



**CHANGING  
the narrative,  
one story at a time**



*Dominican  
Leadership  
Conference*



**March 26, 2021**

## Changing the narrative, one story at a time

Dominican Sisters at the United Nations, hosted by Domuni Universitas

On behalf of the Dominican Leadership Conference and Sisters Helena Im of Chiapas, Mexico; Reg McKillip of Madison, Wisconsin; Mary Tuck of Johannesburg, South Africa; Marcela Soto, Bolivia; Marie Monnet, Belgium; Ms. Carly Wood, Norway; Ms. Ina Kasnija, Belgium; and Domuni Universitas, I am pleased to share the stories of the panelists who participated in our webinar on March 26 2021.

The Dominican Leadership Conference NGO represents 25,000 women in over 100 countries with their partners in mission.

The focus of the webinar was to address the fourth element of the Commission on the Status of Women (CSW65) priority theme “the Empowerment of all women and girls.” Which also addresses the Sustainable Development Goal 5 (SDG 5).

Our panelists give voice to the women who have lived through the process of empowerment, as well as highlighting groups that strengthen women’s empowerment.

Their presentations gave an opportunity for reflection around these stories and allowed us to exchange good practices.

Moderating the event was Carly Wood, Head of English Studies at the international online university, Domuni.

Sister Durstyne Farnan

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You can find the webinar online by clicking here:

[YOUTUBE](#)

[DOMUNI UNIVERSITAS WEBSITE](#)

[DOMINICAN LEADERSHIP CONFERENCE WEBSITE](#)

During the webinar, participants took part in an interactive presentation.

You can check the responses by clicking here:

[INTERACTIVE PRESENTATION](#)



### **Kateri Mitchell** (North America)

Sister Kateri Mitchell was born and raised on the International St. Regis Mohawk Reservation (Akwasasne –Land Where the Partridge Drums) in Northern New York State along the St. Lawrence River bordering the Canadian provinces of Southern Ontario and Southern Quebec, having dual citizenship for the USA and Canada. Kateri, a Sister of St. Anne, is a member of the Mohawk Nation, Turtle Clan, a matriarchal and matrilineal society of the Iroquois Confederacy.

Kateri's ministry in North America is inter-tribal and multi-cultural. She served for 20 years as Executive Director for the Tekakwitha Conference and has obtained various awards and honors. Kateri has Honorary Doctorates from Anna Maria College in Education and Niagara University in Pedagogy, she received the Dr. Martin Luther King Keep the Dream Alive Award in 2015, the St. Katharine Drexel National Justice Award in 2010 and was Official representative of President Barrack Obama at Canonization of St. Kateri in 2012. Kateri now lives in Marlborough, Massachusetts and continues to be a resource person for topics on St. Kateri Tekakwitha, native spirituality and other Indigenous related topics.

# *The Drum Beats in the Heart of the Elders*

Thousands of years ago, the Drum was beating in the hearts of our ancestors on this land called Turtle Island, inhabited by Indigenous: the first Peoples, people of the earth.

At the time of Colonization and over the centuries with a very harsh invasion of this continent, now known as North America which encompasses both the United States and Canada, the drum beat became silent because the original inhabitants of Indigenous people were stripped and wounded physically, emotionally, psychologically and spiritually. This caused an intergenerational ripple effect for the First Peoples, even to this day known as historical trauma.

However, we cannot allow our past losses and hurts to destroy our inner spirit, but we need to move forward and look beyond the dark sky and find hope in a new sunrise.

Once again in the distance a faint drum beat is heard because our generous and loving Creator gifted the Indigenous of this continent with a rich diversity of hundreds of tribes and nations. Even to this day, there are still hundreds of tribes in existence due to special gifts of resiliency and survival skills which give the Indigenous people hope for the present and for the future seven generations.

The gift of our Spirituality, rooted in relationships, draws us together to live in harmony with our Creator and all of creation. Our relationship to the earth is our origin as people of the earth. We refer to the earth as our mother who sustains, supports and gives us our identity. Even to this day, we continue to be connected to her. We have come from the earth and are part of her. It is from this land that we receive our identity where life begins. Our relationship with the land that sustains us and all creation, assists us to live in harmony and to our fullest potential.

Women have a special role as life givers. In women lies our future for the next seven generations. The drum beat is getting stronger through this relationship with the earth. Women (great grandmothers, grandmothers, mothers, sisters, aunties) are becoming stronger and stronger in the healing efforts they desire for themselves and their children and family. The initiatives taken for healing includes healing circles, use of rich symbols, rituals, ceremonies, songs, dances, traditions and customs which are practiced and experienced in a diversity

of styles according to the tribal location and the natural gifts given by our Creator. Women's relationship to Mother earth is very sacred. The healing process is ongoing and similar to tilling the soil, we rediscover our roots, our womanhood and our purpose in life. The drum beat, similar to the heartbeat, becomes stronger and stronger. With the healing and loving Word of God in scripture, native rituals and ceremonies, such as purification rites: smudging, sweat lodges, birth and puberty rites, women are experiencing and discovering their own truth and self worth.

As believers in a Creator who loves and gives generous gifts to each individual woman, we can liken this phenomenon to a seed planted in mother earth. With nurturing and caring, one sees new life coming above the ground, and soon stems, leaves ready to blossom into a lovely flower, soon a whole garden, and then beautiful fields of blossoms ready for the world to see a new generation of women with a strong inner spirit who are ready to share and fulfill their purpose in life: self-actualization achieved. The drum beat goes on.

### FOR REFLECTION:

- 1) **What does hundreds of tribes and nations are no longer on the land (North America) mean?**
- 2) **What do you mean by the next seven generations?**



**Marie Monnet, op**  
(Europe)

Vice-Rector of an Academic Institution and lawyer

# *Women's leadership*

## Can a woman say "I"?

Self-affirmation is not politically correct. But if you don't affirm yourself, how can you be recognized? What makes it possible to say «I»? Without addressing this fundamental question, let us remember that the biblical God is «I am who I am». That is his name. He is called «I am», and even «I am becoming». «I am becoming» with you: you will see who I am.

The human being is aware of himself, as an «I am», who doesn't have to justify himself to exist. He/She is, and he/she lives, in relation with the others. This relationship can be filial, fraternal or parental: a relationship of dependence, equality or authority.

A position of leadership, of authority, can be structured in force and constraint, but it can also be affirmed in the service of the common good.

## What is my experience?

I am the economic manager of my congregation: I make decisions, I organize procedures, taking advice and being accountable in a democratic way.

I am the vice-rector of the Dominican University Domuni: I am in a privileged position, insofar as I perceive the technological evolution, where I implement, with others, new pedagogical, administrative and therefore also economic models.

I am a lawyer, I am placed at the heart of existential procedures, both technical and very human, where lives are at stake.

## What explains leadership?

A vision and the ability to communicate it. Leadership implies skills and a form of prophetism. It can lead to abuse and that's why it must be supervised.

There is an institutional framework: the position is defined, actions are controlled (reporting) and the duration of responsibility is determined. There's a certain amount of power, but it's exercised in conjunction with counter-powers.

All this is true whether you are a woman or a man.

## Protecting yourself from the blows

The weak need the law to be respected. This is why women, in a position of responsibility, need to be protected by the institution where they are engaged. Not everything is allowed to ridicule them, to despise them, to envy them.

What one would not do to a man should not be done against a woman. She must have the legal means to defend herself. This is not easy, neither in the society, nor even less in the Catholic Church.

This is my main job as a lawyer: to ensure that women's rights are respected.

## What changes in the exercise of power if you are a woman?

What changes is not the reality of power but its perception, because humanity is not yet used to women's power.

The relationship of subordination of a man to another man is not a problem, but that of a man to a woman is a question. Just like the subordination of an elder to a younger man, or the subordination of a white man to a person of color.

I'm not telling anyone anything by saying that the most difficult situation is to be a woman, young, and of color.

There are also cultural dominations. If I was born in New York, Paris or New Delhi, I'm in a stronger position than someone who was born in Haiti or Bangladesh.

## Is there a model of leadership?

Female model, male model, human model, divine model?

You have to be self-aware. I am a daughter of God, of a God who presents himself as «I am», «I am becoming». The God who manifests himself to us, with us, accompanying us.

A mysterious, discreet, self-effacing leader. A leadership that trusts, delegates, communicates. Whether you are a man or a woman. The model is the same.

We can hear these words from the Gospel according to St. Matthew, chapter 20, verse 27:

**“ You know that the rulers of the Gentiles lord it over them, and the great ones make their power felt. Not so with you. Instead, whoever wants to become great among you must be your servant.”**

## FOR REFLECTION:

**What thoughts do you associate with female leadership?**



## **Manjula Tuscano** (Asia Pacific)

Sister Manjula works as a criminal lawyer and a social worker. She completed her BA studies in Social Work at Bombay University, her Bachelor and Master of Legislative Law at M. S. University, Baroda. To date, Sister Manjula has conducted almost 100 seminars in different places to make people aware of Human Rights as well fundamental Rights. Manjula currently works with a Trust called "Matruchhaya" in Gujarat, India. The vision of Matruchhaya is to make the Right to Equality as well the Right to Live with Human Dignity a reality in the villages in Gujarat. Manjula has her own legal cell through which disputes are settled outside of court, in collaboration with likeminded NGOs. She works to create legal awareness among women, children and youth.

# *Women's participation in public life*

I am Sr. Manjula Dominic Tuscano OP from India. My congregation is the Missionary Dominican Sisters of the Rosary. For the last 25 years, I have been working as a religious sister in my own country, India. India is a very vast country. India is a secular country. My country has 29 States and 7 Union Territories.

The Population of India is almost 1.4 billion. India has a female population of around 663 million. I just shared with you some details about the population of my country so that you get an idea of how densely populated my country is.

The topic I wish to discuss is "**women's full and effective participation and decision making in public life, as well as the elimination of violence for achieving gender equality and the empowerment of all women and girls**".

I have a very loving family. I have seven sisters and two brothers, in all we are ten children. I thank God because God has gifted me with a large family. From my childhood, my parents have brought me and my sisters and brothers up in Christian values. We were taught at home to respect all men and women created in the image and likeness of God

and that all are equal. The upbringing of my parents has helped me to go out and empower other women who have not been given that chance to be equals.

As a Dominic Missionary Sister working in my own country, working for the empowerment of women and children gives me great joy. By profession, I am a criminal lawyer as well as a social worker. At present, I am working in Gujarat State of India. I work in 40 villages of two districts of Gujarat State, mainly Mahisagar and Kheda Districts. We, the Dominican sisters, have a Trust known as Matruchhaya (an NGO). Through our Trust, we are involved in the life of people.

**Our aim is to make the Right to Equality as well as the Right to Live with Human Dignity a reality in the villages where we work.**

To reach our aim we carry out many activities in the villages where we work. We are involved in health, education, legal, social and skilled development of women and children. Creating awareness of different government schemes and making it available to women. I conduct many seminars for women and children regarding different Acts that

are implemented in my country. The awareness regarding one's Rights allows a person to live a dignified life.

My involvement is at grass root level, it brings me face to face with the reality that is, discrimination of women, unequal treatment in the family or society, the domestic violence and even unequal wages they receive. Imparting knowledge has helped many women to stand on their feet and take the road less traveled.

I would like to share with you a success story of how one of our women has made a difference in the life of other women.

### **The story of Niruben:**

Niruben belongs to one of the villages of Balasinor Taluka.

She was unable to complete her SSC (School Matriculation Examination). She is happy that she is able to read and write. She takes pride in the fact that she is educated. She has experienced hard times in her life as a girl and as a woman, or in other words we could say she has been oppressed, exploited because she is a woman. She was always looking for people for support and who could stand by her to face these struggles in life. Once she came to one of my seminars at Matruchhaya, which was organized for the village women. She attended the seminar. She had many questions to ask and shared some of her experiences in brief. She felt then that there was someone listening to her. She shared with me in detail all that she was going through. She felt happy to be connected with Matruchhaya. She learnt to express her feelings and ideas. She felt empowered with the information and knowledge about the Human Rights and Fundamental Rights. As she was a community leader, she continued to take a keen interest in attending workshops, seminars and meetings organized by Matruchhaya. Her hunger for knowledge encouraged her to look for the information she wanted for the welfare of the village community. Once she became aware of her Rights as well the entitlement she was supposed to get, she began to spread that knowledge to other community women and be a help to other women.

Niruben showed her boldness when she had to face challenges in the existing situation in her village, without fear. A few months ago, some women

went to her and told her that they were facing water problems in their village. She shared with them that they could only achieve if all the women worked as a team, unitedly. She shared with them the process of how they could get their request heard and achieved. She told them that she would have to represent their plea through writing letters and applications to the Government department in charge of the water supply. With her experience and knowledge, she drafted a letter to the water supply department. She made the women attest their signatures; most the women didn't know how to sign so they attested with their thumb impression. She motivated the women to meet the head of the water department and express their demand for the water supply and to hand over their application in person. Niruben and the other women left the office with assurance from the Officer and within few days the issue was dealt with in the village. From this moment, the women's plea was answered and the problem of the water supply was solved.

Women have great power to change the world and to create equality in the world.

At Matruchhaya, being a qualified Lawyer, I have started a legal cell. With the help of many lawyers, we reach out to many families in different societies. Through the legal cell, we follow the Alternative Dispute Resolution (ADR) methods, our primary role is in reducing and promoting fast and affordable settlements. Most of the time when any matter comes to our cell, we pay attention to the client. The most important aspect I experienced is that we listen to the clients very carefully and sympathetically. This helps in building confidence to whoever comes with a matter. Then, we counsel them in different ways so that they understand all the ADR methods.

I have helped many women to access justice at the doorstep. As a Dominican sister, my involvement in the legal field has helped many families to come together and live a happy life.

### **FOR REFLECTION:**

- 1] Do you believe that women are agents of change?**
- 2] Should we not empower all women, wherever they are, with legal knowledge?**



### **Nontando Hadebe (Africa)**

Nontando Hadebe is a part time lecturer at St Augustine College and a research fellow at the Department of Historical and Constructive Theology, Faculty of Theology and Religion, University of the Free State, Bloemfontein, South Africa. She is a member of several organizations including The Circle of Concerned African Women Theologians and Catholic Women Speak. Her awards include International Fellowship Award at Jesuit School of Theology, Santa Clara University, California and a Fulbright scholar-in-residence at Emmanuel College Boston. She is both a practitioner and researcher in the areas of gender, sexuality, African Spirituality and ecology and has written articles and book chapters on these topics. Currently she is involved in programs with UN Women (SA) and SACC in equipping clergy to address gender based violence and FOCCISA in facilitating dialogue training between clergy and LGBTI people. In addition, she hosts a weekly radio program with Radio Veritas (Catholic Radio Station).

# *The Circle of Concerned African Women Theologians*

**‘Wathinta abafazi wathinti mbokodo’**  
you strike a woman you strike a rock

I begin my presentation with a song sung by women activists from all races in 1956 in the first women's march for liberation in South Africa. Here we see women defying the laws of the land and demanding abolition of pass laws which was a direct confrontation with the apartheid government. This march by women spearheaded the struggle for liberation in South Africa.

Before this, Mbuya Nehanda, a powerful woman spirit medium arose in Zimbabwe in resistance to colonial rule during the first resistance movement also called the Chimurenga of 1896-7.

Wangari Maathai, the first African woman to win the Nobel Prize. Her story is about the power, resilience and agency of African women. She had no idea that by starting a tree planting project in response to the degradation of the environment that

was causing suffering among rural women, that she would lead a movement that will tackle political corruption, that she would be subjected to abuse and finally accomplish her dreams of millions of trees and groups of independent women standing up for their rights.

Professor Mercy Amba Oduyoye, in 1989, founded the Circle of Concerned African Women with a group of other phenomenal women. The Circle took the struggle for women's equality into the theological and cultural realms which have always been forbidden for women to enter!

Women were no longer content to sit at the back of the church or in sidelines while women's lives were violated, and such violation justified in the name of culture and religion.

The Circle, comprised of women theologians, decided to transform theology and culture through the stories of women; these became the lens for judging that which was liberating and oppressive from these two religions. Women participated in liberation of their nations and yet found themselves being marginalized by culture and religion.

Constitutions in countries and laws of equality of all citizens and non discrimination together with other rights to life, security, health assured women of their legal rights as equal citizens but they could not enjoy these because of religion and culture.

The Circle embarked on research based on women's stories to challenge cultural practices and religious beliefs that marginalize and sustain the inferior status of women in relation to men, also called patriarchy.

Although the Circle drew from Feminist theology, they wanted to be independent so that they could start with stories of African women which put African women at the centre of theology. There was so much to work on – they adopted a narrative approach, went out and listened to women. They were confronted with gender-based violence, cultural practices that were oppressive and limited leadership opportunities in church and society. In churches where they are majority, they were led by men and this was interpreted to them as the will of God which they must not resist but submit to. In their homes, many faced abuse and violence and were told the same story 'keep quiet, obey your husband, what did you do to annoy him, stay' this is the will of God for you!

Women theologians challenged, researched and resisted the use of culture and sacred scriptures as weapons to oppress, marginalize and justify all forms of violence against women. They exposed violence in sacred scriptures through stories of women who were violated, for example Tamar was raped by her half-brother – as told in the bible 2 Samuel chapter 13. Her story of violence, hidden from many women, became the rallying call through the Tamar campaign to resist all forms of violence against women particularly the justification through religious texts. Women encountered resources, stories of strong powerful women in scripture who became models of resistance and

agency for women. Women reclaimed sacred texts for themselves and for their liberation.

Right now, the same is seen with Covid-19: women once again are experiencing high levels of violence across the world from intimate partners; the closure of safe spaces and organizations working to protect women left women without protection and some were killed by their partners. Covid is now seen as a dual pandemic of illness and violence against women and girls. Women continue to be marginalized through poverty and food security an indication of unjust social and economic systems that keep women at the bottom of society.

The Circle is concerned about the lifelong vulnerability of women throughout their lives from birth, to teen, adult and older age women. Women are taking these challenges on as their own liberators. Witnessing rise of male organization reflecting on patriarchy, male supremacy and privilege and finding ways of supporting women in the struggle for realization of their dignity.

Young women are critical, as well as the girl child, hence the work of Memprow which importantly focuses on this group and builds capacity, strength and resilience as well as independence that will reduce vulnerability.

To summarize, the life of women in Africa is represented by the 3 legged pot representing:

- Culture
- Constitution
- Christianity/Religion

The legs are not the same but are unequal, creating a crisis of identity and rights for women. Addressing the crisis in women's life is the focus of the Circle, which seeks to reclaim culture and religion as liberating resources for women in other words to ensure that the three legs of the pot are equally committed to the equality, liberation and flourishing of women.

### FOR REFLECTION:

**Is it possible for the three Cs (Culture, Constitution, Christianity) to be balanced?**



## **Laura Elizabeth Díaz Gómez**

(Latin America)

Laura Elizabeth Díaz Gómez is a Lawyer and Defender of Women's Rights. Laura works at the Women's Rights Center of Chiapas (Centro de Derechos de las Mujeres de Chiapas), Mexico.

# *Asserting the rights of women*

My name is Laura Elizabeth Díaz Gómez. Lawyer and Defender of the Women's Rights Center of Chiapas.

Violence against women has been present in all societies and throughout all historical periods; women have been reduced only to do domestic work, to raise and educate children, sew, wash, and so on. At present, our rights are still limited in different areas (educational, labor, social, political, etc.); although it is true that there are state, national and international laws that protect and guarantee our human rights, in practice they are not recognized.

Because the struggle of women is against misogynist ideologies of the authorities, not only against women who denounce, but also against those who consider that men and women are not equal in rights, against those who consider that violence

against women is a private matter, against stereotypes and prejudices that judge the behavior and fulfillment of their roles as women, against those who condition women to recognize, or not, their rights, and against those who disparage or discredit the actions of women human rights defenders.

Personally, it was difficult to access university studies as well as the workplace due to stereotypes imposed by society itself, which does not allow you to freely choose the profession you like, or does not allow you to access jobs that have been catalogued only for men.

In the Cdmch, I found the space I was looking for, where there are women who have also had to fight for their own rights. My first approach to this space was when I began to accompany indigenous and peasant women who live different types of violence (physical, verbal, psychological, emotio-

nal, economic, sexual, patrimonial and femicidal). I also find discrimination and exclusion in their access to justice by official bodies and in their community spaces, with a lack of gender perspective and human rights of all authorities that are governed under a patriarchal system and gender stereotypes, class and ethnicity, violating the respect and dignity as women. Faced with this situation, the women I have accompanied have had to assert their rights and have defended their cases (reviewing their files, talking to the authorities and actively participating in the proceedings, etc.).

They have become advocates and have not needed to know how to read or write; they have overcome fear, they have fought against their own and other women's injustice, they have learned about their rights and together, we have learned to identify the cultural and ideological practices that obstruct our access to a dignified life, we have made visible and denounced the violence we live with.

The training depends on each one of us and along the way we have built spaces of emotional support where we share concerns and wills; we seek to transform violence, pain and fear into ways of coping that allow the non-repetition of this violence in our family, community and urban spaces from our life experiences and from our daily lives, changing our position from victims to women with full self-determination, filling us with dignity to assert our rights; that is why we see it as important to share our experience of struggle and the work we do to continue on this mission.

We have organized ourselves by forming support networks, collectives, and groups; some of us have done it from our knowledge as women weavers, as heads of family, peasants, indigenous, mestizos, mothers, daughters, granddaughters, wives, professionals, caretakers of the family and of mother earth, transmitters of ancestral knowledge from generation to generation.

For us, the right to access to land is the basis for the exercise of other human rights such as the right to food, health, participation and justice.

We want women to be able to access and assume community positions, for them to be recognized as members of a community and participate in community decision making spaces with all the recognized rights, that they are recognized for the contributions they have made as family support from the work of cultivation, production and care, from the vision of a family land tenure and in defense of the territory.

I would like to end my participation with two testimonies of women I have accompanied:

**“ T**he task is very big, and the work is very hard. But we are stronger and by organizing ourselves and walking with other women we are achieving our goals. We have to make the authorities recognize us, only because we have the evidence in documents or the wounds on our bodies, but also because we defend our rights with our words.

**“ W**e have risen up as women because we suffer violence that kills us. We have the right to live free and calm. This is why we must not forget to continue fighting for our lives, and for the rights we have as women.

## FOR REFLECTION

Beyond implementing culturally appropriate policies, how can we promote women's ability to make decisions about their own bodies and to express their needs and interests in different decision-making spheres (family, community) without continuing to reproduce sociocultural ideologies that discriminate and exclude women from their rights?

# Conclusion

We would like to give our heartfelt thanks to Dr. Nontando Hadebe, Sister Marie Monnet, Laura Elizabeth Díaz Gomez, Sister Manjula Tuscano and Sister Kateri Mitchell for sharing their wisdom, skills and compassion with us. Their dedication and commitment to the empowerment of women and girls widens the spaces for women to advance and take their place in society.

We are deeply grateful to Domuni University for all their assistance in presenting this webinar. They provided the platform, the communication materials and the interpreters for our event.

I would like to conclude with the 2014 words of the noble peace prize winner Ms. Malala Yousafza

**“We cannot all succeed when half of us are held back. We call upon our sisters around the world to be brave – to embrace the strength within themselves and realize their full potential.** – Malala Yousafza

Thank you for joining us in this journey. Be well.

Sister Durstyne Farnan

## Durstyne Farnan

Sister Durstyne is from Southwestern Michigan, on beautiful Lake Michigan in a small town called St. Joseph. She entered the Adrian Dominican Sisters in August 1965.

Completed her Bachelor's degree at Siena Heights University and Master's at Simmons School of Social Work in Boston. She has taught elementary and junior high and was a pastoral minister in the inner city of Chicago.

From 1974-1980 she lived in Ghana, West Africa and Kenya, East Africa. Her ministry was working with indigenous religious communities in their initial formation programs. Upon completion of her Masters in 1986-1996 she worked as an inpatient psychiatric social worker in two hospitals in Michigan and had a small private practice in individual and family therapy.

From 1996- 2008, she was the director of the Office of Global Mission, Justice and Peace for the Adrian Dominican Sisters. She was the first director of the Congregation Office. Her ministry involved working with sisters preparing for international ministry and overseeing the justice issues identified by the congregation and the North American Dominican Family.

These issues range from Iraq to Care of Creation. From 2005 – 2008 she was appointed by the Dominican Sisters International in Rome to be the Co-Promoter of Justice and Peace for the North American Dominican Sisters and Brothers. She has traveled extensively as a Dominican. She has been to Taiwan, Lebanon, Syria, Jordan, Palestine, Israel and Iraq, South Africa, Kenya, Zambia, Malawi, Zimbabwe, Togo, Benin, Ghana, Ivory Coast, and Burkino Faso.

As well as Europe. After three years as justice promoter with two Franciscan Congregations as their justice promoter, Durstyne was appointed as the UN Representative for the Dominican Leadership Conference in October of 2019 in New York City.



**Would you like to share your thoughts, or your own story?**

**Please write to [carly.wood@domuni.eu](mailto:carly.wood@domuni.eu)**