FOR SAFEGUARDING PRACTITIONERS

A SOCIAL JUSTICE

RADICAL SAFEGUARDING

WORKBOOK

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Radical Safeguarding

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INTRODUCTION

THIS RESOURCE IS WRITTEN FOR PRACTITIONERS WHO ARE LOOKING FOR PERMISSION TO IMAGINE ALTERNATIVES.

Radical Safeguarding - A Social Justice Workbook for Safeguarding Practitioners is designed for practitioners working with children and young people, particularly in school contexts, who - like many of us - might be wondering how to start doing things differently when it comes to safeguarding.

We started working on this resource because we know that 'safeguarding' often actively causes harm to the most marginalised young people, particularly young people of colour, and that 'safeguarding' training and structures often leave practitioners feeling fearful, lacking in agency and resigned to responding in ways that they know will cause young people and their families further harm.

In this resource we explore the cultures and structures of UK schooling that can cause harm to young people, and problematise current safeguarding strategies and practices that pathologise, criminalise and harm children, particularly those from oppressed communities. It suggests some models for understanding child safety that practitioners can use to guide them in fostering alternative, resistant, safeguarding practices. In writing this resource we have tried to be mindful of the constraints that practitioners in schools face, including pressures on time, energy and resources.What we offer here is just a start - we offer it as a means of furthering or starting conversations, and because we believe we need to begin to build the resources and skills

we need to keep children safe. We are grateful for the support and wisdom from comrades, colleagues and friends on this journey, with particular thanks to No More Exclusions, The Contextual Safeguarding Network, Coalition of Anti-Racist Educators, and the Radical Education Forum.

WE BELIEVE WE NEED TO BEGIN TO BUILD THE RESOURCES AND SKILLS WE NEED TO KEEP CHILDREN SAFE.

We hope that this resource can support current transformative discussions happening in communities and among grassroots groups to move towards a reality where all young people can access safety, and where structures designed to 'safeguard' hold the prospect of addressing the root causes of harm to children and young people. Where possible, try to work through the workbook as part of a group, or even with one other colleague. We hope this can be a helpful way of feeling accompanied and supported on this journey. There are exercises throughout the workbook which we hope can be helpful in working towards practical strategies.

RADICAL SAFEGUARDING

A radical approach to child safety means tracing the root causes of harm to children, this resource looks at some of the cultures and structures that underpin and enable this harm. When we say cultures, we mean the behaviours (including the language we choose to use) through which values are enacted. When we say structures, we mean the ways that institutions are organised (including via processes) through which power is distributed.

1 The organisation Critical Resistance define prison abolition as 'a political vision with the goal of eliminating imprisonment, policing, and surveillance, and creating lasting alternatives to punishment and imprisonment.' What is the PIC? What is abolition? Critical Resistance (2021)

- CARCERALITY
- TRANSFORMATIVE JUSTICE

There are a number of key frameworks underpinning this approach including:

The concept of **carcerality** refers to the ways in which the idea of incarceration, policing, and surveillance are perpetuated through both our technological systems and our ways of imagining the world[2]. This resource seeks to unpick these ways of thinking from our understanding of safety, both in schools and more broadly; and we hope in doing so those who utilise this resource are able to start to unravel the systems that stick these ways of thinking in place.

Transformative justice, which refers to a way of responding to the violence within our communities that doesn't create more harm and violence, and actively works 'to cultivate the very things we know will prevent violence such as accountability, healing, trust, connection and safety'[3]. As Communities Against Rape and Abuse (CARA), note this type of community rooted work has four parts: '1) changing community values and practices, 2) changing the structure and the conditions that make violence possible, which is also state violence, 3) survivor self-determination and support and 4) accountability and transformation for people who cause harm'[4]. These are not new practices: there is a deep rooted history within oppressed communities[5], of practicing community safety away from state systems'.[6]

2 Catching Our Breath: Critical Race STS and the Carceral Imagination, Ruha Benjamin (2016)

3 Fumbling Towards Repair: A Workbook for Community Accountability Facilitators, Mariame Kaba and Shira Hassan (2019, p. 21)

4 CARA cited in 'Creative and Transformative Approaches to Justice' in Rape Challenging contemporary thinking: 10 Years On, edited by Miranda Horvath and Jennifer Brown (forthcoming 2022)

5 Particularly 'Indigenous communities, Black communities, immigrant communities of colour, poor and low-income communities, communities of color, people with disabilities, sex workers, queer and trans communities' transformharm.org/transformative-justice-a-brief-description

6 Black Resistance to British Policing, Adam Elliott-Cooper (2020)

Approaches like transformative justice remind us that whilst abolition is about dismantling, it is also about creating.

This includes addressing the ways we might perpetuate carcerality in the day to day and taking steps towards alternatives.
To help us think about this in-between space, we borrow a concept that has history in community organising: the framing of 'the world as it is' and 'the world as it should be'.

Community organising, activism, and radical work are positioned in the gap between these two worlds, and those working in these spaces continue to ask themselves: how can we work within the world as it is to build the world as it should be?

SAFEGUARDING TODAY

With all of this in mind, we ask that you hold one key question in mind as you move through the pages of this resource: how can we work within child safety as it is, to build child safety in the world as it should be? Before we move forward into imagining an alternative way of building safety for children and young people, we are going to take a moment to root ourselves in the way things are right now: the world as it is. The pages that follow present a range of anonymised experiences that families and teachers have shared with us.

QUOTES
FROM PRACTITIONERS

"When I look back at my time working in schools I realise that I perpetuated so much harm by uncritically enacting the policies of the school and local authority. I wish I had known other ways of working with children and families outside of the dominant system which takes for granted that the end of the road is prison."

"It's so frustrating to work closely with young people building trust, only to have that completely undermined by blanket rules, policies, and punishments."

"Throughout my teaching years I've seen that there's no real empathy or humility across racial and economic divides."

"I raised a slight concern about a boy in my class who is particularly quiet, the conversation quickly led to a suggestion that because he is Muslim, he might be getting beaten at home, and I was told to record it as a safeguarding concern."

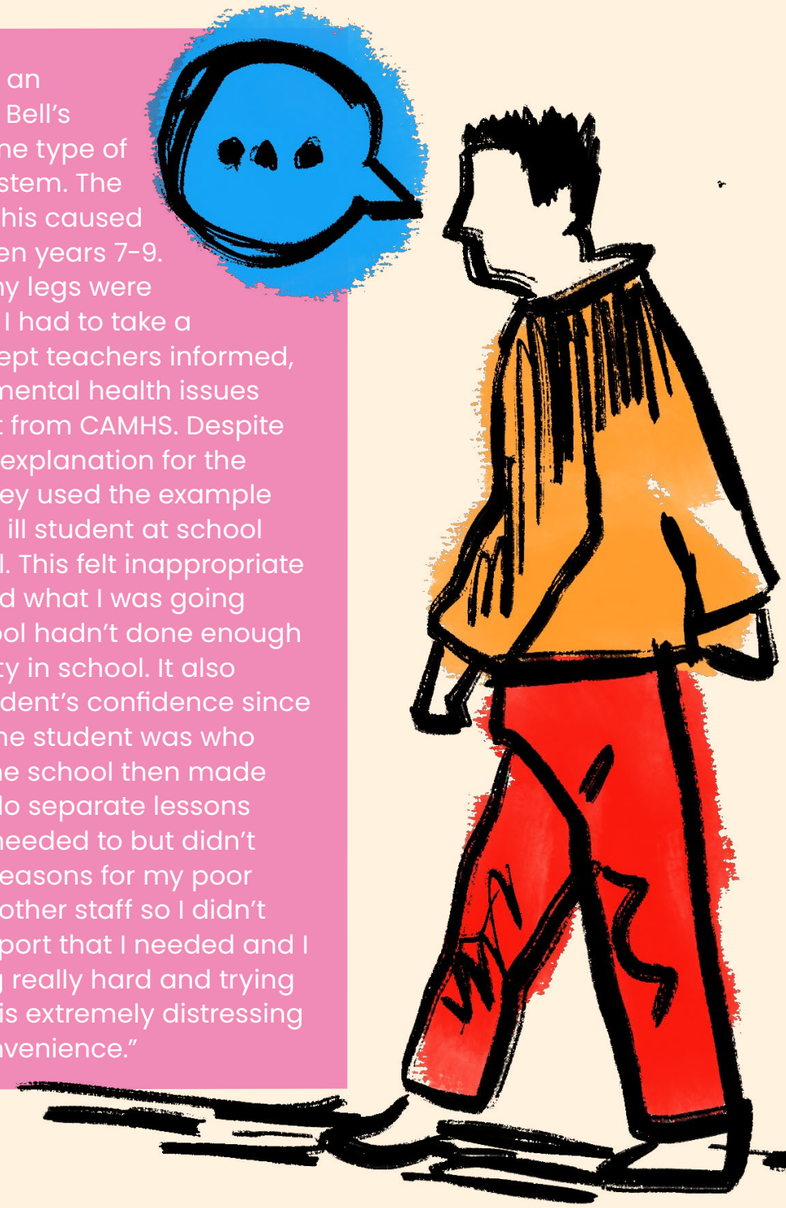
"I worked in a school where sexual assault (eg. groping, harassment) was so normalised that I don't think it was even considered a legitimate safeguarding concern and the young people responsible for it weren't given the education they needed for it to get any better. "

"Staff (often senior staff) have made assumptions about neglect because of a student's class background or cultural background. I've found this to be the case in reverse as well - the idea that middle class families couldn't possibly be neglectful."

"TAs particularly are often the members of staff that deal with the majority of safeguarding disclosures, because they work with young people more closely and in contexts where disclosures are more likely to be made, eg. 1-1. But once a referral is made to the safeguarding lead [the TA] is pushed out of the picture. That can have a negative impact on a relationship with a young person who has finally worked up the trust to disclose their situation."

QUOTES
FROM YOUNG PEOPLE

"When I was in Year 6 I had an episode that presented as Bell's palsy but was actually some type of viral compromise in my system. The way school responded to this caused me so many issues between years 7-9. After this had happened my legs were greatly incapacitated and I had to take a lot of time off school. We kept teachers informed, and they knew I also had mental health issues and was receiving support from CAMHS. Despite this, the school told us my explanation for the absences wasn't valid - they used the example of there being a terminally ill student at school who still comes into school. This felt inappropriate as it completely invalidated what I was going through, and that the school hadn't done enough to support with accessibility in school. It also broke that terminally ill student's confidence since the teacher told me who the student was who had the terminal illness. The school then made some provision for me to do separate lessons in a specific block when I needed to but didn't communicate this, or the reasons for my poor attendance, properly with other staff so I didn't get the resources and support that I needed and I fell behind despite working really hard and trying to keep up. I found all of this extremely distressing and like I was just an inconvenience."



FROM YOUNG PEOPLE

"For me, confiding in the safeguarding team at school didn't help my situation, it just made it worse. They didn't hear me or focus on how I was feeling in the situation, I feel like my feelings were always being invalidated. I was told that anything I said other than what could actually hurt me would be confidential - yet they told my parents that I am transgender. This was my worst nightmare. My family is very conservative and that news led me to be watched constantly and all their trust in me was gone. I was stuck at home all the time with them through lockdown and the whole situation made my mental health the worst it has ever been."

"I was thrown out of school in Year 10 and sent to a PRU for 'bad behaviour.' I was acting up because I needed support and felt no one was listening to me. It's not like I was stupid, I just couldn't sit still in the classroom. Basically for eight months, I did nothing at that PRU. I eventually ended up in remand. I look back and wonder what my life would be like if I'd had different options at school, I feel like I wasn't given a chance."

"The safeguarding team constantly made me feel like a burden and would undermine my very real mental health issues as being 'normal teenage behaviour'. The inability of teachers to properly support me and take me seriously led me to getting the help I needed very late."

"No one looked out for me on the things that actually hurt me or scared me, but when those things became so big that I wasn't falling in line with everyone else I was punished instead of helped."

QUOTES

FROM PARENTS

"After going through a horrible referral where the school wrongly assumed that my daughter had been harmed at home, I thought, what would happen when a parent was actually violent - would police and social services getting involved stop them doing that? What would actually stop a parent or family member doing that? Getting social services involved could make an abusive parent think that they could be abusive in other vindictive ways e.g. emotionally abusive. Could there not be a way of inviting families for family therapy without making families feel targeted? I do think that for some families addressing the things that are causing stress at home could be so transformative. I wish there was some care and attention for that."

"The way it all happened it felt like an ambush - it was very 'police state' kind of behaviour. I arrived at school to pick up my daughter and they said 'you need to come inside, if you want you can get a solicitor.' It was so triggering for me, we come from a place where there is heavy military and police presence - it was humiliating and I felt depressed for months after. I wondered to myself would we have been treated the same if we were white, if we didn't have accents, if my husband wasn't a Muslim man? There are such strong stereotypes about Muslim men and violence - I really felt like that was playing into the assumptions the school felt they had a right to make."

"My experience with the school around safeguarding was really traumatic and bad, it made me think really hard about what it is they are trying to achieve with safeguarding and who is it they are trying to 'protect?' I feel like safeguarding could keep children safe if it wasn't just a tick box exercise, if it was done with sensitivity and respect for families and a willingness to listen."

"My experience with school around safeguarding was so disempowering, the whole time I felt like decisions could have been made at anyone's whim, and that I had no say at all. The school told me that they would speak to me before taking the case further, but then they just went ahead and made a referral. I later found out that the school don't need a parent's consent before making a referral, but because they reassured me that they would tell me, this felt like a betrayal and a huge breach of trust."

REFLECTING ON THE WORLD AS IT IS

How do these compare to your own experiences?

How did these stories make you feel?

Note down some thoughts:

In Part 3 there will be a chance for you to imagine your world as it should be. When you come to this exercise - and as we move forward through this workbook together - you might want to revisit some of these stories in imagining what an alternative world might be.

PROBLEMATISING SAFEGUARDING

When we listen to the experiences of families, young people, and practitioners we can see that some of the processes that exist to keep children safe are causing feelings of shame, frustration, mistrust, and fear. These feelings are symptoms of harm.

Part 3 of this resource will go on to suggest some of the ways in which we can reframe safeguarding practice to better meet the needs of children, young people, and their families.

This section digs deeper into the dynamics playing out in the way that current safeguarding practice is structured, and how this causes harm. We begin by problematising the construction of risk in safeguarding practice and show how this has led to safeguarding practice that relies on relationships of surveillance. We then run through a (non-exhaustive) range of safeguarding issues: exclusions, 'serious youth violence', police in schools, the Prevent duty, FGM and 'honour based violence' to illustrate the harmful impacts these have on young people of colour specifically.

RISK AND PRE-CRIME

Across safeguarding practice the concept of risk constructs certain groups as inherently either 'risky' or 'at risk'[7], either way these vulnerabilities are understood to be something that young people themselves are responsible for and that practitioners and adults should safeguard them against[8]. This type of safeguarding targets a danger that is imagined to exist within people who belong to certain identity groups and obscures what might actually be happening in a young person's life that are the root causes of harm.

Identifying individuals as 'risks' means that steps to safety require 'correcting' those individuals, an approach which is pathologising and can lead to criminalisation.

It also overlooks the way that, as Dr. Leona Vaughn writes:

"[...] RISK IS SOCIALLY, CULTURALLY AND POLITICALLY MADE. IT IS ALSO PERMEATED WITH PROBLEMATIC DYNAMICS OF POWER AND PRIVILEGE THAT HAVE THE POTENTIAL TO NOT ONLY REINFORCE BUT ALSO PRODUCE SOCIAL INEQUALITIES." [9]

This discourse of risk is in use across various sectors (including the media) and policies, with many communities having been framed as risky and/or at risk in different and overlapping ways including:

- Disabled and neurodiverse communities
- Gypsy, Roma, Traveller communities
- Immigrant communities
- Muslim communities
- Older people
- Racialised communities
- Queer and Trans communities
- Working class communities
- Women and girls
- Black communities
- Younger people[10]

Fixation around specific risks as being associated with specific communities and demographics will always rely on profiling and stereotyping, meaning that young people's individual circumstances can be overlooked and missed, and that those young people do not receive the care and support that would otherwise promote their best interests.

7 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government PREVENT Duty, Leona Vaughn (2019)

8 as above

9 as above, p.75

10 Risk and vulnerability are often used interchangeably, for more on this see: The contested concept of vulnerability – a literature review, Elina Virokannas, Suvi Liuski & Marjo Kuronen (2020)

The Prevent Duty, the Gangs Matrix and other interventions that target groups before crime has taken place are particularly controversial because they involve the anticipation and management of 'future risk.' Similar trends have been identified around 'county lines' offences - where research indicates that all convictions to date have been of Black and Asian young men and evidence shows that the problematic methods used to profile gangs (discussed more below) are being similarly applied to 'county lines' - impacting children and young people in similarly harmful[11] ways. Pre-crime interventions are based on suspicions of riskiness and discretionary judgements that psychological research has shown will be based on human judgement as opposed to evidence based calculation[12].

There is a longstanding resistance to pre-crime interventions in the UK[13]. At the time of writing we can see examples of this in the movement of individuals, grassroots networks, communities and civil liberties organisations from across society that came together to campaign against the draconian Police Crime Sentencing and Courts bill, and in the collective boycott of the government's 'independent' review of Prevent by a broad range of civil liberties groups in the UK, as well as the creation of a "Community Counter to Prevent.

In particular these issues are highly racialised. The following section will explore in more detail the way that the construction of risk plays out for young people of colour.

SAFEGUARDING AGAINST RISK AND RACIALISED COMMUNITIES

In a schools context, a lot of safeguarding is grounded in 'relationships of surveillance' (an idea we will return to in our section reframing safeguarding) **with a focus on future threats and risk, and the targeting of young working class people of colour around specific heavily racialised issues** - for example gangs, radicalisation and FGM. The 'needs and interests of children and families' are defined narrowly and often divorced from wider context - leading to the enactment and experiencing of further harm.

For the purposes of this section we will illustrate this by considering how safeguarding practice in the context of institutional racism, increased securitisation and surveillance in schools, and the permeation of criminal justice policy into schools, often results in **young people of colour being criminalised instead of having their welfare needs appropriately addressed.**

11 'County lines', inequalities and young people's rights: a moment of pause and reflection, Lauren Wroe (2021)

12 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government PREVENT Duty, Leona Vaughn (2019, p.19)

13 Black Resistance to British Policing, Adam Elliott-Cooper (2020)

We can see the realities of criminalisation in schools when we look at the school/ Pupil Referral Unit (PRU) to prison pipeline in the UK, police presence in schools, the high levels of exclusion for young Black boys, the disproportionate number of young people of colour in PRUs and the disproportionate number of Muslim children and young people referred to Prevent.

The changes in policy that have allowed education to play an ever increasing role in criminalisation processes over the past few decades have relied on racialised and racist moral panics that have been used to justify criminal justice policy, surveillance, and 'zero tolerance' policies in school. For example, the uprisings in London in 2011 (not the first of their kind) were used to fuel moral panics about violent inner city youth and Black boys and knife crime and gangs, while The Trojan Horse Affair and the general post 9/11 context have been used to justify moral panics about Muslim terrorists and radicalised youth. Both of these moral panics have been used to justify increased draconian securitisation in schooling and communities e.g. Prevent and The Gangs Matrix.

In the following sections we problematise specific issues to show how the profiling of racialised young people in safeguarding practice causes serious and often irreversible harm to young people and their families.

EXCLUSIONS

An exclusion is when a child is removed from their existing educational establishment due to serious or persistent breaches of behaviour policy **and** where allowing them to stay in school would seriously harm others in the school.[14] According to government guidance, decisions to exclude children and young people from school or a pupil referral unit have to be **lawful, reasonable and fair**. Department for Education guidance lays out that: "Schools have a statutory duty not to discriminate against pupils on the basis of protected characteristics, such as disability or race...schools should give particular consideration to the fair treatment of pupils from groups who are vulnerable to exclusion."[15] Government guidance also acknowledges that **disruptive behaviour can be an indication of unmet needs.**

Despite this, decades of research, race disparity audits, government data, reviews and testimonies show that young people of colour, Gypsy, Roma and Irish Traveller children and Black boys in particular are statistically far more likely to be excluded than other children and young people. Children and young people eligible for free school meals are heavily overrepresented in national exclusions data, and children with additional needs and/or disabilities are consistently, unfairly excluded, even when an Education Health and Care Plan is in place[16]. Research shows that half of all children and young people excluded from school are suffering from a recognised mental health problem, and that those excluded are seven times more likely to have a special educational need (SEN)[17].

Government statistics in England show that the top justification given for exclusions is 'persistent disruptive behaviour.'[18] A category that is broad and vaguely defined. What classifies as **'persistent disruptive behaviour' is very subjective and open to high levels of bias, facilitating race and class-based discrimination.** This means that behaviour policies often don't make reasonable adjustment for young people with SEN including those with moderate learning difficulties (MLD), ADHD and autistic spectrum disorders (ASD), meaning that neurodivergent young people are disproportionately punished and discriminated against because of their needs.

This disproportionately impacts racialised, working class young people with SEN who are more likely to be over or under diagnosed for particular forms of SEN leading to barriers in receiving appropriate support, resources and care[19]. Research shows for example that Black children are disproportionately identified as having SEN, specifically under the SEN categories Social Emotional Mental Health (SEMH) and MLD which are 'socially constructed' in that they involve a personal judgement and interpretation of a young person's behaviour - compared to for example a sensory impairment or physical need - meaning there is more room for teacher racism, stereotypes and low expectations.[20]

Groups like No More Exclusions highlight the links between exclusions, youth offending and prison. **School exclusion functions as part of a wider system of disciplining, surveilling and**

14 Exclusion from maintained schools, academies and pupil referral units in England Statutory guidance for those with legal responsibilities in relation to exclusion, DfE (2017)

15 Exclusion from maintained schools, academies and pupil referral units in England Statutory guidance for those with legal responsibilities in relation to exclusion, DfE (2017)

19 Ethnic disproportionality in the identification of Special Educational Needs (SEN) in England:

20 As above, p. 2

policing already marginalised young people and communities of colour - targeting Black children and Black boys in particular - with devastating effects. Disturbingly, research carried out by No More Exclusions during the first and second wave of the Covid 19 pandemic showed that exclusions continued as a go-to form of behaviour management during the uncertainty of the pandemic despite government and DfE rhetoric around the importance of having 'vulnerable' children and young people in school and preventing further 'learning loss' among the most marginalised young people.[21]

THE ACT OF EXCLUDING CHILDREN AND YOUNG PEOPLE IS IN ITSELF A HUGE SAFEGUARDING ISSUE.

Far from safeguarding marginalised young people from violence, statistics, reviews and testimonies show that the act of excluding children and young people is in itself a huge safeguarding issue. Casting the most vulnerable children and young people out of the education system and abandoning them is inhumane, and has devastating impacts on the lives of those young people.

Research shows **that excluding children and young people from the education system will often actively expose them to danger:** children who are outside of mainstream education are more vulnerable to becoming the victim of childhood criminal exploitation[22] and 'serious youth violence' (see more on this below). Research also shows that children who have experienced exploitation[22] while they are still attending school or college are disproportionately more likely to be excluded, instead of getting any of the support, help or protection that they need.

The extent of the harrowing impact that exclusion has on the lives and prospects of children and young people, and the reality of the 'school to prison pipeline,' is clear when we look at how many detained and imprisoned children and young people were excluded from school. In 2018 official statistics showed that 89% of detained or imprisoned children and young people aged 12 - 18 had been excluded from school.[23]

21 School Exclusions During the Pandemic, Why we need a Moratorium, No More Exclusions (2020)

22 Excluded, exploited, forgotten: Childhood criminal exploitation and school exclusions, Just for Kids Law (2020)

23 How Black Working Class Youth are criminalised and excluded in the English School System, Institute of Race Relations, (2020)

SERIOUS YOUTH VIOLENCE

The goal of tackling and reducing 'serious youth violence' has justified measures that criminalise young Black people such as the Gangs Matrix, increasing stop and search, zero tolerance policies in schools, and most recently, proposed measures in the Police Crime Sentencing and Courts (PCSC) Bill.
Approaches to tackling 'serious youth violence' like stop and search and the Gangs Matrix are frequently justified as risk-management tools to prevent serious violence, but in practice they've been proven to be **highly discriminatory systems that have devastating impacts on the lives of young people.**

The moral panic around knife crime is continually used to justify increasing police powers that target Black communities, in particular stop and search, despite research showing that stop and search is not an effective way to prevent crime.
Mariame Kaba has written:

> "the idea that young Black people in particular are on some sort of inevitable march down the path of criminality gives license to surveil, to watch, to strike them down before they grow. This is a new doctrine of preemption that's playing out on Black people."[24]

A report by Amnesty International in 2018 found that the Gangs Matrix was a racially discriminatory system that stigmatises Black boys and young men and breaches international human rights law[25]. While the Gangs Matrix is supposed to focus on combatting serious violence, 40% of those on the matrix have never committed a serious offence[26]. The signs used to identify 'gang members' for the matrix have been shown to be highly racialised and reflect elements of identity and youth culture that have no connection to offending. Young Black people are criminalised based on their friendship groups, with the music they listen to or their social media accounts.

YOUNG BLACK PEOPLE ARE CRIMINALISED BASED ON THEIR FRIENDSHIP GROUPS, WITH THE MUSIC THEY LISTEN TO OR THEIR SOCIAL MEDIA ACCOUNTS.[27]

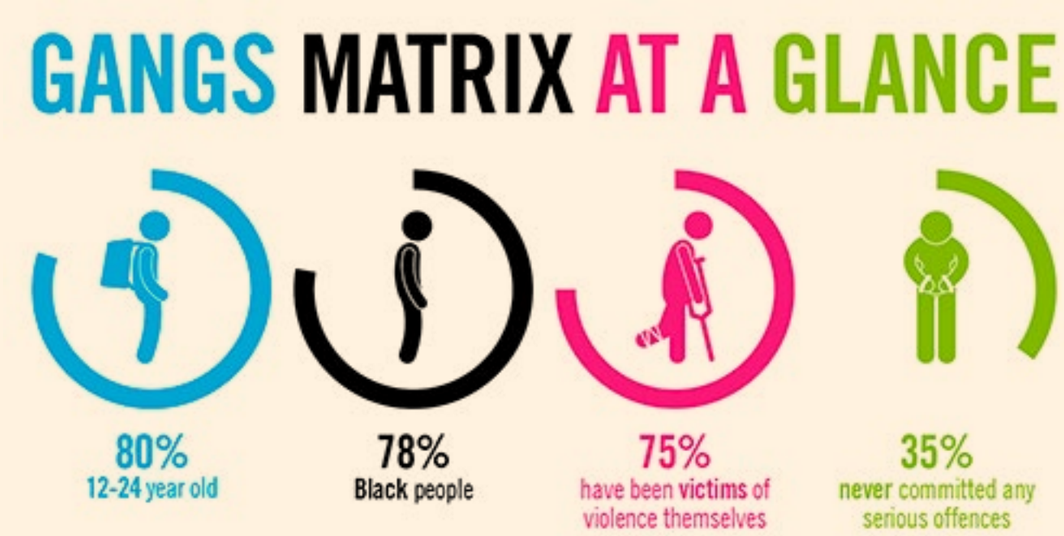
24 We Do This 'Til We Free Us, Mariame Kaba (2021, p.89)

25 Trapped in the Matrix: Secrecy, stigma, and bias in the Met's Gangs Database, Amnesty International (2018)

26 Amnesty International (2018, p. 43)

27 See: BEING MATRIXED: THE (OVER)POLICING OF GANG SUSPECTS IN LONDON, Dr Patrick Williams (2018)

The statistics in the graphic below[28] show just how discriminatory the Gangs Matrix is: 78% of the 3,806 young people listed were Black, yet police figures show that only 27% of those prosecuted for youth violence are Black.[29] Importantly **75% of those listed on the matrix have been victims of violence themselves.**



Graphic from: Trapped in the Matrix: Secrecy, stigma, and bias in the Met's Gangs Database, Amnesty International (2018)

The impact of being on the matrix and being labelled as 'gang nominal' has been shown to be devastating for young people and their families. [30]

The Gangs Matrix is shared with a wide range of local authority services and agencies which has been shown to lead to disadvantage and discrimination for those on the database on the basis of housing, education, employment and immigration status, with tactics used against those on the Matrix including deportation, imprisonment and eviction threats.[31] Concerningly, the sharing of intelligence on gang association from the Matrix with schools has been acknowledged to create the risk that children and young people are wrongfully treated differently or permanently excluded from education, impacting their lives forever.[32]

In Amnesty's 2018 report, Martin Griffiths, trauma surgeon at Royal London Hospital powerfully says: 'You put that child on the matrix, you wrote that child's future. There are no second chances in this society for poor Black kids.' [33]

28 Amnesty International (2018, p.3)

29 As above, p. 3

30 Patrick Williams (2018)

31 Amnesty International (2018, p. 24)

32 As above

33 As above, p. 20

As acknowledged in the introduction of this section, in the UK we're seeing an ever increasing focus on preemptive policing of racialised communities. We see this strongly when it comes to responses to 'youth violence.' Despite the wide concerns raised around the Gangs Matrix, we see the very same logics being further extended and entrenched in more recently introduced measures.

The Police, Crime, Sentencing & Courts Bill includes a Prevent style duty for serious youth violence. Similar to the Prevent duty, this will require a wide range of agencies including healthcare providers and schools to "have due regard to the prevention and tackling of serious violence."

It has been argued that this will seriously breach individual's data rights and the right to a private life in racially disproportionate ways, and that it will further criminalise racialised communities because while described as a 'public health approach', it's ultimately police-led and enforcement-driven.[34] The PCSC will also introduce Serious Violence Reduction Orders (Part 10). Experts from across the civil liberties sector in the UK have described these as "a highly oppressive tool, unlike anything on the statute books," and argue they will exacerbate serious violence, instead of solving it, "by fomenting injustice, alienation and exclusion."[35]

Additionally, as of July 2021, 'knife-crime prevention orders' are being piloted in the UK[36]. Again, these prevention orders, which can be used against individuals as young as twelve, rely heavily on 'suspicions' of criminality and require a very low standard of proof - a young person who receives an order doesn't have to have been convicted of carrying a knife or even be caught with, or seen carrying a knife - allowing young people to be criminalised on a whim, with life changing consequences. Breaching a knife-crime prevention order could result in a two year prison sentence.

Like all efforts to reduce youth violence, these prevention orders will disproportionately impact young Black people given the construction of knife crime as a 'Black issue.' As the authors of 'Empire's Endgame' have argued **"When a particular criminal problem (i.e. knife crime') is fixed onto a particular 'criminal population' (i.e. young Black men), policing is racial and racist by definition."**[37]

34 Joint Briefing for House of Commons ahead of report stage of the Police, Crime, Sentencing and Courts Bill - Part 2 (Serious Violence Duty) and Part 10 (Serious Violence Reduction Orders) (2021)

35 Joint Briefing for House of Commons ahead of report stage of the Police, Crime, Sentencing and Courts Bill - Part 2 (Serious Violence Duty) and Part 10 (Serious Violence Reduction Orders) (2021)

36 Knife Crime Prevention Orders: Punitive, not preventative, Megan McElhone (2021)

37 Empire's Endgame, Racism and the British State, Gargi Bhattacharyya

POLICE IN SCHOOLS

Safer School Partnerships (SSPs) were introduced in the UK in 2002 as a new model for police and schools to work together with the rationale of 'keeping young people safe'.

Police, government, the Youth Justice Board and other agencies have claimed that SSPs have been "hugely successful" and led to "a reduction in truancy, anti-social behaviour and offending, and an increased dialogue between children, young people and the police." **But communities and campaigners have highlighted how the presence of police in schools criminalises young people, exacerbates inequalities and creates a culture of low expectations and a climate of hostility for young people in school.**[39]

While police in schools are not a new phenomenon in the UK, it has been highlighted how there has been a paradigm shift in the past forty years: SSP's have an explicit focus on behaviour, punishment and identifying 'at risk' youth, where as police presence in school was previously more often justified on the grounds of promotion of citizenship, community, with public relations and protection of young people.[40]

The increasing presence of police in schools poses considerable challenges for facilitating safeguarding practice that has the prospect of creating safety for young people of particular identities - particularly Black and Asian students, Gypsy, Roma and Traveller students and Muslim students.[41]

Research has shown how **School based Police Officers (SBPOs) exacerbate the risk of minor disciplinary procedures escalating into criminal justice issues,** and how the presence of police in schools means that issues that would be best tackled through supportive mechanisms like counselling and mental health or pastoral support are increasingly falling under the remit of the police.[42]

Recent research by Kids of Colour and Northern Police Monitoring project carried out in Manchester has shown that families, teachers and young people are concerned that SBPOs are exacerbating the current mental health crisis facing young people. The presence of police in schools means that issues that ordinarily would be addressed by pastoral care or a counsellor suddenly become a police issue, meaning more young people end up with criminal records that have a huge bearing on their futures.[43]

The majority of the 76 teachers surveyed in the research had negative views on police in schools:

A community member surveyed as part of the research said: "Schools need more counsellors and staff in pastoral roles, especially post- Covid, and this should be the priority, not putting police officers in schools. Schools should be places of care and growth, not punishment and fear."[45] In September 2021, a video of SBPO in Merseyside physically and verbally assaulting a 10-year-old autistic boy in a school corridor was broadcast on Channel 4 news, showing the very real danger that having police officers in schools poses to children and young people.

"One teacher noted that students are 'automatically criminalised', another said 'it creates a general feeling of hostility and fear', and another said that a police presence leads to the 'dissolving trust between students and teachers.' Several teachers noted that police in schools are not conducive to the safe and productive learning environment they want to work in, and that 'few students feel supported and even protected by the police." [44]

While there is a lot of work to be done to get police out of schools, communities, grassroots groups and campaigns have been successful in building momentum in the resistance to police in schools. In 2021, Manchester City Council decided to pull police officers out of schools in the city following the No More Police in Schools campaign led by Kids of Colour and Northern Police Monitoring Project.[46] In 2020, police said they would review the role of officers in schools following a legal challenge raising concerns that having police officers in schools has a disproportionately negative effect on children and young people from a 'BAME' background.[47]

39 UK police forces deploy 683 officers in schools with some poorer areas targeted, The Guardian (2020)

40 How Black Working Class Youth are Criminalised and Excluded in the English School System, Jessica Perera, IRR (2020, P.34)

41 Decriminalise the Police, a Community Response to Policing in Greater Manchester's Schools, Kids of Colour and NPMP (2020)

42 Kids of Colour and NPMP (2020, p. 2)

43 Kids of Colour and NPMP (2020, p. 31)

44 Kids of Colour and NPMP (2020, p. 11)

45 Kids of Colour and NPMP (2020, p. 45)

46 Manchester council scraps school-based police officers, The Meteor (2021)

47 Met to face judicial review over role of school police officers, The Guardian (2020)

THE PREVENT DUTY

The UK Counter Terrorism and Security Act 2015, known as the Prevent Duty (referred to from here as Prevent), made it a statutuory duty for a range of public-facing bodies including schools, early year childcare providers, universities, and colleges to identify and prevent 'vulnerability to the risk' of radicalisation in vulnerable adults and children.[48]

Prevent has been widely condemned by stakeholders both within and outside the UK including leading civil liberties groups, politicians, community groups,lawyers, and successive UN Special Rapporteurs. Critics cite its discrimination against Muslim communities, reliance on vague definitions, and a continued **lack of evidence either that Prevent actually prevents extremism, or that the causal link between extremism and terrorism is empirically sound.[49]**

Much research has shown how the operation of Prevent has exacerbated a fear and distrust of critical services (including schools, hospitals and universities) within Muslim and Black and brown communities.[50]

In a schools context, teachers have been vocal about how**, by securitising relationships between teachers and children, and stifling debate and conversation in the classroom, Prevent can hinder efforts to safeguard children.**[51] Indeed, Prevent has been widely criticised for creating distrust between families and schools, and for stigmatising and isolating Muslim children and young people and their families. **Prevent bypasses established legal evidence thresholds for social services involvement in a child's life,**[52] and many practitioners in schools have reported feeling uncomfortable about referrals being made on the basis of suspicion and without the permission or knowledge of children and families.

It has been argued that while there will be times that referring a child or young person to Prevent may be in line with safeguarding aims, that there will often be conflicts between Prevent and the safeguarding of children[53].

the lasting trauma that this creates for a young person is inconsistent with safeguarding's primary consideration of serving the best interests of the child.

Prevent referrals have been shown to create considerable trauma for young people referred and their families and it has been argued that the lasting trauma that this creates for a young person is inconsistent with safeguarding's primary consideration of serving the best interests of the child.

Prevent training has been widely criticised for the specific focus it often places on Muslims meaning that **Muslim children and young people are constantly viewed through a lens of risk and suspicion.** 'Signs of radicalisation' suggested in safeguarding content are often heavily racialised and associated with ordinary manifestations of Muslim 'religiosity': through the lens of Prevent, any signifier of 'becoming more religious' for example growing a beard, starting to wear a headscarf, deciding to learn Arabic or starting to pray could be perceived as a warning sign.

Prevent safeguarding training in school has been widely criticised on a number of grounds including the poor quality of training and the lack of consistency from different providers who often will not have accreditation[54], and the fact that - following training - many staff report feeling a lack of clarity of expectations, confusion about identifying signs of 'radicalisation', and uncertainty around how to actually support Muslim children and young people.

In 2016 Parliament's Joint Committee on Human Rights (JCHR) observed: "Everyone can understand the definition of safeguarding when it comes to child neglect, physical abuse and sexual abuse. In relation to extremism, however, there is no shared consensus or definition as to what children would be safeguarded from. The difficulty around these issues should lead the Government to tread with great care, for fear of making the situation worse, not better." [55]

FGM

Female Genital Mutilation (FGM) is the removal of the external genitalia of young girls for non-medical reasons. FGM is recognised as a form of child abuse and is illegal in the UK. The work of many community-led grassroots collectives and organisations in the UK and globally has been effective and successful in working towards eradicating FGM.

Preventing FGM has been a high government and safeguarding priority in the UK over the past decade. However official responses, and statutory safeguarding responses, have been shown to perpetuate anti-blackness and cause lasting damage to families and communities. The framing of FGM as an 'African problem'

48 HM Government, 2015

49 End of Mission Statement of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance, OHCHR (2019)

50 Eroding Trust The UK's Prevent Counter-Extremism Strategy in Health and Education, Open Society Justice Initiatives (2016)

51 As above (2016, p. 44)

52 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government PREVENT Duty, Leona Vaughn (2019, p. 320)

53 OSJI (2016, p.45)

54 Teachers back motion calling for Prevent strategy to be scrapped, The Guardian (2016)

55 OSJI (2016, p. 46)

has meant that FGM safeguarding measures have led to the stigmatisation and racial profiling of Black communities from specific regions.

Research shows how **FGM safeguarding measures have led to Britain's Somali communities being profiled and over-policed, retraumatising those effected and causing damage to families and communities.**[56] Communities have reported feeling like constant suspects, with a reliance on outdated stereotypes encouraging service providers to see all Somali parents as potential perpetrators, and many parents in contact with services left feeling like incompetent parents or potential criminals.[57]

This has meant that communities don't trust services and resulted in the health needs of patients and families being de-prioritised, and issues that might be affecting individuals and young people being overlooked and ignored because of a 'fixation' around FGM.[58]

The FGM Mandatory Reporting Duty which was introduced in 2015 requires professionals to report to the police when a girl under 18 is known to have undergone FGM. Research has shown that lack of knowledge of FGM from practitioners has led to 'knee jerk' implementation of this duty, with many families referred based on assumptions that FGM has occured.[59] Concerns have been raised about the fact that dedicated reporting duties don't exist for other forms of child abuse, and that this could distract professionals from other, more established child safeguarding procedures.

It's also been highlighted that assumptions are made with the reporting duty that FGM is intergenerational - that because a mother has had FGM that it's likely that their child will - but that we don't see similar assumptions being made and recorded about other forms of child abuse e.g. that because a person was sexually abused as a child that they will be a risk to their own child in this way. This adds to the stigmatisation of whole communities around FGM, as well as contributing to misrepresentation about the prevalence of FGM.[60]

56 'Putting salt on the wound': a qualitative study of the impact of FGM- safeguarding in healthcare settings on people with a British Somali heritage living in Bristol, UK, Karlsen et al (2020)

57 Karlsen et al (2020, p.6)

58 Karlsen et al (2020)

59 'Do No Harm' Lived Experiences and Impacts of the UK's FGM Safeguarding Policies and Procedures, Bristol study, FORWARD (2021, p.6)

60 Safety or stigma? FGM safeguarding measures in the UK, Institute of Race Relations (2021)

Further, while the government have funnelled huge financial resource into safeguarding strategies that have shown to be damaging for communities and often ineffective at supporting young people who do need support, resources have been simultaneously diverted from specialist services that are known and trusted by communities and that have been successful in supporting girls and young women in need of support.

Specialist 'BME'[61] domestic violence services such as Imkaan have argued that in order for issues such as FGM or 'honour-based' violence to be addressed adequately, **that they have to be understood as forms of violence against women and girls (VAWG) that occur in a wider context of inequality, as opposed to being framed as cultural phenomena.** An understanding of FGM as a gendered issue, situated in the wider context of VAWG, as opposed to an issue of 'culture' allows for much more effective responses that acknowledge the lives of girls and women in their full context.

HONOUR BASED VIOLENCE AND FORCED MARRIAGE

A forced marriage is one where one or both people do not or cannot consent to the marriage and pressure or abuse is used to force them into the marriage. Forced marriage is often a form of 'Honour Based Violence' (HBV) and abuse, which is a term used for a crime or incident committed in order to protect or defend family or community 'honour.'

Forced marriage is recognised in the UK as a form of domestic abuse and child abuse, and has been classified as a criminal offence in the UK since 2014. The UK Government has put a lot of resource and focus on tackling forced marriage and has a dedicated *'Forced Marriage Unit'.*

Similarly to some of the issues described earlier in this section however, communities and activists from Black and brown communities have shown how the moral panic around forced marriage in South Asian and Muslim communities in particular, is used to criminalise communities and the women and girls who most need support. The focus on these issues means that **all abuse experienced by girls and women from these communities is often categorised as or assumed to be forced marriage and 'honour-based violence'.**

61 We have chosen not to use the terms 'BME' or 'BAME' in this workbook because like many we believe them to be blunt and limiting descriptors that have been put on to Black and brown communities. We use the term 'BME' in this section as this is still the most recognisable language used to describe specialist organisations working with Black and brown women in the VAWG sector.

Experts on violence against women and girls (VAWG) have argued that **"there is a lack of interest in dealing with violence against BME women and girls, except when it can be ascribed to 'cultural' causes."**[62]

Leading specialist 'BME' domestic violence services in the UK argue that 'honour based violence' is a contested term, because the term targets communities and 'cultures' in a way that has led to increased policing, profiling and surveillance of particular communities - and importantly, has led to 'honour based violence' being treated as a cultural issue, as opposed to one of VAWG: **"separate laws are applied to address the problems with specific punitive measures that are disproportionately applied and that do not align with other VAWG-related laws."** [63]

In a safeguarding context in schools and colleges, this red alert around forced marriage for particular communities, and the failure to situate this within a wider context of VAWG, can mean that the actual issues affecting girls and young women are overlooked. Issues that might be more effectively addressed as other forms of abuse, or in the context of conversations on healthy relationships, boundaries and consent will be framed as 'honour based violence.'

For those girls and women who are facing forced marriage and 'honour based violence', seeking recourse and support has become harder due to a combination of factors.

- Government funding for specialist Black and brown domestic violence services and refuges has been been severely cut over the past decade meaning that the services who have the expertise and experience to support girls and women's safety and healing processes don't have the resources they need, or in many cases have been forced to close down.[64]
- The decision to criminalise forced marriage in 2014 has put off women and girls from seeking support and civil remedies because it means that family members, some of whom might also be facing coercion, are also criminalised.[65]
- Forced marriage and honour crimes have been problematically connected in government policy and discourse with terrorism, extremism and 'illegal immigration', adding to a context of wider surveillance and criminalising of Black and brown communities and meaning that state involvement could risk criminalising loved ones.
- Continued failure to respond to 'honour-based violence' as a gendered issue of VAWG, meaning access to safety, healing and transformative change is compromised.

62 Criminalising forced marriage in the UK: why it will not help women, Amrit Wilson, Open Democracy (2014)

63 From the Margin to the Centre Addressing Violence Against Women and Girls Alternative Bill (2018) p.4

64 State of the Sector: Contextualising the current experiences of BME ending violence against women and girls organisations, Imkaan (2015)

65 Criminalising forced marriage in the UK: why it will not help women, Amrit Wilson, Open Democracy (2014)

MOVING AWAY FROM IDENTITY-BASED PROFILING OF RISK

Each of the official safeguarding strategies described above has been developed to target a specific type of perceived risk, for example, knife crime. As a result, each of these strategies is dependent on the profiling of young people around the issue - in the above examples that is racial profiling. It is beyond the scope of this workbook to give a detailed analysis of every safeguarding issue, and there are some omissions - we hope that what has been included is illustrative of the range of ways that these strategies function. Racial profiling around risk continues to promote an essentialist view of race that is harmful and discriminatory - it is racism playing out in safeguarding practice.

This resource goes on to suggest alternative ways of framing and understanding safeguarding, and structuring our responses to harm so that they are not dependent on profiling young people around risk, and instead are rooted in safety and trust. As a radical approach, it supports practitioners to begin to think critically about child safety to understand what actually might lead to issues such as knife crime.

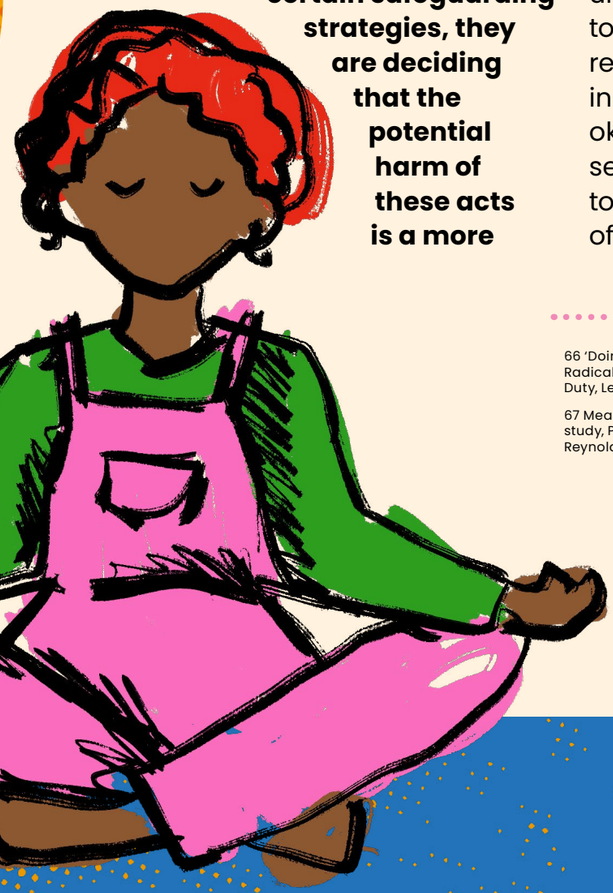
As part of a radical safeguarding practice we can choose to ask ourselves:

- Are we being asked to profile risk based on the identity of the children and young people we're working with?
- Where and how can we resist being complicit to these narratives? (How can we address the structural roots of these issues?)
- How do we safeguard young people of colour, including against profiling?
- How might the records that we make be weaponised against the children and families we're working with?
- How do we provide support based on the harms and long term trauma that the above strategies cause?

GROUNDING

Reading about this is heavy, and despite best intentions many practitioners will end up complicit. **This is a flawed system.** This can be frightening and you can feel powerless when you are bound to follow frameworks that have been shown to be racist. But within these frameworks **it is possible to build power in individual and group anti-racist practice,** even when this is difficult to envisage because these systems are embedded. As radical practitioners we can use our discretion to ask critical questions, and build alternative frameworks of resistance into our culture of practice.

The fact is that we already exercise this discretion as part of our practice every day: we make in the moment decisions about risk, harm, and action every time we engage with safeguarding policies and interventions, and often these aren't easy decisions to make. For example, we might refer a child to a school attendance officer - even when we know this will cause distress to a family damage their trust with school or lead to a fine that the family can't afford - because we decide that the idea of a child missing school is unacceptable. In examples like this we are given the discretion to decide which is the more tolerable harm[66] for that child.



When staff choose to make a referral, or operate within certain safeguarding strategies, they are deciding that the potential harm of these acts is a more tolerable harm than the potential harms of inaction. Radical practice might mean stepping into this tension and working creatively to resist any harm being caused.

We know that in social care work, practitioners experience burnout - not because of the people they work with but often because of the indignities they witness close hand as a result of flawed social systems.[67] The picture of safeguarding in schools is similar. On the one hand there are things we are obligated to do, but on the other some of these practices can make things worse or have unintended and undesirable effects: it can be difficult to know what to do and sometimes a referral - however harmful - may be in the best interests of the child. That's okay - this is a flawed system. The sections that follow aim to support us to build safety away from the anxiety of managing risk.

66 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government PREVENT Duty, Leona Vaughn (2019)

67 Measuring burnout among UK social workers: A Community Care study, Paula McFadden (2015), Resisting burnout with justice-doing, Vikki Reynolds (2011)

EXERCISE: DECIDING TO ACT

Harms accepted as tolerable	Resisting these harms
A parent/guardian having to choose between buying groceries and paying a Fixed Penalty for low school attendance.	Choosing to approach school attendance with compassion and an understanding of the needs of the young person and their family, instead of trying to control the young person and family with punishment.
A young person learning that they should be careful what they share at school about their political beliefs, because Muslim students and families aren't trusted are at risk of being reported and surveilled under the Prevent policy.	Openly naming that the Prevent policy is discriminatory and problematic and encouraging critical and open conversations around this. Working relationally with young people and their families instead of making referrals to Prevent.
A teacher who was verbally assaulted by a group of students at lunch time having no agency in deciding how they might repair that relationship before the young people are returned to their classroom.	Responding to conflict using restorative justice principles - consensually bringing the person who caused harm, and the person harmed together in order to address what happened.

66 The framing of 'tolerable vs intolerable' harm comes from the work of Dr Leona Vaughn, see: 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government Duty, Leona Vaughn (2019)

67 Measuring burnout among UK social workers: A Community Care study, Paula McFadden (2015), Resisting burnout with justice-doing, Vikki Reynolds (2011)

In the left hand column list the harms that you, or your school or organisation accept as tolerable. Think about harms to you, to other school staff, to children, to families? In the classroom? Outside of the classroom? In the right column list any ideas that you might have about how to resist them. *You can go back and fill in this column at any time.*

Harms accepted as tolerable	Resisting these harms

WHERE CAN WE START

What the law says

Every type of school is legally obligated to safeguard and promote the welfare of children. Keeping children[68] safe in education (2020) defines this as:

- **protecting children from maltreatment**
- **preventing impairment of children's mental and physical health or development**
- **ensuring that children grow up in circumstances consistent with the provision of safe and effective care**
- **taking action to enable all children to have the best outcomes**

68 The document, 'Working Together to Safeguard Children Statutory framework: legislation relevant to safeguarding and promoting the welfare of children' (July 2018) pulls together all the relevant legislation. In summary; Section 175 of the Education Act 2002 places this duty on local authorities and the governing bodies of maintained schools and further education institutions (which include sixth-form colleges); regulations made under sections 94(1) and (2) of the Education and Skills Act 2008 place a similar duty on proprietors of independent schools (which include academies/free schools); and regulations made under Section 342 of the Education Act 1996 do so for the proprietors of non-maintained special schools.

There are also certain types of harm that are clearly described in legislation and guidance: physical abuse, emotional abuse, sexual abuse, and neglect are all explicitly referenced with examples, and there is also a list of types of children that staff should be 'particularly alert to' requiring early intervention. This list includes disabled children, young carers, and children 'at risk' or living in '[circumstances that present] challenges'.[69]

Accompanying this document are a lot of non-statutory guidance documents on the subjects of preventing bullying, sexual violence and harassment, relationships and sex education, looked after children, cyber bullying, mental health, and others.

A review of the legislation reveals that there is a lot of room within the law to shift to a more radical way of safeguarding. Above all else, legislation emphasises that decisions made and actions taken must support the best interests of the child.

According to UNCRC[70], the following aspects are relevant for taking into account what the best interests of a child are:

- The child's views and aspirations;
- The identity of the child, including age and gender, personal history and background;
- The care, protection and safety of the child;
- The child's well-being;
- The family environment, family relations and contact;
- Social contacts of the child with peers and adults;
- Situations of vulnerability, i.e. the risks that the child is facing and the sources of protection, resiliency and empowerment;
- The child's skills and evolving capacities;
- The rights and needs with regard to health and education;
- The development of the child and her or his gradual transition into adulthood and an independent life;

69 The framing of early intervention here is an example of the pathologization of young people as described in Part 1 - as though risk itself exists within eg. the disabled child and not the cultures and structures that allow harm to disabled children to occur.

70 Committee on the Rights of the Child, General Comment No. 14 (2013), Chapter V.A.1 and par. 44.

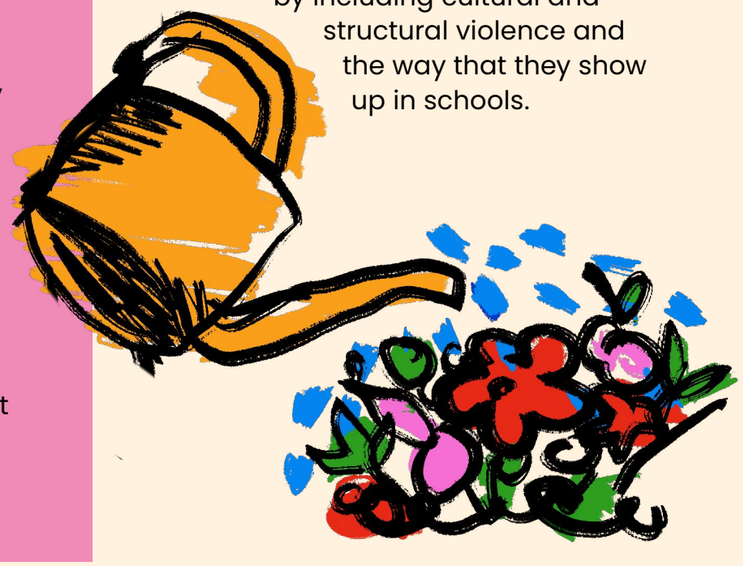
In UK legislation[71] the following are drawn out as relevant to the welfare of a child:

- the ascertainable wishes and feelings of the child concerned (considered in the light of their age and understanding);
- their physical, emotional and educational needs;
- the likely effect on them of any change in their circumstances;
- their age, sex, background and any characteristics of theirs which the court considers relevant;
- any harm which they have suffered or are at risk of suffering;
- how capable each of their parents, and any other person in relation to whom the court considers the question to be relevant, is of meeting their needs;
- the range of powers available to the court under the Children Act in the proceedings in question.

We suggest that an examination of the way that cultures and structures of school enable harm to children should also be considered relevant to a child's welfare, and that a radical definition of the child's best interests would include them explicitly - this is a matter of broadening definitions.

OUR DISCRETION TO EXPAND DEFINITIONS

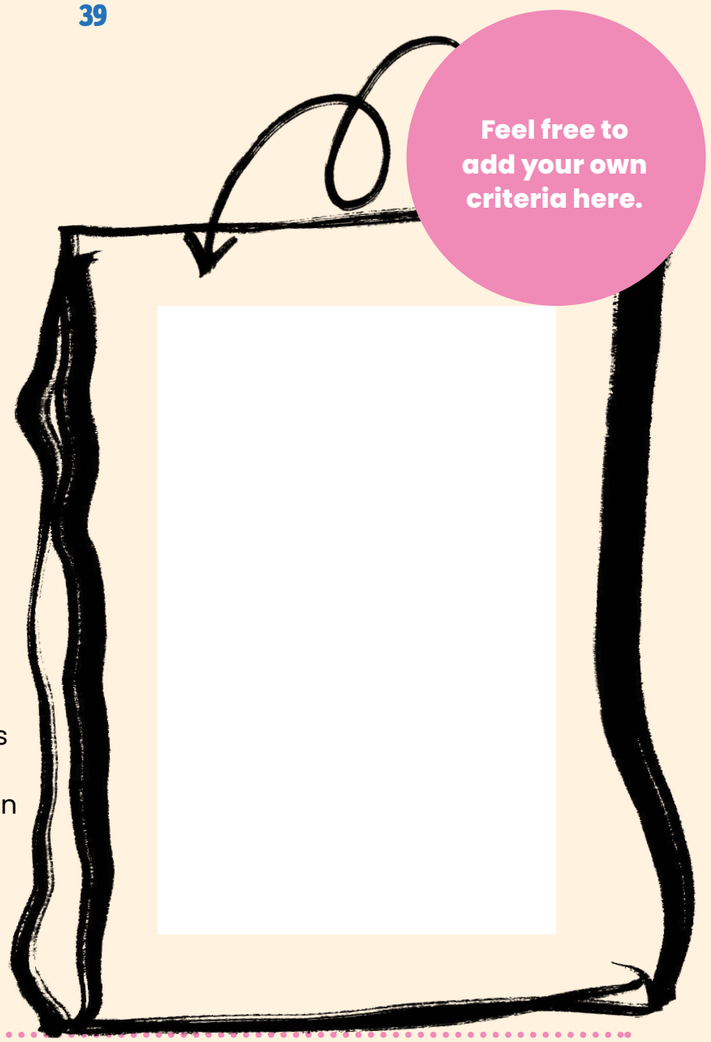
Safeguarding against abuse requires more than stepping in to act when abuse occurs, in order to be effective it needs to target the root causes of abuse that exist in cultures and societal structures.
We suggest a more expansive definition of harm that captures this by including cultural and structural violence and the way that they show up in schools.



71 The Childrens Act (1989) https://www.legislation.gov.uk/ukpga/1989/41/section/1

A radical conception of child's best interests might explicitly reference:

- School/institutional cultures that strengthen children and young people's capacity and agency to consent and draw boundaries.
- School/institutional cultures that are anti-oppressive, in which all members of the school community are able to name harm and be accountable to one another, and themselves.
- School/institutional structures that allow children and families to advocate for their own best interests and safety, and work in partnership with practitioners.
- School/institutional structures that are culturally responsive and equitable.



Something that has been consistently communicated through policy is that everyone has a part to play[72] - we suggest that a radical approach to safeguarding requires digging deeper into what this means. The idea of everyone having a part to play does not mean that everyone should act as eyes and ears surveilling children and families - an idea we'll return to in Part 3 of the workbook - but instead as **active and protective bystanders** who build safety and act in relationships of trust.

As radical practitioners it is within our discretion to use a more expansive definition of harm that includes cultures and structures. However, there is nuance here - we are not suggesting that an expanded definition of harm means more referrals and earlier involvement of the state, instead, we argue the opposite - that there is actually much more safeguarding to be done within schools at a lower, preventative level. We are sensitive to the demands already on us - we are not saying that

72 Working Together to Safeguard Children (2020)

safeguarding radically means we need to do or evidence more - but instead that **shifting current ways of working is in itself radical safeguarding work.** We are not only safeguarding when we make a referral or implement a reactive strategy or plan - we are also safeguarding when we build strong relationships with children and families, and when we foster cultures of safety - ideas that we'll look at in depth later in this workbook. And, we argue that we are already well placed to deal with many of these 'low threshold' harms, as we have strong relationships with the children we work with and their families.

WE ARE NOT ONLY SAFEGUARDING WHEN WE MAKE A REFERRAL OR IMPLEMENT A REACTIVE STRATEGY OR PLAN - WE ARE ALSO SAFEGUARDING WHEN WE BUILD STRONG RELATIONSHIPS WITH CHILDREN AND FAMILIES, AND WHEN WE FOSTER CULTURES OF SAFETY

Radical safeguarding means acknowledging the work already being done by practitioners working closely with children and families, and empowering them to be less reliant on social services to make decisions in those children's best interests. Best practice in social care also supports this, with tools such as the Beyond Referrals Toolkit[73] and policy documents such as Working Together to Safeguard Children (2020) designed to support schools and school practitioners to embed safeguarding practices within their cultures without the involvement of social care practitioners.

As well as our individual practice, as noted above, some of this work is structural and beyond the impact of an individual. Towards the end of this resource we suggest some ways of examining where your power might lie and how you can push for structural change.

73 See: Beyond Referrals: Harmful Sexual Behaviour (HSB) and Extra- familial Harm (EFH) in school settings (2021) - available on the Contextual Safeguarding Network website

EXERCISE: EXPANDING ON 'A CHILD'S BEST INTEREST'

What might you include as the best interests of a child? **Think about** when you were at school. **List 5 things** that would be important for your teacher and school to understand about your best interests. **Draw a version** of yourself as a child where your best interests are being understood.

REFRAMING SAFEGUARDING

This section suggests three ways in which we, as radical practitioners, can reframe the way we understand safeguarding in schools: by centreing safety instead of harm, by addressing adultism, and by building trusting relationships.

GROUNDING

The topic of harm and abuse to children is a particularly upsetting one. It is a lot more prevalent, and closer to us, than we would like to believe. GenerativeFIVE make the point that often, in order to cope, we minimise either the harm or the prevalence of child abuse to make the picture more bearable, but building our capacity to confront the reality of child abuse is crucial to meaningfully addressing it.

In this section we're going to be talking about harm and safety. That means we'll be looking at many different types of harm, talking about the links between them, and exploring what might be needed to build safety. You might know someone who has experienced some of the harms we describe, or have experienced them yourself. You will also likely know someone who has perpetuated harm in some of those ways, and you might have caused harm yourself. This is difficult and confronting work, make sure you allow time after you finish this section to take a deep breath, have a break, and do something that brings you comfort. We have included a breathing exercise below, which you might choose to use before or after this section.

It's okay to decide that, for now, you need to skip this part, but try to come back to it when you feel capable. Understanding the relationship between different types of harm is a crucial part of preventing these harms, and ending child abuse.

EXERCISE: BEING PRESENT IN YOUR BODY

Consider whether relocating yourself might give you a reset, or new perspective, that would be helpful or enjoyable in this moment.

When you are settled in your chosen spot, sit in a way that gives you a sense of comfort and stability.

Close your eyes and take a deep breath, then return to the page.

If you are able to, take note of:

5 objects that you can see from your position

4 sounds that you can hear

(reach out to touch something nearby if you want to)

2 scents in the room

3 sensations against your skin

1 flavour in your mouth

Have a drink of water!

If you would like to spend more time in this exercise, you can ask yourself with each object or sensation that you notice: what choices did I make that brought this to me in this moment? For example: I bought this plant in a supermarket, I chose this playlist because... Remind yourself of the stories of the things that you have chosen to surround yourself with.

SAFETY AND HARM

An incident of child abuse does not exist in isolation. A radical approach to child safeguarding takes into account all of the factors that lead up to and/or enabled what happened. This can mean circumstantial things, but it can also be the cultural things that make certain ways of behaviour more normalised and accepted.

A way of conceptualising the relationship between an incident of harm and the culture which enabled that incident is with the concept of a pyramid. For example, the organisation 11th Principle Consent[74] used a pyramid model to examine Rape Culture and Toxic Purity Culture, and the Pyramid of White Supremacy[75] is used as an anti-racist teaching tool, illustrating that acts of overt white supremacy are rooted in many more every day and covert forms. As a tool, pyramid models have limitations in that they don't reflect the ways in which different harms exist on a continuum and are interwoven with one another, but they are useful in illustrating the way that the things at the top of the pyramid are supported and enabled by **the things at the bottom, and that there are a lot of small ways in which harmful and violent culture is upheld.**

PYRAMID OF CHILD ABUSE

In terms of Child Abuse, a pyramid might look like this:

Take a few moments to come up with a few examples of your own. When you're filling in the pyramid we invite you to consider how these harms will look different for different communities. For example, we know that children of colour - particularly Black girls - are adultified by teachers (and others), meaning they are seen as less innocent, and more adult. So adultification of Black girls could be added to the 'Harmful Cultures' layer of the pyramid.

The idea of responses that hold space for intersectionality as it exists for children is something we'll return to in Part 4 on Radical Practices.

Are there are other harmful cultures or structures that enable overt harm?

Add anything you think is missing around the page.

74 https://www.11thprincipleconsent.org

75 Image Source: Safehouse Progressive Alliance for Nonviolence (2005). Adapted: Ellen Tuzzolo (2016); Mary Julia Cooksey Cordero (@jewelspewels) (2019); The Conscious Kid (2020)

PYRAMID OF CHILD SAFETY

Using a Harm Pyramid can help us to examine the root causes of harm to children. We spend a lot of time talking about the things we want to safeguard from and how to recognise them, but we have to understand what safety is and looks like too.

As practitioners working to keep children safe, what might a pyramid of Child Safety look like? What are the elements of culture that make it harder for people to harm children? It might look like the pyramid on the right.

The behaviours and cultures in this pyramid would be indicators of what GenerationFIVE refer to as a Child Affirming[76] Culture, something that we will return to explore in Part 4.

What other cultures or structures enable safety? Write your own ideas around the page.

Indicators of Safety

Children feel confident to say no when they don't feel comfortable. Children tell trusted adults when something happens that makes them feel unsafe.

Adults act to intervene whenever they witness someone, ignoring or pushing boundaries set by a child. Adults centre the voices of children in their responses to problems or conflicts which affect them, in a developmentally appropriate way. Children are supported to resolve conflicts between themselves where they can. Adults listen and respond to the needs of children, including their comfort needs - these responses include at an interpersonal and structural level. Adults and children speak about their needs and boundaries together.

Enabling Cultures

Always asking permission before touching a child. Giving everyone involved equal voice no matter their age. Children are allowed to make decisions on the matters that affect them, in a developmentally appropriate way, and their opinions are valued. No subjects are seen as unsuitable for children, instead they are distilled and presented in a developmentally appropriate way. Assertive conversations about needs and boundaries are encouraged, but not coerced. Children have strong and trusting relationships with adults in the community.

76 Ending Child Sexual Abuse: A Transformative Justice Handbook, GenerationFIVE (2017)

EXERCISE IMAGINING THE WORLD AS IT SHOULD BE

Take some time to imagine what that world might look like for you.

When we created the pyramid of child safety above, we enjoyed imagining a vision of the world where children are safe.

Draw a picture of a world/ place where safety exists for children. Or do a free write[77] for three minutes about a world/place where safety exists for children.

Consider: What does that place smell like, sound like or taste like? How does it make you feel? What can you see when you look around? Who is there with you? How does your pyramid of child safety exist in this world?

77 A free write is a writing exercise where you write for a given amount of time about a topic without stopping, or lifting your pen.

ADULTISM

In a culture that is child affirming young people are trusted and listened to, they feel able to speak up about harm, and they can make meaningful decisions about the things that affect them. Our dominant culture is not child-affirming. Instead, adults make most of the decisions about children's lives because it's assumed that children can't - this is called adultism.

GenerativeFIVE write:

"[T]he premise [...] that young people cannot know what is right for them, is built into the structures of our society. While it is a fact that children are physiologically, emotionally and socially dependent on adults and require support, guidance and education in order to make healthy choices, children and young people possess a far greater capacity for self determination than they are permitted to exercise. [...] This pervasive pattern of children and youth being denied the right to exercise self-determination is called adultism. It means the everyday, systematic, and institutionalized ways that young people are prohibited from making choices about their own lives, and instead adults decide most aspects of young people's lives, including where they go, whom they see, how they dress, and how they socialize. These choices are further limited by the impacts of racism, gender discrimination, class inequality, and ableism."[78]

Disrupting adultism does not mean treating children in the same way that we treat adults: it means treating the opinions and needs of children as equally valid as the opinions and needs of adults.

78 GenerationFIVE (2017) p.20

As part of a radical safeguarding practice we can choose to ask ourselves:

- Are the young people and families that we're working with able to exercise autonomy and speak up for themselves?
- If they aren't, how could we build their capacity or agency to do so in the future?
- Have we identified what the needs and wants of the child or young person are?
- Where there are tensions between the needs and wants of the child or young person and the needs and wants of the adults or older people involved, how are they being resolved? (Would this be the same if that child or young person was an adult expressing those same needs and wants?)

TRUST AND SURVEILLANCE

In Part 1, Problematising Safeguarding, we explored some of the ways that the idea of 'risk' leads to the increased surveillance of certain families, particularly families who are racialised and working class families.

Fear around not making the 'right decision' can mean practitioners feel that they must always be watching out for potential future harm to children, with conventional good practice being framed as knowing what to look for and where. In this way, families understood as risky can become the target of close scrutiny by everyone who works with them.

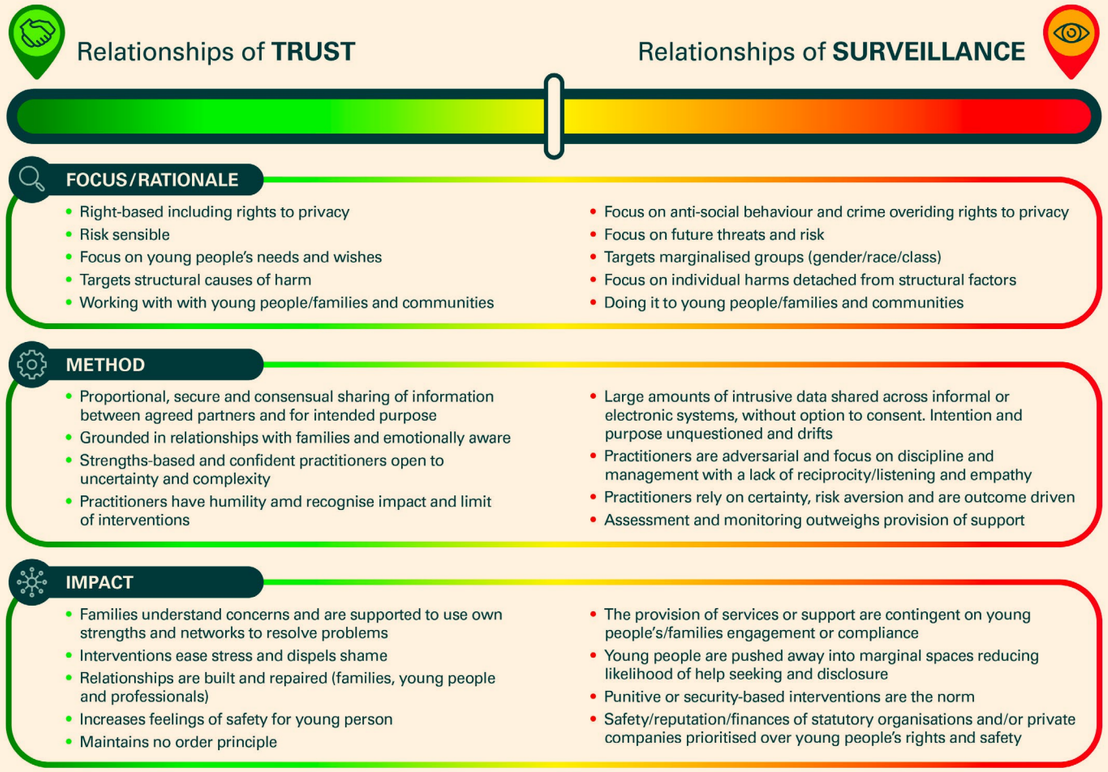
Right now, in social work, researchers are critical of some of the relationships built within this frame, describing them as **relationships of surveillance, as opposed to relationships of trust.**[79] What if the varied practitioners working with children understood their responsibility to safeguard children as **building trusting relationships with children and their families, instead of watching them and recording them?**

It isn't always easy to identify whether our actions are working to build trust, or making families feel surveilled - especially when the latter is so normalised. Below we include a tool released by the **Contextual Safeguarding Network,** [80] who we will return to with more detail in Part 4, that can support practitioners to better understand the dynamics

79 Watching over or Working with?: Understanding Social Work Innovation in Response to Extra-Familial Harm, Lauren Elizabeth Wroe and Jenny Lloyd (2020)

80 Tackling extra-familial harm – relationships of care and trust, or relationships or surveillance and control? Contextual Safeguarding Network website (2021)

playing out in their practice. The below tool goes into detail on both trust and surveillance. Reading through the description of surveillance-based relationships describes a familiar picture, and for practitioners who have been long frustrated with the world as it is, it can feel validating to see descriptions of better practice described. Nevertheless we suggest resisting spending most of your time engaging only with ideas in the left hand column: it's also vital to invest time critically interrogating the



column on the right so that we can better resist entrenched practices

The first section of the tool refers to 'Focus/Rationale', that is, the values or assumptions which underpin practice. Many of the points in this section echo what we described in Part 1, with the introduction of a right's based approach that draws attention to the ways in which surveillance is an infringement of a child or family's right to privacy.

Applying a radical lens to the second section of the tool, 'Method', adds another layer in particular to the ideas of record keeping and information sharing, and the approach of practitioners. **Radical safeguarding**

requires practitioners to critically and intentionally engage with the records they keep and how they are shared, acting in the knowledge that these records may be weaponised against young people from oppressed groups including those who are racialised, queer, working class, neurodiverse, or disabled.

Safeguarding radically involves the active resistance of structural violence - including, for example, institutional racism, sexism, or ableism - but when harmful cultures and structures are normalised it can be difficult to identify that anything is wrong and imagine alternatives. This means that acceptance of uncertainty, complexity, and the limits of intervention, as described below, are also crucial to a radical approach. Practitioners who are adversarial, outcome driven, and reliant on certainty and control will likely end up reinforcing power structures as they exist.

As part of a radical safeguarding practice, we can choose to ask ourselves:

- Are we making room for this family's privacy in the way we would other families?
- Are our actions working to build trust with this child and/or their family?
- Are we being intentional about the records we keep, and critical about where they may be shared and who may have access to them in the future?
- Is there space for uncertainty, complexity, and open-endedness in our approach?

EXERCISE REFLECTING ON TRUST

- **What makes you feel trusted?**
- **What earns your trust? What erodes your trust?**
- **Think of a person that you share trust with. What does having trust mean in that relationship?**
- **What does it look like? What does it feel like?**

RADICAL PRACTICES

In Part 1 we problematised the ideas of risk and surveillance which underpin current safeguarding practice, including describing the ways that school safeguarding can cause further harm by failing to address the structural inequalities within schools and school communities.

Part 2 looked at the legal obligations placed on schools, and the room you have within those to exercise your discretion - including by using a more expansive version of harm.

In Part 3 we suggested reframing safeguarding practices to be rooted in a culture of safety rather than risk, and trust rather than surveillance.

This final section suggests some frameworks and questions that can be used to guide radical safeguarding practice. It is broken into two parts: Response, and Prevention. These relate to two distinct questions:

- When a child is in danger, or has been harmed, what action do we need to take that both protects the child and surfaces the root causes of the danger or harm? and
- How do we target the root causes of danger or harm in our communities to create safety for all children?

RESPONSE

When we have reason to be concerned about the safety of a child or young person in our space or community, we can feel distress, disbelief, anxiety, and fear. Furthermore, as practitioners who have a duty of care, we might feel a lot of pressure to get things right. This pressure can cause us to question ourselves and our practice.

In the process of writing this resource, we also had feelings of uncertainty and doubt. As we touched on in the previous section - uncertainty is a natural and healthy part of radical safeguarding work. **Because we are working to 'build the world as it should be',** we have to begin to operate outside of what has been standard and what is familiar to us: those ways aren't working. This is the crucial, dissenting[81] work of structural change

WE HAVE TO BEGIN TO OPERATE OUTSIDE OF WHAT HAS BEEN STANDARD AND WHAT IS FAMILIAR TO US: THOSE WAYS AREN'T WORKING. THIS IS THE CRUCIAL, DISSENTING[81] WORK OF STRUCTURAL CHANGE.

CONTEXTUAL SAFEGUARDING

The suggestions in this workbook aren't established practice in schools. However, outside of schooling - in the social work sector - there is a growing body of social work theories and frameworks to support this practice which themselves are supported by government advice. One of these is the idea of 'Contextual Safeguarding'.

Contextual Safeguarding recognises that violence and harm against children can occur in the places and spaces outside of the familial home, for example in their neighbourhoods, schools and online. This means that understanding safeguarding means understanding the ways in which the structures and cultures of those spaces may be protective or harmful. **This approach opens up space for practitioners to understand the problems faced by families, not just within them.**

81 A World to Win': In Defence of (Dissenting) Social Work—A Response to Chris Maylea, Paul Michael Garrett (2021)

82 Sexual violence and sexual harassment between children in schools and colleges: Advice for governing bodies, proprietors, headteachers, principals, senior leadership teams and designated safeguarding leads (May 2018)

A central part of this approach is to **include the perspective of children and young people themselves in getting a picture of what safety looks and feels like to them** - this can include asking them to create maps of the areas they spend time in to describe where they feel safe or unsafe, or exploring the ways in which behaviours that seem to be rule-breaking might actually be ways that they are exercising their agency in protective ways.

Those behind the Contextual Safeguarding Network (CSN) are advocating for schools to use a more contextual lens too by utilising some of the strategies above, and interrogating the ways in which their culture and processes are shaping understandings of safety and harm for students.

CSN has released a number of tools including the one shared above, from the project **'Watching Over, Working With',** and the **'Beyond Referrals'** toolkit. These toolkits can provide a framework for interrogating the cultures and structures in schools which perpetuate harm so that they can be challenged and transformed.

AN INTERSECTIONAL UNDERSTANDING OF CONTEXT

Building on the contextual safeguarding approach, safeguarding radically means also examining the intersectional ways in which oppression plays out for each young person - structural and cultural violence are part of the context.

As was explored in Part 1, harm to young people plays out disproportionately across people from oppressed identity groups, and this will look different depending on the intersections of those identity groups. For example, the gendered experience of a Black girl, or a disabled girl, will be different to that of a white or non-disabled girl because their Blackness or disability compound their gendered experience. Practitioners working to keep children and young people safe need to have a rich understanding of the facets of oppression.

RADICAL PRACTITIONERS MUST BE COMMITTED TO A PERSONAL, FELT, AND EMBODIED JOURNEY OF UNLEARNING AND REFLECTION - INCLUDING ON THEIR POSITIONALITY.

Tools such as the harm pyramids introduced in Part 3 can be useful for understanding how oppressive ideologies play out interpersonally and at an institutional level. As well as knowledge of the theory and actuality of lived experiences of oppression, radical practitioners must be committed to a personal, felt, and embodied journey of unlearning and reflection - including on their positionality.

RADICAL SAFEGUARDING QUESTIONS

Throughout this resource we have suggested questions that could be used to guide radical safeguarding practice. Radical safeguarding is not a fixed set of processes or responses, like transformative justice it requires experimentation and innovation. We believe that radical safeguarding is better guided by questions than protocol.

This section pulls together the questions from throughout this workbook, as well as some others, for use in guiding our reflective practice.

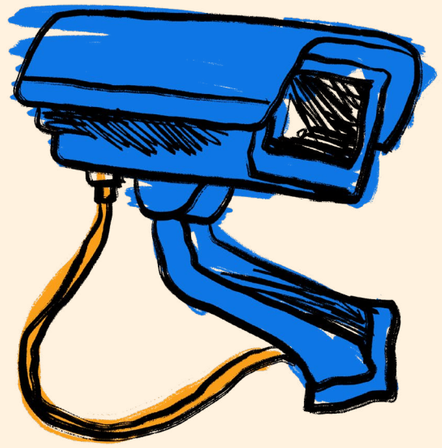
When reviewing these questions, consider where the barriers and enablers are to radical safeguarding practice, for example: is it a policy, the absence of a policy, tension with government guidance? We suggest that you work through and discuss the following questions with a group of colleagues.

ADULTISM:

- Have we identified what the needs and wants of the child or young person are?
- Where there are tensions between the needs and wants of the child or young person and the needs and wants of the adults or older people involved, how are they being resolved? (Would this be the same if that child or young person was an adult expressing those same needs and wants?)
- Are the young people and families that we're working with able to exercise autonomy?
- If they aren't, how could we build their capacity or agency to do so in the future?

SURVEILLANCE:

- Are we making room for this family's privacy in the way we would other families?
- Are our actions working to build trust with this child and/or their family?
- Are we being intentional about the records we keep, and critical about where they may be shared and who may have access to them in the future?
- Is there space for uncertainty, complexity, and open-endedness in our approach?



PROFILING AND STRUCTURAL HARM:

- Are we being asked to profile risk based on the identity of the children and young people we're working with?
- Where and how can we resist being complicit to these narratives? (How can we address the structural roots of these issues?)
- How do we safeguard young people of colour, including against profiling?
- How might the records that we make be weaponised against the children and families we're working with?
- How do we provide support based on the harms and long term trauma that the above strategies cause?
- Which children and families are unable to access our processes or build relationships? What are the structural factors at play here?

TRANSFORMATIVE JUSTICE:

- How can we work with not for or to?
- What does safety mean for the people involved?
- What are the needs of the child and the family? (this includes healing space)
- How can we build on the existing protective behaviours and relationships?
- How can we skill up the community around this child and family in order to prevent this happening again, or respond more effectively next time.
- Have we considered the possibility that our actions might undermine strategies already enacted by the child and family involved?
- Have we considered whether state involvement might make things worse for this family?
- Are we interrogating the desire to punish in order to move towards a more meaningful type of accountability?

EXERCISE APPLYING THE RADICAL SAFEGUARDING QUESTIONS

The following case studies are drawn from a combination of our personal experiences and real life incidents reported in the media, and have been anonymised.

CASE STUDY A

Amrit is in Year 9, she has an attendance percentage of 80%, this classifies her as a 'persistent absentee' according to statutory guidance. Her friends often make comments that imply she is choosing not to attend school without her family's knowledge to spend time with friends from other schools. Her parents have insecure immigration status and work long hours in low paid work. They are known by the school to be struggling living in insecure temporary housing. They are Hindi speaking, and can only speak limited English. Four letters were sent home, with meetings requested, but there hasn't been any response.

As practitioners who safeguard radically, what questions might we have asked to inform our actions? What might we do differently?

What happened: In accordance with policy, the family were issued a Fixed Penalty Notice for Amrit's absence from school, and a referral to social services was made regarding her truancy. Amrit's parents are terrified that their child will be taken away because of their difficult living circumstances. They only received one of the letters from school because they live in a shared house with other families and post often goes missing.

MAKE NOTES HERE:

CASE STUDY B

Omar is in Year 4. He was referred to the counter-radicalisation Prevent programme after his teacher mistook the word ‘gum’ for ‘guns’’ in a classroom discussion. Omar’s teacher had asked the class what they would do if they won some money. Omar had said he would “buy lots of gum”. The teacher interpreted this as “buy lots of guns” and made the Prevent referral.

As practitioners who safeguard radically, what questions might we have asked to inform our actions? What might we do differently?

What happened: Police received the referral and started investigations. After seven months they found that there was no substance to it and closed the case. During that seven months however, school staff, students and parents at school and neighbours had learned about the referral. Omar’s mum said she felt shunned and that the whole family were treated as outsiders and extremists by people she had considered as friends. Omar developed severe anxiety about attending school. In the end Omar’s parents decided to move to a different borough in London to ‘escape the stigma’ of the referral, this was a big upheaval for Omar and his three siblings, and for his parents who only know one family in the area they moved to. Omar’s mum says Omar has not been the same since and that she feels she has lost her carefree and bubbly son. Even at his new school Omar is withdrawn and quiet. The Prevent referral remains on Omar’s record.

MAKE NOTES HERE:

CASE STUDY C

Mel is in Year 10, she was an 'in year admission' to the school, transferred after safeguarding concerns at her last school, that involved sexual exploitation. She is still harassed by students from her old school. This new school is out of borough for her, she doesn't feel safe travelling alone across postcodes particularly when walking, but has lost her student Oyster so can't take the bus. She often arrives late, avoiding when other young people might be on the streets. Sometimes she misses school and doesn't get out of bed all day. She hasn't spent enough time in school to form any new friendships, and still doesn't have all the items of school uniform needed. She wasn't able to take the GCSE options she chose at her previous school due to scheduling clashes, instead of Food Technology she is taking Textiles, which she has never taken before and dislikes - the teacher is frequently requesting that she be removed from the classroom for unacceptable behaviour. Mel has an advocate outside of school who specialises in sexual violence, and a pastoral support worker in school - they work to create support plans for Mel but there is tension with the Head of Year who believes that students should receive consistent consequences as per the school behaviour policy, and must earn any special treatment.

What happened: When Mel doesn't stick to the targets on her support plan, the allowances made for her regarding the school behaviour policy are removed. Frequent lateness, incorrect uniform, and conflict with her textiles teacher mean that Mel is swept into a series of escalating sanctions that results in several fixed term exclusions. Mel tells her mother that she hates the school, and doesn't want to attend any more. Overwhelmed by her child's needs and the aggressive policies of the school, and in order to avoid a permanent exclusion on Mel's record, Mel's mother withdraws her and she is taken off roll.

As practitioners who safeguard radically, what questions might we have asked to inform our actions? What might we do differently?

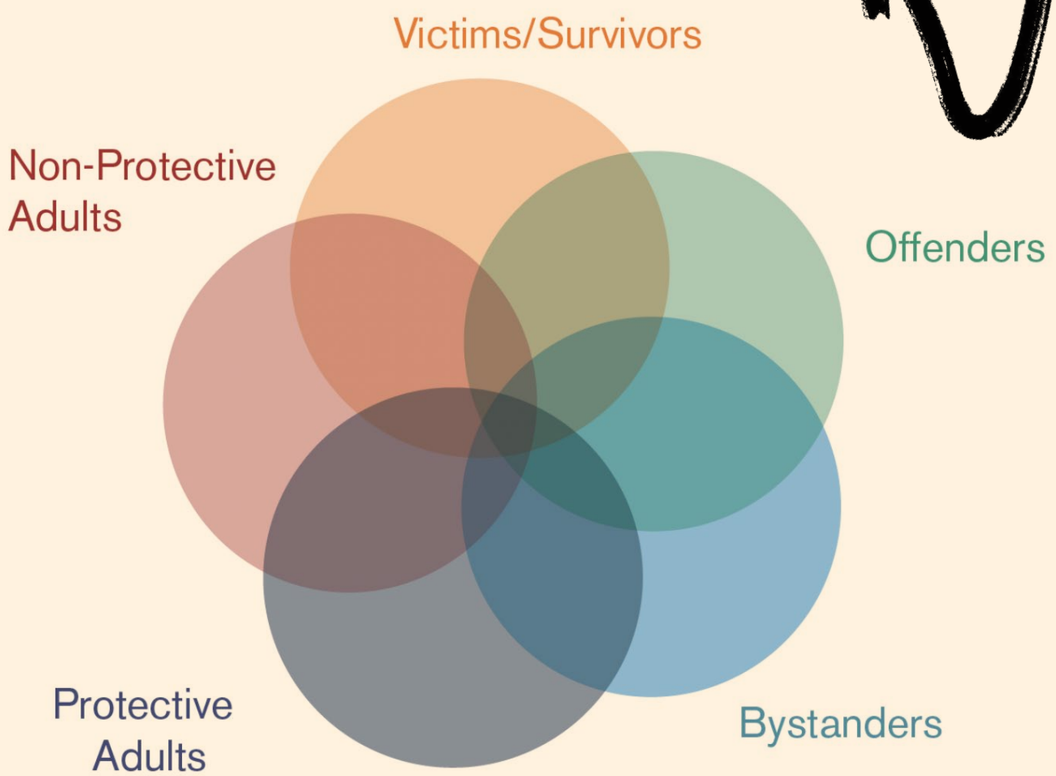
MAKE NOTES HERE:

PREVENTION

CHILD AFFIRMING CULTURE

In our exploration of safety and harm we introduced the idea of a child affirming culture. How can schools foster a culture which affirms the experiences of children?

The below graphic, borrowed from GenerationFIVE's handbook Ending Child Sexual Abuse[84], illustrates that when it comes to children being harmed or abused, there are many roles beyond simply 'victim' and 'offender' and that adults and/or bystanders in a child's life can act in ways that are protective or non-protective. Furthermore, an adult or bystander's intent and impact may be different: they may intend to be protective, but the impact of their actions can be non-protective.



84 Ending Child Sexual Abuse: A Transformative Justice Handbook, GenerationFIVE (2017)

Building a child affirming culture means actively considering the ways in which our actions may be protective or non protective. How can you unlearn ways of relating to children that are rooted in adultism, and instead support and encourage them to trust their intuition and speak up when things don't feel right or safe? A key component of this is consent. GenerationFIVE describe that:

> The capacity to consent requires being able to feel and know what we need and want, perceiving that we have the power to choose, and the ability to express that knowledge to another. The capacity to exercise and give consent develops according to an individual's age and stage of development, along with the socialization we receive about exercising self-determination. For example, when children are repeatedly told to "be polite" or "do as you're told," or are made to believe that their bodies and sexuality are for someone else's pleasure, and are scolded, punished, or criticized for asserting boundaries or expressing preferences, their capacity to fully exercise consent is compromised.[85]

In order to build children's capacity to consent, they need opportunities to explore and set their own boundaries.

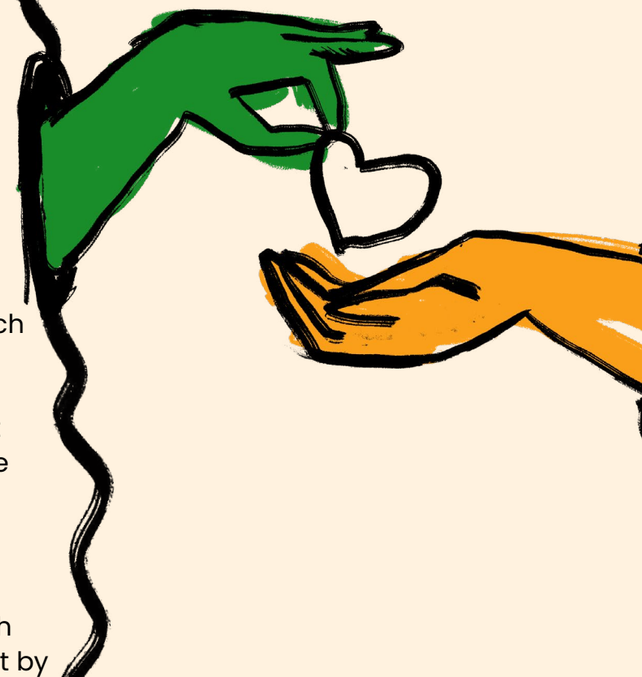
85 GenerationFIVE (2017, p.7)

EXERCISE REFLECTING ON A CHILD AFFIRMING CULTURE

Use the blank space to answer the below questions for yourself. When answering, consider different types of boundaries: physical, emotional, time, intellectual, spiritual.

- What is a time that I have set and successfully upheld a boundary?
- What is my emotional response when my boundaries are challenged or broken?
- Do I talk with others about the different types of boundaries I set for myself?
- What is my response when a child or young person sets a boundary for themselves by telling me ‘no’?
- Where do I provide opportunities for children to set boundaries with me, and am I upholding them?
- How do I promote the bodily autonomy of children and young people?

BUILDING RELATIONSHIPS OF TRUST WITH FAMILIES



Building trusting relationships with families is a core part of working towards creating safe environments for all young people. In recent years research has shown that most schools don’t have an explicit plan for working with parents, and that less than 10% of teachers in the UK have had any training on engaging parents.[86]

Meaningfully building trust with parents and carers has to start by acknowledging and addressing the root causes of the barriers that families, particularly those who are most vulnerable to state violence - working class, Black and brown, Gypsy Roma and Traveller, recent immigrant and Muslim - might experience when engaging with school.

Before we continue, you might want to reflect on this question:

Why do you think some parents or families might feel intimidated or not confident when engaging with school?

86 Working with parents to support children’s learning, Education Endowment Foundation (2018, p. 9)

In Part 1 on Problematising Safeguarding, we discussed that a lot of safeguarding relies on constructs of risk and vulnerability that are racialised. This applies not only to the way institutions regard children and young people, but to how they regard parents and carers as well. We can see this for example in racist narratives about Black single parent households or of Black and brown working class families as chaotic, unsafe, and neglectful places.

Families who are already struggling often feel judged by school staff and fear that their children will be taken away. Families are made to feel like they are the problem instead of the social conditions that are making their home lives difficult - precarious and exploitative work, insecure housing, immigration status, racism etc. If families feel judged at school, they won't feel comfortable or safe asking for help. In schools we often hear about 'difficult to engage' or 'hard to reach' families, but it's important to think about all the ways that school might feel unsafe or 'hard to reach' for families.

IN SCHOOLS WE OFTEN HEAR ABOUT 'DIFFICULT TO ENGAGE' OR 'HARD TO REACH' FAMILIES, BUT IT'S IMPORTANT TO THINK ABOUT ALL THE WAYS THAT SCHOOL MIGHT FEEL UNSAFE OR 'HARD TO REACH' FOR FAMILIES.

WHAT CAN I DO AS A PRACTITIONER AT SCHOOL?

As part of Maslaha's Schools with Roots programme we give teachers a range of prompts and questions to consider when working on building trust with families.

- **Acknowledge hierarchy -** it is important to acknowledge the hierarchy that exists between school and families. Schools are state institutions so there will inevitably be a power imbalance at play between schools and parents and carers. This power is there regardless of the intentions of schools or individual teachers. Schools can be intimidating to families in a range of ways. Parents might have had their own negative experience of school as children, or they might have had scary and harmful experiences of other UK state institutions, such as local councils or the police.
- **Anti-racism training -** develop an actively anti-racist approach to the way you engage with families at school grounded in a shared acknowledgement that institutional racism exists and that there is a power imbalance between schools and families. All staff members should have anti-racist training regardless of their roles at school - from senior leadership teams, to TA's, receptionists and teachers. You can see a list of groups who do this work in the resources section below.
- **Challenge gatekeeping -** having a range of individuals and channels through which parents can approach school is important and prevents 'gatekeeping'. If parents feel that the points of contact at school are judgmental or unapproachable, they won't be able to engage.

- **Don't stereotype families -** if you find yourself making an assumption about an issue that a child or family are experiencing, ask yourself where that is coming from. Don't stereotype communities based on what you may have experienced from other interactions with parents from that community.
- **Ask yourself "Who do you know who might be able to help?"** If you feel stuck when working with a family who might be experiencing complex issues at home: issues with immigration status, housing issues, unemployment etc, consider who around you at school might be able to help you understand what local services might be able to support, instead of making a referral. Community mapping can be a good school community activity to build up a multi-layered picture of what skills, resources and skills are available locally.
- **Communicate with families in accessible and transparent ways -** being transparent and clear about processes, and not breaching those processes, will help to build and maintain trust with families. For example, if you tell a parent that you will inform them before making a referral, make sure that you do this, otherwise trust will be lost.
- **Actively listen to families -** how much time do you have at school to actively listen to the needs and experiences of families and parents? Sometimes schools can rely on particular parents to be the 'voice' of other parents - this can lead to schools getting an inaccurate picture of parents' views and to many parents feeling like they're not being heard.
- **Have systems in place for feedback and mechanisms for response -** how comfortable do you think parents feel to share honest opinions and issues, to talk about racism, prejudice and discrimination? It's often scary to share honest feedback about issues that affect us personally, especially when there is a power imbalance. Are there anonymous ways for families to share

feedback at school? What mechanisms are in place to ensure that feedback is considered and responded to?" Delete sentence beginning.

- **Have you ever felt like you're saving the children you work with?** Unfortunately a lot of teachers, particularly in inner city schools, consciously or unconsciously have a false sense that they're 'saving' students of colour or providing 'positive' influences to counter their 'backward' or 'deficient' home lives. In his book For White Folks Who Teach in the Hood ... and the Rest of Y'all Too, Professor Chris Emdin talks about how white-savior narratives that assume that young people need to be in some way fixed or saved, only reinforce racial stereotypes that prevent teachers from seeing young people and their families as individuals with unique lives and histories. Furthermore, when we're trying to make meaningful change, it can be useful to recognise the systems and cycles that have obscured, co-opted, or prevented attempts to change things before. Karpman's Drama Triangle[87] describes three symbiotic relationships that form when people are trying to respond to conflict: victim, persecutor, and rescuer. It is all too easy to step into one of these roles by casting blame, centering our self-pity, or attempting to 'save' the person who has been harmed, but the dynamics that play out between these roles keep people trapped in the conflict - breaking this cycle by stepping out of these roles is a form of radical praxis.

87 https://en.wikipedia.org/wiki/Karpman_drama_triangle

INSTITUTIONAL RACISM

Addressing institutional racism is a crucial part of preventative safeguarding work in schools. It might feel hard to face up to racism in your school. In the mainstream, racism as a concept is often reduced to harm playing out at an interpersonal level: one individual acting against others. Understanding racism as only interpersonal limits our anti-racist efforts. It can also mean that - when confronted with the reality of harm - our first response is to feel defensive of ourselves as individuals. Anti-racism work requires moving away from an individualised understanding of racism, and to **instead acknowledge racism as an ideology that pervades all institutions in society** including - inevitably - schools. We have to proactively address the structures that perpetuate harm against members of the school community who are racialised. There are a number of key issues that can be focused on as a starting point to addressing institutional racism within your school:

STAFFING

According to the Department for Education, in 2018, nearly 92% of teachers in England's state- funded schools were white and only 3% of head teachers were from 'ethnic minority' backgrounds.[88] Recent figures have shown that Black and Asian [89] pupils are three times less likely to have teachers who look like them - in some cities the underrepresentation is considerable, in Manchester for example there are 159 Black students for every Black teacher.[90]

We know that representation in and of itself isn't the answer to tackling institutional racism, but it does open up important discussions about our institutions, for example: who has what type/s of power? Are there structures or cultures that are acting as a barrier to recruiting a staff body that is representative of the communities that the school serves?

In your own school, consider the senior leadership team – **is it representative of the communities that you serve at school?** Where and how are senior leadership roles advertised? Could these be more accessible? What are the patterns of promotion or turnover? Although not an end goal in itself, a balanced representation of staff from different backgrounds in your senior leadership team, and across your school staff, can be a litmus test for the cultural and structural work that is necess ary for institutional anti-racism.

88 Race and Racism in English Secondary Schools, The Runnymede Trust (2020)

89 We are using the terms 'Black and Asian' here because that is the categories under which the data was collecte

90 Exclusive: Black And Asian Pupils Three Times Less Likely To Have Teachers Who Look Like Them, Huffington Post (2021)

91 For example: ma-consultancy.co.uk, www.cradlecommunity.co.uk

SCHOOL POLICIES

Racism also plays out at a policy level in schools. Some of the ways that racism manifests in school policies will be more overt than others so it is important to thoroughly review all school policies with an anti-racist focus. Thorough, accessible and relevant school-wide policies allow staff to be both supported and accountable. Similarly, policies can offer a reference point for young people to refer to. Consider who is involved in this reviewing process - is it possible to get families and young people involved in meaningful ways that will be safe and accessible? If staff members don't feel equipped to do this work internally, then reach out to anti-racist practitioners who can support you with this work. [91]

As was explored in Part 1 of this workbook, racist logic is embedded in safeguarding practice in notions of 'assessing risk', 'surveillance', and in placing an onus on practitioners to profile young people and identify 'pre-crime' behaviours - behaviours associated with young people of particular backgrounds. We see this play out problematically in a range of policies that are core to safeguarding practice - for example, Behaviour Policies, Exclusion Policies, and the Prevent Duty. In reviewing these policies it should be acknowledged that the racist logics that associate specific crimes and behaviours with different groups of young people have become deeply entrenched in the mindsets of practitioners and policy-makers, so specific and practical checks should go into ensuring that this is consciously challenged.

Other policies that it will be important to review are Anti-Bullying Policies, which all too often do not protect young people from racism - at times even punishing young people for raising racism as an issue - and Uniform Policies and requirements[92] that are often shaped around racialised ideas of what is 'tidy', and have led to many young Black people being excluded because their hair doesn't meet requirements. There are many examples of how change to uniform policies can happen easily when the will is there. In 2021 Pimlico Academy in London reversed discriminatory clauses in the school's hair and uniform policy after young people at the school protested. In 2019 the headteacher of a school, Townley Grammar, in south east London, reviewed the school's sanction system and removed rules that punished Black children for their hairstyles after reading Emma Dabiri's book Don't Touch My Hair.[93] The youth lead campaign The Halo Code offer a set of principles that institutions can sign up to in commitment to resisting racist dress codes.[94]

92 You can read more about the need to review Anti-Bullying and Uniform Policies in the Runnymede report Race and Racism in English Secondary Schools (2020) which is available online.

93 How Emma Dabiri's Don't Touch My Hair inspired change at this school, Melan Mag (2019)

94 See www.halocollective.co.uk

THE CURRICULUM

The decision of what we teach our children and young people will always be political, **the knowledge, skills and experiences that young people gain in school will shape the way they understand their place and value in education and in the wider world**. The Eurocentric curriculum that dominates our education system in the UK has been understood to be problematic for decades. We see this in the history of the Black Supplementary Movement in the UK, where Black parents had no choice but to create additional educational spaces for their children in light of the racism they were experiencing in school.[95] The Macpherson report, published in 1999 after the murder of Stephen Lawrence, included a list of recommendations on 'Prevention and the role of education' which included a recommendation that the National Curriculum be reviewed to 'value cultural diversity and prevent racism.' There has been a continued lack of political will to take seriously the need to decolonise the curriculum - in 2019 at the height of the Black Lives Matter protests in the UK after the murder of George Floyd, the government rejected a request [96] from the group The Black Curriculum to meet with the Education Secretary, Gavin Williamson, to discuss mandatory inclusion of black histories in schools.

There are many resources available online on decolonising the curriculum[97] - this work should be considered ongoing, and should be taken on as a whole school initiative rather than being left to individual teachers. This should cut across all subjects and not be tokenistic or limited to 'bettering representation.' When thinking about curriculum content it will also be helpful to think about **how learning can be more locally and socially relevant to children and young people.** Maslaha's Schools With Roots teacher training film[98] may be helpful in thinking through strategies for engaging families and local communities more in school learning and life.

LOW/RACIALISED TEACHER EXPECTATIONS

Low and racialised teacher expectations of Black and brown young people has a long history in the UK. In the 1960's many Black children were labelled 'Educationally Sub-Normal' (ESN) and placed in classes for children considered to have 'Low IQ' and denied opportunities to take exams and receive the teacher investment of their peers[99]. Bernard Coard wrote about the combination of racist policies, curriculum and low teacher expectations for West Indian students in his book How the West Indian Child is Made Educationally Sub-Normal in the British School System. Racialised teacher expectations continue to have a detrimental effect on the opportunity for young Black and brown people to flourish at school, impacting on the sets young people are put in, teacher assessments and on wellbeing and self esteem[100]. **Low racialised teacher expectations link closely with safeguarding practice** - in particular in our current context with the growing focus on identifying 'pre-crime' behaviours, which as discussed in Part 1 of the workbook, opens the door to subjective judgements and a high level of bias. We see this reflected in the ways in which 'persistent disruptive behaviour' is interpreted to exclude disproportionate numbers of Black children and young people, or by the fact that having police in schools has been shown to engender a culture of low expectations. **Stereotypes about particular groups are so entrenched that for many practitioners these expectations will be unconscious**.[101] It may help to work with colleagues to note down a few reflective pointers that you can refer to to check in on what is shaping the way you see the young people you work with.

95 For more see The Black Supplementary Movement is as Essential as It's Ever Been, Black Ballad (2020)

96 The UK Govt Has Denied A Request From The Black Curriculum To Meet & Discuss Reforms, Bustle (2020)

97 astlondonneu.org/curriculum-resources-decololonising-the-curriculum

98 www.maslaha.org/Project/Schools-with-Roots

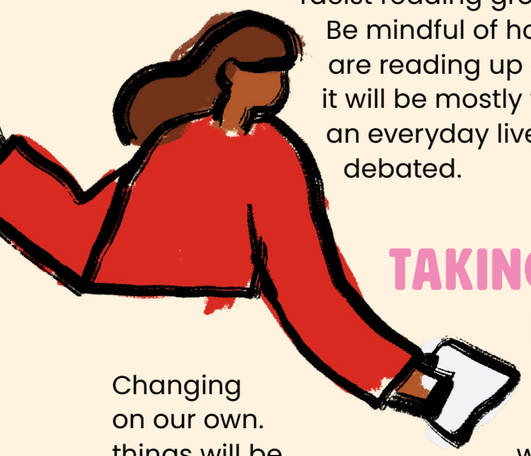
99 The Black Supplementary Movement is as Essential as It's Ever Been, Black Ballad (2020)

100 Race and Racism in English Secondary Schools, The Runnymede Trust (2020)

101 Decriminalise the Police, a Community Response to Policing in Greater Manchester's Schools, Kids of Colour and NPMP (2020)

RACIAL LITERACY AMONG PRACTITIONERS

Lastly, preventative work also means turning inwards. Being able to call out harms means knowing the harms yourself.[102] Take the time to read and learn about racism, structural inequalities and how it plays out in everyday life. Often people will read about racism and anti-blackness **in theory** - but will fail to join the dots to see all the discrete ways racism happens in **reality** - or to notice or acknowledge their own racism. Learning needs to be ongoing and the burden to educate and advocate for change should not be on practitioners of colour. White practitioners can be supportive allies by asking Black and brown colleagues what they need, making space for ongoing learning, and by taking the lead on encouraging other teachers to educate themselves – for example, by setting up an anti-racist reading group for white teachers at your school. Be mindful of how you talk about racism when you are reading up on resources - while for white people it will be mostly theory, for people of colour this is an everyday lived reality. It is not something to be debated.



TAKING ACTION AND BUILDING POWER

Changing cultures and structures isn't possible on our own. We need collective power. Some things will be within your power and some won't. One form of power is understanding what you can ask for, where people can show up for you, and where you can show up for others. This will be entirely unique to you, the relationships you hold, and the way your institution is organised. We've included some suggestions here that might prompt you to begin thinking about ways to take action that are within your sphere of influence.

102 We Want to do More than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom, Bettina L. Love (2019)

TAKING ACTION AS...

...any practitioner working with children or young people

- Seek consent from children and young people as much as possible before acting to directly impact them.
- Share your decision making processes and safeguarding considerations transparently with those on whose interests you are acting.
- Incorporate discussions of different types of boundaries into day-to-day relational work.
- Set and uphold a culture of boundary setting and consent with your colleagues.
- Move to a framework of community accountability, instead of behaviourism.
- Commit to a journey of learning and unlearning around anti-oppression work.
- Cultivate relational power with the children, young people and families you work with, and with your colleagues.
- Build relationships of trust (refer back to our exercise in Part 3)

...a class teacher or form tutor

- When drawing up group or class agreements, include discussions of boundaries and address harmful cultures.
- Support and make space for developmentally appropriate discussions around anti-oppression topics, for example difference, consent, and accountability.
- Approach classroom conflict in a relational way, that opens up space for discussion of needs, building trust and forming relationships.
- Ask whether someone in your school is the lead on a Contextual Safeguarding Approach, share information with those who have decision making power.
- Bring the contextual safeguarding approach into all your conversations about safeguarding.
- Build relationships with your students and their families where possible, and where you don't have capacity to do so, remember to treat them as individuals, and to attempt to build a full picture when deciding a course of action, instead of making assumptions.
- Where you have built individual relationships with students and families, trust this knowledge to guide your decision making.

...an administrator

- Reflect honestly on the training, support, and time that is available for your safeguarding practice and, if you feel that you are unable to safeguard children effectively, fight for these - ideally collectively - and involve your union where necessary.
- Critically examine administrative processes and structures with an anti-oppression lens.
- Develop ways that these structures can be 'lived' and that can guide practice rather than simply being referred to.
- Engage critically with the records you are being asked to keep.

...support staff

- Prioritise consent as much as possible in your one-to-one relationships with children and young people.
- Name the power dynamic as it exists in your relationships with children and young people, be transparent about the emotional boundaries you are setting, and support them to do the same.
- Add a contextual layer to your safeguarding practice, and response to disclosure including record keeping.
- Bring a contextual approach to your conversations around what might be going on for children or young people outside of the classroom.

...a middle leader

Embed a contextual understanding of safeguarding, that includes cultural and structural harm across the school and within policy.

Create space for discussions of contextual safeguarding and cultural and structural harm at a senior leadership level.

Provide opportunities for staff to build their anti-oppressive practice as part of their CPD.

Provide training for staff in the use of restorative practices and community accountability responses to harm and conflict in the school community.

Move away from behaviourism, i.e. the use of rewards and sanctions for behaviour.
Establish alternatives to internal and

- Embed a contextual understanding of safeguarding, that includes cultural and structural harm across the school and within policy.

...a safeguarding lead

- Centre children and young people's understanding of safety in your policies and approach.
- Create opportunities for children and young people to share their experiences and needs both in an individual and a structural way.
- Consider whether you have the time and space to take a reflective approach to your role and, if you don't, consider who you can ask for support from and how to get the dedicated support and time you need for your role?
- Support institutional acknowledgement of the role that support staff and class teachers have in day-to-day safeguarding, particularly at a cultural level in terms of building a child affirming culture.
- Write contextual safeguarding into safeguarding plans and policies.
- Include cultural and structural harm in your discussions of safeguarding, and advocate on behalf of children and families from oppressed groups.
- Centre relationships of trust, and end cultures of surveillance within your school.
- Pay attention to your wellbeing in relation to your role, and the relationship between this and your capacity to safeguard radically.

...a senior leader

- Create space for discussions of contextual safeguarding and cultural and structural harm at a senior leadership level.
- Provide opportunities for staff to build their anti-oppressive practice as part of their CPD.
- Provide training for staff in the use of restorative practices and community accountability responses to harm and conflict in the school community.
- Move away from behaviourism, i.e. the use of rewards and sanctions for behaviour.
- Establish alternatives to internal and external school exclusions.
- Consider how to facilitate student and family experiences and needs into decision making at all levels.
- Review all school policies including uniform policies, behaviour and exclusion policies, and anti-bullying policies to ensure that you are applying an actively anti-racist lens to all levels of school governance.
- Create a strategic working group to plan for the creation of structural changes required to move away from cultural and structural violence over time in a sustainable way.

...a school governor

- Include and lobby for parent and student voices on the board, i.e. through parent or student governors.
- Include an understanding of safeguarding as contextual, including cultural and structural understanding of harm in all discussions relating to safeguarding the school community.
- Request that senior leaders demonstrate a commitment to embedding an anti-oppressive culture at all levels of the school community.
- Push back against the harmful strategies discussed in this workbook, e.g. exclusions, profiling, and police in schools
- Governor boards, as with any governance structure can become fixed and feel difficult to create change within. A "crisis moment" can sometimes provide an opportunity to hold discussions about transformative and anti-racist approaches. Timing can be key when intervening with more radical approaches.
- Build connections with teachers from Black and brown and marginalised communities, who are statistically less likely to be in senior positions and whose insights will not usually be given the opportunity to be aired at a governor's meeting.

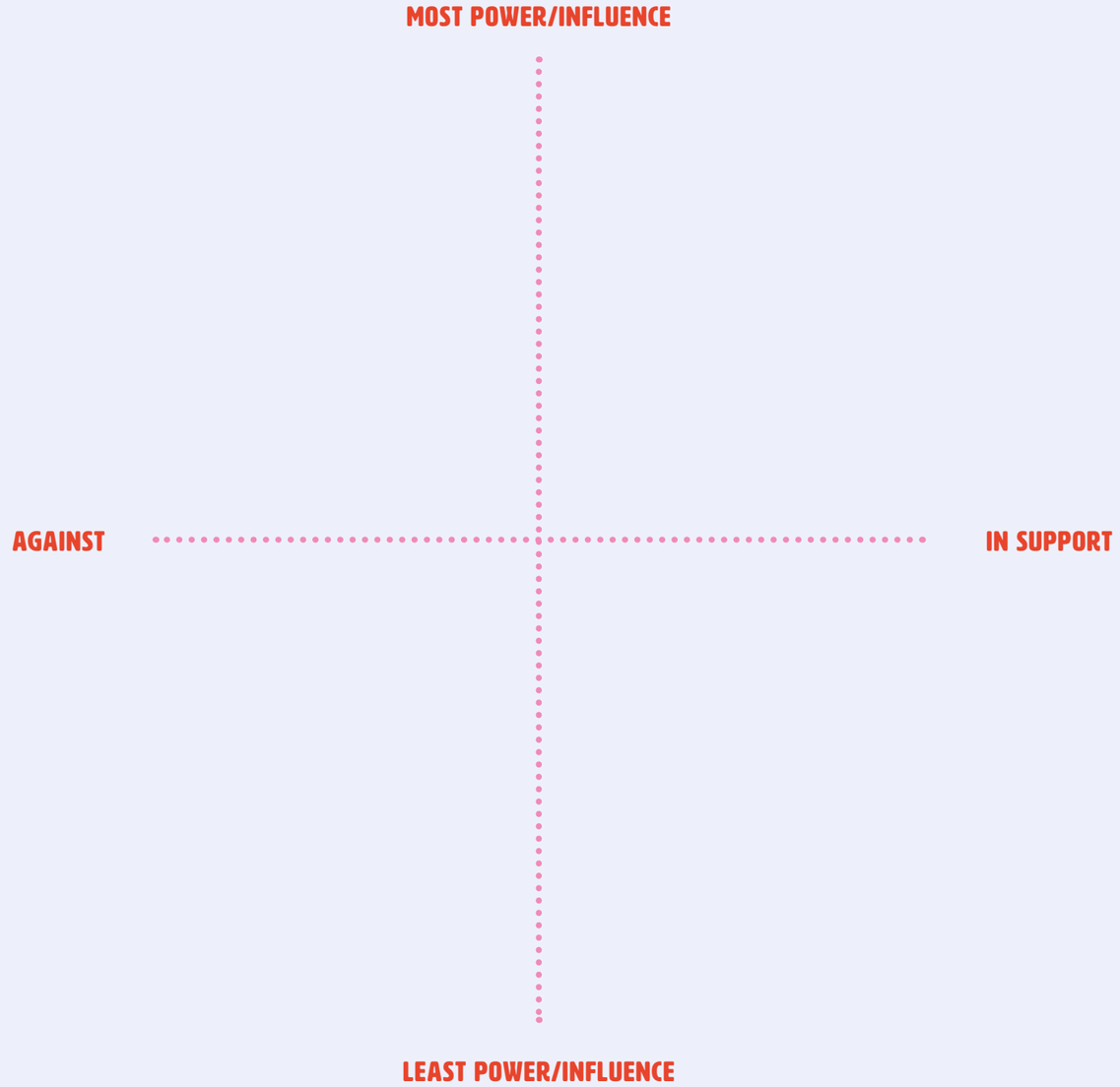
EXERCISE POWER MAPPING

Sometimes, we can't enact the change we want in our organisation because we have no decision making power, and no influence over the person or people who do. In these cases it can be difficult to know how to take action. Tools from community organising can help us to take action strategically, by supporting us in an analysis of the people and relationships involved when we want to change something. One of those is Power Mapping[103].

Power mapping is a way that we can use to analyse who has the power to act around the issue we're targeting, which can then inform our strategy. The tool takes the form of a matrix, on which you map the individuals or groups who are involved.

Choose one of the ways to take action above, or one of your own. It needs to be something specific like 'include definitions of harmful cultures into our safeguarding policy', something like 'change school culture' wouldn't work.

Next, map all the individuals and groups involved onto the below set of axes. You should consider who could, if they wanted to, enact the change right now, you can also consider who has influence over the person who could, and draw connections between the different people involved.



Once you've finished mapping out the stakeholders, you can use this analysis to consider how you might approach making the change. Who do you have good relationships with? Who has aligning interests? Where can you begin to organise to build relational power and influence the people who have decision-making power?

This is a light-touch introduction to organising - included to give you a sense of how this might work. If working and thinking in this way is something that feels important to you, we have included some resources for finding out more and building your community organising skills at the end of this workbook.

103 Adapted from: trainings.350.org/resource/power-mapping-activity and commonslibrary.org/guide-power-mapping-and-analysis

CONCLUSION

We put together this workbook to support practitioners in schools to begin the work of reimagining safeguarding practice for themselves and their institutions and to feel more confident and equipped when considering the safety of the young people in their care.

Mainstream safeguarding policies and practices too often fail young people and their families, here we attempt to tentatively sketch out an alternative: a vision of safeguarding as it could be, rooted in trusting relationships, anti-oppression, and structural change.

This work would not have been possible without the resource, scholarship, and tools on transformative justice available to us that are rooted in Black Radical and Indigenous traditions. We have been immensely grateful to the comrades and colleagues who fed into this work with thoughtful and detailed edits and direction, and who shared experiences and enriched our thinking - specifically to No More Exclusions, The Contextual Safeguarding Network, the Coalition of Anti-Racist Educators (CARE), the Radical Education Forum and to the parents and young people we work with. We are grateful to groups like Kids of Colour, No More Police in Schools and Generation 5, whose work we have drawn from in this workbook.

Part 1, Problematising Safeguarding, described how the notion of risk, which underpins current safeguarding policies and processes, perpetuates oppressive ideologies and obscures the root causes of harm to children and young people. In Part 2, Where Can We Start?, we summarised the statutory obligations placed on schools, and explored the room that exists within these to expand definitions of a child's best interest to include interrogation of cultural and structural harms - something crucial to a radical understanding of safeguarding. Part 3, Reframing Safeguarding, described three frameworks for reconceptualising the way we understand safeguarding: by focusing safety (instead of harm); by interrogating our own adultism and adultism as it exists in our institutions; and by examining the quality of our relationships and rooting them in trust (instead of surveillance). Finally, Part 4, Radical Practices, suggested some ways forward, and offered a list of questions which can be used to guide responses to safeguarding concerns. It also stressed the importance of preventative safeguarding work targeted at the cultures and structures of schools, including building a child affirming culture, strengthening relationships with families, and interrogating institutional racism. Lastly, we encouraged you to build collective power with other practitioners.

We know that there is a lot of information here, and yet we also know that there is a lot more to be said, reflected on, and imagined. This workbook exists as a spark and a compass - use and adapt it in any way that you think will best support the context that you are in. The exercises are marked out in the contents page so that they can be revisited more easily. We intend for the Radical Safeguarding Questions, on page p.58/59, to be a living document: we hope for the pages to be taken, printed, shared, annotated, and amended to suit the specifics of your context. You might find working through the questions in a group - both on hypothetical and emerging safeguarding concerns - to be a way to spark generative conversations and support transformative practice.

Radical, transformative work is a praxis. We urge you not to skip your own unlearning. Theory is only the beginning - the work happens in our brave encounters. This work will feel risky, uncertain, and painful - that is what transformation feels like. Pay attention to this and pause, rest, pace yourself. It is precarious, but it will strengthen as you move forward: as we build the path under our own

footsteps. This is a broken system, one person alone can't change things - so try to absolve yourself of this expectation. We know that this work can be isolating, especially if you find yourself alone in questioning practice at your institution. Strategising around your wellbeing is radical work too - we hope that you can find allies, the end of this workbook suggests some networks that you might draw strength from.

Finally, please feel free to build on or adapt what we have begun here: our hope is that putting this into the world will spark a conversation in the community of your school or organisation that will open doors to a reality where all young people can access safety, and where structures designed to 'safeguard' have the prospect of delivering that promise to all children and young people.

RESOURCES

The thinking behind this workbook has been enriched by the work of so many groups and individuals, some of whom have been working towards a transformative vision of community safety for a long time. We are indebted to them, and include some of their work below for anyone new to these ideas, or who might otherwise want to deepen their learning. We also want to uplift the work of those we are enmeshed with - in struggle and in celebration.

REPORTS:

Kids of Colour and Northern Police Monitoring Project, Decriminalise the Classroom - A community response to police in Greater Manchester's schools (2020)
The Runnymede Trust, Race and Racism in English Secondary Schools (2020)

Patrick Williams, Being Matrixed: The (Over)policing of gang suspects in London (2018)

Trapped in the Matrix: Secrecy, stigma, and bias in the Met's Gangs Database, Amnesty International (2018)

No More Exclusions, School Exclusions During The Pandemic: Why We Need A Moratorium (2021)

Ofsted, Review of sexual abuse in schools and colleges (2021)

OSJI, Eroding Trust: The UK's Prevent Counter-Extremism Strategy in Health and Education (2016)

Tarek Younis The psychologisation of counter-extremism: unpacking PREVENT (2020)

Medact Racism, Mental health and pre-crime policing: the ethics of Vulnerability Support Hubs (2021)

Leona Vaughn, 'Doing Risk': Practitioner Interpretations of Risk of Childhood Radicalisation and the Implementation of the HM Government PREVENT Duty (2019)

Please see references throughout for additional resources.

GROUPS:

No More Exclusions

Radical Education Forum

Kids of Colour

The Contextual Safeguarding Network

Body Count

Coalition of Anti-Racist Educators (C.A.R.E.)

Cradle Community

GenerationFIVE

Healing Justice

4Front Project

BOOKS ON TRANSFORMATIVE JUSTICE AND RADICAL PRACTICE:

UK FOCUSED:

Black Resistance to British Policing, Adam Elliott-Cooper (2021)

Brick by Brick: How We Build a World Without Prisons, Cradle Community (upcoming, 2021)

US FOCUSED:

Becoming Abolitionists: Police, Protests, and the Pursuit of Freedom, Derecka Purnell (2021)

Ending Child Sexual Abuse: A Transformative Justice Handbook, GenerationFIVE (2017)

We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom, Bettina Love (2019)

We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice, Mariame Kaba (2021)

Beyond Survival: Strategies and Stories from the Transformative Justice

Movement, edited by Ejeris Dixon and Leah Lakshmi Piepzna-Samarasinha (2020)

We Will Not Cancel Us: And Other Dreams of Transformative Justice, adrienne maree-brown (2020)

Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California, Ruth Wilson Gilmore (2007)

BOOKS ON RESISTING RACISM IN EDUCATION AND IN UK SOCIETY

Teaching to Transgress, Bell Hooks (1994)

For White Folks Who Teach in the Hood... and the Rest of Y'all Too: Reality Pedagogy and Urban Education, Christopher Emdin (2016)

Empire's Endgame, Racism and The British State, Bhattacharyya et al (2021)

There Ain't No Black in the Union Jack: The Cultural Politics of Race and Nation, Paul Gilroy (1987)

Natives: Race and Class in the Ruins of Empire, Akala (2018)

Young Children and Racial Justice: Taking action for racial equality in the early years – understanding the past, thinking about the present, planning for the future, Jane Lane (2008)

Pre-emption, precaution and the future, Jude McCulloch, Dean Wilson (2015)

CONTEXTUAL SAFEGUARDING

Beyond Referrals: Harmful Sexual Behaviour (HSB) and Extra-familial Harm (EFH) in school settings (2021) - available on the Contextual Safeguarding Network website
Watching over or Working with?: Understanding Social Work Innovation in Response to Extra-Familial Harm, Lauren Wroe and Jenny Lloyd (2020)

FACILITATION GUIDES:

Fumbling Towards Repair: A Workbook for Community Accountability Facilitators, Mariame Kaba and Shira Hassan (2019)
Holding Change: The Way of Emergent Strategy Facilitation and Mediation, adrienne maree-brown (2021)

COMMUNITY ORGANISING:

The Advocacy Academy (for 16-18 year olds)
Act Build Change
Citizens UK
NEON

Evens Foundation maslaha transforming together

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FOR SAFEGUARDING PRACTITIONERS

A SOCIAL JUSTICE

RADICAL SAFEGUARDING

WORKBOOK

WRITTEN BY ALEX JOHNSTON + LATIFA AKAY