TACKLING RACIAL INJUSTICE REPORT

Young Manchester

Dr Ornette D Clennon

MARCH 2022

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CAHN   ELEVATE YOUNG MINDS   MEaP

Message from Lead Researcher and Report Author

We would like to thank Young Manchester for finding the courage to resource a genuinely collaborative community partnership with African Diaspora grassroots organisations, which had the process of knowledge co-production firmly at its centre. The research team firmly believes that this type of co-produced community research has to be the way forward for any significant and sustainable progress to be made in advancing the provision of African Diaspora-led community youth services and the racial justice activism they need. We hope that the methodology of this report will act as a template for future community enquiries into social justice.

Dr Ornette D Clennon

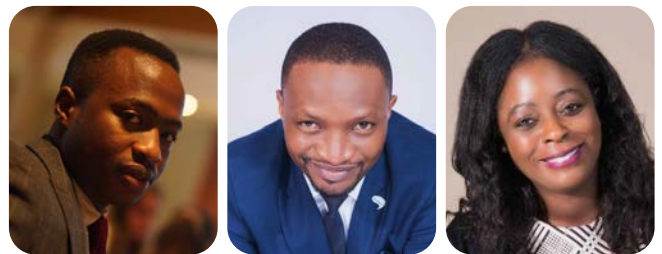**Head of MaCTRI** (MEaP Academy Community Training and Research Institute) https://meap.org.uk/research/

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It has been a pleasure working in partnership to codesign and develop this project.

Message from Young Manchester

It is with great anticipation that we welcome the Tackling Racial Injustice report. The last eighteen months preceding this report has been a challenge for Young Manchester and many across the funding sector as we reflected on our Equality, Diversity and Inclusion (EDI) policies and practice, following the impact of Covid 19 and the Black Live Matters campaign. This also highlighted some of the disparity impacting the African Diaspora and wider communities. I believe this report exemplifies the potential roadmap for tackling some of the social injustices within African Diaspora communities. This report also demonstrates the unique opportunity when we take a participatory grant making approach to bring together Funders and the Community to work towards the heart of the issues at the grassroots level.

We would like to thank Dr Ornette Clennon from MaCTRI, Edenamiuki Aiguobasinmwin from Elevate Young Minds and Charles Kwaku-Odoi and Dr Faye Bruce from CAHN for their contribution.
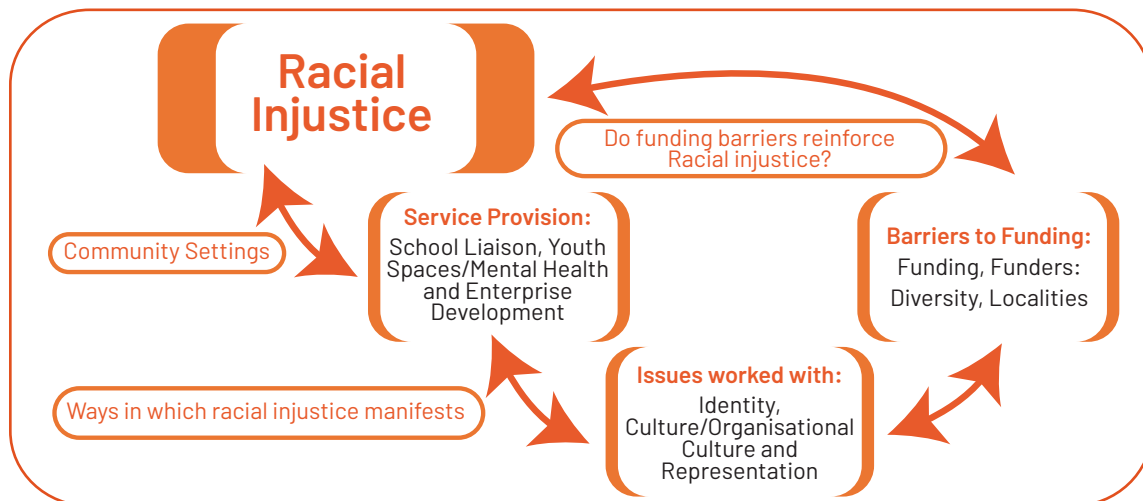
We thank all the community practitioners, community organisations and individuals who contributed to the report.

Henry Ngawoofah
Grants Officer/Inclusion Lead

Executive Summary

Our report challenges the youth and play sector and funders to revisit the idea of a person-centred approach to youth work that is closely aligned to social activism for intersectional racial justice. The report gives a detailed snap shot of the work being carried out on the ground by a variety of African Diaspora-led community youth service providers in Greater Manchester. The report also showcases their experiences of doing this type of youth work, the challenges they encounter and their thoughts about how funders such as Young Manchester could more effectively assist them with their work of fighting for social justice. Finally, the report collates recommendations to funders from the participants' experiences and expertise, as a way of guiding funders towards a more effective practice of supporting grassroots social justice work.

Racial Injustice

Do funding barriers reinforce Racial injustice?

Community Settings

Service Provision: School Liaison, Youth Spaces/Mental Health and Enterprise Development

Barriers to Funding: Funding, Funders: Diversity, Localities

Ways in which racial injustice manifests

Issues worked with: Identity, Culture/Organisational Culture and Representation

Main themes and their relationships from the interviews

Recommendations

- Funders need to spend more time on the ground getting to know service providers and the work they do in their localities. This time on the ground needs to involve developing a cultural competency and deeper understanding of the intersectional challenges African Diaspora communities face, as well as being aware of the local services being delivered that are trying to mitigate these challenges.
- EDI policies need to be better framed within intersectional, multiple identities and cultural contexts.
- A more flexible "person-centred" approach to funding services in African Diaspora communities is needed, where service providers can more easily gain support for the work that they are already undertaking within their communities.
- Both investment in online service-provision and new models for measuring community impact are needed.
- Direct core funding support is needed for sustainability that would allow organisations to grow their services and reach more people in their localities.
- Greater variety of funding pots dedicated to community/organisational capacity-building is needed where organisations are given the support to become consortium-ready.
- More funding for youth leadership training is needed: direct anti-racist training and youth mentoring (especially needed in Schools Liaison: Supplementary Schools).
- Greater transparency of funding criteria is needed in terms of suitability for service delivery, where cultural competency, background and experience are taken into account before awarding contracts. This is especially important for the current model of partnership-bidding.
- We would suggest that commissioned work for young people and youth leaders to continue the mapping exercise of African Diaspora-led organisations across Greater Manchester would also be a good idea.

Introduction and Research Brief

Young Manchester is committed to working with others to tackle racial injustice that impacts on children and young people's lives and to establishing clear, coherent approaches to Equality, Diversity and Inclusion within the Youth and Play sector.

Young Manchester are therefore seeking to support Black Young People's voices and the expertise of Black Youth Workers. We want to hear directly from Black Young People and Youth Workers about their experiences in the city, so that we can directly inform future plans for youth and play work and attract further investment to support their needs and strengths.

Learning from this project will support and inform the Youth and Play sector, it is our hope and expectation that recommendations from this work will lead to action, including informing future funding and grant programmes led by Young Manchester and others.

We are supporting key partners who are keen to take this work forward that will provide outstanding opportunities for Young People and for Youth Workers in Manchester, to be heard and to help make a difference. This will strengthen partnerships, drive quality provision, support inclusion and privilege youth voice and leadership.

Research Aims

- Building strong partnership working for tackling racial injustice at a local level, within and beyond the Youth and Play sector.
- A deeper understanding of the role and experiences of Youth Workers in supporting young people and tackling racial injustice.
- Understanding how Black youth voice and activism can inform wider learning and shape future policy and practice in Equality, Diversity and Inclusion.
- Recommendations from the consultation will lead to action, including informing future funding to deliver social action and Youth activism to influence change within organisations and institutions led by Youth Workers.

Taken from Young Manchester

In this report, we will be using the term African Diaspora instead of Black, as interviewees questioned the term, BAME in official demographic designations. For us, African Diaspora represents the diversity found within the various Black communities in Greater Manchester and beyond and in its application, listens to the concerns of some of the interviewees when they talked about representation, diversity and cultural respect.

Background

To give a context to our research enquiry we will very briefly ask:

What is Youth Work?

Youth work is a **distinct educational process** adapted across a variety of settings to support a young person's personal, social and educational development

- o To explore their values, beliefs, ideas and issues
- o To enable them to develop their voice, influence and place in society
- o To acquire a set of practical or technical skills and competencies, to realise their full potential

The **principles of youth work** are supported by reflective practice and peer education, establishing and maintaining relationships with young people and community groups

- o Knowledge of how young people develop during adolescence and appropriate support
- o Trusted relationships and voluntary engagement of young people
- o Understanding how to establish boundaries, challenging behaviour and de-escalate conflict
- o The importance of safeguarding in providing a safe environment for young people

Taken from National Youth Agency (2022)

It is beyond the scope of this report to explore the nuanced origins of post-war youth work practice/training as prescribed by the 1960 Albemarle Report (Smith & Doyle, 2019), where the committee writers emphasised "distinctive, improvisatory, process-led informal educational practice, the rhythm of which was determined ultimately by young people", "an emphasis on association and relationship" and "a ringing endorsement of the centrality of young people's voluntary participation" Grace & Taylor (2017, pp. 150 - 151). It is also beyond the scope of this report to discuss in any detail the equally influential 1969 Fairbairn-Milson Report (Smith M. , 2019, para 2) that argued for the creation of an "Active society" that promoted adaptation to social and technological change, moving towards a notion of "community development".

"... it is vital to record that this radicalised social-democratic ideology, reflected in practice, for example, through the flowering of autonomous work with young women, with Black and Asian youth, together with gay and lesbian young people, was never the only game in town. It was resisted on the ground or indeed never took hold, especially among traditional voluntary youth organisations. By the end of the 1990s, as neo-liberalism became ever more influential, a radicalised practice was on the wane." (Grace & Taylor, 2017, p.151).

However, the above quote is very important for the context of our report because as you will read, our African Diaspora communities of youth and play practice[1] have suffered from this continued trend of ambivalence towards their work.[2] Grace & Taylor (2017) go on to provide a robust critique of the neo-liberalisation of youth work and why work around racial justice in a youth and play context has found it so hard to gain recognition and funding.[3] They summarise this trend by citing Jeffs & Smith (2008):

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[1]See Wenger-Trayner & Wenger-Trayner (2015) for an introduction to this concept of "communities of practice".
[2]Barn's (2001) literature review covers the areas most impacting racially marginalised young people. Also see Joseph-Salisbury, Connelly & Wangari-Jones (2021) and Nijjar (2021) who write about how discriminatory UK policing is and its growing work in schools (this is relevant to the community activism youth work of one our interviewees).
[3]For a similar neo-liberal process in education and its impact on community education (the early Abermalian foundations of youth work), see Clennon (2014).

o "the imposition of prescribed outcomes on targeted groups via structured, time-limited initiatives;

o a stress on the worker as an entrepreneurial deliverer of agreed funding programmes;

o a return to a generalised notion of young people;

o a desire to limit participation to agreed formal channels, a wish to reduce social action to volunteering and a fear of direct political activity" (Grace & Taylor, 2017, p. 152).

Our report will return to this idea of neo-liberalism within contemporary youth work, in the form of the "corporate" when some of our community partners describe its deleterious effects on their work and its sustainability.

Where is African Diaspora Youth Work in all of this?

Our report will implicitly question the National Youth Agency definition of youth work, because as you will read, the organisations and initiatives of many of our community partners, organically push at the boundaries of this definition to include a strong vein of community activism for social justice within their communities.

This leads us neatly to Young Manchester's research brief:

"A deeper understanding of the role and experiences of Youth Workers in supporting young people and tackling racial injustice"

As previously alluded to, the work around racial injustice is not yet central to mainstream youth and play. However, of interest to our report are Lavie-Ajayi & Krumer-Nevo's (2013, p. 1698) thoughts about a 'critical youth work' that is

"based on a dual focus, on individual psychosocial development on the one hand, and collective critical consciousness and the promotion of social justice"[4]

Much of the work reported in our enquiry falls within this category of critical youth work, where the person-centred approach to youth work is strongly aligned to a social activism that fights intersectional racial injustice. In their contemporary ways, many of the organisations profiled in this report, are evoking the spirit of social radicalism of the 1970s in terms of addressing the contemporary intersectional social injustices negatively impacting their communities.[5]

[4]Based on the work of Watts & Flanagan (2007)
[5]Davies (2009) provides an excellent summary of the history and development of youth work in the UK whose roots can be found in radical (white) working class social movements.

Methodology

Doing Research with the Community not on the Community

The most striking feature of the methodological process was the use of knowledge co-production[6] between Young Manchester and African Diaspora 'communities of youth and play practice'. In a series of consultations with a group of youth workers and practitioners that comprised a majority of African Diaspora practitioners from diverse youth settings across Greater Manchester, Young Manchester sought to map out the terrain of what racial injustice meant in funding terms and how that impacted local communities. Young Manchester then commissioned a local grassroots community research organisation to help them make sense of the information they had gathered from what was to become the initiative's advisory group. This was an important phase of the knowledge co-production process because it allowed the community to use its experience and expertise to help shape Young Manchester's thinking around racial injustice and funding. This meant that when Young Manchester finally wrote its research brief for the community research organisation, equipped with an emerging knowledge and understanding of the "field"[7] they were able to ensure that their brief was clear about their areas of enquiry and most importantly, what the research was for.

The community research organisation then formed a larger research team with other community organisations (from the advisory group) who were interested in participating in the research process as community researchers. The community research team, using Young Manchester's research brief then generated the structure of the research (i.e. Phase 1: Survey and Phase 2: Interviews; see Appendix), its questions, its outcomes (i.e. data visualisation using Google Maps), its ethical processes (including safeguarding) and its promotion before all of this was sent back to the community advisory group for review and comment. The advisory group also reviewed the final draft of the report before publication, after having received updates on the emerging themes, as they arose. Community peer-review was a powerful process for generating a sense of community ownership because the community members were able to advise the research team on finessing some of the survey and interview questions to ensure that they really hit the mark and were relevant to the intended contributors (i.e. survey respondents and interviewees). Members from the advisory group were also able to use their expertise to suggest the inclusion of important pieces of literature, for the background research of this report.

In choosing to work collaboratively with representatives of the African Diaspora community of youth practitioners, Young Manchester was able to gain deeper access to the network of grassroots community youth organisations on the ground in Greater Manchester. This also meant that there was a ready-made community network of practitioners to whom the survey was distributed and a network that was also able to recommend interviewees from their wider networks, to the report.[8]

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[6]See Norström, Cvitanovic, Löf, & et. al (2020) for a definition of this process and the four principles underpinning this method of enquiry that are: context based, pluralistic, goal oriented and interactive.
[7]of African Diaspora youth workers/practitioners.
[8]This sampling method is called snowball sampling, see Kirchherr (2018) for more details.

Survey

There were twenty-two (N=22) survey responses in total. For us, this represents a 73% success response rate because we set thirty (N=30) responses as our target.[9] However, we had to discount two (n=2) responses because they were duplications from two organisations. We also had to discount a further two (n=2) responses due to insufficient data from the respondents across the survey. This left us with eighteen (N=18) viable survey responses. Six (n=6) survey respondents went on to be interviewed.

Interviews

Eleven (N=11) interviewees took part in this phase. Six (n=6) came directly from the survey and five (n=5) came from community network recommendations.[10] We asked our potential interviewees for their informed consent (EC Europa EU, 2022) that included their ability to pull out of the research programme at any time, without consequences.

Data Analysis

Data from the survey was grouped into categories according to type of service that was provided. Each category was 'weighted' by using a numerical count of items (e.g. age, ethnicity, gender) to determine their frequency within each category. The frequencies of the items within each category were then expressed as percentages for easier comparison between categories.

Data from the interviews was coded so that clusters of patterns from the interviews could be assembled, out of which emerging themes could be discerned. The themes were then checked against each other to look for any emergent cross-cutting themes. The same process was carried out with the clusters once the cross-cutting themes were identified to see if intersecting clusters could be interpreted in multiple contexts according to their overarching themes. Finally, the cross-cutting themes and patterns were mapped across to the categories generated by the survey to see if there were any significant changes generated by their category. This process is called thematic analysis (Maguire & Delahunt, 2017).

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[9]We were not able to calculate a 'true' response rate because we were not sure how many times the survey link was shared due to the nature of our community network snowball sampling methods.
[10]Snowball sampling, also known as chain sampling.

Findings and Discussion

Survey

The map below represents the geographical spread of African Diaspora-led, organisations, initiatives and projects across Greater Manchester. We included one (n=1) group based in Sheffield because they run an online service, whose users are mainly based in Greater Manchester.

Please click on image to open[11]

The map above shows that the survey responses were grouped into three (N=3) categories; School Liaison (in red), Youth Spaces and Mental Health (in blue) and Enterprise Development (in yellow). The survey responses were gathered from an organisational perspective meaning that respondents who answered represented their organisations, projects or initiatives rather than themselves. Therefore, the following findings relate only to organisational profiles.

[11]Here is the link for the map:
https://www.google.com/maps/d/viewer?mid=1L_0PapDAifhoRpDCSvXcieTt3SPY4r4I&ll=53.4729831569978%2C-2.24040447851556&z=10

Community Settings and Activities Delivered

Community Settings	School Liaison	Youth Spaces/Mental Health	Enterprise Development
N=18 n=6 continued to interview phase	n=9 community activist/helper 88% self-employed 11% paid/unpaid 22%	n=7 community activist/helper 57% self-employed 43% paid/unpaid 43%	n=2 community activist/helper 50% self-employed 50% paid/unpaid 0%
Activities delivered	We deliver supplementary education, training and development for young people, Mentoring support, Advocacy support.	Health Education and Promotion, Advocacy, Community-based Participatory Research, Training, Evidence-based Resource Development, Signposting	Workshops Training Events Consultations Promotions
	Supplementary education Community lifelong learning (employability training and mental well-being)Training for NEETS	Sport, cooking, arts and crafts, media art, educational visits. Discussions, debates, Youth Leadership. Social action. Open access youth work, targeted youth work.	Developing communities of excellence using arts, culture and social enterprise.
	Youth club Homework club	Drama	
	Supplementary Education	Day to day activities	
	Activities that develop skills, capacities and capabilities of young people particularly from Black Ethnic Backgrounds to enable them participate in society as mature and responsible individuals. Activities include engaging interactive workshops, 1-2-1 sessions, trips, mentoring and more	Church & Community Radio	
	X is a project for young people of colour to explore 'race', identity and culture. We do this through holding youth spaces for discussion, trips and project-based work. Our work takes place in education and other youth settings	Arts, music, workshop, knowledge	
	Supplementary School Youth Club	Youth and Community: discussions chosen by youth Online Zoom meetings, Radio Lives, outdoor activities, and performances chosen by the youth.	
	Youth Empowerment and wellbeing.		
	Christian Education Classes Sunday School Youth Clubs		

The table above shows the breakdown of settings and the activities delivered as collated by the survey responses. It is interesting to note that by a long stretch at 88%, community activist/helper, as a type of organisation, came top in the polling for School Liaison followed by Youth Spaces and Mental Health. It is also important to note that 89% (n=8) of the organisations in the School Liaison category, classed themselves as supplementary schools. This has implications for funding in terms of who is not receiving it, as will be discussed later in the Funding section. Similarly, the highest polling for paid/unpaid work was in Youth Spaces and Mental Health, which also has relevance for funding allocation.

The table also shows that six (n=6) respondents went on to be interviewed to provide richer details about their work, which means that 55% of the input in the Interviews (n=11) is directly contextualised by this survey.

Equality, Diversity and Inclusion (EDI)

This report used EDI as a pivot and framework for discussing the racial justice work that African Diaspora-majority organisations mainly focus on within their service delivery. The table below shows the percentage in each category of how many organisations had an EDI policy.

EDI Policies (Percentage of each category)	School Liaison	Youth Spaces/Mental Health	Enterprise Development
	55%	57%	50%

Of note from the table below is an explicit acknowledgment of structural discrimination and racial discrimination, in particular. Many of the respondents appeared to be consciously applying their understanding of EDI to counter these structural effects in the management of their organisations. Four (n=4) respondents from this section went on to unpack their responses in their interviews.

Equality, Diversity and Inclusion (EDI) Policy	Usefulness in day-to-day Management of service		
Comments from the survey	School Liaison n=4 (9)	Youth Spaces/Mental Health n=5 (7)	Enterprise Development n=1 (2)
Do you have an EDI policy? n=10 yes, n=8 no n=4 continued to interview	It is useful to ensure how our policies and practice does not exclude anyone on the basis of their ethnicity, disability, gender and faith, one example making reasonable adjustments and flexible working arrangements for those with a disability or caring responsibilities. Making sure that our service provision is as inclusive as possible Year 5 has the highest Asian learners but there was no teaching staff representation at this age group. Targeted Recruitment was carried out for this age group (interviewed) In relation to staff, employment and in providing services to the general public, making every effort to eliminate discrimination and developing good working relationship with different people from various ethnicity	- Conflict resolution - Contract development - Training and Educatio (interviewed) Ensuring governance and equality is understood and followed Workshops or team day - we promote this to members what our policy is about. **(interviewed)** As the group is a diverse group of sexuality, race, religion Equality/Diversity is used in all aspects of the group including projects such as black history month a cultured event that X come together to do arrange of activities and projec surrounding the events of the month, All aspects it used in daily Routine as Youth Worker	In our recruitment process **(interviewed)**

Racial Justice Work

Campaigning for Social Justice	Activities		
Comments from the survey	School Liaison n=8 (9)	Youth Spaces/Mental Health n=5 (7)	Enterprise Development n=1 (2)
Do your activities include social action around racial justice? n=14 yes n=4 no n=5 continued to interview	Advocacy Targeted service provision education and advocacy Yes (interviewed) Our activities on the Radequal project helps build community resilience through campaigning and education. It includes engaging workshops, drama and film making. Yes, it varies from advocacy work on behalf of families and young people, to campaigns like 'No police in schools' to challenging injustices in schools. (interviewed) Using Education as means to address poverty and economic imbalance for the next generation. Education We had a 'Black Lives Matter' event once when the church minibus was attacked and written racial abuses on it	Yes - Health Equity and Advocacy Training Programme - Health Education Resource Development (Health Guides) - Evidence-based Research - Health Presentations (interviewed) All our work has an element of racial justice Debates Visits out all open access work ensures that young people learn about themselves and the wider society. How they fit into society. How their experiences affect their learning and behaviours Yes. Good Community interactive. Marital affairs, Youth affairs & other educational information. Education and workshops delivered at our sessions. (interviewed) Campaigning is done online with youth worldwide are able to join discussions delivering messages of views from youth on social issues with professionals that relate to topics being discussed with and answering queries respectfully asked by the youth….Yes all important topics are raised and brought up by the youth and the community that effect us including COVID-19, Street Crime, racism in society	Yes Campaigning Workshops Events/seminars Livestreams Publishing (interviewed)

The table above gives a flavour of the direct activities that these organisations undertake in order to counter intersectional[12] racial discrimination. Advocacy for young people, community education and youth spaces employing the Arts appear to characterise the racial justice work that the respondents report. It is also important to note that five (n=5) respondents from this section went on to expand on their racial justice work and their challenges in their Interviews.

[12]See footnote 19

Who is doing this work and who benefits?

Staff

Staff averages	School Liaison	Youth Spaces/Mental	Enterprise Development
Age - average (50% or more of sample)	18 – 24 11% 25 - 40 33% 41+ 55%	18 – 24 0% 25 - 40 14% 41+ 14%	18 – 24 0% 25 - 40 50% 41+ 0%
Ethnicity African Diaspora average (50% or more of sample)	86%	57%	50%
Gender - average f m (50% or more of sample)	44% 44%	42% 28%	50% Insufficient data
Number of Staff - Average Minimum from sample Maximum from sample	5 2 25	4 2 17	2 1 4

The table above outlines the demographic spread of staff across the organisational categories. Of note, in School Liaison are the high percentages of schools with staff in the 41yrs+ age category and also high percentage of schools having a majority African Diaspora staff team. This correlates to the high prevalence of African Diaspora parents (who tend to be older) working[13] in supplementary schools either through their churches or independent of religious affiliation. Youth Spaces and Mental Health polled the second highest across the same categories. Some of the reasons behind this phenomenon will be discussed in the Interview section, where interviewees talk about the structural racism African Diaspora children face at their mainstream schools and the community support needed to counter it.[14]

The table also shows that 11% of the School Liaison organisations polled, have working for them a majority of staff between the ages of 18 – 24yrs. This was the highest rating across all three categories. In our small Enterprise Development sample (n=2), the 25 – 40 age group polled the highest majority percentage overall.

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[13]Many supplementary school teachers are not well paid and subsidise their services with their own time. See footnote 33 about the passionate and emotional attachment as well as the emotional labour of youth workers and theirexploitation.
[14]Andrews (2016) gives an account of the history of the Black supplementary school movement and its political significance in tackling racial injustice in the UK.

Directors/Trustees

Directors/Trustees averages	School Liaison	Youth Spaces/Mental Health	Enterprise Development
Age - average (50% or more of sample)	18 – 24 0% 25 - 40 22% 41+ 44%	18 – 24 14% 25 - 40 28% 41+ 14%	18 – 24 0% 25 - 40 50% 41+ 0%
Ethnicity African Diaspora average (50% or more of sample)	89%	28%	100%
Gender - average f m (50% or more of sample)	56% 22%	42% 14%	50% Insufficient data
Number of Directors/Trustees (Average) Minimum from sample Maximum from sample	4 1 5	3 1 8	2* 1 3

The table above outlines the demographic spread of Directors and Trustees across our organisational categories. This is an interesting table because it illustrates the demographic ownership of these organisations, in terms of who holds legal responsibility for the organisation and who determines its direction of travel (i.e. vision and mission). School Liaison and Enterprise Development polled highest for African Diaspora and female ownership.[15] This is an especially important point that will be later unpacked in the Interview section when discussing the importance of Identity, Culture and intersectionality, in both service provision and funding. In terms of age, Enterprise and Development polled highest in the age group of 25 – 40yrs, with Youth Spaces and Mental Health coming in second place in that age group, whilst School Liaison polled the overall second highest percentage of schools with Trustees and Directors in the 41yrs+ age group. This polling would suggest that like the Staff in the previous table, the Directors/Trustees in School Liaison (supplementary schools) tend to be older.

However, it is also notable that in School Liaison, young leaders (18 – 24yrs) as a majority cohort of Directors/Trustees do not seem to feature at all in this category. This is in contrast with Youth Spaces and Mental Health polling at 14% of organisations featuring the 18 – 24 yrs group in this role, the highest across all categories. This will be explored in more detail in the Organisational Culture section when describing the role of "horizontal leadership" structures that involve youth peer-mentorship and peer-leadership.

[15]Mirza & Reay (2000, p. 521) write about how black supplementary schools represent a subversive "genesis of a new gendered social movement" due to their high numbers of African Diaspora female educators.

Volunteers

Volunteers averages	School Liaison	Youth Spaces/Mental	Enterprise Development
Age - average (50% or more of sample)	$\frac{18-24}{22\%}$ $\frac{25-40}{0\%}$ $\frac{41+}{44\%}$	$\frac{18-24}{14\%}$ $\frac{25-40}{14\%}$ $\frac{41+}{14\%}$	Insufficient data
Ethnicity African Diaspora average (50% or more of sample)	78%	42%	Insufficient data
Gender - average f m (50% or more of sample)	44% 44%	42% 14%	50% Insufficient data
Number of Directors/Trustees (Average) Minimum from sample Maximum from sample	8 4 25	4 1 11	3* 1 5

The table above shows that in School Liaison, 44% of the organisations had volunteers from the 41yrs+ age group and 22% of the organisations from the 18 – 24yrs age group, meaning that organisations in this category represented the youngest and oldest volunteers across the survey. Also of note is that only 78% of the organisations in School Liaison had a majority of African Diaspora volunteers working in their organisations. This is noteworthy because it is a significant drop in African Diaspora participation from the Staff and Directors/Trustees' categories. This seemed to correlate with the localities within which some of these organisations work, where there is an appreciable ethnic mix (recorded in responses: African Diaspora, South Asian, East Asian and White).

Service Users

The table below continues the downward trend of African Diaspora participation in School Liaison with 66% but with the highest number of organisations working with Juniors and Seniors at 67%, indicating that these organisations are working with diverse younger communities, as hinted at here, in the EDI statements:

Year 5 has the highest Asian learners but there was no teaching staff representation at this age group. Targeted Recruitment was carried out for this age group.

Interestingly in Youth Spaces and Mental Health, the converse was true with 71% of organisations working with a majority of African Diaspora users, the highest polling across categories but with lowest polling of 14% of organisations working with a majority of Juniors and Seniors. The implications of this result will be discussed in the Interviews section when talking about a lack of funding investment in certain communities.

Service Users averages	School Liaison	Youth Spaces/Mental Health	Enterprise Development
Age Average of Junior and Senior categories (50% or more juniors and seniors service provision)	67%	14%	Insufficient data
Ethnicity African Diaspora – average (50% or more of sample)	66%	71%	Insufficient data
Gender - average f	55%	57%	50%
m	44%	28%	Insufficient data
(50% or more of sample)			
Number of Directors/Trustees (Average)	55	64	250, 200
Minimum from sample	12	2	400
Maximum from sample	120	300	500,000

Interviews

Profile of Interviewees

The table below shows the demographic details of the interviewees, although they were interviewed as representatives of their respective organisations, the interviews were intended to shine a light on the interviewees' individual experiences within their organisations as they related to the wider youth and play sector.

Interviewees N=11	School Liaison n=2 interviewees n=2 surveyed	Youth Spaces/Mental Health n=7 interviewees n=2 surveyed	Enterprise Development n=2 interviewees n=2 surveyed
Age (interviewees)	18 – 24 n=1 41+ n=1	25 – 40 n=5 41+ n=2	25 – 40 n=2
African Diaspora Ethnicity (interviewees)	n=2	n=7	n=2
Gender and age (interviewees)	18 – 24 n=1 41+ n=1	25 – 40 f: n=1 m: n=4 41+ f: n=2	25 – 40 m: n=2
Youth Work Qualification (interviewees)		n=3	n=1

Of note from the table above, is that the School Liaison category produced the widest age range of female interviewees (i.e. 18 – 24yrs and 41yrs+). Youth Spaces and Mental Health contained the largest male cohort of interviewees in the 25 – 40yrs category. All of the interviewees self-identified as African Diaspora. Also significantly, four (n=4) interviewees from this sample held JNC youth work qualifications or youth work degrees.

Background and Experience of Interviewees

The table below gives a flavour of the background experiences of the interviewees, which will be important for contextualising their responses, later in this findings section.

Interviewees N=11 n=6 surveyed	School Liaison n=2 interviewees n=2 surveyed	Youth Spaces/Mental Health n=7 interviewees n=2 surveyed	Enterprise Development n=2 interviewees n=2 surveyed
Summarised comments from the interviews	Started as a young person, sharing experience then volunteered then got a paid job Member of church congregation	Worked in communications for various projects. Outreach to black communities. Wanted to see Black Yuth Forums because of a lack of space for black youth to discuss relevant issues for them. Worked mainly with black community because there is a gap is…." not many spaces" in the community…There's a gap… there's a lot [where] not much is done…" Started off as a service user then volunteer then worked to become a youth worker They were involved in a film project about black mental Full time youth worker since 2004 There was a need for relevant conversation for us by us – needed to create a space to address intersectional issues Focus on building healthy relationship between Black men. Needed to find Black community of men in Manchester	Working with young people since 2003 Volunteering. Started at university – then developed that as a business

The table above shows the common theme of identifying need via their personal experiences of African Diaspora communities (and endemic issues) and then filling in the identified gaps in community youth provision. Not only was this reflected by four (n=4) interviewees' motivation to gain youth workers' qualifications but for two (n=2) of them (n=1, trained youth worker) to start their youth work careers from being service users of the organisations that they currently work with. Both interviewees with this particular career path started very young, as one of the interviewees from School Liaison can attest with belonging to the 18 – 24yrs age category.

Interview Themes
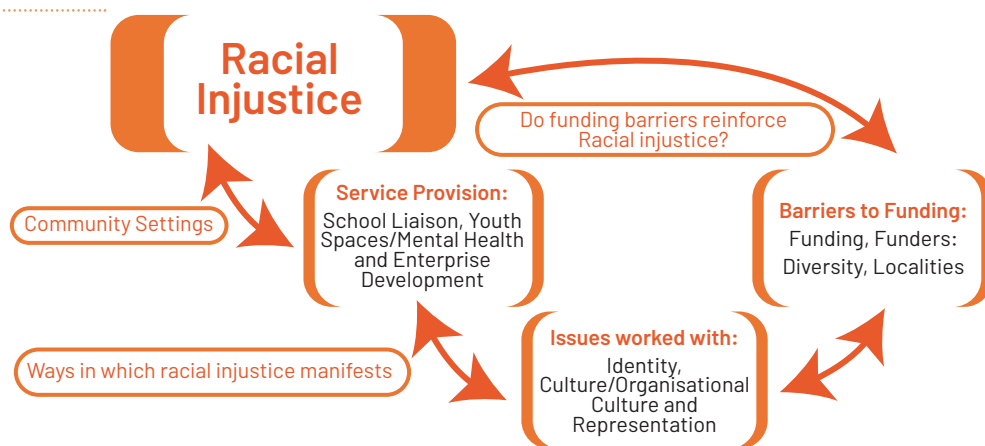
The diagram above represents the main themes and their relationships that emerged from the interviews.

Settings

Community Settings: Service Provision

School Liaison

In tackling racial injustice, two interviewees (n=2) worked with supporting African Diaspora children to navigate racial discrimination at their schools (School Liaison). One interviewee described their organisation's school liaison service in terms of educating families on their schools' Equality, Diversity and Inclusion (EDI) policies and how they should be facilitated and how often, unfair facilitation of those policies can disadvantage their children. For this interviewee, this was seen as a safeguarding issue that needed specfic action planning because what they described as microaggressions[16] were seen to have a negative impact on their pupils' wellbeing. An example of discriminatory practice that was given was a case of white children who had initiated conversations about race to which African Disapora children had contributed but only the African Disapora children were punished for their contributions. Another interviewee whose organisation also liaises with schools urgently echoed the need for this awareness-raising work:

"Young people are very passionate about race…
because I feel like there is a lack"

This issue around awareness of racial discrimination in school settings was very much picked up by another interviewee describing their pupil support around the stop and search policies in the schools they were liaising with. The interviewee explained that police-conducted stop and search in schools was having the impact of denying African Diaspora children of their childhood because they were disproportionately targeted by these policies. The interviewee also said that this practice seemed to be linked to the similar disproportionately high rates of permanent and temporary exclusions[17] that the African Diaspora children they worked with, experienced (especially those of Caribbean heritage). They summarised their work as follows:

"As our project has expanded, we have moved towards advocacy work around institutional racism…. no police in schools-campaign…fighting in schools around the experiences of harm young people were having"

[16]Microaggressions describe the "brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership" (Sue, 2010, p. 24). Group membership can include race, ethnicity, gender, class, and sexual orientation.
[17]For permanent exclusion data, see https://www.ethnicity-facts-figures.service.gov.uk/education-skills-and-training/absence-and-exclusions/permanent-exclusions/latest#permanent-exclusions-by-ethnicity
For temporary exclusion, see https://www.ethnicity-facts-figures.service.gov.uk/education-skills-and-training/absence-and-exclusions/pupil-exclusions/latest#temporary-exclusions-by-ethnicity McIntyre, Parveen & Thomas (2021) write a good contextual account of this phenomenon.

The Identity and Culture sections will unpack some of the underlying themes behind what constitutes "institutional racism". Related to this, another interviewee explained how their organisation delivered anti-racist training to schools because they observed how the language of racism that staff members used either wittingly or unwittingly[18] had a detrimental effect on the wellbeing of their African Disapora pupils.

Finally, another interviewee talked about a summer school-youth space that was dedicated to discussing the challenges their young people faced at school, where they described their schools as "instilling fear" into them and "silencing" them. They went on to explain that the young people they worked with were, "so critical and progressive" that they shouldn't need to "baby-sit adult people's feelings" when discussing their experiences of racism that often made them "responsible for the experiences that they face". Interestingly, they also said that this was often a "first time experience for some of being in a room full of people of colour". The significance of this will be unpacked in the Culture section, when discussing cultural context. We have included this work in this section rather than in the next (Youth Spaces) because of the 'school support' nature of the work they do with their young people.

Youth Spaces and Mental Health

Seven interviewees (n=7) specifically set up Youth Spaces to offer support and safe spaces for discussing racial discrimination and its attending mental health and wellbeing issues. Within this group, one organisation (n=1) dedicated itself to young African Disapora men in its service provision. The interviewee from this organisation explained that they wanted to create a:

"Safe space to encourage Black men to speak"

The context of the above quote was around the motivation for setting up this group but it is interesting to note the intersectional[19] space (in this case, race and gender) that many of the groups operated in. For example, another interviewee who ran a youth space said of their young people, as regards their mainstream school settings that "some of them are struggling with acceptance". This aspect of Identity that arose from the interviews will be explored later in the themes section.

Three (n=3) interviewees described having young people on their leadership teams, where according to one interviewee, EDI was managed as, "…a task force, as a group of us" where another described their youth leadership as contributing to, "…a peer-led organisation". Another interviewee described their weekly youth-led meetings that gave "a chance to share and talk about topics". They went on to say, "I feel like people have to have more conversations around race".

Three interviewees (n=3; n=2 from the same organisation and n=1 from another) focused specifically on mental health and wellbeing. One interviewee from this organisation explained how they worked hard to counter the "angry Black male" stereotype[20] and the general "mistrust of formalised mental health services". They said that creating opportunities for young people to deliver workshops to other young people around wellbeing and mental health was invaluable because their experience of mental health gave them more expertise when delivering to younger service users. They summarised it like this:

"Always actively speaking with young black people to make sure that their voices are heard in the organisation"

[18]Onyeador, Hudson, & Lewis, Jr (2021, p. 5) report that "Implicit biases are overlearned [i.e. automatic] mental associations about groups, such as African-Americans, with concepts and stereotypes, such as inferiority or danger" (page number refers to the available pdf). This is paper is useful for informing organisational policy around implicit bias training.
[19]Intersectionality was originally coined by the Black feminist, Kimberle Crenshaw in her seminal work, Mapping the Margins, where she identified how Black women were not adequately protected by laws prohibiting racial discrimination or gender discrimination (Crenshaw, 1991). Crenshaw went on to define how Black women embodied the intersection of race and gender, where this intersection created new forms of oppression that the law was not able to fully legislate against.
[20]Clennon (2015) gives a good account of how racial stereotypes of black youth are marketised in popular culture then absorbed into institutional ethea involved in governing their lives. Also see Clennon (2015, November 20) for details about a BBC Outreach youth project that explored themes from the book.

One (n=1) interviewee from this cohort specifically targeted African Disapora LGBTIQ young people as they hinted at the lack of provision and strategic inclusion for this demographic when they explained, "…there was a need for relevant conversation for us by us". This interviewee admitted that "working through a pandemic has been quite challenging" in the context of retaining their service users during this period. This point will be unpacked in the Localities section.

Enterprise Development

Finally, two interviewees (n=2) worked with young people on matters pertaining to local enterprise. One interviewee characterised their work as addressing the "lack of economic wealth distribution" because of a perceived lack of diversity in areas such as financial literacy and the technology industry.[21]

Service Users

Eight interviewees said that their organisations (n=8) catered to mainly African Diaspora young people (i.e. over 50% of service users). The other three respondents (n=3) from the same organisation reported that African Diaspora young people were in the minority in their service provision (an estimated 10% of service users) but did note that racism and racial injustice, more generally, was still addressed through the provision of their mental health service.

Equality, Diversity and Inclusion (EDI)

In order to guide the organisations' service delivery in terms of the diversity, seven (n=7) interviewees reported their organisations as having a written Equality, Diversity and Inclusion (EDI) policy. One interviewee demonstrated the evolving nature of their organisation's working EDI policy:

"Because of the size of the [local] Asian population, we have [had] to adjust our policy, for instance with the use of interpreters…wasn't initially part of our policy [but it was soon added thereafter]"

However, all the interviewees reported an awareness of EDI practice because the demographics of their service users demanded it to be embedded in their service provision. Illustrating the embeddedness of EDI, one interviewee said:

"diversity…pushes how we work…[helping young people] reflecting on their experiences"

Another interviewee agreed

"It feels like…it's embedded and there is an appetite and motivation to make sure [that it is]…"

Echoing the comment above, another interviewee explained how all of their consultants (i.e. community partners) had to undergo an induction training session that included topics around; safeguarding, LGBTIQ history, how to conduct evidence-based research, harm reduction, hate crimes and the use of pronouns.

However, this same interviewee was keen to express the notion that for their organisation, diversity was not centred around whiteness because from their majority African Diaspora service-user perspective, they noted that "anybody outside of our selves is diverse to us". Again, this idea of diversity was very closely aligned to notions of Identity and Culture and their intrinsic importance to their communities, which will be discussed in the next section.

Ways in which racial injustice manifests

In this section, we will explore the underlying themes behind the work undertaken by the community settings that are represented by our interviewees.

[21]See Witter, Clennon, Murray, & Sawyerr (2019) for a wider report about Black Community enterprise and its challenges.

Identity

"[We] won't compromise our cultural identity", came from an interviewee whose organisation catered mainly for Black African communities in their locality. This feeling of compromise in order to be acknowledged by wider stakeholders was further amplified by the recurring issue of "BAME" as an official term of reference. This point was related to the earlier observations about institutional racism and the language of racism that many of the interviewees encountered in their School Liaison work. Some interviewees thought that BAME was not specific enough in addressing challenges faced by African Diaspora communities, as many services had been set up specifically for African Diaspora communities. One interviewee preferred the terms, "global majority", "People of Colour (PoC)" and "racialised minorities" instead of BAME. Another interviewee echoed this sentiment with, "melanated-led". This last term, however, pointed towards a need for greater distinction between "Black" communities and identities, as this interviewee was of mixed heritage, which did not involve a mixing with white. This is an important point because in much official demographic collection materials,[22] the inter-mixing between "melanated" communities or "racialised minorities" is flattened out to just defining mixed-ness in terms of white and other. This rejection of centring whiteness from the interviewees was very much summarised by the previously discussed comment, "anybody outside of ourselves is diverse to us".

This feeling of (compromised) identity through official terms of reference, also introduced the idea of intersectionality[23] and multiple identities.[24]

> "sometimes it is missed…sometimes you can look at this person as a carer or as trans… then sometimes the funding can fall on only one vector of oppression"

The interviewee above was concerned that African Diaspora communities were often not seen through the prism of meeting the multiple needs of their communities. Even though their comment was a wider point about how funding streams are conceived, it did seem to resonate with another interviewee who observed that many African Diaspora-led organisations were not getting funding for services that they deliver in their local communities because they were often getting pipped to the post by other organisations from outside of their locality, often with no track record of work in that locality or service with African Diaspora communities (despite track record given as a reason for their successful award). This issue seemed to chime strongly with the idea of African Diaspora identity and its multiple forms not being appreciated or even acknowledged by wider stakeholders. One interviewee said that this lack of acknowledgement of these multiple identities was difficult to explain in statutory terms as they observed that, "we can still make reference to protected characteristics" (referring to the 2010 Equality Act).[25]

Culture and Organisational Culture

This idea of identity was explicitly extended to community and organisational contexts, where an interviewee observed that an African Diaspora-led carers' group would be quite different to a white-led carers' group due to the cultural contexts of those groups (and how this was not necessarily appreciated by wider stakeholders). This thought of cultural context was underlined by an interviewee explaining why they wanted to create a:

> "Safe space to encourage Black men to speak…I wanted to know what being a Black Man was like in Manchester"[26]

[22]See Clennon's (2019) baseline racial inequalities dataset that was submitted to the United Nations' OHCHR
[23]See footnote 4
[24]Kang & Bodenhausen (2015, p. 548) define multiple identities as "… the collection of identities available for individuals to identify with or be categorized according to (e.g., gender, sexual orientation, occupation)". This is different to the idea of intersectionality, which implies the meeting of multiple identities in one body to create a new site of oppression for the individual.
[25]This point is alluded to in the survey polling that found in School Liaison, 86% of organisations had an African Diaspora majority Directors/Trustees board and 56% of organisations had majority (African Diaspora) female Directors/Trustees board members.
[26]Carey (2020) theorises about the "mattering" of Black boys and men and discusses ways in which their valorisation could significantly contribute to the building of healthy relationships between them and others.

This interviewee went on to outline the importance of cultural context when they described first coming to Manchester where they could not find any African Diaspora groups working in mental health. They described how few African Diaspora people they could see around them in the city centre, where they were living. The interviewee feared that there wasn't the cultural diversity in their immediate locality that they were used to and that they found this to be a "shock to the system". They said that the need for, as they put it, "cultural assimilation" in their local area, very challenging. A practical example they gave to illustrate this was that they had to go to Stretford to find a hairdresser that was able to attend to their locks. This cultural isolation compounded their anxiety and was the impetus behind the setting up of their mental health group for African Diaspora men.

This case example very much echoes a previous comment from another interviewee when they noted that their youth spaces were often a, "first time experience for some of being in a room full of people of colour". The interviewee concluded their case example by explaining how important cultural context was in terms of modelling behaviour and aspirations from others that looked like them. They said that this was essential for them to live "authentic" lives. They also said that this sentiment was underpinned by their (South African) Ubuntu Philosophy of, "I am because we are".

This sentiment of community cultural context was echoed by many of the interviewees with one interviewee saying that part of their organisation's mission was, "signposting them [community members] to culturally safe services" (especially from an African Diaspora LGBTIQ perspective), where they would be able to discuss community issues like colourism, internalised racism and homophobia.[27]

They expanded on this with characterising their community building process as a "person-centred approach"[28] that was "about utilising the community" with "creative action" which for them meant finding the time to "sit with the contractors" (i.e. community partners) in their community spaces (e.g. ball rooms and arts spaces), building relationships with them on the ground. Another interviewee summarised this process by observing that from the perspective of their community centre, this deep knowing of their communities meant that they had a more accurate perception of need in their localities.

In terms of their organisational cultures, the embeddedness of EDI policies was illustrated by an interviewee's case example that described how social conflicts in the community could easily be transferred to the community centre that they ran. This prompted their team to ensure that direct lines of communication with centre-management were created, where service users could easily voice their concerns. Moreover, they reported in that centre how service users participated in the design of services and projects and are represented in the centre's management meetings and decision-making processes.

Another interviewee spoke about their "horizontal structures of leadership", (which will be unpacked in the Funding section) and explained how their structures allowed for peer-review and peer-mentoring, where everyone consults each other. They also described how their organisational ethos of respect created open communication channels between their workers, whom they called consultants. The interviewee explained that there were always "go to people" within the organisation to whom concerns about the "Chief Executive Officer"[29] could be expressed. They went on to outline their structures of accountability where their Advisory Board, Board of Trustees and Coordinators all worked in together to create this sense of openness and "horizontal leadership". This 'community building' within the organisation also resonated deeply with a previous interviewee's Ubuntu Philosophy of, "I am because we are" when they were describing their external community building.

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[27]See Clennon (2018): Chapter 5 for a cultural framework within which to discuss internal community issues such as colourism, homophobia and internalised racism.
[28]Coghlan (1993) describes how Carl Roger's coining of this phrase and approach is about facilitating the process of the individual finding their own solutions for conflict resolution and change by being made aware of their own subjective position (i.e. emotions and attitudes).
[29]The interviewee admitted that they had to use this more "corporate" title (see footnotes 35 and 39) in order for funders to understand how their organisation was structured. See Funders section: Representation for more details.

Representation

"We are a PoC organisation where everyone is Black"

The open structure of the previous interviewee's organisation allowed his team to have honest discussions about representation within their organisation. The above quote speaks to the need for clearly defined cultural contexts within the classifications that were previously discussed in the Identity section. They explained that for them, "PoC" was a broader demographic definition than "Black" (African Diaspora) and that in terms of their organic EDI awareness, the two terms could not be used interchangeably. This echoed the previous term, "melanated-led" used by another interviewee, which for them was not a term that exclusively referred to African Diaspora communities. The relevance of this point of contextual nuance (differentiation) will be picked up later in the Funding section.

More broadly, representation was especially important to the interviewees organisationally, as one interviewee pointed out that African Diaspora people were disproportionately represented in the mental health system.[30] For them, they believed that the current clinical model of mental health adversely impacts African Diaspora people, so for them representation was important in terms of service delivery (they wanted to see more African Diaspora therapists).

However, in their organisation (from Youth Spaces and Mental Health), one interviewee did acknowledge significant progress in the area of African Diaspora members of staff being promoted to senior leadership positions, but they did notice that there was still a low percentage of African Diaspora participation at the Trustee level.[31] In relation to staff representation, at senior leadership levels, another interviewee mused about their positive working conditions when they made a comparison with African Diaspora colleagues, who worked in other organisations, where they were very much the racial minority. The interviewee explained how these workers wanted to organise an event for Black History Month but were overridden by the management. The interviewee expressed gratitude for their more positive working environment.

Echoing these sentiments of the importance of representation, other interviewees spoke about "pink and healthy" as a public health diagnostic and its applicability to African Diaspora communities. Another interviewee also mentioned the appropriateness of the BMI measurement for African Diaspora communities in public health management, tying into their thoughts against, "western models that expect people to be a certain size or complexion".[32]

[30]Ayodeji, et al., (2021, p. 266) write an excellent contextual account of how racism traumatises young Black children within the context of a "higher proportion of Black CYP admitted to in-patient psychiatric settings in the UK"
[31]Implying a lack representation at an organisational policy level, although according to the survey, not so, for School Liaison but was definitely the case in the Youth Spaces and Mental Health category with the lowest rate of 28% of organisations across all categories.
[32]See Bruce's (2020) doctoral thesis exploring how white-centred standards (norms) in public health have acted to harm African Diaspora health seekers, resulting in lower health outcomes.

Barriers to Funding

We will now discuss the interviewees' funding challenges using the themes; Identity, Culture/ Organisational Culture and Representation as conceptual frameworks for further reflection in this area.

Funding

Identity

> "I've seen more of an effort to focus on African Diaspora"

The interviewee above acknowledged the recent pandemic funding focus on African Diaspora communities in the wake of emergent pandemic inequalities. However, another interviewee did notice how this pandemic focus appeared to generate funding for African Diaspora groups when there didn't seem to be any before COVID-19, prompting them to ask where all the money had been before. Echoing this sudden shift in focus, another interviewee shared that, "funding is something we've always struggled with for a long time" and another said, "I would like to see more opportunities for core funding", as they expressed concern about possible future shifts of funding priorities away from African Diaspora communities. This feeling of precarity was echoed by another interviewee explaining that

> "[core funding] can be really challenging…there is a general consensus amongst black organisations that sometimes our work is [seen as] less valuable".

This comment was made in the context of a perception that African Diaspora identities were not valued by wider stakeholders and that their 'invisibility' (exacerbated by the BAME acronym) contributed to their feelings of having to compromise their identities, within the funding environment. As mentioned earlier, one interviewee said

> "…sometimes you can look at this person as a carer or as trans… then sometimes the funding can fall on only one vector of oppression".

The interviewee, above was referring to how they perceived funding streams were set up, one-dimensionally, which they thought particularly disadvantaged applications from African Diaspora communities that often provide a range of interlocking services. An interviewee summarised this thought with a desire for funding opportunities that would, "allow us to the do the work we want to do".

Culture and Organisational Culture

This idea of the perception of one-dimensional funding priorities came through again when the interviewees explained how they believed that they themselves were best placed to understand the cultural and material needs of their local communities, whom they are often supporting from their own resources.[33] Furthermore, interviewees also said they thought that their implicit funding difficulties were based on whom their work was focused and less on what the work was; implying a perception of a funding barrier for certain communities.[34] This will be discussed again in the Localities section.

An interviewee went further to say,

> "it's about the metrics that they use to measure success…what is the impact long-term going to be on Black people….by providing these spaces…".

The interviewee was explaining not only how funding priorities did not always relate to community needs but their metrics for measuring success often did not take into account the long-term benefit that already-existing community projects are having on their communities.[35] This meant that, from the point of view of the interviewee, new funding opportunities were often a bad fit for communities on the ground because they tend to ignore already-existing community initiatives. This very much supported the view that an intersectional understanding from funders is not always applied to work in African Diaspora communities. This point was very much illustrated by the following example.

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[33]In her study, de St Croix (2013) gives a great account of how the passionate and emotional attachment as well as the emotional labour of youth workers were open to exploitation by their employers in a marketised labour context. The interviewees in our report intimate strongly that their self-funded provision of community services is similarly exploited by funders by their lack of investment into their communities.

[34]This point was alluded to in the survey with the Youth Spaces and Mental Health polling at 71% of organisations working with a majority of African Diaspora service users.

[35]A sentiment echoed by Annick Metefia, as cited in Manderson Evans, Akinrele, & Shah (2022, p. 27)
"It is not a coincidence that the language around "impact" has inundated our funders' expectations, it is not a coincidence that numbered targets to measure the value of our social work have been normalised so heavily in recent history. What count most is "how many" service users, young people, community members…you've engaged with. Everything is based on numbers and if you reach the number you have been successful and if you haven't reached the number, you have failed. What so many of us see as the heart and core of social work, building trustful relationships, supporting individual and community wellbeing, has been relegated to "qualitative outcomes" and still we are pressured into finding ways to translate these unmeasurable things into numbers"

One interviewee, when specifically talking about their experiences with funders in this regard, reported how their work with African Diaspora LGBTIQ perinatal mothers wasn't recognised by funders who awarded the contract (that asked for work with racially-minoritised communities and LGBTIQ mothers) to other organisations with no track record of working with this particular intersection.

From an organisational perspective, one interviewee observed that funders did not always seem to understand the "horizontal leadership" structure that their organisation followed. The structure that their organisation followed, echoed the Ubuntu Philosophy of, "I am because we are", that we discussed earlier. As outlined in the previous Culture section, most of the interviewees felt that their cultural settings were either misunderstood or ignored by funders in their decision-making processes. This will be discussed in the Representation section when addressing the perceived "corporate" expectations of funders.

However, this observation about a more communal way of structuring community organisations seemed to come out of necessity due to the small size and limited resources of the community groups delivering these services. The general consensus from the interviewees was that African Diaspora organisations have challenges when competing with bigger organisations. One interviewee defined one of the structural challenges by explaining that "higher amounts [of funding] ask for audited accounts", which smaller African Diaspora organisations tend not to have. The interviewee suggested that there needed to be a fund for smaller organisations that would enable them to better prepare for bigger funding applications, where they would have the support to strengthen their governance and financial systems.[36]

Partnership-bidding

In working around the current structural challenges of funding access for small organisations, the interviewees did recognise the need for partnership-bidding. However, in the current practice of partnership-bids, where the larger organisation leads the bidding process, one interviewee said that, "the hierarchy in funding reduces what is delivered to the needy". The interviewee explained that in their experience, large organisations tend to mainly manage the funds, whilst the small organisations deliver the activities but are given less to do so. This was felt acutely by the interviewee because they said that they needed more funding to maintain activities and reach more people (being largely self-funded). They described themselves as being "victims" of these alliances and also said that they often did not feel properly represented in the bids. In these partnership configurations, they did not feel that being "all being lumped together" was helpful to them.

On the other hand, the consortium-bidding that the interviewees envisaged, involved a more equitable power dynamic between members, where organisations would all be of a similar size. One interviewee suggested that funding should be made available for, "capacity building for small organisations to work in consortia". For the interviewees, this meant that as a consequence of such pre-consortia capacity building, more money would then be available for delivery, as leadership and management of the funds would be more "horizontally structured" across individual consortia.

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[36]See Clennon (2016) for an extensive resource of research enquiry and enterprise activity in this area.

Training

"We need funding, coaching support, we need mentoring…. We need strategic support"

This previously discussed idea of funding for consortium-preparation crossed over into requesting funding for wider strategic support. The idea of coaching and mentoring support within organisations very much resonates with the need for African Diaspora organisations to operate within "horizontal structures of leadership", as described earlier.[37] This form of peer-mentored working was considered especially important for the youth-led work that the interviewees described in their organisations. One interviewee said

"Being a young person working with youth adds a different dynamic"

This was an important point in the context of the youth spaces that they had created to enable young people to explore the themes running through this discussion. As discussed previously, creating safe spaces for young people to support each other with their daily experiences of racial injustice was a common thread throughout the work described by all of the interviewees, whether these spaces lent a focus to Mental health and Wellbeing, School Liaison (and support) or Enterprise.

In relation to School liaison work,[38] one interviewee suggested that funding should be made available to deliver anti-racist training in schools because as a previous interviewee noted

"Young people are very passionate about race…because I feel like there is a lack of clarity on things about race…"

Funders

Representation

In funding terms, the idea of compromised identities came through strongly again with the official terms of reference used for African Diaspora communities. The interviewee who spoke about the non-changeability between the terms "Black" and "PoC" advised funders to avoid tokenism when awarding contracts by being more aware of the cultural make-up of the awardees and the communities they serve. In order for funders to do this, another interviewee suggested,

"I would like funders to come to the community and hear from the community… not to be too influenced by what they [funders] want to do"

This idea of funders spending time with communities in their settings seemed key in order for them to understand how impactful the work being carried out is in the grassroots. This practice of spending time with communities was a strong organisational practice that was outlined by a previous interviewee when they described their "person-centred approach" that was "about utilising the community", which for them meant finding the time to "sit with the contractors" (i.e. community partners) in their community spaces. This interviewee said that community funding seemed to be too "corporate" with its emphasis on vertical hierarchical structures (characterised in their view, by top-down management)[39] that in their experience, disadvantaged their organisation that used "horizontal structures of leadership". The consensus amongst the interviewees was that this "corporate" approach had to be balanced with a "person-centred approach" that involved spending much more time getting know communities. An interviewee summarised this point as,

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[37]Sánchez, Hurd, Neblett, & Vaclavik (2018) conduct a useful systematic review of the research of mentoring African Diaspora boys
[38]It is important to note that in the survey, School Liaison polled the highest with 11% of organisations working with staff in the 18 – 24yrs age group.
[39]Annick Metefia, as cited in Manderson Evans, Akinrele, & Shah (2022, p. 27)
    "I think the corporate world historically and still constantly predates on social work in many ways. In the "corporate world", I include any capitalist structure, structure that centres profit, "economical growth" or any space that defends the idea that "business" is a "positive" force for social change, an idea often held by the social innovation world."

> "Smaller organisations might have slightly different needs…particularly charity organisations really go to lengths to deliver those services…they are often neglected because they are already delivering those services"

The interviewee elaborated by explaining that trying to be too "corporate" put these smaller organisations at a disadvantage and was actually harmful to them structurally (in terms of lack of capacity for delivery in this way). They went on to suggest that being able to tell funders what they can offer instead of being told what they must offer would go a long way in addressing this perceived imbalance.

Diversity

An underlying theme running through our conversations about Funders was the impact of diversity on grassroots service delivery. This issue was deeply connected to Representation, as it was framed by initial thoughts on Equality, Diversity and Inclusion (EDI) policies. One interviewee said of their organisation:

> "diversity…pushes how we work…[helping young people] reflecting on their experiences"

But another interviewee said that the diversity within African Diaspora communities also had to be recognised, very much reinforcing our previous BAME terminology, Identity and Culture discussions and the need for funders to make time to understand the diversity of African Diaspora service providers and their communities. They summarised their point with, "let's just increase diversity in its broadest sense". The interviewee who provided a case example about their cultural isolation upon moving to Manchester also suggested that "increasing diversity" could be practically represented by a map showing the diverse African Diaspora organisations across Manchester, which they said would be useful for them and their organisation, enabling them to make cultural connections across the city.

Localities

> "When it comes to funding, they are very picky based on area"

The interviewee above implied that their area was discriminated against, as they observed that there was consistent under-investment in their particular area. This comment was alluded to earlier when another interviewee's perception was that their organisation was judged on whom their work was focused and less on what their work was. This recurring idea of undervaluing African Diaspora communities and their service providers that has underpinned this entire discussion, seems to be a looming question for funders and wider stakeholders.

Another take on the challenges of locality was expressed by an interviewee who explained that funders did not seem to understand the nature of their online provision because they seemed to give preference to physical localities. They said that this disadvantaged them because they benefitted service users from across multiple localities but they said that this was often hard to demonstrate in their funding bids. They also said that this was a particularly important platform for their service users during the series of lockdowns where people found it difficult to access to face-to-face services.

Do Funding Barriers reinforce Racial Injustice?

Bringing together the thoughts of the interviewees, there does seem to be a strong perception of structural barriers towards equitable funding that unfortunately appears to reinforce the racial injustices felt by African Diaspora communities in Greater Manchester.[40] However, the following recommendations are suggestions that could contribute to the work of removing these perceived barriers that hinder equitable funding.

[40]Manderson Evans, Akinrele, & Shah's (2022) report gives an excellent account of some of the issues within the philanthropic sector that contribute to this perception.

Recommendations

- Funders need to spend more time on the ground getting to know service providers and the work they do in their localities. This time on the ground needs to involve developing a cultural competency and deeper understanding of the intersectional challenges African Diaspora communities face, as well as being aware of the local services being delivered that are trying to mitigate these challenges.
- EDI policies need to be better framed within intersectional, multiple identities and cultural contexts.
- A more flexible "person-centred" approach to funding services in African Diaspora communities is needed, where service providers can more easily gain support for the work that they are already undertaking within their communities.
- Both investment in online service-provision and new models for measuring community impact are needed.
- Direct core funding support is needed for sustainability that would allow organisations to grow their services and reach more people in their localities.
- Greater variety of funding pots dedicated to community/organisational capacity-building is needed where organisations are given the support to become consortium-ready.
- More funding for youth leadership training is needed: direct anti-racist training and youth mentoring (especially needed in Schools Liaison: Supplementary Schools).
- Greater transparency of funding criteria is needed in terms of suitability for service delivery, where cultural competency, background and experience are taken into account before awarding contracts. This is especially important for the current model of partnership-bidding.
- We would suggest that commissioned work for young people and youth leaders to continue the mapping exercise of African Diaspora-led organisations across Greater Manchester would also be a good idea.

Appendix

Survey Questions

Questions	Notes
Page 1 - Geographical details.	
Name of organisation	For Google map
Address with postcode	For Google map
Contact details (email and telephone number)	For Google map
Type of organisation	
Self employed	
Community activist/helper	
Paid/unpaid	
Page 2 - Social action	
What activities do you deliver?	For Google map
Do any of your activities involve social action around racial justice (e.g. campaigning, advocacy, education etc)? If so, what are they?	For Google map
Page 3 - Demographics	
Age	
How many users attend your services (approx)	
What are the age groups? Juniors 8 – 12yrs Seniors 13 – 18yrs (25yrs with disabilities) 18yrs+ (include percentage for age group)	
How many staff do you employ	

Can you give an estimate What are the age groups? 18 - 24, 25 - 40, 41+ (include percentage for age group)	Will be interesting to see youth representation at this level
How many volunteers do you work with	
Can you give an estimate What are the age groups? 16 - 18, 19 - 24, 25 - 40, 41+ (include percentage for age group)	
How many directors/trustees do you have	
Can you give an estimate What are the age groups? 16 - 18, 19 - 24, 25 - 40, 41+ (include percentage for age group)	Will be interesting to see youth representation at this level

Page 4 - Age and Ethnicity

What is your ethnic breakdown of users (approx) in percentages	We can also look at websites for additional info Specify African diaspora
Can you give an estimate What are the age groups? Juniors 8 – 12yrs Seniors 13 – 18yrs (25yrs with disabilities) 18yrs+ (include percentage of ethnicity)	
What is your ethnic breakdown of staff in percentages	Will be interesting to see ethnic representation at this level
What are the age groups? 18 - 24, 25 - 40, 41+ (include percentage of ethnicity)	
What is your ethnic breakdown of volunteers in percentages	

What are the age groups? 16 - 18, 19 - 24, 25 - 40, 41+ (include percentage of ethnicity)	
What is your ethnic breakdown of your trustees/directors in percentages	Will be interesting to see ethnic representation at this level. For example - Is charity/organisation ownership white whilst staff is black????
What are the age groups? 16 - 18, 19 - 24, 25 - 40, 41+ (include percentage of ethnicity)	Will be good to see percentage spread for ethnicity across age groups

Page 5 - Age, Ethnicity and Gender.

What is your gender breakdown of users (approx)	
What are the age groups? Juniors 8 – 12yrs Seniors 13 – 18yrs (25yrs with disabilities) 18yrs+ (include percentage of gender)	
What is your gender breakdown of staff	Will be interesting to see gender representation at this level.
What are the age groups? 18 - 24, 25 - 40, 41+ (include percentage of gender)	
What is your gender breakdown of volunteers	
What are the age groups? 16 - 18, 19 - 24, 25 - 40, 41+ (include percentage of gender)	
What is your gender breakdown of your trustees/directors	Will be interesting to see gender representation at this level. Is there adequate female leadership
What are the age groups? 16 - 18, 18 - 24, 25 - 40, 41+ (include percentage of gender)	Will be good to see percentage spread for gender across age groups

Page 6 - Organisational racial justice policy

Do you have an Equality and Diversity/Equal Opportunity policy?	It will be interesting to see if orgs with high ethnic and gender diversity at trustee and/or staff level have this or the converse!
If so, can you give an example of where it was useful in your organisation's setting?	It will be interesting to gauge whether this is a tick box policy or actually embedded in organisational practice

Any other comments	
	They might give us a steer for a topic in the interview
Would you or another from your organisation like to be interviewed as a follow up to this survey?	This will help enormously for sourcing interviewees for a more in depth follow up.
If so, please provide name and contact details	

Interview questions

Please make sure that interviewees are given a **participant information sheet** to read and have signed the **consent form** BEFORE answering the following questions. Both are included in this document.

Questions	Use these comments as prompts or cues
Name	
Organisation If you are not part of an organisation, can you tell us how long you have been doing youth work instead?	
What is your position in the organisation? If you are not part of an organisation, can you tell us what part of the community you are from/serve?	
How long have you worked in the organisation? If you are not part of an organisation, could you say how long you have been doing youth work, working with youth in the community instead?	
What ethnicity do you self-identify as?	
Gender	
What age group do you belong to? i.e, 18 - 24, 25 - 40, 41+	
Are you a youth worker? Or youth support worker? i.e. JNC youth work qualified (over Level 4) ? Level 2 or 3?	
Are you a service user/volunteer?	
How did you come to work with your organisation? Or in the community?	
For those youth work staffs who work in an organisation? How many young people are within your organisation?	
For those youth work staffs who work in an organisation?	

What number of young people are from a Black and or Asian or mixed background in your organisation?	
Does your organisation have an Equality and Diversity/Equal Opportunity policy	Leading on from the survey question - now collecting deeper responses
If your organisation has an Equality and Diversity policy, how has it affected your experience of working with your organisation?	This will tell us about the impact of this policy on the ground. Is it real or just a tick box exercise
What work do you do in your organisation that relates to tackling racial injustice? Or What work do you do in the community that relates to tackling racial injustice?	
What issues concerning racial injustice do you see coming up most frequently?	This will be important for directing future policy areas
Have you experienced any organisational barriers to this work? (If so, what?)	
Have you or your organisation experienced funding barriers to this work? (If so, what?)	
What are the systems in your organisation that enable you to raise your concerns?	Important to gauge representation and "voice" from Black perspective in the organisation to action change
Are these systems effective? Please give an example	
What are your ideas for more effective representation of diverse voices in your organisation?	We need to know how change can happen from within the organisation
What would you like to see funders do to better support your work in tackling racial injustice?	We need to know how YM can help to make this change happen. How can it incentivise organisations to make these changes??

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