







RESEARCH REPORT
Photovoice: A visual narrative of a peer led crime prevention approach.
 Gill Buck, Kemi Ryan, Natasha Ryan, October 2021.

Summary

Lived experience leadership is part of a broader international trend toward service user involvement in the development and delivery of public services. Yet, criminalised people have been largely absent from lived experience movements. Our innovative, participatory study aims to amplify the voices of people using and delivering a community project managed by leaders with lived experience of criminal justice. Using Photovoice methods, in which people use cameras to document their realities and advocate for change, we explore the potential of lived experience leadership to drive individual and social change. The evocative images that have been produced by the group are showcased, revealing how in contexts of suffering, social exclusion, and negative expectations, forms of hopeful, loving, inclusive, community praxis can be impactful.

Research team

	<p>Kemi Ryan, Reformed Co-founder, and outreach manager To see change we must believe in it. It is so unreal to be living in the shoes of a Black female 'ex-offender' in the 21st century. Trying to hold on to the last bit of hope to make it back to being a citizen. My aim is for the government to realise that change is possible with the help of real opportunities, not flawed opportunities that set people up to fail.</p>
	<p>Natasha Ryan, Co-founder, and mentoring manager After serving an 8-year custodial sentence for drug offences, I knew I wanted to turn a negative into a positive. I tried to gain employment, but soon experienced discrimination. Life was difficult, but I lived in hope. My passion was to deter young people from crime. I work with people like myself, who want to make a change but were prevented by convictions.</p>
	<p>Gill Buck, Social work lecturer and Criminology researcher Over the last decade I have been learning from the lived expertise of <i>Reformed</i>. Kemi and Natasha teach social workers to work <i>with</i> people, rather than doing things <i>to</i> them. They place survival of stigma and discrimination at the centre of their work, and offer practical ways to build collaborative helping relationships, taking account of people's histories.</p>
	<p>Kerry Greenfield, Photography advisor I am a photographer and social justice activist. This project gave me the perfect opportunity to bring together my photography skills and interest in social and community justice. I joined the participant training event to talk about ways that basic photography composition and use of light can help to tell a story.</p>

Introduction

This study showcases an example of **community led social work** in Merseyside. *Reformed*¹ are a Toxteth based crime prevention community interest company². Their leadership team draw on past experiences of imprisonment and social exclusion to deliver outreach, workshops, mentoring and support work in the community.

In the context of austerity, communities are increasingly relied upon to enhance or replace state intervention. Grass-roots community-based organisations in which people receive support from those who have **gone through similar issues** have potential for community support and action, but often struggle to compete for funding and recognition (Malloch, 2020).

Across human services, there is emphasis on the engagement of those with **lived experiences**, given the need for methods that meet people's needs (Hughes 2012) and reduce the divisions between recipients and providers (Beresford 2016). Yet 'to its detriment, the social sector often fails to recognise, cultivate, and harness the insights of experts by experience... [thinking of them] primarily as service-users and informants, rather than drivers or **leaders of change**' (Sandhu, 2017: 121).

This research results from a goal to share the *Reformed* community-led (crime prevention) approach. We used innovative, visual research methods to include the perspectives of people using the service and outline **the value of activating lived experience to lead (social) change**.

Meeting community need

One of the drivers for *Reformed* establishing their project was a concern about serious violence and the criminalisation of young people locally. These were issues that had impacted the founders personally as young women. **Child Criminal Exploitation** (CCE) is often a major factor behind crime across Merseyside, simultaneously victimising young people and leaving them at risk of harm (LSCP, 2018). The British Medical Journal has highlighted the importance of *preventative* safeguarding to avoid and reduce such trauma and violence (Wilkinson, 2019).

Reformed started life as a criminal justice service, mentoring and supporting young people, but have adapted their reach and approach over time, recognising that 'what comes with crime prevention is a whole lot of other issues'. Their work has included providing **financial advocacy** for mothers living in poverty, **feeding local children**, offering a place for older people feeling **lonely to socialise**, working with **whole families** when one person is struggling, **facilitating counselling** for people who are traumatised and alternatives such as **voluntary work** if people are not yet ready to process. *Reformed* now support people from a range of backgrounds, challenging negative stereotypes and perceptions and building hope and aspirations.

¹ <https://www.reformed16.com/>

² A CIC is a special type of limited company which exists to benefit the community rather than private shareholders, see <https://www.gov.uk/set-up-a-social-enterprise>

Participatory research methods

We selected research methods that would actively include people in crafting their own story and shift the research lens away from a 'deficit view' of communities as disadvantaged, to learn from 'the array of cultural knowledge, skills, abilities and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged' (Yosso, 2005: 69). As most research about marginalised people is done by those who are not marginalized (Brown and Strega, 2015) we also aimed to investigate the strengths and strategies that allow communities to survive marginalisation **alongside those with most experience**.

We used photography and online focus groups³ to collaboratively study this setting. This arts-based method may be useful to social and community workers in other settings as a way of evaluating and disseminating work.

Photovoice is a research method in which people use cameras to **document their realities, engage in critical reflection, and advocate for change** (Milne & Muir, 2019; Wang and Redwood-Jones, 2001). Photographs can offer 'an effective, participatory means of sharing expertise and knowledge' (Wang & Burris, 1997: 369) particularly for marginalised or seldom heard groups (Milne & Muir, 2019).

Participants were 'hand-picked' based on their knowledge of the issue being investigated (Denscombe, 2014: 41), i.e., all staff members (n=4) and adults who have used the *Reformed* service (n=11) were invited to take part in photography and focus groups, which involved reflective discussions about the *why* this approach is needed and *how* it works. In response, 1 researcher, 4 staff members and 4 people who have used the service volunteered to take part. The process (adapted from Wendel, Jackson, Ingram, Golden, Castle, Ali, & Combs, 2019) involved:

1. Research team (p.1) met to co-produce a photography 'up-skilling' event.
2. Research team facilitated 'up-skilling' events with participants discussing research purpose, image composition and photography ethics and safety.
3. Participant group (n=9) took photographs inspired by the prompts: *Why is Reformed needed?* and *What does the work of Reformed mean to you?*
4. Participants each selected 4-5 images to discuss in online focus groups (using images which offered the best insight into the work of *Reformed*).
5. In focus groups, each participant narrated their chosen photos and discussed others' photos. Common themes were identified as a group.
6. Principle investigator wrote this report for the teaching partnership.
7. Research team presented findings to the British Society of Criminology Conference, 8th July 2021 and the Chester Institute of Policing conference, September 2021.
8. Public exhibition in Liverpool⁴ planned January 2022.

In phase two of this project (not supported by these funds) *Reformed* plan to write a book about their approach. The images gathered through this study will be used to illustrate the book.

³ The Secure MS TEAMS platform was used to facilitate socially distanced groupwork due to the pandemic.

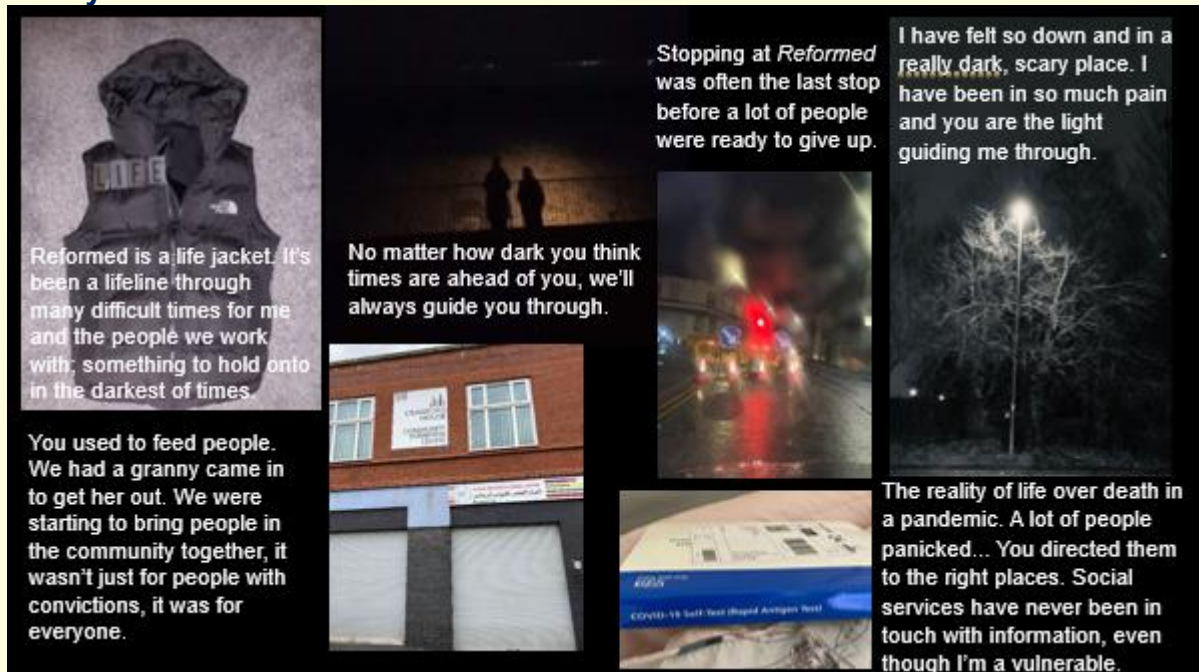
⁴ This is planned to take place at the [Kuumba Imani Millennium centre](#) on 11th January 2022, pandemic regulations permitting.

A visual story of Reformed

All images produced by the group, along with creator descriptions, can be viewed in the appendix to this report. Taken together, these narrated images show how in limiting contexts of criminalisation, social exclusion, and low expectations, forms of **hopeful, loving, inclusive, community praxis can be life changing**.

Reformed employ core approaches of building positive relationships, listening to community members, and taking tailored social action. We now focus on five clear messages that came from discussion groups: **Safety, Love, Community, Hope** and **Rippling effects**.

Safety



One of the things most valued by people working with *Reformed* was having somewhere to go in the worst of times. These times included ill-health, poverty, hunger, inequality, and crime. Staff recognised this, and it informed their descriptions of their work as a 'lifeline/ something to hold/ a guide'. The starting point for doing this work was to offer a service to people who feel on the margins or that no-one else will help. The founders saw this as important because they understand what it is like to feel unworthy of support:

We were in the 'hard-to-reach' box when we got released from prison and I was the easiest person to reach, I was begging everyone to help me! So, I couldn't understand. We put people in these boxes, *she's hard to reach because of the colour, she's hard to reach because of the length of sentence...*but actually it stops interaction with organisations (founder).

This reflection suggests that **not labelling people as hard to reach** is vital, as is **designing services with those who have lived experience of feelings excluded**, so that services do not repeat and entrench this exclusion. It is also important to note that the 'wicked' social problems described here, which have no easy solutions (Ritchey, 2013), require collaborative problem solving. The UK government has

recognised that it cannot solve social problems alone and has called for the voluntary sector's help in ameliorating 'a range of burning injustices and entrenched social challenges' including criminal justice and social care (HM Government, 2018:18).

Love



The *Reformed* project has been nurtured like a child and people felt that staff treated them with love, care and high expectations despite their flaws or struggles. One man spoke of staff seeing **past his mistakes to his potential**. A woman spoke of not wanting to leave the bed for weeks due to depression. *Reformed* called her regularly to **listen and encourage her**. Another woman had her experience of menopause acknowledged. She said:

They understand where my aggression may be coming from. Social services never question causes, be it menopause, death... the woman just gets left behind.

Reformed were described as blessings and one of the founders stated:

*Reformed comes with love. Many services can't provide love, it can be misinterpreted as sexual deviation, but **love is not dirty**. A lot of Reformed service users have not been loved but exploited... They are looking for kindness. Not intimate love, but genuine support. **People feel our kindness and love and they trust us.***

Acknowledging love is not common in criminal justice or social work settings. Petterson (2008) argues that this 'distrust of emotions', is rooted in: Western moral thinking, which associates emotion with the body, sexuality and women, considering them inferior to reason, self-control and masculinity. *Reformed* reject this hierarchy, aligning their practice instead with a history of Black feminist and communal-relational philosophies (from Audre Lorde, 1978, to bell hooks, 2016, to Mugumbate

& Chereni, 2019), who all recognise **love as creative power and care and connection as routes to human excellence.**

For an outline of love in its variations, as a useful concept for criminal justice, see DeValve's (2015) *A Different Justice*, which argues the criminal justice currently offers no chance for rehabilitation. His response, in the tradition of peace-making criminology, is love, which can offer humanitarian solutions. Godden (2017) similarly argues that **love is marginalised in professional social work**, yet it can transform systems of injustice such as capitalism, patriarchy, and racism. Drawing upon the work of bell hooks, Godden argues that "the love ethic" in social work is a model of **relationship-oriented activism encompassing dialogue, nonviolence, interconnectedness between people and between people and nature, reflexivity, shared power, and solidarity.** These features were central to the *Reformed* approach.

Community



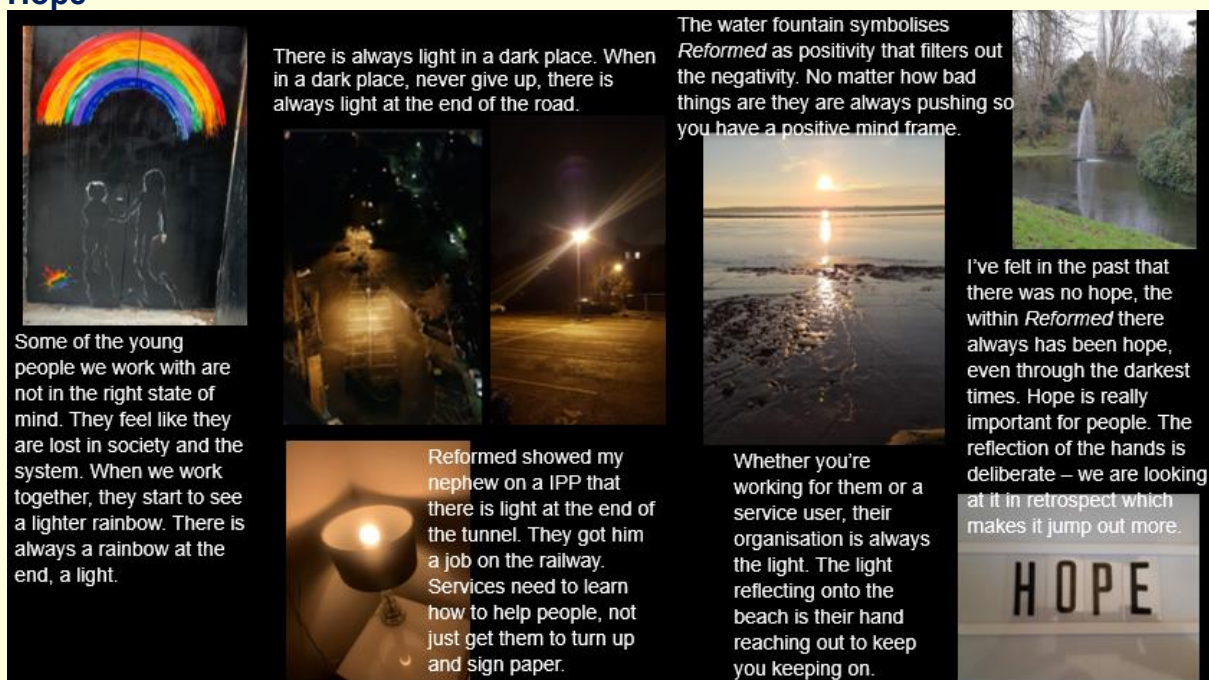
Community is vital to the work of *Reformed*. People spoke of their roots being valued and positive visions of community being created. Connections to social networks (e.g., friends, extended families, community groups) and places, so often overlooked in individualised interventions, were central to their work. *Reformed* 'bring the community together, young, old, disabled, Black, White, Chinese people, those who feel that they don't fit in society, those who do' (founder). There is **support for all community members**, regardless of their original focus on young people.

Reformed recognise that what comes with crime prevention is a whole lot of other issues and have adapted to respond to these, for example, financial advocacy and food provision in contexts of poverty, places for older and lonely people to socialise, facilitating counselling and alternatives voluntary work. This diversity was valued by recipients. Their community space (top right here) represented *safety*. One person stated:

They keep you feeling safe from police brutality and a society that sees Black people as infiltrators, even though we were first people on the earth.

Yosso (2005) notes that 'aspirations are developed within social and familial contexts... that offer specific navigational goals to challenge (resist) oppressive conditions.' In practical terms, *Reformed* understood that **conflict and trauma, do not just affect individuals, but their families and neighborhoods, so this is where the work took place.** 'Community' was also broadened. People spoke of being shown 'a whole wide world', where they can achieve what they want to. *Reformed* reject labels such as 'disadvantaged or hard to reach' and **communicate to people that they have value and potential.** They encourage healing and aspiration because these things were often denied to them.

Hope







Hope was a clear theme in the imagery presented, often represented as light emerging from the dark or positivity filtering negativity. The people *Reformed* sought to help were all already in touch with social workers and probation officers but felt that these **professionals were not hopeful for them or gave up on them.** When workers at *Reformed* had hope, it strengthened people and enabled them to see themselves in new ways. This phenomenon has been noted before. Maruna's work (2001: 96), revealed a 'looking glass recovery' process wherein at first (criminalised people) have no belief in themselves, but someone else believes in them and makes them realise that they do have personal value. Hope and hopefulness help people realise possibilities and build motivation, yet workers need to work **persist and maintain hope through lapses and relapses** (McNeill & Weaver, 2010).

The workers at *Reformed* were intimately connected to the importance of hope because **they had lived through its potential and the harms caused by its absence.** As Rufus May, a clinical psychologist and former mental health patient, explains: 'Mental health workers... don't see the ones like me who got away. Therefore, they have very little concept of recovery from mental health problems' (in

Basset & Repper, 2005: 16–17). In contrast, it is well recognised in addiction settings that ‘visible’ recovery champions help people to believe that recovery is possible and desirable (Kidd, 2011: 174). ‘Visibility’ of people who have survived social exclusion and marginalisation is therefore crucial for both providers and users of services to **believe in and hope for change**.

Rippling effects

			
<p>It's all about the journey. Not where you start or end, and they guide you every step of the way.</p>	<p>Education is very important. A lot of people come to us as a blank canvas, not knowing which way they're going to move forward, it takes a bit of support and speaking to people, become educated in which direction you want to go.</p>	<p>Mirror reflecting a door/barrier. I used to be a social worker <i>Reformed</i> shone a mirror on me and my practice mistakes. I realised I was part of a system that was damaging to people. It was uncomfortable and made me try to work differently.</p>	<p>Fire – represents what you lit in me around anti-racism. You lighted an awareness that our criminal justice system is racist and there are lots of discriminations. I want to be an ally in fighting that.</p>

It was also clear from images and discussions that *Reformed* (seek to) influence change **beyond individual and community support**. The staff team had aspirations for people and society beyond meeting immediate needs. At an individual level this involved navigation; inviting people to think about the direction they wanted to travel in and guiding them on those routes toward these goals. At the social level, this involved **advocating for a fairer society** in which young people are not endlessly criminalised and stigmatised for past mistakes or experiences of exploitation and where Black people are treated with respect and fairness.

Tomczak and Buck (2019) mapped four approaches adopted by the voluntary sector in criminal justice, including: (functionalist) fixers who aim to improve individuals; (interpretivist) enablers, who hear people’s interpretations to encourage personal growth; (humanist) thought changers who campaign to raise broader consciousness; and (structuralist) distribution changers who seek fairer distribution of resources. Elements of all these orientations were present in the work of *Reformed*. They worked directly with people to **hear their concerns** and **encourage individual growth and change**, they also **campaigned** with educators and local professional networks to challenge the racism and marginalisation impacting people’s lives. At times they actively worked to **redistribute resources** including community facilities and food – although they were structurally limited in these activities by reliance on time-limited grant funding and philanthropy.

To fully realise the transformative possibilities of community organisations like *Reformed*, there is a need for more understanding and awareness of the important

work they do – something we hope this study has contributed to – and for other organisational and individual allies to support their efforts. **Collective work** on ‘wicked’ problems could focus on **disrupting harmful and oppressive structures** and identifying opportunities for **locally led, hope-filled service provision**.

Conclusion

People who have experienced social exclusion have unique knowledge and survival strategies, but the social sector often fails to recognise (former) service-users as (potential) leaders of change (Sandhu, 2017). This study used participatory research methods to gain insight into a community led approach to crime prevention and social exclusion. The images produced are each unique and beautiful, but there are common themes within this diversity, including safety, love, community, hope, and rippling effects.

Reformed felt **safe** because they provided somewhere to go in the worst of times, even when all other doors had been closed. This feature emerged because the founders understood what it was like to be underestimated or shut out of services.

Reformed operated with **love** by listening deeply, having high expectations and seeing past people’s mistakes or struggles. A ‘love ethic’ in social work could include such relationship-oriented activism encompassing dialogue, interconnectedness, and shared power. **Community** was of central importance. People spoke of their roots being valued and positive visions of community created. There was support for all community members given that conflict and trauma, do not *just* affect individuals, but their families and neighborhoods, so this is where the work took place. **Hope** enabled strong, trusting relationships, especially as many people using the service had past experiences of professionals who were not hopeful or gave up on people. The founders of *Reformed* had lived through the absence of hope and its harms so became living examples of what resilience and survival could look like. **Rippling effects** included awareness raising and advocacy for criminalised and minority populations. This broader consciousness raising and push for a fairer distribution of resources often goes unnoticed in the work of voluntary sector organisations but has transformative possibilities. To realise these, we encourage organisations and individuals to collaborate around shared goals (e.g., reducing poverty/ challenging racism). In these ways social workers in a variety of settings can join together to **disrupt oppressive structures and create local, hope-filled service provision**.

Recognising (seeing with hope)
Emotion (love, care)
Fostering (safety, nurture, education)
Outlook (new perspectives of self, city, and society)
Relationship (community, human touch)
Manifesting (strength, capacity, and power)
Empathy (human, not a box)
Dedication (not giving up)

Reflective questions for Social Work practitioners

We close our report with a self-audit for social work practitioners, which we invite people to complete as a starting point toward this ambitious goal.


- Do you (or could you) include people with lived experiences of social problems in the design, delivery, and evaluation of your services?
- How does your organisation reach out to people in the worst of times? Do you meet essential needs? Or signpost to those organisations that can?
- How is your practice loving? (Do you value people and their imperfections/ care for yourselves and team members?)
- How do you recognise potential in individuals, families and communicate hope to them?
- How is your work focused on place and its relation to self? Do you value and nurture the environments and communities that people live in?
- How does your work promote a sense of community and belonging?
- Do you reflect on power and in your work and challenge imbalances including forms of discrimination and presumed hopelessness?
- How do relationships end? At what point do you/ your organisation give up on people and can this be changed?
- Do you work in partnership with grass roots/ community organisations to address need and advocate for people?
- Do you advocate on behalf of grass roots/ community organisations to ensure their sustainability?
- Are there networks you are part of (or could nurture) which bring together welfare services and community/grass roots organisations to tackle structural deficits such as poverty and racism?




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Appendix: Photographs – seeing inside the work of Reformed.

1		<p><i>Reformed</i> is unique because it is led by two Black females with unspent convictions who never give up on themselves or the people we support. Everyone says we are unique, different, stand out.</p> <p>This is an estate and piece of land that people in community have put together – they have tried to use household belongings no longer needed (scrap) being reused. Trees within an old bath grow the same as if planted on a pretty pavement. People may think something is rubbish and give up, but you can be recycled and turned into something beautiful. What's inside can grow as beautiful as something that was put on the pavement.</p>
2		<p>Love. We don't just support and help through difficult times, changing mindset and life, we do it <i>with love</i>. What makes us different from most organisations – people go home to where love belongs, our love starts in the office and continues at home.</p>
3		<p>Not just hope for me as someone who founded the organisation, but also hope to a lot of people that we support. I've felt in the past that there was no hope, the within <i>Reformed</i> there always has been hope, even through the darkest times. Hope is really important for people.</p> <p>The reflection of the hands is deliberate – we are looking at it in retrospect which makes it jump out more.</p>

4		<p>I love this. The two children represent the young people we support. Some of the young people we work with are not in the right state of mind. They feel like they are lost in society and the system. When we work together, they start to see a lighter rainbow.</p> <p>A good capture of young people in the darkness but there is always a rainbow at the end, a light.</p>
5		<p>It's been difficult in the Coronavirus, no people at all as you can see. This represents community, we bring the community together, we bring young people and old people, disabled people, Black, White, Chinese people, people who feel that they don't fit into society, people who do. We all live in this community, and we all fit.</p> <p>An estate with a children's play area in middle represents us bringing community together, it doesn't matter where they are, where they come from, they all live in this community.</p>
6		<p>If you look deeply at this tree its tied. This is personal to me and Natasha as founders.</p> <p>The ties are tight at the top becoming looser lower down. Through prison and the aftermath, people always see us as one person (we had the same probation officer, same prison officers).</p> <p>We are two people; we are tied but individual. The bottom is <i>Reformed</i>, the foundation.</p>

7		<p>Education is very important when thinking about Reformed. A lot of people come to us as a blank canvas, not knowing which way they're going to move forward, it takes a little bit of support and speaking to people, you become educated in which direction you want to go.</p>
8		<p>Reformed is my baby. From the beginning it's been our baby. From the birth of this baby, we have grown it with good morals and good ways. We try to instil good things in it as you would a child.</p>
9		<p><i>Reformed</i> is a life jacket. It's been a lifeline through many difficult times for me and the people we work with; something to hold onto in the darkest and most wonderful of times, keeps you floating when things do seem a little bit dark.</p>
10		<p>From old to new. From how I used to be to how I am now. The old trainees are dirty and messed up, the new ones clean and fresh.</p>
11		<p>The city – freedom. This symbolises when I was in bad times and had a lot of weight round my shoulders, after a couple of months I felt I was free from a lot of the stress in my life. There's a big world, I'm free to do whatever I want. <i>Reformed</i> helped me to get free from stress.</p>

12



There is always light in a dark place.
Light at the end of a dark place.
Symbolises, when in a dark place, never give up, there is always light at the end of the road.

13



Whether you're working for them or a service user, their organisation is always the light.

The light reflecting onto the beach is their hand reaching out to keep you keeping on.

14



Reformed is quite unique like this tree. Other organisations are like the other trees that you see when you go through a park, but then you come across something unique. *Reformed* are special and different, not like other services.

Other organisations are quite specific, but we can always differentiate. We are holistic. Recognise everyone is different and each need different things.

15



Reformed loves imperfections.

The bottom of the man is not finished, there are so many places where people with imperfections don't feel comfortable with them imperfections, but in *Reformed* you can be imperfect and still be as special as somebody who feels they are well rounded.

16



I liked the fact that the root was out, and the light shone above the leaves.

Reformed works with your roots to help you create and develop, rather than changing your roots. Your roots are still allowed to show, and you develop from them roots when you are part of their service.

17



The water fountain symbolises *Reformed* as positivity that filters out the negativity. No matter how bad things are going they are always pushing so you have a positive mind frame.

18



It's all about the journey. Not where you start or end, but the journey and they guide you every step of the way.

19



Similar to what someone else said, no matter how dark you think times are ahead of you, we'll always guide you through. Always someone to help you along the way.

20



This is ice, with a few cracks in it. Flaws or bad things about you, *Reformed* can see through the cracks to your potential.

21



The light, there's no direction in your life then you go to *Reformed* and things become clearer. What others have been saying. You can see the potential in everyone.

I have felt so down and in a really dark, scary place. I have been in so much pain and you are the light guiding me through.

22



This is about looking forward leaving the negativity in the past.

23



Stopping at *Reformed* was often the last stop before a lot of people were ready to give up...

24



Our children will one day walk in our shoes. Your holistic approach to working with families educates and breaks any negative cycles.

25



Fierceness in a positive way. Determined no matter what discrimination the system has thrown at you. To come through it something better and to fight for something better.

Not a massive organisation, but sends out ripples, big effects.

26



Mirror reflecting a door/barrier.

I used to be a social worker, when I met *Reformed* it shone a mirror on me and my practice mistakes. I realised I was part of a system that was damaging to people. It was uncomfortable and made me try to work differently.

27



Fire – represents what you lit in me around anti-racism. You lighted an awareness that our criminal justice system is racist and there are lots of discriminations. I want to be an ally in fighting that.

28



Loom bands – I don't understand these as an adult, but kids see potential and fun. One thing can be seen in two different ways depending on who is looking/ using.




This represents what I want for *Reformed* – for people to understand and see the hidden potential to pass on those ways.

29



Reformed show you there is a whole wide world out there. Not just living in the city. If I want anything I have to go and get it.

Social workers don't show the people, they just give them what's in the community. People can achieve what they want to.

30		<p><i>Reformed</i> showed my nephew on an IPP⁵ that there is light at the end of the tunnel. They got him a job on the railway.</p> <p>He was feeling he would never get a job or be able to work and <i>Reformed</i> helped him.</p> <p>All services need to learn how to help people, not just get them to sign a piece of paper and turn up.</p>
31		<p>When my mum passed away, I had been in a really dark place. The bricks is starting to rebuild my life without her. It's going to be a long process – with the bricks it takes time. <i>Reformed</i> has helped me a lot. Starting to brick my life back together.</p>
32		<p>You have to switch the kettle on – with life you have got to switch on to get what you achieve.</p> <p><i>Reformed</i> helped me switch the light on. The next picture explains why I needed a switch...</p>

⁵ Indeterminate sentence of Imprisonment for Public Protection (IPP).
<http://www.prisonreformtrust.org.uk/portals/0/documents/A%20helping%20hand.pdf>

33



I could never get out of bed. That was where I was constantly – if it wasn't for Kemi and Tasha, I wouldn't have got out of there.

I still have days now where if Kemi didn't ring me, I'd stay in bed. But now I'm slowly getting there.

That's my comfort place, I was there for weeks on end, I wouldn't do nothing, Kemi would come and give me a kick up the bum, she puts up with my moods, my moaning, and my screaming, but she's there as a person. There's nothing out there for anyone with mental health. If I didn't have them doing this for me, I'd still be there now.

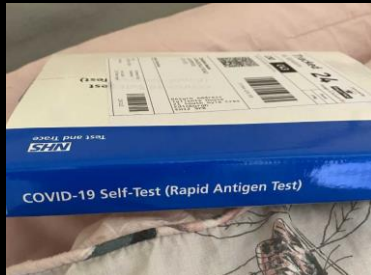
34



The struggle of bills – directives from *Reformed* leads to financial assistance. I've sat with them in the offices, seen people in Liverpool 8 – mothers struggling with their children, the child is stressing them out and then the excessive weight of bills on their life. I watched Kemi and Tasha do phone calls to sort out bills and keep that mother's head from dropping off.

The support is there for the community, regardless that they work with youth. The community would be lost without these two. They used to feed the children out of their own pockets. Work has been different in the pandemic, but people still run to them, even through email. The government has shut down services and *Sure Start*. We don't need them, we've got *Reformed*!

35



The reality of life over death in a pandemic. A lot of people panicked over this pandemic. You directed them to the right places. Social services have never been in touch with information, even though I'm a vulnerable person.

Regardless of the pandemic they have continued with their work. Their tentacles stretch far and wide.

36



A fan to keep cool because of menopause – *Reformed* helps women too. Not just with children, but women going through menopause. In society, you don't really hear about support. Many mothers and those without children go through menopause. A lot of service users' parents going through it – they get told at other services they are being aggressive but *Reformed* understand where their aggression is coming from. You're in a dark place, social services never question where that is coming from for the woman, be it menopause, be it death, they don't question that this isn't the norm for this woman. Just bam, bam, take the kids, the woman gets left behind.

37



Reformed do their work for the love of family – it's come from a place of love. As two adult women who threw themselves into everything they could when they came out of prison. They did this to stop fractured families and support them. Social services don't talk – no circle between child, family, and social workers. I've done fostering and they've excluded the 14-year-old child from meetings. *Reformed* do not exclude the fathers, grandmothers, aunties, uncles, they're all involved – keeping families and communities together.

38



They are blessings. I'll phone them and go on... they'll sit and listen. Listening alone is a blessing. A cup of tea in the office.

That is the edge of the Methodist centre – a place where children of our community have been going since I was a kid. That's been going over 40 years. I want *Reformed* to have that. The blessings we ask for is for them to go that long.

39



The sign says LOVE. This egg is a lamp actually, it lights...And it looks amazing.

Reformed is the symbol of love.

40



This is Crawford house. Bricks and mortar – the safety of *Reformed*. People used to flock here. They keep you feeling safe from police brutality and a society that sees Black people as infiltrators even though we were first people on the earth.

You used to feed people. We had a granny came in to get her out. We were starting to bring people in the community together, it wasn't just for people with convictions, it was for everyone. What comes with crime prevention is a whole lot of other issues in people's lives.

41



The reflections of an angel. That's how I see *Reformed*. They're the Angel, they support the north end of Liverpool, they don't just support Black areas. Our area is a multi-cultural area. It's not just Black and White, it's Asian, it's Chinese, and Somalia, you support everyone. Anyone who calls to *Reformed* is never turned away. Ever. It doesn't matter what kind of issue, you're there and you support them. And you direct them, you give them directives to police, social services, organisations who can help them some supplement their bills supplement their food.

You know when they say the angels come to you in different forms?

Reformed for me that's what they represent.