

London Black Women's Project

Annual Report 2016

INTERSECTIONALITY

A Relevant Discourse on Black Women's Organisation

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Foreword by the Management Committee

The Management Committee of London Black Women's Project (LBWP) is proud to present its Annual Report 2016. This is the first annual report under the organisation's new name. On 25 November 2015, the day designated by the United Nations as the International Day for the Elimination of Violence against Women, the Management Committee of Newham Asian Women's Project, as it was known then, agreed by consensus to change the name to London Black Women's Project (LBWP). This report covers the reasons why the name was selected.



We began our organisation 29 years ago during a time when South Asian women and girls among others from BME communities were systematically excluded from services. The main reasons for exclusion were racism and discrimination (classism and sexism). We began to organise with other activists to challenge discriminatory policies and practices that disrupted South Asian women's pathways to services, that denied them access to their rights and prevented them from seeking opportunity to live their lives in safety and freedom.

As black feminists, we found that anti-racism activity formed a central theme in our work. We did not prioritise the oppression we faced, we understood that all forms of oppression affected our self-worth equally, simultaneously and in a globalised context.

Our concern around gender violence was framed as gender, race, and class oppression without hierarchy. The experiences of isolation which intended to silence South Asian women mobilised us instead to organise to protect the basic human rights of all women and their children. Almost three decades later we are compelled to act again in the same way we did in the 1970s and 1980s. Racism has made a comeback! Racism had never gone anywhere. There had been an unleashing prompted by public officials and politicians normalising divisive hate discourse as appropriate campaign tools in a new era of tolerance and acceptance manifested in policy, in social attitude and the behaviour of individuals towards one another.

OUR HISTORY GIVES US FOUNDATION TO CONTINUE OUR STRUGGLE

In 2012 the organisation diversified from a single group specialist service focusing on meeting the needs of South Asian women and girls to providing specialist services to all black minority ethnic and refugee women and girls.

The decision to change the name was not made at a single meeting, but rather over a 5-year journey, involving a process of re-discovery of our history which we refer to as the process of 'historical relevancy' and the significance of struggle and oppression in the times in which we live. The new name is rooted in overcoming racist oppression faced by women and girls and the intersection of racism and violence. Racist oppression is violence. Recently, we have witnessed the disproportionate impact of state policy on the lives of all women and girls with more specific targeting of specialist black women's organisation. In the post-Brexit context, black women's organisations have met with hostility and aggression, women and girls accessing these organisations have been verbally and physically abused, taunted by racist language and harassed walking along familiar streets.



London Black Women's Project is about shifting the dialogue and the space towards a more reflective and representative presence of black women, addressing wider power dynamics and the inequality within which these exist, and naming struggle against oppression as one where race, gender and class intersect so that the acceptance and tolerance of it is challenged.

By identifying ourselves as black women we locate ourselves in historically relevant common space that is, the shared historical and political identity of colonialism and imperialism and the oppressions generating from this experience in the contemporary era.

Within this context we appreciate that there is no common homogenous experience of oppression and exploitation and that women working for women's organisations and those accessing women's services are often divided by race, class and gender hierarchies.

We also accept that the discourse as it is conventionally defined as one of race, gender and class intersection excludes lesbian, gay, bisexual, transgender and queer people, disabled and many others residing outside conventional mainstream society whose identities equally reflect deeper struggles for equality and acceptance both in the country of historical origin and in the diaspora. Nonetheless a historically imbedded gender and race identity around VAWG enables us to frame language and discourse as a critical socio-political understanding and representation.

THE VALUE OF OUR MOVEMENT IS HISTORICALLY RELEVANCY IN DIVISIVE TIMES

In addition to changing our name we are pleased to highlight that the good work of organisation continues under the same ethos and values mainly to work towards the elimination of all forms of violence against women and girls. We continue to provide emergency accommodation services for women and children surviving domestic and sexual violence expanded to 50 bedspaces across Newham and Haringey including the development of independently funded services to meet VAWG objectives. We continue work around early intervention and prevention support services including workshops, support groups and 1:1 support for young women and girls addressing domestic and sexual violence, sexual harassment and bullying and sexual exploitation. And we continue to provide counselling and therapeutic services for women girls developed under the talking therapies therapeutic models and humanistic approach. These services have been expanded to refuges where a family therapeutic approach is undertaken. New projects are formulated to maximise holistic working with the following currently offered to women and girls:

PROJECT: EMPOWER

Legal advice and information services and community advocacy to BMER women including advice on welfare, debt, housing, immigration, domestic and sexual abuse, rape, so-called honour-based violence and exploitation, FGM and forced marriage.

PROJECT: FREE CHOICE

A dedicated and specialist forced marriage project focusing on early intervention and prevention responses to all BMER women and girls. This project provides frontline support, advocacy and awareness raising to women and girls.

PROJECT: AWARE

A dedicated and specialist BMER women and girls project focusing on sexual abuse and exploitation challenging the normalisation, tolerance and acceptance of violence in society and working towards independence, freedom and safety.

PROJECT: LIFE

A dedicated and specialist BMER young women and girls project focusing on those at risk or surviving VAWG including harmful practices through counselling and advocacy.

PROJECT: BUILDING CAPACITIES

A service providing training and awareness raising to frontline professionals across criminal justice, Police, social services, education, housing, VCS, and other sectors on violence against women and girls including harmful practices.

EMPOWERHOUSE

A BMER women and girls' creative arts and theatre project aiming to raise awareness of violence against women and girls including harmful practices using survivor narratives to create common approaches and collaborative actions.

VISION OF ME

Using BMER women and girls' creative agency to empower by constructing worldviews that are free from violence and harm. This project aims to transform the ways women and girls are supported by changing power dynamics between 'provider' and 'user'.

Watch this space because the struggle continues and London Black Women's Project will be ever present to ensure the rights and resources of black women and girls are protected and promoted.

Management Committee
London Black Women's Project
November 2016

Meera Syal

Patron, Newham Asian Women's Project



I am now the proud patron of London Black Women's Project and continue to offer my support to the ongoing work done by this organisation. London Black Women's Project reflects the long journey taken towards the rights and freedoms of women and girls. It is a critical voice and platform for those women and girls who feel under-represented and who often feel that their image is seldom reflected in a society that upholds and values diversity.

We need only to look at the London diaspora (and around the country) to know how interconnected we are and this should also mean on equal footing and on level playing fields. It has been a great move forward for London Black Women's Project to respond to the politics of our time by changing its name to encompass the greater need for inclusion and participation, to ensure that the work done to address violence against women and girls remains imbedded in a response to the wider oppressions we face. Long Live London Black Women's Project for as Many Years as There is Violence against Women and Girls!

Meera Syal
Patron, London Black Women's Project

Intersectionality – A Relevant Discourse on Black Women’s Organisation

This report is called ‘Intersectionality – A Relevant Discourse on Black Women’s Organisation’. This is an essay exploring events descriptively as they relate to intersectionality. There are two time periods covered in this essay. The first period falls shortly after the change of name of organisation from Newham Asian Women’s Project to London Black Women’s Project. While the process of name change took approximately 5 years, the official decision by committee occurred on 25 November 2015. The second period falls after Brexit on 23 June 2016, precisely, 6 hours after it was declared that the United Kingdom would be leaving the European Union.



What’s left of a flower is posted through the letterbox where it will wilt away. The life before violence is not a life to be returned to. The address has long been lost. From this point, there is only movement forward.

Six hours after the Brexit declaration, a young woman of Somalian descent was walking along a busy main street in the London Borough of Newham, close to the Stratford side of the borough. The climate was pleasant, defined mainly by a clear sun and agreeable temperatures but on this day, it was not just the barometer that defined the day, the Brexit vote had been declared hours earlier and the ‘unleashing’ had begun. The concept being used here – ‘unleashing’ – will become evident in the essay however it applies to a shifting landscape of feeling and attitude generating from the politics of hate and division. The ‘shift’ is not earmarked as a post-Brexit event but rather, it is suggested that Brexit gave it a certain license. Of course, it is important to consider the global context of socio-economic and political changes, the rise of racist neo-fascist organised groups, a conservative shift in politics, a systematic undermining of human rights principles and policies, and the global face of misogyny however the case being put forward in this essay is that of a young black woman fleeing domestic to the safety of a refuge. Her story represents many and hence, the title of this annual report was selected with specific intent.

She had just arrived in the refuge and had started the long process of recovery from domestic violence. There was hope in her eyes that was not there when she first arrived. The expression of hope suggested that she was ‘alright’ and that life moving forward would be free and joyous, without violence and harm. She had left a violent relationship, experiencing what could only be defined as torture, and even though she had not been in the refuge for a long time, she felt safe and ready to move-on. Something had changed within her. Life looked positive again. She returned to daily routines – shopping for the weekly’ grocery, familiarising herself with the area, identifying where things were affordable and how to get from point A to point B in the most efficient way possible without spending extra money as she was on a very tight budget. The freedom of movement she now experienced strengthened her own sense of safety.

She knew about Brexit but she did not vote. She was still in the process of recovery and civic participation is one of those things that is left on the side lines by a woman recovering from domestic violence. It is not often thought about, the degree to which domestic violence affects women's involvement in formal political processes. For those not familiar with such journeys taken by women, domestic violence takes away those rights and privileges taken for granted. It is a balance between recovery from the trauma of violence and feeling confident to participate of society again. So, she did not vote nonetheless, she suffered the consequences of the decisions made by others.



There are no sequential steps, things happen through the inter-connectedness of the events that shape our lives. Some of those events lead to deeper self-exploration and transformation while others, like domestic violence aim only to destroy the notion of self and safety.

Six hour after the Brexit declaration in the national media which was marked by the domino effect that took hold of party leaders as they offered their resignations in turn, a young black woman freeing herself from domestic violence was viciously attacked on a popular street not too far away from the refuge where she was residing with other women who were there for the same reason. She was picked by her attackers because she wore a full hijab. The hijab was torn away from her body; she was punched on the face several times leaving swelling and bruising for weeks making it difficult for her to move the muscles in her face; and, she was kicked as she fell to the ground leaving her with a bruised back.



The attack, in the form of physical assault causing injury happened. Her body recorded the evidence of an individual experience of racism.

There were two attackers and as they beat her they yelled racial insults that targeted the colour of her skin, her migrant background that they determined only because she was in hijab and to their eyes, looked as if she came from a different place in the world, the hijab she was wearing, and the fact that she was a woman. She was left on the streets after the attack. Moments passed and while others saw and heard, she received no help. She got up and ran towards the refuge, her safe space and it was not until she was inside that she allowed herself to cry. Her attackers had disappeared. They were young women aged between 15 and 16.



There are times when I can no longer see what is in front of my eyes. My thoughts drift to different times I think I once dreamed, perhaps when I was young and felt that I could create the life I wanted. And then the violence came and it replaced my dreams with trauma. Every once and a while, the television helps me to wander to places and spaces I knew back then. They were safe if only in my dreams.

One week later a man arrived at the main office at 661 Barking Road. He presented himself as a courier delivering a special package for a woman who used our services. It was immediately apparent that the man was a perpetrator searching for his wife. The man returned several times and lurked outside the building monitoring the movements of staff and other women who accessed the office for services. The main office operated under heightened security protocols and worked under the protocols for two weeks until the threat disappeared. The man was reported to Police and his CCTV image was circulated. One week later a woman arrived at the main office. She said she had passed by the building several times but could not manage to ring the bell. She said she felt confident now to approach the security gate and ring our bell. It is now 3 weeks and 6 hours post-Brexit.

As the building was still under the heightened security protocol, a staff member opened the front door in person to ascertain to nature for the visit. She spoke to the woman who was on the other side of the security gate. The woman did not offer her name.

On CCTV, she was placed between the ages 55 and 65. She said that she disliked the name of our organisation stating that it was racist because it identified us as a black women's project. She said that white women could not go to Africa and open a white women's project there. She said we had been reported to Council because our name excluded white women informing us that there would be a committee meeting and many would turn out against our organisation. She said there were others and they were equally angry about our name. She left after an aggressive verbal assault, referring to the women who worked for the organisation and to those women who approached London Black Women's Project for support, in the language of the 'other'. She said things will be changing because people like her had had enough. We reported the incident to Police and we were given a crime reference number. The woman's CCTV image was 'noted'.



The attack, in the form of aggression and verbal assault happened within days when the organisation also dealt with threats from a perpetrator of domestic violence. The CCTV camera recorded the evidence of both attacks, one of abuse from a perpetrator which caused heightened concerns around women's safety and security and the other, a racial attack against organisation.



She came to the refuge when everything else in her life had been destroyed. The first morning that she dared to look outside her bedroom window she saw a single flower, blooming among the shrubbery. She knew there was hope in this place and that where there was one flower, there were many others. She stayed in the refuge for several months always reminded that where there was one, there were many and that was how her hope flourished.

Obviously, the crime reference numbers started to accumulate. When perpetrators were not ringing the bell, searching for the women they abused, we (women who worked for a woman's organisation and women who used the services) were being racially abused by passers-by. We created space for dialogue as we became aware of the escalating attacks on people across the country, the same attacks that we were witnessing against our own organisation. We now know from figures released by the National Police Chiefs' Council in September 2016 that hate crimes post Brexit peaked to 60% in the month of July 2016 and leading into August, and that hate crimes have remained 14% higher today than they were one year ago before Brexit. Members of staff and the Management Committee at LBWP all had their own experiences of racism.

Most accounts suggested racism attached to the 'everyday' – going shopping, walking along a familiar street, parking a car – and the stories went on. Reporting to the Police revealed another perspective on the problem. One Police officer suggested that it was a natural reaction to Brexit for people of a certain age (except the attackers we experienced ranged in age from 15 to 65).



The attack, in the form of othering and normalisation, happened. The crime reference numbers recorded the evidence of the frequency of the unleashing. The interaction with authorities recorded evidence of institutional normalisation rationalised as a justifiable public outcry of the disenfranchised, disenfranchised and seldom heard voices.

This 'defence argument' of sorts echoed the popularising sentiments being expressed in the country by those who felt that they finally had a voice even though such voices were found while squashing others. People launching attacks were identified as the previously 'silenced', politically disenfranchised and socially excluded. The voice they collectively expressed was one of hatred against individuals and groups who were deemed not to belong – the immigrant fear. Women and girls who used our services, staff and Committee members talked about the 'unleashing' of hate in the post Brexit world. When reported to agencies like the Police and other individual in positions of authority, racism was accepted as 'natural reaction' and something that would become subdued with time.

The institutional reaction did not stop there. It appeared that the woman who approached the front security gate of the main office was reflecting a 'wider' sentiment (the word 'wider' is placed in quotes here because the degree and level of institutionalisation is not known). Suddenly London Black Women's Project was being attacked. Officials were questioning the name London Black Women's Project with one suggesting that it was racist and exclusionary. Another said the name was unexpected when news came that Newham Asian Women's Project would be changing its name as they had thought it would be at least gender and race neutral.



We had to become better than we were because even minor errors met with greater scrutiny threatening our very organisation, attacking the fibre of our existence as black women.

Black women's organisations had long reported being subjected to the 'changing goal post tactics', asked to submit performance information only to be told in the next email that we had not submitted what had been required. Soon after being told new information was needed in a format that had not previously been discussed and agreed. Black women's organisations talked about spinning from goal post to goal post – the unlevel playing field – with the suggestion that we were incapable of complying with requirements. Staff in black women's organisations came under scrutiny, being openly questioned in public fora about their competence without due process. We fell under draconian politics where officials alluded to the inability to do our jobs after decades of doing our jobs. The words were never used. Nonetheless the sentiments and actions spoke volumes. These could neither be categorised as 'random' occurrences. Such acts were therefore 'systemic'.

Across the country black women's organisations have come under attack and some attacks have gone further, critical of the discourse on intersectionality where we derive our specialism, forcing organisations into untenable positions and resulting in their closure altogether. Some organisations have responded by creating independent space to do their work, in the form of establishing separate and independently funded refuges.

The attacks against these organisations have escalated as shifting power and control dynamics have created additional pressures attacking the very nature of organisation, threatening their long-term survival and exposing them to external threat. Staff and management within organisations have fallen under scrutiny where not only funding to organisations has been threatened but also jobs that black women hold. The black refuge sector should be concerned labelling such oppression as intersectional (historically relevant), institutional (racism as systemic) and violent (faced with a culture of violence that is antagonistic, contentious and aimed at the systematic destruction of a vibrant sector developed to uphold the human rights of black women).



Black women's organisations should always exist in the future, predict to 2% accuracy the political waves that are coming, plan within the same margins of error the landscape for our survival and often, this is done without naming the oppression and it is this one aspect of our process that must change. By the act of changing the name of organisation, we recognised the roots of inequality and oppression expressed and/or experienced at the level of the individual (as victim of attack), organisation (as defining political relevancy in historical context where wider factors apply ahistorical rhetoric), society (where conflicting ideologies feed 'victim' and 'victimising' pathologies external to the frameworks defining oppression, exclusion and discrimination), and institution (in its acceptance through its 'actors' of othering through both the subtle and nuanced positions taken).

Intersectionality describes a conceptualisation of oppression in society – that there are inter-related systems of oppression that act together rather than independently. Such systems are generally defined as race, class and gender. They are contextualised in colonial and post-colonial experiences of nations and individuals, and uneven power dynamics apparent in the constructs of countries under imperialism, post-industrialism and the new technological era. The inter-relationship is manifested in historical and modern time, reflected in the intersection of multiple forms of discrimination. Institutional racism is the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture and ethnic origin. It can be seen or protected in processes, attitudes and behaviours which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people (MacPherson Report 1999). It is that which covertly and overtly resides in the policies, procedures and operations and culture of public and private institutions reinforcing individual prejudices and being reinforced by them in turn (Institute of Race Relations 1999). If racist consequences accrue to institutional laws, customs and practices, that institution is racist whether or not, the individuals maintaining those practices have racial intentions (The Commission for Race Equality 1999).

One final note, 6 months and 6 hour after Brexit, sitting in a meeting with a colleague from another woman's organisation the conversation shifted to the different experiences of violence depending on the origin of the woman experiencing it. The colleague suggested that forms of violence are imbedded in culture because no woman outside the culture could experience that form of violence. While she appreciated that domestic violence experienced by women generally was rooted in patriarchy, mainly because there was no other cultural explanation for it, she reiterated that patriarchal stances were also cultural ones in 'other' cultures therefore collapsing power and control arguments for violence against women and girls as cultural ones.



The attack, in the form of rhetoric and othering, happened. The evidence is not recorded in the minute of the meeting but rather in memory and the clock is moving backwards.

From her assertions, it was evident that 'other' cultures were viewed as being predominantly defined by patriarchy rendering them ahistorical and lacking relevancy. Evidence of critical voices were presented during the exchange for example, many black women look to culture to gain strength and build up their coping and resilience skills. Equally, many black women also say 'it is not my culture that abused me, it was my husband (spouse or partner)'. The critical voices, that of women, was dismissed as misplaced within the context of violence as the territory of 'other' cultures.

Refuge Service – Providing Safe Reflective Space

For 29 years LBWP has provided emergency accommodation to women and children in need of safety and security from domestic violence. LBWP expanded its provision in Newham by doubling bedspace capacity and retained refuges in Haringey developing independent models of provision under VAWG specified objectives. LBWP developed a counselling and therapeutic support service for women and children in the refuges to meet critical need for recovery from trauma. The holistic approach based on keyworking, counselling and therapy, and resettlement support has provided women and children with intensive person-centred support. Through these developments LBWP has taken a progressive approach to addressing the needs of women and children fleeing domestic violence.



PERFORMANCE In the last 12 months the Refuge service at LBWP has achieved the following:

- 113 women and 45 children were accommodated in emergency accommodation.
- 96% of women moved on from refuges within 12 months.
- 17 women supported with DDV (Destitute Domestic Violence) concession who otherwise faced homelessness and/or continued exposure to violence.
- 100% of women and their children entering the refuge provided with an introductory session of counselling and therapy with the in-house counsellors.
- 328 individual sessions of counselling delivered to women.
- 74 family therapeutic sessions held with women and their children.
- 78% of women attending counselling sessions indicated that they had suffered coercive control in the context of the domestic violence they suffered and 61% indicated mental health issue and self-harm as a need for counselling support.
- Two-thirds of women improved in areas of coping and resilience including awareness of domestic violence and unhealthy relationships, self-esteem, self-confidence, feeling independent, feeling empowered and improved parenting skills.
- 80% of children were observed to be developing healthier relationships with mother as part of recovery from domestic violence.

FUTURE PLANS Refuge services at LBWP are changing following major restructuring. Plans focus on flexible and responsive working under the outcomes-based approach and empowerment-based solutions improving among other aspects

of the service, frontline support offered to women with insecure immigration status, disabled women and women with other complex needs. The plan moving forward has three inter-related parts:



Risk to the lives of women and children who have fled to a refuge comes in many form including the use of false identity and representation, social media tracking, and tracking using agents, whether they are family members and/or friends. Risk does not stop when a woman enters a refuge. It escalates thereby challenging notions that risk is reduced when women are safely accommodated in a refuge. There is no commissioning framework that adequately addresses risk. If there were one, it would have to be imbedded in social change for women.

Part 1: Upgrading staff skills and knowledge for Refuge work combining frontline support, safety and security, resettlement and intensive case management addressing complex needs. Staff will require enhanced understanding of perpetrator risk and the ways in which men track women and their children.

Part 2: Perpetrators rely on women's exposure to other risks such as vulnerability faced by a woman's economic circumstances and the lack of affordable and sustainable housing options. Contact with children introduces another set of risks for women as well as for the child. While current commissioning frameworks do not go far enough to address risk associated with a woman's circumstances after she has fled, refuge staff will need to strengthen its' support through intensive holistic provision.

Part 3: Work must continue to change commissioning processes and frameworks to ensure democratic representation of organisations working on the frontline to support women and children. This will require a systems' re-think as value must be placed on women's organisations and the work they do.

Project: Empower Advice Service – Protecting Women’s Rights

In November 2015 LBWP launched the new Legal Advice Service for black minority ethnic women and girls in East London and Haringey. The new service builds from the work of previous years where the foundation for rights-based advice, information and community education around issues such as domestic violence, housing, immigration and welfare was laid. An important aspect of the service is the community advocacy project involving women in the community volunteering as local human rights advocates working at grassroots facilitating women’s access to services and raising awareness of domestic violence and the legal rights-based framework.

The community advocacy project is a part of an ongoing community education and awareness-raising initiative to ensure that women make informed choices when they interface with legal systems and that such choices are not affected by the lack of access to legal remedies found in British law. Over the first year of the new service we found lack of knowledge and understanding by some women of their basic awareness of rights under British law specifically related to marriage dissolution and divorce rights. In this vacuum some women accessed PLPs assuming that such courts represented their only recourse for legal remedy. The community advocates project strengthens women’s access to information at community level and promotes a rights-based framework providing women to further choices and options. This means that women who are suffering domestic violence or at risk are able to access appropriate rights-based support and prevent a solution based in mediation as is most common if they had accessed PLPs. They are also ensured the right to representation and advocacy which is also denied them when accessing PLPs.

Another critical arm of rights-based work is training to frontline professionals on women’s legal rights, human rights and British law to ensure improved responses to women across the board when they access services for support. The project focuses on training around harmful traditional practices and VAWG specific to BMER women and girls .



PERFORMANCE In the last 12 months the Advice service at LBWP has achieved the following:

- 208 women supported through legal advice and information.
- 51 women supported with safety plans.
- 23% of the presenting issues for women involved immigration cases (NRPF and insecure immigration status) and they were supported through advocacy and access to specialist solicitors.
- 7% of the presenting issues for women involved housing issues and they were supported through housing advice and information.
- 4% of the presenting issues involved rape and another 4% involved sexual abuse and these women were supported through access to holistic services within LBWP combining rights-based work with therapeutic support and intervention.
- 3% of the presenting issues for women involved coercive control again requiring holistic support to address such issues.
- Two thirds of the case work was completed in 12 months or under suggesting a more efficient and effective service for women with complex need enabling them to move on from violence as early as possible as a result of the expertise delivered by the service.
- 11 cases involved concerns and issues raised by women of PLPs where the service interfaced to provide more appropriate support.



FUTURE PLANS In the next 12 months the Advice service will deliver the following:

- Accreditation of the training programme with 12 training modules delivered over the calendar year.
- Casework on PLPs to be used to inform policy and practice towards best outcomes for women and girls.
- Strengthened in-house expertise on housing advice and immigration specifically linked to VAWG interventions to improve policy and practice.
- Renewal of AQS accreditation.

Project Life for Women and Girls



Project Life 'Zindaagi' is ground breaking, avant-garde and liberating. Project Life offers support services to women and girls from black minority ethnic and refugee backgrounds. Project Life provides early intervention and prevention services and therapeutic support.

The aim of the work focuses on adult women through counselling and therapeutic intervention and work with young women and girls in youth-led space using empowerment approaches. The service is developed and delivered through co-ordinated programmes to support young women and girls, providing guidance to enable them to make informed choices, raising awareness around the impact of violence, building confidence and self-esteem, and by providing a range of opportunities through support networks.

Four projects make-up Project Life Women and Girls' Services at LBWP. The key defining aspect is specialist and dedicated support delivered in all aspects of provision including early intervention, prevention and intensive support. The projects are:

Project: Free Choice

Provides early intervention and prevention services to women and girls affected by or at risk of forced marriage. The services provided include pathways to safe refuge space, advocacy and awareness raising support.

Project: Aware

Provides young women and girls key work support and advocacy to address issues around grooming, CSE and sexual harassment. In providing support the project aims to address the normalisation, tolerance and acceptance of violence and abuse against women and girls taking an intensive and individualised approach as well as addressing violence and abuse as a need for social change through awareness raising directed at changing attitudes and behaviours.

Project: Life

Provides intensive counselling and therapeutic support to women and girls affected by domestic and sexual violence.

Vision of Me

This is a new project aimed at meeting needs and working intensively with women and girls to achieve outcomes around recovery. The project is co-produced by women and girls, replaces conventional needs assessment with artistic expression (written word, one act plays, poetry and art) to engage women and girls in the process of their own recovery, and uses the artistic work created through the exercise of women and girls' creative agency to identify needs and deliver support.

PERFORMANCE In the last 12 months Project Life for Young Women and Girls at LBWP has achieved the following:

- 112 young women and girls supported through counselling.
- 610 sessions of counselling delivered.
- 86 young women accessed support groups.
- Awareness raising and early intervention work with young women and girls expanded to Tower Hamlets and Redbridge.
- 51 young women and girls supported through early intervention and prevention around forced marriage.
- 6 women with NRPF or insecure immigration status supported through forced marriage intervention.
- 100 adult women supported through counselling intervention including therapeutic support groups.

FUTURE PLANS In the next 12 months the project will deliver the following:

- The Community Assets Register will be established under Vision of Me and available for access to all women and girls supported by LBWP.
- 500 women and girls will benefit from new approaches to needs assessment and support delivery through Vision of Me and the artistic expression will serve as the first set of work towards EmpowerHouse.
- EmpowerHouse will be fully developed as a project combining art and support.
- Consolidate therapeutic support around the approach to addressing the normalisation, acceptance and tolerance of violence.

Newham Asian Women's Project
Statement of financial activities (incorporating an income and expenditure account)

For the year ended 31 March 2015

| | Restricted | Unrestricted | 2014 | 2013 |
|--|-------------------|---------------------|----------------|----------------|
| | £ | £ | Total | Total |
| Incoming resources | | | £ | £ |
| Incoming resources from generated funds | | | | |
| Voluntary income | - | 53,655 | 53,655 | 67,262 |
| Investment income | - | 136 | 136 | 187 |
| Incoming resources from charitable activities | | | | |
| Safe accommodation and housing support | | 490,172 | 490,172 | 495,354 |
| Legal advice | 24,158 | | 24,158 | 97,429 |
| Mental health services | | 80,000 | 80,000 | 80,000 |
| Newham Counselling | | 22,000 | 22,000 | 22,000 |
| Comic Relief | 39,608 | | 39,608 | 39,125 |
| Esmee Fairbairn | 30,000 | | 30,000 | |
| Paul Hamlyn Foundation - Right Here Bid | | | | 6,271 |
| TEENS (early intervention & prevention) | | | | 9,792 |
| Total incoming resources | 93,766 | 654,963 | 739,729 | 817,420 |
| Resources expended | | | | |
| Cost of generating funds | | | | |
| Fundraising and publicity | - | | | 4,768 |
| Charitable activities | | | | |
| Safe accommodation and housing support | - | 596,074 | 596,074 | 553,389 |
| Legal advice | 24,158 | 63,131 | 87,289 | 99,209 |
| Mental health services | - | 72,783 | 72,783 | 82,557 |
| Comic Relief | 39,333 | - | 39,333 | 40,684 |
| Esmee Fairbairn | 30,877 | - | 30,877 | - |
| Paul Hamlyn Foundation - Right Here Bid | - | - | - | 5,759 |
| Newham Counselling | | 21,665 | 21,665 | 22,451 |
| Residents' Welfare Fund | - | - | - | 500 |
| TEENS (early intervention & prevention) | - | - | - | 7,257 |
| Governance costs | - | 20,141 | 20,141 | 20,823 |
| Total resources expended | 94,368 | 773,794 | 868,162 | 837,398 |
| Net (outgoing)/incoming resources before transfers | (602) | (127,831) | (128,433) | (19,978) |
| Transfers between funds | - | - | - | - |
| Net movement in funds | (602) | (127,831) | (128,433) | (19,978) |
| Funds brought forward | 32,401 | 252,833 | 285,234 | 305,212 |
| Funds carried forward | 31,799 | 125,002 | 156,801 | 285,234 |

All of the above results are derived from continuing activities. There were no other recognised gains or losses other than those stated above. Movements in funds are disclosed in note 12 to the financial statements.



Anjum Mouj
 Chair of NAWP

LBWP Staff and Management Team

Management Committee

| | |
|------------|--|
| Chair | Anjum Mouj |
| Vice Chair | Surriya Ahmad |
| Treasurer | Rena Pathak |
| Secretary | Saika Alam |
| Members | Palvinder Kudhail Prity Patel Bedia |

LBWP Staff

| | |
|-----------------|------------------|
| Director | Baljit Banga |
| Deputy Director | Parmjeet Bhambra |

| | |
|------------------|---|
| Central Services | Shahina Begum Yasmeen Iqbal Riffat Jabeen Pushpa Patel |
|------------------|---|

| | |
|--------|---------------------------------|
| Advice | Taranjit Chana Camille Rouse |
|--------|---------------------------------|

| | |
|--------|---|
| Refuge | Yodit Abebe (resigned February 2016) Diba Alikani (resigned February 2016) Mina Khanam Farah Mian Pat Omorgerie (resigned July 2016) Laxmi Rai Fatima Seedat Caroline Shah Shabana Sharif |
|--------|---|

| | |
|-----------------------|--|
| Young Women and Girls | Nadia Baksh (resigned August 2016) Husnara Kabir Sonia Mehta Hamna Miah (resigned July 2016) Charlotte Padmore Jaheda Youssuf |
|-----------------------|--|

| | |
|--|---|
| Counselling and Therapeutic Support | Poppy Banerjee Zepyr Devon Farzana Nizami Pavlina Skoutela |
|--|---|

London Black Women's Project thank all of its funders:

City Bridge Trust

Comic Relief

Department of Communities and Local Government

East London Foundation Trust

Esmee Fairbairn Foundation

Forced Marriage Unit Domestic Programme Fund

London Borough of Haringey

London Borough of Newham

Reaching Communities Big Lottery Fund

Women and Girls Initiative Big Lottery Fund

We thank you for your collaboration and support for our work and for upholding a vision for a world of peace, free from violence and harm.

The photos used in this report are extracted from a book called 'From Violence to Safety and Freedom – A Photographic Journey of Women' published by Newham Asian Women's Project in 2012. The photos and the images they depict appearing in the book were selected by women survivors of domestic violence. For the women who participated in the project, the photos represent memory, history, independence, and strength. The photos are used in this annual report to remind us that such images are held within us. The photographer for the project was Vicky Coachman. The writer was Baljit Banga.

London Black Women's Project thank all of its friends, volunteers and supporters who have collaborated with us and offered their guidance and support over the year. Together we have worked towards the common goal of ending violence against women and girls, laying the foundation over many journeys travelled together across space and time to create a future of safety and freedom.



Working for Women, Working against Violence

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This report is written by the Director of LBWP Baljit Banga