


# A guide to cultural consciousness:

Reflective practice guidance and awareness to support professionals in the context of safeguarding children, families and communities in Salford.



**LISTEN UP**

Image © Harry Verminig, 2020 - Listen Up

### Intersectionality

Crenshaw (1991) identified that a person's interactions with the world are not just solely based on one aspect of their identity, but are rather layered and multifaceted; interactions in which racism, sexism, ableism, classism, homophobia (and other forms of oppression) are experienced simultaneously.



## Contents

<b>Introduction</b>	<b>2</b>
<b>Culturally conscious professionals</b>	<b>3</b>
<b>Language, Labels and Definitions</b>	<b>4</b>
<b>Understanding Cultural Identity</b>	<b>4</b>
<b>The Social Graces Framework</b>	<b>5</b>
<b>The LUUUTT model</b>	<b>6</b>
<b>Understanding our community</b>	<b>8</b>
<b>Engaging with families</b>	<b>9</b>
<b>Tips for developing Cultural Conscious Practice</b>	<b>10</b>
<b>Culturally conscious practice and assessment</b>	<b>11</b>
<b>Support, services and advice</b>	<b>13</b>
<b>Reflection</b>	<b>14</b>
<b>References and Resources</b>	<b>16</b>
<b>Salford specific information, support and services</b>	<b>17</b>
<b>Greater Manchester and national information, support and services</b>	<b>18</b>
<b>Other information, support and services</b>	<b>19</b>
<b>Annex - Learning Diary</b>	<b>20</b>
<b>Annex - Language, Labels and Definitions</b>	<b>21</b>
<b>Annex - Understanding your cultural Identity</b>	<b>25</b>

# Introduction

Salford is growing and continues to change whilst becoming more ethnically and culturally diverse, and so it is important that our services continue to understand our communities so that we can continue to be inclusive by responding to different needs and experiences.<sup>1</sup>

The [Salford Safeguarding Children Partnership](#) (SSCP) is committed to the [Salford Equalities and Inclusion Strategy](#) vision of making 'Salford a fair and inclusive city where everyone has equal access to services and opportunities, and is included and represented in decisions that affect them'.

This guidance has also been created by the SSCP in response to learning from local and national case reviews. Findings identified that racial, ethnic, and cultural identities are often central factors in the daily lives of children and families, particularly from minoritised communities and should therefore be given proper weight when exploring the lives of children and families in practice and in reviews<sup>2</sup>.

The Equality Act provides the legal framework for statutory services, and as stated within the Salford Equality and Inclusion Strategy, this guidance also seeks to go beyond this statutory duty. The guidance should be read in conjunction with legislative frameworks, specific protocols, professional standards and guidance relevant to the circumstances when working with children and families

The values and principles we hold as professionals means that we are uniquely placed to lead the way in promoting the most inclusive and anti-oppressive practices for people across Salford.

---

<sup>1</sup> [Salford Equalities and Inclusion Strategy](#)

<sup>2</sup> [Child Safeguarding Practice Review Panel 2021 - annual report \(publishing.service.gov.uk\)](#)

# Culturally conscious professionals

We all share the same commitment of holding children and young people at the heart of what we do, which includes recognising that everyone is unique and so will require varied approaches and support that reflects their needs.

One of the biggest challenges for professionals is about whether or not they view cultural competence as achievable or as idealistic. It could be argued that a practitioner can never achieve cultural 'competence' because of the fluid nature of what is perceived as 'cultural' and that what we ought to strive for is cultural consciousness<sup>3</sup>. For this reason, the concept of cultural consciousness shall be used throughout this document with reference to cultural competence or other terminology where relevant.

We know that to achieve the best outcomes for children and families, our practitioners and their managers need the tools to do their very best work and a culture where they are trusted to make the right decisions. Professionals require time for reflective practice via the support, supervision and resources that allows them to practice safely and continue to develop.

***We must start getting comfortable about being uncomfortable, by being able to reflect and challenge ourselves, others, and our practice.***

This guidance will demonstrate that practitioners 'need not (as is often claimed) be highly knowledgeable about the cultures of the people they serve, but they must approach culturally different people with openness and respect, and a willingness to learn. For that reason alone, self-awareness and rigorous self-scrutiny are the most important components in the knowledge base of<sup>4</sup> culturally conscious practice.

A unifying concept that can support vigilance in challenging Eurocentric ways of being, knowing and doing is 'cultural consciousness'. Spillett (2018) suggests that, when effectively applied, cultural competence can be a powerful tool for organisational and individual change, creating the context for increased equity in the workplace, ultimately leading to improvements in practice with diverse and changing communities.

The guidance provides considerations for incorporating cultural consciousness into practice by encouraging professional curiosity when engaging with and carrying out assessments whilst supporting children and families.

In addition to the information and resources provided, practitioners and managers are advised to reflect on their individual agency procedures and access further learning. A number of reflective questions have been embedded throughout this document that you should reflect upon as a practitioner and manager either individually, as part of supervision, as a group or agency.

---

<sup>3</sup> [Tips for social workers on cultural competence \(communitycare.co.uk\)](https://www.communitycare.co.uk)

<sup>4</sup> [Tips for social workers on cultural competence \(communitycare.co.uk\)](https://www.communitycare.co.uk)

*When we talk about equality, diversity, or inclusion, it can often mean different things to different people.*

## Language, Labels and Definitions

The way we speak about people can inform how we think about them and how we respond to them. In safeguarding this can have implications on decision making and the way support is planned and provided. Terminology often changes and language which was used in the past may no longer be appropriate. It is important to have an open and reflective mindset to ensure we all adapt just as language does over time.

We must acknowledge the power of language, labels and definitions that can be both harmful and positive and therefore we should be mindful about the way we use these when engaging with people. Whilst the way we categorise or describe people or groups can create stigma, prejudices, and discrimination, they also have the power in being able to empower or allow access to services and support i.e., mental health conditions, positive discrimination, reasonable adjustments, dietary requirements etc.

Another aspect to remember is the importance of names which can be a significant part of a person's heritage and identity. Some research suggests that names can also influence choice of profession, where we live, the grades we earn, whether we're accepted to a school, interview or are hired for a job.

It is therefore crucial where possible, that we encourage people to self-identify and listen to and capture their lived experiences. Professionals must reflect together to achieve a shared understanding of a given situation. Practitioners should engage in meaningful reflective discussions to inform their approach, which will ultimately enhance decision making and outcomes for children and young people.

**Reflection: Have a look at the definitions and add any others you think are useful for your own learning and practice.**

## Understanding Cultural Identity

One of the key aims of this guidance is to enable professionals (and the children and families we work with) identify and reflect on our personal prejudices and that of others, and our individual privilege and how these impact on our practice, judgements and day to day lives.

This applies to individual behaviours but also organisational systems, processes and cultures.

Being 'culturally conscious' means having the knowledge and skills to be aware of one's own cultural values and those of others and the implications of these in making respectful, reflective and reasoned choices.

Frameworks and approaches to develop cultural consciousness ensure that the needs of all people and communities are met in a responsive and respectful way.

### Reflection: Ask yourself the following statements and questions:

- I can turn on the TV or social media and see people like me be positively (or widely) represented?
- I can easily access medical advice and care
- Have you ever had to explain 'where you're really from?'
- I can pretty much travel safely to any part of the country or world and be accepted?
- I can go out on my own and not have to worry about my safety.
- Have you ever had to think about how a job will fit in around your family life?
- I have no reason to fear authority and officials
- Have you ever had to worry about whether you heat or eat?

### The Social Graces Framework

The Social Graces framework developed by Burnham (1992, 1993) and Roper-Hall (1998) is increasingly used in training and learning, to explore issues of social difference, power, diversity and bias (Birdsey and Kustner, 2021). Taken from systemic therapy, it is a way to explore differentials in power across different contexts. "*Power differentials can never be obliterated but making positions explicit and exploring their effects enables people to make better choices in their future actions.*" (Partridge, 2019: 2.)

Also known as 'social GRRRAACCEEESSS' the term is an acronym representing: Gender, Geography, Race, Religion, Age, Ability, Appearance, Culture, Class, Education, Employment, Ethnicity, Spirituality, Sexuality, and Sexual orientation. It describes aspects of personal and social identity which afford people different levels of power and privilege (Partridge, 2019).



Figure: Burnham, J (2012)

Professionals will benefit in their practice from understanding and accepting any privilege they bring and equally where they may lack privilege. Attending to and reflecting on social graces can enable practitioners to be alert to their own preconceptions and bring to the fore areas of difference that risk being overlooked (Bronfenbrenner, 1979, in Birdsey & Kustner, 2020). It increases reflexivity and skills in responding to both sameness and difference (Nolte, 2017).

When these different characteristics of identity intersect this can be termed 'intersectionality'. The term intersectionality was coined by Kimberlé Crenshaw in 1989, when examining race and gender and has developed significantly as a key critical theory and practice in exploring social issues (Hill Collins, 2019). It can be viewed as "the belief that the multiple parts, or sections, of our identity... can never be understood in isolation – identity will always be made up of the overlap, or intersections, of these different aspects of identity, which are bound within contexts of power that give them meaning" (Butler, 2017).

"The graces are about process, not procedure. It's about the interaction between people, not data."<sup>5</sup>

### The LUUUTT model

Alongside the Social Graces model, Pearce and Pearce (1990, In Partridge 2019) propose the LUUUTT Model as a way to consider different types of stories. The acronym stands for: **Lived, Untold, Unknown, Unheard, Told, and Telling.**

The way in which events are recalled and narrated makes meaning in our lives. People's different stories can resonate with each other or create dissonance or tension. The story we are narrating for ourselves is often seen as the whole truth; validated if others tell the same story. However, what makes up our stories is often

<sup>5</sup> [Social Graces: A practical tool to address inequality | www.basw.co.uk](http://www.basw.co.uk)

much more complex, embodying particular beliefs, values and associations (Wasserman, 2012).

The LUUUTT model encourages practitioners to consider the following:

- ❖ Stories lived are the actions of our lives which cannot be changed, like moving house, getting married, being taken into care etc.
- ❖ Stories untold, unknown and unheard are subjugated stories that may not be conscious, represented by the grey cloud. Being sensitive to these possible untold stories will enable deep listening in the client or supervisory relationship. The social GRRRAACCEEESSS are often interwoven throughout these stories. It is useful to think about these in supervision in order to help your supervisees be more agile in noticing and exploring different kinds of stories when working with families.
- ❖ Stories told refers to the meaning we make of these stories, which inform our future action. Through our work, we aim to change the stories that people tell themselves to make their version of their lives more empowering.
- ❖ Story telling thinks about the way in which people tell their stories.

(Partridge, 2019:13).

**Reflection – Individually reflect on the graces that make up your identity, think about any that has made you ( and/or your family) feel included or excluded, advantaged or disadvantaged. Use the template in the appendix to record these and further reflective points.**

You could then reflect on which of the graces you haven't mentioned and why.

This can also be used in supervision to reflect on the aspects that influence relationships and practice including that with children, parents, colleagues, supervisors and supervisees.

You can also use this exercise with both adults and children to learn more about their lived experiences.

For further details on how to use Social Graces and LUUUTT model see the practice tool 'Social GRRRAACCEEESSS and the LUUUTT model' (Partridge, 2019), [Social-GRRRAACCEEESSS-and-the-LUUUTT-model.pdf \(rip.org.uk\)](#) and [Social Graces: A practical tool to address inequality | www.basw.co.uk](#)



# Understanding our community

Salford embraces and celebrates its vibrant, growing and intersectional population, which is home to people from all ages, religions/beliefs, ethnicities, abilities, cultures, communities, nationalities, languages, and households/family compositions.

It is important therefore that the workforce learns about the Salford population and its demographics to understand both its advantages and challenges for the communities and its services, so that we can continue to respond to different needs and experiences respectfully.

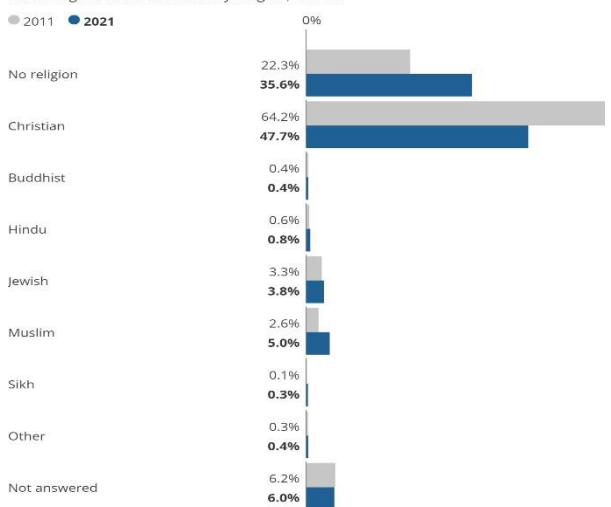
According to Office of National Statistics and including the Census 2021<sup>6</sup> the current population of Salford is over 270, 000 people. In 2021, around 53,000 children live here (almost 20%). Adults make up around 67% of the population with around 13% of elderly people. The number of children and adults living here has been rising in recent years and the number of elderly people living here has been declining. Salford has seen more than a 15% rise in its population - the largest increase in the Northwest and higher than the overall increase for England (6.6%)

Salford also shares its borders with Manchester, Wigan, Bury, Bolton, Trafford and Warrington, which means that families can access services and communities from various areas in and outside of Salford.

The ethnic and religious makeup of Salford is becoming more diverse. People in Salford identified as: 82.3% in the 'White' category, 6.1% identified as 'Black', 5.5% as 'Asian', 3.1% as 'Mixed or multiple ethnicities' and 2.9% as other ethnic groups. After Christianity (47.7%) and No religion (35.6%), Salford is also home to Muslims (5%) Jews (3.8%) Hindus (0.8%) Sikhs (0.3%), Buddhists (0.4%) amongst other beliefs.

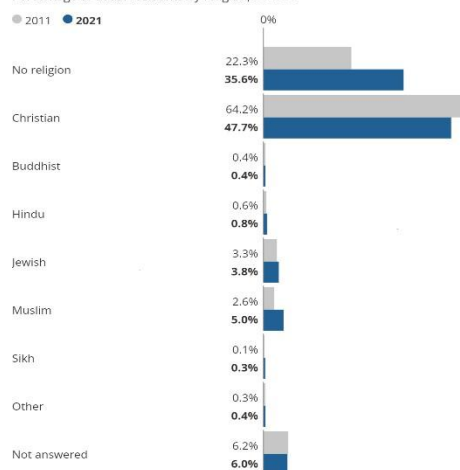
Percentage of usual residents by religion, Salford

● 2011 ● 2021



Percentage of usual residents by religion, Salford

● 2011 ● 2021



Source: Office for National Statistics – 2011 Census and Census 2021

<sup>6</sup> [How life has changed in Salford: Census 2021 \(ons.gov.uk\)](https://ons.gov.uk)

Salford is home to one of the largest Orthodox Jewish communities outside of London and other long-established communities such as the Yemeni, Pakistani, Bangladeshi and Gypsy, Roma Traveller communities. Although not delineated in the Census, data from Salford Ethnic Minority and Traveller Achievement Service (EMTAS) estimates the population to be between 1,450 and 1,700, this is approximately equivalent in size to the Jewish Orthodox population. Salford is also home to other European nationals, and other than 78.7% of Salford residents reporting their country of birth as England, Poland was the next most represented country (2.1%). It is also important to note that in March 2023, Salford City Council was awarded the City of Sanctuary status for its commitment to creating a culture of solidarity, inclusivity and welcome for sanctuary seekers, notably for asylum seekers and refugees.

**Reflection: How well do you know Salford, its people, its communities, and neighbourhoods? How well do you understand the demographics of the children and families you work with?**

**To learn more about Salford visit the following links**

[How life has changed in Salford: Census 2021 \(ons.gov.uk\)](https://ons.gov.uk)

[Ward profiles • Salford City Council](#)

[Equalities and inclusion strategy • Salford City Council](#)

## Engaging with families

(Adapted from Hull Safeguarding Children Partnership<sup>7</sup> and Community Care<sup>8</sup>)

Effectively engaging with children and families is the ability to communicate and interact with people regardless of difference which largely depends on a respectful and culturally sensitive approach.

Cultural conscious practice enables us to be responsive to the intersectional aspects and needs of children and families and avoids the 'one size fits all' approach. We must recognise that what suits and is available to one family in Little Hulton or Irlam will differ to that of a family living in Broughton or Swinton. Similarly, just because we have successfully worked with one Jewish family does not make us experts in working with all Jewish families.

<sup>7</sup> [Becoming Culturally Competent - Effective Safeguarding of Children from Minority Ethnic, Cultural and Faith Communities, Groups and Families \(proceduresonline.com\)](#)

<sup>8</sup> [Tips for social workers on cultural competence \(communitycare.co.uk\)](#)

## Tips for developing Cultural Conscious Practice

Although the following tips are about engaging with families, these can also be applied to other scenarios such as the supervisor and supervisee relationship. Essential elements of cultural competence that promote positive engagement include:

- Valuing diversity and difference; Remember the child, parent and family is the expert of their lived experience, adopt a position of 'not knowing' and be ready and willing to learn. This could at the basic level include learning how to pronounce names accurately.
- Be self - aware: Ability to recognise how our own cultural identity, values and belief impacts on others; Reflecting on our own assumptions and stereotypes associated with any aspects of intersectionality prior to engagement with children and families is essential.
- Be continually aware of the professional values and standards of practice your profession, agency and Partnership hold. However, avoid tokenism, lip service or 'box ticking' as a means of evidencing your cultural consciousness or attempts on improving equality, diversity and inclusion within your service or workforce.
- Avoid making assumptions about children, families and communities because you perceive that they have similar aspects of cultural identity to another family or someone you know.
- Remember the power of language and the power imbalances. Be mindful about the way we use these when engaging with people. The way we categorise or describe people or groups can create stigma, prejudices and be harmful, whilst simultaneously being able to empower or allow access to services and support.
- Commitment to develop specialised knowledge and understanding of the history, religions, traditions, values, family systems and languages represented in Salford; this includes taking part in training and awareness events i.e. Black History Month, Ramadan, Holocaust Memorial Day and others for example on [2023 Religious and cultural festivals and awareness days \(england.nhs.uk\)](https://www.england.nhs.uk/2023/religious-and-cultural-festivals-and-awareness-days/)
- Acceptance and openness to differences among people; being conscious of how cultures interact with each other and the significance and impact of this in practice (for example power imbalances and traditional boundaries within and between cultures).
- Develop an understanding of communities and resources within communities, network and make appropriate connections with other colleagues who have specialised knowledge and experience. This may include involving professionals and other agencies from within communities to support engagement.
- Contributing to the development of practice in services that reflect understanding of equality, diversity and inclusion.

- Be flexible, not rigid, particularly when using frameworks and tools because of the fluid nature of working with people from various backgrounds and lived experiences.

## Culturally conscious practice and assessment

The assessment triangle in Working Together to Safeguard Children provides a model, which should be used to examine how the different aspects of the child's life and context interact and impact on the child. It notes that it is important that:

*"Assessment should be a dynamic process, which analyses and responds to the changing nature and level of need and/or risk faced by the child from within and outside their family. It is important that the impact of what is happening to a child is clearly identified and that information is gathered, recorded and checked systematically, and discussed with the child and their parents/carers where appropriate."*



Professional curiosity, respectful uncertainty, listening to the family's lived experience, understanding our own unconscious bias, and treating each person and family as unique is the basis of any good assessment.

All assessments need to explore both the strengths and challenges of intersectional aspects of identity e.g., faith, culture, nationality, language and history may have on family functioning and child best interests.

The absence of cultural consciousness when working with children and families, particularly from minoritised groups or communities may lead to inaccurate assessments and poor decision making.

Listening to the family perspective and having an understanding of the family journey can help to support professional judgement where other sources of information are not available i.e., for asylum seeking and refugee families.

### **Culturally conscious assessments completed with families should include:**

- Acknowledgement and understanding of the intersectional aspects, such as how language, cultural identity and belief systems impact on the children and adults within the family.
- Analysis of how cultural, personal, and social identity impacts on the family's ability to safeguard their children.
- Explicit links between the family's cultural beliefs and the safeguarding concerns. This requires analysis of the family's perception and understanding of the safeguarding concerns and whether these accord with wider cultural/religious values about child up bringing the family might have.
- Analysis of the family's engagement with services and the degree of recognition of agency concerns.
- Analysis of the family's response to agency involvement, taking into consideration for example gender and cultural factors.
- Consideration of the extent that any presenting behaviour or problem relates to the impact of social transition such as migration, lack of extended family support, discrimination, trauma etc.
- Remember that everyone communicates differently. For effective communication to happen, make all possible efforts and arrangements to ensure the words and information we use are clear, consistent, transparent as well as accessible and inclusive.
  - Approved and independent Interpretation and translation service should be used where required. This includes languages other than English and can also be used in the context of signed languages and tactile writing systems like Braille. Professional should become familiar with good practice guidance in using interpreters and translation services. Children and other relatives or friends must not be used to translate or interpret.
- Exploration of whether any behaviour linked to safeguarding concerns may be considered 'acceptable' within the family's own culture.
- Consideration of whether any difficulties in the family a result of lack of access to or knowledge of appropriate services or resources; and
- Exploration of any cultural conflict within the family around identity, values, or relationships of the individual members.

The Children Act 1989 is clear that the welfare of the child is paramount and should remain the focus of any professional intervention. Whilst an understanding of cultural context is necessary, this should not get in the way of measures to protect the child from significant harm.

Assessing safeguarding concerns where cultural issues may be a reason/ excuse e.g., physical chastisement justified through beliefs about child rearing. For more information visit [5.8.1 Abuse Linked to Spiritual and Religious Beliefs \(proceduresonline.com\)](https://proceduresonline.com/5.8.1-Abuse-Linked-to-Spiritual-and-Religious-Beliefs)

### **Questions to consider which may help us understand a family's cultural position in relation to safeguarding concerns and barriers in reporting abuse**

- Is there evidence that the safeguarding concerns will cause significant harm to the child?
- Is there evidence that the safeguarding concerns are illegal or outside of UK legal parameters?
- Do the adults in the family see the safeguarding concerns as a cultural norm?
- Are the family demonstrating a willingness to change practices?
- Does the child see the safeguarding concerns as a cultural norm?
- Does the child want things to change?
- Are there organisations and or people in the community trying to affect change in the family?

Note: In relations to consent and capacity, consider reference to Fraser Guidelines, Gillick Competence and the Mental Capacity Act.

## **Support, services and advice**

Having knowledge and understanding of when and where to go for advice, targeted service and support where appropriate can enhance successful engagement and outcomes by identifying areas where help or protection is needed.

In addition to other services and support already available within Salford, Greater Manchester and nationally further information is available in the 'References and Resources' section

# Reflection

We have set out below some questions that you might want to further reflect upon as a practitioner/manager either individually, as part of supervision, or as a group in relation to race, ethnicity, and other cultural identities being central factors in the daily lives of children and families:

## Learning from the reviews

1. What are the key lessons from local and national reviews for your organisation and your practice? Examples include but are not limited to, in Salford [Nicholas](#), [Knife Crime](#), [FII and PP](#) and nationally [Child Q](#), [National review into the murders of Arthur Labinjo-Hughes and Star Hobson](#), Victoria Climbié, Baby P, Kyra Ishaq and Daniel Pelka.
2. What learning will you take forward from the local reviews undertaken by SSCP, SSAB, DHRs and other findings identified nationally and globally?

## Working with children and families

3. How does your practice need to change so that the needs, views, voices, and experiences of children/adults with disabilities and complex needs are better addressed? How well are the specific needs of Black and minoritised children/adults understood? Do children and parents have good access to independent advocacy?
4. How well do you seek the views of parents, carers, adults, and others to truly understand the lived experiences of children/adults and families? How well do I understand intersectionality and the impact on my assessments, decisions and access to support and services?
5. Do I need to involve another more specialist agency to support assessment and engagement?

### Assurance and oversight

6. What assurances will you be seeking from providers, to ensure services and the workforce continue to understand and include our communities so that we can continue to respond to different needs and experiences?

7. Do you routinely complete or request an Equality Impact Assessment when designing and improving services for communities?

8. If you identify or are made aware of discrimination, anti-oppressive, abusive or poor practice, are you confident in addressing, voicing concerns, challenging, escalating or taking forward a complaint?

Salford S



# References and Resources

## Books and Literature

Birdsey, N. & Kustner, C., 2021. Reviewing the Social GRACES: What Do They Add and Limit in Systemic Thinking and Practice? *American Journal of Family Therapy*, 49 (5), pp. 429-442

Burnham, J. (2012). 'Developments in the Social GRRRAACCEEESSS: Visible-invisible and voiced-unvoiced' in Krause I (ed) *Culture and Reflexivity in Systemic Psychotherapy: Mutual Perspectives*. London: Karnac.

Butler, C., 2017. 'Intersectionality and Systemic Therapy', *Context*, no. 151, pp. 16-18

Hill Collins, P., 2019. *Intersectionality as critical social theory*. Durham: Duke University Press.

Nolte, L., 2017. (Dis)gracefully navigating the challenges of diversity learning and teaching – reflections on the Social Graces as a diversity training tool. *Context* no. 151, pp. 4-6.

Partridge, K., 2019. *PSDP – Resources and tools: Social GRRRAACCEEESSS and the LUUUTT model*. Devon: Practice Supervisor Development Programme.

Spillett, M., 2018. Cultural competence: Promoting leadership & organisational change.

Wasserman, I., 2012. The Wholeness Principle and Stories of Diversity and Inclusion: A Reflexive Approach. *AI Practitioner*, 14(4).

Burnham, J. (2012). '**Developments** in the Social GRRRAACCEEESSS: Visible-invisible and voiced-unvoiced' in Krause I (ed) *Culture and Reflexivity in Systemic Psychotherapy: Mutual Perspectives*. London: Karnac.

## References

[Becoming Culturally Competent - Effective Safeguarding of Children from Minority Ethnic, Cultural and Faith Communities, Groups and Families \(proceduresonline.com\)](#)  
(Accessed 31/05/2023.)

[Child Safeguarding Practice Review Panel 2021 - annual report \(publishing.service.gov.uk\)](#) (Accessed 31/05/2023.)

Equality and Human Rights commission, (2018) Available at: [Understanding equality | Equality and Human Rights Commission \(equalityhumanrights.com\)](#) (Accessed 31/05/2023.)

[Final Cultural Competence March 2019 \(1\).pdf \(newcastle.gov.uk\)](#) (Accessed 31/05/2023).

[How life has changed in Salford: Census 2021 \(ons.gov.uk\)](#) (Accessed 31/05/2023).

Mudambi, A (2021) Available at: [Cultural Appropriation vs. Cultural Appreciation – Social Justice and Education](#) (Accessed 31/05/2023).

NSPCC (2022) Available at: [Safeguarding children from Black, Asian and minoritised ethnic communities | NSPCC Learning](#) (Accessed 31/05/2023).

Social Change (2023) Available at: [Equality and Equity :: Social Change \(social-change.co.uk\)](#) (Accessed 31/05/2023).

[Salford population change, Census 2021 – ONS](#) (Accessed 31/05/2023).

[Tips for social workers on cultural competence \(communitycare.co.uk\)](#) (Accessed 31/05/2023).

The Law Society (2023) Available at: [A guide to race and ethnicity terminology and language | The Law Society](#) (Accessed 31/05/2023).

## **Salford specific information, support and services**

[Emotional health and wellbeing • Salford City Council](#)

[Emotional Health Service Directory | Partners in Salford](#)

EMTAS - [Ethnic minorities, asylum seekers and refugees and Gypsy Roma](#)

[Travellers • Salford City Council](#)

[Equalities and inclusion strategy • Salford City Council](#)

[Hate crime • Salford City Council](#)

[Mycity Directory \(salford.gov.uk\)](#)

[Safeguarding Children in Salford. A guide for Jewish Educational settings and the Community](#)

[Salford CVS |](#)

[Salford Interactive map](#)

[SSCP Support and Safeguarding in Salford: Helping Children to Thrive Guidance |](#)

[SSCP Training Programme | Salford Safeguarding Children Partnership](#)

[Ward profiles • Salford City Council](#)

[Welfare Rights and Debt Advice Service • Salford City Council](#)

[Youth Voice in Salford • Salford City Council](#)

## **Greater Manchester and national information, support and services**

Adultification bias - [Adultification bias within child protection and safeguarding \(justiceinspectors.gov.uk\)](#)

AFRUCA - [AFRUCA Safeguarding Children](#)

[Friends, Families and Travellers \(gypsy-traveller.org\)](#)

Greater Manchester Safeguarding Procedures - [Greater Manchester Guidance for Culturally Appropriate Practice \(proceduresonline.com\)](#) and [Abuse Linked to Spiritual and Religious Beliefs \(proceduresonline.com\)](#)

Jewish Women's Aid - [Jewish Women's Aid \(jwa.org.uk\)](#)

National FGM Centre - [National FGM Centre – Developing excellence in response to FGM and other Harmful Practices](#)

NESTAC (New Step for African Communities) - [Home - NESTAC](#)

NSPCC (Safeguarding in Faith communities) - [Safeguarding in faith communities | NSPCC Learning](#)

[#MyNamels - Name Pronunciation Tool - Race Equality Matters](#)

Saheli – domestic abuse support for women from Black, Asian and minority communities and their children - [Saheli](#)

[Social Graces: A practical tool to address inequality | www.basw.co.uk](#)

[The report of the Commission on Race and Ethnic Disparities: supporting research - GOV.UK \(www.gov.uk\)](#) and [Summary of recommendations - GOV.UK \(www.gov.uk\)](#)

Thirty One Eight - [Thirtyone:eight home page \(thirtyoneeight.org\)](#)

Vesta - [Specialist support for Polish families in England and Wales \(vestasfs.org\)](http://vestasfs.org)  
[2023 Religious and cultural festivals and awareness days \(england.nhs.uk\)](http://england.nhs.uk)

### **Other information, support and services**

[Adultification bias of black children: Q&A with Jahnine Davis \(farrer.co.uk\)](http://farrer.co.uk) and  
[Jahnine Davis explains the adultification bias after black schoolgirl strip searched by police - YouTube](https://www.youtube.com/watch?v=...)

Changing the way we write about children - [Luke Rodgers - Foster Focus - YouTube](https://www.youtube.com/watch?v=...)  
[Home - Smash Life | Inspirational Talks | Mentoring | Training | Consultation \(smashlifeuk.com\)](http://smashlifeuk.com)

[Intersectionality: race, gender and other aspects of identity in social work with young people - Community Care](https://www.youtube.com/watch?v=...)

[Kids in care: Changing the language - BBC News](https://www.bbc.com/news/health-56848448)

Lads Like Us [Home Page \(ladslikeus.co.uk\)](http://ladslikeus.co.uk)

National Autistic Society - [Amazing Things Happen - by Alexander Amelines - YouTube](https://www.youtube.com/watch?v=...)

[Reframing the Narrative of Foster Children in the UK - YouTube](https://www.youtube.com/watch?v=...)

Tips and topics related to anti-racism in Social Work [Launching The School of Shabs! - YouTube](https://www.youtube.com/watch?v=...)

[What is white privilege? - BBC News, 'Checking out me history' by John Agard, 'What is white privilege and why is it important' by psychologist John Amaechi and White privilege - a guide for parents | Barnardo's \(barnardos.org.uk\).](https://www.bbc.com/news/health-56848448)

**If there are any comments or suggested changes required in this guidance, please contact Shahanara Begum, Salford Safeguarding Children Partnership, Tel: 0161 603 4322 Email: [SSCP@salford.gov.uk](mailto:SSCP@salford.gov.uk)**

# Annex - Learning Diary

Record here, how will you make practical use of the learning to enhance and embed cultural consciousness.

Significant Learning Points	Reflective questions	Actions I am going take

# Annex - Language, Labels and Definitions

**Abuse** may be;

- a single act or repeated acts
- an opportunistic act or a form of serial abusing where the perpetrator seeks out and “grooms” individuals
- an act of neglect or a failure to act
- multiple in form (many situations involve more than one type of abuse)
- deliberate or the result of negligence or ignorance
- a crime

**Adult at Risk** is defined by the Care Act (2014) as someone who is;

- Aged 18 or over and; Has needs for care and support (whether these needs are being met); and
- Is experiencing, or is at risk of abuse or neglect; and
- Because of those needs is unable to protect him or herself against the abuse or neglect or the risk of it.

**Adultification** is the process or fact of treating or considering a child as if they are an adult, usually in a way that is wrong or harmful. Children who have been adultified might also be perceived as having more understanding of their actions and the consequences of their actions (NSPCC, 2022) therefore negatively affect the support they receive.

**BAME** (Black, Asian and minority ethnic) **and BME** (Black and minority ethnic). These acronyms have been used to refer to people of non-white ethnicities who are minoritised in the UK. They include those who identify as having a mixed/multiple ethnicity.

**Carer** is a person caring for a family member. This can include children referred to as **Young Carers**.

**Child** is defined as any person up until their 18<sup>th</sup> birthday (Children Act, 1989).

**Child Protection** refers to the protection of children using statutory powers.

**Culture** is the customary beliefs, social norms, and material traits of a racial, religious, or social group.

**Colonialism** is control by one power over an area or people, conquering and exploiting its population, while often forcing its own language and cultural values. By 1914 a large majority of the world's nation, at some point had been colonised by Europeans. Closely linked is Imperialism which is formal or informal economic and political domination of one country over the other.

**Cultural borrowing** can be an act of appropriation or appreciation. **Cultural appropriation** is the “adoption or taking of specific elements of one culture by another without substantive reciprocity, permission, compensation, understanding, or appreciation” (Chepp, 2012, in Mudambi, 2021). Cultural

appropriation often insults the target culture or reinforces stereotypes, thus causing harm to people's identities. However, **cultural appreciation** is the true desire to embrace a different culture ([www.socialjusticeandeducation.org](http://www.socialjusticeandeducation.org)). Cultural appreciation can include the act of listening, learning, understanding and honoring other cultural beliefs without exploitation.

**Community** is a social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists

**Diversity** a term that can be used to describe the variety of characteristics and qualities that exist among individuals and groups. These characteristics often link with those identified in the Social Graces Model (Burnham, J. 2012)

**Equality** is ensuring that every individual has an equal opportunity to make the most of their lives and talents (Equality and Human Rights Commission, 2018).

**Equality Act 2010** legally protects people from discrimination in the workplace and in wider society. It replaced previous anti-discrimination laws with a single Act. It is illegal to discriminate against someone based on the following '**Protected Characteristics**': age, gender reassignment, being married or in a civil partnership, being pregnant or on maternity leave, disability, race (including the colour of one's skin, ethnicity, nationality, or national origin), religion or belief, sex, sexuality.

**Equity** differs from equality in that the focus is on giving people what they need to make things fair. It is not about treating people the same but giving people what they need in order to achieve equality (Social Change, 2023).

**Ethnicity** refers to a group of people whose members identify with each other through a common heritage, such as common language, culture, religion and ideology that stresses common ancestry and/or endogamy (the practice of marrying within a specific ethnic group, class, or social group). Everyone belongs to an ethnic group, whether it is the ethnic majority or minority

**Ethnocentrism/Eurocentrism** is the belief that the people, customs, and traditions of your own race or country are better than those of other races or countries/ the fact of seeing things from the point of view of Europe or European people and/or considering Europe or Europeans to be the most important.

**Global majority** is an alternative term to ethnic minority and BAME, to represent the majority of people in the global population. The term is used to challenge normative white Eurocentric language.

**Implicit or unconscious bias** is a form of bias that occurs automatically and unintentionally, that affects judgments, decisions, and behaviors (Nation Institute of Health).

**Inclusion** is having the aim to embrace all people of all characteristics. It

promotes equal access and opportunities and seeks to remove barriers, including prejudice and discrimination.

**Infantilisation** is the process and behavior of treating an adult as if they were a child. It can also apply to treating children (particularly older children) as if they were much younger.

**Institutional racism** as described in The McPherson Report 1999 is the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people".

**Intersectionality** is the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of minoritised individuals or groups.

**Minority group** is a culturally, ethnically, or racially distinct group that does not make up a dominant majority in terms of social status, education, employment, wealth and/or political power.

**Minority ethnic or minoritised ethnic group** are terms usually refer to racial and ethnic groups that are in a minority in the population. In the UK, they usually cover all ethnic groups except White British. The term 'minoritised ethnic' has been recommended more recently as it recognises that individuals have been minoritised through social processes of power and domination rather than just existing in distinct statistical minorities. It also better reflects the fact that ethnic groups that are minorities in the UK are majorities in the global population. (The Law Society, 2023).

**Othering** is viewing and treating a person or a group of people as different from yourself and from most people which can often lead to prejudice, discrimination, and exclusion against marginalised or minoritized groups. The them and us approach. As John A Powell suggests, this can be largely driven by propaganda in politics and the media rather than personal contact. An alternative response is seeing the change in demographics as positive and regarding the apparent other as enhancing our life and who we are referred to as 'belonging and bridging'

**Prejudice** is a preconceived opinion that is not based on reason or actual experience.

**Professional/ Practitioner** is any individual (whether qualified or not) working in a paid or voluntary capacity with a child, adult, family or community.

**Safeguarding** is the action that is taken to promote the welfare of children and adults and protect them from harm.

**Stereotypes/generalisations** a widely held but fixed and oversimplified image or idea of a particular type of person or thing.



**White privilege** is a term recognises that whilst white people and people of all races can have similar negative and disadvantageous experiences, white people will not suffer the biases of race in addition to those experiences. White privilege can manifest in a variety of ways including: more representation in the media, access to products more suited to their needs, and white history represented in the education curriculum (The Law Society, 2003).

Salford SCP

# Annex - Understanding your cultural Identity

Individually reflect on the graces that make up your identity, think about any that has made you (and/or your family) feel included or excluded, advantaged, or disadvantaged.

You could then reflect on which of the graces you haven't mentioned and why.

This can also be used in supervision to reflect on the aspects that influence relationships and practice including that with children, parents, colleagues, supervisors and supervisees.

You can also use this exercise with both adults and children to learn more about their lived experiences.

