

SUPPORTING BLACK AND MINORITY ETHNIC CHILDREN AND YOUNG PEOPLE EXPERIENCING CHILD SEXUAL EXPLOITATION

GUIDANCE FOR PROFESSIONALS

In collaboration with

**The
Children's
Society**

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should feel
alone

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 **NPCC**
National Police Chiefs' Council

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INTRODUCTION

Child Sexual Exploitation (CSE) can and does affect children and young people from all backgrounds irrespective of their race, gender, sexuality, disability, faith or religious beliefs.

Despite the universality of CSE in all communities this form of abuse continues to go under reported and unidentified amongst Black and Minority Ethnic (BME) groups. The Child Exploitation and Online Protection Centre (CEOP)ⁱ reported that out of 2083 identified victims 61% were white, 3% were Asian, 1% were black and 33% were recorded as unknown. However, children and young people from minority ethnic backgrounds are likely to be under-represented in statistics and research because ethnicity is not recorded or they are not recognised by statutory services. The Office of the Children's Commissioner for England (2012) found that children from ethnic minority backgrounds tended to be identified by BME, faith and statutory and voluntary sector youth justice agencies. They were rarely identified by professionals from police forces or local authority children's services who were more likely to identify children who were White British. Where BME young people were identified this was usually in relation to peer or peer exploitation in a group or gangⁱⁱ. This suggests that BME young people are criminalised and therefore not seen as victims, which in itself is problematic and impacts on appropriate safeguarding responses, reporting measures and the overall support children and young people receive.

The Child Sexual Abuse and Exploitation Prevention Programme recognise that there is disparity in the way BME children and young people experiencing CSE are identified, responded to and safeguarded. We have therefore set out to write a number of thematic toolkits to identify who the missing children are within the CSE context, why these children and young people are not included in research and highlight the challenges this may present for practitioners. This document will explore reasons why children and young people from BME communities may go undetected by professionals, the additional barriers they may face in reporting abuse and will present practical tips to improve identification, reporting and protection.

“Black and Minority Ethnic (BME) is the terminology normally used in the UK to describe people of non-white descent. However those that fall within this grouping and its sub-groups are far from homogeneous and it is not always easy to categorise them using a standard format.”ⁱⁱⁱ

The Children’s Society acknowledge that the term “BME” is used as a generalisation for a vast and diverse population. It is not the intention to stereotype or simplify different communities however “BME” will be used as an umbrella term within this document to represent those communities in the UK whose racial roots are different from the White British population. For example the Office for National Statistics’ defines BME communities as:

White (Irish, Gypsy or Irish Traveller, any other white background), Mixed/multiple ethnic groups (White and Black Caribbean, White and Black African, White and Asian, any other mixed background), Asian/Asian British (Indian, Pakistani, Bangladeshi, Chinese, any other Asian background), Black/African/Caribbean/Black British (Caribbean, African or any other Black background), Arab, and any other ethnic group.^{iv}

DEFINITION OF CHILD SEXUAL EXPLOITATION

The Home Office updated the definition of Child Sexual Exploitation for England in 2017:

Child sexual exploitation is a form of child sexual abuse. It occurs where an individual or group takes advantage of an imbalance of power to coerce, manipulate or deceive a child or young person under the age of 18 into sexual activity (a) in exchange for something the victim needs or wants, and/or (b) for the financial advantage or increased status of the perpetrator or facilitator. The victim may have been sexually exploited even if the sexual activity appears consensual. Child sexual exploitation does not always involve physical contact; it can also occur through the use of technology^v.

In Wales 'Safeguarding Children and Young People from Sexual Exploitation' Statutory Guidance defines CSE as:

Child sexual exploitation is the coercion or manipulation of children and young people into taking part in sexual activities. It is a form of sexual abuse involving an exchange of some form of payment which can include money, mobile phones and other items, drugs, alcohol, a place to stay, 'protection' or affection. The vulnerability of the young person and grooming process employed by perpetrators renders them powerless to recognise the exploitative nature of relationships and unable to give informed consent.^{vi}

Child sexual exploitation is a form of child sexual abuse, for England, Working together to safeguard children, states that sexual abuse:

"Involves forcing or enticing a child or young person to take part in sexual activities, not necessarily involving a high level of violence, whether or not the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing and touching outside of clothing. They may also include non-contact activities, such as involving children in looking at, or in the production of, sexual images, watching sexual activities, encouraging children to behave in sexually inappropriate ways, or grooming a child in preparation for abuse (including via the internet). Sexual abuse is not solely perpetrated

by adult males. Women can also commit acts of sexual abuse, as can other children.”^{vii}

Whether the abuse experienced by a child or young person fits into the more general form of child sexual abuse or the specific model of child sexual exploitation they should always be afforded a safeguarding response. This includes recognition of the impact of trauma experienced as a result of that abuse.

Whilst this document explores many factors relating to the sexual exploitation of BME children and young people, it should not detract in any way from the fact that the blame and responsibility for the abuse lies clearly with the perpetrator/s.

ORGANISATIONAL BARRIERS

Whilst writing this document it became apparent that there are clear gaps in academic research which explores CSE in diverse BME communities. Over recent years there has been some emerging research specifically exploring sexual violence against women and girls from BME communities, CSE experienced by Asian women and girls, and CSE within group and gang contexts. Although this research is very effective in opening discussions and raising awareness, there continues to be a real lack of guidance and research in relation to, but not restricted to, Black women and girls from the African Diaspora, CSE experienced by boys and young men within BME communities and children and young people of African Caribbean or dual heritage. This limits the depth in which this document can really explore the issue and also causes further barriers and challenges for practitioners.

It is evident that race or ethnicity are not a cause or contributing factor for children and young people experiencing CSE, however a lack of understanding and knowledge amongst professionals, and within BME communities and services, can often lead to a disparity in recognition and response. It is extremely important that professionals and practitioners working in BME organisations or community groups, as well as those within universal and generalist services, are aware of the vulnerabilities and signs of CSE. To work effectively with children and young people from BME communities it is crucial that those working with them have an understanding of any additional vulnerabilities and particular barriers to reporting CSE faced by children and young people. Additionally, approaches that seek to safeguard children are reported as most successful when they seek to address the reality of the child's often multiple vulnerabilities and work within communities through those who have established trust. It is important then to understand the specific difficulties, often created by the intersection of socio economic disadvantage, ethnicity, gender and immigration status.

The risk to children and young people, including girls and boys, from BME backgrounds is given less attention because of the media perception that child grooming only happens to White girls, from Asian offenders. For example, in the recent investigation into CSE in the North East of England, Operation Sanctuary identified Black African females as victims of abuse however this was not referenced in the media.

The Jay report, commissioned following the CSE serious case review in Rotherham, commented on various myths around CSE and concluded that:

'One of these myths was that only white girls are victims of sexual exploitation by Asian or Muslim males, as if these men only abuse outside their own community, driven by hatred and contempt for white females. This belief flies in the face of the evidence that shows that those who violate children are most likely to target those who are closest to them and most easily accessible.'^{viii}

Over recent years there has been some emerging research looking to unpick the additional vulnerabilities and barriers to disclosure children and young people from BME communities may face. In 2013 a report by the Muslim Women's Network highlighted that Asian children are also being abused and exploited. The report only scratched the surface of this hidden problem within Asian communities, finding multiple cases of Asian victims of CSE despite the small scale of the project.

More recently The Children's Society published a study in 2017^x which highlights that worryingly there is a widespread misunderstanding that children and young people from Asian communities are exempt from child sexual exploitation because of greater family control over their whereabouts, and the perception that they are more respected by Asian men than their White counterparts.

The Children's Society also found that whilst CSE may be perpetrated by people of all backgrounds, professionals reported that the majority of perpetrators of CSE towards Young South Asian Women (YSAW), which they knew of, were also South Asian, indicating 'intra-community' abuse. Regardless of the background or ethnicity of both perpetrators and victims, it is known that perpetrators target children and young people who are vulnerable or 'naïve'; unhappy at home; subject to social conservatism or high levels of supervision or are experiencing poor mental health. In addition, perpetrators will also exploit conceptions of shame and honour; fear of forced marriage or so-called 'honour-based' violence and normative gender expectations in order to further groom, silence and threaten them.^{xi}

Despite this emerging research which explores CSE amongst Asian children and young people there continues to be a lack of research exploring CSE experienced by children and young people, especially boys and young men, from other BME communities such as the African Diaspora. It is therefore recognised and recommended that further research and interrogation of this issue is needed on a national level. The Centre of Expertise on child sexual abuse (CSA) have recently been commissioned to carry out such research which will explore CSA service

provision for Black and Asian communities and will focus on all aspects of CSA, including CSE, for both young men and young women.

The media has given disproportionate attention to the Asian perpetrator/White victim offending model; giving the misleading impression that this is the main, or only model of CSE. The consequences of this is that BME victims are not being identified by front line professionals and services in general.

However, there are wider issues which increase vulnerability and prevent the identification of BME children and young people at risk of CSE from professionals. Unconscious bias and racist attitudes of practitioners as well as structural inequality or systemic/institutional racism can cause racially motivated responses and prevent children and young people from receiving equal and effective safeguarding from services.

“Unconscious bias refers to a bias that we are unaware of, and which happens outside of our control. It is a bias that happens automatically and is triggered by our brain making quick judgments and assessments of people and situations, influenced by our background, cultural environment and personal experiences.”^{xii}

Dr Dan Allen (2013) states that professionals working with children and young people should be prepared to recognise the complexity and moral dilemmas at the heart of social work practice with all marginalised groups, and should also be clear that a duty to safeguard and protect the welfare of children is the driving responsibility. Professionals must make judgements for the safety of the child based on the facts they have, ensuring they have undergone robust assessments and putting aside any misconceptions or social stereotypes.

“When most people think about racism, they think about the concept of individual prejudice – in other words, negative thoughts or stereo types about a particular racial group. However, racism can also be embedded in the institutions and structures of social life. This type of racism can be called structural or institutional racism and it is significant in creating and maintaining the disparate outcomes that characterize the landscape of racial inequality.”^{xiv}

Imkaan and the University of Warwick (2015) found that, in relation to the sexual violence sector, the engagement of BME women with mainstream services was a concern and services are viewed as generally inaccessible. They also found that there continues to be a lack of interrogation within individual organisations across the sexual violence sector about the range of barriers that exist which lead to limited responses. For example, viewing BME women’s experiences

as uniform rather than diverse and nuanced, or as solely linked to issues of language, poverty or immigration, was viewed as limited and a perspective that could potentially fuel stereotypical assumptions about need and vulnerability and result in discriminatory practice. This, in turn, can prevent BME women's access to and 'visibility' within existing services.^{xv}

Often the language used by services and professionals when describing BME communities can be oppressive. Terms such as 'hard to reach' or 'does not engage' implies that the individual or community chooses not to participate which can sometimes be used as an excuse not to attempt engagement and further marginalises lesser heard groups. Services should question and challenge such views or language; and should also reflect on their own practice to ensure it is not their service provision which is in fact 'hard to reach'.

The development of equality legislation has meant there is a legal obligation to provide culturally appropriate services for a diverse service user group and that professionals working within services should promote anti-discriminatory practice. However, there are questions about whether this always happens. In 2003 Lord Laming found that restraint regarding service involvement on the grounds of cultural sensitivity – the fear of being accused of racism – undermines professionalism and the function of statutory intervention.

"Assumption based on race can be just as corrosive in its effect as blatant racism ... racism can affect the way people conduct themselves in other ways. Fear of being accused of racism can stop people acting when otherwise they would. Assumptions that people of the same colour, but from different backgrounds, behave in similar ways can distort judgments."^{xvi}

Even when individuals do not consciously make judgements or stereotypes they can often be influenced by what they have learnt or witnessed, or by structural restraints. In relation to CSE, largely due to media focus being on victims as white girls and perpetrators being Asian males, professionals may inadvertently miss the signs and indicators of differing models of CSE, as well as the differing vulnerabilities or behaviours of children and young people, which do not fit within this model.

VULNERABILITIES TO CHILD SEXUAL EXPLOITATION

Vulnerabilities associated with CSE for all children and young people include, but is not limited to; sexual abuse within the family, going missing, mental health problems including self-harm, low self-esteem, the witnessing or suffering of domestic violence, disability and difficult relationships within family and/or friendship groups. All of these vulnerabilities transcend ethnicity, faith and backgrounds however, children and young people within BME communities may face additional and multiple vulnerabilities. It is also important to note that not all BME children with vulnerabilities cited in this document will experience CSE and CSE can also occur where there are no vulnerabilities present or visible.

Language

Whilst the English language is broadly used around the world and many countries, such as Caribbean countries, have English as their national language there are a wide variety of languages used within BME communities and not all individuals speak or understand English. In contexts like this English resources used to raise awareness and educate would not be effective. It is also worth recognising that terms such as “Child Sexual Exploitation” may not easily translate and some people from BME communities would not only have problems understanding words but also whole concepts. However, using other words to describe behaviours and situations can provide the meaning of CSE, therefore practitioners and resources should be dynamic and resources should not be translated word for word or without meaningful consultation.

In addition, it is important when working with children and young people not to use oppressive or victim blaming language. Guidance around victim blaming language **can be found here**. Language used to describe young people such as “aggressive” or “volatile” can further marginalise, label or stereotype them. It is essential to understand the triggers for behaviours or responses to trauma in relation to CSE and explore ways of supporting children and young people on an individual basis.

Lack of CSE Awareness and Education

Limited education on sex and relationships can increase the vulnerability of all children and young people to sexual exploitation. In some communities, but not all, sex and relationships can often be seen as taboo subjects and therefore informative discussions do not occur. Equally, professionals may not have the

confidence to engage children and young people from BME communities in discussions around sex and relationships. This can impact on a child or young person's capacity to understand the significance of consent, coercion and healthy/unhealthy relationships.

Education around sex, relationships and CSE is often delivered within schools, however if children and young people are missing from education they will not receive key messages and encouraged to explore safety strategies. In a report by the Children's Commissioner for England in 2012^{xviii} it was found that Black Caribbean and Gypsy, Roma and Traveller pupils were four times more likely to be excluded from education. The Institute of Race Relations^{xix} emphasises that this is due to entrenched discrimination and little has been done in policy and practice to tackle this.

Relationships

Some religions and faiths are very strict on the issue of sex before marriage, not all young people adhere to this and can face shame or rephension as a result. Traditions and beliefs around sexual relationships and marriage are of key importance and influence attitudes to how young people are allowed to behave and the expectation that they will marry at a young age.^{xx} Due to a lack of understanding around CSE within some BME communities, perpetrators of CSE may use this idea of honour to groom, shame and control young people.

Discrimination, Oppression and Racism

BME people face marginalisation, oppression and discrimination, this is influenced by historical factors and perception resulting in structural inequalities. Due to inaccurate and ignorant perceptions of BME communities they have often been subjected to hostility, segregation, racism and violence. This is largely attributed to misleading media portrayals which misrepresents diverse lifestyles. For example, during discussions with young women from Gypsy and Traveller communities they expressed anger in relation to the Channel 4 programme "My Big Fat Gypsy Wedding" and said it was misleading, untrue and exaggerated. For young people this segregation and discrimination may leave them vulnerable to grooming as they seek acceptance.

Dr Kirtley (3013) found that many think that CSE is "certainly not a racial issue" and that "it's a criminality issue not a racial issue"^{xxii}. Whilst this is true, media portrayals surrounding perpetrators of CSE has led to societal misconceptions which often result in BME boys and young men who are victims being deemed as perpetrators resulting in a criminal justice response in favour of a safeguarding response:

“B&YM are deemed perpetrators-- either Perpetrators of criminal behaviour or perpetrators of grooming/recruiting-- it is often not the case. The reality is that they are the victims in the first place.”

This is especially true in relation to group and gang models of CSE. The Office of the Children’s Commissioner in England states:

“Younger boys would be groomed in order to exploit the girls in several ways. Some would be given gifts or attention, or made to commit crimes with older men. Some would be coerced into having sex with girls or with each other. In one instance there was evidence that this was filmed and the footage used for the purposes of control. Others would be threatened with violence, have violence inflicted upon them or be sexually assaulted by older men. The panel was concerned that these boys and young men were identified as perpetrators of abuse, with their own exploitation not being given due consideration or, too often, not even identified.”^{xxiii}

However, that is not to say that groups and gangs are only made up of boys and young men from BME communities. Yet again this is another misconception fed to society by the media which does not highlight the fact that gang members come from varying walks of life, ethnicity and gender. Equally prejudice views amongst society about BME boys and young men, especially Black boys and young men, in relation to gang involvement may generate stereotypical views and cause further barriers to young people seeking support. For example a young person may choose not to seek support as they may fear professionals will presume they are a member of a gang and therefore criminalised as they are not recognised as a victim. If a young person (regardless of their ethnicity or gender) is a gang member; this fear of criminalisation and lack of recognition as a victim, as well as a fear of repercussions from peers and perpetrators, will further exacerbate barriers to disclosure and engaging in support.

Children of black and mixed ethnicity

As before mentioned there is little research or evidence which directly relates to the prevalence of CSE amongst children and young people of black or mixed ethnicity, or the challenges they may face in making disclosures or seeking help. However, it is recognised that they are over represented in the care system but under represented victims in CSE statistics.^{xxiv} This under representation should be flagged as an area of concern perhaps emerging from a lack of understanding of different models of CSE, a lack of understanding of child sexual abuse and exploitation within BME communities and from oppression and discrimination.

Unaccompanied and Asylum Seeking Children

Unaccompanied and asylum-seeking children's experiences often mean that they face a number of the vulnerabilities and risks mentioned elsewhere in this document. They are usually looked after and they have often experienced high levels of violence in their home countries or on their journeys to the UK. According to the APPG report on unaccompanied asylum-seeking children:

Children who are alone and seeking sanctuary are always vulnerable and at a very high risk of violence, abuse, exploitation and modern slavery, including trafficking within Europe. This was overwhelmingly accepted by the evidence we received during the Inquiry and has been documented elsewhere by the Anti-Slavery Commissioner, Kevin Hyland. (APPG trafficking unaccompanied children – July 2017)

The APPG report on trafficking also highlighted the high levels of violence against unaccompanied children by police in Europe, concluding that these children were unlikely to trust authority figures resulting in them more readily accepting help from, or making them more reliant upon, those who were exploiting them. Practitioners working with unaccompanied and asylum seeking children report children and young people are very distrustful of the Home Office and in turn distrusting of services trying to support them as they believe they are working for the Home Office and will share information which could impact upon their asylum case. Service users have told practitioners that they won't share personal information, complain, or challenge situations until they have their asylum case resolved. This distrust of services again creates a vulnerability which can increase the likelihood of unaccompanied and asylum seeking children becoming victims to CSE; perpetrators can exploit this additional vulnerability and use this as an opportunity to maintain control and further harm the child or young person.

ECPAT have specifically raised issues around the risk to unaccompanied children becoming victims of CSE. Their report notes the high levels of missing episodes amongst this group, a well-established identifier of risk, as well as the failure of Local Authorities to identify unaccompanied children in their care as victims of trafficking into the UK.

A DfE report into the safeguarding of children who may have been trafficked^{xxv} is a practice tool for identifying children and young people who are unaccompanied or may have been trafficked into the UK. Guidance is given on how to identify those at risk and how services should offer support to ensure the child or young person's needs are met. However the report also highlighted the difficulties of

supporting young people, especially those who have experienced trafficking and exploitation as they may be unknown to services. If trafficked young people do come to the attention of authorities they should be referred to local authority children's services, however they are not usually identified until after they have experienced exploitation and abuse.

Gypsy, Roma and Traveller children and young people

Individuals of Gypsy, Roma or Traveller heritage are categorised as a BME community, and are protected as such under UK law. Often Gypsies, Roma and Travellers are grouped under one umbrella term of ethnicity, however they are not one homogenous group and there are many cultural, religious and value based differences. They do however often share an experience of discrimination, social exclusion and isolation.

As well as Gypsy, Roma and Traveller communities being represented under the umbrella term BME, they also share many similar vulnerabilities and barriers in relation to CSE. However, they may also face additional or exacerbated issues which are often overlooked.

Media and television often lead the public to believe that children and young people from Gypsy and Traveller heritage are uneducated and unruly. 'Grabbing', provocative dance and revealing clothing portray inappropriate sexualised behaviours and teen pregnancy is thought of as common practice. Such untrue and damaging perceptions may result in risk indicators or behaviours being missed by professionals.

Gypsy, Roma and Traveller children have historically been excluded from education or families have chosen to remove their children from education. Ofsted maintains that Traveller children are a group most at risk of under achievement in the education system. As well as a lack of academic education, children who do not attend school also miss out on sex education, social learning and emotional support. The DfE found that schools were often central in partnership approaches to promoting the health and well-being of Gypsy, Roma and Traveller pupils. As well as direct provision, schools work in partnership with other local authority providers to signpost and support access to relevant provision and services.^{xxvii} If children and young people are not in education there may be missed opportunities to identify CSE, intervene and refer to relevant support services.

ADDITIONAL VULNERABILITIES AND RISKS AFFECTING BLACK AND MINORITY ETHNIC CHILDREN AND YOUNG PEOPLE

During this section we will discuss additional vulnerabilities and risks affecting children and young people linked to faith and belief. Whilst it is recognised that these risks can be associated with all children, regardless of their ethnicity or nationality, it was deemed important to explore them within this document in relation to CSE. The vulnerabilities and risks below involve harmful practices which can intensify the vulnerabilities, or be a direct consequence, of a child or young person being abused through CSE.

Child Abuse Linked to Faith or Belief

There is not a globally recognised definition of child abuse linked to faith or belief and language to describe this can vary. Often terms used include “witchcraft”, “possession” and “spiritual abuse”.

The MET police separate child abuse linked to faith and belief into five areas:

- Abuse as a result of a child being accused of being a ‘witch’
- Abuse as a result of a child being accused of being possessed by ‘evil spirits’
- Ritualistic abuse which is prolonged sexual, physical and psychological abuse
- Satanic abuse which is carried out in the name of ‘Satan’ and may have links to cults
- Any other harmful practice linked to a belief or faith^{xxviii}

Where there is belief in concepts of witchcraft and spirit possession, demons or the devil acting through children or leading them astray^{xxix} communities and families may believe this is the reason a child or young person is sexually abused through CSE. This prevents the child being recognised as a victim and may generate a victim blaming response. This may then lead to further forms of spiritual abuse to ‘rid’ the child of evil spirits. Children who have been singled out in this way can be particularly vulnerable to sexual abusers within the family, community or faith organisation. These people exploit the belief as a form of control or threat.^{xxx}

Equally the use of belief in magic or witchcraft can be used to create fear in children to make them more compliant when they are being sexually abused, sexually exploited or trafficked.

Bahunga (2013) found that the accusation of witchcraft dehumanises and criminalises the child and can result in many forms of abuse including, physical, emotional abuse and neglect while at the same time putting the child at risk of sexual abuse. Once a child has been branded as a witch or possessed by evil spirit, she/he has to go through a process of deliverance/exorcism. The exorcism rites may include prayer; fasting and when this fails the next stage is to resort to physical force by “beating the devil out of the child”. Cases of semi-strangulation allegedly to “squeeze life out of the devil”, stabbing to “create a way out for the evil spirit” have been reported. There also have been cases of beating, burning or putting pepper or chilli in the eyes of a child.

In extreme cases identifying a child as a witch is the first episode in a serious of incidents of escalating violence which can lead to death.

‘Honour’ based abuse violence (HBA/V):

‘Honour’ based abuse and violence is the term used to refer to a collection of practices, including but not limited to:

- Forced Marriage
- Female Genital Mutilation (FGM)
- ‘Honour’ Killings
- Domestic Abuse
- Child Sexual Exploitation

It is important to note that HBA/V is not associated with a particular religion, culture or a religious practice, and cases have been recorded across different faiths and ethnicities. These practices are used predominantly to control the behaviour within families or other social groups in order to protect supposed cultural and religious beliefs, values and social norms in the name of ‘honour’.

HBV incidents and crimes include specific types of offence, such as forced marriage (FM) and female genital mutilation (FGM), and acts which have long been criminalised, such as assault, rape and murder. We use HBV to refer to the full range of incidents and crimes which perpetrators carry out under the guise of maintaining or protecting perceived ‘honour’.

Her Majesty’s Inspectorate of Constabulary and Fire & Rescue Services (HMICFRS).^{xxxii}

Similar to domestic abuse, HBA/V can also include behaviours which increase the serious risk of harm and danger to children and young people and as a safeguarding response the following should always be reported:

- Verbal threats
- Emotional and psychological abuse
- Physical threats leading to violence
- Coercion and manipulation – that can also be emotional
- Being forced to consent to practices in the name of culture or religion
- Sexual abuse
- Neglect

It is important to understand that no religion condemns violence and many practices are used in the name of religion with citation of scriptures to manipulate children, young people and adults towards providing false consent.

Forced marriage

According to most definitions, a marriage becomes forced if any coercion, physical or psychological, used against either spouse in order to force them to consent. A forced marriage is not the same as an arranged marriage which occurs with the full consent of both parties. The practice of forced marriage within the UK is illegal and if it involves children it is also classified as child abuse.

ECPAT (2015)^{xxxiii} explored the interconnections which link child sexual abuse and exploitation with child, early and forced marriage (CEFM) and categorised three different, at times concurrent, levels:

- Child marriage as a channel to sexual abuse and exploitation of children, also for commercial purposes;
- Child marriage as a form of sexual abuse and exploitation of children;
- Child marriage as a form of commercial and economic sexual abuse and exploitation of children.

The report went on to discuss the similarities of CSE and child marriage:

Interestingly, the perspectives evolving recently to identify forms of abuse and exploitation of children, especially of a sexual nature, in child marriage

are the same that had been previously adopted to conceptually define and analyse violations affecting victims of commercial sexual exploitation of children (CSEC). Girls coerced into early marriage, on par with children forced into commercial sexual abuse and exploitation, are in situations of strong control and power imbalances. These imbalances are a result of age, gender or social differentials with sexual partners, which expose girls to several violations, increasingly interpreted as forms of slavery, trafficking and forced labour. Although the institution of marriage cannot be equated to a form of work, clearly the vulnerabilities affecting children involved in early marriage and CSEC are comparable. In both situations, victims are exposed to extreme levels of both sexual and labour exploitation.

It is important for professionals to have an awareness of child, early and forced marriage and be aware of how to report and seek help. It is also important for professionals, especially those working within education, to be aware of the links between children who are missing from home or school due to being taken out of the country for early or forced marriage. For more information please see:

Multi-agency practice guidelines: Handling cases of Forced Marriage

Female Genital Mutilation (FGM)

CPS define FGM as a collective term for a range of procedures which involve partial or total removal of the external female genitalia for non-medical reasons.^{xxxiv} It is sometimes referred to as female circumcision, or female genital cutting. The practice is medically unnecessary, is extremely painful and has serious health consequences, both at the time when the mutilation is carried out, and in later life.

Honour Killings

Amongst many families in the UK, children are raised to protect their family values and honour. However in some extreme cases, should a child bring dishonour, their lives may be at serious risk and danger in order to erase the 'dishonour' of the family within the wider community.

In a report conducted by Emily Dyer in 2015 on Honour Killings in the UK^{xxxv}, the majority of reported cases since 2010 have occurred due to the victim bringing 'dishonour' to the family as a result of an issue relating to marriage or the victim's choice in partner.

Dyer also reports that victims are often killed having been taken abroad to their family's place of origin as it can prevent perpetrators from being caught. She goes on to say that in half (15) of all cases of UK 'honour' killings reported in the media over the past five years, the perpetrators were current or former partners

and/or that partner's family. In another nine cases, the victims' parents were involved (of which two cases also included the victims' male siblings) in the killing, with over a third (11 of the 29) of reported cases of killings/attempted killings in the past five years were committed abroad.

Domestic violence and abuse

The cross-government definition of domestic violence and abuse is:

any incident or pattern of incidents of controlling, coercive, threatening behaviour, violence or abuse between those aged 16 or over who are, or have been, intimate partners or family members regardless of gender or sexuality. The abuse can encompass, but is not limited to:

- psychological
- physical
- sexual
- financial
- emotional^{xxxvi}

These types of abuse and violence can include rape, acid attacks, trafficking, murder, arson and bride price - which constitutes abuse and exploitation if this is without consent or the bride is under the legal age to provide consent.

Given that some young people are forced, coerced and manipulated into a forced marriage, FGM and/or subjected to torture and violence, even killed, it is important to recognise that HBA/V can also include sexual abuse and exploitation.

Like CSE; some young people may normalise HBA/V due to prolonged experiences of abuse and the dynamics of power and control. This means that they may be less likely to directly disclose the abuse.

It can help practitioners identify those at risk of harm by recognising that both CSE and HBA/V can:

- Affect any child or young person (male or female) under the age of 18 years, including 16 and 17 year olds who can legally consent to have sex and marry;
- Still be abuse even if the sexual activity appears consensual especially within a marriage where the young person has either forced/coerced into consenting;

- Include both contact (penetrative and non-penetrative acts) and non-contact sexual activity;
- Take place in person or via technology, or a combination of both – in some cases, the young person is shown a picture of the man they are to marry by their family only to then be introduced/married to someone entirely different;
- Involve force and/or enticement-based methods of compliance and may, or may not, be accompanied by violence or threats of violence;
- Occur without the child or young person's immediate knowledge (through others copying videos or images they have created and posting on social media, for example);
- Be perpetrated by individuals or groups, males or females, and children or adults. The abuse can be a one-off occurrence or a series of incidents over time, and range from opportunistic to complex organised abuse; and
- Be typified by some form of power imbalance in favour of those perpetrating the abuse. Whilst age may be the most obvious, this power imbalance can also be due to a range of other factors including gender, sexual identity, cognitive ability, physical strength, status, and access to economic or other resources^{xxxvii}

Like CSE, HBA/V is a complex form of abuse which can be difficult for those working with children to identify and assess especially when they are perceived to be hard to reach; are from BME communities, or where the community of family plays a strong role or causes resistance in service engagement. However, the indicators for HBA/V are similar to those identified within CSE and if professionals lack understanding of certain beliefs and/or harmful practices, indicators can sometimes be mistaken for normalised behaviours and therefore go unreported. To identify and recognise those at risk of abuse/violence, it requires knowledge, skills, professional curiosity and an assessment which analyses the risk factors and personal circumstances of individual children to ensure that the signs and symptoms are interpreted correctly and appropriate support is given^{xxxviii}.

The issue of informed consent is also important when a young person is old enough to legally consent to sexual activity or marriage. The law states that consent is only valid when a person has the freedom and capacity to make a choice. However, due to forced compliance, a lack of choice, being under the influence of harmful substances or being fearful of repercussions of non-compliance (all of which are common features in cases of child sexual exploitation and HBA/V) consent cannot legally be given whatever the age of the individual.

Why do individuals or groups of people perpetrate honour based abuse and violence?

HBA/V happens when family, extended family, members of the community or associates hold a belief that the young person has brought shame to their family or community by doing something that is not in keeping with the traditional beliefs of their culture, resulting in ideological differences between family members and children.

This could include, but is not limited to, incidence where the child or young person:

- Questions culture or religious practices and displays perceived westernised thoughts, beliefs or ideas, which creates conflict or gossip within family or community
- Begins to socialise with groups of young people or adults that are not approved of
- Becomes involved (friendship/relationship) with a girl/boy from a different culture/religion outside of marriage
- Is going missing or returning home late
- Change in appearance such as wearing 'western' clothes, make up or refusing to wear traditional attire
- Wearing clothes deemed as inappropriate which displays legs, arms, shoulders, chest
- Using drugs and alcohol
- Refuses an arranged marriage or being introduced to parents' choice of partner
- Participates in activities (hobbies/interests) that are in direct conflict of culture
- Loses virginity; becomes pregnant/fathers a child or has an abortion
- Is LGBTQ
- Discloses abuse, domestic violence that already exists within a marriage/relationship

Some of these factors also present when a young person experiences CSE and as a result they may then also become subject to HBA/V because of how that experience is perceived; with the young person being seen as responsible for the behaviours associated with their abuse.

Impact of HBA/V on Children and Young People

As with all types of abuse, honour abuse has detrimental effects on a child's development, health and wellbeing and can impact any child from any community, culture or religion. It is important to recognise and understand the impact it can have on children and young people as they can be made to feel that their life may be at risk, with nowhere to turn and are shamed into silence. This can lead to:

- Self-harm
- Suicide
- Depression
- Mental health issues
- Isolation
- Bullying
- Disengagement with peers, family, services
- Increased vulnerabilities towards CSE

Trafficking

Children and young people being abused through CSE and forced marriage are at increased risk of being trafficked; as they are having their travel arranged or facilitated for the purpose of them being exploited even if they are not being trafficked outside of the country.

It is helpful to draw on the definition of human trafficking in the Modern Slavery Act 2015^{xxxix} to understand this:

- A person commits an offence if the person arranges or facilitates the travel of another person ("V") with a view to V being exploited.
- It is irrelevant whether V consents to the travel (whether V is an adult or a child).

- A person may arrange or facilitate V's travel by recruiting V, transporting or transferring V, harbouring or receiving V, or transferring or exchanging control over V.
- A person arranges or facilitates V's travel with a view to V being exploited only if— the person intends to exploit V (in any part of the world) during or after the travel, or the person knows or ought to know that another person is likely to exploit V (in any part of the world) during or after the travel.
- 'Travel' means- arriving in, or entering, any country, departing from any country, travelling within any country. There the act of trafficking can occur if a person is moved from one location to another whether this be a different country, or a different street with the same town.

Where there are reasonable grounds to suspect a child to be a victim of trafficking:

- This should be reported to the police in order for them to investigate the offences committed (i.e. Modern Slavery and trafficking offences)
- A referral should be made to Children's Social Care as trafficking and exploitation means a child could be at risk of or experienced significant harm and Child Protection processes need to be followed.
- A referral should be made to the National Referral Mechanism (NRM) directly. The Police and Children's Services are First Responders, who are able to make this referral; however other agencies can and should support this referral to ensure it provides a full picture of the young person's experience to help the assessment. The National Crime Agency website offers further information on the NRM as well as a list of First Responders: www.nationalcrimeagency.gov.uk/about-us/what-we-do/specialist-capabilities/uk-human-trafficking-centre/national-referral-mechanism

Following this you should expect a strategy meeting to be convened in order to assess the information known, identify gaps and to discuss a plan for the child; this should not solely focus around intervention for the child and family. Contextual safeguarding is a key approach to understanding and responding to young people's experiences of significant harm beyond their families. www.contextualsafeguarding.org.uk/assets/documents/Contextual-Safeguarding-Briefing.pdf

BARRIERS TO ENGAGEMENT

Having explored the additional vulnerabilities children and young people from BME communities face in relation to CSE we have already started to highlight some of the barriers to disclosure and engagement with or from services.

Before we can explore the barriers that prevent children and young people from accessing support, it is important to understand the barriers that prevents families and communities from accessing support:

- Difficulties in migrating into the UK (PTSD/fleeing war/conflict/trafficked)
- Struggling with integration (language barriers/instability)
- Cultural and religious expectations (creates a strong identity)
- Inequality between brothers/sisters (conformed ideology)
- Young person expected to follow traditions/expectations (confusion/loyalty)
- Lacking understanding of support services
- Lacking understanding of trauma/issues affecting children and young people

Experiences and indicators of CSE may be misinterpreted as children and young people disobeying rules or expectations of them and 'dishonouring' their families and communities as previously discussed on page 18.

PACE (Parents Against Child Exploitation)^{xi} found that many parents and families (regardless of their ethnicity or faith) of children and young people who experience sexual exploitation and abuse, feel their own sense of guilt and shame upon disclosure, and are often unsure of what to do or where to seek formal support.

The Children's Society^{xii} found that families from BME communities may first seek support from within their community, especially if they feel suspicious or unsure of statutory support services. Families may feel subject to the same community pressures of shame and honour as their child, feeling conflicted or unsure of how to respond. For some families, fear of shame and exclusion from the community can be so strong that they chose not to disclose the abuse further, or may ostracise or punished the child.

BME communities may have a distrust of services and professionals due to past experiences with authority and social care. They may have experienced negativity, discrimination and/or racism from professionals or structural inequality and

institutional racism from services. Some may also view service involvement as a threat to their privacy and right to a private life. As previously discussed, services should be equally accessible and professionals should be aware of their own attitudes and unconscious bias and how this can have a negative impact on relationship forming.

Additional barriers to engagement and disclosure

- ◆ Children and young people may be prevented from reporting their abuse due to threats of violence towards them or their families.
- ◆ Perpetrators may be seen as 'respected' members of the community and within their own families. They may hold influence within the community, which would cause victims to feel they would not be believed, or to fear the consequences of making a disclosure or may believe the abuse is their own fault.
- ◆ Some children and young people may form a level of emotional attachment or feeling of loyalty towards the perpetrator. Or they have placed their trust in them because of the perpetrator's status, i.e. as a religious teacher in the community.
- ◆ Secret marriages are taking place to 'trap' young girls. Some perpetrators will engage in a religious marriage ceremony with a victim and then pass her around to be exploited and abused by friends and associates. The young person feels bound to this 'relationship.'
- ◆ Children and young people can be made to feel isolated from friends and peers by being given a 'bad reputation.' This is a tactic whereby sexual harassment and bullying is used to taint the young person's reputation amongst friends and peers, so they become socially isolated and the abusers fill in the gap to become their only friend.
- ◆ Some children and young people are given drugs and/or alcohol to create a dependency on their offenders. As these substances can sometimes be frowned upon within some communities, there is an added level of 'shame' attached to using these substances.
- ◆ Child criminal exploitation is not being recognised and responded to as a safeguarding concern. For further information see our **Child Criminal Exploitation toolkit**.
- ◆ Children and young people may be fearful of immigration repercussions towards themselves, or their family if they report abuse – the consequences

of being in the UK without leave to remain might mean being deported. If the police are involved they are likely to contact immigration, which can lead to immigration raids which creates fear and negativity in the community.

- Even if the police are involved, a young person may not feel safe or protected from repercussions. Young people's experience of police or authority figures outside of the UK may include negative interactions, including physical and/or sexual abuse, lack of protection, or hostile or interrogative approaches.
- The child or young person may be fearful of getting in trouble with the police/ be in breach of court orders. This will be heightened for migrants who could lose immigration status or be denied Indefinite Leave to Remain if they end up with any criminal record so the stakes are higher when engaging with the police.
- Mistrust of services/adults due to past experiences of abuse, fractured attachments and trauma. Migrants have high levels of mistrust, as often, too many agencies are involved in the asylum process and, they are expected to retell their story regularly in unsupported and often hostile environments which reduces the likelihood that they will make a disclosure if experiencing CSE.
- In some communities, harmful practices surrounding witchcraft and possession can be used as a tool for making threats, as well as exercising manipulation and control.
- Boys and young men who are victims of CSE are often described as a hidden group or hard to engage. This may be due to gendered perceptions and stereotyping, societal attitudes towards male victims of abuse and also fear, shame, embarrassment, which can create barriers towards disclosures and engagement **(for more information see our Boys and Young Men Toolkit)**.
- The criminalisation of BME communities and racial profiling of perpetrators may prevent BME boys and young men being recognised as victims resulting in a criminal justice response rather than a safeguarding response.
- Young people who are from BME communities and identify as LGBTQ+ may face additional barriers to disclose. As discussed in this document BME children and young people may face additional vulnerabilities to CSE, as do children and young people identifying as LGBTQ+, thus creating complex and multiple vulnerabilities and barriers. For more information on CSE in relation to children and young people who identify as LGBTQ+ **see our additional Toolkit**

- An overall lack of awareness of CSE within communities can result in this form of abuse being misunderstood and unreported. If parents and carers do not understand the level of control and coercion within the grooming process they may not recognise the child as a victim. Even if the child discloses abuse to a parent or carer they may not report it due to unknown responses and repercussions from within their community as well as police and Children's Services.
- Language can also be a huge barrier in terms of raising awareness, disclosures of exploitation and supporting young people from BME communities. Often the term "Child Sexual Exploitation" does not translate easily into different languages which can cause confusion and misinterpretations. This may also make it difficult for children and young people to find the words to describe their abuse. If interpreters are used it is essential that they understand variances in languages and are not connected to the community of the child as this may cause further risk.
- Fear of repercussions to disclosing CSE such as 'honour' based abuse and violence can prevent a child or young person from ever speaking out.

With all of this in mind it is understandable that children young people are reluctant to disclose their experiences of abuse as they may fear blame, shame, dishonour and harmful repercussions. Often there is an added layer of shame and stigma attached to sexual abuse within BME communities, and the perceived harm to a child's reputation is irreversible.

PRACTICAL TIPS

For Services:

Services should be equally accessible for all. This can be achieved by;

- Employing staff from diverse backgrounds. Not only will this help to engage children, young people and communities, it will also promote diversity and equality within staff teams.
- Avoid structural inequality by having a zero tolerance policy around racism, prejudice, gender inequality, discrimination and oppressive language.
- Services should make reasonable adjustments to ensure accessibility for all, however accessibility should also be robust and imbedded into service provision rather than tokenistic.
- Always ensure the availability of safe, trusted and reliable interpreter avoiding any conflicts of interest or direct links to the child or young person's community.
- Confidentiality must be a priority whilst also ensuring safeguarding procedures are followed. This may include confidentiality around service involvement: children and young people may not wish their family, friends or community to know that they are involved in a specialist CSE or sexual abuse support service.
- Services should be aware of any additional risks to children who have been abused through CSE such as HBA/V, forced marriage and spiritual abuse.
- Have a range of resources which are appropriate for diverse communities including resources in different languages; for different age groups and which are respectful of and suitable for individuals with varied beliefs, faiths and identities.
- Develop creative outreach approaches to engage with marginalised groups or existing services engaging with those groups to raise awareness of CSE.
- Engage with places, spaces and situations where marginalised groups are present and engaged to promote contextual safeguarding.
- Deliver awareness raising within community centres so that the community begin to recognise indicators of CSE, have a robust safeguarding response and build relationships with services that can assist and support children and young people.

- Consider using trusted community members to raise awareness and encourage community engagement.
- Make contact with local and national BME ending VAWG specialist and/or Rape Crisis services, and work in partnership to support BME children and young people.

For Practitioners:

- Be aware of your own misconceptions and prejudice. It is important that you understand your own attitudes and beliefs as any presumptions or stereotypical views may impact relationships and professional judgement.
- Ask questions in a safe space. This can vary between each individual so it is important to be aware of any contexts or environment which make a child feel unsafe.
- It is important to be aware of cultural diversity and ask questions to avoid presuppositions or using judgemental language. It is important to ask a child, young person and adult how they identify themselves and to find out about their own individual beliefs and values. Try to do this in a place where the individual feels safe to talk openly.
- Be genuine and consistent. It may take additional time to build a trusting relationship and get to know each other.
- Know that risk indicators can differ. Some of the more typical CSE risk indicators may not be present or may indicate other forms of abuse or exploitation.
- Robust risk assessments should also be undertaken when a child or young person has experiences trafficking or other forms of exploitation such as criminal exploitation. The DfE^{xliii} have developed a practice tool for identifying children and young people who are unaccompanied or may have been trafficked and offers tips on how services should offer support to ensure the child or young person's needs are met.
- Seek advice and support from partner agencies. Multi agency working is essential when risk assessing a young person's vulnerability. Utilise community projects and specialist services to help build alliances and relationships with.
- Be interested, professionally curious, listen to what the young person is saying and hear it from a safeguarding perspective.

- Don't make judgements; especially if a child or young person appears "unwilling" to engage. It is likely that their actions and choices are being controlled by perpetrators with more power than them and that they may have additional cultural beliefs preventing their engagement.
- Challenge professional views which are oppressive, judgmental, or rejecting the need for a child protection response.
- Explain what is happening and why you might need to share information.
- Keep the young person updated on any outcomes where it is safe to do so.
- Ensure the young person is given choices; throughout their experience of being exploited they will have been working with parameters of little or no choice and therefore it is important that young person is given choice back.
- Children should be listened to and placed at the centre of direct work, ensuring that they are involved in decisions about them.
- All children and young people should have a bespoke and holistic support package which is dependent upon their individual wants and needs.
- Support offered should be in relation to vulnerabilities and indicators of CSE rather than disclosures. Not all children and young people will disclose abuse and should not be pressured to, however this does not mean it isn't happening and they should still be offered protective and supportive responses.
- Parents and families should also be involved in safeguarding practices and supported in their own right. **For further information please see our Toolkit for supporting parents and carers.**
- The Children's Society report; Not Just a Temporary Fix^{xliii} highlights that unaccompanied and trafficked children often have complex difficulties and a lack of care which results in them being extremely vulnerable to exploitation and abuse. There is a need for specialist workers to ensure the varying needs of the child are met.
- Be consistent, persistent and genuine. Be aware that there are lots of barriers to engagement and it may take extra time to build a positive working relationship.

SERVICES AVAILABLE (NATIONALLY)

There are limited services and resources available to children, young people and families from BME communities specifically around CSE. However there are a number of local and national services that offer support around wider abuse and exploitation which have been discussed within this document. Resources produced in different languages and which are aimed specifically at BME communities to offer advice and guidance around CSE are also limited. This highlights a need for further development. Those which have been identified during the course of this programme are listed below.

NAME	AREA	WEBSITE	CONTACTS
Afruca	London and Manchester	www.afruca.org	Tel: London 0207 704 2261 Manchester 0161 205 9274
Al Hasaniya Moroccan Women's Centre	London	www.al-hasaniya.org.uk	Tel: 020 8969 2292 Email: contact@al-hasaniya.org.uk
Amadudu Women's refuge	Liverpool	Not available	Tel: 0151 734 0083 Email: apro1986@aol.com
Anah Project	West Yorkshire	www.anahproject.org	Tel: 08459 60 6011 Email: help@anahproject.org
Angelou Centre	Newcastle	www.angelou-centre.org.uk	Tel 0191 226 0394 Email: mailto:admin@angelou-centre.org.uk
Apna Haq	Rotherham	www.apnahaq.org.uk	Tel: 01709 519211 or 01709 519212
Asha Projects	London	www.ashaprojects.org.uk	Advice: 0208 696 0023 or jatinder@asha.org.uk All Other Enquiries: 0208 677 9920 or admin@asha.org.uk
Ashiana Network	London and Sheffield	www.ashiana.org.uk	London: 020 8539 0427 Sheffield: 0114 255 5740 Email: info@ashiana.org.uk
Asian Family Counselling Service	West London and West Midlands	www.asianfamilycounselling.org	Tel: 020 8571 3933 or 020 8813 9714 (London Area) or on 0121 454 1130 (West Midlands)

Asian Women's Resource Centre	London	www.asianwomenscentre.org.uk	Tel: 020 8961 6549/5701
BAWSO (Black Association of Women Stepping Out)	All Wales	www.bawso.org.uk	24Hr Helpline: 0800 731 8147 Tel: 029 20644 633 Email: info@bawso.org.uk
City Hearts	Sheffield, Liverpool and Sunderland	www.city-hearts.co.uk	Sheffield: 014 213 2063 Liverpool: 051 709 9599 Sunderland: 0191 366 6257 Email: info@cityhearts.global
DEWA Project	South Yorkshire	www.dewaproject.org/about.html	Tel: 0747 5262294 or 0797 1128709 Email: dewa@dewaproject.org
Forced Marriage Unit	National	www.gov.uk/stop-forced-marriage	Tel: 020 7008 0151 Tel: 020 7008 1500 (Out of hours) fm@fco.gov.uk
Freedom from Torture	London, Scotland, North East, North West, West Midlands, Yorkshire and Humber		London: 020 7697 7777 Scotland: 0141 429 6578 scotland@freedomfromtorture.org . North East: 0191 261 5825 northeast@freedomfromtorture.org . North West: 0161 236 5744 northwest@freedomfromtorture.org . West Midlands: 0121 314 6825 westmidlands@freedomfromtorture.org Yorkshire and Humber: 01138879502
Friends, Families and Travellers	National	www.gypsy-traveller.org	Tel: 01273 234 777 Email: fft@gypsy-traveller.org
Gypsies and Travellers Wales	Cardiff	www.cgtp.co.uk	Tel: 02920214411

Hackney Women's Haven, Partnership between: <ul style="list-style-type: none"> ● Claudia Jones Organisation ● HAWA ● Rise Community 	Hackney	www.hwhpartnership.org	Claudia Jones Organisation: Tel: 020 7241 2094 HAWA Trust: Tel: 020 3441 4688 or 07852 360 272 Rise Community Action: Tel: 020 8806 6868
Henna Foundation	Wales	www.hennafoundation.org/home.html	Tel: 029 2049 6920
Hope for Justice	International	www.hopeforjustice.org	Tel: 0300 008 8000 Email: info.uk@hopeforjustice.org
Humraaz	Blackburn	www.humraaz.co.uk	Tel: 01254 53807/674312 Email: info@humraaz.org.uk
IMECE Women's Centre	London	www.imece.org.uk	Tel: 020 7354 1359 Email: info@imece.org.uk
Imkaan	London	www.imkaan.org.uk	Tel: 020 7842 8525 Email: info@imkaan.org.uk
Iranian & Kurdish Women's Rights Organisation (IKWRO)	National	www.ikwro.org.uk	Tel: 020 7920 6460
Jewish Women's Aid	London	www.jwa.org.uk	Tel: 020 8445 8060 Helpline: 0808 801 0500
Karma Nirvana	National	www.karmanirvana.org.uk	Tel: 0800 5999 247 Email: info@karmanirvana.org.uk
Kiran Support Services	London	www.kiranss.org.uk	Tel: 020 8558 1986 Email: kiran.admin@kiranss.org.uk
Kurdish & Middle Eastern Women's Organisation	Islington and Southwark	www.kmewo.com	Tel: 020 7263 1027 (Islington) 020 7708 0057 (Southwark) 07748 851 125 (Mobile)
Latin American Women's Aid	London	www.lawadv.org.uk	Tel: 020 7275 0321 Text (or call): 07534 424 826 or 07462 191 700 Email: info@lawadv.org.uk

Leeds Gate (Gypsy, Roma and Traveller Exchange)	Leeds	www.leedsgate.co.uk	Tel: 0113 240 2444
London Black Women's Project	London	www.lbwp.online	Tel: 020 8472 0528
Midaye Somali Development Network	London	www.midaye.org.uk	020 8969 7456
P.H.O.E.B.E Centre	London	www.phoebecentre.org.uk	Tel: 01473 231566
Panahghar	Coventry	www.safehouse.org.uk	Tel: 024 7622 8952
Rape Crisis England & Wales	England and Wales	www.rapecrisis.org.uk	Email: rcewinfo@rapecrisis.org.uk
Rochdale Women's Welfare Association	Rochdale	www.rwwa.org.uk	Tel: 0870 70 70 098
Roshni	Birmingham	www.roshnibirmingham.org.uk	Tel: 0870 70 70 098 Helpline: 0808 2000 247 Email: admin@roshnibirmingham.org.uk
Saheli	Manchester	www.saheli.org.uk	Tel: 0161 945 4187 Email: info@saheli.org.uk
SEWREC – The Social Justice Charity	East Wales	www.sites.google.com/sewrec.org.uk/sewrecwales	Tel: 01633 250 006
Southall Black Sisters	Southall, Middlesex	www.southallblacksisters.org.uk	Tel: 020 8571 9595 (General enquiries) 020 8571 0800 (Helpline)
The Children's Society	UK Wide	www.childrenssociety.org.uk/what-we-do/helping-children/our-programmes/young-refugees	Tel: 020 7841 4400
The Halo Project Charity	National	www.haloproject.org.uk	Tel: 020 7841 4400
Women and Girls Network	London	www.wgn.org.uk	Tel: 020 7610 4678 Helpline: 0808 801 0770 Email: info@wgn.org.uk

RESOURCES AVAILABLE

ORGANISATION	TITLE	LINK	AREA SPECIFIC
Home Office	Safeguarding unaccompanied asylum seeking and refugee children	https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/656425/UASC_Safeguarding_Strategy_2017.pdf	A strategy to promote the safeguarding of asylum seeking and refugee children in the UK.
Cymru Welsh Assembly Government	Safeguarding Children and Young People from Sexual Exploitation (2010)	http://gov.wales/docs/dhss/publications/policy/110107/guidanceen.pdf	Supplementary guidance to Safeguarding Children: Working Together Under The Children Act 2004
London Safeguarding Children Board	Trafficked Children Guidance	http://new.ecpat.org.uk/sites/default/files/london_safeguarding_trafficked_children_guidance_feb_2011.pdf	This document provides guidance to professionals and volunteers from all agencies in safeguarding and promoting the welfare of trafficked and exploited children.
London Safeguarding Children Board	Trafficked Children Toolkit	https://www.croydon.gov.uk/sites/default/files/articles/downloads/lonsafetraff.pdf	This document provides a practical toolkit to professionals and volunteers from all agencies in safeguarding and promoting the welfare of trafficked and exploited children.
The Children's Society	Gypsy, Roma and Traveller Children – CSE Resources	https://www.childrenssociety.org.uk/what-we-do/helping-children/gypsy-roma-traveller-children-cse-resources	A short animation created by Gypsy and Traveller young people to raise awareness of online grooming and the risks of image sharing. This is also accompanied by a workbook and practitioners guide.
The Children's Society	Gypsy, Roma and Traveller Children – CSE Resources	https://www.childrenssociety.org.uk/what-we-do/helping-children/gypsy-roma-traveller-children-cse-resources	CSE posters and leaflets for children and parents to raise awareness of CSE and risk indicators written in English, Romanian and Slovak.

Honour Based Violence Awareness Network	Honour Based Violence resource centre	http://hbv-awareness.com/about/	Research, resources, training and awareness raising around Honour Based Violence.
Llywodraeth Cymru Welsh Government	Care and support in Wales is changing	http://gov.wales/docs/dhss/publications/160330/younginfoen.pdf	Information for children and young people about their rights and what they can expect from the Welsh government to protect their rights.
Llywodraeth Cymru Welsh Government	Safeguarding	http://gov.wales/topics/health/socialcare/safeguarding/?lang=en	This website contains links to all recent resources and policies created by Welsh government to help safeguard children and young people from CSE as well as other forms of abuse.

FURTHER RESEARCH AVAILABLE

Barnardo's, working with children and young people who experience running away and child sexual exploitation: **An evidence guide for practitioners**

ECPAT UK, **Heading back to harm**, a study on trafficked and unaccompanied children going missing from care in the UK.

The depths of dishonour: Hidden voices and shameful crimes: An inspection of the police response to honour-based violence, forced marriage and female genital mutilation

Forced Marriage Unit statistics 2016

Child Sexual Exploitation – **Definition and guide** for practitioners, local leaders and decision makers working to protect children from child sexual exploitation, February 2017, Department for Education.

Contextual Safeguarding: **an overview** of the operational, strategic, and conceptual framework. Carlene Firmin. November 2017. Institute of Applied Research. The international centre – researching children sexual exploitation and trafficking. University of Bedfordshire.

Anti-social Behaviour, **Crime and Policing Act 2014**

Serious Crime Act 2015, **Factsheet** Female Genital Mutilation,

Female Genital Mutilation: **Proposal** to Introduce a Civil Protection Order, Ministry of Justice. 20 October 2014.

Domestic violence and abuse: how services can respond effectively, Local government briefing **Local Government Briefing 2014**.

Crimes of The Community: honour based violence in the UK. 2010. Second edition. Centre for Social Cohesion.

DfE – Child Sexual Exploitation February 2017: Child sexual exploitation **Annexes** to 'Definition and a guide for practitioners, local leaders and decision makers working to protect children from child sexual exploitation'

DfE – **Putting Children First** (July 2016) Delivering our vision for excellent children's social care

Carron Fox (Barnardo's) – **'It's not on the radar'** The hidden diversity of children and young people at risk of sexual exploitation in England

Children's Commissioner (November 2015) **Protecting children from harm:**
A critical assessment of child sexual abuse in the family network in England and
priorities for action

By Claudia Bernard, Perlita Harris: Safeguarding Black Children: Good Practice in
Child Protection

Beckett, H; Firmin, C; Hynes, P and Pearce J (2014) **Tackling Child Sexual
Exploitation:** A Study of Current Practice in London

Muslim Women's Network: **Unheard Voices**

Imkaan (2011) **The Missing Link:** a joined up approach to addressing harmful
practices in London. London: Imkaan

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