

HOMELESSNESS RADICAL SAFEGUARDING TOOLKIT

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OUTLINE

1. Welcome
2. Background to Toolkit
3. Legal Context
4. Social Justice Themes

Break

5. Radical Approaches to Learning
6. Next Steps



AIMS OF TODAY

Explore the contribution of social justice movements

Discuss how this surfaces radical approaches to practice

Consider how radical learning approaches can bring the toolkit to life

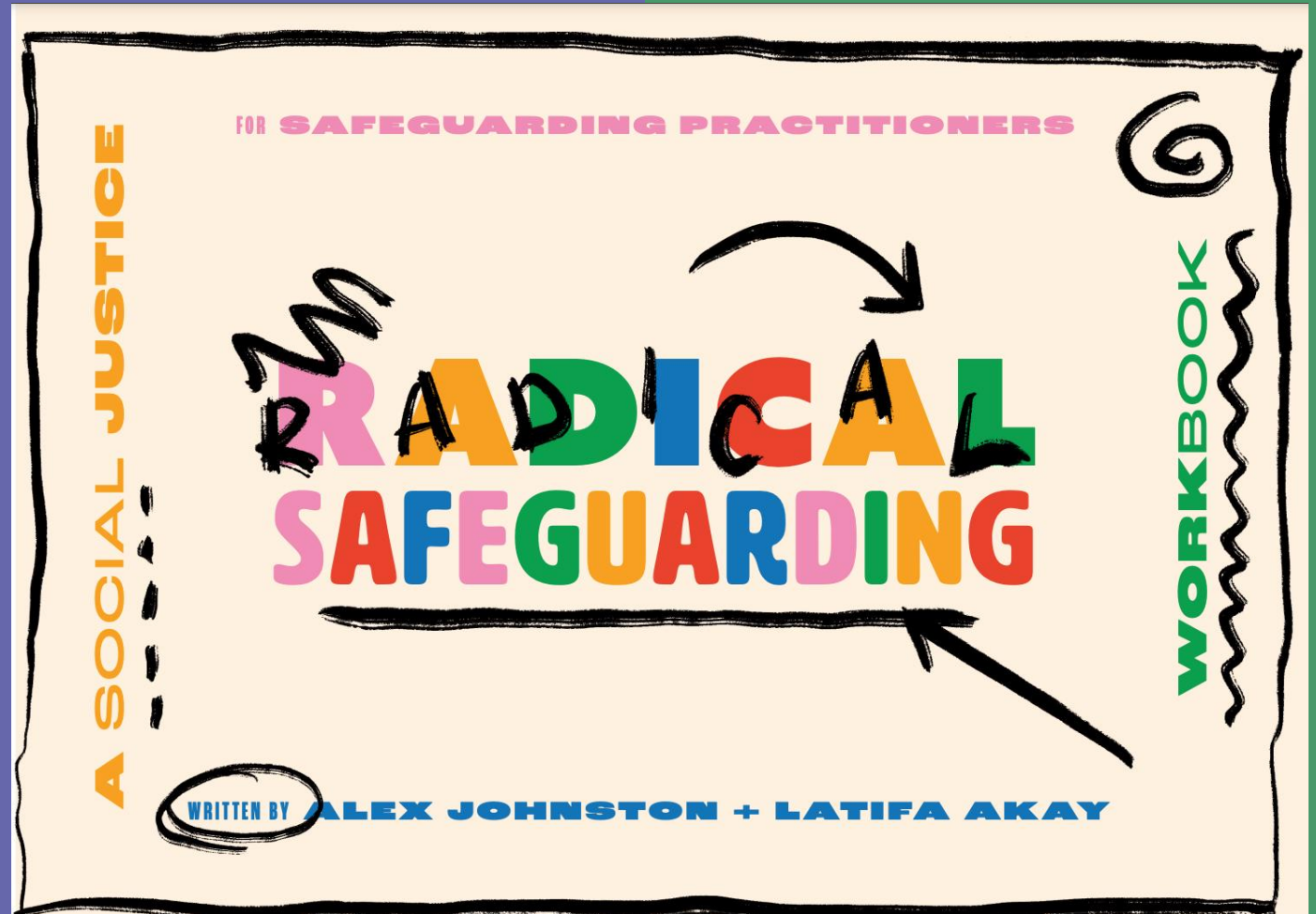


BACKGROUND

- Based on the work of Maslaha
- Supported by Research in Practice
- Lived-experience led
- Informed by conversations with friends

Aim: to create an anti-oppressive toolkit for people working with adults affected by homelessness

Limitation: systemic inequality will not be resolved by individual acts

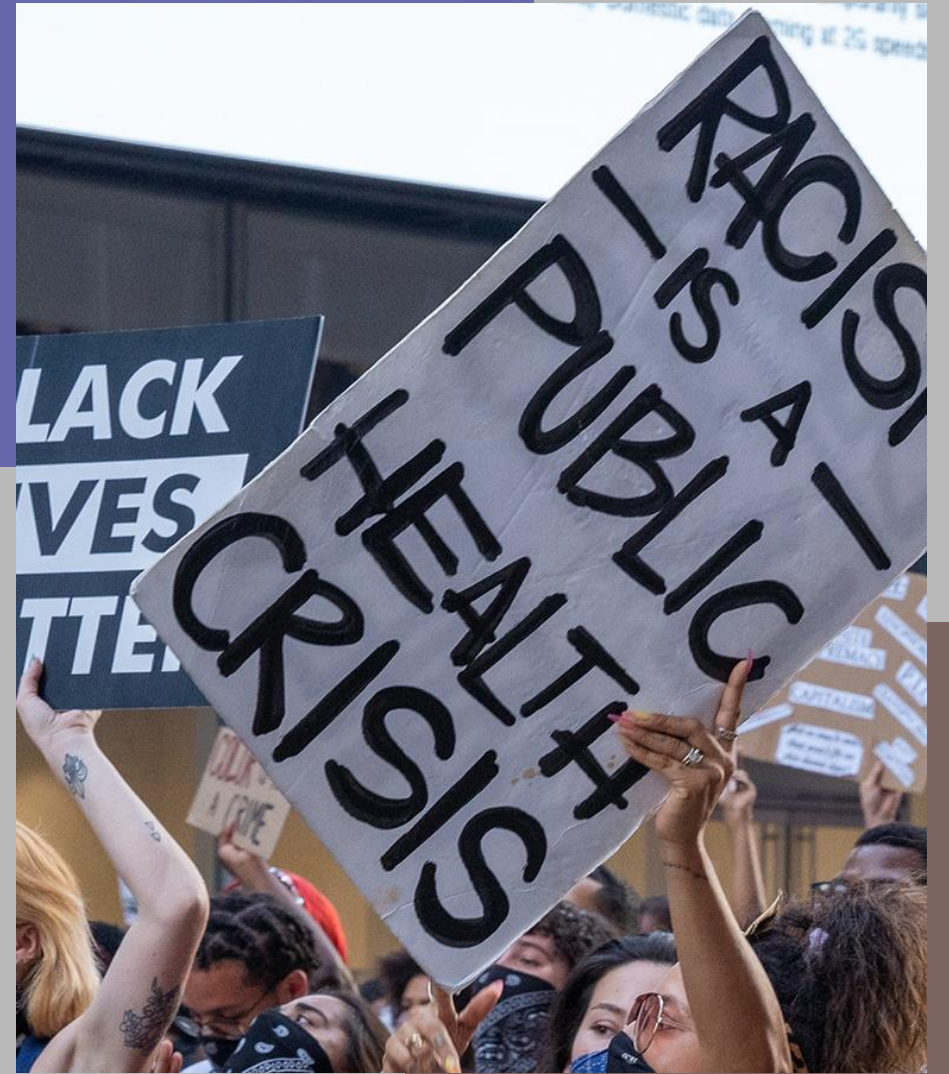


LEGAL CONTEXT

Care Act (2014)

General duties:

1. Promoting individual well-being
2. Preventing needs for care and support
3. Promoting integration
4. Providing information and advice
5. Promoting diversity and quality
6. Co-operation



LEGAL CONTEXT

(cont)



Section 42 grants powers and responsibilities to local authorities to:

1. Make necessary enquiries to understand if action needs to be taken to safeguard vulnerable adults at risk
2. Set up Safeguarding Adults Boards to coordinate and make effective the work of statutory and other agencies
3. To conduct reviews into instances of serious abuse and death effecting vulnerable adults

There are many other laws affecting people who are homeless;

- Equality Act (2010)
- Housing Act (1996) and Homelessness Reduction Act (2018)
- Domestic Abuse Act (2021)
- Anti-Social Behaviour, Crime and Policing Act (2014)
- Immigration Rules

ANTI-OPPRESSIVE PRACTICE



Anti-oppressive practice has its practical foundations in social work.

Anti-oppressive practice means that we take account of the impact of power, inequality and oppression on people, and actively combat these.

Anti-oppressive practice includes:

- Recognising the personal, cultural and structural barriers that people face
- Recognising how people's personal characteristics are used to stereotype or limit them
- Recognising our own characteristics and our own place in the culture and structure – and how this might impact on the other person
- Working to understand someone's experience of oppression, understand and appreciate their strengths, and empower them to realise their rights (Thompson 2016).

POWER

noun

1. the ability or capacity to do something or act in a particular way.
2. the capacity or ability to direct or influence the behaviour of others or the course of events.

Social justice movements often draw on both definitions of power in order to demand access to services, equal treatment or the right to certain protections or freedoms.

When we are supporting someone who is at risk or unsafe, who has the power? What effect does that have?



ACCOUNTABILITY

adjective

1. required or expected to justify actions or decisions; responsible.
2. able to be explained or understood.



Social justice movements frequently seek accountability for harm, caused accidentally or intentionally, against people who are vulnerable and in the care of statutory organisations.

They show us that race, gender, sexuality, disability and immigration status are all factors in the deaths of vulnerable people.

These campaigns, investigations and enquiries can take years. They show us the need for resilience, perseverance and honesty.

In what ways are we accountable to the people we support? How does accountability help us as practitioners?

SOLIDARITY

noun

1. unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group.

Social justice movements invite us to recognise how our lives & fates are tied together and, to commit to working together to achieve change.





AUTONOMY



noun

1. the quality or state of being self-governing
2. self-directing freedom and especially moral independence
3. a self-governing state

Commitments to choice, control and person-centred care are not new in social work. *But is that the same as autonomy?*

Social justice movements encourage us to think about the ways that peoples personal characteristics and experiences can be used to remove their freedom and autonomy.

Social justice movements encourage us to look for the patterns and contradictions in who is able to make choices, including bad ones, and who is prevented from doing so.

Social justice movements invite us to think about the importance of different forms of autonomy for people who have historically had it taken away from them; women, trans folk, prisoners, refugees, survivors of abuse etc.

Do we have more or less autonomy as the people we are supporting? Why do you think that is?

**"INJUSTICE ANYWHERE IS A THREAT
TO JUSTICE EVERYWHERE."**

Martin Luther King, Jr.

TAKE A BREAK



RADICAL LEARNING

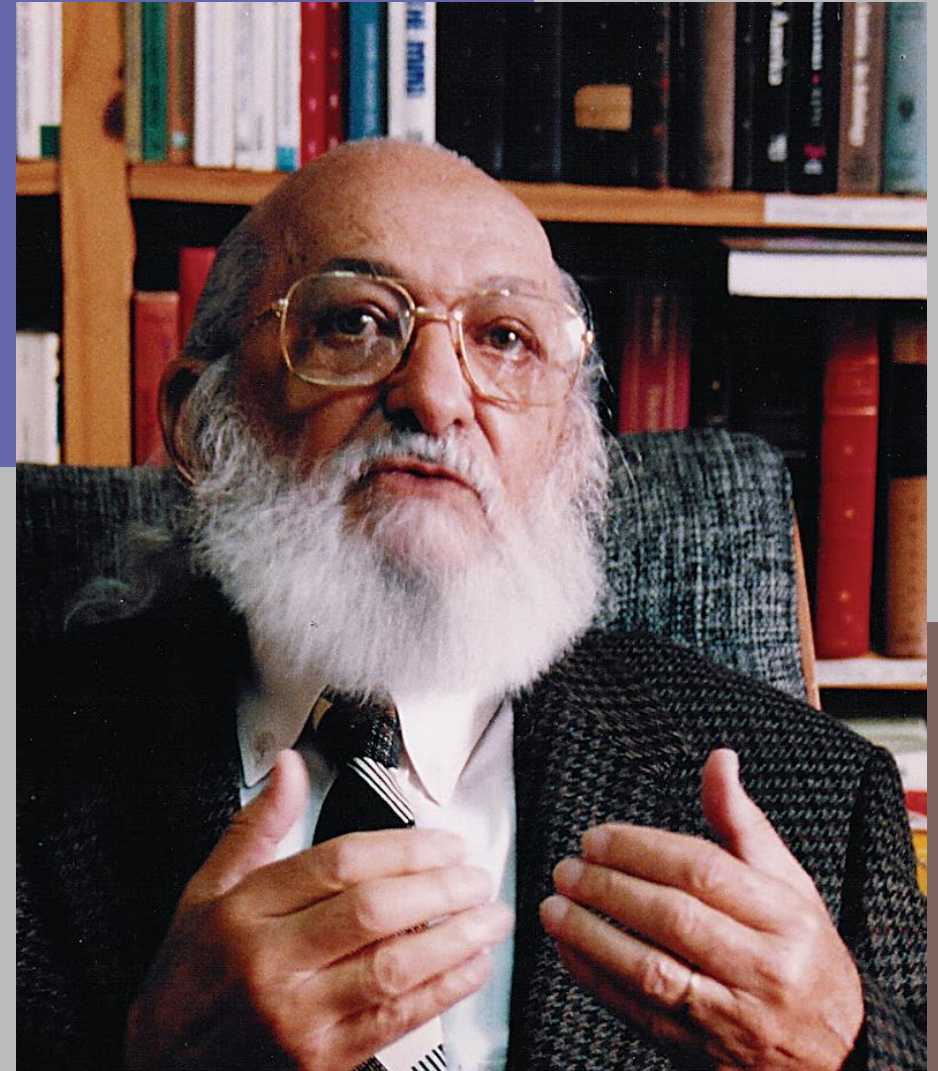
It's insufficient only to attend to the power dynamics between practitioners and the people they support.

Social justice movements have always valued radical education in bringing about change.



WHAT WOULD MAKE THE TOOLKIT RADICAL?

- Co-creation
- Peer learning
- Encouraging collectivity
- Drawing on human experience & storytelling
- Encouraging critical self-reflection & curiosity
- Making space for difficult conversations & learning through appreciative enquiry
- Drawing on popular culture, music and art
- Valuing creative practice
- Open source / free to use



Next Steps

1. Draft toolkit – July
2. Sexuality & Social Work Conference – July
3. Launch Toolkit – September
4. 'Roadshow' - Autumn



Dulwich Library 12

NO AUSTERITY!
NO EVICTIONS!
NO HOMELESSNESS!
NO MORE DEATHS!

THANK YOU