



**PATHERWAYS
LONDON**

**Supporting
Young African
Women's
Community
Participation**

Karl Murray

February 2018

PatHERways (London): Supporting young African Women's community participation

**The London
Community
Foundation**



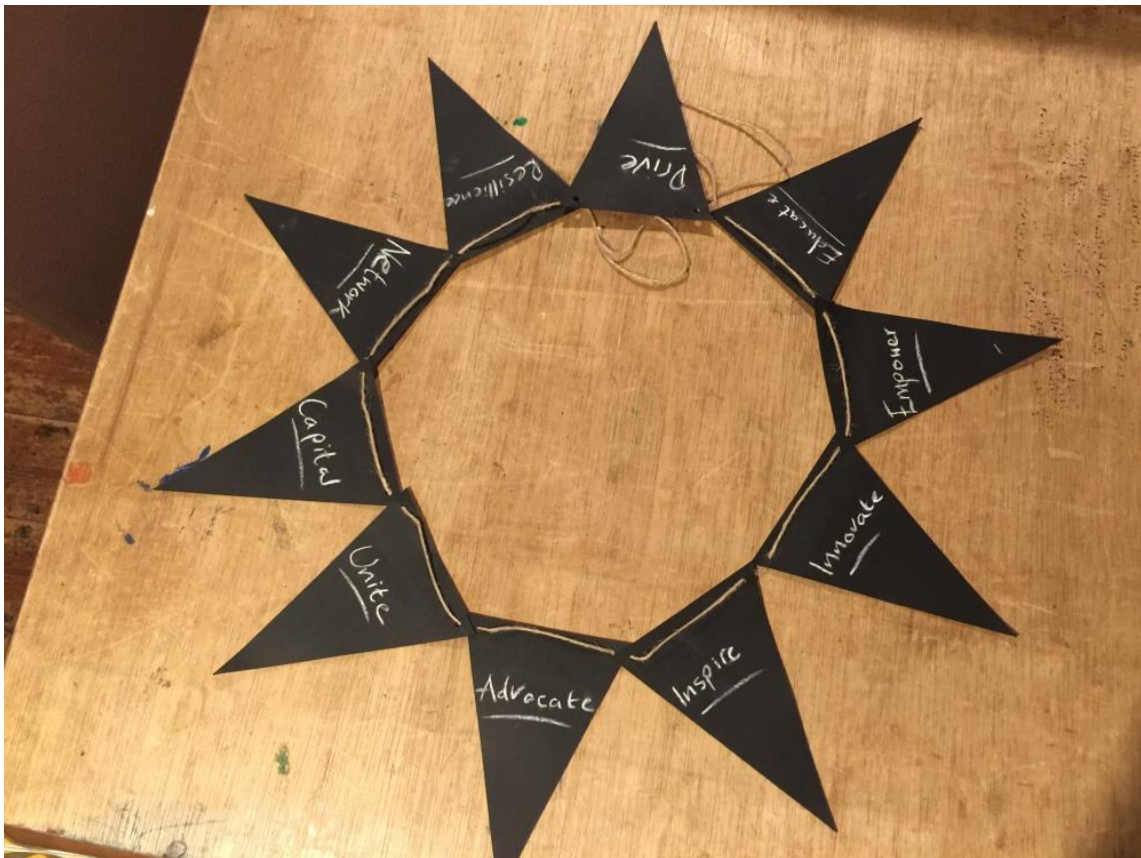
Acknowledgements

“Thank you for this wonderful opportunity, it really has been a great character building and life improving experience for me! “[participant]

This project and final report would not have been possible without the support and seed funding provided by Comic Relief, managed through the London Community Foundation in the first instance. Without the funding we would not have been able to ‘pilot’ this innovative project which has only just begun to tap into the reservoir of talented young women from the African Diaspora (in the main).

Special thanks must be extended to everyone who contributed to the project as participants – young women as well as elder women in the community - without you we would not have had a project. Through the sharing of stories, ideas and in the mapping of them; we could not have done any of these without your participation and contributions – challenging and stretching at the same time. We are indebted to you.

To the facilitators drawn from near and far, from different disciplines and country, we truly appreciate your inputs and professionalism.



CONTENT

INTRODUCTION

SECTION 1: METHODOLOGICAL APPROACH

SECTION 2: PROGRAMME CONTENT AND IMPLEMENTATION

SECTION 3: IMPACT EVALUATION AND ANALYSIS

SECTION 4: CONCLUSION AND RECOMMENDATIONS

APPENDICES

Introduction

“We only exist because of each other.” [Ubuntu definition]

This evaluation report seeks to provide a reflection of the [PatHERways London](#) project which took place between June 2017 and January 2018. It sets out the underpinning principles and approaches that is at the heart of the Ubele approach, capturing both the 'process' as well as the 'impact' of the programme on participants as well as the organization.

With support from Comic Relief (via London Community Foundation), Big Lottery Fund's National Awards for All and Rank Foundation, the *PatHERways Project* (London) offered a unique opportunity to support young women from the African Diaspora¹ in individual and group journeys towards becoming change agents in their local communities. The need for this project arose from the findings and recommendations of Ubele's ground breaking research, *'A Place to Call Home'* (2015)², which identified the need for new younger African Diaspora social leaders who can act as community catalysts. It shed light on the under-documented leadership role older Black women have played in their communities. It found that many of these women are now wanting to retire from the 'front-line', due in part, to having chronic health issues and in part, making plans to 'return home' to the Caribbean or Africa. One of the conclusions was that there is no coherent strategy or succession plan to 'passing the baton' between different generations of women. It was against the backdrop of the report that funding was sought to help explore themes and leadership models for African Diaspora young women. The report states:

“A growing number of African Diaspora organisations are facing an uphill struggle to identify and develop new organisational leadership from within the 23-40 years old age group. They need younger people with the prerequisite skills, attitude and values to breathe new life into struggling organisations. The current leadership was on average in their late 50s to early 60s. Though nearing or post retirement, they are also a rich source of experience and repository of knowledge which could be utilised to help build a new cadre of community leaders.”³



¹ The definition we are using is derived from the output from the conference on 'Diaspora as agents of inclusive societies', held at the University of Youth Development, North-South Centre: 17th September to 24th September 2017. The conference was part of the *iLegend Project: Intercultural learning exchange through global education, networking and dialogue*: <https://www.coe.int/en/web/north-south-centre/youth-activities-and-the-ilegend-project>. The indicated pictorial representation provides for us a working definition to which we refer when we make reference to 'Diaspora' communities within this report.

² Field Y et al, (2015), *A Place to Call Home*, The Ubele Initiative in association with Locality, 639 Tottenham High Road, London N17 8AA.

³ Ibid

At the same time (almost in tandem) two different and un-related international projects arose that was to have profound implication for the PatHERways (London) initiative. The first was [“Project Pandora⁴: Discovering European opportunities for Female Entrepreneurship”](#). This is an 18months European funded programme that sought to develop and share best practices in the field of adult education; specifically, to develop an educational path for disadvantaged women and to share best practices in the field of economic integration and female entrepreneurship. An underpinning feature of this project is creating cooperation among partner organisations in order to ameliorate their impact on adult education and increase the employability and the entrepreneur spirit of women.

The second initiative was the [PatHERways \(International\)⁵](#) initiative that sought to engender and develop entrepreneurialism in women. In a world where women are often under-represented in political decision-making, public office and the civil service, this programme looked to explore the situation across targeted European states, led by the educational cooperative, ECOS, based in Portugal.

The importance and significance of these two projects are that they represented opportunities for those young women on the PatHERways (London) programme who have an interest in looking at intercultural perspectives to social action through accessing such opportunities and for the course designers to consider how best to take advantage of opportunities such as these that do not come too often (i.e. access opportunities that added value that was not planned). By establishing and nurturing partnerships with organisations working in the UK and abroad on young women’s political participation, both these opportunities provided a boost to the design and implementation of the project. Through the relationship, the PatHERways (London), through the work of Ubele, became the UK’s element alongside the other countries such as France, Portugal, Peru, Cape Verde, East Timor and Mozambique.



⁴ This project is co-funded by European Commission within Erasmus+ Programme and includes specific learning mobility for the staff and two joint mobility for the target groups and staff in order to work together and make them compare ideas. The project foresees staff mobility in order to give the chance to four volunteers/social workers/youth workers of each organisation to work with another organization and experience its tool and methodologies. For further details, please see: <https://www.ubele.org/project-pandora>.

⁵ The Ubele Initiative is a partner within a new international project helping to create greater access for young women’s participation in politics. Ubele is leading the UK element with other countries such as France, Portugal, Peru, Cape Verde, East Timor and Mozambique (<https://www.ubele.org/patherways-int>)

Against this canvass, the *PatHERways* (London) Project sought to target young African Diasporawomen to become future change agents, with the aim of increasing their awareness of different ways of facilitating change in their local communities. By so doing, also take advantage of similar programmes working internationally to empower women. By so doing, the project sought to increase the number of young African women directly involved in community action and leadership initiatives⁶.

The PatHERways (London) project is strongly influenced by and delivered through the lens of intergenerational practice. The intergenerational nature of this project is unique and includes the sharing of past and present praxis to create new community development and change agent approaches which participants can then utilise for local community benefit. Intergenerational learning has clear benefits as seen through the work of the Beth Johnson Foundation and actively encouraged through its' inclusion in the London Mayor's recently launched regional strategy for integration and inclusion⁷ (see below).

Programme objectives

The objectives for the PatHERways (London) programme were established as:

- To enable young women to become more aware of the contribution elder African Diaspora women in their community and be better able and confident in challenging stereotypes.
- To facilitate the development of new skills within the young women to enable them to take on community leadership roles.
- To enable groups of participants to work together to putting their learning into practice through assessing local needs and completing social action projects in their local communities (i.e. to become more active and aware 'citizens' through 'learning by doing').



⁶ Research has found that young women aged 18-24 years were less likely to vote in elections than young men and suggest that this could be addressed through gender-related citizenship knowledge and skills (see www.democraticaudit.com/2014/06/27/young-women-face-gender-specific-challenges-that-limit-their-political-participation)

⁷ See:

https://www.london.gov.uk/sites/default/files/an_evidence_base_on_migration_and_integration_in_london.pdf; and https://www.london.gov.uk/sites/default/files/gla_mayors_diversity_vision_-_easy_read_20-06-17.pdf

The programme approach included:

- Practical skills and peer led skill share sessions (e.g. developing interviews techniques / skills; use of audio equipment, film and photography, use of social media, community mapping etc); and
- young emerging leaders (many of whom are interested in community activism), will be encouraged to share their practical skills thereby acting as positive role models increasing their levels of competence and confidence.
- Developing own social action projects.

Ubuntu principles

At the centre of Ubele's⁸ approach to community empowerment and development is the concept of 'Ubuntu'. This 'value based' approach to how we view the world, has its roots in humanist African tradition where the word means 'humanity to others'. It also means '*I am what I am because of who we all are*' which can be translated as "*human kindness*" in the way we look at life on people's allegiances and relations with each other. The word has its origin in the Bantu languages of southern Africa whose meaning is much expansive in scope than the mere words— it embodies the ideas of connection, community, and mutual caring for all. As a concept, it conveys three features:

1. an idea of distinctiveness;
2. contrast to the Western idea of individualism; and
3. the idea that old, lost or forgotten wisdom is better.

In defining ubuntu, Louw (1998), for example, suggests that the concept of ubuntu defines the individual in their relationships with others within the context of religion. For Louw, he wants to show that an African philosophy and way of life called Ubuntu (humanness) significantly overlaps with a decolonised assessment of the religious other.⁹ He states that while the Zulu maxim *umuntu ngumuntu ngabantu* ("a person is a person through (other) persons") may have no apparent religious connotations in the context of Western society, in an African context it suggests that the person one is to become must do so by behaving with humanity which will garner respect and veneration from their ancestor. Those who uphold the principle of ubuntu throughout their lives will, in death, achieve a unity with those still living.

Ubuntu became known in the West largely through the writings of Desmond Tutu, the archbishop of Cape Town who was a leader of the anti-apartheid movement and who won the Nobel Peace Prize for his work. Tutu chaired South Africa's Truth and Reconciliation Commission, which sought to come to terms with the human rights offenses of the apartheid regime in order to move into the future. In his memoir, *No Future Without*

⁸ *Ubele* in Swahili means 'The Future'

⁹ <http://www.bu.edu/wcp/Papers/Afri/AfriLouw.htm>

Forgiveness,¹⁰ Tutu wrote, “Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, ‘Yu, u nobunto’; ‘Hey so-and-so has *ubuntu*.’ Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, ‘My humanity is inextricably bound up in yours.’ We belong in a bundle of life.... A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.”

In 2006, South African journalist Tim Modise interviewed Nelson Mandela and asked him specifically how he defines the concept of Ubuntu. Mandela replied, “In the old days when we were young, a traveller through a country would stop at a village, and he didn’t have to ask for food or water; once he stops, the people give him food, entertain him. That is one aspect of Ubuntu, but it will have various aspects. Ubuntu does not mean that people should not address themselves. The question therefore is, are you going to do so in order to enable the community around you, and enable it to improve? These are important things in life. And if you can do that, you have done something very important.”¹¹

Putting Ubuntu into practice

Seen as a ‘value system’, Ubele’s programme development and implementation is built upon an approach indicated in Fig 1, which is underpinned by the organisation’s fight against all forms of prejudice, in a transnational world. It is this value system that lay at the heart of establishment of the Ubele Initiative, delivering projects based on this underpinning value system to evince social change through action. At Fig 1, three core features are depicted which illustrates how Ubele works with African Diaspora communities, who are the primary objects of their social action programmes. The delivery approach is mediated at three levels of interaction, all of which need to be brought together and considered within discourses and not treated as a singular distinct sphere of concern that has no connectivity to others:

- Level 1: Agents of change and facilitation (social facilitation agents)
- Level 2: Beneficiary community of interest (i.e. African Diaspora communities)
- Level 3: Wider social, economic and political systems and structures.

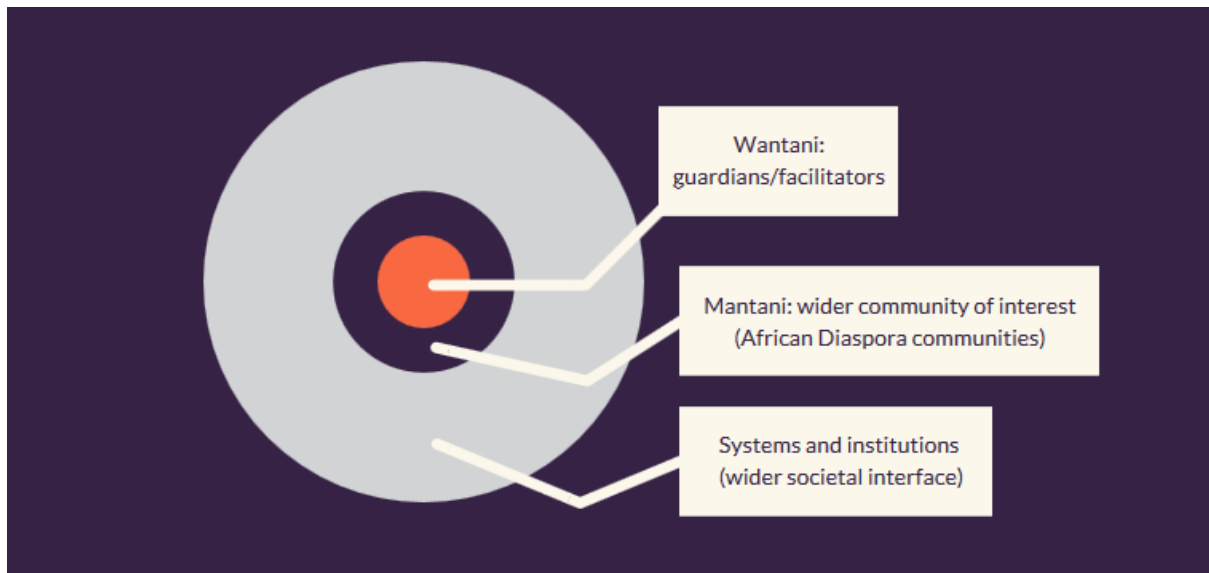
A key plank within the delivery vehicle is recognising that: “*Se wo were fi na wosankofa a yenkyi*” - which translates as: “It is not wrong to go back for that which you have

¹⁰ *No Future Without Forgiveness, 2000*; see also *Reconciliation: The Ubuntu Theology of Desmond Tutu*, written by Michael Battle, 2009

¹¹ Former US President, Bill Clinton, is said to be embracing the philosophy of Ubuntu in his philanthropic work at the Clinton Foundation. He has said: “...Ubuntu — for us means that the world is too small, our wisdom too limited, our time here too short, to waste any more of it in winning fleeting victories at other people’s expense. We have to now find a way to triumph together.” (see opening speech at the Clinton Global Initiative’s annual meeting in 2006). At the Labour Party conference in 2006, he told the Labour delegates that society and collaboration is important because of Ubuntu: “If we were the most beautiful, the most intelligent, the most wealthy, the most powerful person — and then found all of a sudden that we were alone on the planet, it wouldn’t amount to a hill of beans.”

forgotten."¹² It is 'looking back' approach, one that harnesses 'intergenerational' thinking and approaches that links the 'beneficiary community of interest' (level 2) to the work of the 'facilitators' (Level 1) and the wider social action change outcome at Level 3.

Fig 1: The Ubele delivery model and approach to social action



¹² Sankofa is a word in the Twi language of Ghana that translates to "Go back and get it" (*san* - to return; *ko* - to go; *fa* - to fetch, to seek and take).

Intergenerational thinking and approach

Intergenerational practice is gaining momentum as a tool in the promotion and development of social by bringing together marginalised groups who experience discrimination and prejudice. In so doing, it is at the same time changing attitudes in the process (e.g. projects working to address racial tension and development of cultural understanding; working with young people who are experiencing difficulties at schools and working with older people in care homes¹³).

The Beth Johnson Foundation defines intergenerational practice in the following way:

“Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities promoting greater understanding and respect between generations and contributing to building more cohesive communities¹⁴.”

According to this definition, intergenerational practice:

- Brings people together in purposeful mutually beneficial activity;
- Promotes greater understanding and respect between generations;
- Contributes to building more cohesive communities.

Whilst a working definition based upon that provided by the Beth Johnson Foundation is helpful, it must also be noted that the term can mean different things to different people with approaches just as varied as there are definitions. An analysis of more than 60 practices in the UK by Granville (2002), for example, revealed:

- individuals and organisations interpreted the definition in a number of different ways; reflecting, in part, the diversity of experiences that had led to their initial involvement in programmes.
- Much of the intergenerational work that was taking place in the UK has not been formally written up or recorded. This reflects the way in which many projects have been established in response to a perceived local need and as a consequence, excellent work may have been lost. These factors may have restricted the type and format of written information available though, with improved technology today and a more creative approach, use of a range of other materials, such as videos of drama and conference events, photographs, posters, artwork, exhibitions, audiotapes and the use of the internet as an interactive medium, has become more prominent.
- the ‘snowballing’ method is useful for rooting out pieces of work which might have been missed by more targeted methods, with some excellent examples of hidden projects serving a local community that had developed almost by accident or from a pragmatic idea to address a particular local issue.

¹³ Granville G (2002), A Review of Intergenerational Practice in the UK; London, The Beth Johnson Foundation; Community Education Development Centre (2000), Inter-generational Learning: A Training Manual, Coventry: CEDC.

¹⁴ The Beth Johnson Foundation, Centre for Intergenerational Practice

Granville (2002) went on to identify a number of components that appeared to be necessary for effective practice delivery:

- It is essential that participants are clear about what the programme intends to achieve for the young and old participants.
- Thorough project management needs to be applied, consisting of clear objectives, target setting, monitoring and evaluation.
- In projects where the older and younger generations are brought together for greater understanding, preparation need to be carried out with the generations separately and clear ground rules established.
- Preparation is essential with other partners who may be indirectly involved in the work.
- All projects should be evaluated, both in terms of the process undertaken and of the impact of the intervention.

The authors of *'Learning through Intergenerational practice'* (2017) provides a useful typology on some key principles which should be taken into account when adopting an intergenerational approach. This typology is a very useful framework for the assessment and evaluation of both process and impact of the **PatHERway Project** and **[Black to the Future](#)**¹⁵ programme; both of which are built upon intergenerational approaches underpinned by the values enshrined in ubuntu and Sankofa. As intergenerational practice covers a wide range of activities undertaken with the aim of bringing generations together, the opportunity for generations to interact and become engaged in the issue or activity together from which - intentionally or unintentionally - learning will take place: *'taking the best from the past to inform the future'*.

¹⁵ The *'Black to the Future - A Sankofa approach to the exchange of youth work practice'* is a 20mths innovative intergenerational project for youth workers from the African Diaspora in Amsterdam, Bonn and London. Through a series of study visits/ work shadowing activities and dialogue sessions, the project acknowledges the development of youth work practices with African Diaspora communities in these 3 cities as well as to explore learning and knowledge alongside contemporary models to enhance the current skills and competence of younger youth workers. For further details and information see <https://tinyurl.com/yceg7l6b>

<i>Intergenerational practice principles</i>	
<i>Mutual and reciprocal benefit</i> <i>All participating generations should gain benefit</i>	Culturally grounded The need context and attitudes of cultures differ widely. An approach adopted in one area may not work or be relevant in another due to these differences.
<i>Participatory</i> <i>The participants should be fully involved in shaping the activity and feel a sense of ownership – connecting the generations.</i>	Strengthens community bonds and promotes active citizenship Engagement across the generations to emphasis positive connections with the aim of building stronger, better connected communities with increased social capital ¹⁶ and citizenship.
<i>Asset based</i> <i>Build on strengths for success, understanding and mutual respect.</i>	Challenge ageism Both young and old are victims of ageism. Meeting each other means that they can explore who they really are and what they have to gain from each other.
<i>Well planned</i> <i>Attempt to create positive changes which are an addition to naturally occurring processes.</i>	Cross-disciplinary or inter-disciplinary Broaden the experience of professionals to become more involved in working in an inclusive way and to think much more broadly about how they undertake their work.

Adapted from Generations Working Together (2017), '*Learning through Intergenerational practice*', p.4¹⁷

Intergenerational learning has learning outcomes for each generation and can be mapped in terms of three types of learning situations:

- Non-Formal;
- Informal; and
- Formal Learning.

¹⁶ A strong feature of intergenerational work is a focus on developing the capacity of individuals within communities to improve their quality of life, through building social capital. Social capital describes the pattern and intensity of networks among people and the shared values which arise from those networks. Putnam (1993), the godfather of social capital theory, describes social capital as the features of social organisation which work to improve the health, wealth and industry of the community. He suggests four characteristics of social capital: (a) The existence of community networks; (b) Civic participation (participation in these community networks); (c) Local identity and a sense of solidarity and equality with other community members; (d) Norms of trust and reciprocal help and support.

¹⁷ [Research-reports/intergenerational learning, 2017](#)

Fig 2: Intergenerational Learning: an overview

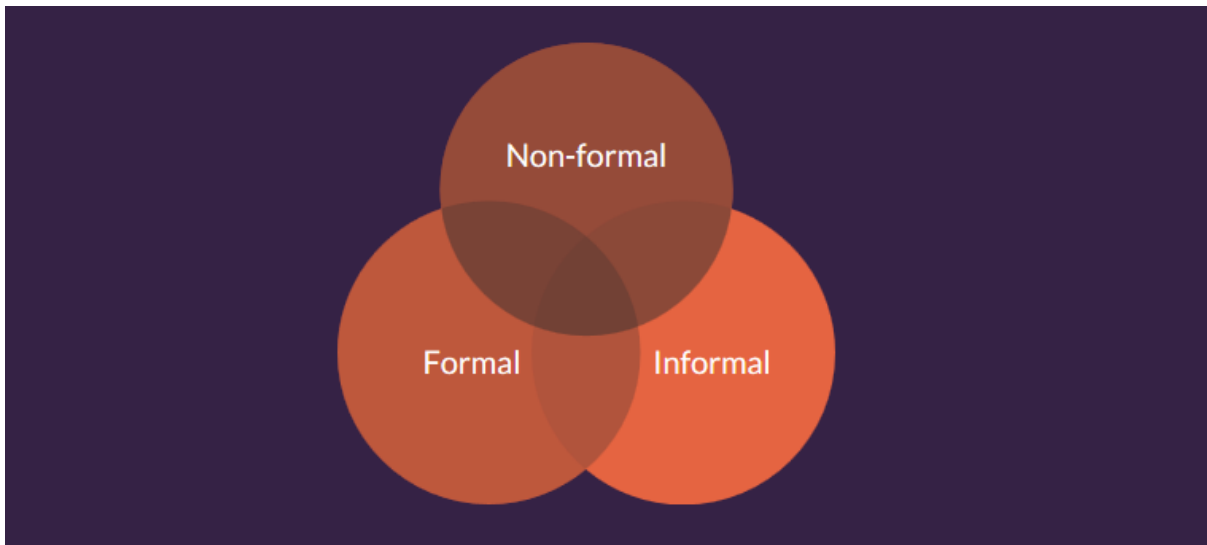


Fig 2 provides a diagrammatic representation of the overlap and synergy between the three types of learning. For example, informal and non-formal learning can be easily recognised as when parents or grandparents, for instance, help children with their reading or writing (informal) and adult education classes for pleasure (non-formal). Formal learning on the other hand, is where planned activities result in achieving set objectives for each generation involved; and in this, differs, from everyday activity between generations where learning may take place but is not a specific and expressed aim of the activity. For example, the ***PaTHERways Project*** and the ***Black to the Future Project*** provided opportunities for all three forms of learning contexts in how the programmes were planned, structured and delivered.

It is against this background and context that the evaluation report need to be read. The report is divided into sections which allows the reader to dip and out as appropriate informed by the overall value base and context within which Ubele operates, and by definition, the place of the project as a vehicle going forward.

Section 1: Methodological approach

METHODOLOGY, DATA COLLECTION AND ANALYSIS

The evaluation approach sought to achieve the following:

1. Process evaluation: which seeks to explore what is working well and what is not in relation to the programme. This sought to identify areas for improving the implementation of the programme viz 'intergenerational community leadership';
2. Impact evaluation: which sought to assess the changes in the well-being of individuals that can be attributed to the programme as indicated by the priorities and outcomes enshrined in the project proposal.

According to Rossi et al (2009)¹⁸, process evaluation involves assessments of programme performance in relation to service implementation and organisation coordination and this provided a useful guide against which we were able to assess the implementation of the programme. Assessing programme organization necessitated comparing the plan for what the programme intended to achieve against what was achieved and sought to answer the questions of whether:

- The programme had reached the appropriate target population;
- The extent to which service delivery and support functions were consistent with programme design specifications or other appropriate standards; and
- Whether the resources were being or had been expended in the conduct of the programme.

As part of the process evaluation approach, the post programme questionnaire identified the established, and/or emergent processes involved in the design and delivery of the project. Attempts were also made to assess the quality and impact of programme content, especially areas needing further consideration and development. This was also followed up through structured interviews with a sample drawn from regular participants based on '*purposive sampling*'¹⁹, which formed the basis for the impact evaluation process.

Impact evaluation, on the other hand, leant heavily on self-reflections of participants as well as structured interviews with the sample cohort alongside focus group interviews and structured post programme surveys (open ended).

¹⁸ Rossi P, Lipsey, MW and Freeman H E (2009), Evaluation: A Systematic Approach;

¹⁹ Purposive sampling is a non-probability sampling method which is characterised by "selecting elements for the sample" based on judgment of the evaluator/researcher. This method is one of the most cost-effective and time-effective sampling methods available and is usually undertaken where there are only limited number of primary data sources contributing to the study. See Rose, G (1982), Deciphering Sociological Research, McMillan; London

Sampling

Purposive sampling methods were applied in the selection of participants to be followed up to undertake the structured interview. Selection was based on the Heterogeneous or maximum variation sampling approach based on judgment against the following characteristics²⁰. This was to ensure the presence of variability within the primary data. They were:

- Age
- Ethnicity
- Regularity of attendance
- Availability (e.g. willingness to participate; consent)
- Responsiveness to the on-line feedback

Table 1 illustrates the sample frame used to determine participants to be interviewed. The diagrams reflected the characteristics of the participants.

Table 1: Sampling Frame for follow up structured interviews

Ethnicity	Name of individuals							
	Interviewee							
	1	2	3	4	5	6	7	8
African			X	X				X
Asian		X						
Caribbean						X		
Mixed/ Dual heritage	X						X	

Note: Interviews took place between: 29/01 – 8/2/18 via telephone interview.

Some limitations of the methods

The PatHERways (London) project was a ‘pilot’ programme, designed as an experimental programme in social action through the lens of young women from the African diaspora communities and as such, by its very nature, did not set out to represent all aspect of community empowerment and leadership roles and demonstration. Some limitations are therefore inherent in both the design and the implementation. The most notable areas are as follows:

1. *Scope*: The scope of the project was dependent on volunteers coming forward who had an interest in social action which also meant that the level of understanding would be variable and wide ranging. The programme, therefore, worked with participants who were

²⁰ See Saunders, M., Lewis, P. & Thornhill, A. (2012) “Research Methods for Business Students” 6th edition, Pearson Education Limited p.288

'interested' though not necessarily active participants within their community as community activists or workers. The programme could not therefore be exhaustive and far ranging but sufficient to 'tease out' some key areas around 'interest' and engagement. Moreover, the programme's length could not explicitly tackle areas such as the impact of leadership skills and practice beyond the initial feedback on benefits and relevance as that would require at least a further 3mths post programme follow up.

2. *Availability of data:* Data was not always readily available as had been expected in the designing of the monitoring tools (i.e. collated after each session). The broad lack of direct community programme practice within the group resulted in difficulties in drawing conclusions beyond the cohort though they can speak to the value and relevance of the programme. Where data/information was not available or could not be found, no responsible inference can be made (see participant characteristics below). Additionally, the 'map' is incomplete due to delay in information gathering, due in part to participants other commitments and in part, suspected disinterest.

3. *Interpretations of questionnaire responses:* While all attempts were made to 'understand' feedback responses to structured questions it was clear that not all participants interpreted the questions in the same way. In most instances, open -ended questions were answered with short answers devoid of full reflections. This reflected the range of understanding within the group and the time it would need to develop critical analytical skills, and therefore provide greater depth.

5. *Irregular attendance:* Though over 26 participants started the programme the 'workshops' varied in participation level, averaging 11 per session, the highest at any one time being 17 participants while the lowest was 3. This was, in part, due to other commitments and in part to dis-interest as some only came once. This was also reflected in the low return rate from the post programme questionnaire feedback forms received as well as the paucity of 'conversation' pieces between elders and younger. The majority of the views and reflected responses are from those most keenly participating.

Fig 3: Age band of respondents (n=5)

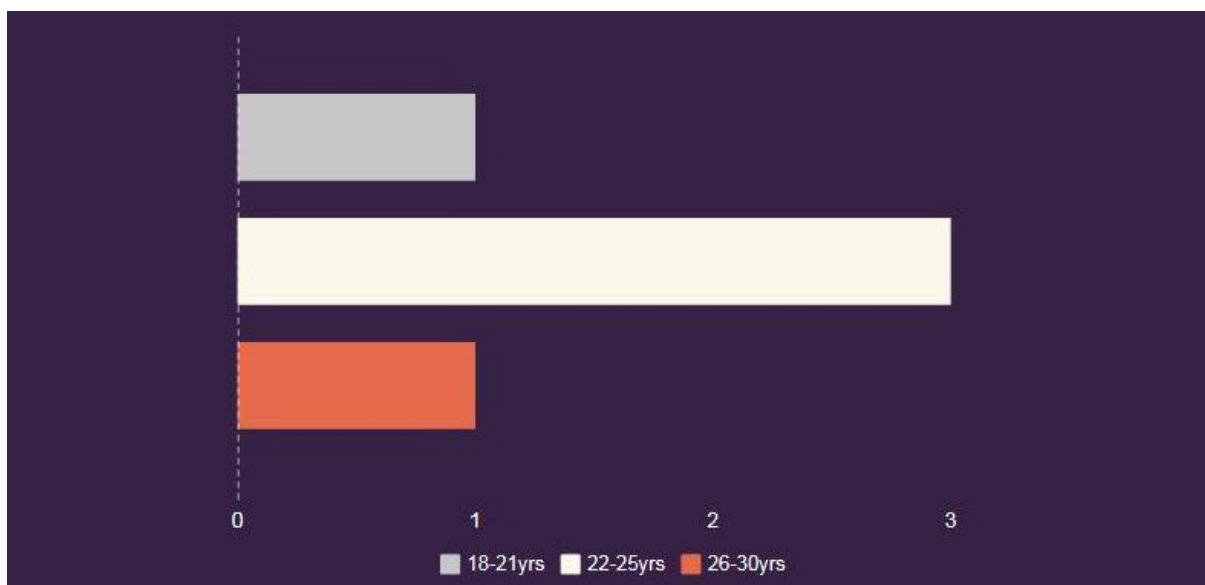
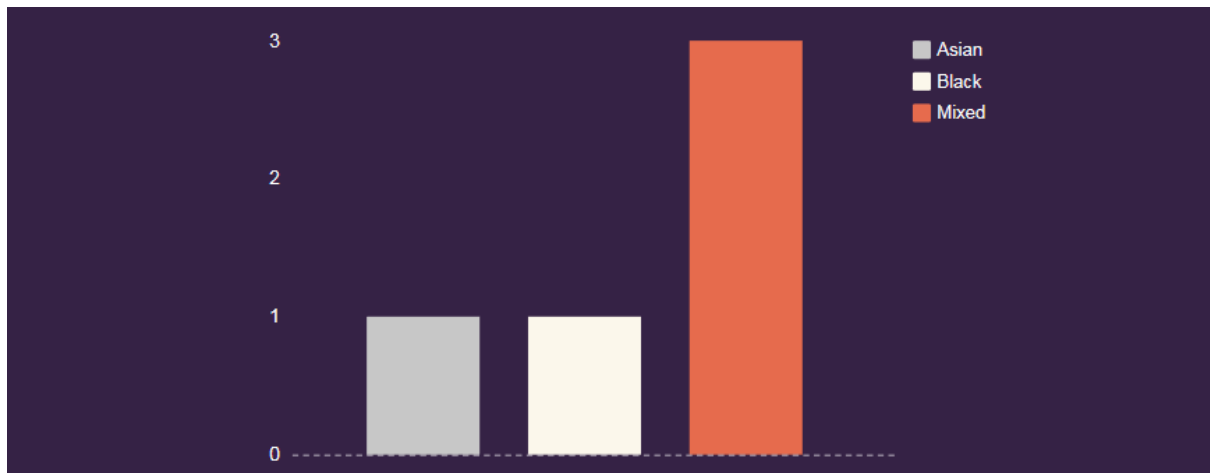
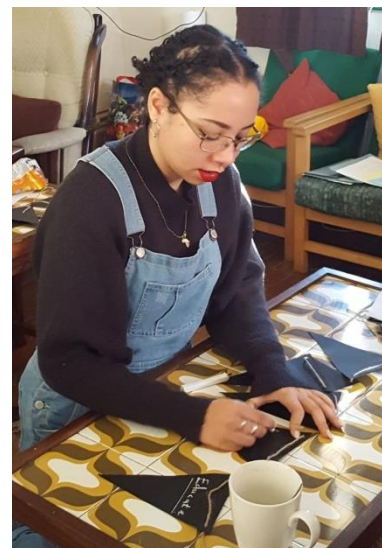


Fig 4: Ethnicity of respondents



Section 2.0: Programme content and implementation

The design and development of the programme involved 26 young women drawn from across five London boroughs: Islington, Haringey, Waltham Forest, Lambeth and Hackney. As indicated above, the underpinning value base for the design and delivery of the programme was built upon the Ubuntu philosophy mediated through intergenerational practice with the programme delivered over 10 sessions, which included planned community-based activities to encourage participants to get involved over an extended period to embed social action learning, thereby increasing and extending their impact as community initiators at a local level. The programme also included a two nights residential component.



The content of the programme included the following features/components:

Phase I - The Leadership 'Stretch'

- i) Getting to know yourself through self and peer assessment and the development of personal action plans
- ii) Group coaching sessions with space for reflection and new insights; recording of learning experiences and planning for action in communities

Phase II -Trainers or Heels: Stepping into my own Civic Participation and Change Agency Shoes

- I. Getting to know your local community through digital mapping and needs assessment
- II. An introduction to Civic Participation and Change Agency Skills
- III. An introduction to social entrepreneurship.

Phase III - Peer 'Skills Sharing' Sessions

- I. At least 1 practical skill drawn from the following:
 - a. fundraising;
 - b. social media;
 - c. graphic design/photography;
 - d. audio interviewing;
 - e. digital mapping.

Case study 1:

"I was initially apprehensive about having to attend the first PatHERways session; I didn't know many of the females in the group and I was anxious about having to meet them all. With so many of us it was obvious that the first obstacle would be learning names; this was resolved at the outset by the facilitator through a 'name story exercise'. We all said our name and then proceeded to tell the group the story behind the name. Many humorous stories were shared which broke down barriers with myself warming towards the group. Most of the sessions centred around discussing social issues faced by young people and how they could potentially be countered.

By the second session I was looking forward to meeting the women again. I could feel the group dynamics changing in a way where everyone was finding their place. People were speaking with ease and had already become more familiarized with each other. In this session, we had to outline our future projects, and identify our learning styles. It was amazing to hear all the work the females want to bring about from black baby dolls, to public speaking workshops, to documentaries. It was almost like changing Martin Luther King's famous 'I have a dream' to 'I will bring about this dream'."

Phase IV – Taking Action in Communities

- I. Participants design a 3-month practical community-based project working together in small groups. This allows for the practical implementation of learning from workshop sessions.
- II. Inter-generational conversations between young and older women community leaders to capturing past civic, social leadership and change agency stories and to generate learning and ideas to inform future young women's action in communities. These will be included in the community maps

Phase V - Residential²¹

The planned residential covered the following:

1. **Skills Share Session;**
2. **Interviews with elder women change agents** (i.e. to capture the stories of older women change agents).
3. **Community Mapping** (i.e. mapping the stories of elder women change agents).

PROGRAMME AIMS AND OUTCOMES

22

The programme aim could be captured in the following way: *young women will have increased community knowledge, practical skills and experience and so enhance their overall competence to take on community leadership roles and to be more aware of strategies for implementing changes affecting their local community.*

The programme objectives were:

- Young women will become more aware of the contribution of elder African Diaspora women in their community and be more able and willing to challenge stereotypes surrounding ageism and develop relationships between this older generation which could help reduce social isolation and increase community cohesion (i.e. *intergenerational learning*).



PATHERWAYS LONDON PROJECT LAUNCH

September 17, 2017

The Ubele Initiative aims to bring together 24 BAME women aged 18 to 30 years from four London boroughs who are interested in societal change, global awareness and creative enterprise. [Read More](#) →

²¹ With support from the Rank Foundation, it was possible to extend the input into the residential through additional facilitators and transportation support costs. Without their support the residential may have been an Away Day experience and not the inspiring and impact filled weekend that was provided (see Conversation 9).

²²For the fuller details of each session, please see Appendix 1 and see Appendix 2 for outcomes indicators linked to the evaluation process.

- To enable young women to acquire new skills to identify and respond to community issues in need of attention thereby becoming more engaged and ultimately empowered as a result.
- Practical skills and peer led skill sharing will be developed (e.g. interviews techniques / skills; use of audio equipment, film and photography, use of social media, community mapping etc) which will enable participants to work together to put into practice an assessment of local needs to enable them to complete a short project in their local community.

PATHWAYS LONDON: RESIDENTIAL GATHERING IN DARSHAM, NOVEMBER 2017

A group of 10 young BAME woman attended the residential component of the programme located at Darsham Residential Centre, Suffolk.



Below are two articles written by Saffron Johnson and Marija Biljan (Project PANDORA), participants on the Residential weekend²³.

Case Study 2: Saffron Johnson

"In the time that led up to what turned out be a memorable trip, I met up with a group of like-minded women; women who were ruled by change and wanting to see the world in a new place.

At the first session we were introduced to each other and quickly became acquaintances as we moved through each workshop learning and discussing about society and the impact it had on us as BAME women. Each of us had projects that we were working on: bringing groups together, provide opportunities and raise awareness on issues that affect our communities.

The workshops led to an empowering weekend retreat in Darsham where we came together as sisters sharing our individual projects and seeing how each of us could help each other through skill sharing. Issues we explored included mental health issues (i.e. the lack of awareness around it) to living on low-income. All projects were ambitious and revolved around social change.

The PathHERways weekend together was much more than workshops and projects; it was also about bonding, creating a network of like-minded women; coming together as one and being connected by our experiences. With family set meals, and an evening spent laughing and drinking around a campfire, each one of us left that weekend with new friends, strength and information to continue our projects, and a sense of knowing that we are not alone."



Case Study 3: Marija Biljan

"The Residential weekend was dedicated to spending quality time together, learning new skills and developing and sharing ideas.

After a lively opening evening group dinner on Friday, the rest of the weekend was dedicated to different sessions and group activities.

Saturday morning workshop was held by Serieta who encouraged and supported all the participants in their personal project planning. We got to think and work on our own project ideas and to develop a plan for implementation and goals.

The afternoon session was dedicated to community mapping. Through interactive workshop, we started exploring different ways of perceiving ourselves in space and place. We used real and abstract maps to think about places that are important to us in London, but also outside of it. By mapping our own London, we discovered where would like to take new steps in the future.

Community mapping is an interactive and creative way of discovering connections people have in and with space. It is a tool that can be used to reflect on certain aspects of identity and belonging. Moreover, it serves as a way of visualising the future and where we want to be. At the same time, as a group exercise, it improves group cohesion and strengthens its bonds. This session was an introduction to the main community mapping that would continue later in the programme and culminate in an on-line interactive 'digital map'.

The rest of the weekend was spent in good atmosphere: eating, singing by the fire, learning from each other. The time and place created a safe space that is needed for a group of young women. We learnt new things, acquired new knowledge and shared skills with others and by so doing, created stronger connections and made plans for future actions as BAME young leaders."

²³ See <https://www.ubele.org/news/2017/11/28/patherways-london-residential-gathering-in-darsham-november-2017> [10/1/18]

INTERGENERATIONAL MAPPING WORKSHOP, 5TH DECEMBER 2017

The follow up *'intergenerational mapping workshop'* (see above: residential weekend) took place on 5th December 2017, where different generations of BAME women shared their stories around community activism. This session was especially meaningful for those young women who are currently engaged in local activism.

Social change through 'community activism' is a continual process which engages both the young and old with new and creative ways being found to 'pass the baton' and moves beyond rhetoric but to actual change.



Through creative workshops, in particular through the use and value of digital mapping, using real London maps and creating their own derivative maps, 15 women of different ages was able to pull together a strong sense of 'community' and belonging that included school experiences, first 'real' jobs and important community events. Using creative and colourful maps that participants made, this session was also a stepping stone in supporting the inter-generational dialogue and spaces that is crucial to the values underpinning the Ubuntu philosophy.

The younger participants were able to share experiences with the elder women who inspired them to become change agents and discovered their differing journeys whilst acknowledging how much they had in common, especially when sharing stories about how they got into social activism.

Reaching back to the 1970's and 1980's, the 'elders' were able to under-score the importance of not forgetting those periods, the pivotal events that shaped who they are today. Ultimately, the exchanges helped to embed how new generations can be inspired and empowered by experiences of those who initiated and supported significant changes in difficult times for BAME communities in UK.

From this perspective, it is evident the importance of such a project as the PatHERways (London) in terms of strengthening community connections. As one of the older participants said, *'Through the struggle or challenges that we may have, we are not going to be turned over, we may lose a branch or two, but we are solid beneath the ground'*.

DIGITAL MAPPING

Using the 'stories' from participants, an 'emerging' digital map was produced, complete with visual images depicting 'Her-story' of the experiences that had moulded the participants to this point in time. The 'map' is still being developed and is therefore incomplete. However, an early draft and progress update can be found on the ESRI platform by clicking on the following link: [ESRI platform](#) (screen shot is shown below as Fig 6)

For now, the draft shows:

- My family connections
- My favourite London place
- Memories of work places
- Memories of school
- An important person for me

Also, a further map using personal data and photos from the residential weekend, enabled a Kumu typographical representation to be constructed (see screen shot as Fig 7). This can be seen by clicking on the below link:

<https://embed.kumu.io/e974b08bc996d50064cdec045a053cd0#pathherwayslondon>

Fig 6

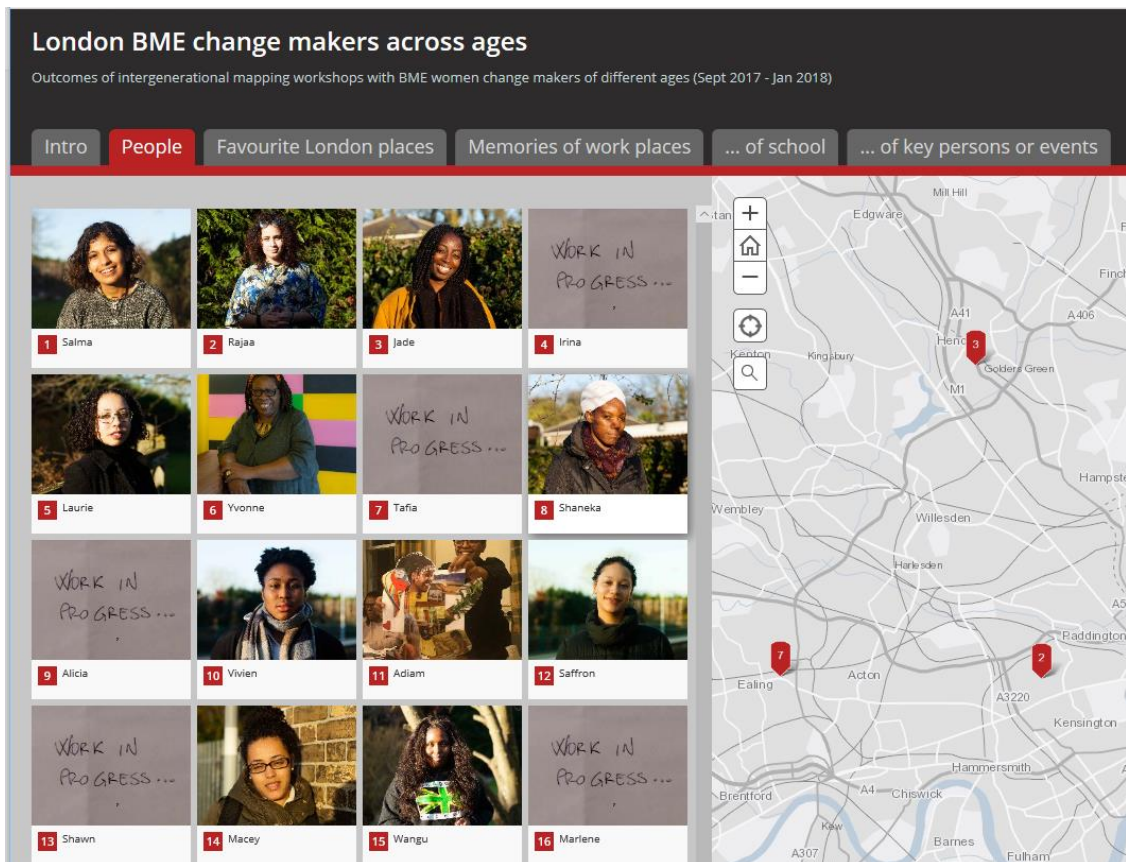
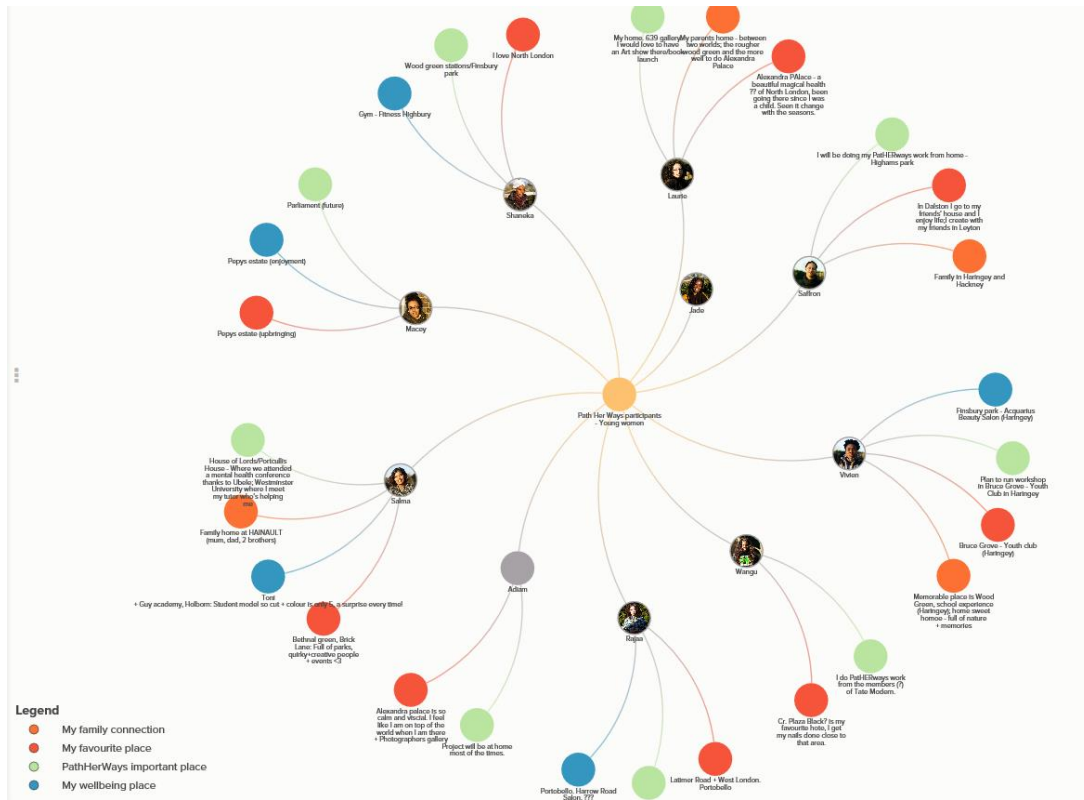


Fig 7



Section 3.0: Impact and evaluation analysis

Set against the funders'²⁴ outcomes and outputs that had been approved, the impact evaluation is perhaps best summarised in the table below.

Impact evaluation indicators	Output indicators	Achievements
Improve access to volunteering	<p>Number of new volunteers as part of the project (16)</p> <p>Number of people engaged in regular volunteering as part of the project (18)</p> <p>Number of volunteering opportunities available as part of the project (18)</p>	<p>Though not a specific volunteer training focused project, PatHERways (London) had built into it volunteering opportunities as an integral component. All participants, therefore, were volunteers and all participated in a number of projects that involved volunteering time, skills and knowledge.</p> <p>See the Evaluation Report (draft) attached. The finalised version will be available in March. 26 young women participated in the programme.</p> <p>Participants engaged in regular volunteering as part of the programme's delivery approach (i.e. intergenerational interviewing, mapping and representation role on behalf of Ubele).</p>
Improve the community working together	<p>Number of hours of community activity provided as part of the project (600hrs)</p> <p>Number of people engaged in regular volunteering as part of the project (18)</p>	<p>720 hours of community engagement activities, including the mapping exercises, workshops and conferences provided by participants over the course of the project</p> <p>Participants engaged in regular volunteering as part of the programme's delivery approach (i.e. intergenerational interviewing)</p>

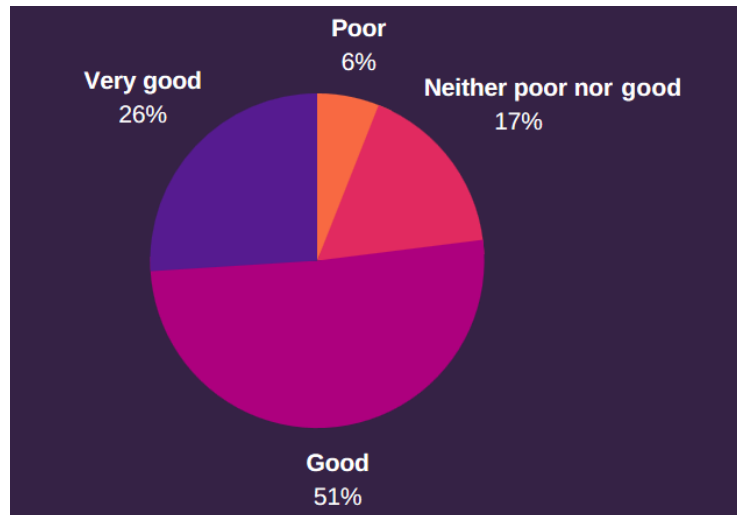
²⁴ Big Lottery National Awards for All and Comic Relief (via London Community Foundation).

<p>Increase participation in lifelong learning</p>	<p>Number of hours of education/training provided by the project (80hrs)</p> <p>Number of people who attended training as part of the project (16)</p> <p>Number of people who went into further education as a result of the project (4)</p>	<p>200 sessional hours provided to participants. Sessional hours provided to participants based on 2.5hrs per week and including the residential and 'individual project'.</p> <p>26 young women and elders participated in the programme:</p> <p>Phase I - The Leadership 'Stretch' Phase II -Trainers or Heels: Stepping into my own Civic Participation and Change Agency Shoes Phase III - Peer 'Skills Sharing' Sessions Phase IV – Taking Action in Communities (individual project/volunteering opportunity) Phase V - Residential</p> <p>1 participant is about to enrol on a Masters’ degree programme. All others are in work and/or looking to change employment environment.</p>
<p>Improve community cohesion</p>	<p>Number of people who have taken part in a community activity for the first time as part of the project (8)</p> <p>Number of people who participated in community activities as part of the project (26)</p>	<p>Baseline response indicated that 10 participants were engaging in this type of community-focused learning approach, such as PatHERways (London) for the first time.</p> <p>As part of the programme all participants were engaged in ‘community activities’ as a result of how programme design and approach (i.e. digital mapping, interviewing elders and participation on the residential, attendance at international events and campaigning opportunities)</p>

PROCESS AND PROGRAMME EVALUATION

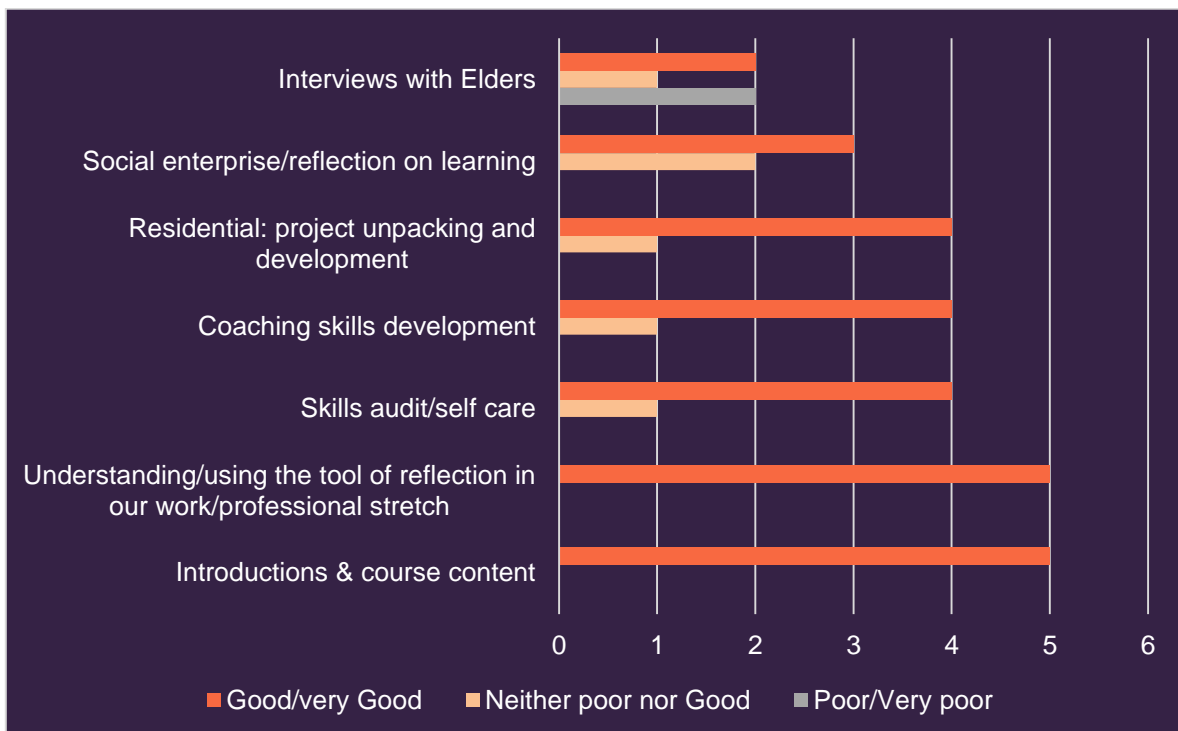
Based on responses to our on-line post programme questionnaire, 77% of respondents rated the programme as being either 'Good or Very good' (Fig 8).

Fig 8: Frequency rating (%) of overall programme content



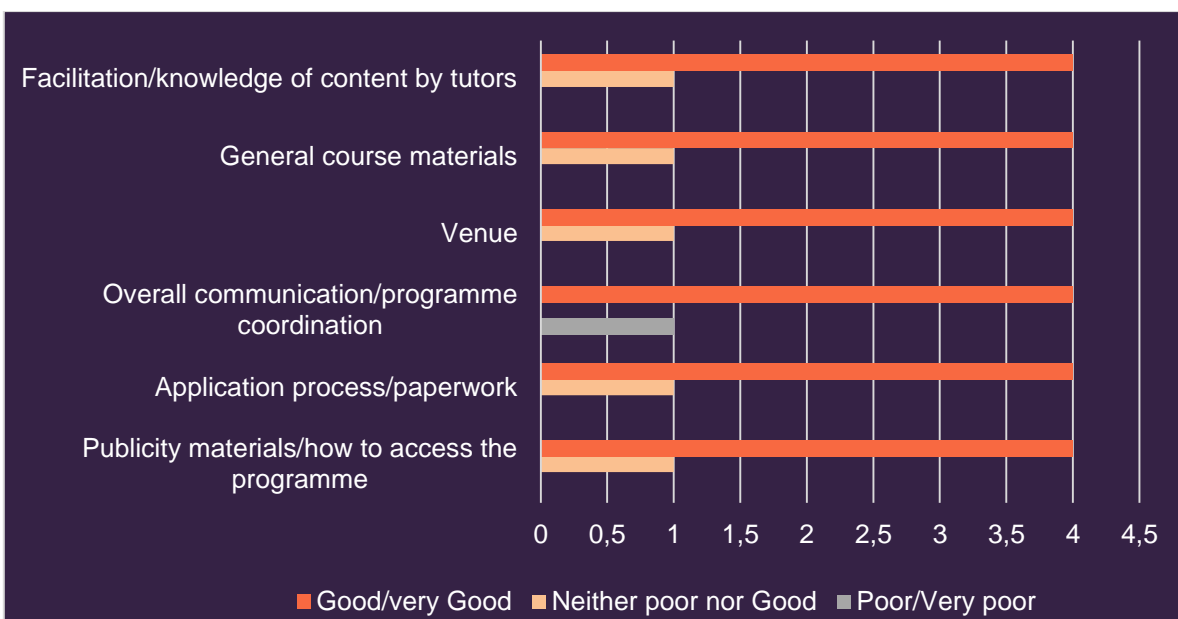
Specific aspects of the programme showed strong and positive feedback. The only area worthy of note, and an area for development going forward, is that of the 'interviews with elders'. This aspect of the programme was commented on by all the participants who were regular attendees. One common reason voiced was that it was difficult to coordinate with the 'elders' as both sets of diaries and commitments would not allow in the time available. There is therefore a question here about the place of this activity within the sequencing of the programme design and/or in the overall time allocated to the programme and/or the recognition of how busy some people are generally as to whether they'd be able to engage in the process as intended. This seems a logistical and planning issue that can be easily resolved.

Fig 9: How respondents rated the programme



Other aspects of the programme were also considered. Overwhelmingly, 4 out of 5 respondents thought the programme was well managed and supported. The only exception was that one person thought that the communication could have been better contrasted with 4 out of 5 responding that it was ‘good or very good’.

Fig 10: Rating of the programme (process)



IMPACT EVALUATION

Participants were asked to comment on the extent to which they had developed skills as a result of the programme. Participants were asked to comment on:

- The extent to which they had developed certain skills and/or whether the programme offered them the opportunity to develop certain skills and competence; and
- The types of skills and competences that they acquired.

As can be seen from the diagrams below, 13% of responses indicated that they engaged in new learning opportunities (Fig 11) while 43% indicated that learning had been re-enforced and/or affirmed contrasted with 35% indicating that their learning had increased.

Specific skills developed were as indicated in Fig 12. In broad terms, they were:

- Listening skills/techniques
- Questioning skills/techniques
- Dialogue processes
- Sensing
- Use of technology for sharing/networking
- Digital mapping
- Blogging/presentation
- Event planning/organisation



Fig 11: Skills developed arising from the programme (% of total frequency of responses)

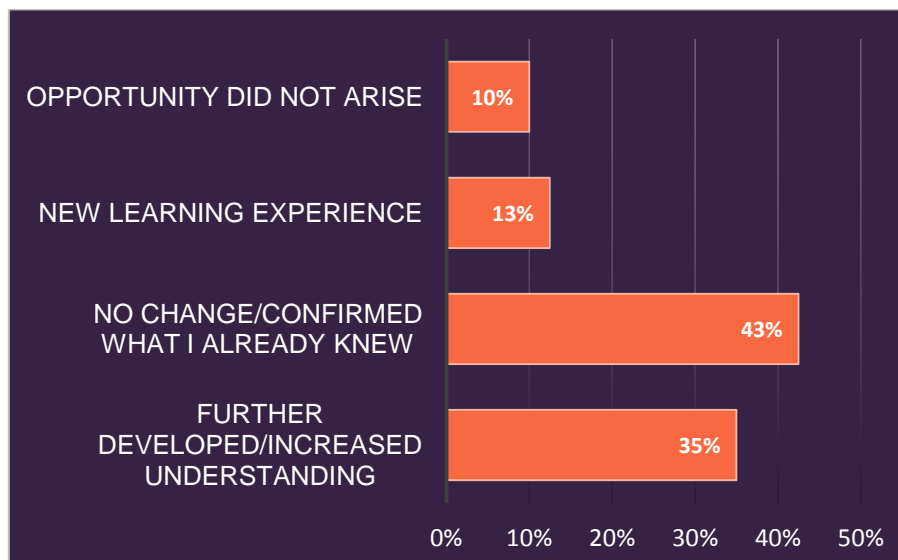
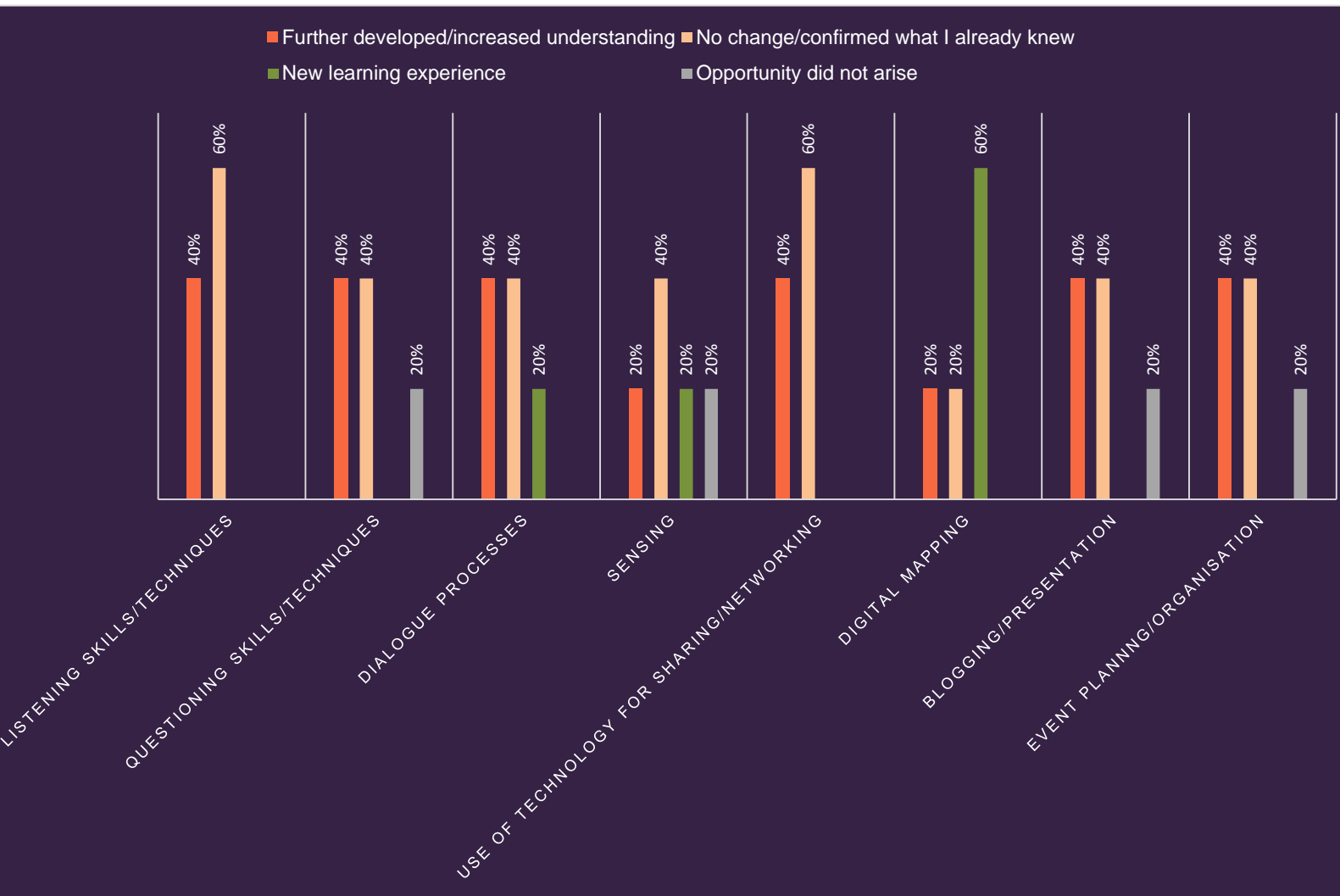


Fig 12: Skills developed as a result of being on the programme (% respondents)



THE DIFFERENCE THE PROJECT MADE TO THE INDIVIDUAL AND THE WIDER COMMUNITY



In trying to identify those key areas of learning for participants, three approaches were adopted. The first involved face to face focus group session, where we looked specifically at what participants felt they got out of the programme. An overview is presented below as Fig 13. This shows how participants felt the programme affected them personally as well as contributed to 'wider community' empowerment. The second approach was to follow that up with an on-line questionnaire, where participants were asked further questions which included commenting on areas for development as well as key actions they will be undertaking as a result. Finally, through purposive sampling technique, we identified participants to interview by way of 'depth interviews' using structured questions for consistency.

What did we find?

Expectations and aspiration varied. The reasons and underlining purpose for participating on the programme provided valuable insights as to the 'stretch' that the 'programme' was expecting to achieve. Some engaged with the programme with an open mind with no specific expectations while others saw the opportunity to build confidence.

Comments included:

"I had no real expectations but was overwhelmed with the support and bonding and friendship within the group. It was wonderful to meet so many like-minded independent women with similar passions for social justice issues."

"I hoped to achieve new relationships, new interests and more direction. I found that whilst I met new people I didn't feel like I built a solid network of female friends"

“To network with like-minded women and collaborating; and I believe I achieved this.”

“I wanted to better understand and obtain information and knowledge on ways to make a change. I believe I did this through PatHERways.”

“I wanted to network with more young women who were similar or like-minded interested in making a change in society more generally or their local community specifically, especially with regards to issues that affects women.”

The project helped and changed perception and approaches to how individuals saw their work going forward. Participants reported that not only did they come away feeling ‘empowered’ but energised about themselves, their passion and how to move forward in their aspiration. One participant commented that: *“...with my work, and the work I intend on doing, it is essential for me to first be honest and live my trust and have the courage to let go of fear and tell my story in order for the platform I am creating to be authentic. Before the project I was anxious about doing so, and it deterred me from starting projects, but now I no longer have those same worries, and I am able to begin my projects.”* And another:

“... I was also part of the Pandora project which explored European opportunities around female enterprise, and as a result of going through the Ubele project, I am now spending 2 months in Poland working on projects with colleagues there around social enterprise and female enterprise.

The experience has allowed me to have confidence to start my own creative projects which revolve around digital media, mental health and focusing on giving certain demographics a platform to share their stories. In addition, it has opened me up to new opportunities within Ubele, and it has also allowed me to build a network with like-minded women with whom I can potentially collaborate with.”

Case study 4:

XX had been considering work in the ‘mental health sector’ but was taking some time out to try other things. She had low confidence and wanted to develop this aspect through participation on the programme.

As a result of her involvement she has become more involved and is now fully engaged in pursuing opportunities within the field. The course enabled her to be with other like-minded individuals and most importantly, as a group of young women. She found the environment very supportive which enabled her to build her confidence.

An opportunity arose during the course of the programme to participate in a parliamentary discussion on youth justice and child mental health provision. This was a one-and-a-half days conference with workshops which involved international participants as well as key government officials and policy makers.

She chaired one of the workshops and fed back into the larger plenary sessions. The opportunity enabled her to present publically and made ongoing commitment to the process, which has so far contributed to the production of a Green Paper with recommendations and resulted in affirming her desire to work within this field. She is continuing with the process: *“The programme has fuelled my enthusiasm and given me confidence to actively pursue work in this field with determination”.*

Overall, the sharing of perspectives and drive has inspired participants. A selection of comments from some of the participants makes the point vividly:

"...Personally, I found sharing ideas and discussions with the other women in the programme the most rewarding as it was a great motivator every fortnight and a wonderful place of love and support to encourage growth and teamwork in each of our individual social justice projects."

"The residential...the residential was rewarding and a bonding moment for the women who took part."

"Being able to hear other people's perspectives and the residential was very rewarding."

A vox-pop style video was produced of the residential that conveys how many of the participants felt about the experience and not just about that particular session. To view the video please click on the link, which provides a much stronger narrative than this written report format:

<https://drive.google.com/file/d/1TamoN01WKJMGyiZ6WwetA1szFgXli3lw/view>



Intergenerational perspectives enhanced the learning experience. Through the opportunities to engage in formal and informal 'conversations', participants indicated that much was learnt through these opportunities. For example:

Conversation 1: *"Me an xx met through activism, we worked for different organizations, based on women's rights. That was my link to xx. It started off with work and it led me to be intrigued by xx's work. I didn't know anything about women trafficking, what women were involved with prostitution, how can someone be moved from one country to another, how does it work, how does it relate to my work... then I realized Irina had a lot of knowledge, around so many different strands. I was 'moved' to continue discussion; she gave me life, she was inspiring, she was strong and she engaged every young woman that I ever met."*

Conversation 2: [describing the image produced from an intergenerational exercise] *"We used the tree to highlight the root that bind the community together. We used different animals to represent the heart beat of all who were represented on this table and what they felt about their environment. We used a lot of white colours to represent the future of our community as activists, who want to make a difference in the world where we live and call home. We are all here to pass on what we know; we have a duty that we carry. We have to ignite those around us as being an activist is to regenerate and ignite the light in those in need and are unable to help themselves.*

The tree roots tell us we are rooted. As such, through the struggle or challenges that we may have to face, though we may lose some of our branches, we are solid beneath the ground. The birds carry the seed all over the world."

Conversation 3: *"...my journey is similar to some of your stories. Talking about inspirational people, my example is very special for me. xx was the founder of Hibiscus Charity who inspired me to work with women who are victims of abuse and who are victims of trafficking. We work in prisons and across various female establishments in England speaking to women, hosting healthy (and non-healthy) relationship workshops. We encounter women scarred from being in abusive relationships and so these workshops, these conversations, are important."*

Conversation 4: *"I've 25 years of experience in working with gender violence. In community work, there's no ceiling; it's passion!*

I've always supported community organizations, since I was 17. Wherever I have lived I have got involved in community work, working with the elderly by providing social club. We currently work with 70 members with 30 active every week. I also established a community group for Rasta women and their families and we undertake educational tours to Ghana. For me, 'charity' begins at home"

Conversation 5: *"... my first paid job was as a store assistant at Boots, Westfield, Stratford City. For me it meant independence and an opportunity to engage with others socially though my passion is in the field of mental health. Since then I have been financially independent -being able to buy my own McDonalds!*

After graduating I just didn't want to work in retail anymore, so I am climbing the ladder now."

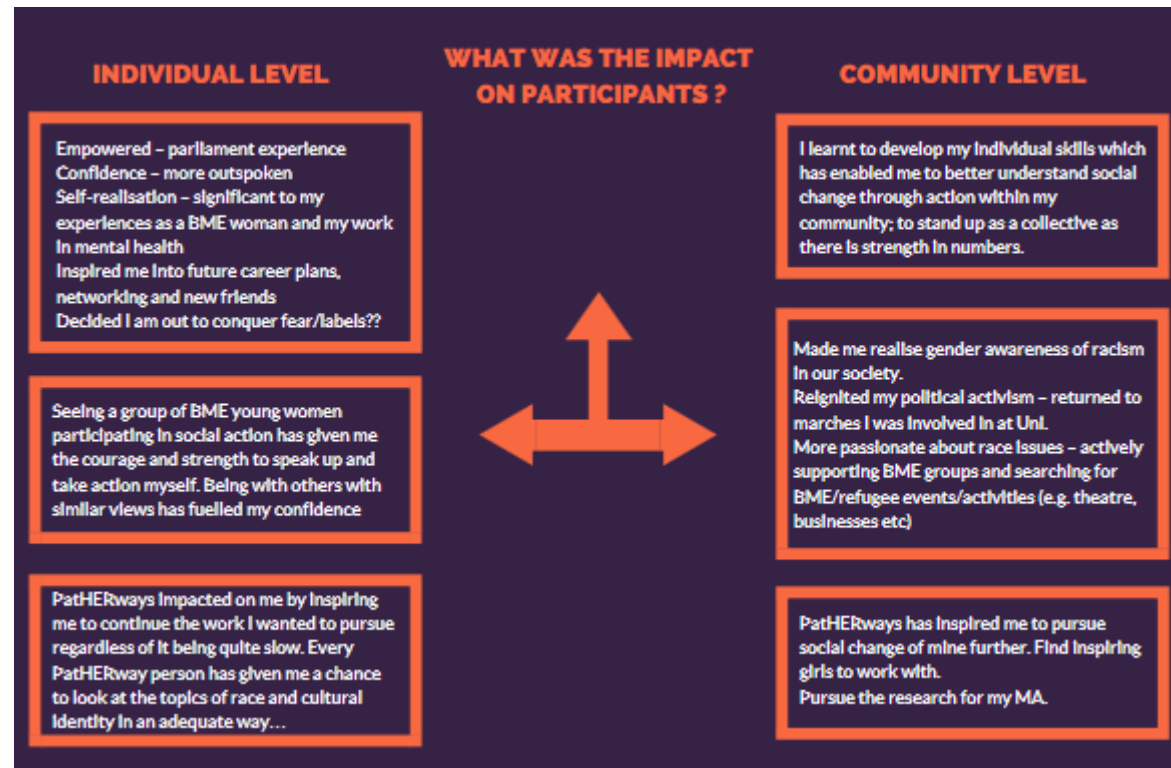


Areas for development were identified that could have improved the experience. Those participants who took part in the structured 1-2-1 interviews, the focus group session and responded to the on-line feedback, commented favourably on the programme overall. However, there were some areas identified where some felt improvements need to be made to enhance the learning experience of participants. A selection of comments of the common areas identified are as follows:

- Regular attendance: *“It is difficult but if there was a way to ensure greater attendance throughout the programme that would have been amazing as I missed seeing certain members in the later weeks when they did not attend as much.”* And another: *“...More consistency in Women showing up.”*
- Delivery style: *“Work more on building the interpersonal relationships between people and have the programme content be less formal or lecture style.”*
- The residential experience: *“though a great experience and got so much out of the weekend, I felt the residential weekend could’ve been extended by a day as there was so much to do in terms in sessions.”* And another: *“...Residential could have been longer!”*
- The mapping: *“...the mapping session seemed to be unorganised - over talked and seem to be a random part of the programme.”*
- Embedding practice: *“...Perhaps we should have done a group project together?”*



Fig 13: Impact on participants



Section 4.0: Conclusion and recommendations



It is clear from responses, gleaned from the range of angles and approaches adopted, that participants got much from the experience. Not only were they able to articulate and share those areas of benefits. Most importantly, what they actually took away with them in terms of skills, knowledge and attitudes. It was not an expectation that major changes would take place over the short period of the programme just that an idea and opportunity would be tried. Indeed, as the organisers explained, it was an attempt to provide a vehicle to challenge traditional approaches to social action and empowerment through an untested model underpinned by ‘Ubuntuism’ mediated through intergenerational practice. It is worth reprising what she said, as this gives a much better – and poignant reminder of the starting point of Ubele. In her own words:

“...Given the enormity and increasingly complex nature of the post-apartheid challenges facing South Africa, (some 18 years after the euphoria which marked the creation of a new rainbow nation), these conversations were not by any means easy to navigate, nor were they territory for the faint hearted. At times, even in the facilitator role, I felt quite overwhelmed by the reality of what might be needed to change to achieve lasting social justice and real transformation for the majority of the black population in South Africa – the continuing effects of which I witness daily whenever I stay at my partner’s house in Soweto.

Despite these big challenges, I was struck by the quality of the conversation followed by clarity of intentions to find seeds of possibilities– to make small but potentially hugely significant changes which could impact on the lives of millions of black people. A commitment to stay in conversation (and to create new realities), even when the going gets really tough, is something I have seldom witnessed when our community here normally comes together. I notice that we usually engage in debate (which can quickly

lead to contested territory, often followed by accusations and break down of communication and /or actual gatherings!), An opportunity to engage with young women leaders within the community who could 'hold the baton' as the older generations gracefully bow out. It was their story and their journey. The evidence indicates that, for some, new learning experiences had been achieved while for others it was affirmation and building of confidence to follow their dream and interest."

"... One of the key aims of Ubele is to create multi-stakeholder spaces for dialogue leading to new ways of tackling some of our community's most complex and stuck social issues. Seeing the process in action in South Africa (with participants, young and older being really comfortable with the notion of dialogue and the creative processes which were introduced), increased my awareness and deepened my commitment to bring these to our community and to see what new ways of being and acting together might emerge.

We need to challenge traditional ways of convening which I see as often leading us into familiar, (not particularly helpful) forms of behaviour."



It would be very easy to just say the project was a success without being able to pinpoint where the points of successes were and how the journey (so far) has impacted so as to show 'movement' and 'stretch'. Let's be clear, success should not just be the extent to which a project achieved some numerical objective (or surpass it). The context and objectives that it sets out to achieve should be a guiding principle against which such projects are judged to be successful or not. As a vehicle for encouraging action and change (social change), against the backdrop of time, based on the reflections and contributions of the participants, the project managed to achieve its stated objectives of:

- Enabling young women to become more aware of the contribution that elder African Diaspora women in their community had made and to be better able and confident in challenging stereotypes (see Case Study 4 and 5).

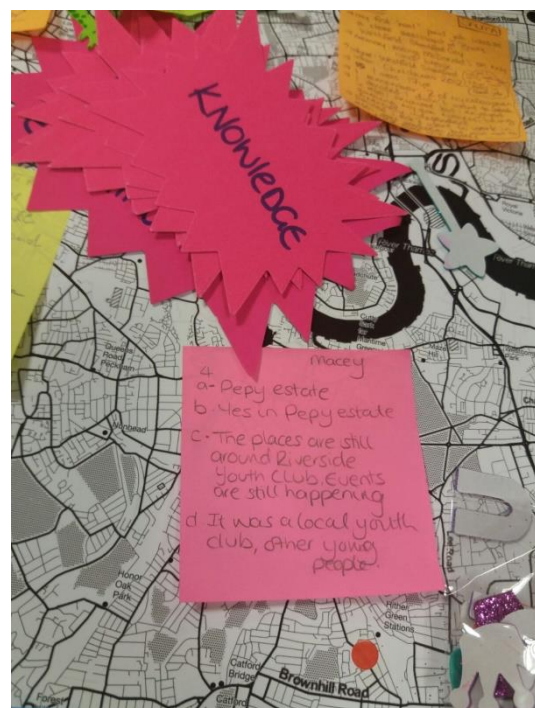
- Facilitating the development of new skills within the young women to enable them to take on community leadership roles (see Figs 11 and 12).
- Enabling groups of participants to work together to putting their learning into practice through assessing local needs and completing social action projects in their local communities (see Kamu visualisation mapping and the interactive map indicated at Figs 6 and 7).

We see in the comments and words of individuals captured in Section 3 above, especially, that many were able to show what they got from the experience. We heard from one participant who is now participating in the wider, more global, PatHERways programme and is now in Poland as a direct result of her experience.

One of the unexpressed objectives is to give young leaders an experience with an international dimension. This has been achieved by linking the programme to local, national and international opportunities. As indicated in the Introduction, the opportunity to link with existing international projects focusing on women was an added value opportunity to which the PatHERways (London) initiative was able to build upon. For example, the mental health Parliamentary sessions was an example of the national link where one participant interested in this area of work was encouraged to attend. The outcome was most inspirational to the point that that individual chaired one of the working groups and fed back to Ministers and is now part of the ongoing campaigning and part of a consultative forum feeding back into the Minister for Health on the Green Paper consultation process²⁵. *“This”, she said, “would not have been possible had it not been for being involved on the PatHERways (London) project.”*

Additionally, by working across other partners to deliver aspects of the programme, different perspectives were shared – as well as challenges. Participants heard from organisations such as FORWARD²⁶, who was also able to refer participants onto the PatHERways (London) programme; contribution from the Partnership for Young London (PYL)²⁷; mapping sessions linked with the PANDORA (international) programme.

Four of the participants on the London programme became involved in transnational exchanges in Portugal and Cape Verde as well as all participants attended a joint session on international opportunities. Ubele is only one of two UK based groups (the other being the British



²⁵ The consultation Green Paper was published on 19/02/18 and can be accessed at: <https://engage.dh.gov.uk/youngmentalhealth/>

²⁶ FORWARD (Foundation for Women's Health Research and Development) is committed to gender equality and safeguarding the rights of African girls and women. Further details, please see: <http://forwarduk.org.uk/>

²⁷ PYL is the Regional Youth Work platform for London. They delivered a session on effective monitoring and evaluation. Further details, please see: <http://www.partnershipforyounglondon.org.uk/>

Youth Council) that has been invited to the European Youth Forum's (EYF) Yo Fest 2018 as a result of the PatHERways (London).

We also heard from participants who had lacked the courage of their conviction to engage with issues dear to their heart around young people and mental health, who took to the streets in marches and in debates and dialogues with ministers and government officials directly as a result of being on the programme. In between these two poles we evidence participants, through their response and personal accounts in the video vox-pop, of what they have got out of a programme geared to and focused on the needs of young BAME women.

Adding further weight to the impact evaluation, the following reflections serves us well in our understanding of the benefits derived from being on the programme, and by definition, a testimony to the effectiveness of the programme design and content. More importantly, they underscore the value base of Ubele and the Ubuntu philosophy that's at the heart of the Ubele approach to community leadership development.

Individual reflections

Conversation 6: *"Happiness is the most important thing to me in the world. I realise happiness is entirely subjective and it is impossible to guarantee one's happiness. Nevertheless, I believe if an individual has the basic needs of food, shelter, friends and familial support and the freedom to choose what they want to do in life in education, work or travel and the opportunities to achieve goals anyone can work towards happiness. This is part of the reason why I believe it is so important to ensure everyone has their full human rights and access to the resources such as books and education to fulfil their ambitions in life regardless of race, colour, gender, class or background. There is nothing worse than having someone tell you that you cannot do what you want to do because of something you have no control over and hence why I believe social action is so significant. Through this we are able to stand up for those who are oppressed in society today. I believe in community empowerment and supporting one another as one human race and hopefully in this way we can achieve happiness as individuals and share our happiness with others to ultimately create a happy society one day in the future where no challenge is too big for us to overcome together."*

Case study 5:

Xx is a young woman for whom this project was the first of its 'type' (community empowerment focused) that she has ever participated in. The project: *"allowed me to have confidence to start my own creative project which revolve around digital media, mental health and focusing on giving certain demographics a platform to share their stories. In addition, it has opened me up to new opportunities within Ubele and has also allowed me to build a network with like-minded women with whom I can potentially collaborate with."*

Within my work - and the work I intend on doing - it is essential for me to be honest and live by trust, to have the courage to let go of fear and be able to tell my story so that the platform I am creating to be authentic. Before the project I was anxious in doing so, and it deterred me from starting projects; but now I no longer have those same worries and I am now more than ready to start my project, which will be community based. As a result of the programme I became involved in the Pandora Project which is a Erasmus+ supported international programme for women to explore European opportunities around female enterprise. Through Ubele I am now spending 2 months in Poland with Autokreacja working on projects around women involved in social enterprises."

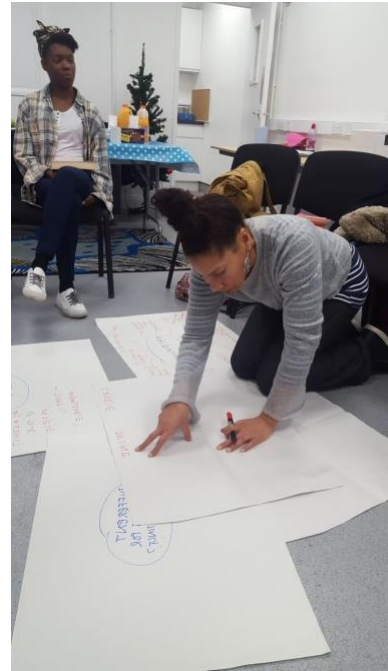
Conversation 7: *“I have throughout my life been passionate about humanity and have been infuriated by injustice and prejudice. That said, my contribution has always been in the form of support. I am very excited by the realisation that contributing to social change does not need to be such a daunting task as there are existing methods (and platforms) by which to impact and achieve it. I am encouraged by the fact that there are existing change agents available and willing to guide me through the process of learning and developing the skills required to impact society positively.*

What I find most exhilarating is that I have recently met so many individuals who, like me, want to make a difference, and with this realisation, I no longer feel alone or overwhelmed by the desire to drive change on my own. I have personal challenges that currently hold me back and so I am eager to work with others as a result of PatHERways, through which I have gained confidence through the insight and experience I have gained from the training.

I am very grateful for this opportunity and look very much forward to exploring existing paths and hopefully carving out new ones collectively.”

Conversation 8: *“For me, the most important thing is that which is most precious and most valuable, and that is time. Time allows me the space in which I can find myself, moments that I get with the people whom I love, and who make me happy, new experiences and fond memories are all made over time. In addition, time allows me the chance to become a better version of myself, as it is only with time that I am able to reflect, learn and grow. Through the programme I was given the time to explore, with others as well as reflected moments, on my path and how I can effect some change. As such, as I do not know how much time I have been blessed with, all the time I am aware of, I will use to appreciate the things I truly have.”*

Conversation 9: *“The experience as a whole helped me progress as both an individual and an active member in society. PatHERways (London) allowed me to better myself individually, by progressing towards my social action goal. By attending the sessions regularly I gained a sense of constant support from the group. This support included being motivated, collaborations, and constructive feedback. All of this helped me better my clarity in my project. The residential at Darsham was a good finish to the programme as we spent days together participating in projects, and cooking with one another. We also shared a campfire memory on the last evening in Darsham. Workshops were held by others in the group, such as Macey while other workshops were held by Marija and Serita- both were significant to individual and community development as women involved in social enterprises.”*



Another part of the programme was interviewing an elder, this was to contribute to Santa and Marietta's Mapping workshop. I interviewed Yvonne Field - an inspirational community leader in both her own community and others. I was both honoured and inspired when interviewing her, as I began to hear her history and experiences in her life. That also sparked motivation in me to make a change and difference in which I'll be remembered."



It was not all plain sailing and the project had some hurdles to overcome. One of the first hurdle was recruiting the project coordinator. This took a while and, within a few months of starting, the individual resigned citing personal reasons. This left the project a 'steer' for a while as the leadership team of Ubele looked to plug the gap. This was achieved with the Director of Ubele assuming much of the coordination role along with

others. The other challenge was how to 'retain' and sustain regular participation over the sessions. The recruitment was not as problematic as was first thought as 'local knowledge' and partnership working provided some leads and referrals. It was in the time factor over which the project was taking place, as it affected the involvement of participants over a sustained period of time, which resulted in numbers fluctuating from 3 on one session to 17 on another. Perhaps not unusual – even schools have a 15% non-participation/absence concerns – but nevertheless an area that will require careful thinking if the project is to run again.

As indicated in Section 3 above, there were areas that participants felt particularly strong about in relation to the programme that, if it was to run again, would need looking into. In broad headline terms, they were:

1. Regular attendance
2. Delivery style
3. The residential experience
4. The mapping
5. Embedding practice

Finally, it can be said that short term funding only just gets you to the starting post and then it's over! If this holds true, then the challenge for projects such as this is that the embers of success will evaporate before the success get the chance to reveal themselves. That is, the lessons learnt that would inform the next cohort (or generation for that matter) will not get the chance to spring up let alone grow and flourish. With that in mind, the following recommendations are offered:

Recommendations

Participants, as indicated above in Section 3, commented on those areas they felt could be improved to enrich and enhance the learning experiences of subsequent cohorts. If the project is to operate again, some consideration will need to be taken in relation to 'process and organisational considerations' as follows:

Recommendation 1

Ubele to sharpen up the targeting and recruitment process so as to enable the maximum attendance over the course of any follow up programme. Some thoughts should be given to incentivising participants to attend more consistently or alternatively targeting (i.e. working with) smaller groups over shorter and more intensive periods.



Recommendation 2

The residential experience provided much learning and great opportunity to bring people together. A common refrain is always not enough time – just as you get going, it's time to go home! There is little that can be done if resources and availability are restricted. If another project is to be funded, greater resources should be sought for this aspect of the programme, especially given the impact it had on the participants.

Recommendation 3

Participants commented on embedding learning in practice. This aspect of the programme will necessitate designing a longer programme that has at least a 3mths follow up built into the evaluation. For example, over a 12mths, it might be possible to conceive of two cycles of say 8 sessions with a residential for all participants of the two cycles coming together after 2/3mths following the ending of the second cycle (cycles could overlap and/or run in parallel).

Recommendation 4

The programme manual was not fully completed and so the completion of this would provide a very useful framework against which programme development could be measured. This was largely due to time constraint and the resources available in delivering this first pilot. Ubele could benefit from a 'product' that could be marketed and so generate some income for the organisation as well as offering a 'intergenerational leadership and empowerment framework' for young women.

Recommendation 5

The programme might benefit from participants being encouraged to be involved in volunteering opportunities as part of their engagement 'commitment' requirements for coming onto such a programme. This could have the added advantage of ensuring attendance as well as 'building' onto their interest as a volunteer (it could also be that if they are not in a volunteer role they would be 'expected' to identify such). Ubele may want to consider this as they review the outcome of this first pilot.

Appendices

Appendix 1: Programme outline/workshop framework (provisional)

WORKSHOP TITLE	FOCUS	FACILITATORS	OUTCOME	RESOURCES
SESSION 1: DO I KNOW YOU?	<ul style="list-style-type: none"> • Introductions: Thoughts I am coming in with? / Story of my name • Tree exercise: Sharing • Symbol of me • Sharing what I embrace about me • Identifying the challenge -group talk • Perception of each other peer exercise 	Odiri	<ol style="list-style-type: none"> 1. Group getting to know each other and taking a measure of the level in the space. 2. Identifying the base line of where they are with social action / Work 3. Identifying what are the challenges in their lives and how that is impacting how they are in the world 	<ul style="list-style-type: none"> • Food • Flip charts • Pens • Questionnaire • Reflection forms • What I embrace about me circles • Identifying the challenge on flip chart

SESSION 2: UNDERSTANDING THE SKILL OF REFLECTION	<ul style="list-style-type: none"> • Reflective exercise • Spiritual practice - discussion – is it important? Learning styles questionnaire • Morning pages’ (Artist Way) • Listening to Maya Angelou’s ‘Still I Rise’ • reflection form • Check out- thoughts what am I leaving with • Email on how I stay strong in the world 	<p>Odiri</p>	<ol style="list-style-type: none"> 1. Using reflection as a power tool 2. Looking at What one is using to keep steady in the world 3. Remembering how we learn 4. Gathering tools for good mental health 	<p>Reflection write up and references</p> <ul style="list-style-type: none"> • Learning styles questionnaire • Morning pages introduction • Maya Angelou poem recording
SESSION 3: Social Action	How am I a part of the world story - Women’s work	<p>Yvonne</p>	<p>Understanding social action and participation</p>	
SESSION 4: WHAT DO I HAVE IN HAND FOR MY JOURNEY SKILL AUDIT / LIFE LEARNING	<p>What do I need? Understanding and applying self care – What block us? Email: Consequences of not looking after me</p>	<p>Justina</p>	<p>Understanding what skills do I have or need to acquire/ understanding life long learning</p> <ul style="list-style-type: none"> - Looking after oneself 	

<p>Session 5-7: Residential</p>	<p>What do I want to explore/ see/ experience in the world – take it wide</p> <p>What am I doing? sharing our work - Challenges Lessons My Map my borders - Values and Principles Boundaries Group discussion on the hats we wear and their cost.</p> <p>Sunday RELECTION: What women gain from spending time together</p>	<p>Odiri Sireita Amanda or</p>	<ul style="list-style-type: none"> - Understanding OUR WORK. - Mapping the way forward and understanding our own maps and borders - Tightening the network and understanding our different roles as women 	
<p>Sessions 8/9: My Bank and financial advice</p>	<p>How can I improve my financial position and planning</p>	<p>Freda</p>	<ul style="list-style-type: none"> - Financial awareness and strength 	
<p>SESSION 10: REFLECTION AS A LIFE TOOL</p>	<p>What have we learnt together? How will we use it? Using a network effectively Opportunities Email – What will I take from this space for the journey I am on?</p>		<p>Weighing up - Group discussion: Looking at what have we learnt from each other and documenting. Looking at what will we remember from project and documenting.</p>	

Appendix 2: Evaluation framework – process overview

More specifically, the impact evaluation sought to answer the following questions:

Impact evaluation indicators (funders objectives)	Instruments of measure	Deployment
Improve access to volunteering	Post programme questionnaire (on-line): participants Session feedback forms (Appendix 3) Informal and formal interviews: <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings 	End of programme (Jan/Feb'18)
Improve the community working together	Post programme questionnaire (on-line): participants Session feedback forms Informal and formal interviews: <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings 	
Increase participation in lifelong learning	Post programme questionnaire (on-line): participants Session feedback forms Informal and formal interviews: <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings 	
Improve community cohesion	Post programme questionnaire (on-line): participants Session feedback forms Informal and formal interviews: <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings 	

<p>What difference has the grant made to the beneficiaries and the wider community?</p>	<p>Post programme questionnaire (on-line): participants</p> <p>Session feedback forms</p> <p>Informal and formal interviews:</p> <ul style="list-style-type: none"> - Focus group session - Blogs/writings <p>Case Study: follow up with individuals based on purposive sampling</p>	
<p>Were there any challenges during the period of this grant and how did you resolve them?</p>	<p>Post programme questionnaire (on-line): participants</p> <p>Session feedback forms</p> <p>Informal and formal interviews:</p> <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings <p>Case Study: follow up with individuals based on purposive sampling</p>	
<p>Were there any unintended or unexpected changes (positive or negative) as a result of the funding?</p>	<p>Post programme questionnaire (on-line): participants</p> <p>Focus group session</p> <p>Follow up with individuals based on purposive sampling.</p>	
<p>How did the funding help an individual and the change the project made to their life?</p>	<p>Post programme questionnaire (on-line): participants</p> <p>Session feedback forms</p> <p>Informal and formal interviews:</p> <ul style="list-style-type: none"> - Focus group session - Telephone interviews (sample) - Blogs/writings <p>Case Study: follow up with individuals based on purposive sampling</p>	

Appendix 3: PATHERWAYS (LONDON) SESSION FEEDBACK FORM

Any feedback you are able to provide about the session will help us to plan our future work more effectively; your comments will enable us to plan more effectively and appropriately subsequent sessions as well as contribute to our overall monitoring and evaluation process.

Name: _____

Organisation: _____ Session title: ***Social Action***

1. Please state what your expectation(s) were for this session and whether you felt they were met.

2. Using the 5points scale provided, please provide an overall rating of the session in terms of meeting your expectations: **1 = Not at all met; 2 = Not met; 3 = Not sure; 4 = Somewhat met 5 = Fully met): circle as appropriate**

1	2	3	4	5
---	---	---	---	---

3. Using the same 5 scale point, how would you rate your knowledge and understanding of the subject matter discussed? **1 = Very poor; 2 = Poor; 3 = Jury-is-out; 4 = Good; 5 = Very good/excellent): circle as appropriate**

1	2	3	4	5
---	---	---	---	---

4. What three things are you taking away from the session that you found most helpful/useful with respect to informing your day to day programme development and delivery?

- 1.
- 2.
- 3.

5. What did you find least helpful/useful with respect to informing your day to day programme development and delivery?

6. Overall, as a result of the session, to what extent would you say it has...? (tick as many that applies)

Descriptor/indicators	Very much so	Too soon to say	Not at all
Provided you with tools to reflect on own practice rooted intergenerational learning.			
Improved your access to/participating in new learning (e.g. through volunteering and/or new challenges)			
Enabled you to engage with new community of interests' networking opportunities			
Made a difference to how you now look at your own development and delivery (i.e. learnt new skills)			
Has made you realise how you could have a greater impact in your community.			

7. Please rate the following additional elements of the session today

1 = Very poor; 2 = Poor; 3 = Jury-is-out; 4 = Good; 5 = Very good/excellent): circle as appropriate

Description	Very poor	Poor	Jury-is-out	Good	Very good/excellent
Venue					
Organisation and administration (packs, work, information, etc)					
Travelling/parking					
Subsistence (teas, coffee/beverages etc)					
Networking opportunity					

Thank you for the response, your feedback will help us to plan effectively for the future.

© FW Business Ltd on behalf of Ubele Initiative, February 2018

**The London
Community
Foundation**



The
Rank Foundation
a pebble in the pond

