

**Liberté - The Positivity Coffee Bar:
*Challenging Perceptions***

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DECLARATION FORM



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DECLARATION

I certify that the whole of this work is the result of my individual effort, and that all sources have been acknowledged.

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Date 31st March 2022

DECLARATION

I am satisfied that this work is the result of the Student's effort.

Signed Associate Professor C Lohmann-Hancock

Date 30/03/2022

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I would not have even started this journey

and I certainly would not have finished it.

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ABSTRACT

*There are 117 prisons in England and Wales (Institute For Government (IFG), Prisons, 2022). But there are no prisons for **women**, in Wales (Fraser, 2018; Gov. Wales, 2022). Society and community suffer from preconceived ideas, often based on fear and rumour, labelling women ex-offenders or persons formally in prison (PFI), and women victims of domestic abuse as troublesome or too much trouble; employing negative public mindset against the women, and also offender stigma, which in turn works against offender resettlement (Corson, 2007; Rade, Desmaris & Burnette, 2018). Highlighting the group as marginalised women and focusing on limitations, marks them as incapable of rehabilitation from crime and incapable of integration, or reintegrating into their own, or new communities. The women become ostracised, marginalised; at risk from society, from community and potentially from themselves (Pogorzelski et al, 2005; Kacheava & Satianova, 2016). Studies have shown positive community intervention projects, which disrupt learnt negative behaviour, will help with positive recovery, and reduce recidivism. In addition, providing vulnerable women with a safe environment and community support will accelerate their recovery and improve resettlement (Bartosz, 2019). The research study aims to examine how the small University town of Lampeter, in Ceredigion, Mid-West Wales, will respond to the questionnaire, which shall endeavour to engage the community and involve the inhabitants. The aim of the study is to evaluate the feasibility and development of a rehabilitative support charity, and to focus on supporting women who may be at risk. The study will strive to generate the depth of public response to challenge potentially negative, biased, or perceived fears and objections (Lesbriel, 1998; Corston, 2007). Perceptions, stigma and stereotypes, even though negative, may not be enough to stop women supporting other women in need. Younger members of the community may be visible and vocal on social media (Sloan & Quan-Haase 2017); much less so when presented with academic engagement.*

Key words: *women ex-offenders, domestic abuse, women at risk, marginalisation, NIMBY, perceptions, recidivism, #MeToo.*

ACRONYM

BANANA	Build Absolutely Nothing At All Near Anybody
BCE	Before Common Era
BRYBYTIM	Better In Your Backyard Than In Mine
BSA	British Sociological Association
CIC	Community Interest Company
CITP	Clink Integrated Training Programme
DPA	Data Protection Act
GDPR	General Data Protection Regulation
HMP	Her Majesty's Prison
HMPPS	Her Majesty's Prison and Probation Service
HRM	Human Resource Management
IFG	Institute For Government
LcSU	Lampeter campus Student Union
LTC	Lampeter Town Centre
LULU	Locally Unwanted Land Uses
NAO	National Audit Office
NIMBY	Not In My Back Yard
NIMTOF	Not In My Term Of Office
NVQ	National Vocational Qualification
PFiP	Persons Formerly in Prison
QQ	Qualitative Questionnaire
RQ	Research Question
RR	Redemption Roasters
TTTF	The Triangle Trust Fund 1949
UK	United Kingdom
USA	United States of America
UWTSD	University of Wales Trinity Saint David
VAWDASV	Violence Against Women Domestic Abuse and Sexual Violence
WBS	Wales Probation Services
WC	Water Closet
Wimby	Welcome In My Back Yard
WISDOM	Wales Integrated Serious and Dangerous Offender Management
WWA	Welsh Women's Aid

1. INTRODUCTION

This research study is an investigation into two groups of women who could be identified as at risk of marginalisation i.e., women ex-offenders and women victims of domestic abuse. Women at risk of marginalisation; a definition and discussion will be addressed in the proceeding chapters. Whilst reviewing the literature already undertaken on behalf of this subject area, it was apparent the names of authors attributed to books, journals, and reviews, were overwhelmingly female. This is a reflective observation and could be because of a number of complex reasons, including gender. Research on areas such as sex discrimination, female equality and violence against women *could* be viewed as women's issues (Burke, 2018). At the time of this dissertation submission, the United Kingdom (UK) Government for England and Wales, was attempting to reverse a ruling voted for by the House of Lords, which had passed a bill making Misogyny a hate crime. The criminal offence would result in longer sentences for offenders motivated by a hatred for women. The UK Government believes the ruling could be counterproductive (Gov. UK, 2022). Issues which may evoke less comprehension, empathy or compassion when viewed from a male gaze may result in a lack of male anecdotal interest to female victimisation. For example:

When men assault women for failing to restore the subjectivity and self-esteem appropriated at work, we can associate battering with yet another dimension of the mysterious process that Marx (1967) calls “the fetishism of commodities.” Stark and Flitcraft (1996, p. 29).

West *et al* (2013) found that female-to-male gender author imbalance was common. This was particularly noticeable within the subjects of Engineering, Mathematics and the Sciences, although within the area of Social Sciences, author gender balance was more equally defined. West *et al* (2013) comment that women are noticeably underrepresented as full Professors, holding less than 40 percent of full-time faculty positions. The publication of academic papers is deemed an essential requirement in order to obtain academic respect. There is a strong

parallel between the lack of publications from female authors compared to male. This is compounded by the fact that there are fewer female names listed in articles at first or last positions, which West *et al* (2013) say is due to women failing to represent themselves. Babcock and Laschever (2003) found that women struggle to represent themselves enigmatically and are poor negotiators. Women were also much less likely than men to enter into negotiations at work, would earn less money and achieve less career success because of this. Cardwell (2003) says women suffer from *cultural timidity*; society encouraging women to view their own work, particularly in the workplace, as of less value than their male counterparts. Solnick (2004) claims whilst men feel just as uncomfortable as women when they speak up for themselves, they are able to handle professional rejection more efficiently by quickly disregarding it. Women, she says, are likely to become more easily discouraged and thus defeated. Solnick (2004, p. 463) also claims ‘... [women] tend to ask for less and receive it less often’. Therefore, the lack of confidence or defeatist attitude expressed by some women, but particularly those vulnerable and at risk of marginalisation, can be explained to some degree as imposed; a signifier formed by societal constructions (Bell, 2003). Bell (2003) articulates, once a word becomes arbitrary, it can become fixed; an accepted word or phrase becomes the norm, a *signifier* for example, that women are poor negotiators. Therefore, both Bell (2003) and Solnick (2004) are suggesting the term or phrase ‘women are poor negotiators’ has become a negative signifier, an invented *title* to undermine and discourage women, perhaps to fundamentally diminish their professional capacity and belief in themselves: in female empowerment within the workplace, within their community or in their own homes.

This dissertation aims to evaluate the perceptions, responses, and attitudes through a viability study, in order to gauge the feasibility of opening a charity Positivity Barista Coffee Bar for women, called **Liberté**, who may be at risk from exclusion, in the small town of Lampeter,

Ceredigion, Wales. These women are representees of the aforementioned marginalised communities. This can include, ex-offenders, referred in their community as persons formerly in prison (PFiP) (Breakspear, 2021), and women who are victims of domestic violence. The study aims to examine how the small Welsh town will respond to the questionnaire, which shall endeavour to engage the community and involve the inhabitants, in order to evaluate the feasibility and development of a rehabilitative support charity, and to focus on supporting women who may be at risk. The study will strive to generate the depth of public response, in an attempt to challenge potentially negative, biased, or perceived fears and objections (Lesbriel, 1998), and to welcome and integrate marginalised women, who may be at risk of exclusion in society. Thus, the Research Question (RQ) is:

*RQ: How will a small Welsh community respond to the development of **Liberté** the charity Positivity Coffee Bar, which focuses on supporting women who may be at risk?*

This research project will question the Not In My Back Yard resistance theory or ‘NIMBY’ community opposition to acceptance or participation with human services facilities (Borell & Westermark, 2018). The potential lack of empathy towards a charity Positivity Barista Coffee Bar for marginalised women will be challenged. At the culmination of the research thesis, the physical data will be collected, collated, examined, and analysed; the conclusion will be explained, and recommendations for future change will be made, based on the evidence gathered.

The following Literature Review will initially outline an investigation into women who are at risk of *marginalisation* or at risk of *discrimination*. This will then underpin women’s practical experiences in the community, thereby enabling us to understand why women are at risk of exclusion in society. Thus, the literature will be used to put the RQ into context and explore current rationale.

To answer the RQ, the Methodology Review Chapter will introduce the justification for Research Methods and explain Data Collection Methods and Ethics. The Results Section will initially introduce the Profile of Participants and Responses to Questions by Participants, followed by an Edited Interview Transcript of Interviewee One and the Conclusion. The Discussion of the Results Chapter will use thematic analysis to introduce Equality, Inclusion and Reducing Stigma, Solidarity of Community and Women Supporting Women, Challenges, Barriers, and Concerns of Risk, followed by the Conclusion. The Conclusion and Recommendations Chapter will identify three themes and offer recommendations, the three themes being: Issues Concerning Women Remain Women's Issues, The Labelled Vulnerability of Women, and The Maintained Inequality of Women. This conclusion of the RQ will be justified, balanced and provide a convincing interpretation of the results of the empirical mixed method qualitative survey questionnaire (Wallace & Wray, 2021). The research conclusion shall offer recommendations, with considerations and guidance, founded on ethical integrity and evaluated analysis of the evidence.

2. LITERATURE REVIEW

2.1. Introduction

The purpose of this study is to investigate women who are at risk of marginalisation or at risk of *discrimination* (Chui & Cheng, 2013) in a contemporary UK. Stark (2010) says it is constructed gender norms and societally orchestrated male power structures which reinforce inequalities. She says these are the core factors which give momentum to coercive male dominance. The purpose of this Literature Review is twofold. Initially to demonstrate a foundation of knowledge and also to understand why women are at risk of exclusion in society. Thus, to answer the RQ, initially there will be a historical reflection of the place of women within Western society.

2.2. Women in the 21st Century

In order to identify specific inconsistencies and to provide critical evaluation, this introduction shall commence with one of the key terms of marginalisation, identified as Social Exclusion (Byrne, 2007). Social Exclusion is an essential term in the Western World, politically (with regard to policy in the micro and macro environment), within industry and also the organisation of society. Therefore, it is equally important to address this in both the public and private sector. Byrne (2007, Abstract) says the groups which are identified as excluded from society can be labelled as: 'individuals, households, neighbourhoods, ethnic and other 'identity' groups'. In addition, a person who has stepped outside of the accepted 'norms' of society may find themselves marginalised or excluded i.e., an ex-offender could be shunned by their peers (Borell & Westermark, 2018). This can include victims of domestic violence, who also become marginalised from once supportive friends and family (Bartosz, 2019). Throughout history, to the modern day, people have been engaged with the need of a sense of belonging (Riva & Ecke, 2016). Riva and Ecke (2016) explain that Aristotle (around 350 Before Common Era (BCE)),

referred to people as social beings, driven by a desire to create and conserve social relationships. Kroll (2014) identifies this importance of well-being within the social science of happiness and correlates the importance of life satisfaction and social capital as being central to belonging. Social Capital as a community engagement (Schultz, 2009), in this sense, could include aspects such as lifelong learning; achievement, community participation and voluntary engagement; learning being the precondition of a high performing, knowledgeable economy (Field, 2005). Allman (2013) observes that society is accountable for actively excluding and including both social groups and individuals; this can be achieved by the use of potentially oppressive i.e., upper age restriction for postgraduate education or liberating means i.e., a free bus pass for the over sixties. Indeed, these methods are imperative for the security and well-being of a cohesive society, as ‘... processes of inclusion and exclusion are features of all hierarchies’ (Allman, 2013, p. 1). Allman (2013) explains the bases of all society can be traced back to the very ordinary sensation of *belongingness*, which can embrace or withhold; it can be inclusive or exclusive. Cultural adaptation within society may be influenced by internal integration, external change and also a realisation of potential, which may not have been affected by any external influence (Bock, 1964).

Perrin (1976) discusses 19th Century Sociologist and Social Darwinist Herbert Spencer, known particularly for his development of *Natural Selection and Survival of the Fittest*. According to Perrin (1976 p. 1341), Spencer believed social evolution is synonymous with social change: ‘The direction of social change is from the homogenous to the heterogeneous’. Winston (2002) reminds us of Darwin’s *Origin of Species* theory, later preferring to use Spencer’s own term ‘Survival of the Fittest’ (Darwin & Peckham, 1959). Darwin explained humans, as animals, select partners from a desire to reproduce the best example of ourselves. Perrin (1976) says both eminent Naturalist Darwin and Sociologist Spencer were criticised for relying too heavily

on the over exaggerated importance of *hereditary factors* within their social constructs. Winston (2002) recalls Allman's (2013) societal based theory and explains the analogy with the example of wolves; an important but injured member of the pack would be shunned if it was enfeebled because this would, not only reduce the efficacy, but likely endanger the survival of the whole pack. If the wolf pack is impaired, all participants are not of the same strength, the fragile animal will be marginalised and knowingly, left to perish (Darwin & Peckham, 1959). Winston (2002) refers to survival of the fittest or a natural fitness theory, which he says can be referred to as a form of natural science. Allman (2013) argues when considering inclusion and exclusion as a perception of sociology, one must transcend the science of natural fitness by introducing social theories such as: equality and inequality. By using the wolf pack to again explain the importance of this theory, we can understand the strength, usefulness, wellbeing and survival of the whole pack, community, or neighbourhood; this will still take precedence over the need of the individual. This system of natural selection by ostracization and marginalisation may also occur in communities and society. In terms of this research study, those women at risk of marginalisation from society could be considered by some as fragile or impaired, but certainly vulnerable (Yoshihama, 2002; Butler, Quigg & Bellis 2020; Durham, 2021). Supporting the needs of the individual against those of the community will be addressed later in the section 'Not In My Back yard' (NIMBY).

Huemmer *et al* (2019) explain why the success of the #MeToo 2017 movement, should be congratulated. The priority for effectuating justice against the perpetrator was not the women's agenda; those who chose *not* to go public did so as 'an expression of [their] agency and control' (Huemmer *et al*, 2019, para. 3). Women who did not wish to publicly voice their assaults were given a platform to do so. Green (2008, p.13), using the example of solidarity, articulates the need to involve non-governmental organisations by introducing social movements to

consolidate a new form of citizenship. This could be, for example, in the form of a community of ‘public philosophers’, joining together to voice shared experiences. As such, the #MeToo movement could clearly be seen as such a public forum, which became global.

There has been a development of voluntary organisations acting within the community as support mechanisms, such as Charitable organisations to support marginalised people in the community: **Welsh Women’s Aid**, supporting women from abusive partners and also **Include**, helping ex-offenders rehabilitate into their communities and find employment. Green (2008) observes even those cultures and environments that are profoundly different display influences from other cultures. Stark and Flitcraft (1996, p. 38) outline that organisations such as the army, religious authorities, and nobility are frequently considered political male-bonded institutions and considered to provide a measure of stability and thus an extension of family well-being. As long as the communities within the organisations appear to remain economically productive, the subversion, marginalisation, or subsequent defiance of women has not historically been of particular interest to society (Stark & Flitcraft, 1996). To view women’s issues in a contemporary context, reference can be made to an anonymous article published in the Guardian newspaper. The article covers the Taliban retaking Afghanistan (*The Guardian*, 2021) and the surrender of freedoms, but more importantly apparent peaceful relinquishing of the lives of Muslim women. The anonymous author complains about a political war which men started. She claims many local men did not want their women to enjoy education or the same freedoms as men. When the new Afghan men arrived, the local men laughed and stood with the Taliban and empowered them:

“Go and put on your *chadari* [burqa],” one called out. “It is your last days of being out on the streets,” said another. “I will marry four of you in one day,” said a third (*The Guardian*, 2021).

Adams (2021), representing BBC news, says the subsequent effects on the freedom of women at the surrendering of Afghanistan to the Taliban, is basically met with a general lack of interest in the eyes of the great powers of the world of 2021; in the gaze of illiberal societies such as China and Russia (Mihalyi & Szelenyi, 2020; Lorenz & Anders, 2021) where women's issues are of little consequence.

2.3. Women who are at Risk of Exclusion from Society: Contested Definitions

The purpose of this study is to investigate women who are at risk of marginalisation, or at risk of *discrimination* (Chui & Cheng, 2013), in a contemporary UK. Two groups of women who could be so described are:

- women persons formerly in prison (PFiP)
- women victims of domestic abuse

In addition, this section will explore the profile of PFiP and victims of domestic abuse; this will allow for a greater understanding of the issues faced by these marginalised women. Carlton and Segrave (2011) explain the difficulty women ex-offenders face with their struggle to re-integrate into society is due to an acknowledged pre-existence of neglect, death, trauma, and violence in their lives; they cite this as a categorical contribution to their post-prison survival potential. It could be stated that the reduction of recidivism is the main objective to successfully reintegrating ex-offenders into society. However, Pogorzelski (2005) states the task of rehabilitation is habitually thwarted, as individuals suffer negativity from all angles. They arrive labelled; already disadvantaged due to their outdated knowledge and skill base. This may be complicated by mental health issues or existence of alcohol, or drug dependency. Majer, Beasley and Leonard (2017) say in order for ex-offenders to negotiate successful community integration, they must receive focussed support, as their personal need for structure is a definite contributor to a successful rehabilitation. Pogorzelski (2005) reinforces the

importance of guidance, assistance, and influence to foster social inclusion, and if necessary, intervention in order to receive public support. Bartosz (2019) says children growing up within a dysfunctional family, witnessing violence and aggression, increases their likelihood of self-aggression. In addition, if addiction in the form of substance or alcohol abuse is introduced, this can result in a complete disintegration, and subsequent breakdown of the entire family environment. Wagner *et al* (2019) refer to children's normalisation of violence, and lack of ability to recognise violence, as abusive behaviour; this is born through a child's repeated exposure as witness to domestic violence within their family environment. It is hardly surprising Corston (2017) found that many women who suffered from domestic violence, mental health, and self-harm, subsequently found their lives drawn into drug addiction, abusive behaviour and crime. Kacheaeva and Satianova (2016) say the significance of abusive environments and continued threat of violence can result in a victim displaying recognisable symptoms associated with *battered women syndrome*; these exhibit as depression, post-traumatic stress disorder, fear, and anxiety; alcohol dependency is also notably present. Rade, Desmaris and Burnette (2018, p. 17) say ex-offenders suffer from negative 'mindset theory', which greatly inhibits their ability to reintegrate into society. This theory emanates from negative public mindset and stigma, which works against successful resettlement and inhibits rehabilitation. The negative public mindset theory works against both groups of women, ex-offenders, and victims of domestic violence; individuals are marginalised, suffer unequal opportunities, are excluded and therefore at risk.

Crook (2016) suggests a significant starting point for policy makers, being relevant in a modern context to political change, is the remaking of the public health system, led by sanitary reformer Benjamin Ward Richardson's [1828-96] imagery of a utopian city of health; Victorian and Edwardian's public health efforts being principally focussed on eradicating viral and bacterial

infectious diseases. Crook (2016, p. 10) reminds us of the arrival of Victorian Britain marked a pivotal point for the 'modern state' that was conceptualised and contested during Queen Victoria's early reign. This consisted of statistics and central and local bureaucracy i.e., public health policy making with the establishment of Britain's centralised General Board of Health, being part of the Public Health Act, which was passed in 1875. These powerful interventions created the installation of London's Main Drainage sewage system, giving people access to water closets (WC), and the safe slaughter of animals and food hygiene (Crook, 2016). The significant invention of public health and hygiene, and consequential reaction to the domestic household as a means of female employment will become more evidential and explained in further text. It must be noted that the ascension of Queen Victoria as the first female monarch for one hundred and twenty-three years to the British throne in 1837, was also in itself a pivotal moment in history. It is pertinent to note that the introduction of Queen Victoria as *monarch* and *mother*, remodelled and subsequently affected women in society throughout the years. The labelling environment of gender specific roles related to the 19th Century named a 'distortion [which] stimulated an autonomous women's sphere' (Stark & Flitcraft, 1996, p. 7), which erupted into an economic remodelling for paid domestic work i.e., childcare, as well as housekeeping. This deemed the newly identified *women's sphere* an area for employment. Homans (1999, pp. 16-19) belittles the monarch and describes Queen Victoria as a *petite* and *feminine* woman who would prove to be a pliant and 'subordinate' wife and doting mother, who had little autonomy over her choice of partner. Homans felt the need to reassure the male voting population, adding Queen Victoria would be united with a male authority in order to 'allay the fear of female rule'. But perhaps of equal importance, Homans says, to placate the imposed imagery of *female* within the middle classes. Whilst, at the same time as being Monarch, Queen Victoria still upheld the necessity of 'relegating women to the domestic sphere' (Jerinic, 2002, para. 2). The erosion of male authority was also evident in both the

middle and working classes. This can be identified as a decline in the importance in status of the role of the father figure and husband, in terms of being the main wage earner. Choi and Ting (2008) believe here lies a direct correlation to the decline in the male role model status and an increase in abuse and violence against women. This reduction in male status was also aided by the introduction of payment for work, previously seen as women's chores, the *socialisation of domestic work*. This gave women access to options; a woman may be able to leave an unhappy or even abusive relationship (Stark & Flitcraft, 1996). This new status afforded women [some] independence and choice; they could start to make their own decisions, and even women of a low socio-economic class status might be disinclined to marry in haste and may be able to seek a more desirable match, due to their own ability to work. Women could seek and receive paid employment and status for work which they knew how to do; and equally important, which they could arrange around the needs of their family environment. Continuing the attempts to control the influence women may have over their male counterparts within society, experiments designed to test the intellectual capacity between women and men were not only unsuccessful, but they also reflected poorly, more importantly, on the method and the testers (Greer, 1970). Michie (2018) says that during the 19th Century, women were judged as physically weak due to their anatomy and made incapable intellectually, due to their biology. Women were held in a separate struggle within and outside of economic, racial, social issues or class inequality. There was a struggle a man could not encounter. Educated society was encouraged to believe women were intellectually unentitled, and were excluded inclusion to high culture, due to their biology:

This natural inability to comprehend “high” culture was articulated through the figure of the menstruating woman whose tyrannous biological processes were defined as controlling her intellectual life (Michie, 2018, p. 175).

If mental capacity could not be used to diminish women, the agenda must be challenged and changed. A female monarch disrupted perceptions of British masculine conceptions of

authority (Jerinic, 2002). Homans (1999) says Queen Victoria did not embrace the idea of marriage which to her meant a surrendering from her mother to her husband, therefore her subordination being transferred. As a woman she gained no more entitlement to power (Jerinic, 2002). In fact, she legally lost her personal independence. But history informs us [she] ‘was able to enhance her particular form of rule, her power as a symbol’ (Homans (1999, p. 16). Smith (1990) would argue, as well as one’s gender, it rather depends on one’s position in society which dictates what response is given; positionality dictates your standpoint. Although her title was Queen, Victoria’s positionality was in question, her role as woman was to be excluded from being relevant; her 19th Century identity role was to be a submissive woman within the institution of her marriage. But by her role as monarch, she was empowered with authority as Queen within it (Homans, 1999), therefore Queen Victoria’s position in society overcame her status as a women. Michie (2018, p. 172) would argue that historically *all* women have and possibly still are excluded from culture, by way of the consequence of their femininity, which is seen by male hierarchy as ‘otherness’. Many would suggest that this historical perspective could be considered old fashioned and out of date. However, Campbell (2013) counters that women are themselves, and have always been, equally hierarchical, and just as likely to exclude each other from their own peer groups. For example, a woman of prominent status must consider playing down her elevated social position, or risk the kinship of her sisterhood (Campbell, 2013). Researching the works of famous 19th Century female authors, Michie (2018) details accounts of upward mobility, and the excitement and adventure experienced by their male protagonists e.g., Emily and Charlotte Brontë’s Heathcliff and Mr Rochester. In these works of fiction, the writers attempted to express their own feelings of exclusion and marginalisation as women. Contemporary readers may also bond with this text. Through the words of 19th Century women, they may identify themselves, and at the same time recognise the limitations placed in front of their potential, in a modern-day context. Smith

(1990) refers to this as *bifurcation of consciousness*, i.e., the way the world is experienced personally, and the way it is necessary to adapt to the world as it is, effectively directed from a male gaze. The view of women historically was that to participate fully within the economy of society would, in essence, be vulgar, unbecoming and socially unexcitable (Greer, 1970). A degradation to their feminine status, they [women] would be considered ‘... an improperly public woman, who resembled the prostitute’ (Michie, 2018, p. 174). In contrast, a male individual is deemed inherently and comprehensively to have ‘unlimited opportunity’ (Michie, 2018, p. 173), with the freedom of capacity to be whatever they wish (Greer, 1970). Although Michie (2018 p. 176) also says this male privilege may have fundamental flaws due to ‘... incapacity by reason of exclusion due to economic, racial, or social issues’. 19th Century Victorian British society revered the idea of self enhancement or rising above one’s own station; although class elevation would not be tolerated if the issue of imperialism were raised or the need to dominate i.e., the simianized Irish. Clearly 19th Century women fared poorly through discrimination by gender. However, social, political, economic, and racial class also further defined and reproduced repression through the treatment of them by their male counterparts. By definition, the women must be seen to bear the brunt of this shared exclusion ‘... two discursive systems [being] articulated together’ (Michie, p. 176).

The feeling of isolation from being *left out* or excluded from a friendship group or peers is something which children learn at a very early age (Winston, 2002). Yet once it has occurred, it is very hard to regain acceptance of the group, and an individual can feasibly remain on ‘the outside’ and marginalised due to the social identities they choose or by their own self-categorisation (Parsons, 2015). By investigating the definition of *at risk*, what we are analysing in this instance, is a group of identifiable women who could be *at risk* of exclusion and marginalisation; women ex-offenders, and women who have been victims of domestic

abuse. Being at risk of exclusion or marginalisation is a social process, by which an individual or group can become displaced (Green, 2008) or relegated to the fringes of a peer group, community or society (Byrne, 2007). Exclusion and marginalisation can often be the result of discrimination of, for example: gender, age, and culture (Allman, 2013). This is an identification which isolates the standing of such a group or person, deemed as being of less importance by the judgement of the majority, or at least those with perceived authority (Bartosz, 2019). Once diminished, the marginalised are made to feel they are of a lower social standing. They are derided and mocked, both vulnerable and *at risk* of further persecution due to this reduction and diminishment of status (Subbulakshmi, 2021). Bartosz (2019, p. 3) says a person becomes more susceptible, vulnerable and *at risk* of self-harm if they are experiencing negative emotions. She goes on to explain feelings of prisoner marginalisation and their need to release self-aggressive acts upon themselves. These feelings are often in response to feeling ‘mismatched’, and particularly as a response to ‘feelings of loneliness’, which are heightened in persons serving in prison i.e., merely being a woman in prison with other women does not quench the isolation and need or feeling for belonging.

This study will aim to focus on two identifiable groups of women *at risk* of marginalisation: women PFiP and women victims of domestic abuse. UK Statistics show ‘Women are a minority in the Criminal Justice System ... [they] account for just 4% of the prison population as of September 2021’ (National Audit Office (NAO), 2022, p. 4). The NAO figures reveal women are more likely to reoffend within a year, than men, following a short prison sentence: ‘71% (as of April to July 2016), compared to 63% of men’ (NAO, 2022, p. 7).

This section will now explore the profile of female offenders upon their release into the community; this will allow for a greater understanding of the issues faced by women PFiP.

Female ex-offenders are a specific and identifiable group of women who can be described as *at risk*, and counted as severely marginalised by society (Moses, 2014). Women as ex-offenders, or PFiP (Breakspear, 2021), can be labelled and ostracised as second-class citizens and judged as unworthy or not as worthy (Brewster & Sharp, 2002; Moses, 2014; Breakspear, 2021). A perceived or real inability for acceptance back into society, or the feeling of isolation surrounding women judged by society and community, can lead to a return to crime for those already familiar (Carlton & Segrave, 2011), or an introduction to crime for women struggling against marginalisation and seeking acceptance (Wagner *et al*, 2019). Moses (2014) found that almost two thirds of women found themselves reincarcerated within three years of leaving prison. The viewpoint of PFiP is that this is due to several reasons, but mostly, they were poorly prepared by the prison services for reintroduction, and had limited support to establish themselves within their communities (Moses, 2014; Jenness & Calavita, 2018). For Example, Moses (2014) in her American study, and IOM Cymru (2021) in Wales, felt the probationary services should work within the community to aid the transition of PFiP and offer dedicated long term mental health support. Moses particularly mentions the lack of focus and guidance to seek accommodation; family integration guidance; and assistance to gain meaningful re-training and employment. This lack of underlying support, she highlights as fundamental in the failure of successful PFiP societal reintroduction. Breakspear (2021) says female PFiP outlined the importance of a dedicated contact counsellor or preferably an Advocate, who would act as a link between the PFiP and the desired outreach services. Moses (2014) establishes and explains how users disparage the lack of these services, and a dedicated personal support mechanism as the mostly likely reasons for their recidivism. Hamilton *et al* (2015) acknowledge employment plays an incredibly positive role in improving the health of offenders, and more particularly, those with a mental health condition, and especially in reducing the likelihood of recidivism. In addition, education and training schemes significantly

reduces the likelihood of PFiP returning to a life of crime (Brewster & Sharp, 2002). Winslow and Hall (2013) challenge the legitimacy, even morality, to *up skill* those labelled as socio-economically disadvantaged with new qualifications and a taste for entrepreneurial accomplishment, which they believe is preparing those already marginalised for failure. Overwhelmingly, studies into the number of offenders returning to crime following release from incarceration, has not specifically included women in the research (Brewster & Sharp, 2002). This anomaly was challenged by Moses' study, which focused solely on women, published in 2014. She commented, her sample of women, notably went back to their previous communities and ultimately back to their previous negative and often destructive environments.

Winslow and Hall (2013) suggest neoliberalism has metamorphosed the way society views its realities within the context of its social institutions, and within the way our public lives are structured. They suggest if humanity no longer has a clear understanding or comprehensive boundary of identification, then how can an individual be excluded at all. Jana and Baran (2020) say we experience a sense of belonging when accepted as part of a majority, and only once on the outside of this safe environment, can we start to observe what might be subtle exclusions experienced by others, and their implications. But what if the environment which we are competitively encouraged to enter is pre-destined to unfairly challenge us? The argument of expecting a different outcome merely because we have used a different type of hammer to crack a nut is unrealistic and will still end badly for the nut (Winslow & Hall, 2013). Atkin and Armstrong (2013) comment for a PFiP to successfully contribute to the prosperity of their community, they must first find suitable employment; this will significantly assist their reintegration into society. Chui and Cheng (2013) found that PFiP made much better rehabilitative volunteers than their counterparts, who did not have similar life experiences and lacked empathy.

The second category of women within this RQ have been historically, and continue to be, referred to as *Women, victims of domestic abuse* within the national press. For example: ‘Seek help for domestic abuse, victim’s daughter urges women’ (Reid, 2017, p. 5, taken from *The Times*, London England: 1788); and ‘Comment: Britain is going backwards on violence against women: Victims of domestic abuse face devastating funding cuts, while their plight is ignored by our media and political elite’ (Jones, 2014, p. 29). Stark and Flitcraft (1996, p. 2) in the late 1990s were quizzically asked ‘what’s a battered woman?’, by the director of Accident and Emergency in Yale-New Haven Hospital, United States of America (USA), when they explained the idea for their thesis in 1977. Although women’s voluntary support agencies and phone in ‘hot line’ support services highlighted violence in the home as at ‘epidemic’ levels, the terms *battered woman* and *domestic violence* had not been acknowledge as a medical or health consequence of male violence against partners. Wagner *et al* (2019) comment, that prejudice, albeit unconscious, by industry professionals may detrimentally affect the service received by victims of domestic violence; preconceived judgement which could lead to incorrect labelling, inappropriate assessment, and poor treatment. Bargai (2007, p. 267-8) found the likelihood of violence against female partners, and their subsequent ‘submissive self-perceptive’ coping strategies, are increased where cultural or educational practices homologate ‘male supremacy’, thus endorsing the subjugation and status of women. The UK Government launched a survey between 10 December 2020 and 19 February 2021, to ask for public response to violence against women, entitled *Call to Evidence*. Due to substantial public and media vociferation of the ‘tragic rape and murder of Sarah Everard’ (HO, Call for Evidence, 2021, para. 21), by a serving police officer, the survey was subsequently reopened 12 March and 26 March 2021. In an attempt to highlight the public response to violence against women and girls, the Home Office published the updated results of the policy paper, entitled *Tackling violence against women and girls strategy*, in November 2021. Following the Home Office

(2021) (HO) publication, the Home Secretary Rt. Hon Priti Patel MP, the Minister for Safeguarding, Victoria Atkins MP and Independent Adviser on Tackling Violence Against Women and Girls, Nimco Ali OBE, discussed the increased fear experienced by half of society. These included established and accepted terminology for such targeted crimes as rape, stalking, harassment, and also the introduction of previously undisclosed abuse, such as female genital mutilation and *honour* killings. In addition, new technology highlights potential for digital crimes such as cyber-flashing, revenge porn, and up-skirting. Yoshihama (2002) found that Japanese women's coping strategies were less effective, when compared to their American born counterparts. It was felt this was likely due to their culturally reinforced passive and submissive self-perceptions. Regardless of traditionally accepted cultural practices or historic community norms, the Rt. Hon Priti Patel MP says, 'I do not accept that crime against women and girls is inevitable' (HO, 2021, para. 8).

...male violence against partners in contemporary society is a defensive response to women's progressive liberation from maternity and domestic servitude, a liberation that is as inevitable in an expanding capitalist economy as it is inconceivable apart from women's self-activity across a broad terrain. That women will be "free" yet must always free themselves is no less true in individual relationships than in society as a whole (Stark & Flitcraft, 1996, p. 5).

2.4. Reducing Exclusion in Society: The Changing Landscape of UK Charities

As identified in the previous sections, charities play a role within the community by engaging individuals and groups in society with a positive and worthwhile commission (Dees, 1998). In this way, women who are ex-offenders and women who are victims of domestic abuse can access groups heavily reliant on local volunteers. The term for this style of self-help, which may also itself come from a survivor foundation, is labelled *Community Power* (Kretzmann & McKnight, 2005). Self-styled women's solidarity support can be more easily recognisable in the form of Charity organisations, also called *third sector* agencies, providing focused and targeted help and support. For example, **Welsh Women's Aid** (WWA), a federation of

specialist agencies providing support and guidance to domestic violence survivors, often from domestic abuse survivors as advocates and mentors; their service includes children, family, and men. WWA are a 'feminist organisation [which] values diversity of lived experience' (WWA, vision, mission & values, 2021, para. 3). In addition to charities, there are privately run, non-profit organisations; these are called *Social Enterprises*. **Include**, is a privately funded social enterprise support agency based in Wales '... a business where society profits' (Sheen, 2019, 03.13). **Include** originally started as a women only ex-offender service, offering a tailored introduction to the Women's Pathfinder support scheme. **Include** have assisted some women, even though they have been arrested, in order to '... avoid a charge, caution, and even a criminal record' (Include, about us, 2021, para. 4). The origins of such support groups often start with a handful of well-meaning volunteers, with personal experience, who become agents of change. These volunteer groups have often grown into larger nationally recognised charitable organisations (Brock & Kim, 2011). Historically, institutions of incarceration encouraged prisoner participation in workshop environments to divert them from a life of crime (Atkin & Armstrong, 2013). Moses (2014) identifies across the USA that prior to 2010, research was historically based on data gathered on male offenders. This is because the volume of women offenders had dramatically increased by 2009, and it was deemed also necessary to address women's recidivism (Moses, 2014; Hurt, 2017). Moses (2014) found that community leaders preferred to work with probationary services to encourage better ex-offender neighbourhood re-entry, as this in some way eased their safety concerns. Jacobs (2004, cited in Moses, 2014) advocates caution during prisoner neighbourhood community re-entry, advising it is possible to avoid a lapse into recidivism, by not prioritising one risk over another. Ex-offenders and PFiP often face barriers to successful reintegration into their communities and wider society. Ostensibly, these barriers are socio-economic i.e., lack of productive employment, poor mental health support, insufficient counselling, and substance abuse support (Pogarsky, 2006).

2.5. Reducing Exclusion in Society: Entrepreneurialship and the Social

Entrepreneur

Hurt (2017) outlines that prisons are now actively involved in projects to reduce the likelihood of recidivism and to promote rehabilitation, as success in these areas have important implications for employment and mental health care. **The Clink** and **The Redemption Roasters** (RR) are two charities which support such rehabilitation in communities. The Clink is a charity organisation, which first opened as a public restaurant in HMP High Down, Surrey, in 2009 and was staffed by serving offenders. The charity took the name ‘The Clink’ from the original 12th Century men’s prison, believed to be the first of its kind (Burford, 1978). The success and size of the charity has grown exponentially; they now have a series of restaurants, kitchen gardens, training projects and *Clink and Collect* lunches in many parts of England and Wales. The Clink has evidenced a range of achievements, which indicate that after engaging with this venture ‘... prisoners are 49.6% less likely to reoffend by entering this programme’ (The Clink, 2021, para. 3). Dees (1998) cautions that not all new businesses are entrepreneurial. Dees says to achieve this title, a new business must: work hard to be successful, it should stretch its resources in pursuit of opportunity with an exhaustible work ethic, and the same may be said for innovative charitable organisations. The Clink charity is an example of whereby embracing the social mission, serving prisoners and PFiP are fundamental, whilst also being explicit and central to their organisation. The most important and substantial difference between the approach of The Clink charity and other support or outreach groups, is that the rehabilitation is occurring whilst individuals are still serving their custodial sentence, which ensures that the risk to society is reduced, but also responding to the health and wellbeing of prisoners. It has been demonstrated that their sense of belonging and being part of a community continues upon release. The Clink charity initially provided an opportunity for male inmates to learn to work in an operational restaurant and learn the hospitality industry. The Clink charity

officially launched the Clink Integrated Training Programme (CITP) in 2018, with students undertaking a City & Guilds National Vocational qualification (NVQ) in Hospitality or Horticulture (The Clink, Projects, 2021). Serving offenders are called *students* and then *graduates*, rather than inmates or prisoners. Various Clink interventions are currently operating across nine working prisons in England and Wales, six male and three female (The Clink, Charity, 2021). Currently 441 offenders have been involved on the training scheme, and 104 have graduated, gaining an NVQ in Hospitality or Horticulture (The Clink, Our Story, 2021). HMP Cardiff was the second prison to receive The Clink restaurant intervention and opened in 2012. Thirty students are taken by bus each day from HMP Prescoed to HMP Cardiff, for their 40 hour a week training shift, and they receive payment of seventeen pounds weekly; their training may last from six to eighteen months (Gidley, 2015). Cardiff Men's Prison is currently the sole partnership anywhere in Wales which operates with The Clink charity project. Welsh involvement may be hindered by the fact that there are no prisons situated in Wales for the incarceration of female offenders (Welsh Government, 2017). In early 2021, The Clink charity launched *The Clink Kitchens* programme, with a further development of (CITP) and planned expansion of seventy prisons across England, and also Wales. The Redemption Roasters (RR) is a Community Interest Company (CIC), (CS, RR, CICs, 2022). The RR is a coffee grinding and Barista HMP in-house training academy for serving prisoners, providing industry certification, and mentoring training to their nine London based coffee houses (RR, 2022). In addition, RR provide up to six months mentoring and employment support to their RR, PFiP graduates. The organisation has established work placements with Greene King and Starbucks. The high-profile entrepreneurialism of RR can be viewed as a hugely successful endeavour, they are a respected brand with a social conscience; a good business structure, providing a socially aware business model. RR also sell their successful brand wholesale and online (RR, 2022). A CIC is often described as using business solutions to achieve public good, targeting

social objectives and environmental issues. The business model is designed to reinvest surplus income not as profit, but for the business of the community (CIC, Gov.UK, 2022). The approval of such industry hierarchies as Greene King and Starbucks, reflects highly on the respect, support and trust bestowed on RR and their ethical business model. CICs, as a *feel-good* business model, could be the key to a valuable and sustainable, socially inclusive economy; as well as help to build sustainable and diverse working communities.

2.6. Working with Communities

The following section will address effectuating a support mechanism, working with communities, addressing the reintroduction of women who are at risk of marginalisation into our communities. These women may be from the PFiP community or relocating women victims of domestic abuse, and their families. When addressing women at risk in society, it is important that all agencies can co-exist and support their communities, and must address the serious issues affecting ex-offenders and the PFiP community. This includes exclusion, recidivism, restorative justice, recognition and awareness of domestic violence, including the availability of targeted support services and identification of the women at risk - within our communities.

Due to the ever-changing landscape of communities, charities must evolve to accommodate and change their perceptions to reflect the needs of our changing society. For example, The Triangle Trust Fund 1949 (TTTF) was formed to provide financial ‘hardship and education awards’ (The Triangle Trust Fund 1949 (TTTF), Our History, 2021, para. 2) to employees in dire need. Over the succeeding 60 years, TTTF has retained its established name and reputation, having directed the focus of the financial hardship award to the benefaction, rehabilitation and funding support of young offenders and ex-offenders. Charity organisations, by their definition, are support mechanisms, their advocated *being* to enable and facilitate amelioration in response

to changing social needs (TTTTF, 2021). As the community experienced change, the organisation also evolved to accommodate the changing needs. Manville and Broad (2013) comment on the changing format copied from the private sector in the 1980s, which affected the management and accountability of charities, changing the emphasis from performance *measurement* to performance *management*. Although the new performance management frameworks were necessary and created better business organisation, there was criticism. Greatbanks *et al* (2010) say volunteers and employees who worked for charities were suspicious of the new corporate changes and felt less secure in their roles. Although in practicality, funding bids were more likely to be successful if ‘institutional behaviour’ (Manville & Broad, 2013, p. 17) was mimicked by copying the private sector style format. The cynical view of policy makers and academics was that, although successful, it was a cheap ploy to adulate the funding bodies, by incorporating their business model in order to gain the winning bid (Greatbanks *et al*, 2010; Manville & Broad, 2013). To reduce societal exclusion, new charity organisations with specific user groups in mind were formed. The new charities would need to show strong competitive capabilities to secure the funding available, with strategically focused performance management frameworks to engage and facilitate their stakeholders. Read (2021) explores the area of Human Resource Management (HRM) and, which she says, is being used to maximise the potential and measure the impact of female volunteers in the charity sector. Read (2021) says HRM itself effectively manages volunteers as employees and exploits their altruistic motivation. It was found by managing volunteers as a labour force, their usability, identification, and level of importance changed from possessing good counselling skills, which was ‘... sufficient as a marker of selfless virtue and commitment’ (Read, p. 236), to whether the volunteer delivered efficient managerial priorities i.e., displayed strong performance in meeting managerial targets.

Manville and Broad (2013) say for the future sustainability of charities, new organisations should embrace performance *management* in place of performance *measurement*. They explain this framework can be achieved within the organisation if a supportive culture of trust, openness and transparency exists, with clear leadership and management commitment and adherence to the institution's core values. Woerrlein and Scheck (2016, p. 241) comment on the inconsistencies within the definitions for performance management. They advise in order for it to progress '... there needs to be common understanding and terminological and definitional conclusiveness between practitioners and academics'. Gender focused charities have evolved with the new style of performance management, to guide, aid and seek strategic funding for financial support, and to focus support on vulnerable gender specific groups. For example, WWA, a charity for women who have been victims of domestic abuse and violence. Domestic abuse victims often need to relocate in order to stay safe from their attacker, although they often cannot, or due to their reduced mental health, convince themselves not to; they can even find themselves drawn into crime, abusive behaviour or drug addiction (Corston, 2007). This may also mean completely changing the family and friends they rely on and moving to an unknown area. However, their enforced relocation may make them feel isolated, vulnerable and at risk from the wider community; with the additional complication of no family or peer support (Wagner *et al*, 2019). It is important that vulnerable women are counselled, guided, and encouraged to join support mechanisms such as WWA. WWA and similar organisations offer information and support for women suffering or escaping a multitude of types of abuse, including domestic violence. Women's support associations offer access to other support agencies which work together to rebuild the lives of the women; many of the women in recovery finding work within the support organisation and becoming advocates for their organisations themselves. The self-proclaimed aim of the highly targeted or focused charity is to ease community reintroduction and intensely reskill their customer base (WWA, 2021;

Carlton & Segrave, 2011). Women PFiP need consistent guidance and support, and what should not be underestimated is the ‘... ongoing role of intervention by state institutions ... before, during and post-imprisonment’ (Carlton & Segrave, 2011, p. 14) in their lives. Another such agency is called **Include**, which is a rehabilitation Hub, run by ex-offenders, offering support and pathfinding to the community of PFiP. Include operates as a ‘... not-for-profit organisation [offering] ... free independent community support’, (Include, About Us, 2021, para. 60). Include is not itself a charity but run along a management system and similar to a social enterprise. Include also works with traditional charities, the Probationary Service, Police and the Welsh Government. An example of robust multi-agency organisational intervention substantiated to target national and local policy, could be the Integrated Offender Management (IOM Cymru). IOM Cymru also has a partner, the Wales Integrated Serious and Dangerous Offender Management (WISDOM), which are offender management programmes. The systems corroborate with the support of probationary services and are funded by the Police and Crime Commissioner. Their focus is to highlight positive change initiatives, which is a specific community target. This specific target is also integrated into the Well-being of Future Generations (Wales) Act 2015. The multi-agencies approach operates through the guidance of the UK Prison and Probationary Services and All Wales Criminal Justice Board. This endorsed profile is called the ‘Framework to support positive change for those at risk of offending in Wales 2018-2023’ (Welsh Government, 2017). Das-Gupta (2006, p. 1) says charity organisations are missing out on a wealth of available volunteering help in the form of PFiP and complains they broadly operate, denoting a strategy of ‘... risk-averse when they should be risk-aware’. She complains that people with spent criminal convictions are discriminated against, regardless of whether their activity was related to the volunteering role, resulting in the reluctance of the PFiP community applying to the third sector, and offering their services. Thus stifling at least two opportunities i.e., rehabilitation, and community enrichment (Chui &

Cheng, 2013). Employment is in itself rehabilitation, the Include organisation pointing out that exploiting the PFiP community in a positive way offers the opportunity to ‘... harness the potential of people who have lived experience ... [because they can demonstrate] ... the challenges faced by disadvantaged groups’ (Include, About Us, 2021, para. 6).

O’Conner (2021) reports on parts of the UK business community, who have approached the Government with a project to exploit the prison population as a potential workforce. Increased competition for employment, and an increase in the effects of inequality, has resulted from the negative impact of Brexit (Edwards *et al*, 2020), and the 2020 Covid Pandemic (Blundell *et al*, 2020). O’Conner (2021) goes on to explain that according to UK Businesses, the prison population are needed to fill the labour shortage due to migrant workers returning to their home countries. This potential labour force is called ‘orange collar workers’ (O’Conner, 2021, para. 1). Brewster and Sharp (2002) remind us of the rewards of positive engagement of employment. Recidivism, and its likelihood, is greatly reduced if an offender is in employment, whether paid or unpaid i.e., voluntary (Chui & Cheng, 2013). Sparrow (2021) is concerned the UK Government could foresee positive financial implications and fast track the idea; this he says could result in errors within the strict vetting process, which could mean the public is put at risk. However, Headley (2021) comments safe recruitment should never be undermined by speed. Skeates (2021) reports on the pre-employment training scheme for inmates by RR, offered to young offenders whilst still serving in prison. Statistics from 2017/18 show this age group of between 10-17 are highly susceptible to recidivism, with over 40% returning to crime within twelve months of release. This is more likely than their adult counterparts, whose return to crime is nearer 29%. RR state ‘prisoners are 50% more likely to reoffend if they leave prison without skills and a job’ (RR, 2022, Our Story, para. 5). The scheme aims to empower inmates with competitive skills for them to find employment and rebuild their lives and turn away from

crime. Skeats (2021, p. 1) quotes RR founder Dubiel, who says the scheme provides a vehicle for employers to value the trainee graduates ‘... not for their having overcome a difficult situation’, but instead for the value they bring to the employer and the knowledge and proficiency they possess. Baldwin (2017) apports the extensive and unparalleled pre-employment vetting to two major changes: *public outcry*, response to sensational media coverage of high-profile child abductions in the early 1990s, and *legislative action*, a formal statute, officiated by Section V of the Police Act 1997. This meant that certificates providing access to criminal records could now be requested. This also resulted in unprecedented pressure from the industry ‘*Executives ... [who] failed ... to consider whether checks were justified in all circumstances*’ (p. 17) and countered whether an employer’s mere desire to view a person’s full history should be a legal justification. Individual feelings and desire can alter a community’s perception, and this could result in apparent neighbourhood led marginalisation, because of perceived stereotypes.

2.7. Challenging Community Perception: Understanding the NIMBY Problem

Lesbriel (1998) highlights the difficulty developers experienced at the hands of locally organised community action groups in Japan, in the 1960s/70s. Ingenious acronyms such as ‘Not In My Back Yard’ or NIMBY, were created to comically display hard line opposition to design projects (Borell & Westermarck, 2018). The projects in question had very often been developed to solve serious societal problems. Community groups formed pressure opposition to much needed new builds. For example: prisons and hospitals i.e., LULU (Locally Unwanted Land Uses), BIYBYTIM (Better In Your Backyard Than In Mine), BANANA (Build Absolutely Nothing At All Near Anybody), and NIMTOF (Not In My Term Of Office) (Takahashi & Dear, 1997). Borell and Westermarck (2018, p. 246-7) discuss the NIMBY theory, also labelled, and legitimatised thus in 1970s USA. In this case again, NIMBY relates to local

objectors who rallied their community to protest. The complaint which NIMBY expresses is clear: the cause is not the issue. The community would often appreciate a new hospital, in theory, as long as it is not situated in their own neighbourhood. General localised community opposition is often related to pre-existing attitudes toward new technologies or stigmatised clients. There may be a perception that neighbourhoods are becoming exclusive by redefining their idea of community, and thereby reluctant to accept the marginalised (Borell & Westermark, 2018). This is a misconception; as far back as the 1800s, there were organised protests in Europe against convalescent homes for the mentally ill, as well as for schools and tuberculosis sanatoriums (Wolsink, 1994; Lesbirel, 1998). Basolo and Hastings (2003) identify obstacles of community fixed attitudes and judgements, and which could affect long term future plans, thereby reinforcing the influence NIMBY has on local and regional housing authorities. Burton (2019, p. 713) argues although civil society has potential, in that, together society can end climate change, starvation, and all wars ‘... there are no guarantees that civil society will use its social capital for the greater good’, with both sides of the argument manipulating ‘civil society’ in favour of its own agenda. Wolsink (1994, para. 13) remarks on engineered government intervention brought in to counter NIMBY during the mid 1980s in the Netherlands. The Netherlands decided NIMBY was not, on the whole, representative of most people’s rational view and is the result of a social dilemma, characterised by a spatial separation of advantages and disadvantages. Fallov (2013) explains everyone acknowledges the importance of the public good, but not everyone is prepared to make a personal contribution. The wider society will likely benefit from a project which will enhance their community, but the immediate community will experience the greater impact the change will make on their environment. Borell and Westermark (2018, p. 258) comment that although the critical analysis of NIMBY protestors is an important investigation within their research, i.e., the importance of challenging a changing social structure should not be underestimated, the data group were

deemed as people with ‘perceived differences’ as a ‘function of general hierarchically arranged attitudes’. They claim environmental style NIMBY protestors might be seen as having the *high ground*, possibly attracting celebrity patronage such as naturalists and broadcaster Chris Packham, when opposing societally perceived good causes i.e., fracking or HS2 (Plimmer, 2020). Whereas NIMBY protestors’ opposition to so called *human service facilities* are labelled unworthy, narrow-minded, or even bigoted (Borell & Westermark, 2018). Wolsink (1994) says the term NIMBY syndrome has been attributed with short sightedness and has many negative connotations. Communities may be pressurised, and morally obliged for the good of the whole of society to take the consequence of having a project forced onto their local community; even though they may not benefit particularly themselves. Fallov (2013, p. 515) counters, in modern Denmark, there is an emerging need to embrace a society of diversity and flexibility. Their community project called *Welcome In My Back Yard* (WIMBY) hinged on inclusion as an experiment, reinforcing how communities can be ‘machines for learning acts of citizenship’. Hamilton *et al* (2015) indicate women who have been in prison will struggle to form new bonds of trust and will have experienced marginalisation and discrimination. This will have occurred from inside the prison and from their wider society, especially if they themselves suffer from a mental health condition. Misguided perceptions can be reinforced if they are widely believed and redistributed as fact. A stereotypical or lay theory of older people is that their views are less malleable than their younger counterparts (Hong *et al*, 2001). Hiu and Rabinovich (2021) found that it was younger people that were more likely to be ageist, holding on to stereotypes and discrimination against their older counterparts. Hurt (2017) says old fashioned and perceived truths, often rooted in shame and fear, fracture positivity, and can negatively focus a project. This transference of negativity can discourage those already marginalised and judged undesirable, who then struggle to find acceptance. The dilemma of NIMBY opposition could devalue an individual’s societal worth and discourage neighbourhood engagement; thereby

encouraging women ex-offenders to return to crime, in order to re-establish bonds of trust, identity and a sense of belonging.

2.8. Conclusion

Both Nimby and Wimby were discussed in Section 2.7. The literature identified that communities could appear insulated and protective over their neighbourhoods and fear change. In order to allay communities' concerns, information should be made freely available, and research has shown if communities are engaged in appropriate discourse, they can be welcoming to outsiders who they may otherwise have aggressively shunned. If communities are actually involved in the rehabilitative process i.e., active community projects, charity organisations and fund raising, the community are likely to benefit, and the rehabilitative projects are more likely to be successful. Chapter 3 will introduce the Methodology Review, the Participants, Demographics and also discuss Justification for the RQ.

3. METHODOLOGY REVIEW

3.1. Introduction

Bell (1993, p. 16) says research as an investigation should be planned, structured and clearly able to answer the Research Question. By this comment, she means that before launching into a topic, a Researcher should first ‘... prepare the ground well’. The first steps to refining a research topic would benefit from an investigation into literature researched in the area of the proposed study, and helpful discussion with one’s supervisors for guidance and direction as to possible study emphasis. As a generalisation, a formal outline or formulation of study is likely to include: aims and objectives, paradigm, methodology, and method (Bell, 1993; Punch, 2014). The careful and systematic pursuit of an extension of one’s own body of knowledge can be clearly organised and made much more simple, if the Researcher approaches their enquiry systematically (Bell, 1993). Howard and Sharp (1983, *cited in* Bell, 1993, p. 2) verbalise the pursuit of ‘research’ should be open to all those with a ‘... trained and enquiring mind’. Research should not be covert, as if inaccessible and restricted. They further outline that the pursuit of information should be a methodical process, a gathering of information and ‘... by the discovery of non-trivial fact and insight’, encourage the enquirer to add their new research knowledge to the greater body of literature and academic information (Howard & Sharp 1983, *cited in* Bell, 1993, p. 2).

In order to grasp the legitimacy of the response to the questionnaire, it was necessary to authenticate the prospect of actualising **Liberté**, a charity Positivity Barista Coffee Bar, for women ex-offenders and women survivors of domestic abuse, within the community of Lampeter. The likelihood of challenging the community with a potentially divisive or thought-provoking social experiment, may not reveal a probing enquiry if the project was deemed artificial or simulated (Dawson, 2009). Therefore, by introducing a realistic proposition, it

could potentially evoke curiosity and discussion from within the neighbourhood, as to what effect the new community of women ex-offenders, PFiP and women survivors/victims of domestic abuse may present to the town.

3.2. Context of Study

Demographics of Town and Environmental Context

The small Welsh, University Town of Lampeter, with a population of just under three thousand people, raising by approximately another one thousand in term time (City Population, 2021), was chosen for this research study. St David's College was the first institute of Higher Education in Wales, founded in 1822; Lampeter still being the smallest University town in England and Wales, and the third oldest, after Oxford and Cambridge. By 2013, the renamed University of Wales, Lampeter, was merged with Trinity University College, Carmarthen and Swansea Metropolitan University, to form University of Wales Trinity Saint David (UWTSD). UWTSD celebrates their 'bicentenary [which] commemorates the establishment of St David's College, Lampeter on 12 August 1822' (UWTSD, 2022). Several considerations made the town preferable to other towns and villages in the chosen location of West Wales. For example, it had a sizeable, almost equally evenly mixed, gender population; the majority of which, are aged between 18-64 years. The majority i.e., over 60%, identify as Christian (1,606), 33% identify as 'no religion' (907), the remainder representing many of the major faiths i.e., Muslim (62), Hindi (26), Buddhist (23), Jewish (4), Sikh (1), the remainder being undefined as other (47). The explanation of the figures was collected from the 2011 Census, with an estimated reduction in population of - 0.40% by the year 2020 (City Population, 2021). There were other factors which made the town attractive. For example: shops appeared commercially varied and open for business, the numerous cafés and eateries gave the appearance of being frequented by customers, few empty/void premises (in comparison to similar towns), the town had a bustling

environment, and is a town visited by tourists. Not everything about Lampeter made it ideal. For instance: it was observed that parts of the town were noticeably in need of rejuvenation, and many shop fronts were displaying historic disrepair. Burton (2019) points out that refurbishing commercial sectors reflects overall well-being, encourages investment, and increases general productivity, providing wider reaching benefit for the whole of the town centre.

Participants

The research participants for this project will be sought from people who live in Lampeter, people who work in Lampeter and also students who study in Lampeter. The focus of this study is to explore the neighbourhood of Lampeter's perception to the introduction of **Liberté** a charity Positivity Coffee Bar. In order to do this, opinion must be gathered from a cross section of the available community. In addition, it was hoped the UWTSD Lampeter student campus, situated inside the town centre, would likely support, or participate in this research project. The University campus undergraduate and postgraduate students would be embarking on an intensive journey into critical reading, academic enquiry, and Literature Review (Wallace & Wray 2021). Their studies would interrogate and examine literature from across the globe, having access to endless resources. Enquiring and questioning minds are excellent receptors for qualitative questionnaires (Sloan & Quan-Haase, 2017). In this way, the students were considered a strong participation potential for the completion of the questionnaires and subsequent data collection. It could be considered a Student Campus, by its definition, is an ideal seedbed for student engagement and debate. The seminary platform is considered an excellent prediction development; indeed, Universities and Colleges are no longer institutions of instruction, but should be better focused on teaching and learning. Simply put, a College exists to '... produce learning ... [and to] ... monitor and improve educational quality'

(Buckley, 2021, p. 417). Carini *et al* (2006) say it is an academic understanding that student achievement is linked to engagement. It was also envisaged the multiple visits to the Lampeter campus Student Union (LcSU) would encourage engagement, helped by the addition of publicising the survey on the LcSU on numerous occasions, and with the personal sponsorship of the LcSU President. The LcSU regularly engage the student campus cohort with social media posts, warning of destructive trends i.e., encouraging suicide by self-harming and trolling. However, they also attempt to highlight high-profile media coverage which may interest Lampeter Students, such as #MeToo (Durham, 2021).

Fileborn and Loney-Howes (2019, p. vii) discuss varying degrees of sexual harassment which can include ‘... looks, gestures and remarks, as well as acts which may be defined as assault or rape’. In 2006, American activists and sexual abuse survivor Tarana Burke first introduced #MeToo to encourage women and girls to share their experiences through social media. The #MeToo was popularised again in 2017 with the intensely high-profile coverage of Miramax film producer Harvey Weinstein for rape and harassment ‘... as a social media rallying cry for victims of sexual misconduct to share their stories of abuse’ (Fileborn & Loney-Howes, 2019, p. 171). Durham (2021) says the actual term *media*, is a goldmine; #MeToo becoming a highly successful movement, which produced tangible action. Jimenez (2020) suggests that students who may not have been exposed to a subject may not engage with a project, because it lacks relevance to them. The expression of the #MeToo movement was global and reached women everywhere. Students’ outspoken presence on social media gave the impression that in all likelihood, and like most other Universities (Shaw, 2013), the UWTSD campus would engage with a female solidarity research project. The #MeToo campaign generated public media interest which spread across the globe; many University students came out publicly to make formal claims of harassment, along with public figures, celebrities, and media personalities. It

has been expressed that public and academic literature shows that women who are marginalised can feel vulnerable, threatened, and suffer from disassociation. The Researcher attempted to identify the women focused in the research study and the UWTSD student Campus, as being unified together in solidarity; encouraging Students to identify with the Positivity Coffee Bar research survey questionnaire in the process. Thereby, attempting to engage students, by highlighting the Lampeter University neighbourhood, and also the environment of the student campus, alongside the community of women ex-offenders and women victims of domestic abuse. In addition, the emotive focus of the project was also expected to engage students i.e., women ex-offenders and women victims of domestic abuse. Buckley (2021) says the phrase ‘student voice’ has lost the radical meaning it once achieved in the 1960s. He suggests this can happen to emotive slogans and phrases; through frequent use they become accepted, and their meaning becomes literal. For example, ‘women ex-offenders’ and ‘women victims of domestic abuse’; frequent exposure and eventual wearing down of a term may lead to a reduction of the intended impact (Buckley, 2021). Jiménez (2020) says the lack of disclosed campus personal exposure to the subject of the research, may also signal an indication of students’ disengagement, reluctance or even lack of general interest in the project.

3.3. Justification for Research Methodology

Denscombe (2014) discusses the ability to order social realities and to define our dichotomy of questioning our ontology. This can be seen as an attempt to classify ourselves within World views, in order to outline a personal viewpoint, an individual’s gaze (Kroll, 2014). We can do this by understanding our own view on the interpretation of the data we see before us. In order to elicit this data, we must first outline the methodology. House (2018) says all methods of information collection must hold levels of limitations; in order to reveal and elicit information from participants, we should not rely on one method for collection. Consequently, there is much

discussion with regard to the appropriate methods of qualitative collection (Bell, 2002; House, 2018). For example, quantitative *elicited* data collection could be viewed as overly analytical, and open to statistical manipulation. This viewpoint is due to the ability to use preferred strategical influences, in order to guide data towards certain areas of desired outcomes in favour of the Researcher (Sloan & Quan-Haase, 2016; House, 2018). House (2018, p. 5) views both, when used individually, as ‘un-fruitful’ and as a pragmatist believes that a mixed-method approach is vastly favourable. Thus, a mixed-method, or *hybrid* approach of eliciting data through combining creativity, could be viewed as not only more effectual, but of identifiable and veritable intelligence.

This research project will take a Feminist Interpretative paradigm stance, as the Researcher wishes to hear the voice of individual women’s lived experience and perceptions (Alasuutari, Bickman, & Brannen, 2008; Punch, 2014). To this end, a qualitative questionnaire (QQ) was developed for this study. Ricouer (1976) defines interpretation as that which is applied to an understanding of a written lived experience. He says a Researcher, as the Interpreter, ‘... moves dialectically between various attitudes i.e., guessing, [social] distancing, explanation, understanding and validation’ (cited in Pratt-Erickson *et al*, 2014, p. 2). This process must be achieved in order to fully evaluate the discoveries. For this study, a QQ data collection tool was used as it was considered to be best suited for this project; this questionnaire being delivered via Qualtrics to ensure ethical compliance to the General Data Protection Regulation (*GDPR Act 2018*), and the Data Protection Act (*DPA, 2018*).

Although it is reasonable to assume all social research can invoke ethical issues, Punch (2014) states that a qualitative study is likely to induce more acute ethical issues, due to its more intrusive method of questioning. The ethical issues surrounding women who have been in

prison and women who have suffered from domestic abuse, have the potential to induce an emotive response from participants (Jiménez, 2020; Buckley, 2021). With this in mind, a qualitative study was considered much more ethically challenging. Interviewing participants on an intensely emotional subject, may have encouraged the need to work with partnership agencies in a way that could lead the focus of this project away from the intended function i.e., support agencies and safety services (Punch, 2014; Griffiths, 2021). Candy (1989) states research had become stale, being embroiled in a positivist/empiricist paradigm; he therefore proposes that paradigms can be ordered into three dominant groups i.e., Critical Paradigms, Positivist, and Interpretivist. Thus, the RQ will follow a Feminist Interpretivist Paradigm, meaning the Researcher believes all knowledge is socially positioned and that power is inculcated within all social relationships (Alasuutari, Bickman, & Brannen, 2008; Denscombe, 2014). As sociologists, we are weighted with a responsibility to understand, to empathise, and not merely measure the meanings of another person (Whimster, 2006). Although, Tashakkori and Teddlie (2003a; 2003b) offer a fourth option, *Pragmatic Paradigms*, which they say select elements from the dominant three (Kivunja & Kuyini, 2017). By locating this RQ within a particular research paradigm, there is an understanding that the study will be supported and guided by the Researcher's ontological position. To reiterate, the RQ follows a Feminist Interpretivist Paradigm, and therefore the assumptions, belief norms and values of this epistemological method shall be gathered and analysed (Kivunja & Kuyini, 2017). Whimster (2006, p. 312) cites preeminent social scientist Max Weber's definition of sociology being explained as '... to seek interpretative understanding of social action...[to] casually explain its course and effects'. Choosing the Feminist Interpretivist Paradigm research methodology to gather data from Lampeter has significant implications for the community. Using a critical social justice lens, which seeks to address the political, social, and economic issues apparent in the community, may in turn expose local social oppression, conflict, and previously

unidentified struggle and possibly unacknowledged power structures, which must be then dealt with (Abraham, 2019; Holtug, 2022). By definition, it is understood by carrying out a research study within a community (Holtug, 2022), the QQ will undoubtedly evoke interaction and discussion which may not have previously occurred; this is a consequence of the project. However, the Researcher will endeavour to mitigate and minimise the risk and harm to participants and the wider community, by being aware of this possibility and, has made themselves available to contact through the University. The QQ will attempt to uncover and analyse social knowledge and data gathered, which will highlight the community's belief and understanding (Cook, 2006). This may be a mixture of empirical, logical, intuitive, and authoritative knowledge. Finally, the method of identifying, gathering, analysing and coding the data gathered from the community of Lampeter will provide valuable insight and understanding. It is anticipated that this new data shall confront social oppression, challenge political opinion, and has the potential to improve social justice for the marginalised women and the wider community (Cook, 2006; Abraham, 2019; Holtug, 2022). The desired outcome is that the culmination of this data shall be concluded and will make a significant contribution to knowledge.

3.4. Data Collection Methods: Qualitative Questionnaire

The predominantly QQ was designed as a series of pre-established questions, using a mixed method of pre-set response questions, some closed questions, and open-ended questions with text boxes. Punch (2014, p.115) labels this study as a qualitative design strategy, adopting '... ethnography, grounded theory [and] action research'. Data was gathered from twenty-four participants; their age ranged from 18-84. They were representative of the University, local inhabitants, and the commercial premises. A full demographic of the participants is detailed in Section 4.2. Profile of Participants.

Qualitative Questionnaires

The QQ uses predominantly open-ended questions, which have been carefully designed in order to stimulate a response and prompt the participant to offer a short narrative; and to allow for question development and to offer the participant control over their response (Punch, 2014; House, 2018). Closed questions have been kept to a minimum as these, by definition, encourage the opposite, often a *yes* or *no* response. However, a closed question is also useful in its place. Closed questions can be answered numerous and quickly by the participant, providing them with a sense of participation, but allowing the Researcher to retain *ownership*. Thus, providing a large amount of informational fact, which can be collated expediently (Bryman, 2008; Creswell, 2013; Punch, 2014). However, it was considered beneficial to minimise the number of closed questions in order to avoid potentially steering a participant towards a certain mind set. Creswell (2013) advises a participant could be subliminally guided or corralled into providing a series of *yes* or *no* answers, which could influence the outcome of the survey, or conceivably dictate it (Bryman, 2008). Although the broadly QQ is anonymous, participants have been invited to provide an email address, should they wish to be contacted to participate in a short qualitative interview. Punch (2014) explains interviewing is one of the most trusted methods of data collection, as it allows the Researcher the opportunity to understand another perception of their reality. Patton (2002) and Dawson (2009) counter, both saying using our ability to employ our senses will add to our interviewing technique i.e., developing our sensory skills using listening competency (Minichiello *et al*, 1990), and by feeling and careful probing, which can only benefit the overall outcome of a research survey. Clearly, these perceptive skills could not be advantaged using an electronically delivered email link questionnaire being sent to participants, as the process was not face to face. It was hoped this deficit may be mitigated, by contacting participants who wished to participate further in the interviewing process. In order to undertake this process, the Researcher formulated five additional questions to be used

in a face-to-face interview; this will form part of the hybrid and creative approach encouraged by some research journals (Punch, 2014; House, 2018). Using the UWTSD Student Union Campus Facebook social media website, the survey questionnaire was publicised on two separate months. The intention was to refresh the advert for the survey and encourage new views, in an attempt to encourage greater participation. The second publicity of the survey included a more emotive heading, which particularly highlighted the words ‘women ex-offenders’ and ‘women sufferers of domestic abuse’. Durham (2021, p. 2) says the Media has a vital and influential relationship with **rape culture**: ‘Media worksites, mediated images and messages, and media social networks all serve to illuminate the way sexual violence percolates throughout societies’. Durham goes on to say *places of work* have been identified as facilitators of abuse harbingers of rape culture, and within this culture survivors are silenced. The University and Lampeter campus identify as a *place of work*. Therefore, the Researcher focused on representing the definition of **rape culture**, defined as a: ‘complex of beliefs that encourages male sexual aggression and supports violence against women’ (Durham, 2021, p. 3), by specifically using emotive language. Thus, inviting the UWTSD community, including the students, to openly engage in discussion and comment on these issues by participating in the on-line research survey. The change of advert was intended to calculate whether the impact of the use of different words influences participant response. Kosinski *et al* (2015, p. 543) explains greater effort is required to ‘... optimize their [participants] experience in the time available’, and by using words or phrases some participants may find challenging, could result in them abandoning the study ‘... in just one click’. As well as using social media to gather participants, Lampeter Town Centre (LTC) was visited on two separate days. The challenges of social media include fake identities, cyber bullying, privacy issues (posts are never deleted), face to face contact elimination and short-term gratification, all of which questions the reliability of information obtained (Riva *et al*, 2016; Sloan & Quan-Haase, 2017). Commercial shop

premises and some residents were personally solicited, and email addresses were requested in order for the QQ to be forwarded. It was explained the responses would still remain anonymous, unless the participant completed the section to include their email. Premeeting with people was important and ensured a more robust research design, because the Researcher was able to discuss the RQ in advance with the potential participants, giving them the opportunity to decide if they wanted to participate in the QQ (Punch, 2014). The response to the request to forward the QQ whilst visiting LTC commercial premises was perceived to be positive. The response from participants will not be clear until all requests, whether solicited or publicised, are finally counted and can be attributed through Qualtrics to their distribution source, as this was GDPR compliant (*DPA 2018*).

Data Collection Tool: Qualitative Follow Up Interviews

Punch (2014) explains that a study of research should be virtuous, just, and right, defining this as the ethical course of action. Van Leer (2021, p. 90) counters that a study which although may appear just, may also invoke unnecessary harm both on the participant and researcher. She remarks the fact of risk of harm to participants and researchers, or the risk of coercion and distress, is such that very little research has been undertaken into what she calls the ‘realms of domestic violence research’. Van Leer continues, the emphasis of the research should be more readily concerned with controlling the probable distress caused to the participants, and much less on the desire to force an outcome through results.

3.5. Ethics

Ethical study of social sciences should be creative and intelligent (Bos, 2020). However, Regulators i.e., British Sociological Association (BSA), are often accused of hindering researchers of integrity and their serious process of systematic ethical consideration,

antagonising them with philosophical codes of conduct. These codes of practice, to Researchers of high and just morals, are by default, naturally occurring (Israel, 2014). In an attempt to gather information to analyse, a Researcher should avoid coercion or implication. This would not only sway the information, thus voiding the voracity, but could also completely rend useless the meaning of the RQ (Bell, 2002; Denscombe, 2014). In addition, should the Research reveal information not expected, perhaps not wanted, again this information can not be concealed (Bos, 2020). An analysis of research will expose an intrusion into the personal lives of those who are studied, in order to collect data. For some, the experience may be ‘positive and welcome ... [but] disturbing for others’ (BSA, 2017, p. 6). Therefore, it is a Researcher’s responsibility to refrain from offering unnecessary anxiety, false hope, or even uninvited enlightenment (Israel, 2014; BSA, 2017; Bos, 2020).

Consent

Competent adults over the age of 18 capable of giving written, and where necessary, written and verbal consent, were the sole intended participants for this RQ (Punch, 2014). The participants were canvassed from staff and students of UWTSD and the community of Lampeter town. The research study was considered of low anticipated risk to both the investigator and participant, University, and the environment. The procedure regarding what to expect of the RQ, and consent, was explained to participants prior to the commencement of the RQ. There were no actions deliberately used to mislead participants in any way (Denscombe, 2014). Israel (2014) discusses the role of informed consent. He explains, a participant must first understand what is required of them, and their role, and in turn, elect to give their permission voluntarily. Therefore, following an explanation of the RQ and research study, written consent was required. If ‘no consent’ was selected, the QQ switched to Q25 which was at the end of the GDPR compliant Qualtrics QQ (DPA 2018). Participation in the

RQ was completely voluntary. Participants were able to pass or omit answering a question if they chose, without penalty (Bos, 2020). The Researcher received no financial incentive or otherwise to carry out the RQ. Participants received no payment, reward, or incentive to engage in the RQ. In addition, prior to the commencement of the Microsoft Teams Interview, the right of withdrawal was reiterated, and a written and verbal consent was requested and received from Interviewee One (Bos, 2020).

Confidentiality

Participants were assured that their data, if published, could not be identified. Participants were assured at all times of the confidentiality of their data, whether they participated or declined to take part in the RQ. Israel (2014) reminds us that it is the Researcher who initiates the request for the participant to divulge their most personal information. They can be confident in the knowledge that their information will be analysed and dissected as data, the original owner of the information receiving little or no benefit from the transaction. The participant gives this data willingly, trusting that the Researcher is as good as their word; using everything they have from the participant, except their name. The ethical burden of confidentiality should not be underestimated; strong principals of honesty and integrity are what defines a researcher's moral responsibility (Bos, 2020). All data was stored in accordance with the GDPR (*GDPR Act 2018; DPA 2018*). In accordance with UWTSD procedure, data will be destroyed post final Examination Board UWTSD for the dissertation (Ethics Form, 2021, Appendix 1).

Anonymity

Having discussed a researcher's principals and morals, Bos (2020, p. 38) says a Researcher '... should be committed by default to the principle of anonymity ...', the source of the data must never be revealed. All participants were completely anonymous in all outputs.

Participants' age, location, and gender was recorded, but no names were identifiable. The Researcher was provided emails by anonymous participants, in order to forward a short debrief result of the research study. These details have been securely treated and will be deleted following the end of the process. Participants were again assured that their data, if published, could not be identified. All data collected will be stored in accordance with UWTSD procedure and will be destroyed post final Examination Board UWTSD for the dissertation.

Right of Withdrawal

It was explained to participants they had the right to withdraw from the research study. If the impression of *their* right of withdrawal was received by the participant as merely implied, then it is possible that an impression of coercion or exertion may be present. The integrity of the research data, should this occur, would be compromised (Bell, 2002). Thus, the safe collection of data can be achieved in accordance with the structure and reinforcement afforded, by adhering to the statement of Ethical Practice (BSA, 2017). All participants were informed, if they wished, they were at liberty to withdraw from the research study, at any time, for whatever reason, without penalty. The right to withdraw was written in the consent for participation at the beginning of the RQ (See Appendix 1 Ethics form).

3.6. Transferability and Trustworthiness

The focus of the QQ has been to concentrate on the participants and their opinions and empirical stories. Therefore, gathering and recording of data will be transparent in relation to analysis and transferability (Bos, 2020). The data collected will be reliably resourced and accurately represented, trustworthiness being dependant on the participants' confidence in methodology, the security of data gathering, and interpretation of data (Bell, 2002; Israel,

2014). Correct protocols and procedures have been put in place in this RQ, in order to be considered worthy of consideration as a credible research study (Punch, 2014).

Thematic Analysis

This method has been used to reveal, identify, and analyse themes concealed within qualitative data (Bell, 2002; Alasuutari, Bickman & Brannen, 2008). The objective is to ascertain what themes and concepts are imbedded within this data (Bryman, 2008). For example, Question 10 of the QQ starts to reveal commonly identifiable themes. All 24 of the 24 participants individually identify the same signifiers, as levels of identification to describe what women at risk are likely to be victims of, or critically, what identified them as being at risk: domestic abuse, unemployed, abused physically, mentally or sexually, trafficking, homeless, lack of support, guidance, or education.

3.7. Conclusion

Section 3.4 explains the data collection of the mixed method QQ. The QQ was designed to allow for participants to engage in thoughtful reflective response to Liberté the Positivity Coffee Bar. The 24 participants who subsequently engaged with the QQ, represent a demographic of the town of Lampeter i.e., students from UWTSD, local residents, and local businesses. Participants were encouraged to take part in the QQ online, using Qualtrics. In addition, participants were asked if they wished to be further interviewed face to face. Subsequently 1 of the 24 participants was interviewed. Chapter 4 will offer the Results, and transcript, of the 24 participants who engaged with the QQ and also 1 participant who was further interviewed (fuller results and transcript can be seen in the Appendices).

4. RESULTS

4.1. Introduction

This chapter will discuss the collection and analysis of data collated from 24 anonymous people, who agreed to participate in a mixed methods QQ. The information and data gathered from the questionnaire was used to answer the research question:

*RQ: How will a small Welsh community respond to the development of **Liberté** the charity Positivity Coffee Bar, which focuses on supporting women who may be at risk?*

The town of Lampeter was visited on two occasions, for two full days of observation and research. Local shops and businesses were canvassed. This was achieved by introducing the project, gauging interest, and inviting people to provide an email address. It was explained an introduction, and request for permission acknowledgement would be sent to the email provided. The recipient could decide if they wanted to participate and proceed or decline. It was explained that the questionnaire and participation was anonymous unless, at the conclusion of the survey questionnaire, the participant wished to be contacted to be interviewed by the Researcher (Bryman, 2008; Creswell, 2013).

4.2. Profile of Participants

Once the data was collated, analysed, and coded, 24 respondents could be counted as having completed the mixed method QQ from Lampeter Town. At the end of the QQ, 9 people agreed to be further interviewed, of which a number were selected, two being eventually contacted and one participant who was successfully interviewed. As there are only 24 respondents, all graphs will give count, and at times, percentages (Dawson, 2009; Denscombe, 2014). This is because it was too small a cohort for percentages to have a real meaning outside the occasional. However, where possible, percentages will be included, as this information will provide a *feel* for the data. From the count, it was possible to ascertain some descriptive data from the 24

anonymous participants who engaged with the QQ. However, participants were not specifically asked in the questionnaire how the link personally solicited them. Therefore, for example, the data displays 7 participants used the UWTSD campus Facebook page to access the link, but the answers cannot be linked to them (Carini, Kuh & Klein, 2006). The one QQ participant who later interviewed was asked how they had accessed the link; they said it was by using the UWTSD campus page.

The subsequent Section 4.3 will include an edited transcript of both the 24 QQ questions and also the 5 additional questions asked of the Interviewee. It was necessary to slightly edit the order of Questions 13, 14, 15 and 16, so that the data may be understood more easily in transcript; they therefore appear out of sync. Section 5.2 will explore the profile of participants; Section 5.3 will consider the raw data and give an overview of the types of responses received. The full data set is identified by the relative question in the Appendices; the questionnaire, in its entirety, is in Appendix 2.

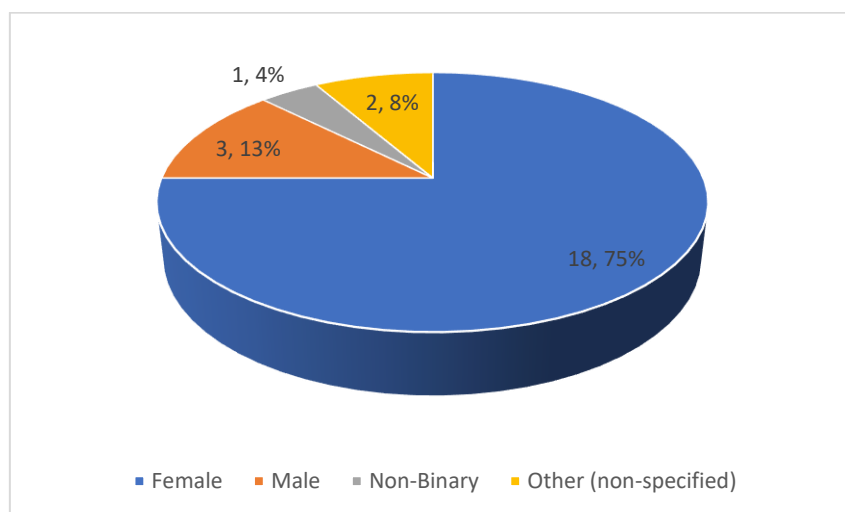
- 7 participants responded using the UWTSD Student campus Facebook page
- 10 participants responded using the anonymous WhatsApp link
- 7 participants responded as result of the visits to the town of Lampeter (24 email addresses produced a 29% response rate)
- 1 interviewee, who had completed the QQ, was later further interviewed on Teams.

Table 1: Profile of Participants

Participant No.	Gender	Age Group
1	F	60
2	F	55/60
3	F	Prefer not to say
4	M	34
5	F	66
6	F	59
7	F	80
8	F	51
9	F	20
10	F	42
11	F	34
12	M	60
13	F	46
14	F	45
15	F	54
16	F	52
17	F	60
18	F	43
19	M	22
20	F	68
21	F	55
22	Non-binary	55
23	Other	Not Known
24	Other	Not Known
Interview One	F	55/65

This section will cover the demographic of the 24 participants who responded to the QQ, of which the majority were female, being 75% of respondents (Graph 1).

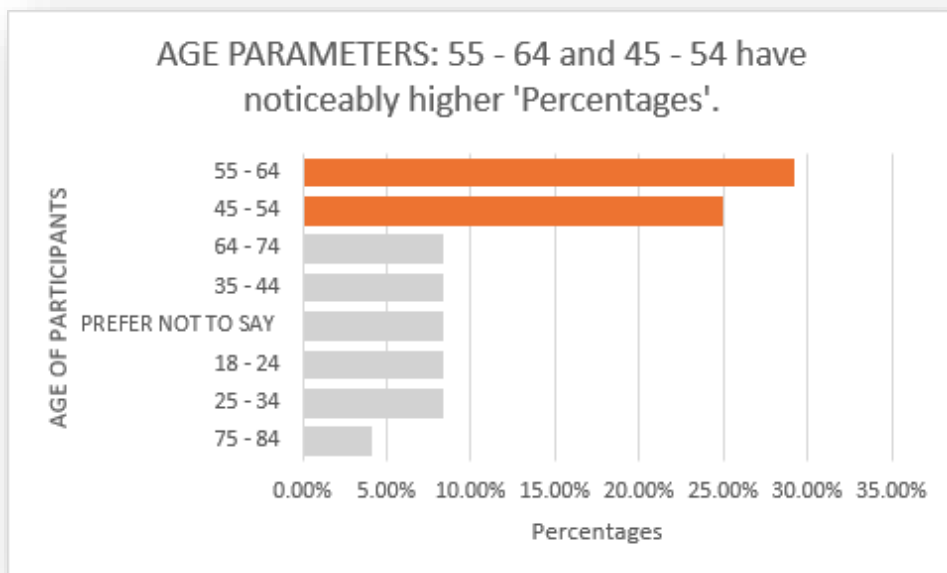
Graph 1: Q5 Declared Gender of Participants



The data indicates the declared gender identity of participants. It was evident that the majority of respondents 18 (75%), said they were female, which may impact upon the types of responses from the qualitative questions, as this was focused on female offenders and women at risk of domestic abuse (Graph 1).

The age demographic of all 24 participants who responded to the QQ indicates that participants aged between 45-64 were the greater respondents, as shown in Graph 2.

Graph 2: Q4 Age of Participants

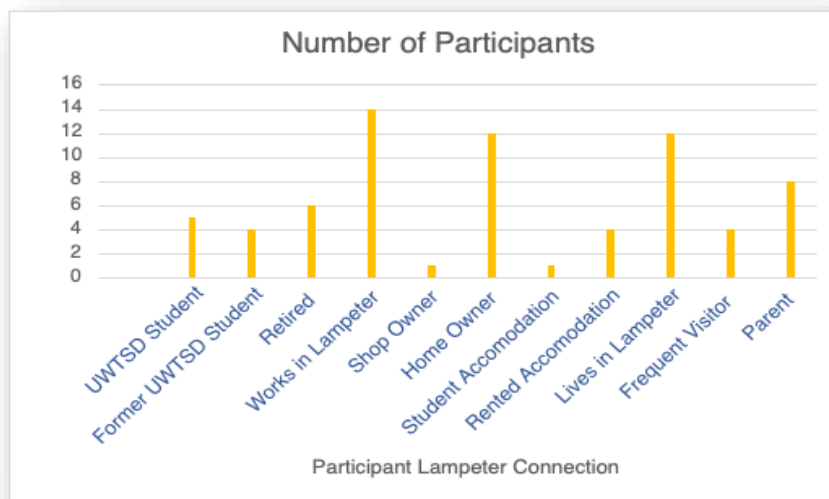


It is therefore evident the greater number of respondents were older females. This may also impact upon the types of responses from the qualitative questions, as this was focused on female offenders and women at risk of domestic abuse (Graph 2). A stereotypical view could imply that older women may have less malleable views than young participants, although the Literature Review disputes this.

4.3. Responses to Question 3 to 16 by Participants

This section will now sequentially consider the responses from participants for each question. In addition, Question 10 has identified and will include a brief thematic analysis. This will give both descriptive statistics plus, where included reference to the qualitative comments. Participants were asked to describe their connection with Lampeter. Participants were able to select more than one option, therefore there is no percentage calculation. 24/24 participants responded to this question (Graph 3).

Graph 3: Q2 Number of Participants and Community Connection to Lampeter



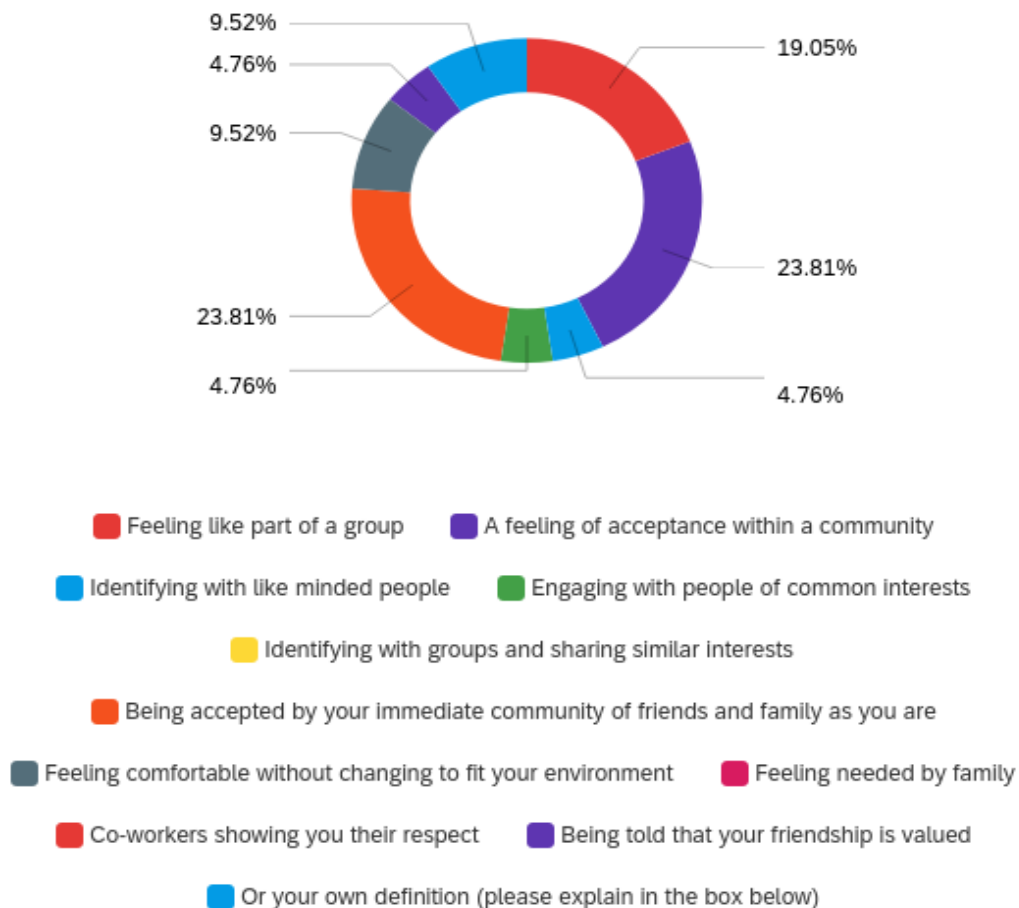
Of the participants who responded to the QQ, a high percentage can be described as owning their own home, and living and working in the town, identifying these participants as having significant investment in the town, and potentially its ideology (Graph 3).

Question 7

From a selection of suggested options, participants were asked what they felt belonging was most like (Graph 4). 21/24 participants responded to this question (Graph 4):

<i>a feeling of acceptance within a community</i>	5 (23.81%)
<i>being accepted by your immediate community of friends and family as you are</i>	5 (23.81%)
<i>feeling like part of a group</i>	4 (19.05%)

Graph 4: Q7 Participants Response to what They Felt Belonginess was Most Like



Participants were also encouraged to write in the *free text box* if they preferred their own definition. Only 2 *free text* comments were given:

“All of the above to some degree”

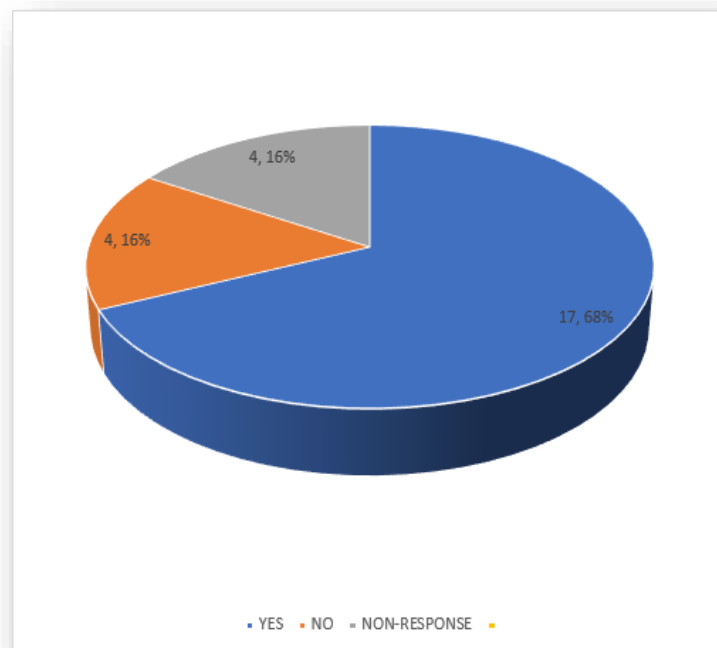
“All of the above. I can't choose between them”

The results of how the participants view *Belongness* is very similar. 10 participants chose two groups, which were highlighted as of equal value. All three majority values give an acknowledged definition of the importance of acceptance, and of community and family.

Question 8

Participants were asked if they would like a new Barista style Coffee Bar in Lampeter. A significant number of respondents said they would like a new Barista style Coffee Bar in the town of Lampeter (Graph 5).

Graph 5: Q8 Participant's Response to a new Positivity Barista Coffee Bar in Lampeter



Graph 5 indicates that 17 (68%) of participants who responded to the QQ declared a positive interest in the new Positivity Coffee Bar. The remainder either decided to answer No or did not

respond to this question (Graph 5). Participants were invited to write their *Positive* or *Negative* suggestions to the question in a *free text* box. A selection from the *free text* box is listed below.

Positive:

“Anything that brings people to the town would be welcome”

“It would be advantageous to have somewhere where likeminded people can meet without marginalisation”

“There can never be too many coffee bars. Hopefully it could have something that identifies it as unique!”

Negative:

“Too many coffee bars in Lampeter”

“Sorry we have plenty. Utilising the established bars would be better”

Question 9

Participants were asked how they felt about the new Positivity Coffee Bar being run exclusively by women, but open to everyone. All participants responded to this question with a broadly 50/50 split on positive and negative comments:

- | | |
|----------------------------------|----|
| • Pleased | 11 |
| • Neither pleased nor displeased | 11 |
| • Did not answer the question | 2 |

Question 10

Participants were asked to explain what they understood by the term ‘women at risk’. 22 of the 24 participants responded to this question.

A selection from the *free text* box is listed below (see Appendix 3 for the fuller selection):

“A women whose voice isn’t heard or a women who perceives her voice isn’t heard”

“Woman in danger of being harmed”

Most Commonly Identifiable Remarks, *A brief thematic analysis:*

- Domestic abuse 12
- Unemployed 5
- Abused physically, mentally, sexually and trafficking 5
- Homeless 3
- Lack of support, guidance, and education 3

Questions: 11 & 12 asks participants whether they would support the Positivity Coffee Bar run by *either* women victims of domestic abuse OR women ex-offenders.

Question 11

Participants were asked whether they would support the Positivity Coffee Bar staffed by PFiP.

21 of the 24 participants responded to this question:

- Supportive 16
- Neither supportive nor unsupportive 4
- Unsupportive 1

Question 12

Participants were asked the same question, but in this case the Positivity Coffee Bar would be staffed by women victims of domestic abuse/violence. 23 of the 24 participants responded to this question:

- Supportive 21
- Neither supportive nor unsupportive 2
- Unsupportive 0

The data gathered expresses that more participants chose to answer Q12 than Q11. From the participants who did answer Q12, more (21) were in favour of supporting women who had been victims of domestic violence and just (2) had no opinion either way. Less participants answered Q11 and of those, less (16) were supportive, more (4) had no opinion either way, and unlike Q12, 1 participant chose the unsupportive option i.e., not to support a Positivity Coffee

Bar run by women PFiP. The data therefore identified that as a marginalised group, women victims of domestic abuse were more likely to gain support than women PFiP.

The next Sections: 5.4. **Women ex-offenders (PFiP)** and 5.5. **Women Victims of Domestic Abuse/Violence** separately categorise the two marginalised groups of women in this RQ and the focus of this research study.

4.4. Women Ex-offenders (PFiP)

Questions 13, 14, 15 and 16 appear out of sync. They have been edited in order that the data may be understood more easily, and in a chronological order in this transcript. For clarification, the complete questionnaire can be seen in Appendix 2.

Question 13

Participants were asked if they could think of up to 3 *positive*, or *no positive* outcomes of opening a barista coffee bar run by women PFiP. A result analysis of the percentages from positives and negatives is concluded at the end of Q15:

- 1 positive answer 18 (36%)
- 2 positive answers 16 (32%)
- 3 positive answers 12 (24%)
- No positives 4 (8%)

A selection from the *positive* and *no positive* participant responses *free text* box (see Appendix 4 for a full selection):

“By women, for women sounds good. Solidarity”

“A feeling of moving on for the individual and an opportunity to engage with the outside world in a semi safe environment”

“Difficult to answer this one”

“If folk knew that this was the criterion for appointing the staff, people who had not previously had their history widely known could be newly stigmatised”

“Don't think local people would be welcoming”

Question 15

In this question participants were asked if they could think of up to 3 *negative*, or *no negative* outcomes of opening a Positivity Coffee Bar run by women PFiP:

- | | |
|----------------------|----------|
| • 1 negative answer | 17 (68%) |
| • 2 negative answers | 3 (12%) |
| • 3 negative answers | 2 (8%) |
| • No negative | 3 (12%) |

A selection from *negatives* or *no negatives* participant responses from the *free text* box (see Appendix 6 for a full selection):

“They may start dealing in drugs and become prostitutes”

“May be a distrust of their past within the community”

“More crime”

“None as far as I can see in theory. In practice they may be subject to abuse by the locals”

When analysing the percentages of positive and negative responses to the women PFiP running a Coffee Bar, the results can be identified as showing participants could identify with a 92% positive outcome and could envisage only 8% no positive outcomes. When analysing the percentages of negative response to the women PFiP running a Coffee Bar, the results can be identified as showing participants could envisage an 88% negative outcome, and 12% no negative outcome.

4.5. Women Victims of Domestic Abuse/Violence

Section 5.4. asked the participants their views on the Positivity Coffee Bar, if it were run by Women who were ex-offenders. Section 5.5 asked the same questions, but focuses the Positivity Coffee Bar being run, instead, by women victims of domestic abuse/violence.

Question 14

Participants were asked if they could think of up to 3 *positive*, or *no positive* outcomes of opening a Positivity Coffee Bar run by women, victims of domestic abuse/violence. A result analysis of the percentages from *positive* and *negative* is concluded at the end of Q16:

- | | |
|----------------------|-------------|
| • 1 positive answer | 21 (45.65%) |
| • 2 positive answers | 13 (28.26%) |
| • 3 positive answers | 11 (23.91%) |
| • No positives | 1 (2.17%) |

A selection of *positive* or *no positives* participant responses from the *free text* box (see Appendix 5 for a full selection):

“Hopefully allow their situation to be more widely known and hopefully give them more support”

“Help women to feel protected”

“Connect with relatable people”

“Prosperity for all”

Question 16

Participants were asked if they could think of up to 3 *negative*, or *no negative* outcomes of opening a Barista Coffee Bar run by women victims of domestic abuse/violence:

- | | |
|----------------------|------------|
| • 1 negative answer | 12 (54.5%) |
| • 2 negative answers | 3 (13.6%) |
| • 3 negative answers | 3 (13.6%) |
| • No negatives | 4 (18.2%) |

A selection of *negative* or *no negative* participant responses from the *free text* box (see Appendix 7 for a full selection):

“Again, only possible negative would be the reception from others who don't understand and how they then make the people involved feel!”

“Risk of women being seen/identified by the perpetrator”

“Depends if abusive partners are sufficiently local to arrive and make trouble”

“I think it should employ men too. Men are abused too, though statistically not as many”

When comparing the percentages of positive and negative responses to the women victims of domestic abuse/violence running a Positivity Coffee Bar, the results can be identified as showing participants could identify with a 97.82% positive outcome and could envisage only 2% no positive outcomes. When analysing the percentages of negative response to the women victims of domestic abuse/violence running a Positivity Coffee Bar, the results can be identified as showing participants could envisage an 81.70% negative outcome, and 18.2% no negative outcome.

4.6. Volunteer or Charity Participation

Question 17

Participants were asked if they themselves, or anyone they knew, participated in volunteer or charity work. 20 of the 24 participants responded to this question:

- Yes 13 (40.63%)
- No 7 (21.8%)

Participants were encouraged to write in the *free text* box (see Appendix 8 for a fuller selection):

“I participate in charity work - as I am passionate about giving something back to my local community and know I have the skills to help others”

“For the sake of supporting the environment and engaging teenagers”

“It does some good in our broken world”

4.7. Engaging Participant knowledge

Questions 18 to 22 ask participants to add their own knowledge of themed cafes, community projects, rehabilitation, probation, police, victim Support, third sector agencies and community partnership working.

Question 18

Participants were asked if they were aware of a *similarly* themed coffee bar anywhere else. 19 of the 24 participants responded to this question:

- Yes 4 (21.05%)
- No 15 (78.95%)

In answer to having heard of a similar project, participants responded to whether this made the idea the Positivity Barista Coffee Bar more or less attractive:

“The only place even remotely like this is a café on the campus of Gobowen Hospital in Oswestry, which is run by mentally and physically disabled people”

“There are a few similar cafes in Lampeter”

Two responses were entered into this *free text* section. The Gobowen Hospital Café mentioned in the text has unfortunately not been located, although this may be due to complications caused by the Covid 19 Pandemic. The second comment is simply untrue. There are no cafés or eateries in Lampeter, even remotely like that suggested by this Research Question.

Question 19

Participants were asked if they had any previous experience of, or with the Police, Victim Support, or the Probationary Services. 20 of the 24 participants responded to this question:

- Yes 11 (55%)
- No 9 (45%)
- 10 participants explained their choice in the *free text* box (See Appendix 9 for a fuller selection):

“I have family in social services, and foster services, and police service. And worked with these groups”

“Yes, work in restorative justice”

Many participants had first-hand knowledge of engaging with the police, victim support and/or the probationary services/restorative justice. One participant mentioned a family member had been on probation; another had moved women to safe houses in London; some did or had worked in social care or fostering.

4.8. Potential Involvement in the Project (Q20-24)

Question 20

Participants were asked if they themselves would like to get involved with the project i.e., as a trustee or volunteering. 19 of the 24 participants responded to this question:

- Yes 9 (47.4%)
- No 10 (52.6%)

9 participants explained their choice in a free text box, below are a selection (see Appendix 10 for a fuller selection):

“I don't have much time as I own my own shop in town and have 3 young children. But I'd gladly speak to you and see if there were things I could be involved in. If there weren't, my support would always be there regardless”

“I have a wealth of experience in life skills and believe together everyone achieves more and would be interested to hear more of this great idea!”

Question 21

Participants were asked if they agreed with the following statement, and how it described their feelings:

Question 21 Statement: *A Welsh charity funded rehabilitative project in the form of a working Barista style Coffee Bar in Lampeter is a good idea. It would enable women, who have suffered marginalisation, to be supported in the community and play a significant and positive role.*

20 of the 24 participants responded to this question. It is evident that the majority were positive in their response (18 participants):

- Clearly describes my feelings 10 (50%)
- Slightly describes my feelings 8 (40%)
- Does not describe my feelings 1 (5%)
- I disagree (please explain in the box below) 1 (5%)

Although 1 participant said they disagreed with the comment, they entered the following quote in the *free text* box:

“Initiatives like this are fabulous and I sincerely hope that an old-fashioned town like Lampeter could embrace this and support it”

Question 22

Participants were asked for their own additional comments to the proposed charity rehabilitation Positivity Coffee Bar – Liberté, for marginalised women in Lampeter. 8 of the 24 participants made an entry in the *free text* box (See Appendix 11 for a fuller selection):

“I think it’s a fantastic idea for the area, not only would it give the individuals an opportunity at a fresh start, it would enrich the fabric of the area”

“Strong Welsh Nationalist presence and 'open' dislike of the 'English' in Lampeter is a big concern (I'm Welsh)”

The last two questions of the survey asked participants if they wished to be informed of the result of the survey, and also if they would like to be interviewed further, regarding their survey participation and the answers they had provided.

Question 23

At the conclusion of the QQ, 9 of the 24 people said they were willing to be personally interviewed. 7 of those 9 participants provided an email address. 2 of those 7 were selected as most appropriate for further interview: e.g., a current Lampeter campus student, and a practicing Lampeter business. Both participants were contacted using the email provided. 1 of those 2 participants made themselves available and was further interviewed (see Section 1.4. for Edited Interview Transcript Interviewee One).

Question 24

Participants were asked if they wished to be informed of the qualitative survey results. 6 of the 24 participants said they would like to receive a short single page report and provided an email address.

4.9. Edited Interview Transcript Interviewee One

The thematic analysis of this interview will be discussed in Section 2.6. Transferability and Trustworthiness. Interviewee One: Analysis and Conclusion. A full transcript of this interview can be found in Appendix 12.

Interviewee One: Analysis and Conclusion

In analysing the informational data from Interviewee One: UWTSD student, living locally, female, 55-65; revealed Students did not engage with either the QQ or the UWTSD campus

social media Facebook page, as they did not feel the topic relevant to them and were busy with studying and other issues, including socialising:

... I found the link request, posted on the Lampeter Campus, page. Lots of students are signed up to the Lampeter Campus page. But, speaking to fellow students they don't go on it. I've been asked if I know when the library is open, and I say isn't it on the Campus page? And they say – oh I don't look at it!

The importance, and therefore prominence, of the Positivity Barista Coffee Bar was strongly believed to be a women's issue, and thus its continuance was encouraged if the project was ever to become a reality. It was suggested that those persons more likely to engage with the QQ would have an opinion, which would be either for or against the project. And, overall, more likely to be in favour. The final percentage of 70/30 in favour, was offered. In addition, it was suggested, persons who did not ethically approve of the rehabilitative project, would avoid the Positivity Barista Coffee Bar. The possibility that some people might feel uncomfortable being served by marginalised women ex-offenders and women victims of domestic violence was implied:

... And it may be that the people who chose to go in, know the set up. But if it is clear what it is then people get to make a choice ... You wouldn't go to a coffee bar where you wouldn't feel comfortable would you?

4.10. Conclusion

Overwhelmingly, participants felt the ethos of a rehabilitative Positivity Coffee Bar would be a place of reflection, self-esteem, mentoring and rebuilding for **both** groups of marginalised women. It was acknowledged the women could offer each other support and encouragement, focusing on the positivity of shared experience in a safe environment of mutual respect and education. The Positivity Coffee Bar was seen as a confidence building hub to promote positive *women's* values; a social support network to learn new transferable skills; encouragement and solidarity for *female* unity; and a cohesive *sisterhood* for empowerment and self-worth. The community of Lampeter, when provided with a QQ, and face to face

interview, chose to support Liberté the charity Positivity Coffee Bar. The participants said they did want to be involved and were willing to provide their time as trustees and volunteers. What has been reinforced in prior chapters, is that the support and engagement provided to the women should continue significantly after prison release. The implied mechanism for continued guidance, by way of focused multi agency support would not only greatly reduce the likelihood of recidivism, but in addition, would also enhance, reinforce, and reinvigorate the lives of the women victims of domestic abuse. This has the ability to help reduce the potential of women victims of domestic abuse, to turn to crime as a means of financial or peer support (Jacobs, 2004; Pogarsky, 2006; Moses, 2014; Hurt, 2017). Some, participants were concerned the high profile of the women and the Positivity Coffee Bar could draw unwanted attention from the women's previous lives. There was a suggestion of aggressive ex-partners locating the sheltered women and introducing threats of theft and drug dealing. The concerns raised by the community relate directly to the findings outlined by Choi and Ting (2008), who state there is a direct correlation to the decline in the male role model status, and an increase in abuse and violence against women. Therefore, the community is also concerned that a possible rejected male role model, the ex-male partner of a woman at risk, may endeavour to seek them out and target them and the wider community:

“Risk of women being seen/identified by the perpetrator”

“Their abusers may come to Lampeter”

“An abuser might track them to a public place like a café”

5. DISCUSSION OF RESULTS

5.1. Introduction

The suggestion of introducing a rehabilitative charity coffee bar to Lampeter Town for women at risk of marginalisation, was generally received positively. A concern was raised as to whether another coffee bar was actually needed in the town. For instance, it was suggested perhaps one already in existence could be re-purposed. Another participant was concerned for the future wellbeing of the project. Participants hoped that if the project were commissioned, it should continue to rehabilitate the proposed two groups of marginalised women; it was further cautioned, that should the project abruptly decommissioned after a year of charitable funding, it could be potentially ruinous for all concerned. The participants were asked to identify their personal status regarding the Town of Lampeter. It was clear from the data that the participants who responded to the survey were homeowners, worked, lived or were students in the town. The data confirmed that the participants could be identified as having a personal investment in the area, both financially and ideologically. Ultimately, the participants were asked their opinion on the potential wellbeing of the present and future community of Lampeter. A comprehensive understanding of women at risk was furnished by the participants. They voiced their understanding that views and stereotypes which invoke restrictions on women based on gender, will cultivate inequality, impeding women in many aspects of their lives and inevitably, the lives of their family. For example, the data indicated that:

A woman may be made vulnerable due to lack of support or guidance arising from specific health needs i.e., addiction or mental health

A woman may be made to feel at risk and ostracised by society through intimidation as a result of their current circumstance i.e., having left prison or relocation due to a violent relationship

A woman may become a focus of marginalisation due to negative response to an attempt to reintegrate into a community

A woman may, due to feelings of marginalisation, be made to feel powerless, have no voice of her own, is ignored, silenced, limited and marginalised within her workspace, due to her gender

Concerns from the community were raised in the form of surmised vulnerabilities. The two groups of women were identified by their perceived stereotypes and actually the similarities were comparable for both women PFiP and women victims of domestic abuse:

- unstable
- potentially violent
- susceptible to self-harm
- potential to return to crime
- drug and alcohol abusers
- battered
- unreliable
- suffering from mental illness
- due to poverty and circumstance forced to resort to anti-social means of survival

5.2. Equality, Inclusion and Reducing Stigma

The Literature Review discussed the real concept of Not In My Back Yard (NIMBY). Borell and Westermarck (2018) articulate pre-existing attitudes toward stigmatised clients, saying communities regularly give the impression they will support a good cause, only to vote against it at the eleventh hour, because they identify an impact on their wider community, and more importantly on themselves. A rehabilitative Coffee Bar run by women victims of abuse/women PFiP could be seen as stigmatising and community impacting. Contrary to this research, the community of Lampeter did not take the *Not In My Back Yard* approach to the suggestion of Liberté the Positivity Coffee Bar. NIMBY was not raised as an objection by any participants who responded to the QQ. It could be considered that the participants who responded to the QQ were more in tune with the needs of these women; interestingly from the 24 participants, 17 were women. However, although NIMBY was not raised; a subtheme did appear. The participants did appear to favour one marginalised group to the other e.g., women victims of domestic abuse received more empathy than women ex-offenders. Results highlight this

differential in percentages. Each time the participants were asked, the data showed that the women ex-offenders gained less benevolence. They appeared to consider the rehabilitative and safe environment of the project might be able to offer the marginalised women a constructive restart, which they might even wish to be involved with themselves, as volunteers and trustees. The two groups of women at risk were identified and categorised by the participants, but they did not marginalise them, as indicated in the following two participant comments:

“Gives the women a chance to develop a safety net around them which will hopefully reduce the chance of further abuse”

“Gives them the chance to develop skills which gives them power. By having a skill and a job, it could help them have more power and control over themselves, thereby reducing the opportunity for their abusers to keep them held back in life”

As a direct challenge to Darwin and Peckham (1959), who assert if all participants are not of the same strength, they will be marginalised and knowingly left to perish. From this data, it is evident that the majority of participants consider this to be unlikely to happen. In this instance, the community intend to rally around the group of women at risk of marginalisation and ensure they do not perish, but are able to rebuild, thrive and integrate into the community.

Result analysis percentages *Positive* and *Negative*: Women Victims of Domestic Abuse

When analysing the percentages of positive and negative responses to the women victims of domestic abuse/violence running a Coffee Bar, the results can be identified as showing participants could identify with a 97.82% positive outcome and could envisage only 2% no positive outcomes. When analysing the percentages of negative response to the women victims of domestic abuse/violence running a Coffee Bar, the results can be identified as showing participants could envisage an 81.70% negative outcome, and 18.2% no negative outcome.

Result analysis percentages *Positives* and *Negatives*: Women PFiP

When analysing the percentages of positive and negative responses to the women PFiP running a Coffee Bar, the results can be identified as showing participants could identify with a 92% positive outcome and could envisage only 8% no positive outcomes. When analysing the percentages of negative response to the women PFiP running a Coffee Bar, the results can be identified as showing participants could envisage an 88% negative outcome, and 12% no negative outcome.

The response to the data relating to the two gathered marginalised groups, appears to denote that the participants favour the community's more likely acceptance of the Positivity Coffee Bar, run by the women victims of domestic violence. The implications for the data could imply that although this study group of participants did not overtly isolate the two focus groups, given the choice, women victims of domestic abuse appeared to receive a little more of the sympathy and charity of the community. The empathy may align in some way to the noticeable number of participants who identify as having worked with or volunteered for victim support, outreach services, social services, probation, and the police. Perhaps the participants were also stimulated by vociferous press coverage of victim empowerment social movements i.e., #MeToo and Solidarity vigil in support for Sara Everard (Green, 2018; Huemmer *et al*, 2019; Walters, 2021).

5.3. Solidarity of Community and Women Supporting Women

A dislike of separating the genders was raised once by one participant, but otherwise participants were comfortable with the empowerment of the *female environment* of Liberté the Positivity Coffee Bar. Independently, the female participant community recognised the women in attempting to rehabilitate and rebuild their own lives, with the support of the community of

Lampeter Liberté the Positivity Coffee Bar project, as a positive proposition for female empowerment. Participants offered their support as local volunteers:

“I participate in charity work - as I am passionate about giving something back to my local community and know I have the skills to help others”

“I have a wealth of experience in life skills and believe together everyone achieves more and would be interested to hear more of this great idea!”

Participants also recognised the need for the women to exercise the phenomenon of self-help, in order to rebuild their own lives:

“New friends and a new opportunity might provide security and stability so that they have the courage to move on”

With this self-help, the women would be aided by the community i.e., *Community Power* engaging and utilising the knowledge which can only be found within the foundation of the survivor (Kretzmann & McKnight, 2005). For example:

“[I] think local people would want to help disadvantaged women”

As identified, the participants who engaged with the QQ were predominantly women. The actual word *solidarity* was mentioned in text, including phrases such as:

“By women, for women sounds good. Solidarity”

“Connect with relatable people”, and “Don't make it another empty hope, but try to find solutions to allow it to advance and gain momentum”

Such phrases exposed concerns for the welfare and vulnerability of the two groups of women. These examples suggest a pronounced caring, considerate, benevolent, and welcoming of the women, in opposition to Campbell (2013), who suggests the female population [of Lampeter] might harshly judge the women, even though this might in turn cause them to risk the kinship of sisterhood. A project offering refuge and effectively a safe environment for women PFiP and women victims of domestic abuse might not be popular with everyone in the community.

One participant suggested only those likely to be in favour of the idea might bother to take part in the QQ. Therefore, if some members of the community spoke out against the project, perhaps even judged it, and spoke poorly of the two groups of women, it could divide opinion into groups of supportive women. Those who were in favour (group A) and united in solidarity; and another group of women (group B) who did not support either the marginalised women or the project to assist with their rehabilitation. Group B could consequently risk losing the kinship of their own community of women of Lampeter. If Liberté the Positivity Coffee Bar were to become especially popular, Group A would grow in size and Group B could find itself marginalised.

5.4. Challenges, Barriers, and Concerns of Risk

When answering the RQ, participants were more critical with one element of the study when posed with the two examples of women at risk of marginalisation i.e., women who had been in prison and women who had been victims of domestic abuse. Although very supportive of the idea of Liberté the Positivity Coffee Bar being run by women, the community was marginally less supportive or indifferent, when posed with the example of women PFiP. In addition, participants suggested the women PFiP may receive further stigmatisation from the community. This may arise due to the community's perceived expectation of crime i.e.,

“They may start dealing in drugs and become prostitutes”

The data revealed women PFiP may be vulnerable to abuse from local people, and distrust due to the knowledge of their status. Due to their known status, the women may be blamed for any troubles arising in the town, including drug dealing and prostitution i.e.,

“Women getting blamed for any trouble which arrives in Lampeter”

Concerns and challengers within the community would be to address stereotypes by which the two groups of women are labelled. For example:

“May be a distrust of their past within the community”

“Expectations of continued crime”

“Women who are vulnerable e.g., to domestic abuse”

However, this was identified by the community who appreciated that there were barriers which must be overcome by their community i.e.,

“Again, only possible negative would be the reception from others who don't understand and how they then make the people involved feel!”

The Liberté Positivity Coffee Bar Lampeter community project would aim to cater for the economic needs of the women, by providing meaningful employment. To cater for the sustainability of the project, it would be guided by support mechanisms, which would be instigated if the charity project manifested. A strategic and targeted multi-agency services approach would need to include, for example: focussed outreach services i.e., addiction and substance abuse support; probation and rehabilitation services offering training skills, financial services advice, and budgeting; probation and education; relocation and housing support; tailored victim support from family focussed services; additional mental health reinforcement; and a programme of counselling, in order for the women to be satisfactorily monitored, in order to enable productive integration into the community.

5.5. Conclusion

The data collected from the QQ, researching into the perceptions of the community of Lampeter and whether they would positively accept Liberté the Positivity Coffee Bar, or negatively decline the idea, resulted in a unanimous positive acceptance of the proposition from the community's perspective. Participants recognised the stigma and stereotypes surrounding both

groups of women, but felt the Coffee Bar would be ideally placed to accommodate, educate, and employ them. The participants considered the safety and security of a women's solidarity rehabilitative environment, a strong and valuable installation in the community. In turn, they believed it would enhance the community and should be applauded as an **establishment of hope**. Overcoming what could be considered as challenges, barriers, and risks to both the women PFiP, women victims of domestic abuse, and the community, the participants felt these issues could be dealt with using appropriate professional services i.e., probation, social services, victim support and focused outreach services, and so forth.

6. CONCLUSION AND RECOMMENDATIONS

This dissertation is intended to explore literature and research into the area of defining women at risk of marginalisation. But, more specifically to focus on two groups of women identified as being marginalised from society i.e., women ex-offenders and women victims of domestic abuse.

*RQ: How will a small Welsh community respond to the development of **Liberté** the charity Positivity Coffee Bar, which focuses on supporting women who may be at risk?*

Further, the aim of the research was to challenge the perceptions of a Welsh speaking small town, and their lived experience as a community. How would the community confront the prospect of welcoming the rehabilitative Positivity Coffee Bar, for women at risk of marginalisation within their environment? Would it be seen as an opportunity or threat? In this section, the themes will be briefly revisited and linked to the literature, and there will be recommendations on the need for potential future change. Finally, this section will consider the limitations of this study and reflect upon the process. The collection and analysis of valuable data has supported the evaluation and critique of the RQ, and has identified three prominent themes, allowing for consideration and recommendations for future change.

Themes:

- Issues Concerning Women, Remain Women's Issues
- The Labelled Vulnerability of Women
- The Maintained Inequality of Women

Issues Concerning Women, Remain Women's Issues

Burke (2018) says research into sex discrimination, female equality and violence against women are repeatedly viewed as being women's issues. West *et al* (2013) concur, identifying gender imbalance; women being underrepresented in a number of disciplines. Women were also found to be lacking in *enigma*, are poor negotiators and exhibit *cultural timidity*, becoming

more easily discouraged and thus defeated (Babcock & Laschever, 2003; Bell, 2003; Cardwell, 2003; Solnick, 2004). Bell (2003) says women's issues, such as defeatism, are actually imposed social constructions. The female empowerment movement #MeToo 2017 is to be congratulated (Huemmer *et al*, 2019), women who previously did not have a voice against their assailants, being given a platform to do so, and being consolidated by solidarity of women through social movements (Green, 2008). Thus, there are four recommendations for future change inspired by data analysis and from the Literature Review:

Recommendation 1: Recognise and redress negative female stigmatisation. Commission formal research into why negative female stereotypes develop;

Recommendation 2: (based on the research findings) Structure a nationwide - The Female Non-Negative, Education, Training and learning programme – involve the press and social media;

Recommendation 3: Launch the Female Non-Negative, Education, Training and learning programme to:

- ***Police – workplace delivery training***
- ***Civil Service – team building and workplace delivery training***
- ***Schools – interactive and media learning***
- ***Community - focus groups;***

Recommendation 4: Rehabilitate women PFiP less covertly within the community. Fund local projects like Liberté the Positivity Coffee Bar in order that marginalised groups are demystified, and negative stereotypes are not reinforced.

The Labelled Vulnerability of Women

When a word becomes arbitrary, it becomes fixed; the word or phrase becoming the norm. For example, *vulnerable*, becoming synonymous with women as a social construct (Bell, 2003). Academic research highlights the labelling of marginalised women in society as being fragile, impaired, and *vulnerable* (Yoshihama, 2002; Butler, Quigg & Bellis 2020; Durham, 2021). Gender focused charities identify women as vulnerable, often being unable to relocate in order to distance themselves from their abusive partner (Corston, 2007). Dichotically, by [enforced] relocating, they may also encounter isolation, being vulnerable and at risk from the wider community; additional complication occurring through a lack of family or peer support

(Wagner *et al*, 2019). Thus, there are three recommendations for future change inspired by data analysis and from the Literature Review:

- Recommendation 1:*** Positive representation of women – a celebration in society and community. Encouraged by solidarity and inclusivity – through schools' education and community groups;
- Recommendation 2:*** Huge government funding infusion into women's (families) domestic abuse outreach support agencies;
- Recommendation 3:*** Highly visible multi agency approach, spread county wide to women victims of domestic abuse support services. Prominent safe houses heavily funded with continued support and policed with high profile security.

The Maintained Inequality of Women

Allman (2013) argues inclusion and exclusion are a perception of sociology, which transcend the science of natural fitness by introducing social constructs such as equality and inequality. Michie (2018) says women have been judged in 19th Century literature as being physically [anatomically] weak and intellectually [biologically] incapable. The *struggle* of women was outside economic, racial, social or class inequality. Theirs was a struggle a man could not encounter. Educated society was encouraged to believe women were intellectually unentitled, and excluded from inclusion to high culture, due to their biology. Allman (2013) continues to remonstrate from before that, natural selection occurs through ostracization and marginalisation, not only in the natural world, but also in communities and society, particularly with regard to the inequality experienced by women (Yoshihama, 2002; Butler, Quigg & Bellis, 2020; Durham, 2021). Thus, there are four recommendations for future change inspired by data analysis and from the Literature Review:

- Recommendation 1:*** UK government must concentrate on forming and developing programmes to redress the recognised and continued inequality experienced by women;
- Recommendation 2:*** Misogyny must be considered a protected characteristic, and officially a Hate Crime;
- Recommendation 3:*** The rehabilitation of women PFiP must be restructured in order to better accommodate their gender;

Recommendation 4: Non-profit and Charity funding enhancement to promote aspirational projects similar to The Clink and Redemption Roasters providing women PFiP inspiration goals and meaningful employment.

Limitations of the Study

Focusing the study on two groups of women was designed to counter the potential perceived limited empathy, or hostility, a study focusing on one group of women may evoke. Although the respondents who did engage with the QQ was not overall poor, the representation of respondents from UWTSD students was very disappointing. The survey attempted to target, in particular, UWTSD female students. It was felt the #MeToo movement was particularly high profile and would be resonant with this demographic; the subject matter being identified as a women's issue. In addition, the feedback received that the UWTSD student cohort did not engage significantly with the intention of the campus Facebook page, was concerning. Clearly, this information should be conveyed to the appropriate department and measures taken to analyse the efficacy and delivery of the UWTSD Campus page, and review the needs of the UWTSD Campus students. The outcome of the engaged participants, the majority of which were female and aged 45-64, confirmed that older females and older female students were engaged, but not enough young females or young female students. A future survey coupled with a strong female focused advertising campaign, with links to fashion, beauty, and body image, would likely produce a higher response from a younger age demographic. It was also suggested if the project was highly publicised, it would be exposed to a wider spread of the community. This greater diversity of people may appreciate the potential for the larger community; but they may also highlight previously unidentified negative impact. In addition, a further study could include two specific areas of targeted focus: women's prisons and the transgender community, and domestic abuse – this research has revealed a considerable lack of victim support services within Pembrokeshire.

Final Thoughts:

Through my research, I have identified alarming discrepancies within support services for women victims of domestic abuse. Across Ceredigion and Carmarthenshire, the support for this marginalised group is at least visible. A search engine investigation reveals that any support for women (or families) seeking domestic violence aid in the county of Pembrokeshire will be directed towards the Police and Victim Support. Welsh Women's Aid as an umbrella agency work out of Cardiff and are represented by Welsh support agency POBL in Newport. Pembrokeshire County Council currently [March 2022] have no one in place as their part time domestic violence officer. Hafan Cymru do appear to have an office in Haverfordwest, but the phone number redirects to a mobile answerphone message service. Neither the Police and Crime Commissioner or the Wales Probation and Rehabilitation Services offered a response to my request for input with this Research Project. Although the idea of this project was genuine, to really make it work and to make the rehabilitation of both groups of women viable, substantial multi agency visibility would be required to back the programme, both financially and ideologically. Should this synchronicity occur, the concept would be holistically viable, and the outcome likely successful.

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8. APPENDICES

8.1. Appendix 1: Ethics Form

APPLICATION FOR ETHICAL APPROVAL

In order for research to result in benefit and minimise risk of harm, it must be conducted ethically. A researcher may not be covered by the University's insurance if ethical approval has not been obtained prior to commencement.

The University follows the OECD Frascati manual definition of **research activity**: "creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of man, culture and society, and the use of this stock of knowledge to devise new applications". As such this covers activities undertaken by members of staff, postgraduate research students, and both taught postgraduate and undergraduate students working on dissertations/projects.

The individual undertaking the research activity is known as the "principal researcher".

Ethical approval is not required for routine audits, performance reviews, quality assurance studies, testing within normal educational requirements, and literary or artistic criticism.

Please read the notes for guidance before completing ALL sections of the form.

This form must be completed and approved prior to undertaking any research activity. Please see Checklist for details of process for different categories of application.

SECTION A: About You (Principal Researcher)

1	Full Name:	Frances E. Black			
2	Tick all boxes that apply:	Member of staff:	<input type="checkbox"/>	Honorary research fellow:	<input type="checkbox"/>
	Undergraduate Student	<input type="checkbox"/>	Taught Postgraduate Student	<input type="checkbox"/>	Postgraduate Research Student
					<input checked="" type="checkbox"/>

3	Institute/Academic Discipline/Centre:	Institute of Education and Humanities AD2 Social Policy, Youth and Communities
4	Campus:	Carmarthen
5	E-mail address:	1903573@student.uwtsd.ac.uk
6	Contact Telephone Number:	07471837547
For students:		
7	Student Number:	1903573
8	Programme of Study:	Master of Arts Equity and Diversity in Society
9	Director of Studies/Supervisor:	Assoc. Prof. Caroline Lohman-Hancock

Page Break

SECTION B: Approval for Research Activity

1	Has the research activity received approval in principle? (please check the Guidance Notes as to the appropriate approval process for different levels of research by different categories of individual)	YES	<input checked="" type="checkbox"/>	NO	<input type="checkbox"/>
					Date
2	If Yes, please indicate source of approval (and date where known): Approval in principle must be obtained from the relevant source prior to seeking ethical approval	Research Degrees Committee	<input type="checkbox"/>		
		Institute Research Committee	<input type="checkbox"/>		
		Other (write in)	<input checked="" type="checkbox"/>		Director of studies 23.07.21

SECTION C: Internal and External Ethical Guidance Materials

	Please list the core ethical guidance documents that have been referred to during the completion of this form (including any discipline-specific codes of research ethics, location-specific codes of research ethics, and also any specific ethical guidance relating to the proposed methodology). Please tick to confirm that your research proposal adheres to these codes and guidelines. You may add rows to this table if needed.	
1	UWTSD Research Ethics & Integrity Code of Practice	<input checked="" type="checkbox"/>
2	UWTSD Research Data Management Policy	<input checked="" type="checkbox"/>
3	<i>[List any other relevant documents here]</i>	<input type="checkbox"/>

SECTION D: External Collaborative Research Activity

If there are external collaborators then you should gain consent from the contact persons to share their personal data with the university. If there are no external collaborators then leave this section blank and continue to section E.

NOT APPLICABLE

1	Institution	
2	Contact person name	
3	Contact person e-mail address	
4	Is your research externally funded?	YES <input type="checkbox"/> NO <input type="checkbox"/>
5	Are you in receipt of a KESS scholarship?	YES <input type="checkbox"/> NO <input type="checkbox"/>
6	Are you specifically employed to undertake this research in either a paid or voluntary capacity?	Voluntary YES <input type="checkbox"/> NO <input type="checkbox"/>
7		Employed YES <input type="checkbox"/> NO <input type="checkbox"/>
8	Is the research being undertaken within an existing UWTSD Athrofa Professional Learning Partnership (APLP)?	If YES then the permission question below does not need to be answered. YES <input type="checkbox"/> NO <input type="checkbox"/>

9	Has permission to undertake the research has been provided by the partner organisation?	(If YES attach copy) If NO the application cannot continue	YES	<input type="checkbox"/>	NO	<input type="checkbox"/>
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Where research activity is carried out in collaboration with an external organisation

10	Does this organisation have its own ethics approval system?	YES	<input type="checkbox"/>	NO	<input type="checkbox"/>
If Yes, please attach a copy of any final approval (or interim approval) from the organisation (this may be a copy of an email if appropriate).					

SECTION E: Details of Research Activity

1	Indicative title:	Liberté - The Positivity Coffee Bar: Challenging Perceptions			
2	Proposed start date:	01 August 2021	Proposed end date:	31 March 2022	
<p>Introduction to the Research (maximum 300 words per section) Ensure that you write for a <u>Non-Specialist Audience</u> when outlining your response to the points below:</p> <ul style="list-style-type: none"> • Purpose of Research Activity • Proposed Research Question • Aims of Research Activity • Objectives of Research Activity <p>Demonstrate, briefly, how Existing Research has informed the proposed activity and explain</p> <ul style="list-style-type: none"> • What the research activity will add to the body of knowledge • How it addresses an area of importance. 					
3	<p>Purpose of Research Activity</p> <p>A critical evaluation of the perceptions, responses and attitudes to a viability study to gauge the feasibility of opening a charity run barista café for women who may be at risk from exclusion in the small town of Lampeter, Ceredigion, Wales. Women represented from the marginalised community; this can include, ex-offenders, also known as 'persons recently released from prison' and women who are survivors of domestic violence.</p> <p>(this box should expand as you type)</p>				
4	<p>Research Question</p> <p>How will a small Welsh community respond to the development of Liberté the charity Positivity Coffee Bar, which focuses on supporting women who may be at risk?</p> <p>(this box should expand as you type)</p>				
5	<p>Aims of Research Activity</p> <ul style="list-style-type: none"> • Evaluate the feasibility of setting up a Positivity Coffee Bar • Explore public perceptions of women who may be at risk of exclusion. • Gauge the public response to supporting the project of opening Liberté, a charity café run and operated by the women who may be at risk in society 				

	<p>of exclusion and welcome them into the community of the small town of Lampeter.</p> <p>(this box should expand as you type)</p>
6	<p>Objectives of Research Activity</p> <ul style="list-style-type: none"> The culmination of the research is to analyse and understand the perceptions of the inhabitants of Lampeter town and the reaction to the possibility of the charity Coffee Bar opening in their community. <p>Women who may be at risk of exclusion and marginalisation from society can be from a range of areas and as a result of a number of issues. For example, they may have been in prison (ex-offenders); they may be receiving support from the Probationary or Social Services; and they may be rehabilitating from serious addiction. In addition, the women may themselves be victims of domestic violence. Persons who have been in prison need an immense support mechanism and positive guidance in order to reduce the likelihood of recidivism. Bartosz (2019) says growing up in a dysfunctional family increases the potential for self-harm; in turn, if substance abuse or addiction enters the environment, the functionality of the entire family is likely to disintegrate. The Female offending Blueprint for Wales (2019) discusses the evident frequency with which victims of crime become abusers themselves; whether through intergenerational transmission of violence, or as Wagner <i>et al</i> (2019) explains, transitionally via the normalisation of violence; a phenomenon children can suffer as a witness living within the family environment of domestic violence sufferers. Statistics have shown that regardless of age or gender, more than one in two offenders are likely to reoffend, within a year, once released from prison (The Triangle Trust, 2021). This statistic is difficult to comprehend given that in 2011 only 5% of the total prison population of nearly 85,500 were women. However, when the statistics also reveal women were twice as likely as their male counterparts to receive a custodial sentence, and 10 times as likely to self-harm, the treatment women receive at the mercy of Criminal Justice System may need to be examined (Yarwood, 2013). In 2019 there were 427 convictions for cruelty to or neglect of children; Wigman’s Ministry of Justice statistics show the greater proportion were women, who made up 60%. Although men at 34% were more likely to receive a custodial sentence than women at 14% (Wigman, 2020).</p> <p>The unusually particularly protective, and rehabilitative environment of the charity rehabilitation Coffee Bar would offer women who may be at risk of exclusion from society, and marginalised, an opportunity to establish themselves as cohesive, proactive, and positive members of the community. Liberté will be operated and benefit from the women's shared experience. An approved management programme will be augmented in accordance with working studies approved through the scheme, to focus on and replace negative learnt behaviour with positive actualisation and self-worth.</p> <p>This research project will question the NIMBY resistance theory or ‘Not In My Back Yard’ - community opposition to acceptance or participation with human services facilities (Borell & Westermarck, 2018). The potential lack of empathy towards a charity Coffee Bar for marginalised women will be challenged. At the culmination of the research thesis, the physical data will be collected, collated, examined, analysed, and concluded, and there will be recommendations for future change.</p> <p>(this box should expand as you type)</p>
	<p>Proposed methods (maximum 600 words)</p> <p>Provide a brief summary of all the methods that may be used in the research activity, making it clear what specific techniques may be used. If methods other than those listed in this section are deemed appropriate later, additional ethical approval for those</p>

	<p>methods will be needed. You do not need to justify the methods here, but should instead describe how you intend to collect the data necessary for you to complete your project.</p>
7	<p>The commercial premises of Lampeter Town centre i.e., shops, hairdressers, cafes and office premises, shall be canvassed by the interviewer in person. This shall be undertaken as an informal introductory discussion to explain the study, and how the online Qualitative Questionnaire and follow up interviews will work, plus consent, confidentiality, anonymity and right of withdrawal. The Research Question will be explained, and local traders will be asked if they would be willing to participate in a questionnaire, which will be emailed directly to them using Qualtrics (GDPR approved). It has been proven that participants are more likely to respond to a questionnaire if they are first approached in this way (Denscombe, 2014). The online questionnaire will have a letter of introduction and a consent section, which will include the right to withdraw at any point in the study.</p> <p>In addition, UWTSD Lampeter Students, who are a vital part of the thriving community, will also be asked to participate in the questionnaire survey; they will also be emailed, this time accessing students via the Student Union (SU). It is hoped this initial partnering approach will provide a level of trust and familiarity, whilst at all times allowing for a commitment to impartiality (Punch, 2014).</p> <p>In addition, in order to increase the likelihood of a higher response rate, participants shall be encouraged to respond by way of incentive. This incentive shall be the offer of feedback on completion of the research project (Denscombe, 2014). Participants shall be reminded their email will be required at the end of the survey for this feedback to reach them.</p> <p>All questions within the questionnaires will be identical. They will be supported by a letter of introduction and confirmation of confidentiality and data protection.</p> <p>(this box should expand as you type)</p>
	<p>Location of research activity Identify all locations where research activity will take place.</p>
8	<p>Lampeter, which identifies itself as a historic market and University town (Lampeter Town Council, 2021) with Welsh as its community language, has a population of approximately three thousand inhabitants. It hosts a thriving commercial High Street: Ceredigion Association of Voluntary Organisation head office (CAVO), local Rugby club, Lloyd's Fish and Chip restaurant (voted best restaurant in Wales 2018), and is the home of the Welsh Quilt Centre. Lampeter is situated in the heart of the Teifi valley at the edge of the Cambrian Mountains in West, Ceredigion, Wales.</p> <p>Lampeter will be offered the opportunity to host a charity Coffee Bar called Liberté. Liberté will aim to inspire women who may be at risk of exclusion from society, and thus they may become labelled and marginalised; in order that the likelihood of a return to crime, or women being drawn into crime, is reduced.</p> <p>(this box should expand as you type)</p>
	<p>Research activity outside of the UK If research activity will take place overseas, you are responsible for ensuring that local ethical considerations are complied with and that the relevant permissions are sought. Specify any local guidelines (e.g., from local professional associations/learned societies/universities) that exist and whether these involve any ethical stipulations beyond those usual in the UK (provide details of any licenses or permissions required). Also specify whether there are any specific ethical issues raised by the local context in which the research activity is taking place, for example, particular cultural and/or legal</p>

	sensitivities or vulnerabilities of participants. If you live in the country where you will do the research then please state this.
9	<i>(this box should expand as you type)</i>

10	Use of documentation not in the public domain: Are any documents NOT publicly available?	NO	<input checked="" type="checkbox"/>
		YES	<input type="checkbox"/>
11	If Yes, please provide details here of how you will gain access to specific documentation that is not in the public domain and that this is in accordance with the current data protection law of the country in question and that of England and Wales. <i>(this box should expand as you type)</i>		

	Does your research relate to one or more of the seven aims of the Well-being of Future Generations (Wales) Act 2015?	YES	NO
12	A prosperous Wales	<input checked="" type="checkbox"/>	<input type="checkbox"/>
13	A resilient Wales	<input checked="" type="checkbox"/>	<input type="checkbox"/>
14	A healthier Wales	<input checked="" type="checkbox"/>	<input type="checkbox"/>
15	A more equal Wales	<input checked="" type="checkbox"/>	<input type="checkbox"/>
16	A Wales of cohesive communities	<input checked="" type="checkbox"/>	<input type="checkbox"/>
17	A Wales of vibrant culture and thriving Welsh language	<input type="checkbox"/>	<input checked="" type="checkbox"/>
18	A globally responsible Wales	<input type="checkbox"/>	<input checked="" type="checkbox"/>
19	If YES to any of the above, please give details:		
	<ul style="list-style-type: none"> • 12. This project could signify prosperity. Animating a charitable business such as Liberté would make for a profitable investment for Wales. It has worked well for other Prison and Probationary support agencies i.e., The Clink and Redemption Roasters • 13. Community projects offering encouragement and neighbourhood participation make a more resilient Wales • 14. Improving the prospects of marginalised communities by enhancing community projects for better mental health using inclusion and discouraging social isolation will make for a healthier Wales • 15. This project could signal a change in the perspectives of women who are at risk of marginalisation • 16. This research project could theoretically encourage a discussion as to whether the community would accept women who may be at risk of marginalisation i.e., women who have been in prison or women as victims of domestic violence. This in itself would likely induce cohesion within the community. <i>(this box should expand as you type)</i>		

SECTION F: Scope of Research Activity

	Will the research activity include:	YES	NO
1	Use of a questionnaire or similar research instrument?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2	Use of interviews?	X	
3	Use of focus groups?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
4	Use of participant diaries?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
5	Use of video or audio recording?	X	
6	Use of computer-generated log files?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
7	Participant observation with their knowledge?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
8	Participant observation without their knowledge?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
9	Access to personal or confidential information without the participants' specific consent?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
10	Administration of any questions, test stimuli, presentation that may be experienced as physically, mentally or emotionally harmful / offensive?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
11	Performance of any acts which may cause embarrassment or affect self-esteem?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12	Investigation of participants involved in illegal activities?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
13	Use of procedures that involve deception?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
14	Administration of any substance, agent or placebo?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
15	Working with live vertebrate animals?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
16	Procedures that may have a negative impact on the environment?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
17	Other primary data collection methods. Please indicate the type of data collection method(s) below.	<input type="checkbox"/>	<input checked="" type="checkbox"/>
	Details of any other primary data collection method: (this box should expand as you type)		

If NO to every question, then the research activity is (ethically) low risk and **may** be exempt from **some** of the following sections (please refer to Guidance Notes).

If YES to any question, then no research activity should be undertaken until full ethical approval has been obtained.

SECTION G: Intended Participants

If there are no participants then do not complete this section, but go directly to section H.

Who are the intended participants:		YES	NO
1	Students or staff at the University?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2	Adults (over the age of 18 and competent to give consent)?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3	Vulnerable adults?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
4	Children and Young People under the age of 18? (Consent from Parent, Carer or Guardian will be required)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
5	Prisoners?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
6	Young offenders?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
7	Those who could be considered to have a particularly dependent relationship with the investigator or a gatekeeper?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
8	People engaged in illegal activities?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
9	Others. Please indicate the participants below, and specifically any group who may be unable to give consent.	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Details of any other participant groups: <i>(this box should expand as you type)</i>			

Participant numbers and source Provide an estimate of the expected number of participants. How will you identify participants and how will they be recruited?		
10	How many participants are expected?	An informal introductory discussion to explain the study and how the online Qualitative Questionnaire and follow up interviews will work, plus consent, confidentiality, anonymity and right of withdrawal Between 70 – 200 online questionnaires 10-15 follow up Interviews <i>(this box should expand as you type)</i>
11	Who will the participants be?	Commercial shop traders and office premises AND Students from UWTSD Lampeter Campus <i>(this box should expand as you type)</i>
12	How will you identify the participants?	The criterion of the participants is that they live or work within Lampeter Town Centre: <ul style="list-style-type: none">○ (A) Commercial premises will be initially visited in person by the interviewer and canvassed as to their interest. If permission is received a participant will be invited to access the Qualtrics link

		<ul style="list-style-type: none"> ○ require me to visit each shop/premises and undertake an information explanation of the study and ask if they would be willing to complete the online questionnaire and the subsequent interview • (B) Lampeter Campus Students will be targeted in slightly different way. <ul style="list-style-type: none"> ○ Initially with an email alerting students of their requested participation in the study, which will shortly follow in a second email through Qualtrics with the anonymous survey questionnaire ○ working with UWTSD Student Union ○ F2F with students on campus ○ Potential of email out through my Prog Man MA EDS to ensure anonymity and confidentiality • In addition, participants will be invited to add an email address for a follow up interview, which will be face to face (shop/commercial premises, or UWTSD campus café) <p><i>(this box should expand as you type)</i></p>
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	Information for participants:	YES	NO	N/A
13	Will you describe the main research procedures to participants in advance, so that they are informed about what to expect?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	Will you tell participants that their participation is voluntary?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15	Will you obtain written consent for participation?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	Will you explain to participants that refusal to participate in the research will not affect their treatment or education (if relevant)?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	If the research is observational, will you ask participants for their consent to being observed?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
18	Will you tell participants that they may withdraw from the research at any time and for any reason?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19	With questionnaires, will you give participants the option of omitting questions they do not want to answer?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20	Will you tell participants that their data will be treated with full confidentiality and that, if published, it will not be identifiable as theirs?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

21	Will you debrief participants at the end of their participation, in a way appropriate to the type of research undertaken?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22	If NO to any of above questions, please give an explanation			
	<i>(this box should expand as you type)</i>			

	Information for participants:	YES	NO	N/A
24	Will participants be paid?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
25	Is specialist electrical or other equipment to be used with participants?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
26	Are there any financial or other interests to the investigator or University arising from this study?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
27	Will the research activity involve deliberately misleading participants in any way, or the partial or full concealment of the specific study aims?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
28	If YES to any question, please provide full details			
	<i>(this box should expand as you type)</i>			

SECTION H: Anticipated Risks

<p>Outline any anticipated risks that may adversely affect any of the participants, the researchers and/or the University, and the steps that will be taken to address them.</p> <p>If you have completed a full risk assessment (for example as required by a laboratory, or external research collaborator) you may append that to this form.</p>					
1	<p>Full risk assessment completed and appended?</p> <table border="1"> <tr> <td>Yes</td> <td><input type="checkbox"/></td> </tr> <tr> <td>No</td> <td><input checked="" type="checkbox"/></td> </tr> </table>	Yes	<input type="checkbox"/>	No	<input checked="" type="checkbox"/>
Yes	<input type="checkbox"/>				
No	<input checked="" type="checkbox"/>				
2	<p>Risks to participants</p> <p>For example: sector-specific health & safety, emotional distress, financial disclosure, physical harm, transfer of personal data, sensitive organisational information</p>				
	<table border="1"> <tr> <td> <p>Risk to participants:</p> <ul style="list-style-type: none"> Potential emotional risks here Also, that envisaged during a quantitative research study using questions which could result in minor community conflict and discussion which may be positive or could be negatively received Low COVID health risk </td> <td> <p><i>How you will mitigate the risk to participants:</i></p> <ul style="list-style-type: none"> Some questions may invoke participants to experience emotional risk. A verbal and/or written caution acknowledging this possibility will be administered on initially approaching participants. And again once the qualitative questionnaire has been completed to reinforcement the acknowledgement </td> </tr> </table>	<p>Risk to participants:</p> <ul style="list-style-type: none"> Potential emotional risks here Also, that envisaged during a quantitative research study using questions which could result in minor community conflict and discussion which may be positive or could be negatively received Low COVID health risk 	<p><i>How you will mitigate the risk to participants:</i></p> <ul style="list-style-type: none"> Some questions may invoke participants to experience emotional risk. A verbal and/or written caution acknowledging this possibility will be administered on initially approaching participants. And again once the qualitative questionnaire has been completed to reinforcement the acknowledgement 		
<p>Risk to participants:</p> <ul style="list-style-type: none"> Potential emotional risks here Also, that envisaged during a quantitative research study using questions which could result in minor community conflict and discussion which may be positive or could be negatively received Low COVID health risk 	<p><i>How you will mitigate the risk to participants:</i></p> <ul style="list-style-type: none"> Some questions may invoke participants to experience emotional risk. A verbal and/or written caution acknowledging this possibility will be administered on initially approaching participants. And again once the qualitative questionnaire has been completed to reinforcement the acknowledgement 				

	<p><i>(this box should expand as you type)</i></p>	<ul style="list-style-type: none"> • Signposting to professional aid/guidance and help services will be provided with contact names and telephone numbers. Including third party support groups and Samaritans and also internally through the UWTSD counselling services • A risk assessment will be carried out at the commencement of each face-to-face introduction • COVID 19 health restriction observance will be maintained. Were applicable - depending on relevant Welsh government guidelines • It is anticipated the risks shall be managed through careful monitoring, continued assessment; And supervisor shall be kept fully informed and best practice will be followed out at all times. <p><i>(this box should expand as you type)</i></p>
3	<p>If research activity may include sensitive, embarrassing or upsetting topics (e.g. sexual activity, drug use) or issues likely to disclose information requiring further action (e.g. criminal activity), give details of the procedures to deal with these issues, including any support/advice (e.g. helpline numbers) to be offered to participants. Note that where applicable, consent procedures should make it clear that if something potentially or actually illegal is discovered in the course of a project, it may need to be disclosed to the proper authorities</p>	
	<p>No anticipated risk</p> <p><i>(this box should expand as you type)</i></p>	
4	<p>Risks to the investigator For example: personal health & safety, physical harm, emotional distress, risk of accusation of harm/impropriety, conflict of interest</p>	
	<p>Risk to the investigator:</p> <p>Low anticipated risk</p> <ul style="list-style-type: none"> • Emotional issues <p><i>(this box should expand as you type)</i></p>	<p><i>How you will mitigate the risk to the investigator:</i></p> <p>A risk assessment will be carried out at the commencement of each face-to-face introduction.</p> <ul style="list-style-type: none"> • Emotional risk – although considered low (investigator has undertaken training and uses learnt coping mechanism through previous job experience as a police officer) • Investigator is aware of UWTSD student support and

		<p>counselling services, third party professional services - and how to access these</p> <ul style="list-style-type: none"> • COVID 19 health restriction observance will be maintained. Were applicable - depending on relevant Welsh government guidelines • It is anticipated the risks shall be managed through careful monitoring, continued assessment; And supervisor shall be kept fully informed and best practise will be followed out at all times. <p><i>(this box should expand as you type)</i></p>
5	<p>University/institutional risks For example: adverse publicity, financial loss, data protection</p>	
	<p>Risk to the University:</p> <ul style="list-style-type: none"> • low anticipated risk <ul style="list-style-type: none"> • Misrepresentation of interview content, individuals being publicly identified <p><i>(this box should expand as you type)</i></p>	<p><i>How you will mitigate the risk to the University:</i></p> <p>Supervisor shall be kept fully informed and best practise will be followed at all times.</p> <ul style="list-style-type: none"> • To avoid identification of participants, text shall be redacted wherever necessary <p><i>(this box should expand as you type)</i></p>
6	<p>Environmental risks For example: accidental spillage of pollutants, damage to local ecosystems</p>	
	<p>Risk to the environment:</p> <ul style="list-style-type: none"> • Low anticipated risk • Economical car • Very little use of paper <p><i>(this box should expand as you type)</i></p>	<p><i>How you will mitigate the risk to environment:</i></p> <ul style="list-style-type: none"> • Although any risk revealed shall be managed through careful monitoring and continued assessment; And supervisor shall be kept fully informed and best practise will be followed at all times <ul style="list-style-type: none"> • Investigator's choice of car is economical and carbon efficient • In addition, visits to location will be limited. An early start, with a full day's itinerary, maximising the time available at the location by reducing the necessity to visit <ul style="list-style-type: none"> • Use of laptop will reduce the need for repetition in paper form. <p><i>(this box should expand as you type)</i></p>

Disclosure and Barring Service				
		YES	NO	N/A
	If the research activity involves children or vulnerable adults, a Disclosure and Barring Service (DBS) certificate must be obtained before any contact with such participants.			
7	Does your research require you to hold a current DBS Certificate?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
8	If YES, please give the certificate number. If the certificate number is not available, please write "Pending"; in this case any ethical approval will be subject to providing the appropriate certificate number.			

Page Break

SECTION I: Feedback, Consent and Confidentiality

1	Feedback What de-briefing and feedback will be provided to participants, how will this be done and when?
	<p>Participants will be provided with feedback upon request by ticking a box in the questionnaire, they will be asked to add their email address, following completion, conclusion and submission of the Research Project.</p> <p>The submission date of this research project is 31 March 2022</p> <p><i>(this box should expand as you type)</i></p>
2	Informed consent Describe the arrangements to inform potential participants, before providing consent, of what is involved in participating. Describe the arrangements for participants to provide full consent before data collection begins. If gaining consent in this way is inappropriate, explain how consent will be obtained and recorded in accordance with prevailing data protection legislation.
	<p>The interviewer shall identify herself, with an official UWTSD ID card, as a legitimate postgraduate research student from the Carmarthen Campus. All correspondence shall be via the interviewers UWTSD official email address only.</p> <ul style="list-style-type: none"> • The involvement of the participants will be explained prior to the start of the questionnaire; that their participation in the survey is anonymous, and that their participation is completely voluntary, will be verbally reiterated and acknowledged in writing - with a consent form and explanatory letter • Once both the participant and the interviewer are satisfied that consent has been understand and given, the process of administering the questionnaire will be satisfactorily undertaken

	<ul style="list-style-type: none"> • Once consent is confirmed, it will be stored as data, and all data (Coded) will be destroyed, post final Examination Board UWTSD for the dissertation • An informal introductory discussion will be undertaken with commercial premises in the town centre, to explain the study and how the online Qualitative Questionnaire and follow up interviews will work, plus consent, confidentiality, anonymity and right of withdrawal • To UWTSD student campus participants, initially with an email alerting them of their requested participation in the study, which will be shortly followed up by a second email through Qualtrics, with the anonymous survey questionnaire. This will include the possibility to be involved in a face-to-face interview; therefore, consent and a contact email address will be requested, but also the ability to deny permission or withdraw is available • All necessary precautions shall be observed regarding COVID 19 restrictions – which are pertinent to the time and date of the face-to-face visits <p>(A) participants, as commercial premises, will be informed of research project prior to giving their consent. They will be invited to participate, they will be asked to sign and date the prior bilingual approval consent form which will be collected along with an email address, to which the questionnaire and a repeat of the summary of the research to be undertaken in the form of an introductory letter</p> <p>(B) participants as UWTSD students will be canvassed slightly differently. The above face to face information will be conducted via email and electronic attachments</p> <p>Data protection of the information received and relayed will be confidentiality collected, recorded and stored (until the end of the research; on submission of the research project, the information protected under the data collection shall be destroyed), in accordance with the UWTSD code of ethical practice.</p> <p><i>(this box should expand as you type)</i></p>
3	<p>Confidentiality / Anonymity Set out how anonymity of participants and confidentiality will be ensured in any outputs. If anonymity is not being offered, explain why this is the case.</p>
	<p>The study will be conducted in the form of a Qualitative Questionnaire. There will be a mixture of open and closed questions, but no necessity for any break in anonymity is necessary. Participant confidentiality is assured at all times, by continued assessment, redacting of sensitive information, password protection and safe keeping of data. Participation in the form of a willingness to participate is of interest to the interviewer; the participants confidentiality is of the utmost importance, and this will therefore be stressed using best practice; restricting access to private documents to those persons listed and protecting information using encryption, safe methods of security, privacy and confidentiality; including redacting of private information and anonymity.</p> <p><i>(this box should expand as you type)</i></p>

SECTION J: Data Protection and Storage

	Does the research activity involve personal data (as defined by the General Data Protection Regulation 2016 “GDPR” and the Data Protection Act 2018 “DPA”)?	YES	NO
1	<i>“Personal data” means any information relating to an identified or identifiable natural person (‘data subject’). An identifiable natural person is one who can be identified, directly or indirectly, in particular by reference to an identifier such as a name, an identification number, location data, an online identifier or to one or more factors specific to the physical, physiological, genetic, mental, economic, cultural or social identity of that natural person. Any video or audio recordings of participants is considered to be personal data.</i>	<input type="checkbox"/>	X
	If YES, provide a description of the data and explain why this data needs to be collected:		
2	<i>(this box should expand as you type)</i>		
	Does it involve special category data (as defined by the GDPR)?	YES	NO
3	<i>“Special category data” means sensitive personal data consisting of information as to the data subjects’ – (a) racial or ethnic origin, (b) political opinions, (c) religious beliefs or other beliefs of a similar nature, (d) membership of a trade union (within the meaning of the Trade Union and Labour Relations (Consolidation) Act 1992), (e) physical or mental health or condition, (f) sexual life, (g) genetics, (h) biometric data (as used for ID purposes),</i>	<input type="checkbox"/>	X
	If YES, provide a description of the special category data and explain why this data needs to be collected:		
4	<i>(this box should expand as you type)</i>		

	Will data from the research activity (collected data, drafts of the thesis, or materials for publication) be stored in any of the following ways?	YES	NO
5	Manual files (i.e. in paper form)? Within a locked cabinet	<input checked="" type="checkbox"/>	<input type="checkbox"/>
6	University computers? Password Protected	<input checked="" type="checkbox"/>	<input type="checkbox"/>
7	Private company computers?	<input type="checkbox"/>	<input checked="" type="checkbox"/>

8	Home or other personal computers? Password Protected	<input checked="" type="checkbox"/>	<input type="checkbox"/>
9	Laptop computers/ CDs/ Portable disk-drives/ memory sticks? Encrypted	<input checked="" type="checkbox"/>	<input type="checkbox"/>
10	“Cloud” storage or websites? UWTSD	<input checked="" type="checkbox"/>	<input type="checkbox"/>
11	Other – specify:	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12	For all stored data, explain the measures in place to ensure the security of the data collected, data confidentiality, including details of backup procedures, password protection, encryption, anonymisation and pseudonymisation:		
	<p>Although there is no intention to produce manual files, there may be paper generated notes which will be safely guarded with the interviewer. All manual and electronic property, when not in the possession of the interviewer, shall be securely locked in the boot of a car out of the sight of passers-by, when they are out in the field.</p> <p>All data stored on computers, laptops and phone apps are protected by strong and encrypted passwords, accessed and known only to the interviewer.</p> <p><i>(this box should expand as you type)</i></p>		

Data Protection			
	Will the research activity involve any of the following activities:	YES	NO
13	Electronic transfer of data in any form?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
14	Sharing of data with others at the University outside of the immediate research team?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
15	Sharing of data with other organisations?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
16	Export of data outside the UK or importing of data from outside the UK?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
17	Use of personal addresses, postcodes, faxes, emails or telephone numbers?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
18	Publication of data that might allow identification of individuals?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
19	Use of data management system?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
20	Data archiving?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
21	If YES to any question, please provide full details, explaining how this will be conducted in accordance with the GDPR and Data Protection Act (2018) (and any international equivalents, where appropriate):		
	<p>13. Electronic data transfer – emails etc.</p> <p>14. Lampeter Student Union will assist with email delivery to Students – the data collected will then be directed to myself</p> <p>19. Qualtrics (GDPR & Data Protection Act (2018))</p> <p>20. My coded data will be available upon request</p> <p>All data (Coded) will be destroyed post final Examination Board UWTSD for the dissertation.</p>		

	<i>(this box should expand as you type)</i>		
22	List all who will have access to the data generated by the research activity:		
	Frances E. Black P.G. Student Assoc. Prof. Caroline Lohmann-Hancock <i>(this box should expand as you type)</i>		
23	List who will have control of, and act as custodian(s) for, data generated by the research activity:		
	Frances E. Black P.G. Student <i>(this box should expand as you type)</i>		
24	Give details of data storage arrangements, including security measures in place to protect the data, where data will be stored, how long for, and in what form. Will data be archived – if so how and if not why not.		
	All data stored on computers and phone apps are protected by strong and encrypted passwords, accessed and known only to the interviewer. Data protection of the information received and relayed will be confidentiality collected, recorded and stored. At the end of the research, and on submission of the research project the information/data collected and protected under the data collection shall be destroyed. Data will be stored in accordance with the UWTSD code of ethical practice. Final Dissertation with coded and anonymised data will be held within Turnitin for the purpose of marking and External Examiner viewing. <i>(this box should expand as you type)</i>		
25	Please indicate if your data will be stored in the UWTSD Research Data Repository (see https://researchdata.uwtsd.ac.uk/). If so please explain. <i>(Most relevant to academic staff)</i>		
	N/A		
26	Confirm that you have read the UWTSD guidance on data management (see https://www.uwtsd.ac.uk/library/research-data-management/)	YES	<input checked="" type="checkbox"/>
27	Confirm that you are aware that you need to keep all data until after your research has completed or the end of your funding	YES	<input checked="" type="checkbox"/>

SECTION K: Declaration

	The information which I have provided is correct and complete to the best of my knowledge. I have attempted to identify any risks and issues related to the research activity and acknowledge my obligations and the rights of the participants. In submitting this application I hereby confirm that I undertake to ensure that the above named research activity will meet the University's Research Ethics and Integrity Code of Practice which is published on the website: https://www.uwtsd.ac.uk/research/research-ethics/		
1	Signature of applicant:	Frances E. Black	Date: 22 July 2021

For STUDENT Submissions:

2	Director of Studies/Supervisor:	Assoc. Prof. Caroline Lohmann-Hancock	Date:
3	Signature:		

For STAFF Submissions:

4	Academic Director/ Assistant Dean:		Date:
5	Signature:		

Checklist: Please complete the checklist below to ensure that you have completed the form according to the guidelines and attached any required documentation:

<input checked="" type="checkbox"/>	I have read the guidance notes supplied before completing the form.
<input checked="" type="checkbox"/>	I have completed ALL RELEVANT sections of the form in full.
<input checked="" type="checkbox"/>	I confirm that the research activity has received approval in principle
<input type="checkbox"/>	I have attached a copy of final/interim approval from external organisation (where appropriate)
<input type="checkbox"/>	I have attached a full risk assessment (where appropriate) ONLY TICK IF YOU HAVE ATTACHED A FULL RISK ASSESSMENT
<input checked="" type="checkbox"/>	I understand that it is my responsibility to ensure that the above named research activity will meet the University's Research Ethics and Integrity Code of Practice.
<input checked="" type="checkbox"/>	I understand that before commencing data collection all documents aimed at respondents (including information sheets, consent forms, questionnaires, interview schedules etc.) must be confirmed by the DoS/Supervisor, module tutor or Academic Director.

RESEARCH STUDENTS AND STAFF ONLY

All communications relating to this application during its processing must be in writing and emailed to pgresearch@uwtsd.ac.uk, with the title 'Ethical Approval' followed by your name.

You will be informed of the outcome of your claim by email; therefore it is important that you check your University and personal email accounts regularly.

STUDENTS ON UNDERGRADUATE OR TAUGHT MASTERS PROGRAMMES should submit this form (and receive the outcome) via systems explained to you by the supervisor/module leader.

This form is available electronically from the Academic Office web pages:

<https://www.uwtsd.ac.uk/academic-office/appendices-and-forms/>

8.2. Appendix 2: The Positivity Coffee Bar: Challenging Perceptions Qualtrics

Questionnaire

4

Start of Block: The Positivity Coffee Bar: Challenging Perceptions Thank you very much for takin



Q1

Dear Participant:

My name is Frances Black, I am a UWTSD, Equity and Diversity in Society student in the Institute of Education and Humanities. Currently towards the end of my Master of Arts degree, researching for my dissertation.

I would like to invite you to participate in my research project. This project will explore public perceptions of women who may be at risk of exclusion and marginalisation and aims to evaluate the feasibility of setting up a rehabilitative Positivity Coffee Bar, in Lampeter town.

Attached to this letter is a short questionnaire developed by myself which will assess the community's response to supporting the project. I believe your opinions will be extremely helpful to me.

Through your participation in the questionnaire and/or interviews, I hope to ascertain the perceptions of the inhabitants of Lampeter town. To evaluate the feasibility of setting up a Positivity Coffee Bar in Lampeter, and gauge the reaction of the community to the possibility of the rehabilitative charity coffee bar opening in their environment. In addition, explore public perceptions of women who may be at risk of exclusion.

All questionnaires will be kept strictly confidential to the Researcher involved and at NO time will individual questionnaires be released to the general public.

This gives you a chance to express your views and make your opinion count.

By using this confidential and anonymous forum, you will be able to make a difference.

Your personal details and answers are anonymous. This means that no names or business names, or anything which might identify who you are, will be included in the dissertation. Your participation in this study is completely voluntary so you can withdraw from the questionnaire at any stage.

My questionnaire is likely to take about 15 - 20 minutes to complete but there is no time constraint; it will remain available until 31.12.2021. There are also no right or wrong answers.

At the bottom of this letter is a consent question. You will be taken to the end of the questionnaire, if you select NO. As your consent is not given.

As this is a new project, your feedback is also important to me, and I would be much obliged if you would also complete the feedback section at the end of the questionnaire.

I understand that your time is at a premium, but your opinions are very valuable to this process. After careful and precise analysis of the data obtained from this questionnaire.

I will be happy to provide you with a single page report of the findings at your request. Please add your email, when prompted, towards the end of the questionnaire.

The results of the questionnaire will hopefully enhance my understanding of community perceptions and will be stored on Qualtrics, and safe guarded under the Data Protection Act 2018. The results of the research will be fed back to UWTSD.

Thank you in advance for your time and participation. If any questions do arise, feel free to contact me at your convenience.

Frances Black
190573@student.uwtsd.ac.uk
University of Wales Trinity Saint David
Carmarthen Campus
Carmarthen SA31 3EP

Definition of Key Terms used in this survey:

Person formerly in prison (PFiP) - this is the preferred term ex-offenders use to define themselves;

Women victims of abuse/domestic violence - research has shown structure, employment, positive support and empathy greatly aid recovery within the community of women who have

been victims of domestic abuse;

Marginalised - this term can also mean overlooked, disregarded, unnoticed or ignored.

Do you consent to undertaking this survey?

Yes (1)

No (2)

Skip To: End of Survey If Do you consent to undertaking this survey? = No



Q25

Q2 Please indicate any of the following which apply to you:

- Student at University in Lampeter (1)
 - Student at FE (2)
 - Student at School (3)
 - Parent (4)
 - Shop owner (5)
 - Retired (6)
 - Local holiday rental owner (7)
 - Carer (8)
 - Permanent resident (9)
 - Unemployed (10)
 - Tourist (11)
 - Working full or part time (12)
 - Homeowner (13)
 - Rented accommodation (14)
 - Student accommodation (15)
 - Student living with family/parent (16)
 - Other (please indicate in the box below) (17)
-

Q3 Please indicate which of the following best describes your relationship with Lampeter as a town:

- I live in Lampeter (1)
- I work in Lampeter (2)
- I study in Lampeter (3)
- Other (please indicate in the box below) (4)

Page Break _____

Q4 Please indicate your age:

- I am years old (please indicate in the box below) (1)
- Age range (please indicate in the box below) (2)
- Prefer not to say (3)

Q5 Please indicate your gender:

- Male (1)
- Female (2)
- Non-binary / third gender (3)
- Other (please indicate in the box below) (4)

- Prefer not to say (5)

Q6 What do you think is meant by the term 'A Marginalised Woman'?

- Please explain (in the box below) (1)

Page Break

Q7 What would you say belongingness is **most** like?

- Feeling like part of a group (1)
- A feeling of acceptance within a community (2)
- Identifying with like minded people (3)
- Engaging with people of common interests (4)
- Identifying with groups and sharing similar interests (5)
- Being accepted by your immediate community of friends and family as you are (6)
- Feeling comfortable without changing to fit your environment (7)
- Feeling needed by family (8)
- Co-workers showing you their respect (9)
- Being told that your friendship is valued (10)
- Or your own definition (please explain in the box below) (11)

Q8 Would you like a new Barista style Coffee Bar in Lampeter?

Yes (1)

No (2)

Please explain your choice: (3) _____

Page Break

Q9 How would you feel about a charity Coffee bar open to all but, run exclusively by women?

Pleased (1)

Neither pleased nor displeased (2)

Displeased (3)

Q10 What do you think is meant by the term 'Women at risk'?

Please explain: (1) _____

Q11 How would you respond to a charity Coffee bar in Lampeter which would be staffed by female ex-offenders, women who had been in **prison**? (person formerly in prison i.e., **PFiP**)

Supportive (1)

Neither supportive or unsupportive (2)

Unsupportive (3)

Q12 How would you respond to a charity Coffee bar in Lampeter which would be staffed women who had been **victims of domestic abuse/violence**?

- Supportive (1)
- Neither supportive or unsupportive (2)
- Unsupportive (3)

Page Break

Q13 Are there any **positive** outcomes of opening a charity Coffee bar, run by female ex-offenders, women **PFiP**, in Lampeter?

- Positive 1 (please explain in the box below) (1)

- Positive 2 (please explain in the box below) (2)

- Positive 3 (please explain in the box below) (3)

- No positive outcomes (please explain in the box below) (4)

Q14 Are there any *positive* outcomes of opening a charity Coffee bar, run by women who have survived **domestic abuse/violence**, in Lampeter?

Positive 1 (please explain in the box below) (1)

Positive 2 (please explain in the box below) (2)

Positive 3 (please explain in the box below) (3)

No positive outcomes (please explain in the box below) (4)

Q15 Are there any *negative* outcomes of opening a charity Coffee bar, run by female ex-offenders, women **PFiP** in Lampeter?

Negative 1 (please explain in the box below) (1)

Negative 2 (please explain in the box below) (2)

Negative 3 (please explain in the box below) (3)

No negative outcomes (please explain in the box below) (4)

Q16 Are there any *negative* outcomes of opening a charity Coffee bar, run by women who have survived **domestic abuse/violence**, in Lampeter?

Negative 1 (please explain in the box below) (1)

Negative 2 (please explain in the box below) (2)

Negative 3 (please explain in the box below) (3)

No negative outcomes (please explain in the box below) (4)

Page Break

Q17 Do you or does anyone you know, participate in volunteer or Charity work?

Yes (1)

No (2)

If Yes - please explain the reasons why: (3)

Q18 Are you aware of this type of coffee bar anywhere else?

Yes. If yes - does awareness about a similar coffee bar make it more attractive or less attractive to locate one in Lampeter? (please explain in the box below) (1)

No (2)

Q19 Do you or anyone you know, have first-hand knowledge of the Police, Victim Support or Probationary Services?

Yes - (please indicate and explain in the box below) (1)

No (2)

Q20 Would you like to get involved in this project yourself? For example as a Trustee or volunteer?

No (1)

Yes (please explain in the box below) (2)

Q21 Do you agree with the following statement?

‘A Welsh charity funded rehabilitative project in the form of a working Barista style Coffee Bar in Lampeter is a good idea. It would enable women, who have suffered marginalisation, to be supported in the community and play a significant and positive role’.

Clearly describes my feelings (1)

Slightly describes my feelings (2)

Does not describe my feelings (3)

I disagree (please explain in the box below) (4)

Q22 Are there any other comments you would like to make in regard to the development of a charity run rehabilitative Coffee bar for marginalised women, in Lampeter?

Page Break

Q23 If you would be willing to be interviewed in more detail about your responses, could you indicate your email address here:

Please enter your email address - willing to interview: (1)

Q24 If you would like a short single page report about the findings of these questions, provide your email address here:

Please enter your email address - short page report of findings: (1)

Page Break

End of Block: The Positivity Coffee Bar: Challenging Perceptions Thank you very much for takin

8.3. Appendix 3: Question 10 Qualitative Data

Question 10

Participants were asked to explain what they understood by the term 'women at risk'.

A fuller selection from the free text box:

"Those women that are marginalised affecting their social, emotional, and mental health to such a huge extent"

"A woman unable to make free choices and decisions without fear of consequence"

"Battered individuals and addicts"

"Women are statistically more vulnerable to male violence"

"At risk physically or mentally due to circumstances like domestic violence, drugs and alcohol, isolation, poverty, poor health, and lack of guidance and support"

"Women who are, because of their circumstances are more likely to suffer abuse, sexual violence, intimidation, or suffer mental or physical health issues"

"Women in physical/ mental risk of harm, or at risk from anything (losing jobs due to men etc., otherwise would be people at risk)"

"Women likely to encounter danger, abuse or end up difficult circumstances"

"It depends on the context. I would assume it means women are losing their identity and feel left out due to certain specifics causing them to be the minority in different areas"

"Women who have experienced abuse poverty or who have been imprisoned or who have had to resort to illegal/antisocial activities to survive"

"Vulnerable women"

"Domestic violence"

8.4. Appendix 4: Question 13 Qualitative Data

Question 13

Participant *Positive* and *No positive* responses from the *Free Text Box*:

“Ex-offenders are often marginalised by society, so giving them a place to work could be a steppingstone back into society”

“Reintegration into society for PFIP - including increased confidence in themselves and better mental well-being”

“Share skills and show ability rather than the label of criminal”

“Allows them to break cycles of negativity in their life and rebuild”

“No women's jail in Wales, so an opportunity to rehabilitate in their own country”

“Enables the community to interact with people they may not normally interact with which would hopefully allow them to develop empathy and understanding towards people in situations they've not been in before”

“New/fresh start”

“A second chance”

“Enhancement of the local (often insular) community in Lampeter”

“Give the women a sense of value”

“They are on a new lease of life”

“They would feel a sense of value and worth”

“Prove to others that ex-offenders are not a risk”

“Improve self-esteem”

“They might learn new skills, self-worth in a satisfying occupation”

“Acceptance”

“Visibility”

“They would be providing a valuable addition”

A selection from the *no negatives* free text box:

“Difficult to answer this one”

“If folk knew that this was the criterion for appointing the staff, people who had not previously had their history widely known could be newly stigmatised”

“Don't think local people would be welcoming”

8.5. Appendix 5: Question 14 Qualitative Data

Question 14

Participants were asked if they could think of up to 3 *positive, or no positive* outcomes of opening a barista coffee bar run by women victims of domestic abuse/violence:

A full selection of *positive* or *no positives* participant responses from the *free text* box:

“Hopefully allow their situation to be more widely known and hopefully give them more support”

“Help women to feel protected”

“Confidence enabling”

“Building self-esteem”

“Think local people would want to help disadvantaged women”

“Gives the women a chance to develop a safety net around them which will hopefully reduce the chance of further abuse”

“Give women a sense of community and safety”

“Be part of a community”

“Safety from abusive partners who may not live locally”

“Building support circle”

“Gives them the chance to develop skills which gives them power. By having a skill and a job, it could help them have more power and control over themselves, thereby reducing the opportunity for their abusers to keep them held back in life”

“New friends and a new opportunity might provide security and stability so that they have the courage to move on”

“Connect with relatable people”

A selection from the *no positives* free text box:

“Prosperity for all”

8.6. Appendix 6: Question 15 Qualitative Data

Question 15

In this question participants were asked if they could think of up to 3 *negative, or no negative*

A full selection from 3 *negatives* the *no negatives* Participants *free text* box:

“More crime”

“Could be seen as 'labelling' if the coffee shop is seen as a hub for only women from these groups”

“Community members who will see this as problematic, prejudice”

“Some locals wouldn't like it”

“Negative public opinion”

“More crime”

“I just dislike segregation of the genders”

“Re offending”

“May be a distrust of their past within the community”

“Expectations of continued crime”

“They may start dealing in drugs and become prostitutes”

“Women getting blamed for any trouble which arrives in Lampeter”

“It could make customers uneasy”

A selection from the *no negatives* free text box:

“None as far as I can see in theory. In practice they may be subject to abuse by the locals”

“They may re-offend”

8.7. Appendix 7: Question 16 Qualitative Data

Question 16

A full selection of *negative* or *no negative* participant responses from the *free text* box:

“Again, only possible negative would be the reception from others who don't understand and how they then make the people involved feel!”

“They may become dependent on people locally”

“Risk of women being seen/identified by the perpetrator”

“If they are still in a domestic abuse situation, they may be unreliable”

“Their abusers may come to Lampeter”

“An abuser might track them to a public place like a café”

“Possibly too shy to talk to customers”

“They may become violent themselves”

A selection from the *no negatives* free text box:

“They might still feel vulnerable”

“Depends if abusive partners are sufficiently local to arrive and make trouble. Person's known presence may draw attention to their location when they might prefer to keep this private”

“None in theory. But I guess I would have concerns that vulnerable women may be out at risk but having such a public facing role if they want to avoid their previous partners who abused them”

“I think it should employ men too. Men are abused too, though statistically not as many”

8.8. Appendix 8: Question 17 Qualitative Data

Question 17

Participants were encouraged to explain their choice in the *free text* box:

“Helps support community”

“I participate in charity work - as I am passionate about giving something back to my local community and know I have the skills to help others”

“Pay back to society”

“Be able to give something back, to the charity that supported them. Or to make a difference”

“For the sake of supporting the environment and engaging teenagers”

“It does some good in our broken world”

“I am a volunteer library assistant in the small local library There would be no library access in the local community if not staffed by volunteers, it also acts as a community info centre and IT space for those without their own access”

8.9. Appendix 9: Question 19 Qualitative Data

Question 19

Participant responses from *Free text* box:

“I have family in social services and foster services and police service, worked with these groups”

“Yes. I'm married to a retired police officer for starters. I've also personally been supported by Victim Support”

“Police family/friend members. Used to take women to 'safe houses' in London”

“I have friends and colleagues in all of the above professions and used to work with the Prison and Probation Service”

“Yes. I now work in social care, and work with a variety of people from all backgrounds”.

“Yes, my goddaughter was held on probation”

“I have friends who work in that area. I did some training to work with families of prisoners, but my knowledge is limited”

“Yes, work in restorative justice”

8.10. Appendix 10: Question 20 Qualitative Data

Question 20

A fuller selection of *free text*:

“Trustee”

“Volunteer”

*“I don't have much time as I own my own shop in town and have 3 young children.
But I'd gladly speak to you and see if there were things I could be involved in.
If there weren't, my support would always be there regardless”*

*“I have a wealth of experience in life skills and believe together everyone achieves
more and would be interested to hear more of this great idea!”*

“Pay back to society”

8.11. Appendix 11: Question 22 Qualitative Data

Question 22

A fuller selection from the *free text* box:

“I do feel that a hub is a great idea, and strongly suggest using the bars locally. Bring the community together”

“Don't make it another empty hope, but try to find solutions to allow it to advance and gain momentum”

“Is any new café in Lampeter sustainable? It would be a shame to get it up and running, invest in women, a building, equipment, and the lives of women, with positive ideas, hopes and security, for it to last only 1 year. Unless it is marketed as a 1-year project”

8.12. Appendix 12: Question Interview Transcript

INTERVIEWEE ONE - TRANSCRIPT

Question 1:

Why do you think that the response from students was so poor?

Interviewee One:

Maybe they don't feel it is relevant to them. Maybe they haven't considered it. Maybe it's not part of their experience. A relevance thing. Also, students are busy, and if they have free time, especially the youngsters. They are probably socialising.

Researcher response:

Speaking of student socialising – did you see the link on social media?

Yes, that's how I found the link request, posted on the Lampeter Campus, page. Lots of students are signed up to the Lampeter Campus page. But, speaking to fellow students they don't go on it. I've been asked if I know when the library is open, and I say isn't it on the Campus page? And they say – oh I don't look at it!

Question 2:

Do you think the importance of the Positivity Barista Coffee Bar is a woman's issue?

Interviewee One:

Predominately yes. That's how it felt.

Question 3:

Do you think that people would be put off by being served by these two groups of women?

Interviewee One:

I jolly well hope not! I think there are varying demographics. And it may be that the people who chose to go in, know the set up.

Researcher response:

So, you think *we* [the Coffee Bar, as a group of marginalised women] might put some people off?

Interviewee One:

Yes. I wouldn't have put it like that. But yes. But if it is clear what it is then people get to make a choice. You wouldn't go to a coffee bar where you wouldn't feel comfortable would you?

Question 4:

Do you think it is important, if it were opened, that the Positivity Barista Coffee bar remained a rehabilitative hub for the two identified groups of women?

Interviewee One:

Yes. I think it's important to keep it going. And continually renew itself.

Question 5:

How do you think the Town would respond to this survey?

Interviewee One:

I would hope that they would embrace it and support it. An element of scepticism. But it would depend on who you'd interviewed. I think by default the people who engaged with your questionnaire would be for it.

You'd get two sorts. You'd get supporters and you get people who definitely wanted to say no we don't want this in our town. But I think you'd get more people answering your survey who'd be in favour. I would hate to think there would be some definitely totally negative about it. That would hurt.

Researcher response:

If I said I would approach a general demographic of Lampeter town. So, students, people who live and work in the town, people run the commercial premises, the shops – what do you think might be the overall response?

Interviewee One:

60/40 or maybe 70/30 in the direction of the positive. I would hope.