

**YOUNG
WOMEN
REMEMBER**

**THE YOUNG
WOMEN'S
MOVEMENT**



RESEARCH REPORT 2026

Celebrating 100 years

of the Young Women's Movement



CONTENTS

Foreword	4
YWR Peer-Researcher Foreword	5
Introduction	7
Meet the Team	9
Research Methodology	13
Archival Research	13
Oral History	14
Co-Design	15
'Living' Digital Archive	16
Gaps and Limitations	17
History of the YWM	18
Moving Away from the 'C'	20
A Global Movement	22
Hostels and Accommodation	25
Community and Friendship	27
Community Spaces	29
Has the YWM Always Been a Feminist Movement?	32
Impact	35
Hopes for the Future of the Movement?	37
Conclusion	40
Endnotes	41
Acknowledgements	42

FOREWORD

My journey with the Young Women's Movement (Y) began at the age of seven, attending theatre classes. What started as a space to be creative quickly became much more - a place where I gained confidence, community and a sense of belonging. Over the years, that journey has taken me far beyond those early experiences. I have had opportunities to travel, to lead, and to grow – including serving as President of the Y of Scotland and later as a young woman Vice President at a global Y level. These experiences have shaped my understanding of what young women's leadership truly looks like: not just representation, but real voice, influence and the ability to create change.

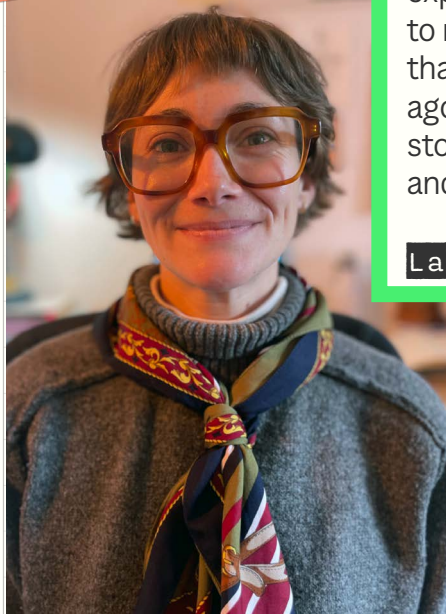
Today, in my role as Director of Arts, I see the impact of those early experiences every day. The confidence to lead, to create, and to support others does not happen by chance - it is built in spaces like those created by the Young Women's Movement. That is why this project feels so important. For me, stories matter. They help us understand where we have come from, connect us to one another, and remind us what is possible. The stories captured in this report do exactly that, bringing to life the experiences of women across generations and showing how the Y has supported young women to find and use their voice.

What is striking is how present that impact still is. The work being done by the Young Women's Movement today continues to create spaces where young women are heard, supported and empowered to lead. These stories are not just reflections of the past – they are part of an ongoing story that is still being written. This report is a celebration of that journey, of the women who have shaped it, and of those who will continue it. It is a reminder of the importance of investing in young women's leadership and ensuring their voices remain central to shaping the future.

I feel very honoured to have been involved in this project, and I hope to continue supporting the Young Women's Movement through intergenerational leadership that not only preserves the past, but actively empowers young women to lead the future.

Kirsty Kelly

PEER-RESEARCHER FOREWORD



When I think about feminism, the first thing that always comes to mind is reminding yourself that fighting for women's space in the world is a common effort, and one that has always existed in a myriad of shapes and forms. When I walked into this project, I expected to be exposed to stories and experiences very different to mine, from times very different to now. Instead, I discovered that the power of women's spaces was as important 100 years ago as it is today. Being entrusted by these women to tell their stories has reignited in me the belief that our voice is our power and we should raise it if and when we can.

Laura Menendez

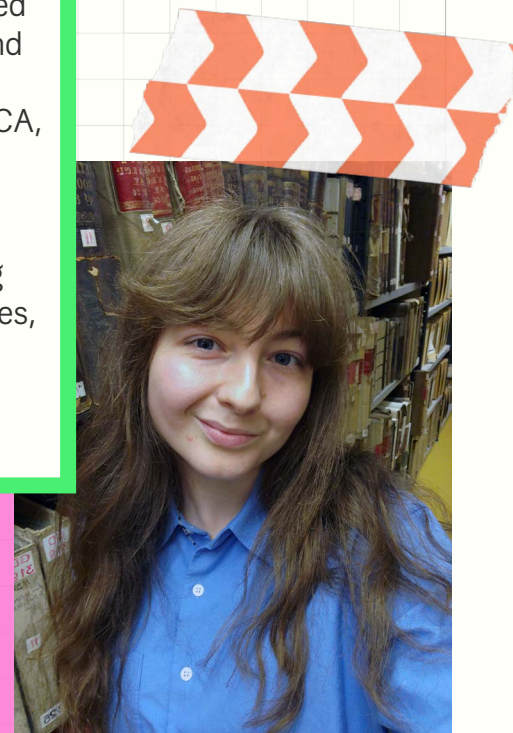


What I'll take from this project is the closeness it created – to people, to stories and to a history that never feels distant or finished. Being a part of the process of listening to women speak about their lives felt significant. These weren't polished narratives, but real, sometimes messy, always honest reflections on what it meant to be part of the Movement. What struck me most was how familiar so much of it felt. Hearing, reading and analysing the stories revealed that although they spanned decades they were all connected. The same emotions, challenges and sense of community surfaced again and again. It made the past feel less like something separate and more like something we are still living through and shaping. Being involved in Young Women Remember has reinforced for me that storytelling matters. Not just as a way of preserving history, but as a way of recognising truth. There is something powerful in making space for women to be heard in their own words, and in knowing those words will carry forward.

Bethany Spain

It has been inspiring to see the international themes that thread the stories of these women together. Participants spoke passionately of their activism abroad, and the impacts these networks had on communities in Scotland and elsewhere. There were interesting collections of both overlaps and contrasts in the approaches to combatting patriarchy which I felt a strong affinity to during my time as an interviewer. The interconnected stories of these women are a reminder to us that feminism and solidarity are not restricted by borders, and that the fight for women's liberation, even in the early days of the Scottish YWCA, is a continued interconnected fight. Our methodology of Oral History was vital in unlocking these otherwise under-recorded experiences. I hope that this shines through as a potent take away for others, and for the Young Women's Movement going forward to continue international support of women's struggles, from Glasgow to Gaza, Hawick to Havana, and beyond.

Iona Rogers



YWR steering group
at the celebration
event held at Glasgow
Women's Library.



INTRODUCTION

In celebration of the Young Women's Movement's 100th birthday in 2024, a group of 14 young women embarked on a two-year co-research project tracing the history of the organisation, Young Women Remember.

Envisioned by CEO Jenni Snell, the project provided a means for young women to collect, record and share the stories of support, connection and activism linked to YWCA Scotland before they are lost forever.

Following a co-designed, peer-research approach, young women peer researchers traced the long history of the movement and those women who participated in it through Oral History interviews and archival research. This project gave young women the opportunity of becoming actively involved in the creation and preservation of the organisation's history and heritage.



YWR steering group at
the second National
Library of Scotland
archive session.

The Young Women's Movement, previously known as the Young Women's Christian Association Scotland, has a history which dates back to 1924. Since then, the Young Women's Movement as it is known today, has been providing safe spaces for young women and girls in Scotland, meeting them where they are in life and responding to their needs and ambitions.

The aims of the organisation have been delivered through different programmes and services which have varied over the years and have included:

- ✱ The provision of safe and affordable accommodation and childcare to young women and girls.
- ✱ Courses including anti racism training, ESOL and IT.
- ✱ International opportunities with European and World YWCA .
- ✱ Policy and parliamentary influencing.
- ✱ Co-designed peer-led research projects focusing on current issues impacting young women and girls at different periods, such as the cost of living crisis, access to health care, online safety and AI guidance.

The findings included in this report traces the changes that the YWCA has experienced over its 100 years history and the values that have remained a constant throughout; a commitment to young women's wellbeing and gender equality. In collating the history of the organisation, this project has brought together the stories of the women who shaped the organisation in the past and in the present, making it possible for their contributions to be remembered and celebrated.

To preserve this history and make it accessible to young women and the general public, young women peer-researchers have curated written testimonies, video interviews, images and archival material into a 'living' Young Women Remember Digital Archive that documents the history of the organisation and will continue to grow with young women's stories in the future.

Funding for the Young Women Remember research project was generously provided by the National Lottery Heritage Fund to preserve the history and heritage of the Young Women's Movement for future generations.



'MEET THE TEAM'

YWR Peer-researchers:



Alba McVicar-Reyes (She/They), 24, from Granada, living in Glasgow

Alba is an ex- student of film, media and journalism who is passionate about publicly preserving women's stories. Alba got involved with the YWM while finishing their Master's in Gender Studies.



Beth Campbell (She/Her), 26, from the Black Isle, living in London

Beth is currently living between the Highlands and London whilst undertaking her PhD in English Literature, researching women's literature about the British countryside between the First and Second World Wars. Beth has a passionate interest in women's history, and is especially drawn to the stories that have too often been overlooked, marginalised, or deliberately erased.



Bethany Spain (She/Her), 24, from Clackmannanshire

Bethany is a writer and communications specialist who cares deeply about stories. With a background in journalism and digital media, she is passionate about heritage, Oral Histories, and the power of young women sharing their experiences in their own words. She believes storytelling can build connection across generations and is proud to help ensure these voices are heard, valued, and remembered.



Elysabeth Prigmore (She/ Her), 24, from the US, living in Edinburgh

Elysabeth is originally from Kentucky in the US but has lived in Edinburgh, Scotland for the past two and a half years working in sexual and reproductive health. Elysabeth joined the YWR project in January 2026 as a volunteer assisting the Heritage Research Coordinator with various data collection and analysis tasks.



Hannah Wilson (She/Her), 22, from Lanark

Having studied Social Anthropology and Social Policy at the University of Edinburgh, Hannah now works at New Lanark World Heritage Site – where she grew up. Outside of work, Hannah is a second degree blackbelt in Judo and volunteers backstage at a musical theatre company.



Iona MacMillan (She/Her), 23, from Falkirk, living in Glasgow

Over the past nine months, Iona has really enjoyed completing her applied dissertation placement with the YWM. This involved producing an Archive Report, cataloguing materials from 1902 to 1989 and highlighting potential routes for future research. Alongside this, Iona has also written two profiles on influential women in the YWM's history.



Iona Rogers (She/Her), 25, from Glasgow/East Ayrshire

Hailing from the West of Scotland, Iona brings a vibrant blend of skills in historical research, youth work, and inclusion practises to the Young Women Remember Project. Currently working in the University of Glasgow Archives & Special Collections, Iona has a longstanding passion for history, namely 18th century material culture, and international social movements of the 20th century.



Julia Danielsson (She/Her), 25, from Finland, living in Glasgow

Julia is currently studying an MSc in Global Mental Health at the University of Glasgow, where she previously did her undergraduate in Psychology.



Katie Field (She/Her), 25, from England, living in Edinburgh

Katie has found working on the Young Women Remember project invigorating from the outset and has especially enjoyed developing new skills in Oral History theory and practice, data analysis and videography. New to co-design, Katie has found the experience of working with other like-minded women to uncover hidden stories, very empowering.



Kelly Anderson (She/Her), 27, from Dunfermline, living in Glasgow

After studying history at undergraduate and masters level, Kelly now works in wellbeing in women's sport. Despite finding surprising connections between the two disciplines, Kelly missed the hands on aspect of archive studies and found this project to be the perfect opportunity.



Laura Menéndez (She/Her), 28, from Spain, living in Edinburgh

Laura is a Spanish journalist, copywriter and literary translator based in Edinburgh. She holds an MSc in Applied Gender Studies, where she refined her passion for preserving women's stories. "Capturing and collating the stories of the women that came before us while getting to know the women I've worked with has been a joy and an honour."



Rajsee Saraf (She/Her), 18, from Glasgow

Rajsee is an elected MSYP, representing her constituency on local and national levels. Passionate about equality and extending young people's democratic wellbeing, Rajsee strives to bring a positive and constructive approach to work.



Sofia Abdul-Rehman (She/ Her), 28, from Glasgow

Sofia works in museums and the third sector and is greatly interested in bringing about more representation of marginalised voices and stories. Sofia is delighted to have been a part of this project which centres the lived experiences of women, highlights diverse experiences across Scotland, and values inclusion and inspiration.



Suzanna Beaupre (She/Her), 31, from Somerset, living in Edinburgh

Suzanna moved to Fife back in 2024 and heard about the project. Having studied history and been part of feminist societies at university, she was excited to take part in the YWM and looking forward to hearing the stories of those who have been part of the movement to date.

YWR Project Leads:



Dr Lauren Beatty (She/ Her), 32, from Dunfermline

Lauren is an Oral Historian who joined the Young Women's Movement in August 2025 as Heritage Research Coordinator for the Young Women's Movement, leading on the Young Women Remember Project. Lauren is a proud feminist who is passionate about Oral History and story-telling.



Samar Ziadat (She/They)

Samar is a researcher and policy professional who was the Heritage Research Coordinator for the Young Women's Movement from June 2024 until June 2025.

Designers:



Jennie Bates (She/Her), 30, from Glasgow

Jennie is an artist and community worker from Glasgow. She loves supporting people to explore their creativity. Jennie and Lois have co-delivered three co-design sessions with the Young Women Remember volunteers, shaping the design of the website archive and associated outputs.



Lois Paton (They/Them), 33, from Glasgow

Lois is a freelance graphic designer from Glasgow. They have a bold, playful style and especially enjoy working with clients who share their desire to make a positive impact on the world. As well as delivering co-design sessions with the steering group volunteers, Lois has also designed the Young Women Remember Research Report for the project.

RESEARCH METHODOLOGY

The Young Women Remember project combined Oral History and archival research methods with the participatory, co-design and intersectional feminist practices central to the Young Women's Movement.

Archival Research:

The Young Women's Movement has a rich history spanning more than 100 years, with archival collections spread across different locations including the National Library of Scotland, where the majority of the collections are held. It was therefore important that these archive collections were researched when tracing the history of the Movement. Through archival sessions held at the National Library of Scotland (NLS), peer-researchers gained an understanding of the history of the Young Women's Movement and the issues impacting young women at different time periods. Peer-researchers also became actively involved in the creation and preservation of the organisation's heritage by actively collecting new archival materials through Oral History interviews with women currently and previously involved in the organisation.



YWR steering group members Kelly Anderson and Hannah Wilson at the second National Library of Scotland archive session.



Oral History:

Oral History was a key component of the research methodology to capture women's experiences of their involvement with the Young Women's Movement across different periods and locations throughout the organisation's history. In order to undertake these interviews, the peer-researchers received Oral History Training by Dr Allison Chand from the Scottish Oral History Centre, where they were taught how to record, edit and transcribe Oral History interviews, and the important ethical procedures involved. The group also received training on how to film interviews by the Media Coop, enabling the volunteers to develop the skills required for an Oral History research project.

Between June 2024 and January 2026, 22 Oral History interviews, including one group interview, were recorded, edited and transcribed in full so they could be made accessible on the Young Women Remember digital archive. Oral History is a powerful method of uncovering the voices of marginalised communities who are often underrepresented in written accounts. Whilst the Young Women's Movement has a large archival collection held across different locations, Oral History interviews provide an insight into the thoughts, feelings and experiences of the women involved in the Movement, across different time periods, which is an invaluable resource to preserve for future generations, before they are lost. The unique nature of the project has enabled connections to be made and rekindled between current and past volunteers and staff members, as is voiced below by peer-researcher Katie Field:

"This project has shown me just how powerful Oral History can be...We have uncovered personal stories and perspectives from marginalised groups that would have otherwise been lost to history. The act of doing this has connected us to the young women that came before us, and shown what is possible."¹

Peer-researcher Katie Field

Co-design:

At the Young Women's Movement, co-design is at the forefront of all of our programmes and research. The Young Women Remember project therefore involved several co-design sessions, including three with freelance art and graphic designers Jennie and Lois, where they co-designed the branding and visual assets for the website and associated outputs. The young women were also actively involved in co-creating the research questions for the Oral History interviews.

Data analysis was also undertaken collaboratively with the young women peer-researchers. Two in person data analysis sessions were held with the group, which provided them the opportunity to analyse the Oral History interviews together, highlighting key themes and findings in various collaborative ways.



Data Analysis
Workshop 2025



Co-design
Session 2025

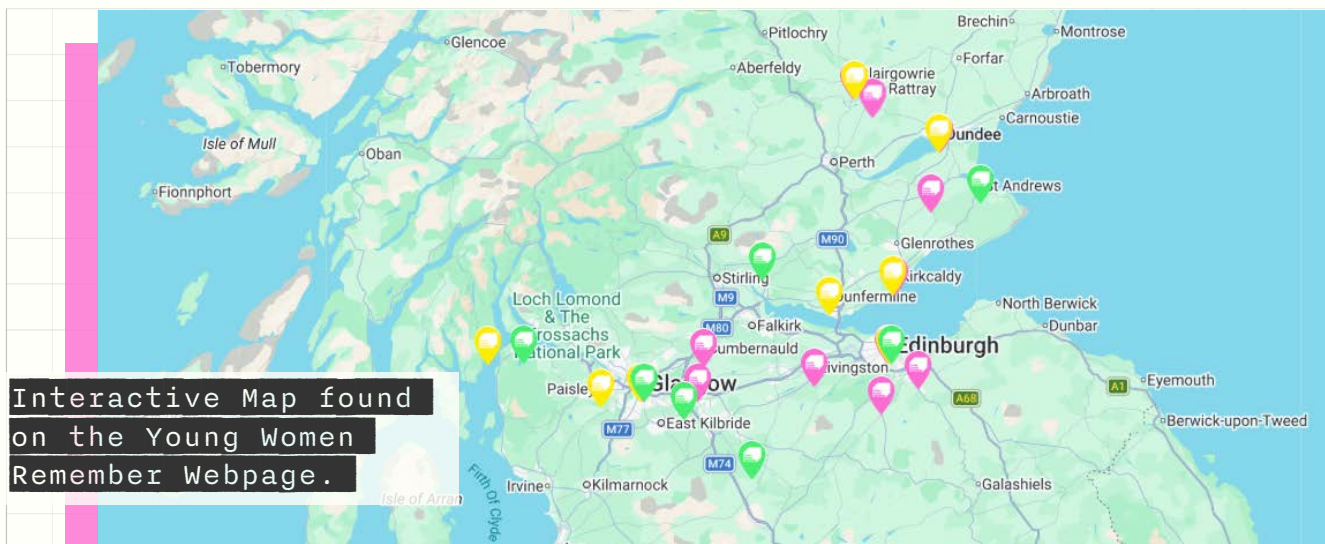


'Living' Digital Archive:

A core output of the Young Women Remember Project has been the creation of a living digital archive that will grow with the Movement, showcasing the history of the organisation and the changes which have occurred in line with the wider societal developments impacting young women and girls in Scotland. As a 'living' archive, this digital resource has been designed to be continuously added to by future generations, growing alongside the organisation, rather than remaining static. The digital archive has been designed by the young women peer-researchers with the guidance of experts in digital design. Embedded on the Young Women's Movement Website, the YWR digital archive includes:

- ✿ An Oral History Archive, including audio and video interviews and written transcripts of women involved in the movement at different periods of the organisation's journey.
- ✿ An Oral History Toolkit, created by Samar Ziadat with input from the YWR peer-researchers.
- ✿ An image archive, with images selected by the YWR peer-researchers and professionally digitised by staff at the National Library of Scotland, where the majority of our archive collections are held.
- ✿ An archive report and featured women profiles on Jessie Service, Isabel Flemming and Stella Jane Reekie by visiting YWR dissertation student Iona MacMillan.
- ✿ A timeline showcasing the incredible history of the YWM, which can be traced back as early as 1855, highlighting key events not only impacting the movement but also wider society.
- ✿ An interactive Map, showcasing the different regions in Scotland the Movement has been present over the years and the places in which Oral History interviewees and peer-researchers have been based when engaging with the project.

The Young Women Remember Digital Archive has been created to make the history and heritage of the Young Women's Movement accessible to all young women and girls in Scotland and ensure that the organisation continues to preserve and promote the important stories linked to the organisation and the wider Young Women's Movement.



Gaps and Limitations:

The majority of data collected for the Young Women Remember project has centred around the two main YWCA bases in Glasgow and Edinburgh, which have remained core bases for the Young Women's Movement. 67% of Oral History participants were based in Glasgow and Edinburgh during their period of involvement with the organisation.

The YWCA had centres across Scotland before the movement became nationalised and rebranded as the Young Women's Movement, and whilst there were interviewees who engaged with some of these centres in areas including Kirkcaldy, Cupar Angus and Blairgowrie, and the archive collections held at NLS included photographs and documentation from these centres, the focus of the data collected predominantly focused on the work being done in Edinburgh and Glasgow.

There were Oral History participants, particularly those who have engaged with the YWM in more recent years, who lived in remote areas of Scotland, including the Highlands and Scottish borders.

Those interviewed as part of the Oral History project were predominantly white women, however there were participants from minority ethnic backgrounds. As the Young Women's Movement has historically, from the 1970s, worked closely with refugee communities, particularly in Glasgow and Edinburgh, these multicultural experiences were explored often during interviews and are also visible in the collections held at NLS.

HISTORY OF THE YWM

The Young Women's Movement, previously known as the Young Women's Christian Association, has a history which dates back to 1924 when the YWCA Scotland succeeded from YWCA Great Britain to form its own independent organisation. YWR has also acknowledged the history of the YWCA GB which can be traced back to 1855.

The Young Women's Movement has been devoted to providing safe and brave spaces for young women and girls for over 100 years. As can be seen from the condensed timeline below, the organisation has experienced ongoing change to continue supporting their communities and to adapt to the societal conditions impacting Scottish young women and girls. Initiatives, programmes and offerings have changed over the years, however, supporting young women and girls and adapting to best serve their needs, has remained at the heart of the organisation's mission.



Books found
at the
National Library
of Scotland
archive session.

1855

Emma Roberts formed a Prayer Union in London for young women and girls of all classes and Mary Jane Kinnaird opened a home with evangelical purpose for young women living away from home.

1859

Edinburgh Branch of the Prayer Group founded.

1877

Emma Roberts and Mary Jane Kinnaird united both their initiatives under the name YWCA - there were YWCA Institutes in Edinburgh, Glasgow, Aberdeen, Dundee and Inverness who were founded and run independently of each other.

1929

The Lochend Centre Edinburgh created to assist with building community spirit in a new housing scheme in Edinburgh.

1924

The Scottish Council seceded from the YWCA of Great Britain and formed YWCA Scotland – this is when the Young Women's Movement officially began.

1939 - 1945

Janette Palmer (a member of the YWCA GB) put on an army uniform and illegally drove a van across the border to Switzerland from England to save the YWCA archives from destruction during the war. The YWCA also opened 88 hostels for "land girls".

1955

There was an exhibition of "Dolls of the Nation" which included our dolls at the YWCA GB centenary celebrations in Edinburgh in 1955.

c. 1995

From the mid to late 90's there was a shift in the focus of the YWCA to focusing on young women in particular, with an emphasis on supporting women under 30. The fight against gender based violence also became one of the priorities of the YWCA during this time.

1985

YWCA Scotland Merges temporarily with the Scottish Christian Alliance

1969

The aims of our YWCA Scotland were amended to include "Recognising the equal value in God's sight of all human beings without distinction of race, nationality or religion"

YWCA Scotland Edinburgh Central Office moved from George Street where it had existed from its inception, to Randolph Place.

2014

The Glasgow Centre Joined YWCA Scotland and shortly after the organisation began to be known as 'YWCA Scotland - The Young Women's Movement'. It was during this time that it was decided the 'C' was no longer inclusive of the movement.

2018

YWM Merge with YPeople (renamed in 2022 to Right There) until 2021.

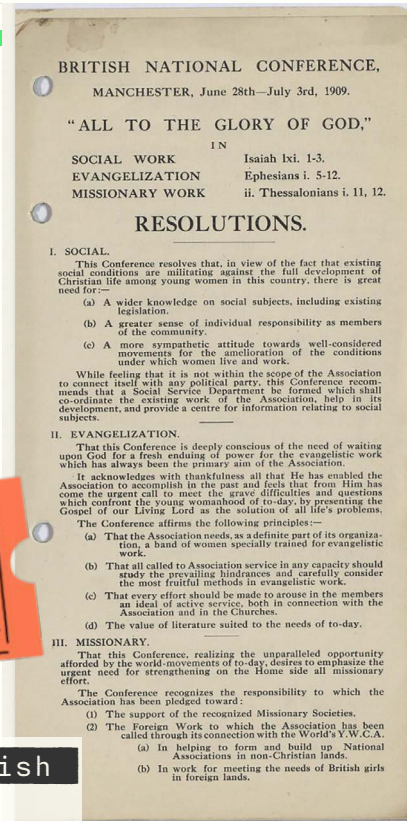
2023

The Young Women's Movement rebranded completely becoming the Young Women's Movement with a new visual identity and the launch of a new strategic plan.

Moving Away from the 'C':



Programme, 6th British
National Conference



The Young Women's Movement has its origins in the Young Women's Christian Association, which can be traced back to 1855 when Emma Roberts and Mary Jane Kinnaird opened a prayer group and home of 'evangelical purpose' for women and girls in London. Committee meetings often started with a prayer and hostels also held morning prayers before breakfast.² One Oral History participant found her Christian faith when she moved into one of the YWCA hostels in Glasgow and made friends with other young women who attended church and Bible study classes.³ Oral History interviews have, however, shown that this Christian ethos which underpinned the organisation's values was never forced on members, as is highlighted by Dona Milne who worked for YWCA Scotland between 1995 and 2001:

*"I remember when I first started, so I don't have a Christian faith, and the thing that shocked me most was they would start every meeting with a prayer and as a relatively young new member of staff, I wasn't sure what to do, but I knew I didn't want to pray but I spoke to my manager about it and she said, you don't have to, it's for people who want to ... So, it was really inclusive and I think the YWCA, because of its international work, and the work with the Roundabout Centre, which was international, and actually Dundee YWCA was also an international women's centre, it really positioned itself as more of an ecumenical organisation, so it was people of all faiths or of none."*⁴

Kirsty Kelly, who attended drama classes at the YWCA during the '90s as a child before becoming involved at committee level, believes the Christian origin of the organisation to be important to its history and should not be forgotten:

"The minute you take away that 'C' then you're kind of forgetting where we've come from but it's also about moving forward because the organisation wants to be that organisation that can move with the times and be whatever young women and young people need at that moment in time."⁵

There was, however, a shared view, especially amongst young women involved in programmes at the movement in more recent years, that the organisation had to move away from its Christian connection in order to be a fully inclusive space for young women and girls today, as can be seen from the experiences shared by Emily and Fatima:

"...When I joined the advisory panel, or when I applied to join it, I very distinctly remember sitting in the living room with my mum and being like, oh, I've just seen this advert on Facebook for this thing called the YWCA, and I was like, oh, I don't know if I want to get involved with it, because like, I don't believe in God. So I don't know if I should get involved."⁶

"I think at the time it was still YWCA Scotland so there was still a sort of, although I think when I met people from the organisation I think I knew there was that separation between, I suppose the sort of religious roots and that sort of Christian aspect, um, I think I was still I was still questioning things in my head about whether it would be the appropriate space for me but I think when I, when I met staff and when I started to get involved, I realised that it was a space for everyone, I realised that it was quite, um, inclusive and intersectional."⁷

Debates surrounding the 'C' in YWCA and the place of Christianity in the Movement began to strongly surface during the nineties, simmering away for decades until a decision was finally made. In 2014, the organisation adopted the name YWCA Scotland – The Young Women's Movement before completing its evolution in 2023, when it rebranded completely and become known as the Young Women's Movement. Alongside this new name came a new strategic vision and shift in identity; the organisation became explicitly secular, positioning itself as a non-religious organisation representing young women and girls in Scotland.

A Global Movement:

The Young Women's Christian Association is a global movement, with centres and organisations established throughout the world. During data analysis, peer-researchers highlighted the theme of internationalism being a common thread weaving through Oral History interviews and demonstrated in archival documents such as the movement's Blue Triangle magazines, draft histories and meeting minutes and diaries.

As can be seen from the condensed timeline provided in this report, and the digital timeline on the digital archive hosted in our website (<https://youngwomenscot.org>), the YWCA hosted a Dolls of the Nation exhibition in 1955 to mark the celebration of the centenary of the YWCA Great Britain.

According to the drafted book recording the history of the YWCA held in the collections at the National Library of Scotland, these dolls were used as conversation starters at tea parties in Scotland, and they became "well-known on their travels from Thurso to Kirkcudbright".⁸ The Inverurie membership group made the "Miss Australia" doll.⁹ This exhibition and the creation of the dolls representing different nations, highlights the global connection felt by the movement at the time.



YWCA Dolls, courtesy of the National Library of Scotland.



Cross-stitched sampler, found at the National Library of Scotland archive session.

Interviewee's involved in the Movement whilst it was part of the YWCA highlighted the global connection they felt and the sense of empowerment and pride it brought to them. Interviewee Isabel Carr Smart, who was director of Scottish YWCA from 1991 until 1999 expressed the opportunities the global nature of the Movement brought to the young women involved, who were able to go and explore different cultures for the first time and champion global issues:

*"Some of the young women in particular who might have been chosen to go forward as a representative from Scotland had maybe not been out of their own home area, I mean in Scotland, never mind out the country and suddenly you saw that this little organisation, this little building that was based in wherever, was part of something much, much bigger...In fact the Scottish YWCA had a very close relationship with the Palestinian YWCA so, you know, there was another thing internationally that we were able to campaign on or keep in the public eye in some way or another and that was very meaningful to me personally because when I worked for Christian Aid I had visited the West Bank and Gaza and Israel and that became a focus of my interest and I made friends through that."*¹⁰

The Young Women's Movement has a strong global history which the organisation continues to nourish today by sending delegates to international conferences, assemblies and study sessions. In May 2025, during data collection for YWR, interviewees involved in the Movement at present, including Fatima Ishaq, attended an international study session in Budapest and communicated a strong sense of community and shared identity with our international partners:

*"So, earlier this year actually myself and I think seven or eight other people um involved with the young women's movement we went to a study session in Budapest, um, it was run by like the European YWCA I think, they run it every two years and, and we met people from representing like YWCA's like all across Europe so I think there were people from like 13-14 different countries, um, and it was yeah it was pretty life-changing to be honest we spent a week together and um, we were like a total family, like, we spent the week speaking about feminist issues, we took part in workshops activities, we went out we explored the city, um we did like various things, um, and it was great."*¹¹



Photo's from the
Budapest study session

Amanda, who is now a Trustee for the Young Women's Movement, attended the study session in 2022 and shared a similar experience:

*"In 2022, through YWM, I got the opportunity to go to Budapest for a week in September. It was a study session at the European Youth Centre, so it was in collaboration with, like, the Council of Europe, and it was a week-long session all about, um, like, feminist leadership, and yeah, like, that was, that was really cool. I, like, met, like, loads of other, like, really inspiring feminists from all over Europe, and, um, still maintain, like, good, like, um, friendships with, like, quite a lot of people that I've met."*¹²

Oral History interviews reveal that the Young Women's Movement has continued to value and honour its global history and heritage, providing young women and girls with opportunities to engage with the YWCA in other countries.

HOSTELS AND ACCOMMODATION

Since its foundation in 1855 until the late 20th century, the Young Women's Christian Association provided safe and affordable accommodation for young women and girls living away from home.

This was a great lifeline and support to young, working women moving into the cities for work, women moving to Scotland from other countries, and also to those who could no longer live at home due to varying personal circumstances. During the Second World War, the YWCA opened 88 hostels for 'Land Girls' – women who worked on farms in place of men who were serving in the military.¹³ In the 1970s, Stella Reekie opened an international flat in Glasgow where she welcomed women arriving to Scotland from other countries.¹⁴

YWCA hostels were popular during the 1950s and 60s, particularly for young working women, as they provided safe, affordable and socially acceptable accommodation. Oral History participant Ellen moved into a YWCA Hostel in Glasgow in Park Circus Place in 1957. At the time, Park Circus Place was one of four YWCA hostels in Glasgow, which provided full board accommodation, including breakfast and supper, for three pounds a week.¹⁵ Ellen moved into the accommodation because her parents had passed away and at the time she was living with her aunt and uncle and found this very difficult.

During her Oral History interview, Ellen stated that when she moved into the hostel aged 19 years old, "***I absolutely loved every minute, it just changed my life***".¹⁶ The hostel provided Ellen with a new freedom she had never experienced before, she met lots of new friends and was able to flourish professionally, eventually leaving the hostel to move into nurse living quarters to train to be a nurse, which she did for the rest of her working life.



Ellen and other residents
outside the hostel at 6
Park Circus Place.

The importance of the YWCA hostels in facilitating friendships was also communicated by a participant who stayed in one of the other hostels in Glasgow around the same time, from 1955:

"We, Frances, Helen, Joan and Catherine have remained close friends (lifelong friends) thanks to our teenage start together in 1955 in the YWCA of Scotland's Girls hostels."¹⁷

Unfortunately, the YWCA hostels began to close from the late 20th century and are no longer an offering of The Young Women's Movement. Nevertheless, they are an important part of the organisation's history, providing safe and affordable accommodation for young women and girls and a place where life-long friendships and connections were made.

COMMUNITY AND FRIENDSHIPS

A strong theme running through the Young Women Remember research has been the sense of community and friendships that have been facilitated throughout the Movement's history.

Betty, Mary and Joyce who were part of a Young Wives group formed in Morningside in Edinburgh during the 1960s continue to be friends today and shared stories of their friendship in a group interview for the project.¹⁸

Surbhi, who moved to Glasgow in 2011 and attended the YWCA Glasgow Centre, highlighted in her interview a strong sense of community shared between women from India, Africa and Asia who were new to Scotland, and Glasgow born women, who attended the free classes and courses provided by the centre at the time.¹⁹

This sense of community and friendship is strongly felt by young women and girls who have been part of the Young Women's Movement in recent years and continue to participate in programmes and offerings. Fatima, who's journey with the YWM began in 2020 when she was part of the Young Women Know project in Dundee, commented on the sense of community she found being part of that project:

"It was a small but it was a mighty team, we were all kind of a wee family, quite a community, it was really nice, yeah."²⁰

This sense of community and friendship was shared by another participant, Emily, who joined the Advisory Collective in 2022 and found the experience a powerful way of making friends with like-minded young women:

"Just the network of women that I know because of the Movement, um, that feels like, when I think back to the, the 2022 me who was so lonely and like, so depressed about being lonely and now like, like I joined the organisation with just like, maybe this will help. It turns out it helped so much and I've got some of my best friends from it. That feels like a huge achievement to me..."²¹

Aine who was also an Advisory Collective Member and is now a Trustee of the Young Women's Movement, also found the Movement to be helpful in expanding her feminist network and meeting more young women with shared interests:

"I've not really had the experience of having younger feminist friends and young women with the same interests so it's just been fantastic to kind of have those conversations and you know learn from these amazing other young women from across Scotland..."²²

The Young Women's Movement has historically provided spaces for young women and girls to form communities and relationships with others from different backgrounds and cultures, facilitating socialising, peer-research, participation and co-design. Young women and girls continue to face significant barriers to their inclusion in society on many levels and providing safe, collaborative spaces, is one step towards improving the future for all young women in Scotland and beyond.



Joyce McLean, Betty Philip and Mary Ross, attended a Young Wives Group from the 1960s and continue to meet for lunch today.



COMMUNITY SPACES

The Young Women's Movement has provided a variety of services, programmes and opportunities over the years across different community spaces.

In the earlier years of the movement, these opportunities were extended to children, as childcare provision was considered a way of improving the lives of women and girls. These opportunities included after school clubs, drama classes, multi-cultural creches and international summer schools for children during the summer holidays. Oral History interviewee Betty, recounted how she volunteered in after school clubs in Edinburgh for over 44 years, looking after 100 children a week.²³ She also formed a Young Wives Group in the 1960s in Morningside and ran a Nearly New Shop in Stockbridge in Edinburgh as part of the YWCA Scotland.

Oral History Participant Emma spoke fondly of the intercultural creche at the Roundabout Centre in Edinburgh which offered very low cost childcare and a 'culturally competent environment for people from all sorts of different communities'.²⁴ The Roundabout Centre also had an English home tutoring programme which included teaching expectant mothers common phrases that would be used in the hospital when they went into Labour.²⁵ The 'intercultural - anti racist summer school' was also run by volunteers at the Roundabout Centre and held at Drummond High School in Edinburgh from the 1970s up until around 2013. The Summer school was for 'creche aged children right up to the senior girls group which was a 13 to 16 year old group for girls only because one of the really central ideas in the movement was about women only space'.²⁶ The Glasgow Centre also had a similar creche facility for women using the space and attending various classes and programmes held there.

The Glasgow Centre at the time was a standalone centre in Scotland, affiliated to YWCA GB, which closed in 2014 and became part of the 'YWCA Scotland-The Young Women's Movement'. The centre focused on young women aged 16 and above and was multi-cultural in its focus. Oral History participant Angela explained that one occasion there was 46 different languages spoken by the women at the centre.²⁷ Courses and activities provided at the centre varied including teaching English as a second language, IT courses, nutrition workshops teaching women new to Scotland how to read nutrition labels on food products, scrap booking, line dancing, day trips to places like the Scottish Parliament and many more.

A significant change which has impacted the organisation has been the move away from individual, localised YWCA Centres across Scotland, to a national organisation, the Young Women's Movement. This process has involved the gradual closure of YWCA buildings and the move towards a hybrid working organisation which delivers programmes and events across Scotland. Oral History interviews and archival documents have shown that historically, the Young Women's Movement had several physical spaces across Scotland, including YWCA Centres and hostels and accommodation. During Oral History interviews, interviewees reminisced fondly about the buildings they visited during their involvement with the movement. Emma painted a vibrant picture of the Roundabout Centre facilities in Edinburgh:

"So, the basement itself, we used to have the creche, a big room that was brightly coloured, lots of beautiful toys, but also making sure these toys were culturally competent and reflected lots of different cultures. We had some office spaces as well, and then we had two big meeting rooms where we would have all sorts of people coming in." ²⁸

The Glasgow Centre provided similar facilities to those provided in Edinburgh, with both spaces catering to similar communities:

"So, when we entered we had a reception there was a big room where most of the activities happened and there was a meeting room if I'm not wrong, one or two meeting rooms were there, where the other courses if a small number of people are there, they were also held over there, there was a basement with a creche facility and there was a small kitchen pantry as well so you were free to make your own cup of tea and sometimes if we've got some snacks we could just you know use the pantry, so it was a nice space." ²⁹

The absence of a physical space has been communicated strongly in Oral History interviews. Whilst participants have communicated an understanding of the financial implications leading to the closure of the centres, interviews have highlighted the loss felt by the removal of these physical meeting spaces and the social environment they provided. When asked what she thought the organisation could benefit from in the future, Fatima highlighted the need for a physical space for young women in the Movement to come together:

"I think one thing, one thing I've been saying a lot, I think it's particularly after like visiting Antwerp is like a physical space or like a physical hub and I think it's something that comes with so many different issues like funding and I just think the climate we're in and it being I suppose a national

*organisation it's more difficult but I think, um, yeah, I think one thing I really liked about seeing the centre in Belgium was, um, the physical space and having this sort of community hub where people can come together."*³⁰

This loss of physical space is representative of a wider pattern occurring in Scotland from 2018, as a result of large cuts to public funding and heightened by the Covid-19 pandemic, which has led to the closure of several public spaces including libraries, churches, community centres and sports facilities.³¹

The organisation's transformation reflects an evolution in their target demographic, focus and its approach. Previously, the Glasgow Centre provided services to women aged 16 to 88 and their children, and the organisation's work included housing and childcare provision and educational opportunities. Today, the Young Women's Movement focuses exclusively on young women and girls aged 16 to 30, and its work has shifted towards the delivery of rights and leadership focused programmes and research and policy influencing co-created with young women themselves. While the physical spaces that once defined the YWCA's sense of community no longer exist, the Young Women's Movement continues to build connections and networks not based in physical spaces, but in shared experience, collective feminist action and a common commitment to improving the lives of young women and girls in Scotland.

The Young Women's Movement has transformed over the years as a result of wider societal developments. Another important aspect of the organisation's work which has evolved over time is The Young Women's Movement engagement with feminist principles.



Young Women
Lead AI
January -
September 2025'

HAS THE YWM ALWAYS BEEN A FEMINIST MOVEMENT?

The Young Women's Movement, previously known as the YWCA, has always adopted feminist values, prioritising the interests of women and providing them with safe places to seek refuge, socialise with other women, and also learn and develop new skills. However, 'feminism' or, more accurately, 'feminisms' have changed and evolved greatly and so have perceptions of them and their meaning.

During data analysis sessions with the young women peer-researchers, observations were made around this topic, particularly with regards to the opinion of an interviewee who disagreed strongly with the movement being feminist when she was part of it in Glasgow in 2011:

"I don't think it was feminist at all, like, there were just no men involved because it was a women's organisation but I couldn't see any kind of feminism that was brought about. It was not like okay no men around or they didn't speak about women being distressed or you know under any kind of social pressure, I don't think it was a very feminist organisation at that time."³²

During the analysis session, the peer-researchers discussed how this statement contradicted the rest of her interview, which demonstrated that at the time, the YWCA in Glasgow was a welcoming and inclusive space for women, providing creche facilities and access to learning development and social activities. Each of these offerings signal a commitment to promoting the wellbeing, social mobility and autonomy of women, which can be considered fundamentals of feminist practice. This highlights important differences in the understanding of the term 'feminism' and what it has meant to individuals during different periods in the movement's history.

Whilst the YWCA may not have directly labelled itself as a feminist organisation at the time of the interviewees' involvement 2011-2014, the agenda of the World YWCA certainly promoted a brand of feminism, as can be seen from a keynote speech given at the 2011 YWCA World Conference, which focused on themes of gender justice, reproductive freedom and violence against women and girls.³³

Another interviewee, who had been involved in the movement as a youth worker and a member of one of the Young Wives Groups from the 1960s, also argued that she did not believe the organisation to be feminist as it was open to everyone, including men and boys.³⁴ This opinion was recognised by another interviewee who had been involved with the movement from the early 80s until the late nineties and believed the organisation was feminist but that not all of the women involved would have identified as such:

"Yeah, I think it has always been. Not all the women in it have been feminists, and certainly there were, there were some of the generation who joined as young wives, who I wouldn't have given the name feminist to, and they certainly wouldn't have wanted it... but as an organisation, right from the start, in different ways, it has been."³⁵

The idea here, of different ways of being a feminist, was also reiterated by another Oral History participant who was involved in the same area of the Movement, through the Roundabout Centre in Edinburgh, but a decade later, during the late 90s and 2000s:

"Yeah, absolutely. Well, yeah, I mean, I suppose there could be so many different definitions of feminism, especially at the moment. It's a really hot topic, isn't it? Yeah, I mean, I think at the Roundabout Centre everybody identified as feminist, but we also recognised that there were different ways of being a feminist."³⁶

Another participant who was involved in the Movement during a period of great structural change argued that, whilst the organisation has always been feminist, it became more united as a feminist movement from 2017, leading to where it is today:

"I think it was a feminist organisation, but I think it was at a different stage in its feminist journey...So, I think like it became more of a feminist organisation from 2017 onwards and like it still did important work to combat sexism and misogyny but yeah, I think its feminist journey evolved, but it was already, but I won't say it was like the most progressive feminist organisation because of that history and kind of working through its history of ties to the Young Women's Christian Association, the international movement. Yeah, it was, but not as feminist as it is now..."³⁷

In 2023, the Young Women's Movement rebranded and launched a new strategic plan with Intersectional Feminism as one of the Movement's guiding principles. Oral History interviewees involved in the Movement in more recent years consider it to be inclusively

feminist in its approach, with policies and programmes showing a commitment to improving the lives of all self-identifying young women and girls in Scotland:

“Yeah, I think just the unapologetic and total commitment to the rights of young women, trans people and non-binary people, it's just like unapologetically like this is why we're here and that's what we stand for.”³⁸

“Yes, and I mean, I think nowadays the definition of feminism can be quite a divisive term, and it's always been, you know, it's been a term that's been used in a derogatory sense and it's been a term that women have taken as an empowerment. I think inclusive feminism, I think it's always important to keep that. I would say it is a feminist-focused organisation, but the benefits that come about from these different groups benefit everybody.”³⁹

“We are intersectional. We are anti-oppressive. We are trans-inclusive. We are queer-inclusive.”⁴⁰

As is highlighted by the experiences shared in Oral History interviews, there are many different forms of feminisms, which have evolved over the years and continue to evolve in tandem with societal developments. Research undertaken as part of the Young Women Remember project has therefore demonstrated that, whilst the Young Women's Christian Association has historically been dedicated to young women and girls, with the majority of those involved arguing the organisation to be shaped by feminist values, the rebranding of the organisation as the Young Women's Movement and introduction of the new strategic vision, has ensured that the Movement is more outspoken about its intersectional feminist approach, with young women currently involved arguing the Movement to be 'unapologetically' feminist.⁴¹

IMPACT

Kirsty Kelly, began her journey with the Y aged 7 at the Kirkcaldy centre during the '90s and went on to be a committee member and became President of YWCA Scotland and Vice President of the World YWCA.

"The reason I am who I am today is because of the Y and my journey through it..."

"Through the Young Women's Movement, since then I've actually now lost count of how many times I've been to Scottish Parliament which is honestly something that I see as such a privilege that I'm really grateful for."

Muminah Koleoso, joined the movement as a Young Women Lead Participant in 2024.

"It genuinely has changed my life in a way that I didn't even think was possible, like, yeah, like, yeah, I... Unhelpfully for an interview, I feel like I can't put it into words [laughing]..."

Emily Love, Advisory Collective Member at the Young Women's Movement 2022-2025.

"I hope that I have reacted in a positive way, and given young women a space to thrive, to learn and grow, and yeah, to boost their confidence, self-esteem, and I can see that when we're delivering our programmes."

Heidi McLean, started working for the YWCA in 2008 in the Glasgow Centre and is currently Programmes Coordinator at the Young Women's Movement.

Katie Bradley, participated in Young Women Lead 2022.

"I got made to feel like my voice really didn't matter until I came to Young Women Lead"

"I think it's had a really positive impact, I think both locally and nationally, I think it really helped me personally, like building my own confidence, meeting other people, I think I felt, um, like I was part of a sort of community and I found the feminist community..."

Fatima Ishaq, joined the movement in 2020 as a Young Women Know Participant and has continued to be involved as an events volunteer.

"I really genuinely, I love my job. I am so lucky to work with the team that I work with but for me, it means that, almost selfishly, I'm doing my bit to support young women and to platform their voices to get them into the spaces that they need to be in to make changes for the next generation of women."

Angela Melvin, employed by the YWCA at the Glasgow Centre from 2011 and is now currently the Programmes Lead at the Movement.

"I mean, there's absolutely no way I would be able to do the job that I do now without the Young Women's Movement..."

Emma Crawshaw, current CEO of Crew Scotland, involved in the movement as a volunteer and staff member 1997-2009.

Surbhi Sanklesha, from Mumbai, attended programmes at the Glasgow Centre when she was living there between 2011 and 2014.

"It's going to be in my memory forever, it's an everlasting thing that's going to be there."

HOPES FOR THE FUTURE OF THE MOVEMENT

Young Women Remember has looked back over the one hundred year history of the organisation, highlighting key changes to the Movement and uncovering the personal experiences of the women involved at different stages of the organisation's journey.

During Oral History interviews, participants were asked to share their hopes for the future of the Movement, which included:

- ✱ A continued focus on safety for young women and girls on and offline.
- ✱ More diversity in the movement.
- ✱ More resources and funding to continue delivering impactful work.
- ✱ A society in which organisations like the Young Women's Movement do not need to exist and champion the rights of young women and girls.



Laura Menéndez
presenting at
the YWR Launch
Event



Aine Beattie, joined the movement as an Advisory Collective member and is currently a Trustee.

"I'd like us to be able to grow and support as many young women in Scotland as possible, um, and every different, every different kind of young woman in Scotland and I would love for them all to feel as equally supported as I have ... I'd love for us to be well funded into the future..."

"I really want it to be a space that young women and girls feel like they can really be a part of and they can really shape, um, and that's certainly been my experience and I just hope that's how it stays going forward"

Fatima Ishaq, joined the movement in 2020 as a Young Women Know Participant and has continued to be involved as an events volunteer.

Emma Crawshaw, current CEO of Crew Scotland, involved in the movement as a volunteer and staff member 1997-2009.

"Well, I'm not actually going to be here for that much of the future, and that's okay. I think the young women should be [laughing] should be deciding what the movement looks like. I was so pleased to see trans and non-binary people at the centre, I think that is really important to me, I think especially now."

"Well, I'd love for us not to be having to champion for women all the time. I'd love for like it all to be easy and for us to be like we're not needed anymore."

Kirsty Kelly, began her journey with the Y aged 7 at the Kirkcaldy centre during the '90s and went on to be a committee member and became President of YWCA Scotland and Vice President of the World YWCA.

Heidi McLean, started working for the YWCA in 2008 in the Glasgow Centre and is currently Programmes Coordinator at the Young Women's Movement.

"I want to see a lot more growth, I want to see a lot more change, I want to see young women engaging with us, and just giving them the opportunity, the voice, and a safe space environment to thrive and make change."

"The future of the movement is a movement that holds its grounds, that is trauma-informed, that's care-led, that's radical, that kind of shares resources, and that continues to hold power and redistribute it and support people to thrive, and whatever that looks like for them."

Briana Pegado, employed at the Young Women's Movement 2015-2022 in various roles, including Interim CEO.

CONCLUSION

This research has reinforced the importance of remembering where we have come from and all the pioneering women who have paved the way for gender equality. The project has shown the importance of learning from and celebrating those that have come before us, whilst making space for those that will come in the future and continue our story. Young Women Remember has uncovered hidden stories from women who have not only reflected on their involvement in the Young Women's Movement, but also shared their experiences of navigating broader societal issues in Scotland, making a valuable contribution to Scottish women's history.

Oral History interviews and archival documents have shown how the Young Women's Movement has evolved over the years to continue to support young women and girls in an everchanging social context. Key changes discussed in this report include; the move away from the Christian association of the YWCA, closure of hostels, the removal of creche facilities and the transition from local centres, to national programmes, research and policy work. The closure of childcare facilities and local centres, while representative of wider challenges impacting the third sector more broadly in Scotland, felt particularly challenging to research participants. This report shows how the shift from Christian values to feminist ones is regarded positively by young women currently involved in the movement, as it has enabled the organisation to become more united in its vision for a safer, more inclusive Scotland for young women and girls.

The organisation started its journey as part of the Young Women's Christian Association and after over a decade of debate, officially rebranded as the Young Women's Movement in 2023, with a new strategic vision and commitment to supporting young women and girls aged between 16 and 30 in Scotland. This rebranding was essential in order for the organisation to move with the times and continue to stay relevant for young women and girls today, championing their needs and advocating for their rights. The Young Women's Movement continues to support and promote the needs of women, but with a renewed focus on providing safe and brave spaces for young women in particular, to challenge gender inequality and advocate for their own rights. This report has therefore also uncovered the ways in which the communities the organisation engages with has evolved over the years.

This project has highlighted the numerous ways in which the Young Women's Movement has supported young women and girls over the past 100 years. It is hoped that Young Women Remember will be a first step towards recording, preserving and promoting the history and heritage of the Young Women's Movement. Bring on the next 100 years!

Dr Lauren Beatty

ENDNOTES

1. Direct quote from YWR peer-researcher Katie Field, April 2026.
2. Oral History Interview, Dona Milne, December 2025; Oral History Interview, Ellen, October 2025.
3. Oral History Interview, Ellen, October 2025.
4. Oral History Interview, Dona Milne, December 2025; The term ecumenical refers to representing the whole body of churches.
5. Oral History interview, Kirsty Kelly, May 2025.
6. Oral History Interview, Emily Love, November 2025.
7. Oral History interview, Fatima Ishaq, November 2025.
8. The drafted history of the YWCA Scotland, "A Membership Movement", Box 1 TD.3553 NLS Special Collections.
9. Ibid.
10. Oral History Interview, Isabel Carr Smart, May 2025.
11. Oral History Interview, Fatima Ishaq, November 2025.
12. Oral History Interview, Amanda Amaeshi, November 2025.
13. The drafted history of the YWCA Scotland, "A Membership Movement", Box 1 TD.3553, NLS Special Collections.
14. Interfaith Education Scotland, *Testimony Religious and Moral Education*, Stella Reekie (1922-1982); Tributes, *Stella Jane Reekie, Deaconess and Missionary* 1922-1982 'A' to 'L', TD. 3553 Box 2, National Library of Scotland.
15. According to the Bank of England Inflation calculator this would be approximately £63 a week in today's money, <https://www.bankofengland.co.uk/monetary-policy/inflation/inflation-calculator>, accessed 20.04.26.
16. Oral History Interview, Ellen, October 2025.
17. Written account, Francis Addis, April 2025.
18. Oral History Group Interview with Betty Philip, Mary Ross and Joyce McLean, January 2026.
19. Oral History Interview, Surbhi Sanklesha, October 2025.
20. Oral History Interview, Fatima Ishaq, November 2025.
21. Oral History Interview, Emily Love, November 2025.
22. Oral History Interview, Aine Beattie, June 2025.
23. Oral History Interview, Betty Philip, December 2025.
24. Oral History Interview, Emma Crawshaw, April 2025.
25. Oral History Interview, Helen Hood, September 2025.
26. Oral History Interview, Emma Crawshaw, April 2025.
27. Oral History Interview, Angela Melvin, May 2025.
28. Oral History Interview with Emma Crawshaw, April 2025.
29. Oral History Interview with Surbhi Sanklesha, October 2025.
30. Oral History Interview, Fatima Ishaq, November 2025.
31. For more information see the following: James Mahon, *Losing Leisure, Scotland's Community Centre Closures*, Conference abstract, accessed via <https://research-portal.uws.ac.uk/en/publications/losing-leisure-scotlands-community-centre-closures/>; <https://www.theferret.scot/future-bleak-council-data-reveal-neighbourhood-cuts/>; <https://www.thenational.scot/news/23821225.north-lanarkshire-council-approves-closure-39-leisure-facilities/>; <https://www.theguardian.com/uk-news/2026/mar/08/is-glasgow-losing-the-spaces-that-made-it-an-arts-powerhouse>; <https://www.scottishhousingnews.com/articles/communities-step-in-as-local-building-closures-rise-across-scotland>.
32. Oral History Interview, Surbhi Sanklesha, October 2025.
33. YWCA, 'An Agenda for Women and Girls for the Decade', <https://acelebrationofwomen.org/2011/07/ywca-an-agenda-for-women-and-girls-for-the-decade-2/>, accessed 13.04.26.
34. Oral History Interview, Betty Philip, December 2025.
35. Oral History Interview, Helen Hood, September 2025.
36. Oral History Interview, Emma Crawford, April 2025.
37. Oral History Interview, Briana Pegado, November 2025.
38. Oral History Interview, Emily Love, November 2025.
39. Oral History Interview, Katie Bradley, June 2025.
40. Oral History Interview, Briana Pegado, November 2025.
41. Oral History Interview, Emily Love, November 2025.

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Angela Melvin
Beste Yasav
Betty Philip
Briana Pegado
Dona Milne
Isabel Carr Smart
Elena Soper
Ellen
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Emma Crawshaw
Fatima Ishaq
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