E.M. POWER

A practical booklet on how to empower young Ethnic Minority women

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SALTO-YOUTH
INCLUSION
RESOURCE CENTRE

Education and Culture

E.M. POWER

SALTO-YOUTH STANDS FOR...

…'**S**upport and **A**dvanced **L**earning and **T**raining **O**pportunities within the Youth in Action programme'. The European Commission has created a network of eight SALTO-YOUTH Resource Centres to enhance the implementation of the European Youth in Action programme which provides young people with valuable non-formal learning experiences.

SALTO's aim is to **support European Youth in Action projects** in priority areas such as European Citizenship, Cultural Diversity, Participation and Inclusion of young people with fewer opportunities, in regions such as EuroMed, South-East Europe or Eastern Europe and the Caucasus, with Training and Cooperation activities and with Information tools for National Agencies.

In these European priority areas, SALTO-YOUTH provides **resources, information and training** for National Agencies and European youth workers. Several resources in the above areas are available at www.SALTO-YOUTH.net. Find online the European Training Calendar, the Toolbox for Training and Youth Work, Trainers Online for Youth, links to online resources and much more…

SALTO-YOUTH actively **co-operates** with other actors in European youth work such as the National Agencies of the Youth in Action programme, the Council of Europe, the European Youth Forum, European youth workers and trainers and training organisers.

THE SALTO-YOUTH INCLUSION RESOURCE CENTRE
WWW.SALTO-YOUTH.NET/INCLUSION/

The SALTO Inclusion Resource Centre (in Belgium-Flanders) works together with the European Commission to **include young people with fewer opportunities** in the Youth in Action programme. SALTO-Inclusion also supports the National Agencies and youth workers in their inclusion work by providing the following resources:

- training courses on inclusion topics and for specific target groups at risk of social exclusion
- training and youth work methods and tools to support inclusion projects
- practical and inspiring publications for international inclusion projects
- up-to-date information on inclusion issues and opportunities via the Inclusion Newsletter
- handy, annotated links to inclusion resources online
- an overview of trainers and resource people in the field of inclusion and youth
- bringing together stakeholders to make the inclusion of young people with fewer opportunities more effective and easier

☞ For more information and resources, have a look at the Inclusion pages at
   www.SALTO-YOUTH.net/Inclusion/

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INTRODUCTION

WHY THIS BOOKLET?

"There is no tool for development more effective than the empowerment of women."
Kofi Annan

In 2008 (and also in 2009) one of the **priority themes** of the European Commission is "Violence against women". Linked with this priority theme the empowerment of women, and more specifically the empowerment of young ethnic minority women, takes us one step further in **SALTO's advocacy role** for young people with fewer opportunities.

Examples of good (Youth in Action) practice demonstrate that young ethnic minority women **benefit extremely well** from the **educational frame** offered by the Youth in Action programme with many projects linking empowerment as a process with emancipation as their final aim. Yet young ethnic minority women remain a group which is **often invisible** or **underrepresented** in international training courses, seminars and events.

*"The term empowerment has **different meanings** in different socio-cultural and political contexts, and **does not translate easily** into all languages. An exploration of local terms associated with empowerment around the world always leads to lively discussion. These terms include self-strength, control, self-power, self-reliance, **own choice, life of dignity** in accordance with one's values, capable of fighting for one's rights, independence, own decision making, being free, awakening, and capability—to mention only a few. These definitions are embedded **in local value and belief systems**.*

*Empowerment is of intrinsic value; it also has instrumental value. Empowerment is relevant at the **individual and collective level,** and can be economic, social, or political. The term can be used to characterize relations within households or between poor people and other actors at the global level. There are important **gender differences in the causes, forms, and consequences** of empowerment or disempowerment."*

(UNICEF, Women's Equality and Empowerment Framework)

Empowered people have **freedom of choice and action**. This in turn enables them to better influence the course of their lives and the decisions which affect them.

In order to give the opportunity to ethnic minority young women to empower themselves, as a group and as an individual, this specific target group needs specific support and methods. As the SALTO Resource Centre on Inclusion we are convinced of **the strength of the Youth in Action programme as an excellent tool** in order to reach this aim.

From TC E.M.power

ABOUT THIS BOOKLET

This booklet is based on the SALTO Training Course **"E.M.power young women from ethnic minorities"**: a partnership between SALTO Inclusion, SALTO Cultural Diversity, the National Agencies of the United Kingdom and Denmark.

Designed to increase the use of the European Youth in Action programme in work with young women with an ethnic minority background (refugees, diverse minority groups, immigrants, etc.) as a tool for emancipation and empowerment, the TC utilised a variety of theoretical and practical inputs to build on the existing skills and knowledge bases of participants. This booklet aims to share those, and further, inputs with a wider audience.

☛ Read more about it on www.salto-youth.net/TCEmpower/

Empowerment has become a **common buzz** word in recent times. There is a common understanding that empowerment, and in particular the empowerment of women, can lead to **collective action for positive change**. Within the movement for the empowerment of women there exists an understanding that young women from ethnic minority backgrounds have additional support needs within the empowerment process.

For example: **local project work** is a critical tool that assists them in their efforts to find their position or role within family, community, society and further. **International project work** takes the empowerment of young ethnic minority women to a whole new dimension and affords them the opportunity to position themselves and their cultures within an international setting.

However, experience tells us that whilst there is a willingness on the part of workers to engage with young ethnic minority women, there are a number of challenges to them making this valuable experience a reality, these include:

From Flickr.com

- **Limited awareness and understanding**, by workers, young ethnic minority women themselves and the wider community, of the core values and influencing ideologies of work with young ethnic minority women
- **Concerns** of family members and religious and community members
- **Values, habits** related to their specific ethnic minority and cultural background
- A lack of **resources** (staff, funding etc)
- A lack of **information** on the practicalities of setting up a project

With this in mind the TC E.M.power and this resultant booklet were devised with the aim of helping young ethnic minority women, and those working with them, address these challenges.

<div align="center">
SKILLS AND KNOWLEDGE = POWER.
DO YOU AGREE?
YES?
THEN READ ON TO FIND OUT MORE!
</div>

☞ E.M.power is part of the **SALTO Inclusion for ALL** series of publications. Find the complete collection at www.SALTO-YOUTH.net/InclusionForALL/

☞ All **methods and exercises** used at the E.M.power training course are also documented online in the SALTO Toolbox for Youth Work & Training at www.SALTO-YOUTH.net/Training/

gelukkig helpt mijn man me.

"As you can see, my husband is helping me…"
from "Leila and Ali campaign: www.leilaenali.be

SALTO INCLUSION - FOCUSING ON DIFFERENT INCLUSION GROUPS

The SALTO Inclusion Resource Centre's mission is to encourage the **Inclusion of ALL young people** within the European Commission's Youth in Action programme. Various categories of young people are missing from international youth projects for a variety of reasons, for example those that come from a disadvantaged (sub)urban area.

"Helping young people to swim, instead of carrying them"

The European Commission's **Inclusion Strategy** for the Youth in Action programme lists a number of obstacles that young people can face, which prevent them from taking part in international Youth in Action projects.

These can include:

- **Social obstacles:** discrimination, limited social skills, anti-social behaviour, (ex-)offenders, young single parents, broken homes, etc.
- **Economic obstacles:** low standard of living, low income, dependent on social welfare, long-term unemployed, homeless, in debt, etc.
- **Disability:** mental, physical, sensory or other.
- **Educational challenges:** learning difficulties, early school-leavers, school dropouts, no qualifications, different cultural/linguistic background, etc.
- **Cultural differences:** young immigrants, refugees, national or ethnic minorities, linguistic adaptation and cultural inclusion problems, etc.
- **Health problems:** chronic health problems, severe illnesses, psychiatric conditions, mental health problems, etc.
- **Geographical obstacles:** remote or rural areas, but also urban problem zones: decaying city centres, suburban mass-housing estates, areas of social misery, districts with a high crime rate or lack of social networks etc.

☛ Find the **European Commission's Youth in Action Inclusion Strategy** at
    www.SALTO-YOUTH.net/InclusionStrategy/

The Youth in Action National Agencies and the SALTO Inclusion Resource Centre should take action to pave the way for more of these young people with fewer opportunities to become involved in the Youth in Action programme. In 2003, SALTO Inclusion started its **target group approach**, bringing together youth workers who work with groups of young people with specific disadvantages:

- Young people with disabilities (2003),
- Gay-lesbian-bisexual youth (2005),
- Young ex-offenders (2006),
- Young people from rural and geographically isolated areas (2007)
- Youth in disadvantaged (sub)urban areas (2007)
- Ethnic minority young women (2008)

☛ Find a complete overview of the **SALTO Inclusion courses** at
   www.SALTO-YOUTH.net/InclusionCourses/

UNDERPINNING PRINCIPLES

THE HEART OF THE MATTER!

Empowerment means **equality and respect** for the hopes and aspirations of each and every individual.

Empowerment means ensuring that individuals have the **capacity and opportunity** to equip themselves with the **skills and knowledge** necessary **to make informed life choices**.

With this in mind this section is designed to help create a greater understanding of the theory and practice of empowering young ethnic minority women and to enable the reader to share that knowledge and understanding with those who would question its benefits and potential.
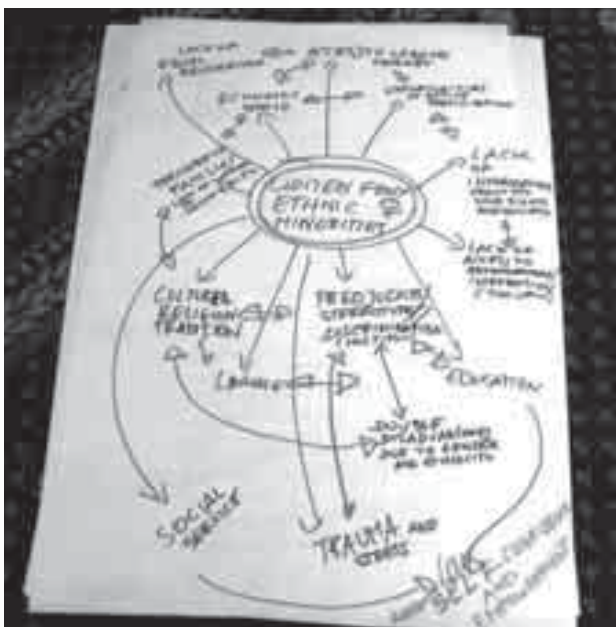
From TC E.M.power

IDENTITY: RACE, ETHNICITY, NATIONALITY

The concepts of *race, ethnicity and nationality* have, and continue to be, the subject of much debate. Despite this attention, academics, and those working in the field, have found it difficult to isolate or separate each from the other, arguing that *race, ethnicity and nationality* are indivisible, or interconnected, as these are what shape or make our identity, these are what make us who we are.

RACE

Race has been given many different meanings through the centuries. In **anthropology** the term race was used to describe a **geographical population** of humankind that possessed in-herited **distinctive physical characteristics** that distinguish it from other populations. It can be argued that whilst this definition could apply to a situation of geographic and cultural isolation, it could not in the transient societies that exist today.

ETHNICITY

Ethnicity refers to membership of a **culturally and geographically defined group** that **share cultural practices** including but not limited to holidays, food, language, and customs, or religion. People of the same race can be of different ethnicities. Usually an **ethnic group** or ethnicity is a group of human beings whose members **identify with each other on the basis of a presumed common genealogy or ancestry**. Ethnic identity is also marked by the recognition from others of a group's distinctiveness and by common cultural, linguistic, religious, behavioural or biological traits.

Ethnicity and race are related concepts. The UNESCO Statement, signed in 1950 by some of the internationally renowned scholars of the time (including Ashley Montagu, Claude Lévi-Strauss, Gunnar Myrdal, Julian Huxley), advocated that: "National, religious, geographic, linguistic and cultural groups do not necessarily coincide with racial groups: and the cultural traits of such groups have no demonstrated genetic connection with racial traits. Because serious errors of this kind are habitually committed when the term "race" is used in popular parlance, it would be better when speaking of human races to drop the term "race" altogether and speak of 'ethnic groups'."

NATIONALITY

Nationality refers to the **country of citizenship**. Nationality is sometimes used to mean ethnicity, although the two are **technically different**. People can share the same nationality but be of different ethnic groups and people who share an ethnic identity can be of different nationalities.

From a **legal perspective** international and European documents refer to these concepts in diverse ways. Many problems arise because only a few documents provide a definition of racial, ethnic and national minorities, of discrimination based on race or ethnic origin, leaving the definitions open to interpretation by the Courts.

For example: article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination, adopted on 21 December 1965, states that " In this Convention, the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life. By contrast, the Framework Convention for the Protection of National Minorities of 1.II.1995 does not provide a definition of "national minority".

There are, then, **no absolute "right"** or **"wrong" definitions** of race and ethnicity, but there are **different conceptualisations**, which reflect different views. Some of these definitions are more accepted than others. However, as they are **relative concepts**, it is important to shape a common understanding and not assume that every person shares the same view.

Therefore, for the purpose of this publication we accept the broader concept, the indivisibility, or **interconnectivity**, of race, ethnicity and nationality. To recognise the myriad influences on the self is a central tenet of the empowerment process. We accept that these, and other concepts, are what shape or make our identity: are what make us who we are.

IDENTITY: the epigenetic principle

The ego-psychologist **Erik Erikson's** epigenetic principle asserts that we develop through a **predetermined unfolding of our personalities** (or identities) in **eight stages**.

Our progress through each stage is in part **determined by our success**, **or lack of success**, in all the previous stages: a kind of human metamorphosis similar to the **transformational changes of a butterfly**.

Just as the butterfly must struggle torelease itself from the cocoon then so must we struggle (or be industrious as Erikson describes) to reach our potential, to know ourselves and find our position or role within society.

From TC E.M.power

Stage one: the first stage is approximately the **first year or year and a half of life**. The task is **to develop trust** without completely eliminating the capacity for mistrust. If the proper balance is achieved, the child will develop the virtue **hope**, the strong belief that, even when things are not going well, they will work out well in the end.

Stage two: the second stage is from about **eighteen months to three or four years old**. The task is to achieve a degree of **autonomy** while minimising shame and doubt. If parents permit the child, now a toddler, to explore and manipulate his or her environment, the child will develop a sense of autonomy or **independence**.

Stage three: from **three or four to five or six**, the task confronting every child is to learn **initiative** without too much guilt. Initiative means a **positive response** to the world's challenges, taking on responsibilities, learning new skills, feeling purposeful. A good balance leads to the psychosocial strength of **purpose**.

Stage four: from **about six to twelve** the task is to develop a capacity for **industry** while avoiding an excessive sense of inferiority. Children must **"tame the imagination"** and dedicate themselves to **education** and to **learning the social skills** their society requires of them. There is a much broader social sphere at work now: the parents and other family members are joined by teachers and peers and other members of the community at large. Children must learn that there is pleasure not only in conceiving a plan, but in carrying it out.

Stage five: stage five is **adolescence**, beginning with puberty and ending around 18 or 20 years old. The task during adolescence is to achieve **ego identity** and **avoid role confusion**. Ego identity means knowing who you are and how you fit in to the rest of society. It requires that you take all you've learned about life and yourself and mould it into a **unified self-image**, one that your community finds meaningful.

Stage six: if you have made it this far, you are in the stage of **young adulthood**, which lasts from about 18 to about 30. The ages in the adult stages are much fuzzier than in the childhood stages, and people may differ dramatically. The task is to achieve **some degree of intimacy**, as opposed to remaining in isolation. Intimacy is the ability to be close to others, as a partner, a friend, and as a participant in society.

Stage seven: the seventh stage is that of **middle adulthood**. It is hard to pin a time to it, but it would include the period during which we are actively involved in raising children. For most people in our society, this would put it somewhere between the middle twenties and the late fifties. The task here is to cultivate the proper **balance of generativity and stagnation**. Generativity is an extension of love into the future. It is a concern for the next generation and all future generations.

Stage eight: this last stage, referred to as late adulthood or maturity begins sometime around **retirement**, after the children have left home have gone, somewhere around 60. In Erikson's theory, reaching this stage is a good thing, and not reaching it suggests that earlier problems hindered your development!

☛ Adapted from: Boeree, C, G., *Personality Theories* (1997)

Erikson's Epigenetic Principle Chart

Stage (age)	Psychosocial crisis	Significant relations	Psychosocial modalities	Psychosocial virtues	Maladaptations & malignancies
I (0-1) infant	Trust vs. mistrust	mother	to get, to give in return	hope, faith	sensory, distortion withdrawal
II (2-3) toddler	Autonomy vs. shame and doubt	parents	to hold on, to let go	will, determination	impulsivity compulsion
III (3-6) preschooler	Initiative vs. guilt	family	to go after, to play	purpose, courage	ruthlessness inhibition
IV (7-12 or so) school-age child	Industry vs. inferiority	neighbour-hood and school	to complete, to make things together	competence	narrow virtuosity inertia
V (12-18 or so) adolescence	Ego-identity vs. role-confusion	peer groups, role models	to be oneself, to share oneself	fidelity, loyalty	fanaticism repudiation
VI (the 20's) young adult	Intimacy vs. isolation	partners, friends	to lose and find oneself in another	love	promiscuity exclusivity
VII (late 20's to 50's) middle adult	generativity vs. self-absorption	household, workmates	to make be, to take care of	care	overextension rejectivity
VIII (50's and beyond) old adult	Integrity vs. despair	mankind or "my kind"	to be, through having been, to face not being	wisdom	presumption despair

☛ Chart adapted from: Erikson, E., (1959) *Identity and the Life Cycle* (**Psychological Issues** vol 1)

So, to understand identity is to understand **the what, the why, the who.**

Stage five of Erikson's epigenetic principle is a particularly important consideration when working with young ethnic minority women. Stage five is when an individual begins to **identify their ego, to find and understand their place within the family, community, society**.

For some this can be quite a difficult process as to achieve this the individual must understand the myriad influences that impact on their position and role.

In the next section, **Intersectionality**, we discuss this further and introduce you to a **new tool**: Google Self. Specifically developed for the TC Empower, Google Self aims to assist young ethnic minority women in their quest for self empowerment. But first we present you with an **Identity** activity to help you put that particular theory into practice!

Exercise: Mandala of Identity

AIM

To offer to participants a creative tool to help them understand the what, the why, the who.

From TC E.M.power

Note: This activity may be quite challenging for some participants as it is likely to raise some **sensitive issues in terms of an individual's life influences**. With this in mind it is important that the setting is **safe and comfortable** and that **confidentiality** is respected. Facilitators should provide space for **one to one support** at the end of the session.

RESOURCES

A3 white papers (one for each participant), newspapers, magazines, coloured pencils or pens, scissors, glue, tape.

METHODOLOGY

Step 1: The philosophy of the Mandala.

The word Mandala originates from the **Sanskrit** word for **circle**. A Mandala can be described as **any form of circular geometric design** that contains **symbols of a person's inner self**, **guiding principles**, and **overall ideas about the world**. Its use as an **active learning tool** can be traced back to the renowned psychologist Carl Jung, who introduced the technique to the United States and incorporated it into his therapy.

"The basic motif is the premonition of a centre of personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged and which is itself a source of energy. The energy of the central point is manifested in the almost irresistible compulsion and urge to become what one is,... this centre is not felt or thought of as the ego but, ...as the self... it is surrounded by periphery that contains everything that belongs to the self...the paired opposites that make up the total personality." Jung, C. (1959).

The Mandala technique is primarily used to **encourage self-reflection**, with a goal of **enhanced personal openness** and a better understanding of the **interconnection of life's influences**.

Step 2: Introduce the main concepts of identity as set out in the **Identity** section of this booklet.

Step 3: Prepare a simple and uncoloured "Mandala Model" on a flipchart, drawing in it 4 quadrants entitled :
        a) nation/race/ethnic identity
        b) gender/sex
        c) faith/religion/belief
        d) participation in an NGO/association/community

The four sections have a common core at the centre of the Mandala, the common core is the self.

Step 4: Ask the participants to design their own **Mandala of Identity** by making a collage or drawing of the influences (the people, things, places and feelings) related to the four topics mentioned above.

Tip: To create a **relaxed environment** you could prepare some candles and soft meditation music and prepare participants with a short meditation exercise, for example: inviting them to close their eyes and go through their life, giving them some suggestions.

Step 5: In groups of 4-5, ask participants to share their Mandalas. Remind participants to feel free to share what they choose and to keep secret some delicate parts they are not ready to share.

DEBRIEFING:

Ask participants to answer different questions such as: was it relaxing to complete the Mandala? Did they discover something new? Was it difficult to remain in the limitation of symmetric areas of the Mandala or did some sections need more/less space? Are there intersections, common feelings and experiences among different fields or are there separations?

Exhibition: Create a space for participants who want hang their Mandalas on the wall for the other participants to see.

☛ Find this tool online in the SALTO Toolbox: http://www.salto-youth.net/find-a-tool/928.html

From TC E.M.power

INTERSECTIONALITY

Intersectionalism (or Intersectionality) has its roots in the **North American Feminist Movement,** and more specifically the **Black Feminist Movement**, of the 1990's. The concept was first mooted by **Kimberley Crenshaw** and was later mainstreamed into female social justice discourse by

Patricia Hill Collins as "an analysis claiming that systems of race, social class, gender, sexuality, ethnicity, nation, and age form mutually constructing features of social organization, which shape Black women's experiences and, in turn, are shaped by Black women". (Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). NY: Routledge.)

Essentially, in female social justice discourse, **Intersectionalism empowers the individual to make sense of their own reality**. Intersectionalism is based on the premise that individuals have a **complex mix of identities**, such as religion, race, family, culture, socio-economic status, which influence the way they participate, and thus **gender is just one** (albeit important) **part of the equation in terms of their empowerment and participation**. The action of **"naming" these identities** is in itself a **key step** in the empowerment process in that it leads to a greater understanding of the (positive and negative) impact that the **multiple identities** have on the individual's capacity to participate, on a basis of equality, at all levels of society.

Though initially devised as a tool for female situational analysis Intersectionalism can be applied across the gender spectrum.

Intersectionalism =
The complex mix of identities which influence the way an individual participates
at all, or any, level of society.

These include the following:

☞ From: Tammi, L., and McKay, S., (2008) *Intersectionality and Google Self.*

In *Intersectionality: an approach to empower women at the crossroads* (2008) Bello, B, G., discusses **Kimberley Crenshaw's** conceptualisation of intersectionalism, its relevance to the empowerment process of women, its emergence within European legislation and the impact that said legislation might have on NGO policy and practice:

This [Krenshaw's] notion can be easily understood through the effective **"Traffic Intersection Metaphor"** which she developed.
In this metaphor, race, gender, class and other categories are the roads that determine the social, economic or political empowered or disempowered position of each person in the society. The overlapping of two or more of these avenues generates complex intersections, at the crossroads of which marginalised groups of women are located because of their specific intersectional identities.
In this case women "**must negotiate the traffic that flows through these intersections to avoid injury and to obtain resources** for the normal activities of life. This can be dangerous when the traffic flows simultaneously from many directions. Injuries are sometimes created when the impact from one direction throws victims into the path of oncoming traffic, while on other occasions, injuries occur from simultaneous collisions. These are the contexts in which **intersectional injuries** occur - when multiple disadvantages or collisions interact to create a distinct and compound dimension of disempowerment".

The intersectional approach helps us understand how the convergence of multiple factors in women's lives takes place and, more specifically, how racism, sex, patriarchy, class and other grounds contribute to create **layers of inequality** that structures the positions of human beings. The intersectional self can be used to describe each person as a **dynamic combination** of categories (sex, race, class, ethnicity, religion, age, health, language, economic and social status, affiliations, and education).

Intersectionality in the European context: it has been increasingly recognised since 2000 that different grounds may interact in a context in which there is a conflict of rights or in a way in which there is multiple disadvantage. In addition to Recital 14 of the Race Directive (2000/43/EC), which recognizes that "**women are often the victims of multiple discrimination**", the European Parliament has made efforts to foster minority women's inclusion addressing, in particular, the situation of migrant women, Roma women and disabled women. The enhancement of migrant women, of females with a background in migration and of females belonging to an ethnic minority is also one of the priorities within the "Roadmap to equality between women and men 2006/2010".

Impact at local level: assuming that women's personal self is no longer unanimously conceived as "unitary, stable and transparent" has a direct consequence on the work of NGOs. There now exist a need to take into consideration the overlapping aspects of **complex identity** when planning activities, services or projects for "minority women". For example, **projects aiming at empowering women to access opportunities, fundamental rights, and resources might not affect all women in the same way**. Meaning that what empowers "white middle class women" does not necessarily work to foster emancipation of marginalised, excluded women from minorities.

In addition, NGOs must recognise that marginalised minority women run **multiple risks** if they challenge practices and statements of their cultures and traditions: **the risk of being excluded both from their own community because of their rebellion and, at the same time, from the majority society because of their membership of a discriminated minority group**.

For "how to do" intersectionality see the Google Self activity in the following section on Empowerment.

EMPOWERMENT

Empowerment has become a common buzz word in recent times. Yet, despite its common usage **no single definition** has been widely agreed or accepted. Perhaps this lack of a common definition is reflective of an understanding that empowerment, and in particular the empowerment of women, has different **meaning to different people and different cultures** and that, whilst empowerment can lead to **collective action for positive change**, empowerment is, essentially, an **individual experience** and action and is therefore difficult to define in generic terms.

Some definitions:

*"Empowerment means that people, especially poorer people, **are enabled** to take more control over their lives, and secure **a better livelihood with ownership** and control of productive assets as one key element" (Chambers* 1993*).*

*"Empowerment is how individuals/communities engage in **learning** processes in which they create, appropriate and share knowledge, tools and techniques in order to **change and improve the quality of their own lives and societies**. Through empowerment, individuals not only manage and adapt to change but also **contribute** to/generate changes in their lives and environments". (UNESCO* 1998*)*

*"Empowerment … refers to the expansion in people's ability to make **strategic life choices in a context where this ability was previously denied to them**". (Kabeer 2001).*

*"Empowerment is the **process** of enhancing the capacity **of individuals or groups** to make choices and **to transform those choices into desired actions and outcomes**. (…) Empowered people have freedom of choice and action. This in turn **enables** them to **better influence the course of their lives and the decisions which affect them**." (World Bank and empowerment)*
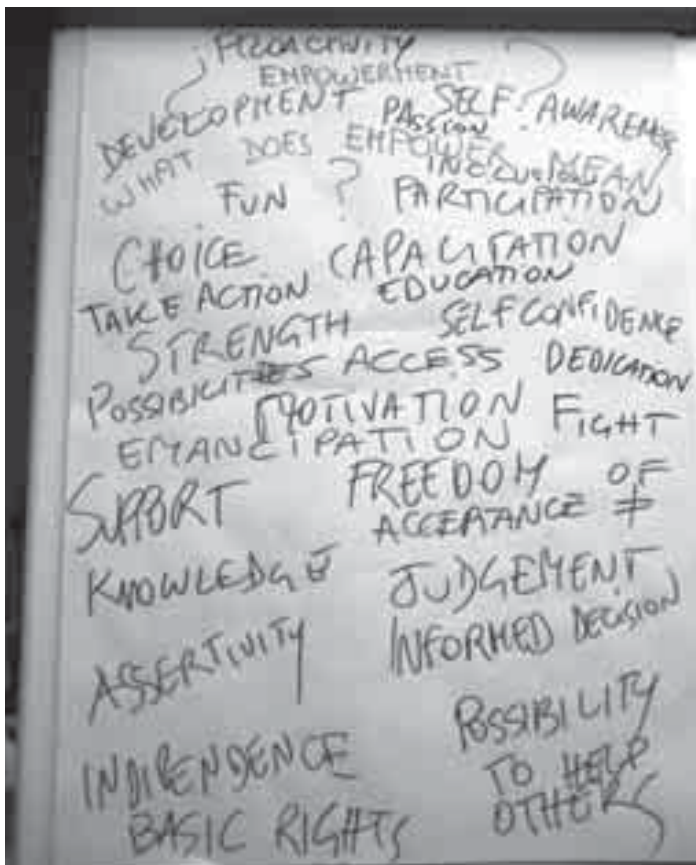
From TC E.M.power

One specific way of dealing with empowerment, is expressed by **Paulo Freire** in "***Pedagogy of the Oppressed***" (1968): "freedom [empowerment] is acquired by conquest, not by gift. It must be pursued constantly and responsibly.

Freedom [empowerment] is not an ideal located outside of man; (sic) nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion." According to Freire, empowerment will come from ***praxis***: a **cyclical process of experiential learning** wherein the individual examines their current life situation, identifies what they would like to change, takes action to make that change happen, then reflects on that action.

Empowerment, then, is a **continuous process**, for as we progress through life's ages and stages, as outlined earlier in Erikson's *Epigenetic Principle*, our needs and aspirations can and will change.

☛ For more information on Erikson and Freire, see the section **Hunger for more** at the end of the booklet

According to Julian **Rappaport** and Marc **Zimmerman**, empowerment has a very specific view on **social problems and solutions**: the focus is on the strength of people, groups, and organisations. The starting point of the process of change is within the individual (in relation with the group) and not with those who define problems, analyse them and propose solutions. The people themselves propose solutions and develop their own process. Empowerment is not a "ready-to-use" method – it's a **particular perspective on society dealing with its problems**. It starts from the **strengths of people and not from their deficits**.

☛ For more information on Rappaport and Zimmerman, see the **Hunger for more** section at the end of the booklet

Empowerment does not mean redistribution or shifting of power from one individual (or community) to another. Empowerment means **equilibrium** across the gender, race, and age, religious, economic and social spectra. Empowerment means **equality and respect** for the hopes and aspirations of each and every individual. Empowerment means ensuring that individuals have the **capacity and opportunity** to equip themselves with the skills and knowledge necessary to make informed life choices. **Self Empowerment** begins and ends with the self: empowerment is an individual's quest to find their position and role within family, community and society.

However, perceptions of being empowered **vary across time, culture and domains of a person's life**.
For example: in Belgium empowerment is a relatively new concept and is related, mainly, to the empowerment of any socially disadvantaged group and is not specifically related to ethnic minority groups. In Italy, on the contrary, this concept is very much linked with the feminist movement and the empowerment process of women in society at large. In the United Kingdom empowerment has for a number of decades been viewed as a "political" ideology and is closely related to social policy and practice.

So, as you can see: empowerment means many things to many people, you should bear this in mind when you are "selling" the concept to participants, the local community and funding agencies.

EMPOWERMENT OF YOUNG ETHNIC MINORITY WOMEN

There is no one way or one specific method of achieving self empowerment. As Bello, B, G., (2008) notes in *Intersectionality: an approach to empower women at the crossroad*:

what empowers "white middle class women" will not necessarily be what empowers a young Roma or Muslim woman. Culture, tradition, needs and wants differ across the spectrum. An awareness and understanding of this, both by workers and the young women themselves, will be critical to the success of any empowerment process.

☞ Read Barbara Bello's paper at: www.salto-youth.net/find-a-tool/945.html

Key **steps** in the empowerment process:

1) individual awareness raising: to become aware of the existing gender balances
2) collective awareness raising
3) development of actions to strengthen the group and practice competences and skills

The **collective empowerment process** impacts at the individual level as the process to empower a group of young ethnic minority women influences their self-awareness and identity. This means empowerment has an internal and external level: **internal** - the role of women and girls within their specific community and **external** - gender discrimination, negative stereotypes, racism.

- Internal empowerment

    The focus is on the ethnic minority cultural identity and the power that is initiated from her **cultural values**. The empowerment process of young ethnic minority women means in general the search for a **positive self-image**. As a consequence they often collide with man-woman balances within their ethnic minority community, or different expectations concerning male and female roles and behaviour. This is an **individual process**, but the general aim is **ownership of choices**.

- External empowerment

    This concerns the **role in public life**, and is linked with **participation**. The influence of active participation in public life, in their community, effects their personal life and traditional male-female balances. This means that **empowerment and participation are inextricably linked**.

As mentioned earlier, the empowerment of young ethnic minority women is not the same as empowerment of "Western" women. Their empowerment has to be seen in the different contexts these women live and move. There is not just 'one' group of young ethnic minority women, but many differences and groups. Therefore, **the empowerment process of ethnic minority women differs from context to context**.

From flickr.com

For example: for some the empowerment process is a search for the freedom to make their own choices within the Islamic context. Empowerment for this group is very much linked with family life, marital status, children and so on.

Gender and ethnicity go hand in hand for young ethnic minority women and both have an influence on their life and future perspectives. They are "women" **and** "from an ethnic minority".

The concept of" intersectionalism", which we mentioned earlier, is a valuable way of under-standing these complexities. We discuss this further and provide you with an activity to help you facilitate this process in the following section.

Example of good practice – from TC E.M.power

Ulfah Arts from Birmingham UK

UlfahArts

Ulfah Arts, a UK based Arts organization, has been in existence since September 2004 and is committed to the following vision:

To raise the **understanding and appreciation of the arts**, by giving access to people (**particularly women**) who - due to their **religious/cultural beliefs** - would not otherwise have the opportunity to engage with the arts, either as an audience member or as an artist/performer. "Ulfah" is the Arabic word for "**harmony**", and as such, is one of the **Islamic qualities** that form the basis of Ulfah's work

As an organization it aims to be **innovative** in everything it does, both in the way it respects and works with cultural beliefs and in its approach to the work it delivers.

Ulfah Arts **encourages women** who, because of the lack of provision for their specific cultural needs, have not necessarily had the choice to engage with the Arts before. Ulfah sets about addressing **how access to the arts can be made easier for these women**. For example, for some who practise faiths such as Islam, mixing freely amongst men is not allowed, or it may be that performing or demonstrating a talent is not possible. As it is a central belief of Ulfah that the **arts world should be made accessible to all,** numerous ways of helping have been identified so all women can enjoy it.

This can be as simple as allocating women designated seating areas in theatres, making prayer spaces available or providing transport and childcare. Ulfah Arts believes that by not engaging in the arts, these women are denied an important learning opportunity. By creating the right environment, women can meet others from different backgrounds and cultures, thereby learning from each other, breaking down stereotypes and developing their social skills. This not only helps on an individual level, encouraging mental and emotional well-being, but also ultimately contributes to a **better, more inclusive society**.

From Ulfah Arts

On specific project is **The Ulfah Collective**, known as the first practising Muslim female band, is a group of women from different backgrounds brought together by Ulfah Arts. (Including predominantly practising Muslim women, however we do have some non-Muslim members). These women have committed their time and energies to developing their artistic talent and have been meeting regularly over the last year. Amongst the group they have been developing singing in Urdu, Arabic and English, comedy performances, rapping and creative writing.

The **Ulfah Collective** perform to **a mainly women only audience**. Some members have varying beliefs so it is possible on occasions to perform to a mixed audience depending on the opportunity.

Its achievements to date include:

_ **Raising the awareness of the needs of Muslim women**. It has campaigned for women only opportunities in the arts. As a result it has convinced many mainstream festivals to have a women only element.

_ It has demonstrated a **gap in the artistic products** available and given examples on how to address this.

_ Its work has captured the interest of mainstream arts venues who are more keen to programme **islamically inspired work**.

_ It has helped to provide opportunities for over 50 different female and male artists, developing the women it works with emotionally, socially and economically by using the arts as a medium.

☛ For more information, visit their website www.ulfaharts.co.uk

The pathway approach - Think Intersectionality!

The diversity of our target group means that just as their culture and traditions and personal influences differ so will their needs and aspirations. The roads they will follow and the goals they aspire to and reach will take a different shape and a different length of time for each individual. Experience tells us that a **step-by-step approach**, starting with small goals and achievements leading to bigger ones, works best.

If a young women cannot recognise how the empowerment experience directly relates to her needs and aspirations, then there is a danger that the experience will take place in a vacuum with no link to her real life: past, present, or future. To avoid this, the pathway approach helps young women, and their organisations, facilitate experiences in such a way as to gain the maximum benefits for the individual. This approach works on the basis of an individual's "**personal pathway**".

The pathway approach **takes the empowerment process out of the vacuum and connects it directly to the young woman's long-term aims and objectives**. This approach takes into account the young woman's past development, assesses their current situation, and helps them identify future aims and goals.

To better understand the pathway concept, **imagine a young woman walking along a path**. This path symbolises the **road they are following through life**. Behind them are their past experiences in the family, in school, in work and within their peer group. Right beside them are issues which they are struggling to overcome (for example trying to become independent of their family, avoiding bad influences in their environment, etc). In front of them are their long-term goals (for example leaving home, gaining a formal qualification, etc.). Depending on their situation, the young woman's path may have many twists and turns. It may be full of dead ends. They may be facing a long uphill struggle. The pathway approach can be used as a tool to help the young woman **take steps forward** along their path and bring them closer to their long term aims and goals. It can be used to overcome specific obstacles in the path or it can be a means to jump-start a journey which has stalled.

The following activity, Google Self, is an example of pathway planning and a good starting point in the empowerment process.

From TC E.M.power

☛ For more information on "**the pathway approach**" check out "Use your hands to move ahead" for download at the SALTO website: www.salto-youth.net/UseYourHands/

☛ For more information on Empowerment visit the Further Reading, Resources and References section of this publication.

Exercise: GOOGLE SELF

AIMS

To aid the process of self empowerment by examining current self desires, the progress currently made in realising those desires and how life's factors (Intersectionality) influence that realisation.

OBJECTIVES

- To afford the participants the opportunity to paint a picture of the aspects of life's development that matter the most to them.
- To present the participants with a (self made) graphical image of these aspects as "paths".
- To show the participants that Intersectionality (age, culture, gender, family, economic status, religion, social status, ability etc) affect their travel on the paths.
- To enable the participants to graphically see that "age, culture etc" can be both an obstacle and an aid to self empowerment.
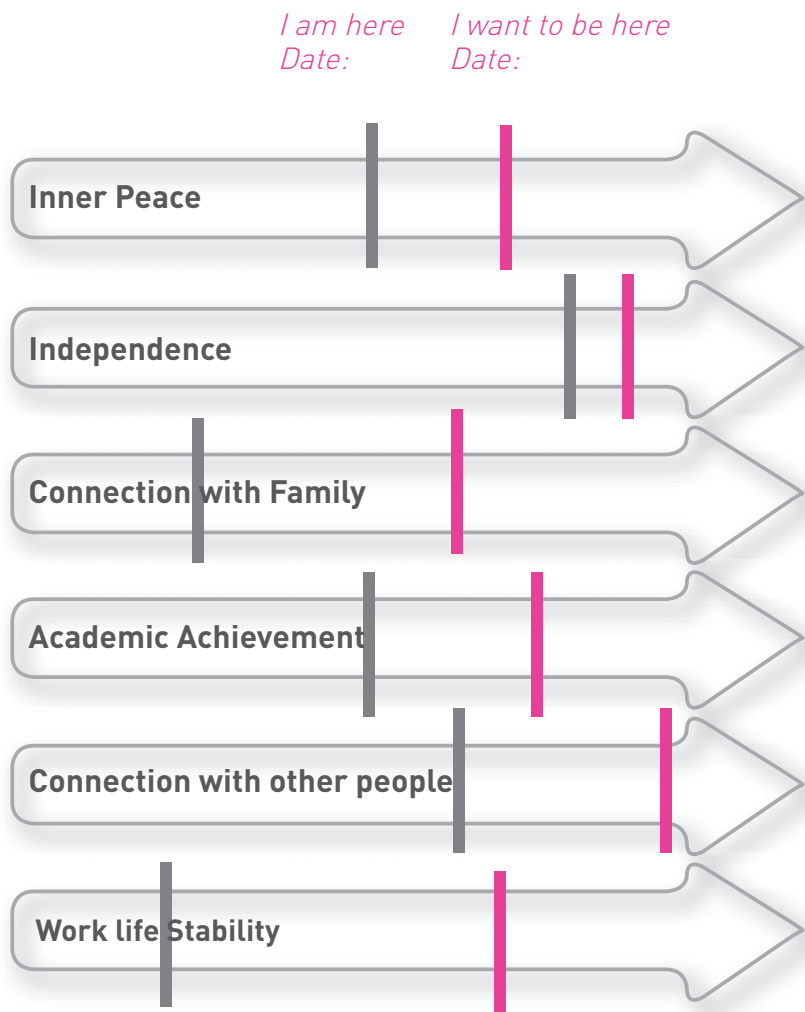
METHODOLOGY

Introduce the idea that each person has various personal desires towards achieving self empowerment. As individuals, our "paths" are set by various influences such as gender, race, family, economics and religion.

Set the scene: explain Google Earth to the participants (don't assume that all are familiar with it). Show the programme in action if you have access to the internet.

Segue into the concept of Google Self: participants being able to enter a small kiosk in town put their money in the slot and their hand on a sensor. The sensor picks up all their thoughts and feelings, and enables them to access their reality. Google Self will show them, graphically, all the paths that they have in life (self derived, genetic, or externally derived). These paths will be represented as roads. Some will appear to go on for ever while others will appear very short. The more important a path is to them, the longer it appears. The less important, the shorter the path.

Google Self will show them how far they have travelled on each path. They will see at a glance how quickly they are progressing along some paths and how slowly they are progressing along others. They will be able to see if they have been neglecting some paths in favour of others.
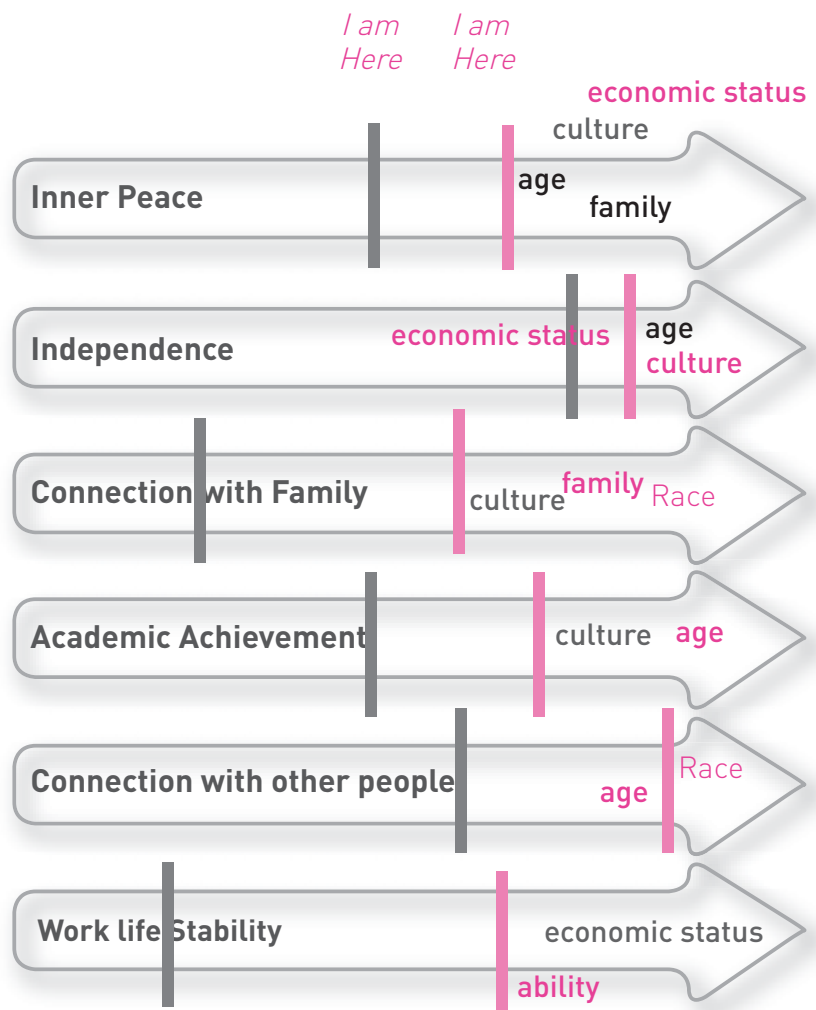
Show the participants "your" Google Self map as outlined below:

I am here
Date:

I want to be here
Date:

Inner Peace

Independence

Connection with Family

Academic Achievement

Connection with other people

Work life Stability

Ask the participants to create their own Google Self map putting GREY lines (or other colour) where they feel they currently are on each path and PINK lines (or other colour) to indicate where they would like to be. Remember to include dates as our desires alter over time and it is helpful to plan changes and set timelines for achieving those changes.
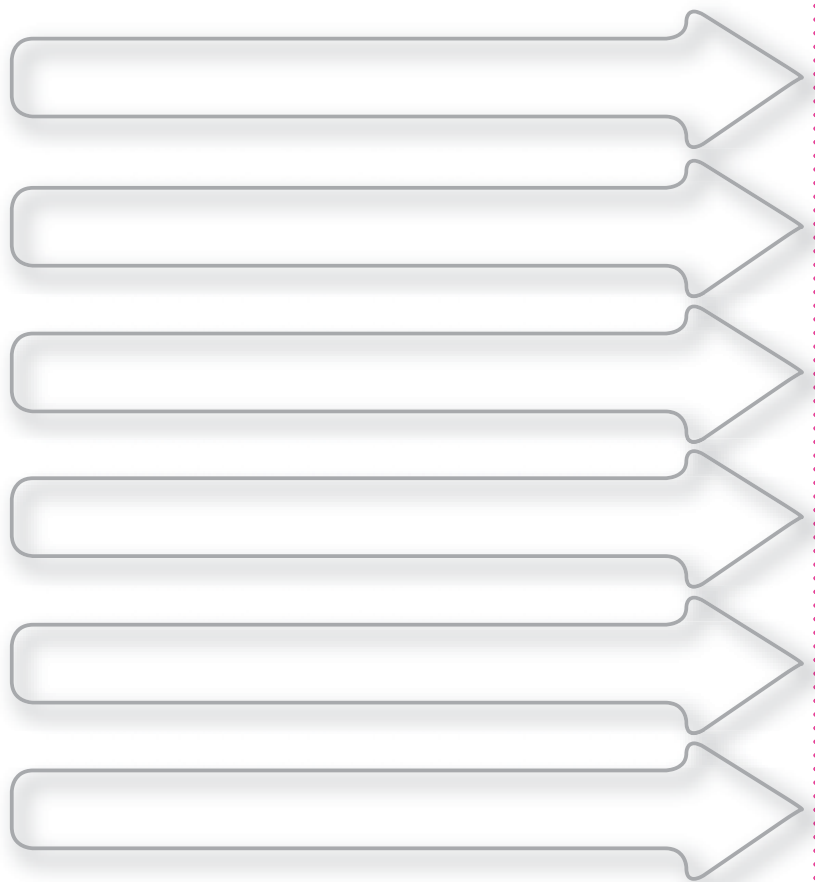
Introduce the concept of intersectionality. Ask the participants to look at their Google Self maps and place one or many labels (age, culture etc) on each path. (see below for example). Promote discussion on how each label affects the paths. "Is it a positive or negative influence?" "Is it possible to swap labels between paths?" "In what way do the labels inhibit or aid the path's travel plan?" Why do you feel that "race" inhibits "inner peace"

I am Here *I am Here*

economic status
culture

Inner Peace age family

Independence economic status age culture

Connection with Family culture family Race

Academic Achievement culture age

Connection with other people age Race

Work life Stability economic status ability

The Intersectionality labels may or may not all be used. The point is to provide a self generated graphical representation of desire and current situation (as felt). The final exercise allows the facilitator to create discussions about the effects of age, gender, family, culture etc on each of the desires "paths".

When working with the participants the facilitator must be flexible. Use your own map (or others) to provide examples of how they may be questioned. "If my age is an impediment to academic achievement are there other paths in which age is beneficial?" (balance). "Why do I believe that age is an impediment on that path?" (Is it true? How big an influence? Is my measure valid?). "I haven't used the label "Social Status". Is there some way that I can use my social status to enhance a path's progress?"

Self empowerment can mean making choices and compromises: where two contrary paths, for example: "connection to family" and "independence", are obviously out of balance there may be benefit in pointing out that this appears to be a "life choice": You give up family connection for independence. Is this a choice you want? Would you prefer a better trade off? How can you redress the imbalance?

Finally, encourage participants to date the Google Self maps and give them spare copies of blank maps. Promote the idea of a regular check up and realignment.

☛ Download this tool online at www.salto-youth.net/find-a-tool/908.html

THE "ADDED VALUE" OF SELF EMPOWERMENT

An understanding of the **what, the why, the who** and the increased self confidence that this understanding brings can reap other benefits not only for the young women themselves but also for their families and communities.

EDUCATION

From flickr.com

"Educational attainment is, without doubt, the **most fundamental** pre-requisite for empowering women in all spheres of society, for without education of comparable quality and content to that given to boys and men, and relevant to existing knowledge and real needs, women are unable to access well-paid, formal sector jobs, advance within them, participate in, and be represented in government and gain political influence." World Economic Forum (2005)

Education is a key asset when seeking employment, but it also has a **far wider role** to play in personal development. It provides information, and the tools to access information, about the world.
It gives individuals confidence to assert their views and opinions and the confidence to challenge those of others.

ECONOMICS

"Enhancing women's economic empowerment comes close to being a "magic potion" that boosts both gender equality and the **wealth and well-being of nations**. With greater economic power, women gain more say in household decisions and tend to promote – and spend their own money disproportionately on – the nutrition, health and education of daughters as well as sons. Moreover, women's economic empowerment is linked to less corruption and armed conflict and, over the long run, less violence against females." Blumberg, R, L., (2005)

Economic participation lifts people out of poverty, can bring confidence, independence, social interaction and **improved quality of life**. Financial security benefits not just the individual but the entire family.

PARTICIPATION IN CIVIL SOCIETY

Civic engagement covers a wide range of activities, from volunteering to acting as a local councillor or being a school governor. Women have a critical role to play in developing strong, active and empowered communities in which they are able to support themselves, define the problems they face and tackle them in partnership with other members of their communities. Civic engagement touches on all aspects of community life, providing the widest range of ways in which citizens can be involved in issues that affect their day to day lives.

The following section, **Participation**, looks at the key concepts of civic participation and suggests some ways of measuring and optimising the involvement of young ethnic minority women and the wider community in decision making processes.

PARTICIPATION

Participation means taking part in a process through **collaboration, shared ownership and responsibility**. Some use the term consultation to describe participation but most participation practitioners consider consultation more a form of "listening" rather than a vehicle for genuine power sharing.

Consultation generally means asking or being asked for information or opinion and therefore there is an imbalance of power in that the individual seeking the information has control of both the agenda and the process.

From TC E.M.power

Taking part in **decision making processes** can transform the way individuals think about themselves and their role or position in society. Participation empowers people to take control of their own lives both in the present and the future. But remember: no person is an island. **When thinking Participation think Intersectionality!** Depending on the individual's identities (age, race, gender, religion etc) participation levels can and will vary.

Roger A. Hart (1992) describes **eight stages of young people's participation**, with the lowest representing the least participation.

Hart's ladder of participation 1992

8 *Young Person Led, Shared Decisions With Adults*
Young people initiate projects and decision-making is shared between young people and adults. These projects empower young people while at the same time enable them to access and learn from the life experience and expertise of adults.

7 *Young Person Led And Directed*
Young people initiate and direct a project. Adult role is motivator/mentor.

6 *Adult Led, Decisions Are Shared With Young People*
Adults initiate projects but the decision-making is shared with young people.

5 *Consulted And Informed*
Young people are consulted on adult initiated projects. The young people are informed about how their input will be used and the outcomes of the decisions made by adults.

4 *Assigned and Informed*
Young people are given a specific role and informed about how and why they are being involved.

3 *Tokenism*
Young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate.

2 *Decoration*
Young people are used to strengthen a cause, although adults do not pretend that the cause is young person led.

1 Manipulation
Adults use young people to strengthen a cause and pretend that the cause is young person led.

☞ Download this tool online at www.salto-youth.net/find-a-tool/951.html
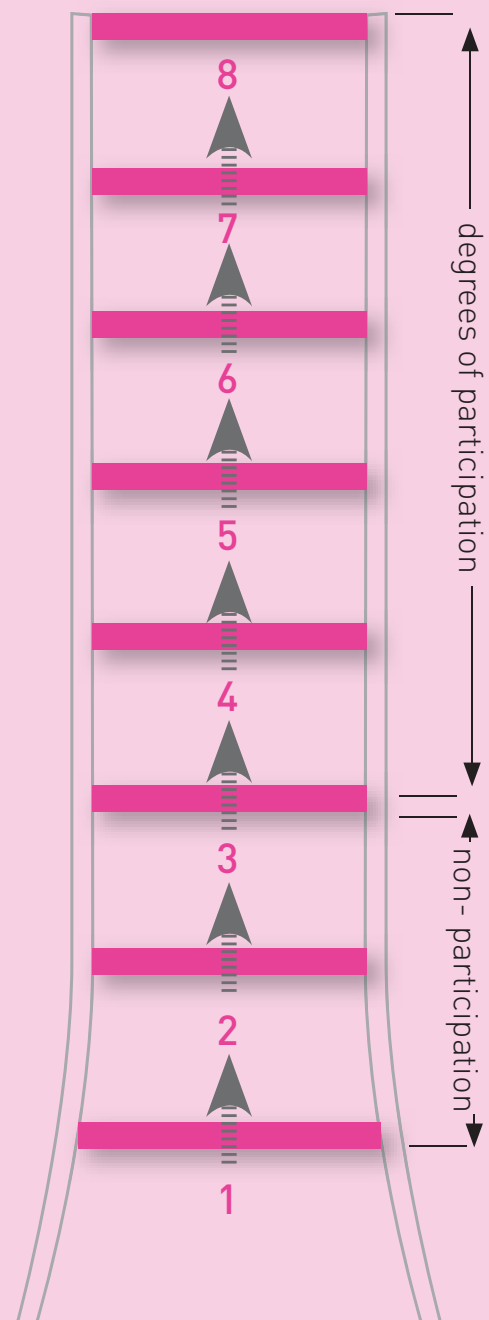
Exercise: Participation activity
EMPOWERMENT THROUGH PARTICIPATION
AIM

To aid the process of young ethnic minority women's self empowerment by exploring the concepts and potential positive outcomes of involving them in decision making processes.

OBJECTIVES
- To identify where, on the "ladder of participation", are the young ethnic minority women in your organisation
- To identify the challenges to full participation
- To identify examples of good practice that facilitates young ethnic minority women's participation

DURATION
1.5 hours

RESOURCES
Copies of "Participation – Key Concepts" and "Intersectionality".

METHODOLOGY
Introduce the ladder of participation as a way of looking at different levels of young ethnic minority women's participation from "manipulated" (bottom of ladder) to "shared decision making" (top of the ladder). Distribute the "Key Concepts" handout.

Divide the participants into small groups. Ask the small groups to identify where on the ladder of participation they think young ethnic minority women within their organisation feature and why. What are the difficulties and barriers? How can they promote young ethnic minority women's full participation?

After the allocated time reconvene the full group and take feedback on where they think young ethnic minority women are on the ladder of participation.

Ask the small groups to give feedback, to the full group, on their ideas on how to facilitate young ethnic minority women's participation and identify some examples of good practice. Record these on the flipchart.

☞ Download this tool online at www.salto-youth.net/find-a-tool/909.html

DON'T FORGET THE LOCAL COMMUNITY!

The impact of you project is likely **to extend beyond the core group of participants** therefore, it is important to involve the local community in your plans and actions, to make them aware of the potential benefits, such as positive profiling, for their community.Your project will have a **greater chance of success** if the local community is on board!

A good starting point would be to arrange a series of meetings with community and religious leaders and family and friends of the

From TC E.M.power

participants to share the outcomes of your needs assessment activity. Be prepared to meet with them on their own terms. Why not ask them to host a meeting at their religious or community centre?

At the very least your meetings should address the following points:
Introduction to the aims and objectives of your project
- The potential benefits to participants and the wider community
- Project timeline
- Dissemination and exploitation of project results
- Future plans

Remember: to keep the community on board you will require involving them at all stages of the project. Follow up meetings and an invitation to participate in the project perhaps by hosting a field trip or other event should be a central part of your project plan.

✔ **TIP:** When organising your meetings think Intersectionality and Participation!

Intersectionality = the complex mix (such as age, race, gender, family, culture) of identities which influence the way an individual participates at all, or any, level of society. So, for example if your project participants are Roma it will be important to extent the invitation to all of the family this could mean providing childcare facilities and a very large parking space for the trucks and vans. On the other hand if your project participants are Muslim you may have to provide separate meeting spaces for male family members and if you are providing food it should be halal.

Participation: According to Hart (1992) the highest level of participation is when adults and young people share the planning and implementation of tasks.

With this in mind, the role of the worker is to ensure the participants have the skills and information they require to plan and implement the meetings **NOT** to arrange and facilitate them on their behalf.

Effective participation also extends to the attendees of the meetings, be sure to structure your meetings to maximise their input!

From TC E.M.power

THE COMMUNITY: ARNSTEIN'S LADDER OF CITIZEN PARTICIPATION

Used as the basis for Hart's ladder of young people's participation, **Sherry Arnstein's**, ladder of citizen participation (the local community) describes the **eight stages of citizen participation** as follows, as with Hart's ladder the lowest represents the least participation:

8 Citizen Control.
Citizens are empowered to manage community pro-grammes through access to funding and other resources.
Sherry R. Arnstein (1969)

7 Delegated power.
Decision making powers are devolved to citizens, citizen panels and groups are established and are actively in-volved in shaping policy and practice. Citizens have the power of veto.

6 Partnership
Power is redistributed through negotiation between citi-zens and decision makers. Planning and decision-making responsibilities are shared.

5 Placation.
Decision makers hand pick a selection of citizens who are sympathetic to their cause thus ensuring that there will be no dissent but still allowing them to assert that citizens have been involved in the decision making processes.

4 Consultation.
Citizens are consulted on proposed policy and practice but as decisions have effectively already been taken this be-come a "tick box" exercise.

8
7
6
5
4
3
2
1

degrees of citizien Power

degrees of Tokenism
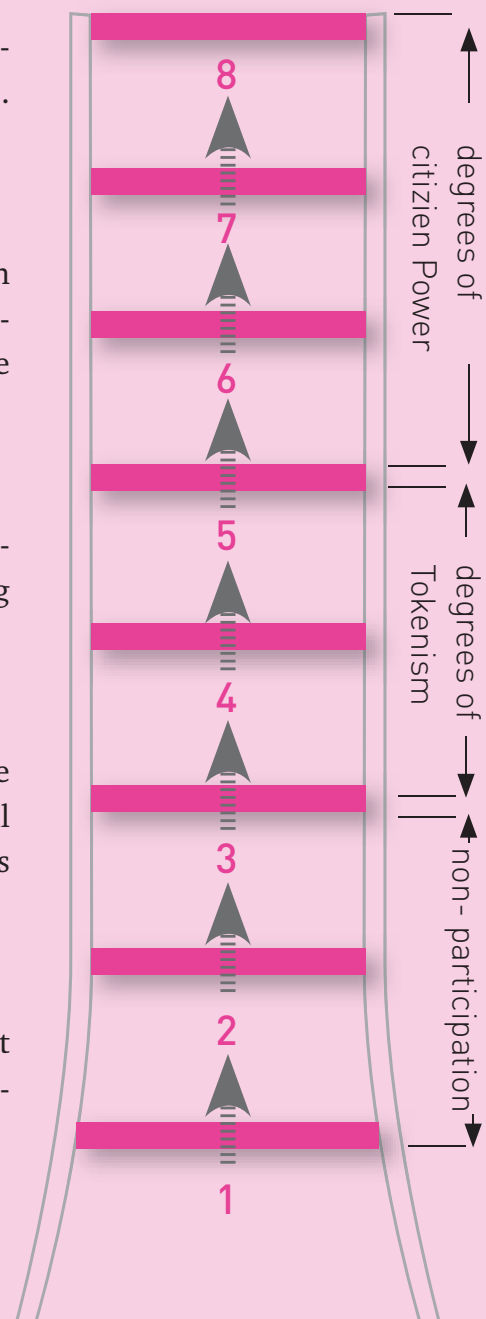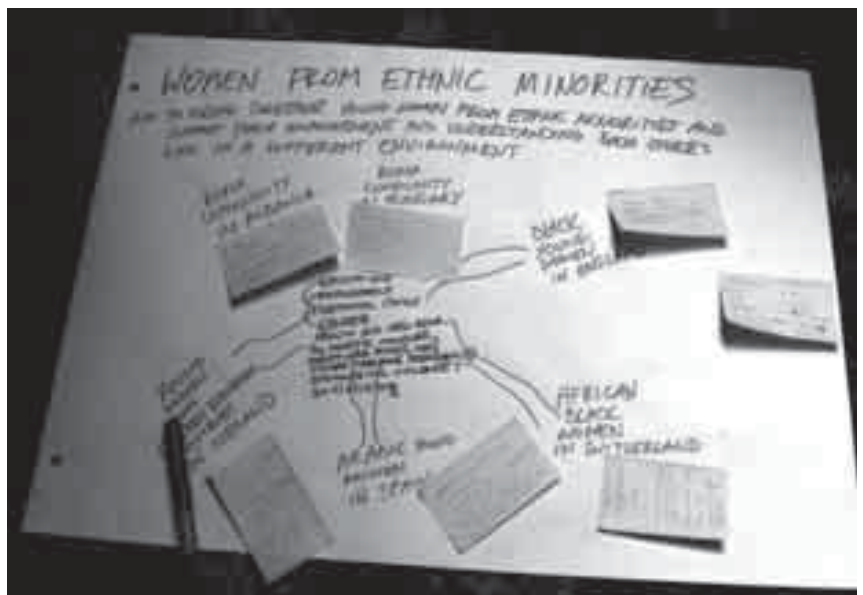
non - participation

3 Informing

Generally a one-way flow of information. Decision makers inform citizens of new policy and practice but there is not opportunity for inter dialogue.

1 Manipulation and 2 Therapy

Both are non participative. The aim is to stifle dissent or "educate" the participants so that they accept that the decision maker way is the best way.

From TC E.M.power

EMPOWER-

MENT
IN ACTION

As mentioned earlier: empowerment does not mean redistribution or shifting of power from one individual (or community) to another. Empowerment means **equilibrium across the gender, race, and age, religious, economic and social spectra**. Empowerment means **equality and respect** for the hopes and aspirations of each and every individual.

Empowerment means ensuring that individuals have the **capacity and opportunity** to equip themselves with the skills and knowledge necessary to make informed life choices.

Education, in particular, is considered by many to be a central tenet of the empowerment process and the pursuit of equality between the genders:

"Educational attainment is, without doubt,
the most fundamental prerequisite for empowering women in all spheres of society,
for without education of comparable quality and content to that given to boys and men,
and relevant to existing knowledge and real needs,
women are unable to access well-paid, formal sector jobs,
advance within them, participate in, and be represented in government
and gain political influence."

World Economic Forum (2005)

Example of good practice – from the TC E.M.power

The Bulgarian Roma Student Society (SSDID)

From TC E.M.power

In 2000 in Bulgaria, two large NGO programmes were formed and established in relation to the problems of minorities, including those of education. These were the Roma Programme of the **Open Society Fund** of Sofia and the program of the **International Centre for Minorities and Cultural Interactions**, Sofia. In that historical moment, we, the Roma university students in Bulgaria, were so few that nobody was speaking about us. And only 47 of us declared in public our Roma identity.

We had become aware that **education** was very important not only to our **personal development** but that it is also one of the most important social values.

Moreover, we reached the idea that education is the only sure way of long-term improvement of the situation of the Roma community in Bulgaria.

From becoming aware of this idea to taking practical actions for its development and realisation, there was only one step, and this step was made. This was the beginning of the Roma student movement in Bulgaria, the SSDID.

Roma integration is impossible without the **necessary civilisation resources**: political, economical, and educational. But among the diverse resources and levers of social integration, education is the most crucial as it addresses the causes of the society's diseases rather than just the effects. Therefore, our main priority is the acquisition of higher education by young Roma. Over 75% of our project participants are **young women**. One of the main approaches we use to achieve our goals is organising applicant student training courses, these courses are designed to help young Roma prepare for the entrance examinations for university places.

Our courses include:
- Access to additional teacher support and tuition
- Advice on University courses and entrance requirements
- Meeting the costs of entrance exams, taxes, additional tuition
- Motivational support to increase their belief in their own capacities

Last year, of the 57 students that we prepared for entrance examination 39 are now first year university students.

☛ For further information visit: http://romastudents.org/en-5511.php/

From TC E.M.power

Example of good practice – from the TC E.M.power

Feminist Self Defence – Sweden

The fundamental principle of Feminist Self Defence is that all girls and women are valuable and worth defending. Feminist Self Defence is about **taking back the right to your own body, about turning fear to anger and readiness of action**, about seeing solutions instead of threats.

The starting point for Feminist Self Defence is that girls and women are being exposed to boys and men's violations and violence. To add the word feminist means that we **originate from girls and women's shared experiences** and together work out strategies to handle threatening or offending situations. Feminist Self Defence gives girls and women an opportunity to practise setting limits and defending themselves with their **mind, voice and body**. Feminist Self Defence is designed to fit all women in all different shapes and ages and it's not about strength or technique but about a will and a feeling of being valuable.

Methods

We use different games to relax, laugh and feel at ease in the group. We use different exercises to get in touch with our bodies, our feelings and our boundaries. We use different role-plays to work out and try strategies for solving uncomfortable or threatening situations in a safe environment. We use our voices, we scream and sing to learn how strong our voices actually are. We have discussions, reflection rounds and reflection groups to discuss topics and issues important to girls and women. Topics and issues we might not be able to deal with anywhere else. It is important to be able to share and to learn from other girls and women's experiences. In reflection rounds everyone gets the opportunity to speak their mind and the reflection groups give girls and women a chance to meet in smaller groups.

Outcomes

The most important outcome of Feminist Self Defence is the empowerment of girls and women. Feminist Self Defence provides both **immediate and long term empowerment**. Participating girls and women explain how strong they feel, both mentally and physically, how good it feels to discuss things like the men's violence against women, rape, gender inequality, situations they experience in school or at work, how important it is being reminded of their right to their own feelings and the right to say no. And they just can't stop shouting No! No! No!

Feminist Self Defence heightens girls and women's **awareness of their own physical strength**. They get in touch with their body and experience how they can feel safe in and with their own body, how they can use their whole body to defend themselves. They get a sense of their body being a subject and not an object.

Feminist Self Defence heightens girls and women's **awareness of their complex mix of identities, their intersectional identities** created by their sex, gender, nationality, ethnicity, age, disability, religion, political view, class and education. They are, for example, made aware of the role their sex and gender play by discussions about gender inequality and feminism. They are made aware of the role **their nationality, ethnicity and religion** play by doing role-plays together with girls and women with different backgrounds and religious beliefs. They are made aware of the role their possible disability play by practising how to defend themselves considering the disability. This heightens girls and women's awareness of the complex mix of their identity and the influence it has on their capacities to participate in society. It gives girls and women an opportunity to take a look at the whole self.

Feminist Self Defence give girls and women an opportunity to experience **solidarity** amongst women. They practise and experience the importance and strength of support to and from other girls and women. Girls and women connect to each other and to a forum where they are able to talk about issues focusing on being a woman. Feminist Self Defence enables them to share experiences with other girls and women and to learn that although all women are different individuals we do share a lot of experiences from being women. This gives them a sense of belonging to a bigger context and an awareness of their situation and rights as girls and women in our society.

Feminist Self Defence gives girls and women **access to tools for empowering** themselves and other girls and women, it strengthens girls and women's self esteem and break them free from oppression, it strengthens girls and women's self confidence which helps them to overcome social or personal barriers, it raises girls and women's awareness and knowledge about their rights and how to defend their rights, it heightens girls and women's strength to participate in the society on the same conditions as boys and men, it supports the emancipation and inclusion of girls and women.

By practicing Feminist Self Defence girls and women gain power through awareness, mental and physical strength, solidarity with other girls and women, they get access to their own resources and possibilities by talking about and dealing with them in different ways, they get a bigger control over their own lives through **awareness of their strengths and their rights**. All this enables girls and women to reach their aspirations and goals.

And last but not least – Feminist Self Defence brings a lot of **joy, laughter and happiness** to the participating girls and women.

FEMINIST SELF DEFENCE AND YOUNG ETHNIC MINORITY WOMEN

When using the method of Feminist Self Defence in groups of young ethnic minority women these women's specific situation need to be taken into account. It is important to have knowledge and awareness of the **participant's backgrounds**, their **specific cultural situation** and their **ethnic and social environment** and of their specific and cultural barriers and problems. It is of big importance to be **extra sensible** to these culturally specific issues.

When working with young ethnic minority women you might need to put an extra emphasis on certain methods in Feminist Self Defence considering the ethnic group in question. Young women from different ethnic minority groups can have different **culturally specific needs**, barriers and issues they need to work with, in a certain way.

Young ethnic minority women also share many problems, barriers and issues. One issue many young ethnic women have in common is the **oppression and often strong control** they suffer from their own family and even the whole ethnic community. In this case more time need to be spent on this problem than on, for example, boys and men's violations and violence in general. Other shared issues can be the participant's lack of being in contact with their own **body and sexuality**.

Their own boundaries can be less clear and strong due to their background and ethnic environment. They can be less used to scream, shout and use their body physically. They can be less aware of their own strength. They can be less used to and less comfortable speaking their own mind and talking about their feelings in a group.

Feminist Self Defence can be an important and unique opportunity for young ethnic women to meet and share their experiences with other young women **in the same or similar situation**. Feminist Self Defence can offer young ethnic women access to the bigger society, a society they can be cut of and isolated from.

It is also important to bear in mind that young women from ethnic minority groups suffer from **double oppression**. They suffer from the same oppression **majority women** do plus the **culturally specific oppression**. They are both women and ethnic women. This makes them extra vulnerable and in extra need of tools of empowerment.

From TC E.M.power

PLANNING
PROJECTS
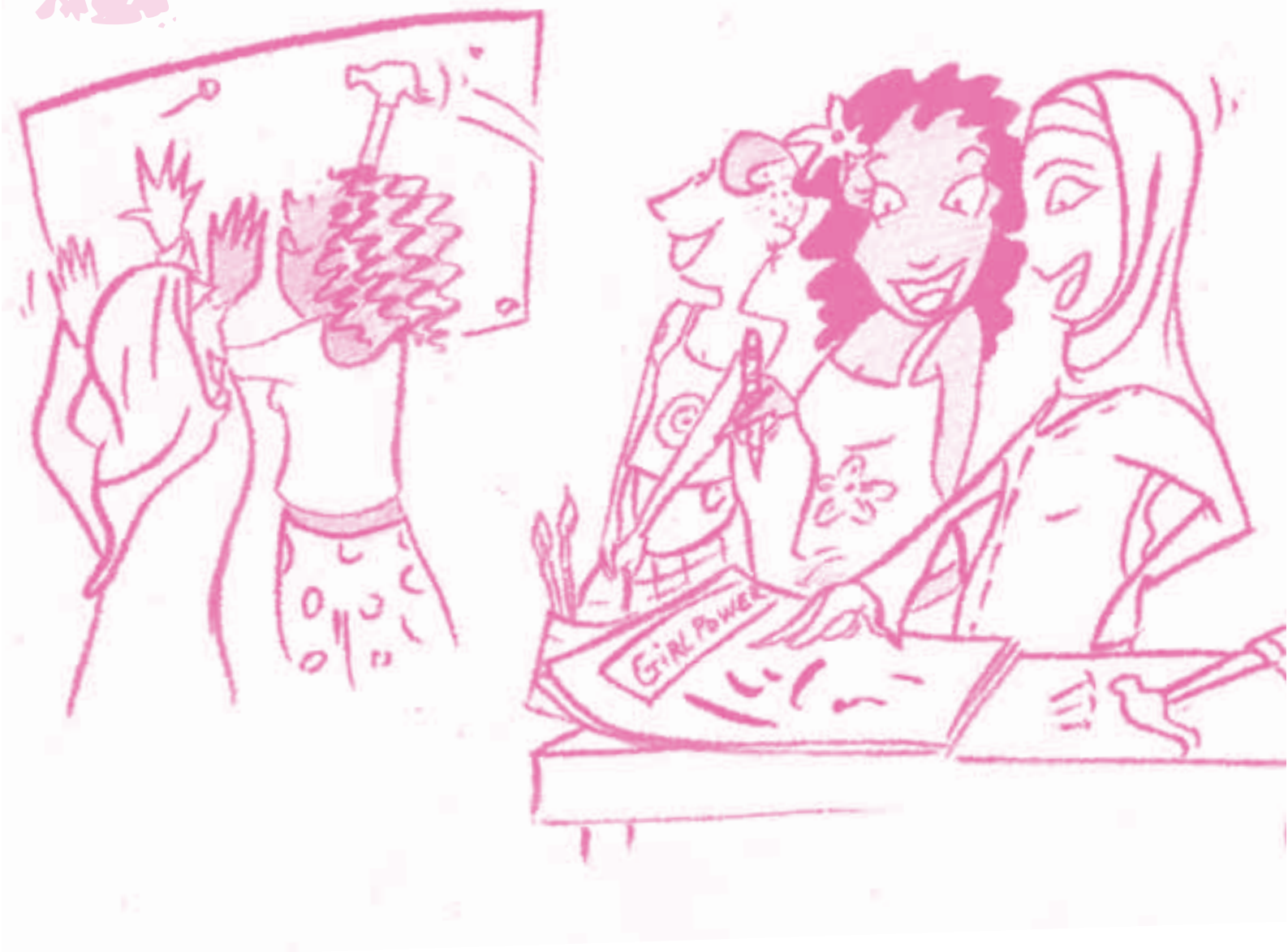
PREPARING
FOR YOUNG ETHNIC MINORITY WOMEN

KEY CHALLENGES OF WORKING WITH YOUNG ETHNIC MINORITY WOMEN

Young ethnic minority women can face, on a daily basis, a clash of cultures and often have to struggle to find a "fit" for their identity within the "cultural soup" they swim in. Empowering the young women to find and assert their role within this "cultural soup" is a crucial key step in their empowerment process.

TO SUPPORT THIS PROCESS THERE ARE SOME FUNDAMENTALS
THE WORKER SHOULD BE AWARE OF:

There is difference between 'general' youth work and youth work with young ethnic minority women. The most important difference being the **role of the family.** In some cultures gender roles are quite specifically defined meaning that negotiations and decision making powers rest with the male head of the family. Therefore, **negotiating** a young woman's participation in a project might well require a series of meetings between a **male worker** and the young woman's father.

The cultural background of these young women will most probably require **single sex activities**. If you do not make provisions for this it is more than likely that the parents will not give their permission for the young women to participate.

Young ethnic minority women often experience **discrimination** from members of the **ethnic majority**. It may be necessary to identify and address underlying false perceptions and stereotypical views held by young people and adults from the ethnic majority grouping.
Language and literacy skills levels will vary. You should ensure that any **learning experiences** meet the needs of all participants.

Some may be economically disadvantaged, you may be required to meet travel and transport costs to ensure that they can fully participate in your projects. If this is the case, you should consider making this provision available to all participants to ensure that you do not create an environment that could lead to further discrimination by those who are not **financially** disadvantaged.

Trust is a key factor when working with these young women. **Building trust** takes time, patience, energy, negotiation. Building trust is an **ongoing and inclusive process**, this means keeping all actors informed and involved at all stages of the project, this means regular meetings, phone calls, communication, written and verbal, with both the participants, their parents and other members of their family and community such as religious and community leaders.

"Projects aiming at empowering women to access opportunities, fundamental rights, and resources might not impact all women in the same way. This means that what empowers "white middle class women" not necessarily works to foster emancipation of marginalised, excluded women from minorities. Therefore **aims, objectives, methodologies, projects and policies** need to be **tailored to the needs** of the target group.

One of the barriers which NGOs need to overcome when working with minority women is that very often **NGO actors** do not belong to the same minority group and therefore they may have a very **different "intersectional identity"** to the minority woman's one. This "otherness" may create **diffidence** in the relationship between the NGO and the target group, therefore a main role is played by "gatekeepers" of the NGO and by **"cultural mediators"** between the NGO and the minority.

The intersectional approach has an impact also on the different steps in the **risk management** process. For example, NGOs should bear in mind that marginalised minority women run **multiple risks** when they decide to react to practices and statements of their tradition: the risk of being excluded both from their own community because of their rebellion and, at the same time, from the majority society because of their membership of a discriminated minority group.
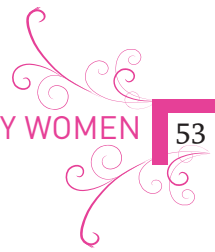
It goes without saying that it is extremely important to recognise the **multiple discrimination** against minority women, to assess their real opportunities and access to rights and to enhance the active participation of stakeholders to the development of the project, in order to release "women at the crossroad of discrimination grounds" from the traffic jam of prejudices and exclusion. "

☛ Extract from Barbara Bello's paper at: www.salto-youth.net/find-a-tool/945.html

STARTING FROM THE PARTICIPANT'S NEEDS

Involving participant's at the start of your project has two major benefits: one, it will help a worker gain the participant's trust and two, through skills and knowledge gained, it will help improve the confidence and self esteem of all those involved by creating a sense of ownership and responsibility for the planning, implementation and evaluation processes.

A successful project will be dependant on participant's needs being taken into account. A key step in achieving this is **Needs Assessment**: **identifying the needs, hopes and aspirations of participants.**

Needs Assessment: key outcomes
- Identify individual and community needs, concerns and issues
- Empower grass-roots action around needs
- Determine if needs have changed
- Gather individual's and communities' hopes, dreams and desires

There are a number of ways a **Needs Assessment** can be facilitated, these include:
- Focus Group Interview
- Public Issues Fora
- Secondary Data Analysis
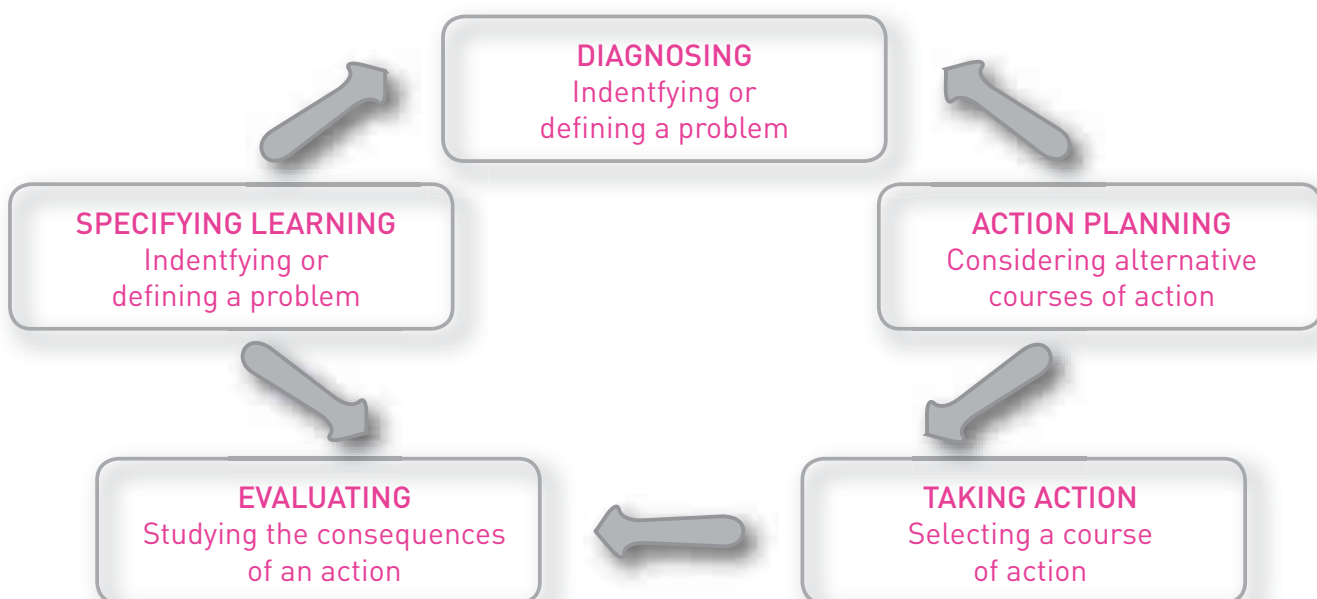- Surveys and Questionnaire
- Interviews
- Mapping

All of the above methods are useful as a means to gathering information. However, in considering Hart's Ladder of Participation, in terms of maximum participation (and therefore a high sense of ownership and control of the process) **Mapping** (also known as **Participatory Action Research**) is recommended as the method most likely to put participants at the heart of the process.

Participatory action research is based on a view that people are the experts on their own lives and therefore they are the best starting point for any planning or action process.

The approach aims to include members of society that are often excluded from decision making processes; young people, minority ethnic groups, people with special needs, people from the most disadvantaged areas (rural and urban).

Participatory action research is a **key first step in planning for change**.
- It allows **contrasting views and individual values** to be discussed and does not set "quantity" as the only positive outcome or indicator of performance or success.
- It seeks **diversity**, recognising that people's lives and ideas are different and complex.
- It encourages **group work** to enable discussion and expressions of difference.
- It empowers people to control the **process** and set their **own agenda**.

DIAGNOSING
Indentfying or
defining a problem

ACTION PLANNING
Considering alternative
courses of action

TAKING ACTION
Selecting a course
of action

EVALUATING
Studying the consequences
of an action

SPECIFYING LEARNING
Indentfying or
defining a problem

☞ Adapted from: Susman, G. I., "Action Research: A Sociotechnical Systems Perspective," ed. G. Morgan (London: Sage Publications, 1983) 102.

Participatory action research has three key stages:

1) **Identifying** or defining the problem or need - mapping
2) Considering and taking **action** to address the problem or need - action
3) **Evaluating** the outcomes (learning and development) of the action taken to address the problem or need – evaluation

As you can see from the diagram it is a **continuous process**, according to the situation individual's needs and desires change. To be effective you will need to return to the process throughout your project.

☛ Want to know more? For further information and a step by step guide visit:
http://www.idrc.ca/en/ev-61998-201-1-DO_TOPIC.html

RISK ASSESSMENT

No matter how well prepared you are things can still go wrong, **prepare to expect the un-expected**. Young ethnic minority women are a particularly **vulnerable** group, an awareness and understanding of their specific needs is critical to the effectiveness of a project involving them.

To help you cover all (or almost all) eventualities you should always have in your pocket a Plan B, a Plan C, and maybe even a plan D. Think of these plans as your First Aid Kits, how you will deal with those issues that take you by surprise.

Risk assessment is about identifying and managing **ALL** potential risks. This includes not only physical risks such as the risk of a road traffic accident or lack of access for wheelchair users but also emotional risks such as religious and cultural misunderstandings.

Make a list of all the possible accidents, mistakes, misunderstandings, that might occur during your project, then look at ways in which you could manage the risk of them occurring.
A phone number of a family member for contact in an emergency, Red Cross or Crescent, Police Station or Consulate, a copy of the list of participants, insurance and other relevant documents, or a pre activity briefing, on participants culture and traditions, with all those involved may be all you need to manage the risk.

On the other hand if you identify what you consider to be situations of high risk, such as a mixed gender activity involving young Muslim women, you may have to seek **external advice** and permission from parents, take further action or even consider the situation too high a risk to become involved in.

Risk assessment is not just about the participants it is also about all the **other actors and the project itself**. It is important, then, to take all things into consideration when assessing risk, you, and the participants, may consider a multi faith project which includes visits to places of worship a wonderful and challenging experience however their family members may not!
The risk assessment plan should be clearly **explained to all actors** and displayed prominently throughout the lifetime of the project.

✔ TIP: Think **empowerment** and **participation**, remember that the participants are the experts on their own realities and are therefore the best starting point in any learning experience. Bring the risk assessment experience to life by engaging the participants in the process.

From TC E.M.power

Exercise: Sample Risk Assessment Form

Activity: Meeting with community and family members to discuss project proposal. The following gives an example of a physical and an emotional risk. Of course your risk assessment will contain more than two potential risks, these are just to get you thinking!

situation	hazards	who might be harmed? (physical /emotional)	existing control measures	assess risk, identify any further action needed	assessors signature
Meeting held in Muslim faith centre.	1. Entrance to building is situated on a busy road.	1. All participants.	1. participants will be transported to venue by bus. Bus will drop off passengers at the main entrance. 1.1. Workers will control the flow of participants from bus to building.	1. No further action needed.	
	2. Males and females may not meet in the same area.	2. Participants belonging to the Muslim faith. .2.1. Participants not belonging to the Muslim faith.	2. Have made participants aware of the behaviour codes of the Muslim Faith Centre. 2.1 Arrangements in place to hold separate meetings. 2.2. Each meeting has an assigned facilitator who will feedback outcomes of meeting.	2. Inform participants that a further meeting will be held at another venue to share outcomes of meetings.	

☛ More information on risk assessment can be found in the T-Kit on Project Management (www.youth-partnership.net) and the SALTO Booklet: Going International Opportunities for all (www.salto-youth.net/InclusionPublications/)

GOING INTERNATIONAL
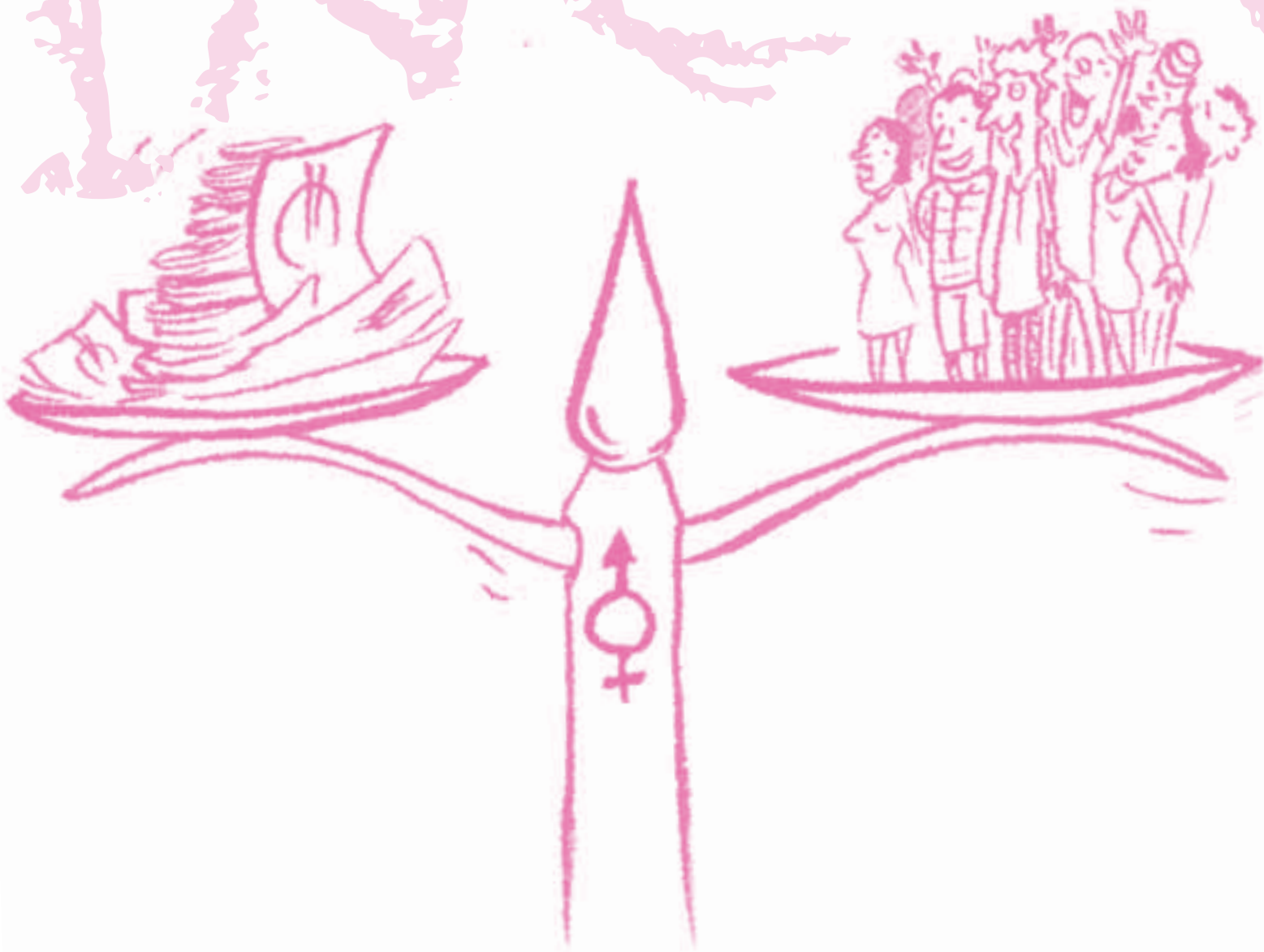
(INTER)NATIONAL PROJECTS: BENEFITS AND POTENTIAL

Through participation in international projects, young ethnic minority women discover new cultures, new people, and new places. They learn that their identity, culture or belief is but one of many. Knowing that things can be done differently and achieve positive outcomes can empower young ethnic minority women to seek and find solutions to their challenges, to work to make change happen.

Through interaction with people from different cultures, traditions, beliefs young ethnic minority women can build on their **personal and social skills**. They learn to respect others and to deal with new situations.

An introduction to different identities, cultures and beliefs and can lead to an acceptance and celebration of those differences; for example an acceptance of others from a different religious group that they come into contact with in their day to day living such as in school or in their community.

Participation in an international project helps create **a sense of belonging to the global community** and can help young ethnic minority women realise that the actors in that community have more similarities than differences.

Meeting with other young women who are fighting for the same rights as themselves can create a common purpose, **a sense of the collective**; can demonstrate the strength and power of unity, a sense of: this is the moment, together we can make change happen.

On a practical level, through participation in the planning and implementation of international projects young ethnic minority women can learn new skills such as **international co-operation, project management**, how to work in **multicultural teams**, **new languages**, all of which increase levels of confidence and self esteem and are useful additions to CV's and areas of professional lives.

Example of good practice – from the Youth in Action programme

"Dream Girls / Girl Dreams"

What is this project about?

Eight Turkish girls and one Flemish girl were dreaming of freedom, relations, independency, … Talking about it was not easy… But writing could help them to express their feelings, to discuss these issues and to make them realise that dreams and desires are not limited by culture, age nor sex. Their book "Girls dreams – dream girls" is a mixture of creative writing, postcards, poems, photo's …

This book was the 'cherry on the pie' of **an intensive process** and resulted into an instrument **to raise awareness** of their dreams and desires, personal development, expression of feelings and emotions… in order to stimulate them to a **positive attitude towards the future**.

Aims:
- The main aim is to use the creation of the booklet as a way to discuss with the girls specific themes related to their specific situation as a girl from an ethnic minority. Some of the themes are taboo.
- Many girls don't think individual, but only in function of the ethnic minority community. They are afraid to dream, to have ambitions. The process of the creation of the booklet is the main focus and is used to stimulate the girls to speak freely about their dreams and ambitions (e.g. the freedom to fall in love, desires, friendship, …).
- To give them a voice: in order for them to make them stronger as an individual, to make them aware they are able to make choices, to make them aware they can make a difference by active participation.
- To make them assertive and aware of their personal dreams and ambitions in life.
- To improve active participation and play a more active role in society in general and in the ethnic minority community in specific.
- To improve and practice social skills: to listen to each other, empathic attitude, to motivate each other, to find solutions together, to make choices, etc.
- To improve the relationship with their parents: some parts of the book are interviews with parents. Most of their parents are very concerned with the future of their daughters. By discussing some of the themes this might relieve their parents, because it is not always so easy to discuss certain themes with your children.

Context:

These girls are all member of a local youth club, in the harbour area of Ghent, a city of 250.000 inhabitants in Belgium. They all live in the **same remote area**, with a high amount of ethnic minorities, unemployment, bad housing, little social life, etc. Daily life in this neighbourhood is not that easy. Living as a young women in a closed ethnic community is not that simple. The youth worker of this youth club is the coach of the project. She is leading the girls club. All of these girls are member of the girls club.

From TC E.M.power

The **Turkish minority community** who live in this neighbourhood all come from the same area in Turkey, from a very traditional village from Emirdag. The education of the girls is very **traditional and social control** puts it weight on them… The combination of living in a disadvantaged & isolated area in one hand, and growing up with strong Turkish traditions and values on the other hand, doesn't make life easy for these girls. It often leads to frustration, indifference, desperation…

Outcomes

- This project is from a very high quality: the learning process these girls have gone through, the skills and competences in this "learning by doing" – process, gave them a new vision at life, a new way of making choices.
- This project was coached by the local (female) youth worker, who set the project step by step, in close cooperation with the girls and their surroundings (family, friends, neighbourhood, ethnic community etc).
- The way this project has been built up, the process and the learning elements for the girls had a very positive and intensive impact on their personal lives. This project meant an opportunity for them to look at life from an emancipatorical way and gave them new opportunities to make a step forward in their personal life.
- This impact would not have been possible outside the educational frame of the Youth in Action programme!

Impact

As explained above, this project had a deep and positive impact on the lives of these girls from an ethnic minority.

During this project, these girls gained **skills and competences** they can use in their future life, in and outside the ethnic minority. Being a member of this minority group doesn't imply their choices are limited. They learned that being a **part of a larger society** in general, means to communicate, to express feelings and personal opinions, …

Participation, emancipation, social skills, social involvement can lead to empowerment of these girls towards their ethnic community, but also towards society in general.

Impact on the ethnic community and the local neighbourhood: this project brought several cultures together and stimulated social cohesion, respect and tolerance.

Dissemination and exploitation of Project Outcomes

Several articles in local newspapers; two presentations towards the inhabitants of the local community;

As a final product: a beautiful **book** with the result of their dreams, e.g. photo's, texts, poems, etc. spread in Flanders (Belgium) towards organisations working with a similar target group (as an example of good practice when working with a similar group of girls or aiming similar objectives and outcomes).

FUNDING
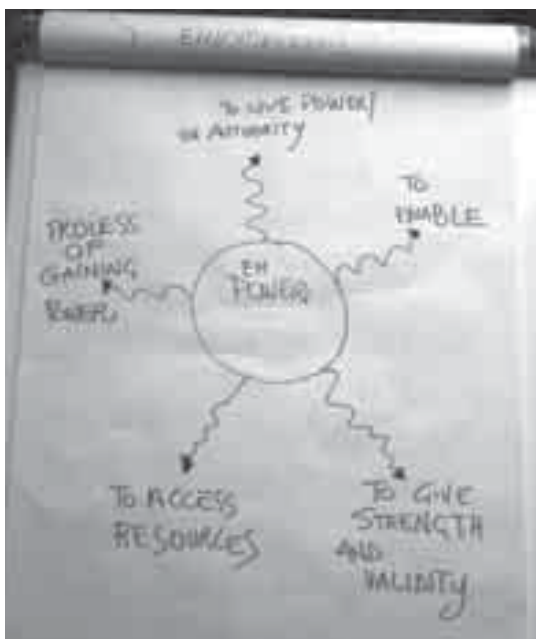### THE YOUTH IN ACTION PROGRAMME & INCLUSION STRATEGY

The Youth in Action programme is the European Commission's **mobility and non-formal education programme** for young people and those working with them, in a leisure-time context (outside school). The YiA programme promotes active European citizenship, youth participation, cultural diversity and the inclusion of young people with fewer opportunities.

The Youth in Action programme offers various opportunities for young people to set up projects with an **international dimension**: e.g. group exchanges, voluntary service, democracy projects and group initiatives. It also provides funding for support activities for youth workers to increase the quality of their youth projects.

The Youth in Action Programme is open to young people and youth workers in the so-called **'Programme Countries'**. These are (currently) the EU members, the EFTA countries (Norway, Iceland, Liechtenstein) and the pre-accession country (only Turkey for the moment, more could join). There are some (limited) opportunities to set up projects with neighbouring partner countries (South-East Europe, Eastern Europe & Caucasus and the EuroMed countries around the Mediterranean Sea) and beyond.

There are **several types of projects** that can receive funding. The funding rules of the Youth in Action programme are largely based on a simple system of flat rates and fixed amounts, depending on the number of participants, the activity, its duration, etc.

- Youth Exchanges (*where groups of young people come together*)
- Group Initiatives (*local projects originating from youth groups*)
- Democracy Projects (*encouraging young people to take part in the democratic process*)
- European Voluntary Service (*young people volunteer in another country*)
- Training & Networking for youth workers (*training, seminars, job-shadowing, feasibility visits, partnership building, evaluation meetings, etc.*)

Find out more about the Youth in Action programme in the **Programme Guide**, which you can download from
http://ec.europa.eu/youth/yia/youth-in-action-programme/ or contact the YiA National Agency in your country:
http://ec.europa.eu/youth/contact_en.html

☛ The European Commission has also posted a YiA promo-film online at Youtube
www.youtube.com/watch?v=VEomRmTRbfY

From TC E.M.power

THE YOUTH IN ACTION PROGRAMME & YOUNG ETHNIC MINORITY WOMEN

The Youth in Action programme should be **open for 'ALL' young people**. And if certain groups of young people with fewer opportunities are not reached, special efforts should be made to create easier access for them to the opportunities offered by Youth in Action. Young ethnic minority women are often at a disadvantage compared to their peers. In many European countries, the Youth in Action programme is not used by young ethnic minority women.

Of course the **same general rules** apply for you as for any Youth in Action project, but you can get some **extra support** for a project working with young ethnic minority women, if justified.

- **Exceptional costs**: if you have extra costs because you are working with young ethnic minority women, you can claim these expenses in your application e.g. extra costs for security (in unsafe areas), for renting equipment that wouldn't otherwise be available, for specialised youth workers or translators… It's up to you to ask – within reason.
- **In Youth Exchanges**, bilateral exchanges (between only 2 countries) are reserved for new organisations or inclusion groups. This allows you to do 'simpler' projects (fewer countries) because you have other complications due to the situation you work in.
- You can apply for an **Advanced Planning Visit** to prepare your project with your different partner organisations, to organise the exchange in the best possible way, have a look at the infrastructure in the host city and find solutions to potential problems.
- **Youth initiatives** run by young ethnic minority women themselves (projects for them, by them) are allowed to have a youth worker **coaching** them when needed (and extra money for this).
- The regular duration of a **European Voluntary Service project** is between 2 and 12 months. However, for inclusion projects, this can be for periods of **2 weeks onwards**, up to a maximum of 12 months, if there are valid reasons for it.
- There is the possibility of making an **Advanced Planning Visit**, together with the young ethnic minority woman volunteer, to get acquainted with the EVS hosting organisation and project.
- If the EVS volunteer needs extra attention, **reinforced mentorship** can be funded, if requested and justified in the application form. In addition, the volunteer can be younger than 18 (16 or 17) if there are reasons for it.

☞ Every country in Europe is different. Therefore your Youth in Action National Agency will have to judge if your **requests are reasonable**, considering your 'disadvantage' in your context. It's up to you to explain why. Find a list of these agencies on http://ec.europe.eu/youth/contact_en.html

☞ More about specific measures for inclusion in the European Commission's '**Inclusion Strategy for the Youth in Action programme**' at: www.SALTO-YOUTH.net/InclusionStrategy/

Example of good practice – from the Youth in Action programme

˝FC Forza ˝

What is this project about?

The **music world** is known as a 'dominant male world". Female singers are often the backing vocals, and moreover, use their body to attract the public.

The **devaluation of female singers** to an "object of lust" emphasizes the stereotype of incompetent women. In many cases, the female singer doesn't create her own lyrics, which all is linked with a dominant male class in the music world whose opinion is that female singers are not competent nor professional musicians.

FC Forza is a local group initiative, (within the YiA programme) from a **diverse**, **intercultural group of female teenagers living** in different cities in Belgium, which aims to create opportunities to record a full album and make a video clip.

The passion they share is music. When it comes to singing, most of them only had the opportunity to do backing vocals in teenage male projects.

Context

The background of these girls is very diverse: they all come from different social layers of the society, 5 different nationalities, some are legal citizens - some are not, all in the age range of 16 till 20. They all come from specific areas in different cities. It is a first step to become more aware of the size and possibilities of the whole country.

From TC E.M.power

Aims

- The FC Forza project gives them the opportunity to cooperate with other girls of their age and to develop their own style, songs and music.
- It create opportunities for intercultural learning, cooperation with girls from different social backgrounds, respecting inter-religious differences and dialogue.
- When working and taking decisions together, they strengthen their self confidence and their thrust in other people.
- The project creates opportunities to improve their technical skills such as multimedia, singing skills, performing skills etc, by developing their own CD and video clip.

Impact

Participating into this project creates opportunities for them to investigate and negotiate the impact of individual choices on their personal well being, their family and community. **They invest their capacities in an environment that offers them an educational frame**. Meaning: a group initiative within the Youth in Action frame creates opportunities for these young women to choose for specific opportunities that fit into their personal wishes (dreams), challenges and broader family and community. The diversity in the group and interpersonal processes between the girls, create opportunities to share and learn from each other's opinion, on an individual level but also on collective level, concerning current and mutual themes that concern them. For example: discrimination, racism, …

They discover - by learning by doing - that the quality of the creative process is very much linked with the way they show respect and in what way they communicate with each other.

Music is a method to gather these girls with the same interest on a common theme, put them in a **process** in order to reach objectives related to their **emancipation, participation and empowerment**, on an individual but also community level.

MORE MONEY FOR (INTERNATIONAL) YOUTH PROJECTS

International (and other) projects do cost money. The good news is that there are many foundations or institutions which fund projects. The bad news is that you have to apply for funding to get the money – and this will take some of your time.

Besides this user-friendly Youth in Action programme, **other funding opportunities** for ethnic minority young women projects exist. However, a funder never funds a project 100%, so you will always need to rely on more than once source of funding. Or you could organise your own creative fund-raising activities.

☞ More about **fund-raising ideas and activities** at
www.SALTO-YOUTH.net/find-a-tool/346.html or www.fund-raising.com

THE EUROPEAN UNION HAS SOME OTHER FUNDING PROGRAMMES:

- **Anna Lindh** Euro-Mediterranean Foundation for **Dialogue between Cultures**
www.euromedalex.org
- **Lifelong Learning programme** - If you are working with **schools and 'formal' education** (as opposed to non-formal education, as done in youth work)
http://ec.europa.eu/education/
- **Daphne: The Daphne programme** aims at supporting organisations that develop measures and actions to prevent or to combat all types of violence against children, young people and women and to protect the victims and groups at-risk.

  The need for concerted worldwide action to defend human rights and to eliminate violence has long been recognised at different levels and in different ways.

  Several measures have been taken along these lines, such as the 1979 Convention on the Elimination of All Forms of Discrimination against Women, the 1989 Convention on the Rights of the Child, the platform for action of the 1995 Beijing Conference, and the 1996 Stockholm Declaration and Agenda for Action at the first World Congress against the Commercial Sexual Exploitation of Children.

  At the second World Congress against the Commercial Sexual Exploitation of Children, in Yokohama in December 2001, the Daphne programme implemented by the European Commission was acknowledged as a very useful tool.

  The Daphne programme is complementary to programmes that exist in the Member States of the European Union, especially in the way it focuses on the exchange of good practices about violence across the Union.

  Daphne represents the starting point of NGOs and voluntary organisations cooperation at EU-level in the fight against violence towards children, young people and women. It encourages NGOs to set up or reinforce European networks and helps them implement innovative projects, the results of which can be disseminated to other Member States and regions.

  In many cases, these organisations offer services which the public authorities do not have the power or the ability to provide. Society will only benefit from the expertise and experience of the NGOs if their ideas and programmes are disseminated throughout the European Community and shared with like-minded organisations in other Member States.

☛ For more information visit:
http://ec.europa.eu/justice_home/funding/2004_2007/daphne/funding_daphne_en.htm

☛ If you are looking for more **information about European funding**, you can contact the Eurodesk agency in your country www.eurodesk.org

Besides the European Union, there are also other players around that give money for different types of projects. It is important to read their guidelines and adapt your project application to their approach.

- **European Youth Foundation** (Council of Europe): www.coe.int/youth/.
  The EYF funds international youth projects (minimum 4 European partner countries).
- **Solidarity Fund for Youth Mobility** (Council of Europe): www.coe.int/youth/. The Mobility Fund pays rail travel for disadvantaged groups participating in international youth projects.
- World Bank **Small Grants Programme** for local communities:
  www.worldbank.org/smallgrants. The Small Grants Programme is one of the few global programmes of the World Bank that directly funds civil society organisations.
- The **Soros Foundation** is particularly active in Eastern and Central Europe and has specific grants for children & youth: www.soros.org
- There are funds for **bilateral or multilateral youth projects** between specific countries: French-German www.ofaj.org, Visegrad www.visegradfund.org, German-Czech www.tandem-org.de, German-Polish www.dpjw.org, Nordic countries www.norden.org
- Check with **Embassies and Cultural Institutes from other countries**: British Council, Alliance Francaise, Goethe Institute.

There is also private money available from foundations and companies. You can contact them for grants or to sponsor your project, if it fits their criteria.

☛ Find an overview of foundations at **Funders Online** www.fundersonline.org

If you are looking for more on getting and managing money for youth projects, have a look at the **T-Kit on Funding & Financial Management** at www.youth-partnership.net or www.SALTO-YOUTH.net/Toolbox/

From TC E.M.power

DISSEMINATION AND EXPLOITATION OF PROJECT RESULTS

When applying for funding (e.g. in a Youth in Action application), you will normally be asked what you are going to do in terms of follow-up and dissemination of results. The point being that you **undertake project for a reason**: to have an impact. This impact should not stop as soon as the activity is over, therefore time should be allocated to consider follow-up and dissemination activities.

An actions and outcomes report is a useful way **to highlight the benefits and positive aspects**, in terms of the potential impact at personal and community level, of an international project. It is a useful tool for campaigning to attract resources and support for future international actions; so, although it is the end of one project it is also the beginning of another!

Reports can be produced in a number of ways: use photographs, diaries, recordings from the before, during and after stages of your activity and make use of all forms of media and technology that are available to you to maximise the impact. Connect with your audience by making the report up front and personal: include photographs of the event and real life testimonials from the young people.

Here are some questions to **guide** you in your reflection:

The chain shows that all these questions are **interrelated** and that you should make a coherent link between the 'products and outcomes' of your project. This will determine, more or less, the scope of what you are able to achieve with your project and for whose benefit (objectives & beneficiaries). Depending on the 'Target Group' you want to reach, you will need to 'adapt your actions', the timing of the message sent out and the medium and format used. Your 'available resources and competencies', but also your preferences will determine what you are able to achieve. Last but not least, you have to be clear about 'who and how' you are going to ensure the follow-up, dissemination and exploitation actually take place, and have a look at what 'budget' you will need for this and where it should come from.

≈ What do you want to achieve with your project? For whose benefit?	= Objectives & beneficiaries of your actions
≈ What do you think is worth showing (to others)? What are the likely results of your project?	= Products, outcomes, messages from your project
≈ Who should be impacted by the results of your project?	= Target group of your actions
≈ What kind of messages would be most effective for them?	= Adapt your message or actions to the target group
≈ What competences and resources do you have available in the organisation/group?	= Available resources & competences
≈ What do you need to do/collect during the project for your actions? And who does what?	= Planning & division of tasks
≈ What would all of this cost and where do you get the time and money from?	= Budget & funding of the planned actions

Here are **some suggestions** for follow-up and dissemination of your project results:

- Give recognition to the **learning and personal development** of the young people who took part in your activity. Give them a certificate or a letter of recommendation. Within the Youth in Action programme, participants are entitled to get a European **YouthPass** to document their learning and their experience (see www.YouthPass.eu).

- Think about organising a **follow-up project** after your first experience. Consciously involve some of the participants of the first project in setting up a second project, and try to make the new project better than the first one. Find out if there is other **learning that you could continue** with after the project, for example: learning a language, continuing international contacts and friendships, interest in a topic.

- **Document the outcomes** of your project: this can include both **visible** (e.g. theatre play, a CD-ROM, a report, a piece of art….) and **invisible** results (e.g. learning points, conclusions, recommendations, new methods used during the activity….).

- Think beforehand about **who would be able to use the outcomes** of your project, and adapt it to their needs, so that it will be very easy for them to start using what you have produced. **Involve the participants** in the development of your product.

- You could produce a '**youth work manual for ethnic minority young women**', which can be used by other youth workers in the same situation as you. However, make sure not to reinvent the wheel and integrate already existing documents into your work.
- Develop a strategy to **show to the 'outside' world** (and don't forget **the local community**!) the great work you are doing. Who would you like to inform? How best can you inform them? What are the best channels to reach them? What is the best way of having an impact on them?
- Give **the participants** the space within your activity to develop networking and **follow-up projects** themselves (through discussion, 'open space', action plans.…)
- If you have pictures or a video of the activity, have a **special evening** in the community centre or at the local youth club to share your experience with your colleagues, friends, community.… **Involve the young people** in organising and presenting.
- Offer **guidance and training** to those who want to become more active in your organisation.
- Share your methods, funding opportunities, best practices to make the life of 'newcomers' in the field easier. Add them to existing databases (e.g. www.SALTO-YOUTH.net/Toolbox/).
- Use **networking and communication tools** for future contact and for the exchange of good practice e.g. via an online platform, blog, Yahoo or Facebook group, newsletters.…
- Get the **local press** involved and make the headlines with your international project… so that people talk about it for a while. You can link up to that success with positive PR work and future projects.
- Think about **thanking people** (authorities, funders, families…) for their contributions and keep up the new contacts established.
- Make your work **sustainable** and **share your experiences** within your own organisation and with other organisations (each project is a huge learning experience and you can learn from positive and negative features).
- …
- ☞ SALTO has developed a booklet on how to create the greatest possible impact with your youth project, called 'Making Waves'. It contains lots of tips and tricks on how to increase the visibility, dissemination and exploitation of your project results.
  Download it from www.SALTO-YOUTH.net/MakingWaves/

And so, we come to end of this booklet. What will be your Next Step? Thinking of running an inclusion project for young ethnic minority women? The range and scope of this booklet does not allow for a section on this topic. However, there are many other publications that do offer this information. You can find out more in the final section of this booklet: **Hungry for More** where we list a number of useful T-Kits and SALTO Booklets designed to assist you in running your project.

HUNGER FOR MORE? – REFERENCES

FURTHER READING & ONLINE RESOURCES

Some more SALTO 'Inclusion for All' publications:

- **Going International - Inclusion for All (2004) –** practical inclusion methods and advice for preparing, implementing and following-up on international projects for young people with fewer opportunities
- **Use your Hands to Move Ahead (2004) –** using practical tasks to increase participation by young people with fewer opportunities on short term European Voluntary Service projects
- **Fit for Life (2005) –** using sport as an educational tool for the inclusion of young people with fewer opportunities in youth work and international youth projects.
- **No Offence (2007) –** exploring opportunities and setting up youth projects with young ex-offenders and those at risk of offending
- **Village International (2007) –** a practical booklet for youth workers on setting up international projects in rural and geographically isolated areas
- **No Barriers, No Borders (2008) –** practical guidelines and tips for setting up international, mixed ability youth projects (including people with and without a disability)
- **Over the Rainbow (2008) –** creating sensitive international projects with young lesbians, gays, bisexuals and young people questioning their sexual orientation
- **Youth and the City (2008) –** developing meaningful international projects with young people in disadvantaged (sub)urban areas
- **Inclusion & Diversity (2008) –** how to make your youth work and youth projects more inclusive and reach more diverse target groups (co-operation SALTO Inclusion & SALTO Cultural Diversity)

- **Making Waves (2007) –** Creating a greater impact with your youth projects, a booklet about visibility, dissemination and exploitation of your project results
- **Coaching Guide (2006) –** a guide that explores the concept of Coaching, including practical tools, methods, advice and information (by SALTO Participation)
- **Women in EuroMed**, a kaleidoscopic sea of roles and places (2008) in the series of Bringing both sides together (by SALTO EuroMed)- to download from: http://www.salto-youth.net/reportscollection/

☛ Find them all at www.SALTO-YOUTH.net/InclusionForALL/

Looking for youth work and training methods on Inclusion and other topics?
Browse through the SALTO Toolbox for Training at www.SALTO-YOUTH.net/Toolbox/

T-Kit Series: *The training kits are thematic publications written by experienced youth trainers. They are easy-to-use handbooks for use in training and study sessions*, published by the **Youth-Partnership between the Council of Europe and the European Commission.**

- Social Inclusion
- Project Management
- Organisational Management
- Methodology in Language Learning
- Intercultural Learning
- International Voluntary Service
- Under Construction… Citizenship, Youth and Europe
- Training Essentials
- Funding and Financial Management
- Educational Evaluation in Youth Work
- Euromed Co-operation

☛ Downloadable from www.youth-partnership.net or www.SALTO-YOUTH.net/Toolbox/

OTHER RESOURCES AND LINKS

- **"WO=MEN** – Your best fiend in making equality between women and men a reality", Publication/handbook from the European Youth Forum (December 2007) Online at:
  http://www.youthforum.org/Downloads/Press_publications/reports/handbook_gender.pdf
  or www.salto-youth.net/find-a-tool/957.html
- **"Gender Matters** – A manual on addressing gender-based violence affecting young people" (2007), publication from the Council of Europe. (ISBN 978-92-871-6393-6)
  Online at: http://book.coe.int/ (use search engine with the title of the manual) or
  www.salto-youth.net/find-a-tool/955.html
- **"Our voices heard** – **Time to empower Roma Women"** – Report from Romani Women's Rights Conference held in Sweden in December 2007 provided a forum for discussion about the challenges facing Romani women today.
  Online at www.salto-youth.net/find-a-tool/959.html
- **"Empowering young women to lead change"** – A training manual for young women to catalyse positive change in their lives and communities from the YWCA.
  Online at www.salto-youth.net/find-a-tool/954.html

- **"Active participation of young minority women in European public life"** – Report on intercultural learning and gender mainstreaming as ways to promote social inclusion and participation of young minority women from Young Women from Minorities (WFM).
  Online at www.salto-youth.net/find-a-tool/956.html
- **Women Watch** – Women Watch is the central gateway to information and resources on the promotion of gender equality and the empowerment of women throughout the United Nations system, including the United Nations Secretariat, regional commissions, funds, programmes, specialized agencies and academic and research institutions. It is a joint United Nations project created in March 1997 to provide Internet space for global gender equality issues and to support implementation of the 1995 Beijing Platform for Action.
  Online at: http://www.un.org/womenwatch/
- **Feminist Self Defence** – Feminist Self Defence addresses the physical, verbal and emotional areas of self defence for women. Online at:
  http://www.thefword.org.uk/features/2002/04/fighting_back_self_defence_for_women_girls
- **Emotional Intelligence** – Emotional Intelligence (EI), often measured as an Emotional Intelligence Quotient (EQ), describes an ability, capacity, or skill to perceive, assess, and manage the emotions of one's self, of others, and of groups. It is a relatively new area of psychological research. This Wikipedia page gives links to further information on the concept:
  http://en.wikipedia.org/wiki/Emotional_intelligence
- **Paulo Freire Institute** – The institute works to promote Freire's work in the field of social justice.
  Online at: http://www.paulofreireinstitute.org/
- **Participation Net** – participation.net is a global, online space for sharing ideas about the participation of people in development, citizenship, governance and rights. We welcome researchers, practitioners, activists, educators, policy makers and others from around the world to exchange diverse views and resources.
  Online at: www.pnet.ids.ac.uk/about.htm
- **Theatre of the oppressed and the oppression of women** – Newsletter.
  Online at www.theatreoftheoppressed.org or www.salto-youth.net/find-a-tool/958.html
- **Zimmerman and Rappaport** – online article on "the evidence on effectiveness of empowerment to improve health" at
  http://www.euro.who.int/Document/E88086.pdf (2006)
- **Social cohesion and intrapersonal empowerment: gender as moderator** –
  online at: http://her.oxfordjournals.org/cgi/content/full/19/5/533 (2004)

- **Pathways of Women's Empowerment** links academics, activists and practitioners working to advance women's empowerment locally, regionally and through global policy processes. Website: www.pathwaysofempowerment.org
- **Centre for Women's Global Leadership** develops and facilitates women's leadership for women's human rights and social justice worldwide.
  http://www.cwgl.rutgers.edu/index.html
- **The Council of Women World Leaders** is a network of current and former women presidents and prime ministers.
  Online at: http://www.womenworldleaders.org/
- **Equality Now** works for the protection and promotion of the human rights of women around the world. Working with national human rights organisations and individual activists, Equality Now documents violence and discrimination against women and mobilises international action to support their efforts to stop these human rights abuses.
  http://www.equalitynow.org/ (website in Arabic, English, French and Spanish)
- **Gender at Work Dialogues** – An interactive and productive space for conversations and collaboration on working towards gender equality through organisational change.
  http://www.genderatwork.org/dialogues/
- **Initiative for Inclusive Security** includes The Women Waging Peace Network, a network of women peacemakers from conflict areas around the world.
  http://www.huntalternatives.org/pages/7_the_initiative_for_inclusive_security.cfm
- **International Women's Democracy Center** supports women's global leadership through training, education, networking and research in all facets of democracy.
  http://www.iwdc.org/
- **Madre** is an international women's human rights organisation that works in partnership with community-based women's organisations worldwide to address issues of health and reproductive rights, economic development, education, and other human rights.
  http://www.madre.org/ (website in English and Spanish)
- **Peace Women International Project** monitors and works toward rapid and full implementation of United Nations Security Council Resolution 1325 on women, peace and security.
  http://www.peacewomen.org/ (website in English, French and Spanish)
- **Follow the Women** is an international non-governmental organisation, comprised of approximately 300 ordinary women, from as many as 30 different countries, who support peace and an end to violence in the Middle-East.
  www.followthewomen.com

- **Take Back the Tech** – A global network of women who support women networking for social change and women's empowerment, through the use of information and communication technologies (ICTs).
  http://www.takebackthetech.net/frontpage
- **UN International Research and Training Institute for the Advancement of Women INSTRAW** promotes applied research on gender, facilitates information sharing, and supports capacity building through networking mechanisms such as GAINS and multi-stakeholder partnerships with UN agencies, governments, academia and civil society.
  http://www.un-instraw.org/ (website in English, French and Spanish)
- **UNIFEM: Women, Peace and Security** – A portal providing access to the information and analysis that is currently available on the impact of armed conflict on women and women's role in peace-building.
  http://womenwarpeace.net/
- **Vital Voices Global Partnership** is an organisation which invests in emerging women leaders.
  http://www.vitalvoices.org/
- **WHRnet** aims to provide reliable, comprehensive, and timely information and analyses on women's human rights in English, Spanish and French.
  http://whrnet.org/
- **Women's Learning Partnership (WLP)** supports women's leadership and empowerment.
  http://www.learningpartnership.org/ (website in Arabic, English and French)
- **Women's Rights and Citizenship** – International Development Research Centre
  A programme aimed at supporting applied research in the field of women's rights, citizenship and development.
  http://www.idrc.ca/en/ev-29737-201-1-DO_TOPIC.html

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  http://ec.europa.eu/justice_home/funding/2004_2007/daphne/funding_daphne_en.htm
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  http://ec.europa.eu/youth/youth-in-action-programme/doc126_en.htm
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> **"There is no tool for development more effective than the empowerment of women."** *Kofi Annan*

Empowerment has become a common buzz word in recent times. There is a common understanding that empowerment, and in particular the empowerment of women, can lead to collective action for positive change. Within the movement for the empowerment of women there exists an understanding that young women from ethnic minority backgrounds have additional support needs within the empowerment process.

However, experience tells us that whilst there is a willingness on the part of workers to engage with young ethnic minority women to enable them to reach their potential, there are a number of challenges to them making this valuable work a reality, these include:

- Limited awareness and understanding, by workers, young ethnic minority women themselves and the wider community, of the core values and influencing ideologies of work with young ethnic minority women
- Concerns of family members and religious and community members
- Values, habits related to their specific ethnic minority and cultural background
- A lack of resources (staff, funding etc)
- A lack of information on the practicalities of setting up a project

With this in mind E.M.power, this booklet, is designed to help young ethnic minority women, and those working with them, address these challenges.

**Skills and Knowledge = Power.
Do you agree?
Yes?
Then read this booklet to find out more!**

Based on the SALTO Training Course " E.M.power" (2008).

This booklet is part of the SALTO "Inclusion for All" series. Download them for free at:
www.SALTO-YOUTH.net/Inclusion/