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CHAPTER EIGHTEEN

Making Space for Youth: iHuman Youth Society and Arts-Based Participatory Research with Street-Involved Youth in Canada

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Research into the experiences of homeless or street-involved youth in Canada (CS/RESORS, 2001) paints a shocking picture of deprivation, lack of support, and victimization suffered by youth on a daily basis. Yet the dominant public perception of street-youth is that they are nuisances at best and dangerous criminals at worst. Rather than providing much needed social assistance for youth caught in dire circumstances, governments cut funding and pass laws that make their survival even more precarious. While further research into youths' street-involvement would add to our understandings of relevant issues, in particular, research is needed that works toward concrete material improvements in the lives of youth. Participatory research that employs youth as co-researchers to investigate youths' street-involvement is a potential vehicle for such engagement.

The study discussed in this chapter partners university-based researchers with iHuman Youth Society, which works with youth in inner-city Edmonton, Alberta, Canada. Using arts-based methods the study aims to empower youth through processes of art making that reflect upon their life experiences, interrogate the social context of their lives, and plant the seeds for personal and social action.

Government Responses to Youth in a Risk Society

With the pressures associated with globalization, today's risk society (Cieslik & Pollock, 2002) is characterized by anxieties and uncertainties over identity and social membership, the detraditionalization of civil society, skepticism over expert knowledge, technological and industrial

because of intolerable living conditions involving poverty, neglect, conflict, violence, substance abuse, and emotional, physical, or sexual abuse from adults in their lives. Other homeless youth are throwaways, kicked out of the house by parents/guardians who are unable (sometimes due to poverty) or unwilling to care for them. This group includes many lesbian, gay, or bisexual youth whose parents do not accept their lifestyles (CS/RESORS, 2001). Aboriginal youth are also overrepresented among homeless youth populations in Canada (PHAC, 2006).

Life on the streets for youth includes multiple hardships: lack of secure housing, poverty due to unemployment or underemployment, hunger, lack of social supports, physical and mental health issues, addiction, victimization including physical violence, theft, and sexual abuse (CS/RESORS, 2001). The day-to-day struggle for survival, for the basic necessities of life including food and secure shelter is ongoing, not allowing street-youth the time and energy required to attain stable housing or the employment skills needed to transition off the streets (Wingert et al., 2005).

The sociopolitical environment hostile to youth compounds the problems for youth who find themselves on the streets. It is adult abuse of children and youth, not adequately sanctioned in our society (Hagan & McCarthy, 1994) that leads many youth to leave home and take to the streets in the first place. Upon leaving home there is little social support available to them. Economic policies since the 1980s have meant cuts to social services, including cuts to child protection services for sixteen- to eighteen-year olds, restrictions on access to income assistance for independently living youth, along with cutbacks in spending on education, health, and housing, that negatively impact the lives of street-youth. Moreover, youth fall between the cracks of the social welfare system which has barriers preventing adolescents from accessing either child or adult services (Fitzgerald, 1995). Few resources exist on the streets that serve the needs of youth specifically (CS/RESORS, 2001; Wingert et al., 2005). Few shelters are exclusively designated for youth, who are reluctant to use adult shelters because they are considered unpleasant, overcrowded and often rife with predators—dangerous places for youth to sleep (Canada Housing and Mortgage Corporation [CMHC], 2001; CS/RESORS, 2001).

Since many street-youth are legally too young to live away from home and too young to work, they are denied legal employment, instead driven to participate in the informal economy or illegal activities to survive. Many municipal governments across Canada have responded to citizens' complaints of the homeless as public nuisances, by banning activities such as panhandling, flagging (holding out signs for money), and squeegeeing (cleaning windshields) (Wingert et al., 2005). In the case of Edmonton, this involves invoking traffic bylaws to curb panhandling and calls for a new bylaw with steep fines to deter coercive begging (Kent, 2007). By making it more difficult for street-youth to meet their basic needs, these policies serve to further marginalize street youth, forcing their speedier entrenchment in street life (Wingert et al., 2005).

Resorting to illegal activities such as prostitution, theft, or drug dealing (McCarthy & Hagan, 1992; Wingert et al., 2005), youth are put at risk of victimization (PHAC, 2006), but will often not seek help from authorities because of their age or involvement in crime (Gaetz, 2004). On the streets then, youth encounter criminal sanction for being homeless, as well as for illegal activities that often follow from homelessness, leaving them in doubly jeopardy (Hagan & McCarthy, 1994). Rather than correctional services, these youth require protection and mental health care (PHAC, 2006 p. 35).

It is not surprising that recent government initiatives to address youth homelessness have proven ineffectual. In 1999, the Canadian government announced the National Homelessness Initiative including increased services and attention to youth homelessness (CMHC, 2001) and the promise of local determination of how objectives would best be met. A follow-up study in Winnipeg, Manitoba (Leo & August, 2005), however, found that the government fell short of its promise, seemingly reluctant to relinquish its power. Priorities identified by community members were largely ignored. In 2006, amid fears of cuts to the Initiative, the government reaffirmed its commitment (Canada News Centre, 2006), yet Canada continues to suffer a homelessness crisis (Laird, 2007).

In Alberta, the Conservative government responded with the intent to create a *ten-year* plan to end homelessness (Government of Alberta, 2007), but like many of its policies, the tightfisted long-range plan will do little to assuage the lives of those suffering poverty and homelessness in the short-term.

Government sponsored research into youth homelessness, including extensive literature reviews (CS/RESORS, 2001; Brannigan & Caputo, 1993; Gratrix, 2005), provide a clear picture of the extent of the problem and the need for intervention, yet effective intervention is slow in coming. Instead, government reviews call for more research to fill the gaps, to amend conceptual and methodological limitations noting difficulties in defining the target population, in estimating its size and characteristics due to street youths' transience and elusiveness. Assessors express dissatisfaction with the randomness of population samples and a resulting lack of generalizability of findings. The reliability of youths' responses is questioned regarding motivations for participating and the accuracy or truthfulness of information provided. Exploratory methods such as descriptive case studies are regarded as not scientifically rigorous enough to provide data needed to inform implementation (Brannigan & Caputo, 1993).

Government studies (Caputo, Weiler & Anderson, 1997; PHAC, 2006), often involving surveys or interviews with street-youth serving as informants in exchange for paltry food vouchers as remuneration, rarely translate into programs with objectives and interventions that match the needs implied by the research (Brannigan & Caputo, 1993; Frankish, Hwang, & Quantz, 2005). Despite ongoing research and program initiatives, homelessness in Edmonton (Edmonton Joint Planning Committee on Housing,

2004; Boyle Street Community Services, 2007), as in other Canadian cities, has steadily increased in recent years, with existing services unable to meet demands. Instead of addressing issues including poverty, abuse, poor access to healthcare, mental illness, and addictions, the moral majority and government criminalize street youth; responses have been “increasingly punitive... while the root causes of youth disaffection and hopelessness [are] ignored” (Strickland, 2002, p. 1).

Participatory Research to Incite Action with ihuman Youth Society

It seems the demands of so-called scientifically rigorous research are problematic or inappropriate for this population, yielding ineffectual results. Quantitative measurement or qualitative description—clearer identification, categorization, or statistical analysis of the characteristics of street-involvement—do little to address the problem. As one youth researcher astutely noted, “A lot of research is used as a stalling tactic in light of the fact that addressing the real problem with real solutions is a daunting task” (De Castell, Jenson, Ibanez, Lawrence, Bennett, Jagosh, et al., 2002, para. 2). Alternative approaches are needed, which address the real material conditions of youths’ lives. Positive interventions would include services that promote capacity-building, harm reduction, and alternative educational opportunities (PHAC, 2006).

Participatory research (Fals-Borda & Rahman, 1991; Heron & Reason, 1997; Park, Brydon-Miller, Hall, & Jackson, 1993) confers appropriate purpose to research with marginalized populations. As well as means of producing knowledge, research becomes a tool for community dialogue, education, consciousness-raising, and mobilization for action. As a democratic process, it aims to develop practical knowing in pursuit of worthwhile human purposes and practical solutions to pressing community issues (Reason & Bradbury, 2006). As research for, with, and by the people (Fals-Borda, 1991), a participatory approach engages members of the community as co-researchers rather than as research subjects, ideally, involving participants in all stages of the process—in setting the research agenda, posing questions for inquiry, participating in the collection and analysis of data, and in deciding the outcomes of the process or how the research will be used. Participatory research accentuates the inherent human capacity to create knowledge based on experience—to analyze and reaffirm or criticize popular knowledge, flesh out local problems, examine their contexts, seek and enact solutions (Fals-Borda, 1991).

Participatory research, while gaining a better understanding of the circumstances of youths’ street-involvement, can focus on meaningful action. Rather than exploiting youth as informants, research can engage them in producing knowledge and working for change to benefit themselves and other youth. Two exemplars of participatory research with

marginalized youth populations involving youth as co-researchers are described here.

1. The Pridehouse Project (DeCastell & Jenson, 2006) partnered researchers in Education at Simon Fraser and York Universities with the community organization Pride Care Society in Vancouver, BC, to engage street-involved queer and questioning youth in an inquiry into their housing and support needs and to establish a basis for fundraising for dedicated housing for this population. The project used multimedia methods for collecting data and disseminating research and included night-time excursions to give out food on the streets.
2. The Mothers on the Move (MOM) Oral History project (Guishard, Fine, Doyle, Jackson, Staten, & Webb, 2005) partnered researchers from the Graduate Center, City University of New York with the South Bronx, NY, activist group MOM, which had for thirteen years been advocating for educational equity for their poor and working-class community. The study engaged community youth in collecting and disseminating oral histories of MOM members while investigating the achievement gap to raise their levels of consciousness around the issue and organizing a youth component to MOM to carry on its advocacy work.

These examples exhibit the potential for participatory research with youth to do something meaningful within the contexts under investigation. Guishard et al. (2005) define their research as “activist youth research” (p. 38). DeCastell et al. (2002) define their participatory research as interventionist research or community-based activist research, “in which you actively set out to DO something in a context in which action is urgent, [rather than] simply ‘studying the situation’” (para. 1). They suggest that traditional research approaches can in fact do harm to already vulnerable participants in distracting them from meeting their survival needs or attracting the negative attention of the pimp (para. 1).

The participatory research study described in the following text, still in its community-building and conceptual phases, corresponds with the excellent work ihuman Youth Society has been doing for more than ten years. ihuman offers support to high-risk youth in inner-city Edmonton, many of whom are living and working on the streets. Its stated mission is to promote youths’ reintegration into the community through programs involving crisis intervention, life skills development, and arts mentorship (ihuman Youth Society n.d.a, para. 1).

Wallis Kendal, ihuman cofounder and youth outreach worker, describes the sociopolitical/economic situation for youth with whom he works as comparable to a “third world” context in terms of the limited resources and support available to them; he sees many youth caught in a cycle of poverty, despair, and self-abuse with little hope for the future. Government departments have little knowledge of or insights into youths’ lives, and in

any case, seem more concerned with sanitized facades than real helping. The current trend of increased police presence, security personnel, and new correctional facilities, provides a sense of security as well as employment and revenue to the middle class, while ridding the streets of the poor.

Kendal identifies challenges faced by ihuman youth consistent with issues relevant to street-youth generally. Drug addiction is one of the greatest problems, in particular crystal meth addiction, alongside undiagnosed mental health issues. Other issues of concern include scarcity of resources for programming for high-risk youth; inflexibility of existing programs; racism and discrimination with regards to housing for high-risk youth; difficulty in accessing basic healthcare for youth without official identification; criminalization of youths' addictions; lack of eligibility and access to drug treatment; conflation of mental illness with addictions; physical health concerns related to addiction; assumptions and misunderstandings by the public regarding the needs of addicted youth; profiling and harassment of youth by police and security personnel; growing numbers of twelve- to fourteen-year olds on the street; the tragedy of young mothers and their children living in poverty; and the horrific violence associated with prostitution, drugs, and gangs.

On an average day Kendal meets with or encounters more than twenty young people seeking everything from a place to sleep, an escape from violence or abuse, addiction treatment, food and clothing, health and mental health care, and access to music, art, fashion, or community service. The youth are generally between the ages of twelve and twenty-six and predominately First Nations individuals, with more young Africans, Asians, and Caucasians seeking ihuman's services. The majority of these youth want help, but they are often compromised by their illegal activities directed toward their survival.

The interventions with youth involve staff establishing a support system for each individual including the basic needs of safe shelter, food, mental, and physical health care. Most also need addiction counseling and placement. In this regard, ihuman uses a harm reduction model (MacMaster, 2004), since for many youth, who need longer-term care and constant support to overcome their addictions, more traditional programs are not a good fit. ihuman understands that recovery is an arduous process that takes time and often several attempts. As Kendal explains, "this is not a program where we reshape a person in six weeks" (ihuman Youth Society, n.d.c, para. 5). While the ihuman Youth Society does place emphasis on recovery, it does so in a realistic manner that takes into account the many driving forces behind addiction. A strength-based perspective with an individualized approach is taken for every youth, and if recovery is not an option, safer use is promoted. The average time a youth spends in an ihuman program is three years, during which staff "get kids off the streets, and into arts-based programs which lead them to heal and discover their own identity...while they transition into independent living and steady employment" (ihuman Youth Society, n.d.a, para. 2). During the

recovery process ihuman's support and guidance is unconditional; they do not phone police over youths' illegal activities, or censor them in any way. ihuman's success in working with this population is due to the empathetic, gradual, and accepting nature of their programs.

With the aim of creating workable pathways for youth to live healthy lives, the intervention strategies and programs developed by ihuman have had a positive impact for many youth. For Kendal, artist and arts educator, and cofounder Sandra Bromley, also an accomplished artist, the arts are central to ihuman's programming. Arts programming is an effective approach with this population in that the arts are flexible enough to meet the needs of youth on an individual basis. The arts are a vehicle to connect with youth and for youth to explore and express their experiences and understandings of world around them, in ways that accommodate them emotionally, physically and psychically; the arts also accommodate their often turbulent lifestyles. Unlike sports programs that are generally group oriented and make specific demands, arts programs can be individualized. For a recovering youth who does not work well with others, or is not successful at keeping a regular schedule, this is crucial. The majority of programs available for high-risk youth in Edmonton are government funded work-related training programs, more concerned with the needs of the marketplace than the youth, aimed at quickly redirecting youth into the work force. In contrast ihuman's arts programs allow for gradual reintegration, with the well-being of the youth as their primary concern. What the youth need from a program is longevity and the opportunity to connect with a staff member or other youth, to build trust and provide a sense of family.

The ongoing arts-based and life-skills focused educational programs offered by ihuman include

- professional music instruction and production—letting the youth have full creative power of their sonic visions;
- computer competency in music, art, and word-processing programs;
- a visual arts studio;
- an annual youth written and performed theater project with a local theater company;
- a fashion program including public fashion shows;
- guidance with literary development—diary, poetry, storytelling, and spoken word;
- break dancing workshops;
- tutorage and support for academic achievement and literacy; and
- resume, job hunting, and personal coaching.

Following are three success stories about ihuman youth:

1. One young man says, "I went through about 17 different foster homes between the ages of six and ten...I went through a lot of

abuse, physical and psychological. I had a lot of anger issues and I wasn't getting along at school" (ihuman Youth Society, n.d.c, para. 2). Finding himself homeless, he turned to drug dealing to survive. He credits ihuman for providing the means to his recovery. He "began to use the centre's studio to record his rap, it grew to be not only a creative outlet, but also a means to overcome his addiction" (para. 4). Tragically, this young man slipped off track and back into meth use, but ihuman helped him get clean again and into addiction treatment (para. 6).

2. This young woman's story began at age fifteen on the streets. After a year with ihuman she made the decision to turn her life around. She went back to high school and with the help of an ihuman scholarship, studied social work to make a difference and help those with challenges like hers. Employed by ihuman first as a youth worker and now as a professional social worker, she is sought after as a community leader, a speaker, a youth worker, a mentor, and also as a multidisciplinary artist. She now helps high-risk youth across the continent (ihuman Youth Society, n.d.b).
3. At twenty, another young woman discovered ihuman Youth Society, where she began working on plays, poetry, and painting. "At ihuman she found the courage to show her poetry to others who would value it. [For her] writing has always been therapy, a refuge, and a survival tactic" (Sikora, 2005, p. 14). She now works at ihuman helping other youth express themselves through writing and art and is publishing a collection of poetry by inhuman youth.

As is evident from the youths' stories, ihuman believes strongly in youth helping other youth. Graduates from the program, those who ihuman has helped to achieve a level of reintegration, are employed as youth workers and serve as mentors for other youth. ihuman youth give talks and arts-based workshops at conferences, in schools and for community events on drug awareness, addiction, suicide, rebuilding identity, youth leadership, and on how to use the creative arts to make positive change in life (ihuman Youth Society, n.d.a). ihuman has had great success in developing youth leadership and in building a supportive community for youth.

With its aims of peer-to-peer support, consciousness-raising, advocacy and action, ihuman is an ideal partner for participatory research. If more scientifically rigorous evidence were required to support ihuman's capacity for conducting research, a Justice Canada funded feasibility study with ihuman would not have concluded that "it is possible both to engage youth in conflict with the law in artistic endeavors and to have them participate in a research study" (Wright, John, & Sheel, 2005, p. 5).

The proposed participatory research project with ihuman seeks to make use of the ostensible power and legitimacy of university-based research and the academic expertise of university researchers to the benefit of ihuman.

To this end, a number of university-based researchers were recruited from across disciplines relevant to the mission of *ihuman*, including researchers in Education, Criminology, and Psychiatric Nursing, to collaborate with *ihuman* youth workers, graduate students, and youth as co-researchers in designing, analyzing, and evaluating the research.

The project's theoretical perspective and methodological design are aligned with *ihuman*'s aims. It takes a participatory approach using arts-based methods (Barone & Eisner, 1997; Conrad, 2004), which corresponds to the integral role of the arts in *ihuman*'s work. As research, the arts, seen as legitimate ways of knowing and making meaning, bring together inquiry and creative processes as powerful alternative means of generating, representing, and sharing knowledge. Community-based, practical, emotional, and embodied ways of knowing are valued. The arts explore questions and express understandings that are not easily accessed or represented through other means in order to more fully understand the nature of human experiences and to contribute to greater quality of life and create a more just and inclusive society.

Striving to end the monopoly of the written word, participatory research commonly incorporates alternative methods such as oral traditions—cultural art forms that are already part of community life such as storytelling, songs, life histories, photography, photo/voice projects, radio, poetry, music, myths, drawing, sculpture, puppetry, and drama. These alternative forms become meeting spaces for cultural exchange (Fals-Borda & Rahman, 1991; DeCastell & Jenson, 2006) offering exciting possibilities for engaging people in expressing and investigating their realities, and for generating knowledge and disseminating research. The arts are a particularly effective means of eliciting responses from groups, including marginalized groups, who do not necessarily concede to or appreciate the dominance of the written word.

Specifically, this project will involve a core group of *ihuman* youth staff as facilitators, aided by graduate research assistants, working with other *ihuman* youth, to create digital art video narratives of their life experiences. Digital video technology is a dynamic medium using images and sound to capture and express young people's stories, and a medium for which youth have an affinity. Art videos (which may take the form of visual poems, animations, montages) offer opportunities to capture the complexities of youths' lives and social environments—both the physical realities of their lives and their inner, imagined and felt experiences—to present insights beyond words.

The project is aimed at empowering youth by putting the tools of cultural production into their hands, by actively involving them in advocacy and the search for solutions to youth issues. Engaging youth as co-researchers in a participatory research process will allow them to see themselves as agents of change within their social context. In this way, the project aims to benefit youth participants directly through developing skills, research literacies, and encouraging self-efficacy and empowerment.

As in the Pridehouse project, this project will give youth “an opportunity to train and work with their near peers to develop their own critical accounts of their lives and their futures . . . and to devise counter-narratives” (DeCastell & Jenson, 2006, p. 242). The youths’ art videos will provide insights into their experiences, their readings of the world.

Prospects for Education, Consciousness-raising and Social Change

The Pridehouse and MOM projects illustrate the educational potential and prospects for catalyzing social change through participatory research. In each project, goals for the youth included consciousness-raising, capacity building, skills training, work experience, paid employment, youth leadership development, peer mentoring, and self-advocacy.

For the Pridehouse project, “capacity-building of youth themselves was an explicit goal . . . to provide youth hired for the project with skills-training, work experience, and paid employment as community-based researchers” (De Castell et al., 2002, para. 1). The youth received training in research methods and media arts; they gained a sense of agency through cultural production and the “development and mobilization of literate competences” (DeCastell & Jenson, 2006, p. 230). Researchers conceptualized the project as both research and pedagogy; through productive activity-based learning and critical thinking they saw “engaged and insightful critique of the daily lives of street-involved queer youth made possible” (p. 242). For youth in the study, “their active design, development and production of a promotional video to fundraise for designated housing helped them access and develop more powerful cognitive, social and political analysis” (p. 243).

For the MOM project (Guishard et al., 2005), with the goal of cultivating critical consciousness among youth, “research training sessions were designed as a democratic environment to empower youth, by expanding and building on their emerging commitments to social change through inquiry” (p. 43). As well as payment and course credit, youth researchers received acknowledgement as authors on publications, gained experience in conducting interviews and participant observation, and had opportunities to present their research. Excerpts from youths’ essays about their experiences illustrate their raised awareness; how they came to see themselves as agents for change and as researchers capable of contributing to knowledge production:

1. “I have learned a lot about the activism that goes on within my neighborhood, as well as gained a broader perspective of what has been going on in public schools . . . I think teaching youths how to be critically conscious and aware of injustices they may not have noticed before is one of the best things that can come of this” (Mothers on the Move, 2006, para. 9).

2. "People who are critically conscious know what is going on and want to make a change. Once they find out they take action" (para. 12).
3. "Through this project I have grown not only into a youth researcher, but an activist. A proud, youth activist" (para. 14).

Guishard et al. (2005) describe the youths' consciousness-raising process in noting that, "as the youth found a vocabulary for naming injustice, they stretched their individual experiences into generalizable collective experiences" (p. 45).

As well as raised awareness for the youth researchers involved in these projects, university-based researchers also learned from the youth. Pridehouse project researchers learned about the risks of homelessness and street involvement for youth of nonhegemonic sexual identification (De Castell et al., 2002, para. 8). MOM project researchers learned "in rich contextual detail, how mothers and youth cultivate an awareness of oppressive educational practices and policies that shape their futures and struggles for justice, against educational inequality" (Guishard et al., 2005, p. 36).

As in these projects, prospects for education, consciousness-raising, and social change through participatory research with ihuman will build on the youths' already emerging awareness of the sociopolitical/economic contexts that shape their life situations. Kendal believes that the prospects for achieving these goals are good, but limited by the youths' day-to-day lived realities, the fact that many are in survival mode and recovering with little energy to spare for critical analysis or action. When they arrive at ihuman the youth already have an embodied sense of how the system (social services, justice, schooling, health care, family) has failed them. On the road to recovery, through dialogue with others, many reach a point of being willing and able to speak out about their experiences, to advocate on their own behalves. Yet, ihuman like other well-intentioned organizations struggling for survival must be guarded in its critique of government from which it also seeks funding. Unlike government programs that demand "deliverables" and number-counting to measure success, ihuman sees success for individual youth in any positive step forward, whether that be walking onto a stage for a fashion show, enrolling in one course at school, recording a song, finding a place to live, selling a painting, or getting off drugs.

With the current pessimistic attitude regarding young people, described as a war on youth (Pintado-Vertner & Chang, 1999), and with homeless and street-involved youth seen as a threat, Blake (2004) claims that the need to develop and acknowledge youths' local literacies is a powerful way to break the culture of refusal and rebuild hope for and with youth. For DeCastell and Jenson (2006), a youth-centered production-based pedagogy, involving cultural production involving multiliteracies, couched in the authoritative discourse of research, provides hope for empowerment, self-understanding, and agency. As Wingert et al. (2005) contend, despite

negative portrayals of youth and the real hardships faced by homeless and street-involved youth, research is needed that portrays youth as agents rather than victims, maintains their autonomy; a philosophy of empowerment is critical.

Working with high-risk youth as co-researchers to investigate their life experiences—their struggles as well as the avenues of support available to them—promotes understanding to support the development of appropriate responses to the realities they face. Through participatory activist research, youth can join the discussion of issues concerning them and move toward effecting positive change in their lives.

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International Perspectives

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On Fri, Jun 8, 2012 at 5:53 PM, dhconrad <dhconrad@ualberta.ca> wrote:

Hi Dip and Steven: I see that you hold the copyright for the book *Education, Participatory Action Research and Social Change* in which Wallis Kendal and I have a chapter. Would it be okay if I made a pdf of our chapter to post on my website and to use in my courses in perpetuity? I need an affirmative reply to this e-mail from each of you as evidence that it's okay with you.

Please & thanks,
Dr. Diane Conrad
Associate Professor Drama/Theatre Education
Department of Secondary Education
University of Alberta

From: Dip Kapoor [<mailto:dkapoor@ualberta.ca>]
Sent: June 8, 2012 7:10 PM
To: dhconrad
Cc: steven.jordan@mcgill.ca
Subject: Re: FW: copyright question

Hi Diane,

You have my permission and thanks for using the material. I suppose you will hear from Steve shortly.

Dip.

From: Steven Jordan, Dr. [<mailto:steven.jordan@mcgill.ca>]
Sent: June 9, 2012 6:20 AM
To: dhconrad; 'Dip Kapoor'
Subject: RE: copyright question

Hi Diane,

Yes, that's fine with me.

Steve Jordan