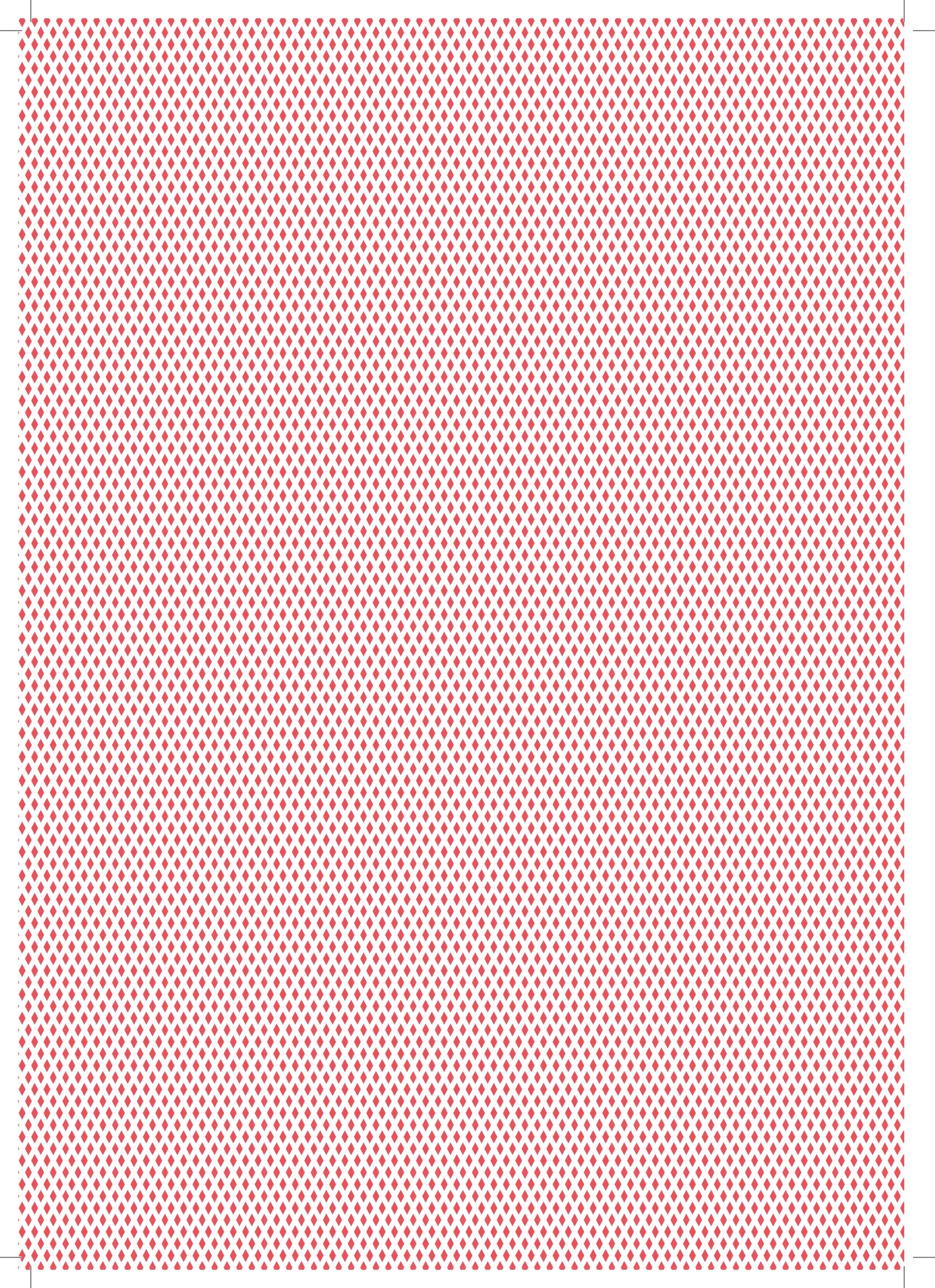


MAKING WAVES

Amplifying the potential of cities and regions through movement-based social innovation

A methodology in progress from The Young Foundation







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Making Waves

First published in Britain in 2016 by

The Young Foundation 18 Victoria Park Square E2 9PF
London United Kingdom

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CONTENTS

1. Introduction	5
2. Overarching theory	6
Delivering social outcomes	7
The potential for a different way of working	8
The change we expect to see	9
3. Overarching method	10
Why we act – the importance of narrative	12
How we act – understanding shared experiences	13
What do we mean by ‘place’?	13
Why ethnography?	14
How we act – developing shared narratives	15
Why story telling?	15
How we act – taking action together	16
Why co-creation?	16
Why social innovation?	17
Why acceleration, and towards what?	18
The change we expect to see – social movements	20
What would success look like?	21
Concluding remarks from Baroness Glenys Thornton, CEO, YF	22
Endnotes	23
References	24

1. INTRODUCTION

At The Young Foundation we believe structural inequality undermines the economy and corrodes our wellbeing. Lack of opportunity and limited social mobility destroys lives, leaving its mark on communities, relationships, aspirations and self-worth¹.

We work to create a more equal and just society, where each individual can be fulfilled in their own terms. We believe that little about the future of society is inevitable. Bound by our shared humanity, we believe we collectively have the power to shape the societies and communities we want to live in.

The Young Foundation harnesses the power of disruptive innovation to address the causes of structural inequality. This innovation is based on research, partnerships and practical problem solving. We use it as a tool for change in the systems that undermine individual responsibility, empowerment and participation.

The Young Foundation's *Amplify* programmes across cities and regions in the UK and beyond are platforms of interconnected research, community development and innovation support designed to spark new ideas for tackling structural inequalities which respond to the real, lived experiences of people, and the communities in which they live.

We aim to broaden the analysis of inequality beyond a narrow focus on wealth and income² with a programme that aims to create places which are socially, as well as economically, sustainable.

This paper outlines the theory of social change which underpins the Amplify approach and describes how we have implemented this theory in the city of Leeds in our partnership with Leeds City Council and the Joseph Rowntree Foundation.

2. OVERARCHING THEORY

At The Young Foundation we have long been interested in the potential for social movements as the primary vehicle for delivering genuinely transformational social change³.

Our *Amplify* programmes are built on our *Socially Sustainable Places* model, which brings together what we believe are the key mechanisms that need to be present in society for locally rooted movements to be amplified within the social and cultural context of a specific place.

This model proposes that deep-rooted social transformations – like the movements for sanitation in early industrial cities, desegregation in America, peace in Northern Ireland and workers’, women’s, LGBT and disability rights around the world – are founded on five elements⁴.

The 5 elements of social transformation

1 - Recognition of a collective problem	Inequality is corrosive and damaging – it impacts adversely upon people’s individual lives, upon their communities, and upon society in general. Often this recognition pre-exists in a place and is the basis for our initial discussions there.
2 - An understanding of the scale of the challenge	Inequality is highly complex – it is multi-factorial and manifests itself in many ways. This complexity means it is not amenable to simple solutions or single-sector approaches.
3 - A belief that change is possible	Inequality is NOT inevitable – it persists partly due to a dominant narrative which sustains the myth that it is inevitable and entrenched and as a result it cannot be challenged. This leads to piecemeal approaches which seek only to mitigate its worst effects rather than disrupt and eradicate its causes. We believe that inequality is neither inevitable nor acceptable.
4 - Collective action	Momentum for change must be people-led – communities and places that have seen positive transformation demonstrate that all parts of a place can come together around the values which they share if they carry the core conviction that a different and fairer future is possible. It is only with this conviction that real change can be made.
5 - A connection between recognition and action	New ideas must connect to a shared narrative of transformation – to have impact, new ideas and ways of working must connect to values which are shared between and across communities and which buy-in to a collective narrative about a positive future. Without this connection innovations will be likely to fail due to a lack of support, contribution and advocacy from their potential supporters, beneficiaries and funders. For social innovation to have lasting impact, there must be deep integration and interconnection between initiatives to form a movement of transformation.

DELIVERING SOCIAL OUTCOMES

In our view, efforts to address inequality have suffered from an over-reliance on population-level statistics and generalised theories about people's behaviour and choices (for example Thatcher and Reagan's deployment in the 1980s of the 'culture of poverty' thesis⁵). These have become a 'top-down' approach to delivering large scale social benefits which seek to address 'deficiencies' in some parts of society through the identification of a set of desired outcomes, and the creation of institutions and funding streams focussed on these outcomes. This is a highly-contested model but arguably appropriate for a policy environment in which the impetus is towards incremental and gradual improvements in society such as building on the overall post-war trend towards better health and educational outcomes.

As Michael Young observed in his seminal study of family and kinship in post-war London, these interventions have many and varied unanticipated impacts that are often unknown and underexplored. They cannot be explained at the population level by quantitative data and require a qualitative understanding of the individual dynamics and complexity of social change to be understood.

In the top-down model the primary vehicle of change is conceptualised as the agency or project shaping itself to criteria set at the top by the institutions and funds driving the desired outcomes. A corresponding library of resources, tools, and

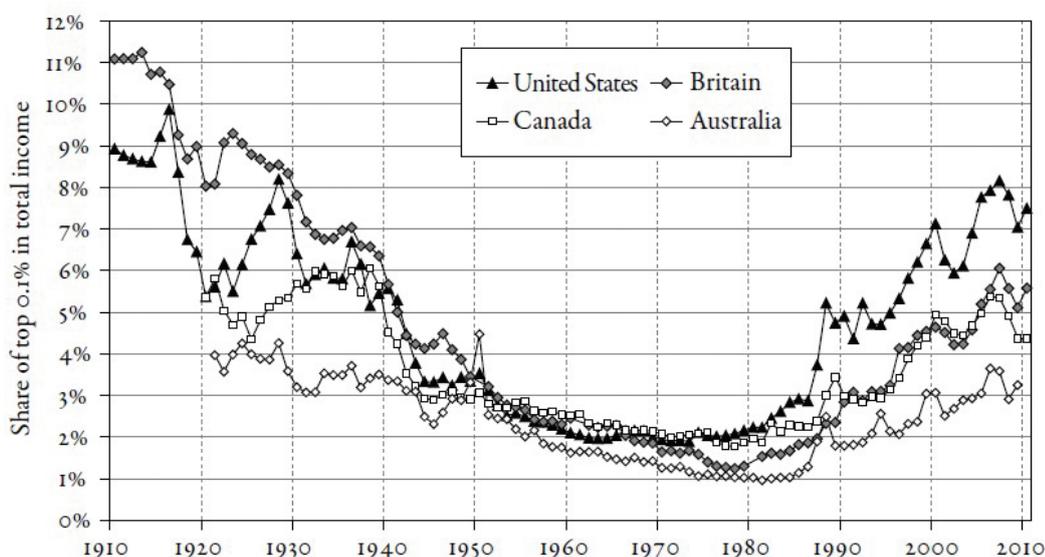
techniques has developed (including many relating specifically to social innovations⁶) to support individual projects to meet the demands of funders seeking to deliver incremental improvements.

We believe that this methodology, based as it is upon tackling the manifestations of inequalities, rather than what lies behind them, is ultimately incapable of delivering the radical and transformative change necessary to combat highly complex social needs – such as those of an aging population, the redefinition of the welfare state, or the rapidly intensifying inequality depicted in Piketty's graph below – which have characterised UK society over the past 40 years⁷.

Case Study

The post-war government's policy of moving people out of their communities in inner London to Essex was motivated by a desire to clear post-war slums and ostensibly promoted the quality of life of these communities. Michael Young's qualitative research demonstrated that for many, the effect of this policy was to break down deep social networks and undermine the coping strategies which people had developed over generations, particularly those of women to resist and challenge domestic violence and unequal gender relationships, which they had traditionally done by working within their familial and fictive kin networks. Stripped of these networks, they had no recourse to their collective strength and were more at risk of deepening inequality and isolation within the family and community structure.

The top-decile income share in Anglo-Saxon countries 1910-2010



The potential for a different way of working

We argue that if we want different results we cannot continue to do what we have always done. On the contrary, we need to disrupt traditional models with new ways of working and thinking which can in turn create the space for new alternatives⁸.

Disruption often occurs organically at first in response to a groundswell of pressure from within groups experiencing social disadvantage and poor outcomes, only subsequently picking up structure and momentum – for example in the increasing recognition of the rights of lesbian, gay, bisexual and transgender people. However, we argue that it is also possible to deliberately connect together the parts of society which are calling for change and **amplify their voices** in order for a larger-scale social change to be possible.

We argue that to properly disrupt a system, where inequality appears so entrenched that we can only mediate its worst impacts rather than change it, we need to create change through the mechanisms of **social movements and social innovation**. These elements – social in their means and in their ends⁹ – create change from within but do not work on the traditional interventionist bases. They don't occur through top-down government models but through bottom-up initiatives and networks. They emerge from all parts of society, not just well known and established entrepreneurial sectors.

Our method seeks to do this by building shared understanding of the causes and effects of the structural inequalities which prevent people from participating fully in social change. We seek to channel this understanding into a self-sustaining transformational movement, connecting insight to real action – innovation – which drives this change forward. To be genuinely transformational, this movement must in turn be built on a powerful narrative - broad enough to have relevance for all; specific enough to resonate within a place - enabling people to aspire towards a clear vision of a positive future and to focus on what binds them together rather than what drives them apart.

The change we expect to see

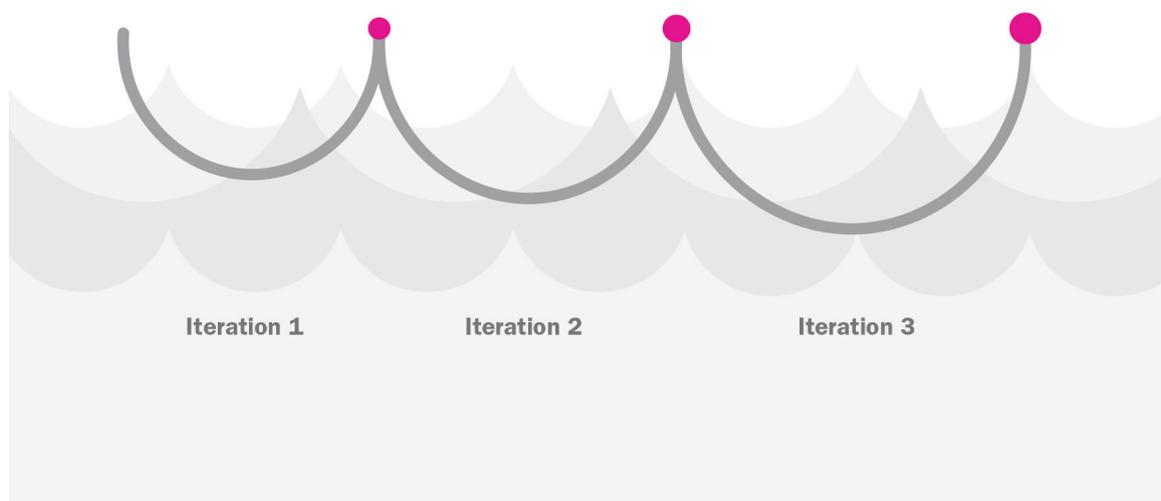
The anticipated social change driven by this movement will be non-linear, iterative, and inherently messy. It will be made up of a range of individual and collective actions, both formal and informal, which will relate to each other in different ways but which will coalesce around a set of shared values at the heart of the transformational movement. Some actions will be initiated, incubated and developed within the movement, some will be sparked off by it but will take on a life of their own, some will pre-exist the movement but through affinity of methods or objectives will seek to align themselves with it.

We visualise this movement as made up of interconnected waves of transformation. Each individual wave describes a journey through which deep insights into collective challenges are generated, form the basis for collaborative problem solving and become the social innovations which can deliver

disruptive social change. This creates both a deep understanding of what is at stake, but also provides a rationale for how to challenge it and create change that won't merely reproduce operating structures or existing ways of doing things.

As the social innovations themselves are rolled out, the experience from their implementation becomes the basis of new insights, new collaborations and new innovations (iterations 2 and 3 in the diagram below). Underpinned by a powerful narrative framework which connects these individual waves to a larger collective movement, we believe that each innovation can be amplified leading to greater potential for new ideas and more profound change.

Social innovations within a movement develop through iteration



3. OVERARCHING METHOD

We understand the five elements in our overarching theory (problem recognition, understanding complexity, belief in change, collective action and a connection between aspiration and action) to be deeply interconnected.

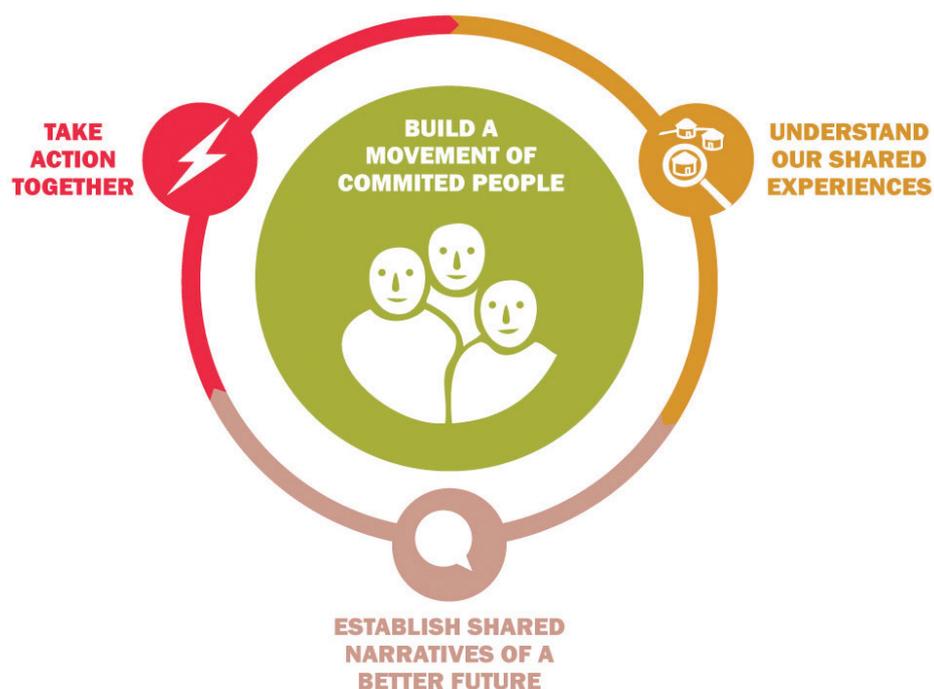
Collectively, they drive the mechanisms which need to be present in society for large scale change to take place. They are set out at their simplest level below.

This process of transformation is not specific to a particular set of beliefs or values. It is a generalised sequence that could be realised for many different motives and purposes. What shapes the movement and its outcomes is the core values that bring people together to further its ends, and the way in which the process is facilitated or led by those who are currently involved.

The guiding principles that shape our approach are our shared beliefs that:

- Everyone has a role to play (recognising mutuality, also principles of participation, inclusivity and accessibility particularly for those who are marginalised)
- Change should be defined and led by those who have lived experience of the issue, and rooted in place (rather than top-down or ‘external’ preconceptions about what needs to be changed)
- We should not be afraid to challenge existing power dynamics
- The narrative underpinning the movement must generate a sense of hope and be shaped by the shared strengths, positive values and collective resources of places

The key components of social movements



To summarise – we believe that to create social change of the nature and extent necessary to address a problem as complex as structural inequality we need certain conditions: **the broadest possible range of partners** to come together around a **deep understanding of the issue**, a **shared narrative of what is possible** and the **support, both financial and social**, to develop new ways of working and

models of collaboration. This is the way we think equitable collective action will work and take root in the 21st century.

Our model applies this understanding in our Roadmap to Social Transformation.

The roadmap to social transformation



WHY WE ACT – THE IMPORTANCE OF NARRATIVE

We can see the importance of narrative in delivering social change by considering the example of the Basque region in the 1980s and 2000s, explained by Gorka Espiau, Director of Places and International Affairs at The Young Foundation.

“At the end of the 1970s, the Basque territory in Spain was emerging from forty years of dictatorship in which any expression of the local culture had been repressed. The region was undergoing a deep economic crisis associated to the collapse of traditional manufacturing industries with unemployment at around 30% and an international image directly related to terrorist violence. Under similar circumstances, other communities have fallen into a vicious circle of deterioration and collapse.”

“By contrast, the Basque country has managed to transform its economy following a sustainable human development approach and currently enjoys some of the best outcomes across the EU in healthcare, education and income per capita, combined with low poverty rates and a more balanced distribution of wealth.”

“Analysis of the factors underlying these achievements demonstrate the key role played by a shared transformation narrative which has placed equality at the heart of a distinctive value system.”

“This shared narrative has informed the development of counter-cyclical strategic decisions and tangible projects. The repositioning of the remaining industries in advance manufacturing, the contribution of large scale social economy actors like Mondragon Cooperative Corporation, the long standing ‘universal income’ policies implemented by the Basque Government, the clusterisation model, the public private partnerships to create an innovation ecosystem and even the Bilbao Guggenheim Museum are tangible outputs of this narrative and collective action.”

In Leeds, our research indicates that there is a strong narrative at play which justifiably stresses the success which the city has had in navigating the social and economic changes over the past 50 years. As a centre of UK economic strength, innovation and investment, and with a thriving social and charitable sector Leeds plays a leadership role in national debates about the future of English cities.

At the same time Leeds is a place of sometimes stark inequality, with pockets of considerable deprivation and poor outcomes. Our hypothesis was that there are parts of the city which feel excluded from this transformation of the city, and therefore for whom this narrative of Leeds does not resonate.

Our approach sought to identify positive values and aspirations shared by all parts of the city, which can form the basis of a positive narrative of the future potential for Leeds around which new collaborations and partnerships can form.



“By contrast, the Basque country has managed to transform its economy following a sustainable human development approach and currently enjoys some of the best outcomes across the EU in healthcare, education and income per capita, combined with low poverty rates and a more balanced distribution of wealth.”

Gorka Espiau, Director of Places, The Young Foundation

HOW WE ACT – UNDERSTANDING SHARED EXPERIENCES

What do we mean by ‘place’?

While there is no single way of defining what place means for all people in all circumstances¹⁰, our operational definition is that these are geographical and psychosocial entities that people can associate themselves to and with. Within a place there will be competing cultures, identities and narratives, but they will be defined by a broader culture and identity to which those who belong to the place associate themselves or have an understanding of, especially whether they belong or fit within the place and what their value is to it. Places have an ethos and a big story which sets them apart, and which influences how the place operates and how people within it connect with each other.

The concept of place clearly connotes a connection, often deeply felt, to and between the people who feel themselves to belong there. For this reason place, while clearly a relevant concept for describing what binds people to a large entity such as a city, also helps us to understand the link between people and smaller entities such as estates, neighbourhoods and communities and with non-geographical entities such as networks and communities of interest. This constant dialogue between personal and collective identities means that the extent and strength of the boundaries of any particular place will always be fluid as people’s identification to it changes and develops.

Our specific interest in city-region transformation is based on the hypothesis that city spaces are both small enough for collective identity to be meaningful and big enough for collective action built on the actual ways in which people already connect and collaborate to have transformative impact upon the structures as well as the local manifestations of inequality. This is the approach taken by Michael Young and his colleagues of The Institute of Community Studies since 1954, a legacy that we seek to honour in our contemporary work.

In Leeds we focused on the viewpoints and lives of three specific communities in the city – Cottingley, Harehills and Kirkstall – all of which had, according to data, people in residence who had differing resources and socioeconomic positions.



Through the research we understood that locality had deep resonance for residents as sites of belonging and identity – perhaps stronger than their connection to a central idea of ‘Leeds’. But we also found out that their communities of interest – for example, gender, birthplace, ethnicity, age – had even greater resonance to them and that they lived their lives through these communities of interest and social networks. In some of the areas communities of interest and geography were indistinguishable since the boundaries of one correlated almost entirely to the boundaries of the other.

We found that people living within localities shared perceptions about them, each had its own distinctive narrative and conceptualisation of its meaning and ideas about how other people perceived it. Stigma of place and those living in it became a central concept. Needless to say, informal and organised place-making activities were subverting those ideas on a regular basis but they remained extremely strong and dominant ways of people thinking about themselves, the place they lived and the way they were perceived by the rest of society.

Why ethnography?

Ethnographic work is a qualitative research method and way of looking at the world which seeks a deeper understanding of people's social worlds – their culture – and the meaning and value they ascribe to their lives.

Ethnography focuses on the intersection between values and practices. It looks to people's everyday actions to understand how cultural norms – narratives – are formed, interpreted and iterated and how people experience and make sense of their lives.

We understand that people's actions take place and are rooted in the context of their cultures, socioeconomic situations and histories and that the stories they tell themselves and others about life have deep meaning for them. These stories are communications devices about action, social responsibility, why we are here and do what we do. They are used both to explain the world but also as a framework for ascribing meaning to the lives we lead and the actions we take.

We recognise that any operating narrative about inequality – one which sustains it, which explains it as a fact of personhood (for example see Culture of Poverty thesis) – is also likely to be accepted, contested, resisted and subverted on an everyday basis by the actions of people across places and the meaning they give to these actions. We look to understand these dynamics in order to understand why and how a dominant narrative – for example, “*my city is unequal and unfair*” – creates in one person a sense of helplessness, and in another a motivation to act.

This focus allows us to understand that the very mechanism which perpetuates and sustains a narrative within a culture – its iteration through people's lives – could also be the key to its transformational potential. In addition to providing insight, ethnography provides a platform for the dialogue necessary to stir the previously helpless to action, and to build support for efforts of the already active.

Ethnography has potential to change the big story of a place because it continually compares, questions and challenges this story with new insights and voices including those which were previously unheard. New, unheard narratives can be amplified by asking people to tell a different story. A counter-narrative opposing or subverting inequality can be given a platform so that it is shared more widely. The dominant narrative can be challenged by framing it as a question – “*my city is unequal and unfair, but does it have to be like this?*”

This dialogue-based shift towards new narratives about people and places can create a narrative which is more widely resonant with more people. And if the narrative can change, so can the value which people ascribe to their lives and actions, and the actions

themselves. A different, positive and aspirational story can be shared instead leading to new possibilities and new potential.

In Leeds we have undertaken deep ethnographic engagements with 19 citizens across Cottingley, Harehills and Kirkstall. These involved our research team accompanying these citizens as they go about their daily lives, in their homes, their communities and places of work, during the course of which people were asked to describe and reflect on their everyday actions and their meaning.

These have been supplemented by a series of 60 themed focus groups and interviews, hundreds of lighter touch conversations, a video project in which Leeds citizens were trained to tell their stories through film, and a survey of 1500 households across the city all of which combined to generate additional insights, and to enable us to reflect these back to Leeds people.



HOW WE ACT – DEVELOPING SHARED NARRATIVES

Why story telling?

If ethnography is the method through which we gather stories, storytelling is the tool through which they are shared, enabling them to resonate broadly with people across places.

Stories are passed through generations, they give life meaning. They are powerful forms of communication with others about values, beliefs and mutual responsibility. While, as we have noted above, these stories can sometimes be divisive, highlighting the differences between people with competing claims on a place, in our methodology, they become the critical tool for identifying areas of shared experience, common interest, and collective aspiration. We seek to amplify these galvanising elements of the stories we gather, seeking always to move people towards what they share.

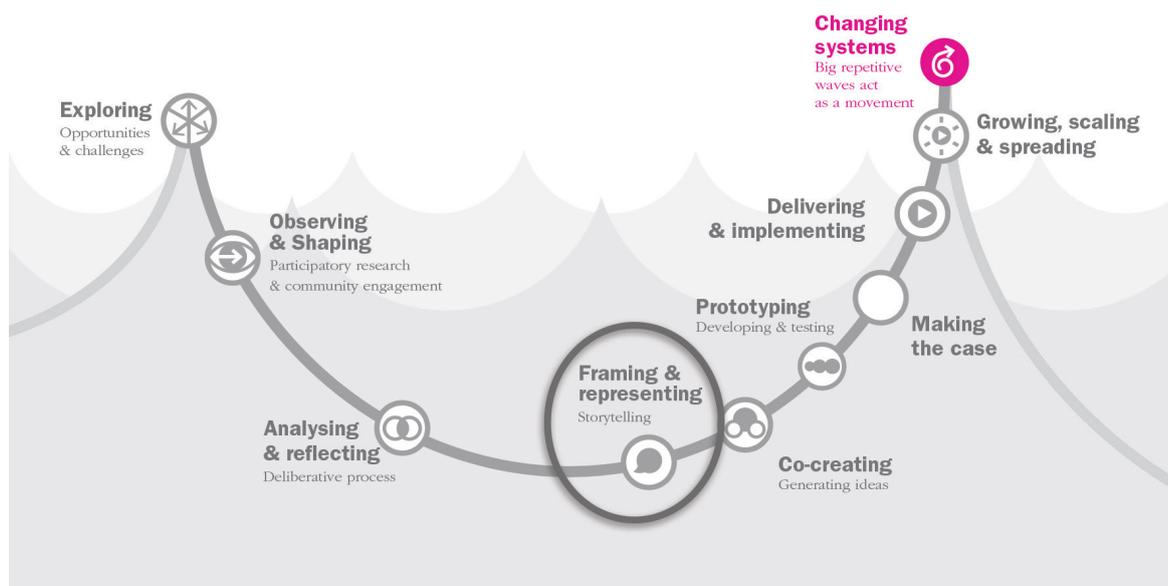
Returning to our wave analogy, the sharing of stories can be visualised the point at the base of the wave, at which deep insights are turned into the basis for action.

In our view the sharing process is valuable not only as the vehicle for establishing credible and powerful findings, but also in and of itself, as a method of bringing different parts of a place together on common ground.

The ways in which we achieve this sharing meaningfully will vary according to the needs and demands of the places in which we are working. However, it is likely that they will all involve elements of the following:

- An analysis of where, within a place, we should locate ourselves in order to conduct deep listening processes, being able to gather contrasting stories and to identify areas of common ground across communities
- A reach out to stakeholders and leaders in the communities and institutions across a place as key partners in our research, but also as a means of generating a better understanding how our work can better serve their goals
- An effort to engage all parts of a place in the communication and reflection of the emerging narratives, and to encourage people in co-producing the aspirational narratives and innovative solutions which can drive real change.

Deep insight becomes the basis for shared action



In Leeds, we ran 'Imagination Garden' events and a public showcase event across the city designed to bring people together to hear the stories we were being told by ordinary people in the city facing extraordinary challenges, and doing amazing things to address them.

These events were designed in a way to amplify the voices we heard, both by representing these voices in different formats (through posters, quotes, graphics and videos), and to give people a platform for telling their own story in person and publicly. The format of the events was designed to enable participants to reflect on what they heard giving story tellers themselves the confidence that their voice had been heard as part of a broader dialogue in their community.



HOW WE ACT – TAKING ACTION TOGETHER

Why co-creation?

Our theory of change is based upon the insight – at the heart of the work of The Young Foundation for the past 60 years – that people and communities are best placed to identify and lead the change they want to see. Conversely, we know that where change is planned and implemented without the involvement of its intended beneficiaries, it will be likely to fail¹¹.

We therefore recognise participants in our research as genuine and equal co-creators in the process of developing new narratives; narratives that bring together the collective challenges with the ideas, aspirations and possibilities that they envision for a better future. We also recognise that a diverse range of collaborative processes must be facilitated and supported (for example, drawing methodologies from arts, sociological and design-based practices) in order to extend opportunities for meaningful participation as widely as possible.

We believe strongly that co-creation processes lead to innovative initiatives, projects and systems that are both more appropriate and more effective than those that have been developed from a single perspective. But we also know that the process of co-creation itself can be transformative for those involved, particularly if they are not used to engaging with others on the basis of equality, mutual respect and collaboration¹². Participants may gain knowledge or insights, which can shape their understanding of how things currently are and what else is possible. They may access networks and connections, which support personal agency or provide solidarity. And they may obtain the support (resource-based or social) needed to implement or progress new ideas.

Co-creation through Participatory Video in Leeds

Participatory Video is a set of techniques to involve a group or community in shaping and creating their own films.

In Leeds we worked with a group of 30 film-makers in a project designed to empower them to define their challenges, and take action to meet them by communicating these to a broad audience across Leeds through film. The resulting films form a powerful body of work, emanating directly from Leeds people which have formed the basis of our sharing and showcasing events across the city.

The themes they described, and the values upon which the film-makers built their collaborations with one another have directly influenced the narratives which we have co-created with Leeds citizens more broadly.



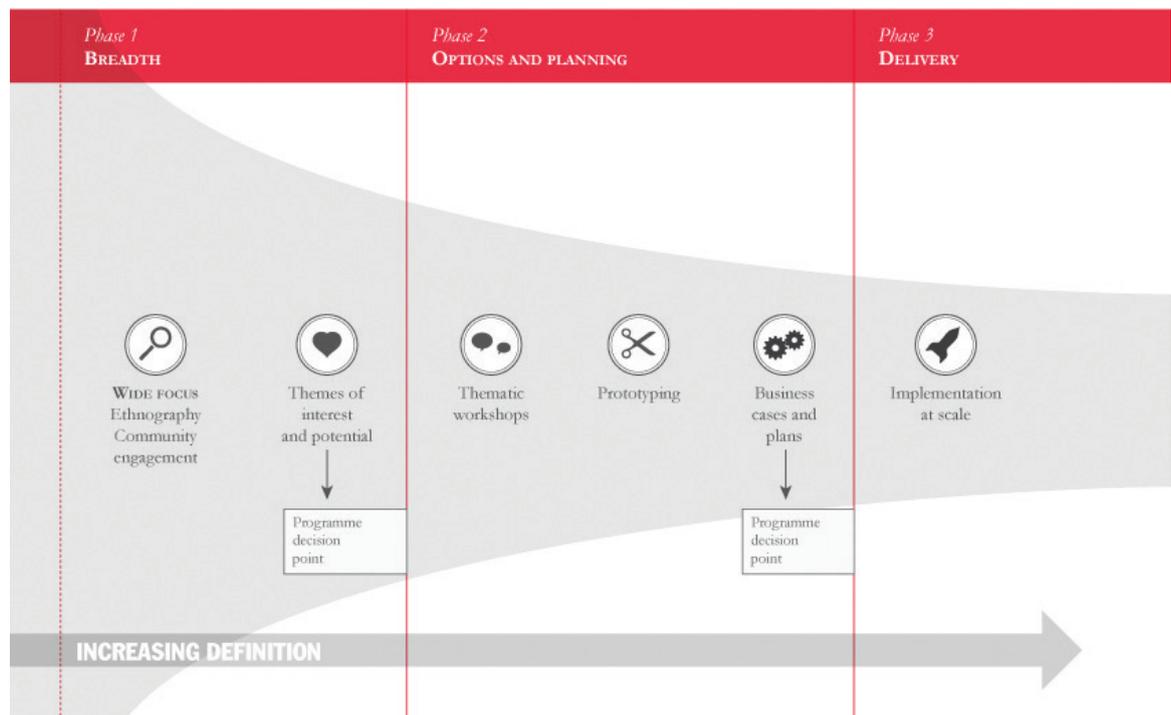
Why social innovation?

As we have outlined above, there is a broad range of social, economic and environmental challenges that collectively mean that we cannot continue to do as we have always done and expect different results. There is a pressing need for new responses and solutions.

We understand social innovations as new approaches to meeting these challenges which are social both in their means and in their ends. On the one hand they engage and mobilise beneficiaries, and on the other they help to transform social relations by improving beneficiaries' access to power and resources¹³. They are therefore an intrinsic part of our place-based transformation methodology in that they represent the concrete expression of people's priorities, and new ways of meeting these priorities which have the potential for being sustained outside traditional funding models.

We visualise this process as one of increasing focus and specificity as a broadly conceived programme of engagement and co-creation narrows towards the identification of tangible ideas and projects.

Defining and refining innovation



Why acceleration, and towards what?

Having engaged a broad partnership of citizens, organisations and institutions in a process of co-creation, we recognise that there will typically be a need for high quality support for the new ideas and innovators which emerge.

Experience tells us innovators will require different types of support depending on the form, values and social purpose of their innovations. Small-scale community campaigns may be looking for help in strengthening networks, extending their reach, and developing their message. Large social enterprises may be looking to scale into public service markets, drive efficiencies in their supply chain, or persuade funders to invest in their expansion.

Irrespective of their location on this spectrum, social innovations will be driven by the passion to deliver their social purpose. For us, therefore, the language of ‘acceleration’ describes moving purposefully towards delivering maximum impact, and not exclusively expansion and growth.

This concept can be visualised as the process through which people within a place experience the development of the innovations they have brought into being.

From their engagement with ethnographic research – being heard – through the co-creation process – being involved – and finally through the decisions they

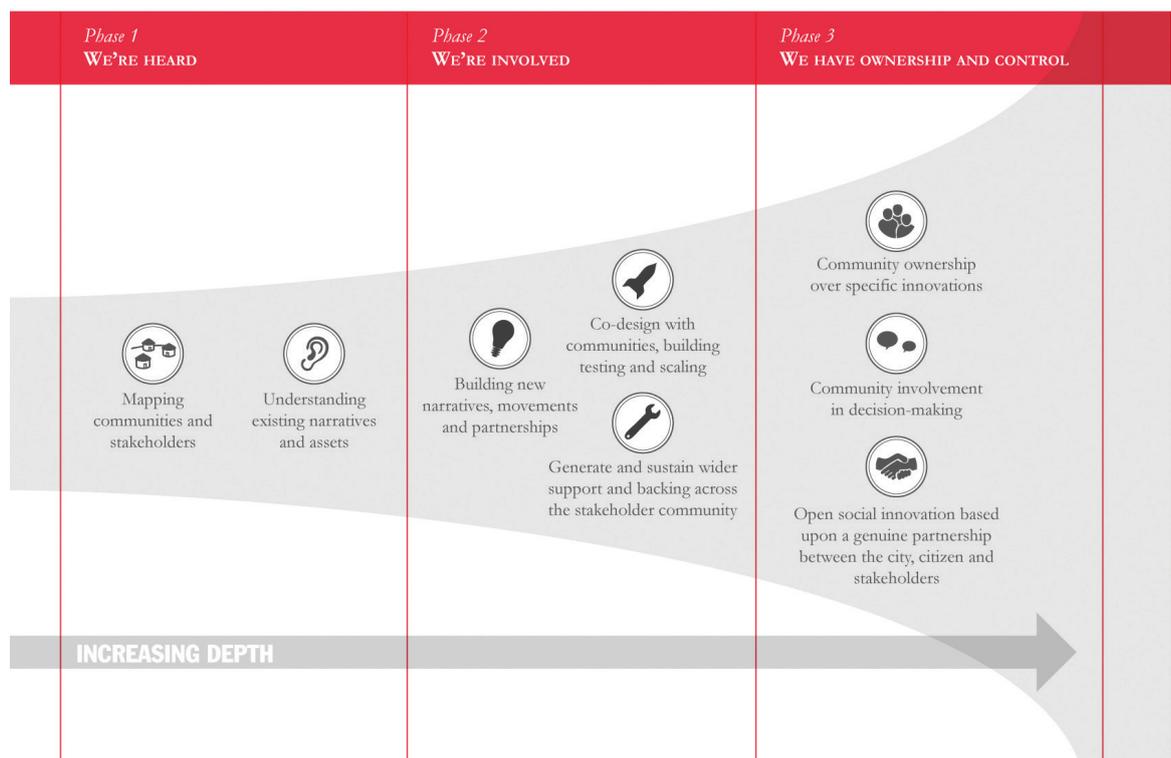
take about the projects most valuable to them, the movement is towards greater ownership and control for local people over the actions taken to address their collective challenges.

We anticipate three broad types of social innovation to emerge from our co-creation process, collectively creating a pipeline of social innovations from inception to scale. These are:

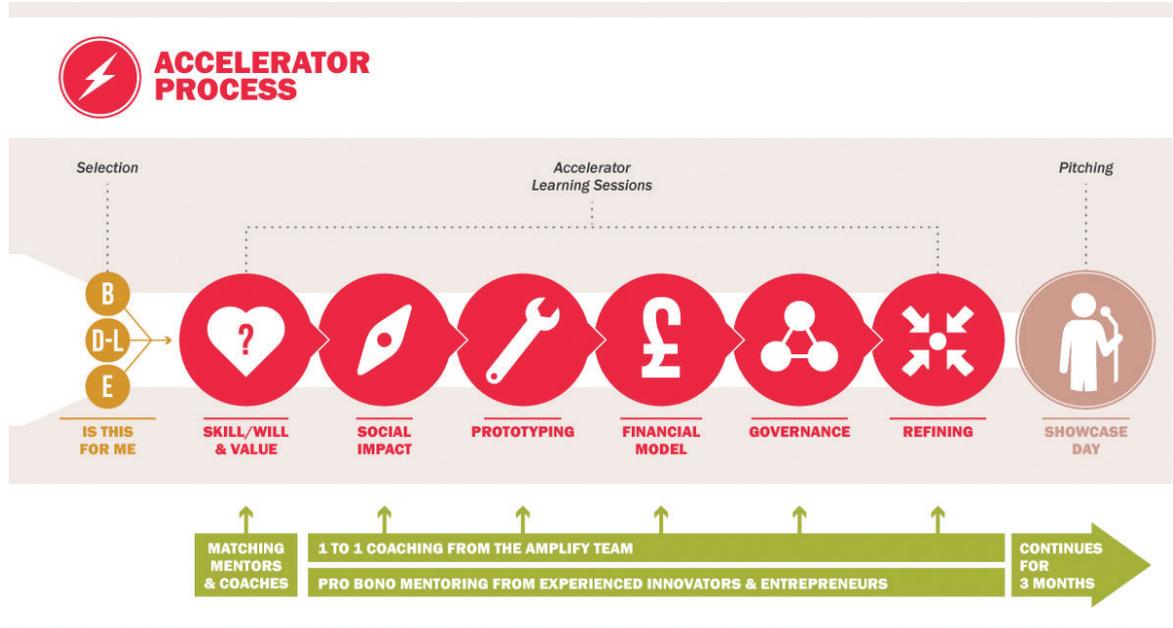
- Grass roots **community actions** looking to accelerate impact by deepening community links and support
- **Small and medium sized social innovations** looking to reach new beneficiaries and to accelerate towards new sources of funding and support
- **Large-scale social enterprises** looking to accelerate towards new markets, extend their reach, and take on greater numbers of employees.

Our support to innovators is built upon the recognition that the primary challenge for any social innovation is to specify and articulate its relevance and meaning for the priorities of local people – its social value. Our curriculum is centred on this core concept, and nuanced to the specific mechanisms which different types of innovation use to deliver their social purpose.

Developing new forms of ownership and control



The Young Foundation innovation support curriculum

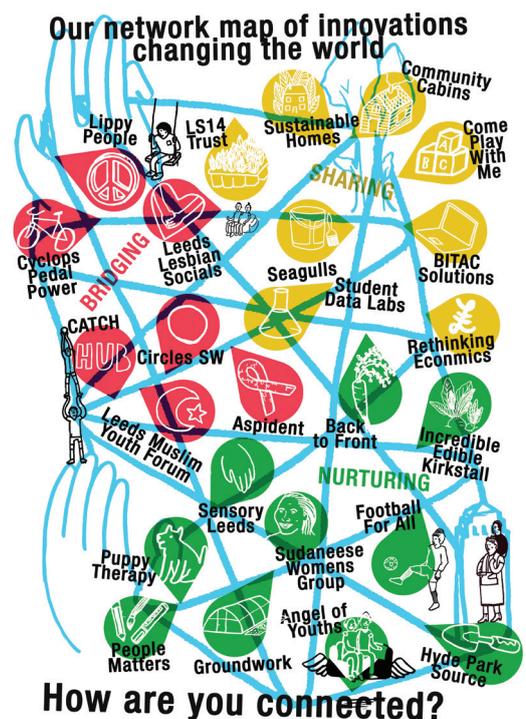


We know from our experience in delivering this programme of support to social innovations of the potential impact for them in terms of accessing the support and funding they need to achieve their ambitions¹⁴. The organisations we work with are, however very much more than the sum of collective impact. They demonstrate, through their commitment and activism as well as through the outcomes they deliver, the possibility of challenging the causes and manifestations of inequality in a place, and as such become the critical bedrock of a broader movement aimed at doing so.

In Leeds we worked with a cohort of 25 innovators who undertook one of two parallel programmes of support depending on the stage of development which their innovation had reached.

Our work with this group showed us that there was a deep relevance between the way ordinary people act every day and the ways in which social innovators created scaled mechanisms or organisations which promoted change. Leeds social innovations are born out of Leeds cultural values, rather than implanted or top-down.

This shows us that across Leeds, people are sharing at different scales, nurturing at different scales, and creating new networks. For some this is simply embedded in their everyday actions, for others this has led them to set up social innovations and organisations. It all part of the same deep rooted cultural value which characterise the people and communities of the city.



THE CHANGE WE EXPECT TO SEE – SOCIAL MOVEMENTS

The idea of collective movements underpinning transformative social change has been around for at least 100 years and has been associated with some extraordinary social achievements including, amongst others, votes for women, civil rights, peace in Northern Ireland, and global agreements on environmental sustainability. More recently, social innovation practitioners are exploring the interconnection between these complementary approaches¹⁵.

While not all movements are unequivocally ‘good’ and while there is no one way of defining these innately complex entities, we assert that all movements will have elements of the following characteristics:

1	People get involved because the issues are important to them personally, fitting with their personal values and world view
2	Each movement is united by a common sense of what is wrong with society (as it is, or as it will become) a shared value base, and a desire for and belief in the potential for change
3	Each movement has two fundamental goals - articulating a vision of a better world (through practical ideas and innovations), and building broad support
4	People and organisations engage at many different levels of commitment from casual supporter to committed activist
5	Movements gain their power from the nature and number of their membership. Small movements can be powerful if made up of powerful people, but seemingly powerless people can form powerful movements if enough of them join.

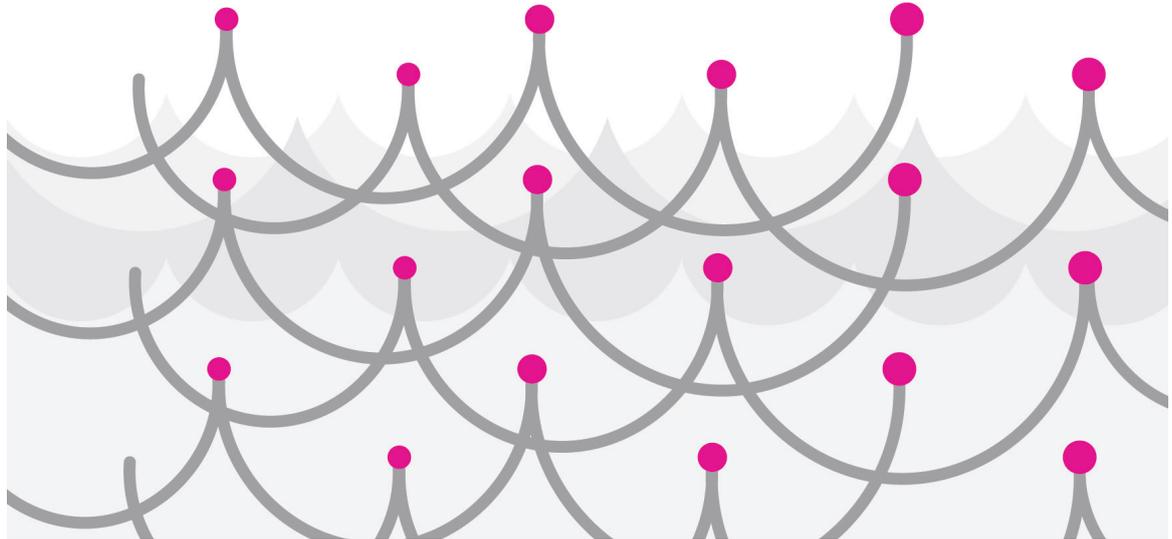
In our view applying a movement building approach to city transformation is necessary to:

- Allow bottom-up transformational narratives to emerge
- Foster a new collective sense of leadership and soft power, overcoming the myth of the solo-entrepreneur or traditional top-down interventions
- Make the transition from isolated projects to collective impact
- operate under long term perspectives and outcomes based strategies
- Share an open invitation with all parts of society to take part in different forms
- Integrate positively risk taking and failure as an inherent dimension of the journey
- Build new public-private partnerships within the movement
- Connect aspirational goals with tangible and concrete actions
- Challenge the status quo

We visualise the social movements amplified by our way of working to be formed of a broad variety of interconnected contributions from people across a place. These contributions will range from the highly deliberate and active (such as social innovation) to tacit and even passive support on the part of local people. All will be united in the recognition that inequality is deeply damaging, that it is not inevitable and that everyone has a role and responsibility to create a fairer future.

Our vision is that these come together in a place-wide transformation movement sustained by the mutual amplification which each individual action provides to others.

Interconnected innovations amplify each other to form a city-wide movement



WHAT WOULD SUCCESS LOOK LIKE?

Our contention is that the key elements necessary for an effective movement around inequality already exist in many places. They simply require support and structure to coalesce. Our method provides this structure by enabling people to gain insight into their collective challenges and to collaborate, build skills, confidence and networks, and to co-create solutions.

It is clearly anticipated that our method should generate deep, rich and even new insights into the social needs, assets and actions which exist in a place. However the ability of these elements to come together in a social movement is dependent upon the extent to which these are capable of being mobilised in a way which inspires many people to get involved and take action.

A successful social movement¹⁶ to combat structural inequality means:

Things change for everyone	The new insights, opportunities and networks generated by the movement are not simply located within one part, sector or community. They extend across a place.
Sweeping change is delivered	There are real changes in the ways in which decisions about resources are made, and new voices are involved in taking these decisions. Funds are controlled by local people and new voices are recognised and represented in decisions about distributing these resources.
The movement sustains itself	While the location and nature of the movement may change within a place, the cause on which it is built does not. The movement sustains because for its adherents, the cause, and not the form of the movement is the top priority.
The movement generates action	The word “movement” means “to create action,” to go from one place to another. The movement must result in a pipeline of new ideas and innovations. Sustaining a movement is about sustaining action.

CONCLUDING REMARKS FROM BARONESS GLENYS THORNTON, CEO, THE YOUNG FOUNDATION

Our Amplify programmes in Northern Ireland, Wales, Leeds, Sheffield and Montreal tell us that applying a movement-building approach to place-based transformation contributes to reframing the way social innovation speaks. By integrating and amplifying local innovations under a social movement, we are better positioned to foster systemic responses that will address the structural causes of inequality. All voices matter, power relations become more democratic and complex, ambiguity and failure are experienced as a natural component of the journey.



“This document presents our methodology for integrating the nuances of local cultural contexts with evidence-based social innovation practices. We hope it is just the first step towards achieving a better understanding of the human dimension of the social innovation process.”

Baroness Glenys Thornton, CEO, The Young Foundation

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We are experiencing the real meaning of “social innovation as socially oriented in both ends and means”¹⁷. Listening to the stories that people tell about their lives as the first and most fundamental step, merging challenges and aspirations and, finally, amplifying existing and new solutions under a common transformational narrative will, we believe, deliver positive and tangible results.

For all these reasons, this Theory of Change represents a significant step forward for The Young Foundation. Michael Young and his colleagues at The Institute of Community Studies developed a disruptive ethnographic approach to understand how urban communities develop their resilience and described how we could learn from these communities to develop new ways of doing things. Years later, The Young Foundation played a leading role in the conceptualisation, expansion and evaluation of social innovation as a new discipline to tackle societal challenges. Building on this extraordinary legacy, we have merged both approaches and are determined to keep learning about how movement building can help us to transform places and communities through social innovation.

ENDNOTES

1. For an outline of the corrosive impact of inequality on society see Wilkinson and Pickett 2009 and Dorling 2014
2. For a background on debates about inequality, consider the work of Tyler 2015; Bourdieu 1977, 1984, 1999; Skeggs 1997 on the much contested relationship between inequality, habitus and class, and positionality.
3. See for example the following Young Foundation publications; Family & Kinship 1957, Taking the temperature of local communities: The Wellbeing and Resilience Measure 2010, Design for Social Sustainability 2011, Rowing against the tide: making the case for community resilience 2012, Building Local Activism 2012.
4. Meyer 1990
5. For example see Lewis 1966 and Bourgois 2001
6. For example see The Young Foundation's Open Handbook of Social Innovation 2010
7. Discussed in more detail in Piketty 2014, Oxfam 2016
8. NESTA 2013
9. The Young Foundation 2015
10. See Malkki. 2001, Bhabha 1994, Harvey 1996 and Gupta & Ferguson 1992 & 2001
11. Lankelly Chase 2015
12. RSA 2016
13. The Young Foundation 2015
14. The Young Foundation 2014
15. Building Movements, Not Organizations, Stanford Social Innovation Review. July 2015
16. Stamford Social Innovation Review 2015
17. Hubert 2010

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