



Practice Quality Team

Culture & Practice Questionnaire 2024 Findings

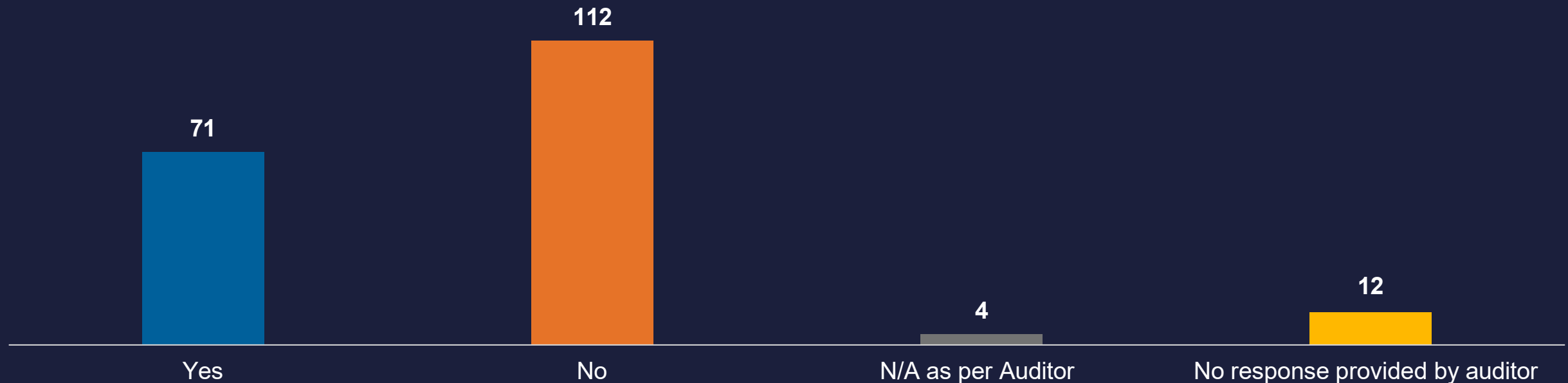
Presenter: Chi Airs



culture and practice survey- background

From the Connected Lives Audits in February, March and September 2023, auditors consistently highlighted an area for improvement as ensuring that sufficient consideration had been given to the persons ethnicity, community and culture. In answer to the audit question “Does the Professional Analysis include a consideration of ethnicity, community and culture?” 112/199 (56%) of auditors answered no to this question whilst only 36% (71/199) of auditors indicated that the professional analysis considered ethnicity, community, and culture. 2% (4/199) of auditors responded that this was not applicable to the practice and 12 auditors left this question blank.

Does the analysis include a consideration of ethnicity, community & culture?

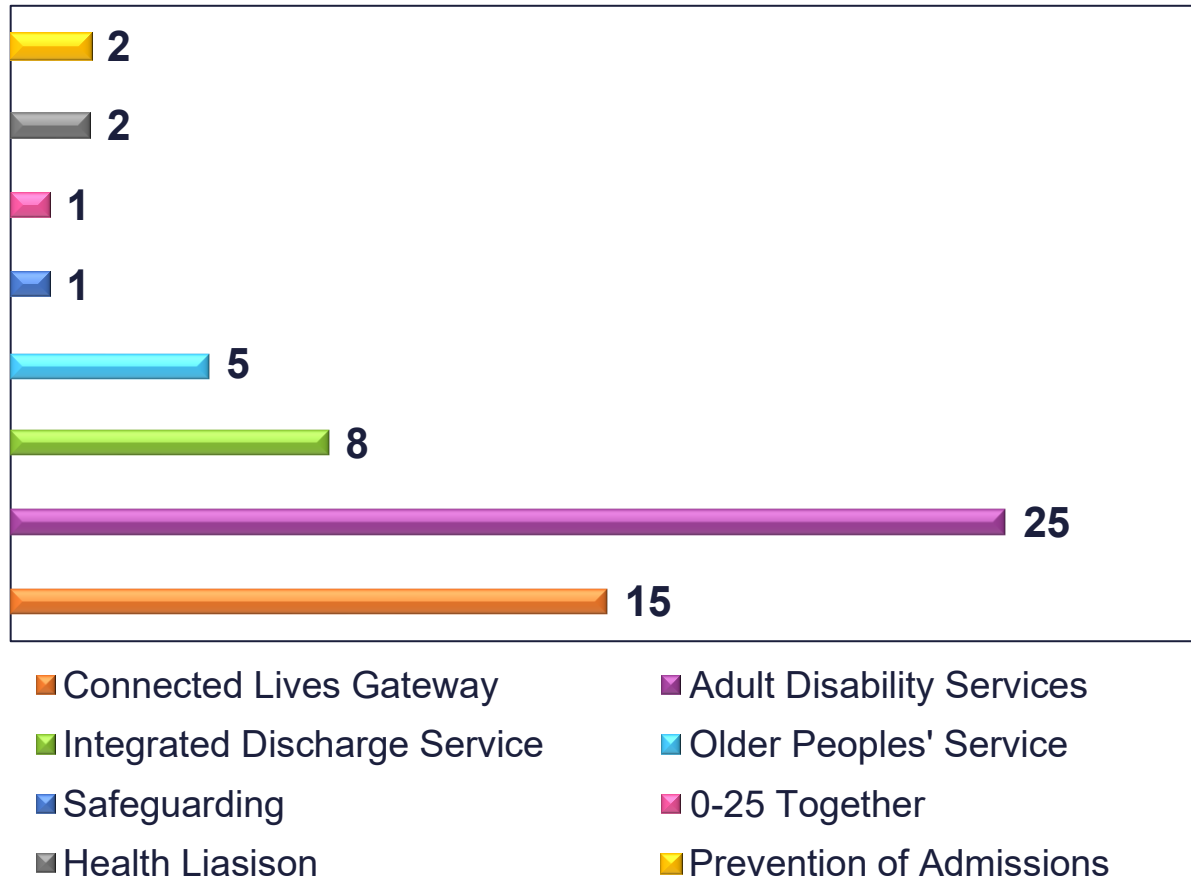


Purpose of Culture and Practice Survey

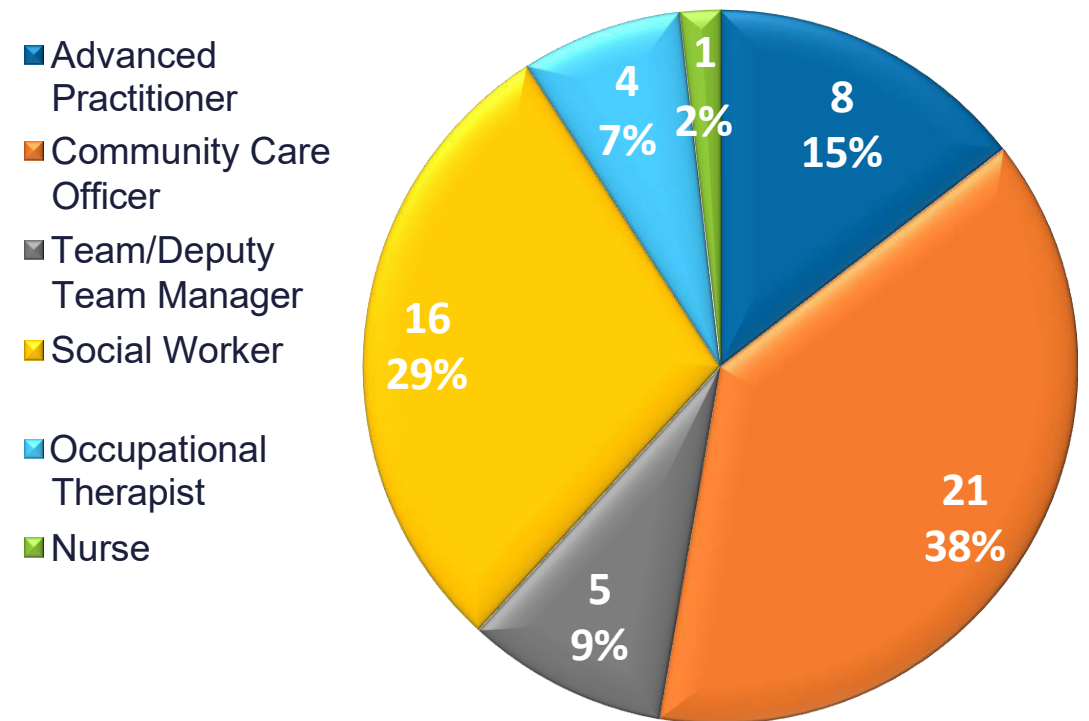
- In order to understand the areas we are less confident or knowledgeable in and to identify future learning needs, the team developed a questionnaire which sought to establish how culture, ethnicity and community is discussed/approached across ACS teams and whether this had a direct impact of how practitioners address culture, community and ethnicity when assessing people.
- Practitioners were asked to share their views on how they thought of their own identity and how they would describe themselves and if possible; were they able to be their authentic selves at work?
- The practice quality team also wanted to gain insight into the types of circumstances/scenarios that lead to discussion with those who use our services on culture, ethnicity and identity.
- We also wanted to understand how practitioners approached such discussions and gave practitioners the opportunity to give examples from their practice that was indicative of their approach to culture, ethnicity and identity. It was hoped that this would provide learning opportunities and good practice examples that could be shared across ACS.
- We sought to understand how conversations about culture and identity are promoted and facilitated within teams. In order to identify a way forward practitioners were asked what they felt were the barriers for practice in recognising culture, ethnicity and identity.

Team Participation

Survey Completion by ACS Services



Practitioner Role Titles



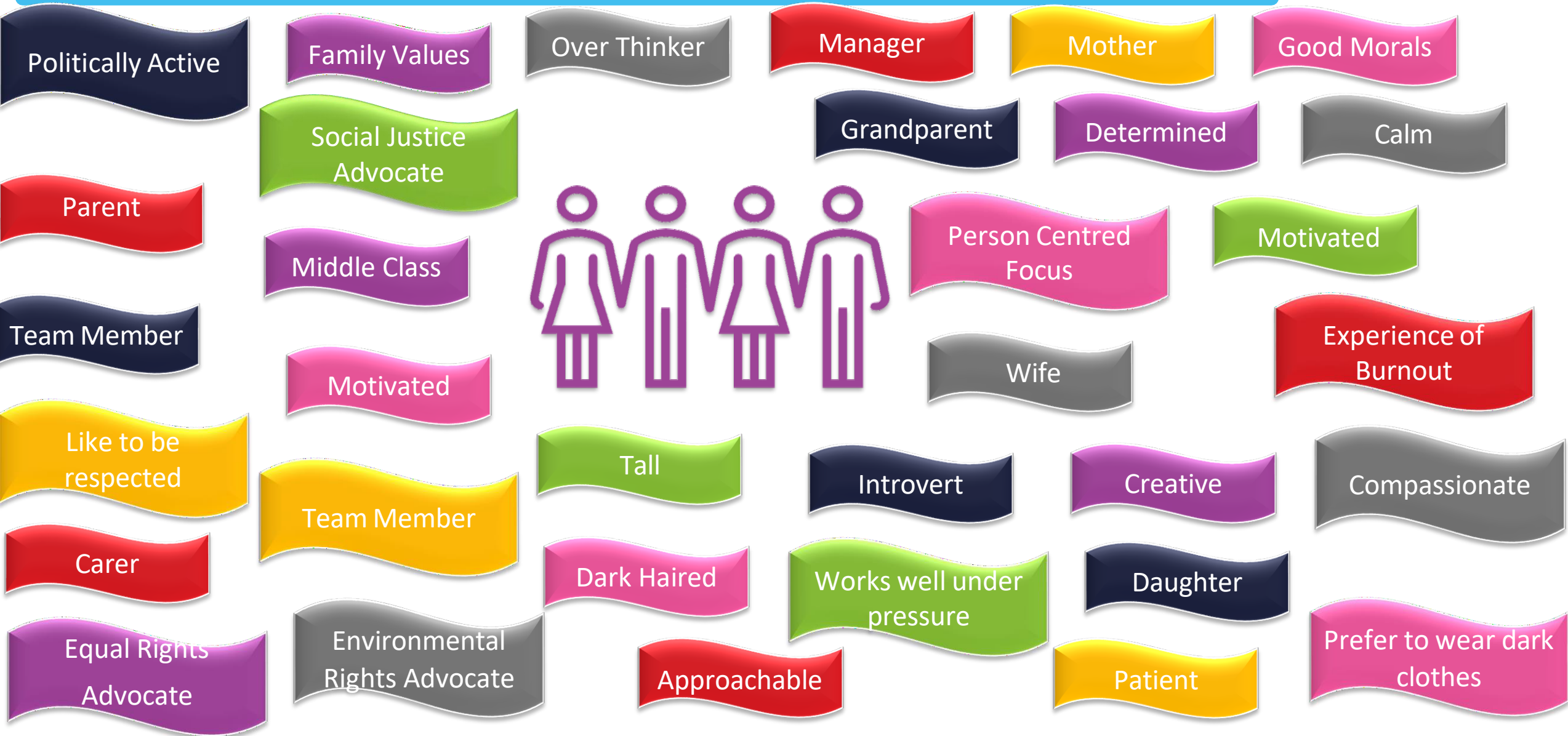
Practitioner Identity

"I embrace British culture, but I also embrace my culture from my parents' motherland"

- Practitioners described their identities telling us that they were parents, wives, daughters, friends, and carers.
- Practitioners wanted us to know that their job roles were intrinsic to their identities and that they were passionate about their roles. they described themselves as Social Workers, practitioners, trusted assessors and frontline workers.
- some practitioner's felt that standard definitions of identity can be too narrow and preferred to define themselves by how they treated and interacted with others and the effect that their "history" had on the way the interact with others.
- there were those practitioners who felt that whilst they may fit into a specified category of race and identity categories in terms of demographics on a form, their complex history, multiple heritage and complexities of family is missed out by such approaches.



Practitioner Identity: *What makes up practitioner identity?*



Team Culture & The Authentic Self

What We Do Well:

- Managers are especially commended for listening and responding to feedback regarding EEDI issues and concerns and play a major part in the development and direction of team culture and attitude toward EEDI, as well as for having motivational discussions surrounding EEDI.
- Practitioners who identified themselves as managers fed back that within their teams, they “endeavour to make space within the team for each uniqueness”.
- Team Meetings present an opportunity to have honest discussions to find out how people wish to identify themselves.
- It is evident that team meetings have been structured with a designated slot for Equality, Equity, Diversity and Inclusion (EEDI) where colleagues are able to share their experiences and cultural history.
- Continuous learning is encouraged within teams.

Room for Improvement

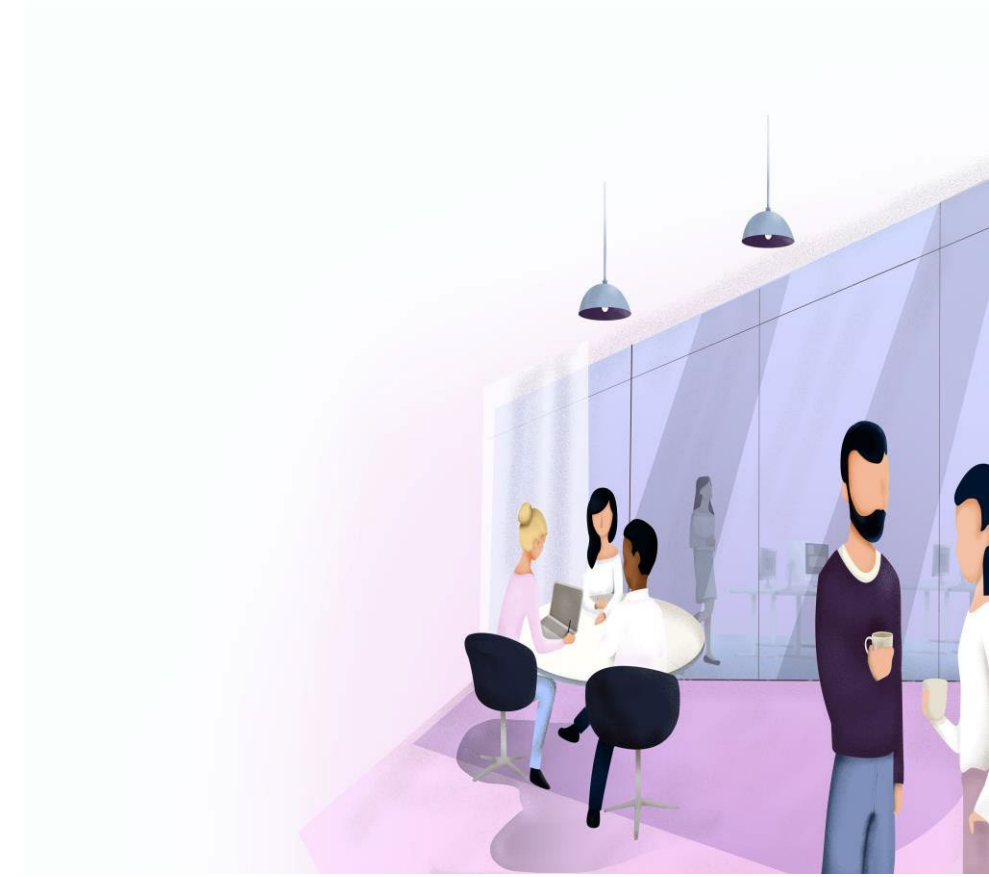
- In some teams, there is still some work to be done as not all teams have embraced EEDI in the same way.
- There is an element of mistrust and fear as people are afraid, they may offend others by ask questions or share a view on this subject matter.
- Some managers are “not always supportive, aspects of culture, ethnicity and identity are not addressed or, if they are, it will be at a superficial level”.
- Some practitioners centre their focus on ethnicity and gender and some commented that in their teams they are all of the same race, ethnicity and gender.



Culture, Ethnicity & Identity in the Workplace

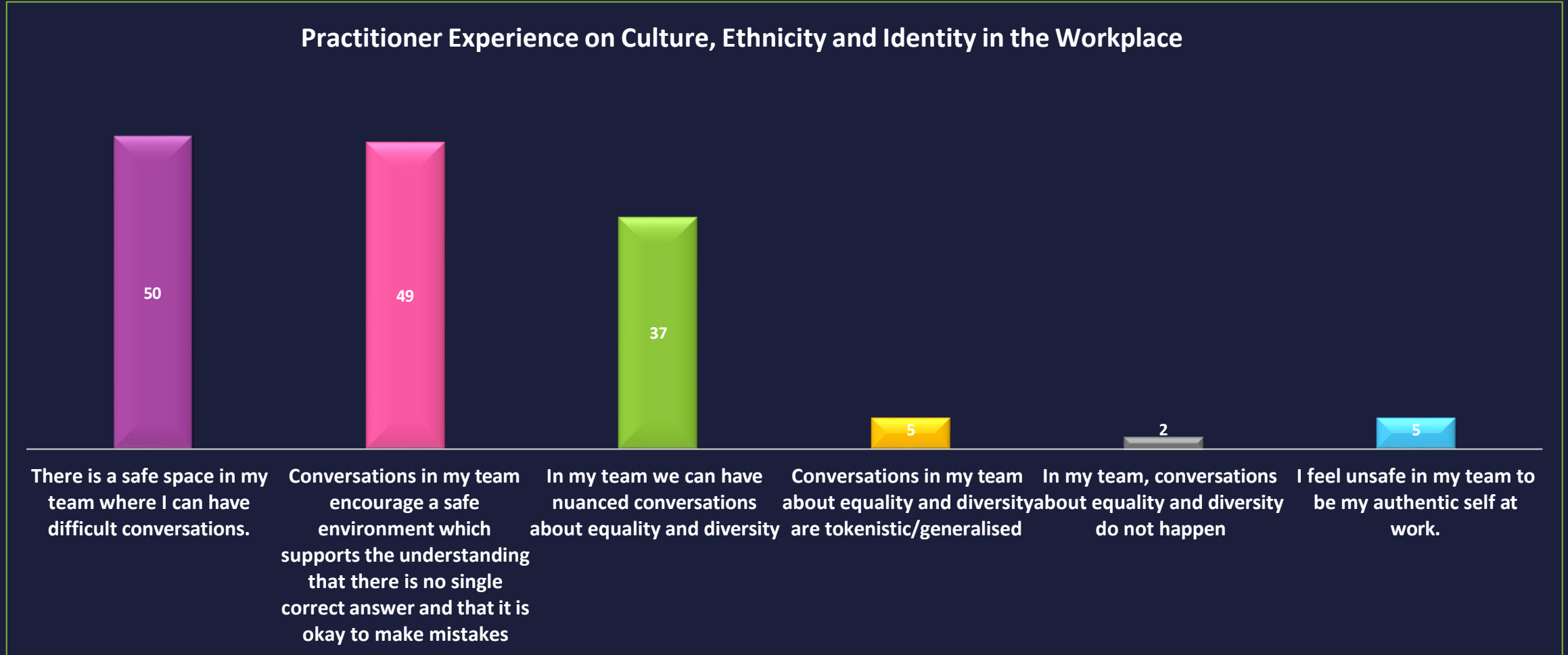
In trying to ascertain whether teams are facilitating for dialogue regarding, culture, ethnicity and identity as part of an open learning process; practitioners were asked a question in which they could select statements they felt applied to their experience at work within their teams.

- **86%** of practitioners felt that their team was a safe space to hold difficult conversations.
- **84%** of practitioners responded that their teams were a safe space in acknowledging that there are no right answers to culture, ethnicity and identity and where genuine mistakes are made in learning this is accepted.
- **64%** of practitioners told us that they felt they can have complex discussions about equality and diversity.
- **3%** of practitioners had the impression that conversations around EEDI were general/tokenistic.
- **9%** of practitioners felt unsafe in their teams to be their authentic selves.



Culture, Ethnicity & Identity in the Workplace

We are interested in understanding how teams explore culture and identity as part of an open process of learning. Which of the following statements do you feel apply to your experience at work in your team (select all that apply)



Practitioner approach to practice that is reflective of culture, ethnicity & identity



When do practitioners hold conversations regarding culture, ethnicity & identity?

Conversations around Culture, Ethnicity & Identity



- Over half of practitioners responded they were confident they spoke about culture, ethnicity, and identity as part of Connected Lives practice.

- Practitioners are aware how easy it is to “other” people or over involve ourselves based upon power imbalances and assumption; therefore, professional curiosity leads to such conversations taking place. This is useful in identifying/discussing needs and desired outcomes for the individual. Practitioners see the need to understand unique personal circumstances without making assumptions about a persons’ culture, ethnicity, and identity.

- Examples of how practitioners carry out or facilitate these discussions, include, when meeting a person and or their family for the first-time; practitioners will open discussion about their preferences in terms of identity or culture and how they like to be addressed for example.

- During an assessment, checking whether adjustments or equipment are needed to support individuals who wish to wash prior to prayer. Such examples also extended to care/nursing home settings where practitioners will also check if accommodation can be made for cultural foods.

Examples of Practitioner Approach to Practice that is reflective of culture, ethnicity and identity: *Religion*



- ❑ Practitioners were asked to provide examples of their practice they felt reflected their approach to culture, ethnicity and identity.
- ❑ Practitioners were also asked to explain why they had chosen that example and what positives could be derived from those examples.
- ❑ The examples provided were centred around religion, access/support with communication, consideration of cultural needs, equity, and equality.

Examples of where Religion has been considered:

- ✓ Pausing an assessment to allow for a priest to perform a blessing for the person.
- ✓ Observing religious customs such as lent and arranging visits post lent for a family that would have otherwise been labelled as hard to reach or non-engaging.
- ✓ Practitioners informed us they had facilitated for religious rites such as communion to be administered for the person they were supporting in their own home, allowing for the person to participate in Mass as well as providing a connection for the person and their religious community.
- ✓ Another example was arranging for telephone calls with the persons' priest as they person was no longer able to physically attend church.
- ✓ Ensuring that an individual was able to return to their home with carer support, joint funding through the Disabilities Facilities Grant (DFG), Housing Association contribution and through the persons' own "go Fund Me" fundraising efforts; was another example provided. In this instance by being able to return home the person was able to maintain access to their temple of worship and stay within their Sikh community.

Examples of Practitioner Approach to Practice that is reflective of culture, ethnicity and identity:

consideration of cultural needs



Examples of where Cultural needs have been considered:

- ✓ Advocating for someone to move to a care home that tailored specifically for their cultural needs. This required additional funding, and the practitioner was able to evidence why this care particular home was required. The importance of the persons' cultural needs, how important it was for them to be met, and the negative impact if these needs were not met were considered. This individual had the food, language, music, and culture of their country of birth embedded into their daily life in the care home, which was a great benefit to their overall wellbeing. This helped the person feel connected to the carers and understood by the nursing home.
- ✓ Further support provided also included provision of female carers that speak the same language and have the same cultural background and heritage as the young woman a practitioner was supporting. Practitioners' approach to culture, ethnicity and identity is also considered in commissioned services, such as commissioning a micro provider to support a person with carers from the same cultural and ethnic background. In this instance we learn that that person fed back that they felt comfortable with the carer and were happy that the carer was able to prepare cultural appropriate foods. The practitioner tells us that this consideration made the person feel heard and that they mattered.

Barriers that limit practice in recognising culture, ethnicity & Identity

The Person

Some people are not as open or wanting to share or talk about their culture, ethnicity or identity which also needs to be respected. Even to the point that people at times do not want to share their ethnicity or wonder why it is being asked

Carers

Community outreach has limited success because these carers are often not participating in activities outside of the house, where they may come across other people in the same situations, or information that speaks to them.

Professional Knowledge

Lack of knowledge from professionals about how to approach the topic. Not knowing questions to ask



Lack of Resources

Limited resources (carers / day services / residential) where different languages are spoken - relevant in working with somebody whose first language is not English and can be more so if they have dementia and no longer remember any English

Language Barriers

Being able to easily and quickly have an assessment translated into the required language and not being reminding of how much it costs the council.

Time

Time pressures in work can limit the reflection that is needed for a good critical analysis of a situation & for recognition of power imbalance & identifying whose voice is not heard

Next Steps

