

Promoting a Safer Church: The Church of England's Safeguarding Policy for children, young people and adults

Consultation Dates: 12th October 2016 – 11th November 2016

Joint Safeguarding Statement between the Church of England and the Methodist Church

Preamble

Awaiting final draft

Principles

- *We respect all children, young people and adults, and are committed to their care and nurture, the*

provision of respectful pastoral ministry and establishing safer, caring communities which provide an environment of love where there is informed vigilance as to the risk of harm.

- We shall select and train carefully all those with any responsibility related to children or adults within the Church, in line with safer recruitment principles.*
- We shall respond promptly to every concern raised which suggests that a child, young person or adult may have been harmed or be at risk of harm. We will cooperate with the statutory authorities in their safeguarding work.*
- We shall endeavour to work with anyone who is suffering or who has suffered abuse or harm, developing with them and others appropriate support and care.*
- We shall challenge any abuse of power in our Church and communities.*
- We shall endeavour to offer pastoral care and support, including managed oversight and referral to the proper authorities, to any member of our church community who may present a risk to a child, young person or adult.*
- We shall promote safeguarding as everyone's responsibility.*

Foreword

A joint statement by the 2 Archbishops will be added before publication

CONSULTATION DRAFT

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Introduction

Structure and Use of Document

This document sets out the safeguarding children, young people and adult's policy of the Church of England. It replaces and updates Protecting All God's Children 2010 and Promoting a Safe Church 2006.

The Church of England safeguarding policy statement can be found in Section 1. It is based on the foundations of the gospel, human rights and legislation, what constitutes good safeguarding practice, core values and learning from the past. The statement offers six clear policy commitments. It is envisaged that the policy commitments will be adopted by all Church bodies¹ and support a framework for action.

The subsequent sections (2- 8) outline in more detail the expectations of how these commitments will be translated into practice. There will be a range of 'model' templates produced and available on the national website to compliment the policy to support implementation. These can be adapted for local use, as required.

Additional associated House of Bishops Practice Guidance documents supplement this policy². They offer detailed procedural and practice advice to church officers'³ and are referenced in this policy.

Building on this, Church bodies may provide additional local procedures and guidance in line with the House of Bishops policy and practice guidance.

All definitions and terminology used in the document can be found in the Glossary (Appendix 1)

Scope

This policy applies to all Church bodies and officers. Full understanding of, and adherence to, this policy should lead to a deepening in the understanding of, and respect for, the rights of children, young people and vulnerable adults as people of faith in the life of the Church.

The care and protection of children, young people and adults involved in Church activities is the responsibility of the whole Church. Everyone who participates in the life of the Church has a role to play in promoting a Safer Church for all.

This policy applies to all Church officers and failure to comply with the House of Bishops policy and practice guidance may result in disciplinary action. In addition under the Safeguarding and Clergy Discipline Measure 2016⁴, all clergy and relevant church officers (e.g. churchwardens, licensed readers, PCCs) must have 'due regard' to safeguarding guidance (which will includes both policy and practice guidance) issued by the House of Bishops. A duty to have 'due regard' to guidance means that the person under the duty is not free to disregard it but is required to follow such guidance unless there are cogent reasons for not doing so, (e.g. because it is out of date). Failure to comply with this provision may result in disciplinary action.

The Ecclesiastical Insurance Group has made it clear that their insurance cover is only valid where House of Bishops safeguarding policy and practice guidance is being followed.

¹ Church Bodies, includes parishes, dioceses, cathedrals, religious communities, theological training institutions, NCIs and other associated bodies.

² Safeguarding Policy Statements & Practice Guidance

³ A "Church Officer" is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid

⁴ Safeguarding and Clergy Discipline Measure 2016

Where to find the Policy

It will be distributed via email to all dioceses, Cathedrals and other Church bodies. The most up to date version of the policy, model templates and the associated practice guidance, will always be available on the Church of England website⁵:

News of updates will be included in information, circulated by the National Safeguarding Team.

Relevant information will be updated online, where the policy and associated practice guidance can be downloaded easily for local use, so that it is not necessary to supply large quantities of printed papers, which can become out of date all too quickly.

For those who do not have access to the internet hard copies of the policy and associated documents can be supplied via their Diocesan Safeguarding Team or via Church House Publishing, on request.

Please note that the aim will be to move to a full electronic manual in 2017.

Reviewing the Policy

This policy will be updated annually and fully revised every three years, or sooner if changes in the national safeguarding agenda require amendments to be made. As part of the formal review information will be collected about what works well, what does not work so well, and what could be improved.

In the meantime, where minor improvements and updates to the policy are needed the online version of the policy will be kept updated. Please note that measures are in place throughout the development of Safeguarding Policy and Practice Guidance (SGPPG) to ensure that errors are avoided as far as possible. However, on rare occasions errors may be found after publication of the SGPPG. These errors may not always warrant changes to the SGPPG, in which case they will be logged for consideration when the SGPPG is reviewed for updating. If an error is found, there is an agreed criteria and **process** that the National Safeguarding Team (NST) will use to determine whether changes are necessary.

1. Safeguarding Policy Statement of the Church of England

The Church of England, its Archbishops, Bishops, clergy and leaders are committed to safeguarding as an integral part of the life and ministry of the Church.

Safeguarding means the action the Church takes to promote a safer culture. This means we will **promote** the welfare of children, young people and adults, work to **prevent** abuse from occurring, seek to **protect** those that are at risk of being abused and **respond well** to those that have been abused. We will take care to identify where a person may present a risk to others, and offer support to them whilst taking steps to mitigate such risks.

The Church of England affirms the 'Whole Church' approach to safeguarding. That is the need for consistent policy and practice across all Church bodies⁶ and that everyone associated with the Church who comes into contact with children, young people and adults

⁵ [Safeguarding Policy Statements & Practice Guidance](#)

⁶ Church Bodies includes parishes, dioceses, cathedrals, religious communities, theological training institutions and National Church Institutions.

has a role to play.

The Church, and individual members of it, undertake to take all appropriate steps to maintain a safer environment for all and to practice fully and positively Christ's Ministry towards children, young people and adults and to respond sensitively and compassionately to their needs in order to help keep them safe from harm.

Foundations

In developing and implementing the Safeguarding Policy, the Church of England, is guided by the following foundations:

1. Gospel

The Church is called to share the good news of God's salvation through Jesus Christ. The life of our communities and institutions is integral to how we address this task. The good news speaks of welcome for all, including those who are most vulnerable, into a community where the value and dignity of every human being is affirmed and those in positions of responsibility and authority are truly trustworthy. Being faithful to our call to share the gospel therefore compels us to take with the utmost seriousness the challenge of preventing abuse from happening and responding well where it has.

2. Human Rights, International and National Law

The Church recognises the personal dignity and rights of all children, young people and adults, as enshrined in the Human Rights Act 1998 and the 1989 United Nations Convention on the Rights of the Child.

It recognises that safeguarding work is undertaken within a legislative framework supported by government guidance which sets out a range of safeguarding duties, responsibilities and best practice. Please see Appendix 2 for a fuller description of the **legislative framework**

3. Core Values

The following key values underpin the Church's approach to safeguarding practice:

- The welfare of the child, young person and vulnerable adult is paramount;
- integrity, respect and listening to all;
- prevention is vital;
- transparency and openness;
- accountability;
- collaboration with key statutory authorities and other partners;
- use of professional safeguarding advice and support both inside and outside the church;
- the active management of risk;
- a culture of informed vigilance; and,
- regular evaluation to ensure best practice.

4. *Good Safeguarding Practice*

There are some key features of effective arrangements to safeguard and promote the welfare of children, young people and vulnerable adults. These arrangements will help Church bodies to create and maintain a safer organisational culture. At an organisational or strategic level, these key features⁷ are :

- A leadership commitment, at all levels, to the importance of safeguarding and promoting the welfare of children, young people and vulnerable adults;
- a safeguarding policy available for all staff and volunteers;
- a clear line of accountability within the Church for work on safeguarding and promoting the welfare of children, young people and vulnerable adults;
- clear reporting procedures to deal with safeguarding concerns and allegations;
- clear roles for staff and volunteers;
- service development that takes account of the need to safeguard and promote welfare and that is informed, where appropriate, by the views of children, young people, families and vulnerable adults;
- safer recruitment procedures in place;
- clear arrangements for supervision and support;
- safeguarding training for staff and volunteers for all church officers working with or in contact with children, young people and vulnerable adults ;
- effective working with statutory and voluntary sector partners;
- publicly advertised arrangements for children, young people and vulnerable adults to be able to speak to an independent person privately;
- complaints and whistleblowing procedures that are well publicized;
- effective information sharing;
- good record keeping;
- practice and services informed by on- going learning, review and feedback from those that receive support.

5. *Learning from the past*

In the July Synod 2013 Archbishop Justin Welby stated:

“The reality is that there will always be people who are dangerous and are part of the life of the Church. They may be members of the congregation; we hope and pray that they will not be in positions of responsibility, but the odds are from time to time people will somehow conceal sufficiently well. And many here, have been deeply affected, as well as the survivors who have so rightly brought us to this place. Many other people here have been deeply affected and badly treated. So we face a continual challenge and reality. ... There

⁷ These are based on *Safe from Harm* Home Office, 1993, and the *statutory guidance on making arrangements to safeguard and promote the welfare of children under section 11 of the Children Act 2004*.

has to be a complete change of culture and behaviour.

And in addition, there is a profound theological point. We are not doing all this, we are not seeking to say how devastatingly, appallingly, atrociously sorry we are for the great failures there have been, for our own sakes, for our own flourishing, for the protection of the Church. But we are doing it because we are called to live in the justice of God, and that we will each answer to Him for our failures in this area. And that accountability is one that we must take with the utmost seriousness.”

The Archbishops of Canterbury and York wrote in their joint forward to 'Safeguarding: Follow-up to the Chichester Commissaries' Reports', June 2013:

“We cannot overestimate the importance of responding appropriately today. Sadly for many this comes far too late. History cannot be rewritten, but those who still suffer now as a result of abuse in the past deserve this at least, that we hear their voices and take action to ensure that today’s safeguarding policies and systems are as robust as they can be. This work is an essential and prior Gospel imperative, for any attempts we make to grow the Church, to seek the common good, and to reimagine the Church’s ministry.”

The statutory reports and independent reviews into abuse that have involved the Church of England and other faith organisations highlight past errors and significant lessons to be learnt to improve safeguarding.

As a Church we advocated for an independent Inquiry into child sexual abuse and we are now actively engaging with it. We continue to commit to a journey of truth, healing, learning and abuse prevention.

Commitments

Based on the foundations outlined above the Church of England commits to:

1. Promoting a Safer environment and culture

All church officers will respect all children, young people and vulnerable adults and promote their well-being.

The Church will create and maintain environments that are safer for all, that promote well-being, that prevent abuse, and that create nurturing, caring conditions within the Church for children, young people and adults. It will work to continue to strengthen and review these environments. This will be done by training, support, communication, learning and quality assurance processes.

The Church will challenge any abuse of power within church communities by ensuring church officers adhere to safer working good practice and are supported to challenge bullying and abusive behaviour. It will ensure that processes are in place that listen to and advocate on behalf of children, young people and adults within the knowledge that they will be cared for.

2. Safely recruiting and supporting all those with any responsibility related to children and adults within the Church

The Church will select and vet all those with any responsibility related to children and adults within the Church, in accordance with House of Bishops safeguarding policy and practice guidance⁸

It will train and equip church officers to have the confidence and skills they need to care and support children, young people and adults and to recognise and respond to abuse. This will be done by supporting the roll out of consistent and accessible safeguarding training in accordance with House of Bishops safeguarding policy and practice guidance.⁹

3. Responding promptly to every safeguarding concern or allegation

Anyone who brings any safeguarding suspicion, concern, knowledge or allegation of current or non-current abuse to the notice of the Church will be responded to respectfully and in a timely manner, in line with statutory child and adult safeguarding procedures and the House of Bishops safeguarding policy and practice guidance.

All safeguarding work will be recorded in line with House of Bishops safeguarding practice guidance.

All suspicions, concerns, knowledge or allegations, that reach the threshold for reporting to the statutory authorities, will be reported via the designated safeguarding adviser/officer to the appropriate statutory authorities. This will be done irrespective of the status of the person.

All church officers will cooperate with the statutory authorities in all cases.

In responding to concerns or allegations of abuse relating to clergy, the Church will act in accordance with the requirements of criminal, civil and ecclesiastical law, and so will respect the rights and uphold the safeguards afforded in these, both to the victim/survivor and the subject of concerns or allegations.

4. Caring pastorally for victims/survivors of abuse and other affected persons

The Church will offer care and support to all those that have been abused, regardless of the type of abuse, when or where it occurred.

Those who have suffered abuse within the Church will receive a compassionate response, be listened to and believed. They will be offered appropriate pastoral care, counselling and

⁸ [Safeguarding Policy Statements & Practice Guidance](#)

⁹ [Safeguarding Learning and Development Framework](#)

support - according to their expressed and agreed need - as they seek to rebuild their lives.

An appropriate pastoral response to the family, parish, congregation, order and to the wider community will be provided, with due regard to the right of privacy of those directly involved, and to the administration of justice.

5. Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons

The Church in its responsibilities' to suspicions, concerns, knowledge or allegations of abuse will respect the rights under criminal, civil and ecclesiastical law of an accused church officer including the clergy. A legal presumption of innocence will be maintained during the statutory and Church inquiry processes. As the process progresses additional assessment, therapy and support services may be offered.

The Church will take responsibility for ensuring that steps are taken to protect others when any church officer is considered a risk to children, young people and vulnerable adults. This will be done by working to mitigate any identified risks according to a safeguarding agreement.

Church officers subject of concerns or allegations of abuse belong to families, congregations and church communities. The Church will be mindful of the need to provide support to members of families, parishes, congregations and wider communities affected by the church officers changed situation.

6. Responding to those that may pose a present risk to children, young people or vulnerable adults

The Church, based on the message of the gospel, opens its doors to all. It will therefore endeavour to offer pastoral care and support to any member of the church community whom may present a risk.

The Church will ensure that any risk has been assessed and is being managed in a safeguarding agreement in accordance with House of Bishops policy and practice guidance. This will be done in collaboration with the relevant statutory agencies in accordance with criminal, civil and ecclesiastical law.

Putting the policy into action

All church bodies need to ensure that these commitments are integrated into a local safeguarding policy that has been agreed and signed by the relevant accountability body. (Please see Appendix 3 for some model policy statements, this will be added to final draft).

The policy needs to be an active statement underpinning Safeguarding work within the Church and the drive to improve practice. Therefore all Church bodies need to ensure that:

- All church officers have a copy of the policy;
- the policy is promoted and publicised;
- the Church's safeguarding message is communicated as reflected in the policy;
- they have a "Promoting a Safer Church" action plan that sets out, in line with national ('Promoting a Safer Church' business plan) and local priorities, how the policy is being put into action;
- they develop processes to assess how well the policy is being implemented, lessons that are being learnt and what difference it is making;
- they undertake an annual published progress review.

2. Key Roles and Responsibilities of Church Office Holders and Bodies

The Church of England is not a single entity. Rather, it consists of many essentially autonomous office holders and charitable bodies, including both ancient ecclesiastical corporations and modern statutory corporations (many of which are registered as charities with the Charity Commission). This complex structure and consequent dispersal of authority over a number of bodies and institutions, has a significant impact on the way in which responsibility for safeguarding matters is exercised. The following outlines the safeguarding responsibilities of key office holders and bodies. It is not meant to be an exhaustive list but to clarify key safeguarding roles and responsibilities for Church office holders and bodies that the House of Bishops has agreed should adopt their policies to support a consistent approach to safeguarding across the whole Church.

2.1 National Roles and Responsibilities¹⁰

2.1.1. *Archbishops*

The Archbishops will:

- Provide leadership and direction in promoting a Safer Church;
- Appoint a Bishop with lead responsibility for safeguarding children and adults;
- Ensure that Diocesan Bishops engage in safeguarding induction and training;
- Direct the Archbishop of another province or a Bishop to undergo a risk assessment.¹¹

2.1.2. *The House of Bishops*

The House of Bishops will:

- Provide leadership and direction in promoting a Safer Church;
- Develop, approve and implement safeguarding policy and practice guidance to ensure consistency in best practice;
- Make regulations in regulation in relation to safeguarding;

¹⁰ Section 5 of Safeguarding and Clergy Discipline Measure 2016 applies a duty to have due regard to all House of Bishops Policy and practice guidance to all clergy authorised to officiate, bishops, archdeacons, readers, lay workers, churchwardens and PCCs.

¹¹ Canon C30

- Ratify the appointment of a Lead Safeguarding Bishop;
- Ensure that a National Safeguarding Adviser, Deputy Safeguarding Adviser and National Safeguarding Team are appointed with a clear line of accountability and a right to submit reports to the House of Bishops on safeguarding matters;
- Support the appointment of a National Safeguarding Steering Group to advise the House of Bishops on safeguarding matters, as required;
- Ensure minimum standards of safeguarding training for clergy;
- Review the implementation of the 'Promoting a Safer Church' business plan annually.

2.1.3. National Lead Safeguarding Bishop

The Lead Safeguarding Bishop will:

- Provide leadership and direction in promoting a Safer Church;
- Communicate key safeguarding messages both inside and outside the Church;
- Engage in key policy and practice developments with the National and Deputy Safeguarding Adviser and the National Safeguarding Team;
- Chair (with deputies) key safeguarding advisory/working groups (as required);
- Work closely with the Methodist Church and other ecumenical partners;
- Appoint one or more Deputy Lead Bishop(s), as required, with joint responsibility for ensuring the welfare of children and adults and providing so far as is possible a safe environment in the Church.

2.1.4. The Archbishops' Council

The Archbishops' Council will:

- Ensure that adequate resourcing and arrangements are available to support the work of the National Safeguarding Team;
- Hold to account the Secretary General, other senior staff and the National Safeguarding Team on their development and implementation of the 'Promoting a Safer Church' business plan;
- Receive regular reports on safeguarding operations and risk management;
- Support the work of the National Safeguarding Steering Group.

2.1.5. General Synod

The General Synod will:

- Approve new and amended church safeguarding legislation, including regulations;
- Provide leadership and direction in promoting a Safer Church;
- Communicate key safeguarding messages both inside and outside the Church.

2.1.6. National Safeguarding Steering Group

The National Safeguarding Steering Group (NSSG) will:

- Offer strategic oversight of national safeguarding activity, including recommendations on the strategic development to the Archbishops, the House of Bishops and the National Church Institutions;
- Offer oversight of the work of the National Safeguarding Team;
- Receive and consider the recommendations and advice of the National Safeguarding Panel;
- Oversee the work of the Independent Inquiry Steering Group;
- Review information from quality assurance processes, including lessons learnt case reviews and support implementation of learning and any recommendations across the Church;
- Scrutinise and comment on draft safeguarding policy and practice guidance prior to final approval by the House of Bishops.

2.1.7. The National Safeguarding Team

The National Safeguarding Team will:

- Develop and implement a 'Promoting a Safer Church' business plan that outlines the actions towards promoting a safer culture throughout the Church of England;
- Provide expert advice, guidance and support to dioceses, cathedrals, National Church Institutions and other Church bodies in respect of safeguarding policy, training, casework and communications;
- Undertake provincial and national case work;
- Promote key safeguarding messages;
- Commission national lessons learnt case reviews, as required;
- Develop and implement national survivors engagement and support work;
- Develop a consistent approach to the support and oversight of offenders and those that may pose a risk within dioceses and other Church bodies;
- Develop and support the implementation of House of Bishops safeguarding policy and practice guidance;
- Develop and support the roll out of a national Learning and Development Framework;
- Work to strengthen safeguarding networks and professional support for key safeguarding officers, such as Diocesan Safeguarding Advisers and chairs of Diocesan Safeguarding Advisory Panels;
- Develop and implement quality assurance processes, to measure progress and compliance including ensuring that lessons learnt from case reviews inform and improve practice;
- Review progress annually.

2.1.8. National Safeguarding Panel

The National Safeguarding Panel will;

- Offer external expertise and recommendations and advice to the Church of England's leadership, including the NSSG, on the development of safeguarding arrangements to ensure these arrangements meet accepted best practice in the UK;
- Offer external expertise and engage a range of perspectives within the statutory, voluntary and faith sectors and survivors in the development of the Church's safeguarding arrangements;
- Provide a reference to, and scrutiny of, the Church's safeguarding priorities, approach, development and effectiveness of the implementation of national policy, practice guidance and other national initiatives;
- Review progress annually.

2.2 The Diocese Roles and Responsibilities

2.2.1. The Diocesan Bishop

The Diocesan Bishop¹² will:

- Provide leadership and direction in promoting a Safer Church;
- With the Bishops staff, Bishops Council and Diocesan Board of Finance ensure the adequate resourcing of safeguarding in the diocese (please see Appendix 3 for additional guidance);
- Ensure that safeguarding is a standing item on bishops staff team agenda:

¹² The Bishop may delegate these functions but the ultimate responsibility rests with him/her

- Liaise regularly with the Diocesan Safeguarding Adviser on all matters relating to safeguarding in the diocese;
- Ensure that adequate safeguarding training is available and that all clergy participate accordingly;
- Ensure that where satisfied direct a Priest or Deacon who has authority to officiate in the diocese, to undergo a risk assessment¹³
- Attend national training , as required;;
- With the Diocesan Synod:
 - encourage a culture of safety and vigilance;
 - adopt and implement national safeguarding policy and practice guidance and any additional diocesan procedures and good practice guidelines;
 - provide a structure to manage safeguarding in the diocese with clear lines of accountability including with Cathedrals and any other relevant Church bodies e.g. religious communities
 - provide arrangements to support survivors of abuse;
 - appoint a Diocesan Safeguarding Advisory Panel (DSAP) and appoint a suitably qualified independent **Chair** (see website for a model role description). The Diocesan Bishop will consult the Chair on the choice of independent members. The group should have clear **terms of reference** and be directly accountability to and regularly report to the Diocesan Bishop, Diocesan Synod and Diocesan Board of Finance (see below and website for additional guidance on the DSAP);
 - appoint a suitably qualified and experienced **Diocesan Safeguarding Adviser/s** (DSA/s) following consultation with the National Safeguarding Team¹⁴;
 - ensure that the DSA/s are provided with the appropriate financial, organisational and management support. This includes ensuring that the DSA/s receives supervision that is appropriate for the role and that they have sufficient time to undertake continuing professional development¹⁵ (please see Appendix 3 for additional guidance on DSAs);
 - develop a diocesan safeguarding strategy in line with the national 'Promoting a Safer Church' Business Plan;
 - ensure that the diocese has arrangement in place to monitor and support safeguarding arrangements in parishes. This should include monitoring as part of the Archdeacons' responsibilities and visitations;
 - ensure that a central record of clergy and church officers is kept that will enable a prompt response to enquiries and enable tracking of DBS compliance, renewals and safeguarding training. This record should include start and finish dates, all posts held and next post when known, DBS information and training attended. Where there have been safeguarding concerns, these should be clearly indicated and cross reference to clergy/personnel files in accordance with data protection principles and House of Bishops' guidance;
 - ensure that a complaints and whistleblowing procedure is in place which can be used for those who wish to complain about the handling of safeguarding issues;
 - share relevant information (after having received advice from the DSA and/or Registrar) about individuals with other dioceses, other denominations and organisations or the national Church as appropriate;
 - review progress annually

2.2.2. The Diocesan Safeguarding Advisory Panel

The Diocesan Safeguarding Advisory Panel (DSAP) will oversee safeguarding arrangements in the diocese by offering external expertise; recommendations and advice to the Diocesan Bishop and senior

¹³ Safeguarding (Clergy Risk Assessment) Regulations 2016

¹⁴ Diocesan Safeguarding Advisors Regulations 2016

¹⁵ Diocesan Safeguarding Advisors Regulations 2016

leadership team on the development and effectiveness of safeguarding arrangements to ensure these arrangements are consistent with current best practice; statutory requirements and House of Bishops' safeguarding policies, procedures and practice guidance. Each group should have a clear terms of reference outlining its role and function (please see website for a model terms of reference).

Membership

The Chair should be an independent (independence signifies not employed in another role in the diocese nor discharging managerial functions in the diocese) lay person with responsibility for ensuring that the panel's advisory and scrutiny functions are carried out effectively. He/she will be appointed for a period of 3 years by the Diocesan Bishop in consultation with the DSA in accordance with the House of Bishops' guidance in relation to role description and person specification (see below). They should have extensive, current and professional safeguarding expertise and experience, ideally someone who has operated at a senior level in either a statutory sector or relevant voluntary agency. (For more detailed information please see website model role description).

The DSAP will be advised by the Diocesan Safeguarding Adviser, who will attend meetings and make the necessary administrative arrangements.

Each member of the DSAP should have sufficient current safeguarding expertise and experience and membership should include members of the diocese senior staff team. As a minimum, there should be representation from at least three of the following statutory agencies – Police, NHS, Social Services Education, relevant charity.¹⁶

Some guidance on membership follows (this is not an exhaustive list but meant as a guide):

- Diocesan Bishop or nominated safeguarding lead;
- Archdeacon - at least 1 but not more than 2 Archdeacons;
- Diocesan Secretary/Chief Executive or nominated deputy;
- DSA;
- Senior cathedral representative;
- A parish representative;
- At least 4 and no more than 8 independent members with relevant current or recent child protection or adult safeguarding experience at a senior level in a statutory, voluntary or private organisation;
- Up to 3 additional professionals from the Diocesan staff e.g. Human Resources, Diocesan Communications Officer.

The Diocesan Registrar can offer legal advice, support and guidance as required.

Other members can be considered. This will depend on the need of the diocese and the DSAP operating as a manageable and effective group e.g. a religious community representative, Diocesan Board of Education representative, Bishops Adviser on pastoral care, diocesan youth officer, probation, healthcare. In addition the DSAP may seek additional specialist advice to report to the group, as required.

All appointments should be made by the Diocesan Bishop who will consult the Chair and the DSA on the choice of independent members having due regard to the House of Bishops advice on membership.

All external appointments to the group should follow the House of Bishops' safer recruitment practice guidance. It is recommended that the initial appointments should be for a term of 3 years with one additional term of appointment possible for a further 3 years after the initial term, following a review of commitment and contribution.

All members should have an induction which includes purpose and function of the group, their role and responsibilities and an introduction to safeguarding in the diocese and the Church of England.

¹⁶ Report of A Review of Kendall House, Gravesend 1967-1986 – S Proctor, S Cohen and R Galloway (June 2016) – P. 118 Recommendation 6 (Considerations for other dioceses and national church bodies)

2.2.3. The Diocesan Safeguarding Adviser

The Diocesan Safeguarding Adviser will: ¹⁷

- Give advice to the Bishop and other office-holders in the diocese on safeguarding matters;
- Deal with allegations of abuse including those made against church officers and ensure appropriate referrals to statutory agencies;
- Co-operate with, and support the work of, the police, local authorities and other bodies in cases involving the suspected abuse of children or vulnerable adults;
- Give advice, information and arrange support in a timely fashion to those who have suffered abuse;
- Give advice to the Bishop and other church officers in the diocese on the conduct of risk assessments, carrying out or making arrangements for the risk assessment to be carried out in accordance with relevant regulations and guidance;
- Develop, monitor and review Safeguarding Agreements;
- Co-ordinate the provision of training on safeguarding matters, and where appropriate deliver safeguarding training;
- Give advice to the Bishop on strategic safeguarding matters and assist the Bishop with the establishment and servicing of the Diocesan Safeguarding Advisory Panel;
- Implement, or co-ordinate the implementation of, the guidance issued by the House of Bishops on safeguarding matters;
- Support safeguarding in parishes and give advice, information and support to Parochial Church Councils (PCC) on the implementation of that policy and, where appropriate, challenge PCCs on what they have done to implement that guidance;
- Liaise with the National Safeguarding Team on the implementation of that guidance;
- Where the adviser thinks that safeguarding matters are not being dealt with properly in the diocese inform the National Safeguarding Team.

Please note a model job description and person specification will be available on the website. It will be based on the outcome of this consultation.

2.2.4. Archdeacons

The position of Archdeacon is pastoral, administrative, disciplinary and quasi-judicial. The essential nature of the role has been described as “being a good steward so that others are freed to be the worshipping, witnessing and ministering Church”¹⁸. In terms of safeguarding Archdeacons will be involved in the handling of serious safeguarding situations in parishes, which relate to allegations against clergy and other church officers. In this regard they should:

- Work closely with the Diocesan Safeguarding Advisor on the day to day management of issues around any allegation;
- Attend Core Group meetings;
- Attend/chair parish meetings as required;
- Keep the Area Bishop informed of implications for pastoral oversight;
- Support the Incumbent through the any allegations process;
- Ensure the parish is implementing safeguarding practice and following the decisions of the core group;

¹⁷ Diocesan Safeguarding Advisors Regulations 2016

¹⁸ Ravenscroft, the Ven. R. L. *The Role of the Archdeacon Today*, (1995) 3 Ecc LJ 387

- Have a working knowledge and pay due regard to all House of Bishops' policy, procedures and practice guidance,
- When new in post, have a one-to-one induction session with the Diocesan Safeguarding Advisor regarding House of Bishops' safeguarding policies, procedures and practice guidance, and how they are implemented in the diocese; and for information about past and current safeguarding issues in churches in his/her archdeaconry. Also, perhaps sit on a core group by way of induction;
- Attend at a safeguarding training session for Incumbents in the diocese (in order to be familiar with the training their clergy receive);
- Ensure that they are familiar with the implementation of all House of Bishops' policies, procedures and practice guidance, in particular Responding to Serious Safeguarding Situations, and their role in the core group management process of a serious safeguarding situation;
- Attend senior staff safeguarding training (C4);
- Attend diocesan refresher safeguarding training every 3 years;
- Assist in monitoring good safeguarding practice in parishes and during their annual visitation ensuring that parishes (PCCs and clergy) are adhering to good safeguarding practice by paying due regard to the House of Bishops' guidance

2.3 The Parish Roles and Responsibilities

2.3.1. *Parochial Church Council (PCC)*

It is the legal responsibility of each PCC to fulfil their duty of care towards all those present during worship, in all church sponsored activities and activities in church buildings.

With the Incumbent the PCC will:

- Accept their duty of care is to 'Promote a Safer Church' for all in the church community, and ensure there is a plan in place to raise awareness of and promote training in safeguarding matters;
- Create an environment, which is welcoming, respectful and safe from abuse, and enables and encourages concerns to be raised and responded to openly, promptly and consistently;
- Adopt and implement the House of Bishops and diocesan safeguarding policies and practice guidance;
- Adopt and implement a safeguarding policy, accepting as a minimum the diocesan model parish safeguarding policy, while being responsive to local parish requirements; a copy should be sent to the Diocesan Safeguarding Adviser;
- Ensure that details of all those with safeguarding responsibilities are displayed in all church premises and known to all group leaders, including who to contact to report concerns and where to find support (See website for Model 'safeguarding in parishes-who's who');
- Display in the church and other premises where children's and adult activities take place, the contact details of the Parish Safeguarding Officer, Church warden and other local parish workers, adult and children services, ChildLine and other helplines, as required;
- Adopt a parish policy on safer recruitment and DBS Disclosures; as a minimum the diocesan model policy for parishes;
- Appoint at least one appropriately experienced designated Parish Safeguarding Officer (PSO) to work with the Incumbent and PCC. This PSO should be a lay person and should either be a member of the PCC or have the right to attend the council and should report at least annually on the implementation of the policy within the parish. The PSO is also usually the DBS administrator for church workers with children or vulnerable adults but if not the PCC should appoint another individual who sits on the PCC;
- Consider appointing additional safeguarding roles, as required (see 2.4.6.below);
- Ensure that all church officers who work with children, young people and/or adults at risk are:
 - recruited following the House of Bishops' Safer Recruitment guidance;

- aware of and work to parish, diocesan and House of Bishops' safeguarding policies, procedures and practice guidance;
- attend safeguarding training at least every three years;
- Provide appropriate insurance to cover for all activities undertaken in the name of the PCC;
- If appropriate, in rural parishes or parishes held in plurality, consider joining together to implement the policy and procedures, sharing PSOs etc. while remembering that legal responsibility will continue to rest with the individual parishes;
- Monitor and support the safeguarding work of the Incumbent and PSO;
- Review progress annually.

See website for 'Safeguarding in the Parish-Key Tasks for PCCs – Checklist'

2.3.2 *Annual Parochial Church Meeting (APCM)*

Every lay person whose name appears on the electoral roll is entitled to attend and take part in proceedings. The business of the APCM is largely administrative. Amongst other things one of its duties is to elect parochial representatives of the laity to sit on the PCC.

With this in mind, those standing for election should complete:-

- A PCC nomination form
- A confidential declaration form

A role description should be given which includes a statement explaining that the church is committed to safeguarding and if any PCC member sees or hears anything that might be a safeguarding risk they should report it immediately to the Parish Safeguarding Officer.

Please see Safer Recruitment for additional guidance.

2.3.3 *The Incumbent*

The role of the Incumbent is to provide leadership concerning safeguarding, and to encourage everyone to promote a Safer Church.

With the PCC, the Incumbent will:

- Keep an oversight of the activities that are the responsibility of the PCC, particularly those involving children and vulnerable adults.
- Inform and work in co-operation with the Diocesan Safeguarding Adviser in the event of allegations, suspicions or disclosures of abuse, and ensure that those who may pose a risk to children and adults at risk are effectively overseen and monitored;
- Ensure:
 - appropriate support, supervision and training for the Parish Safeguarding Officers;
 - arrangements are in place for the pastoral care of those affected by abuse;
 - provision of a secure storage of safeguarding records;
 - Safeguarding Agreements are written and reviewed in consultation with Diocesan Safeguarding Adviser

2.3.4 *Churchwardens*

The role of the Churchwarden is extremely varied but generally involves management, maintenance and ministry in accordance with the Churchwardens Measure 2001 and the Canons of the Church of England (see in particular Canon E1). In co-operation with the Incumbent, Churchwardens are generally

responsible for the day-to-day functioning of the parish. In this capacity, Churchwardens are considered the leading lay members of the congregation.

Churchwardens will:

- Ensure that in the period of a vacancy (during an interregnum), that the Incumbent's safeguarding roles and responsibilities are fulfilled, in consultation with the PCC, Parish Safeguarding Officer and the Area Dean;
- Pay attention to the specific needs of children and adults at risk when undertaking health and safety inspections and risk assessment;
- Ensure that risk assessments are carried out before new activities are undertaken;
- Ensure that all parish activities are adequately supervised and insured;
- Answer questions regarding safeguarding as they arise in the Archdeacon's visitations, and respond to any specific safeguarding advice, which may be given from the archdeacon.

2.3.5. Parish Safeguarding Officer

Each Parish Safeguarding Officer (PSO) will be a member of the PCC and:

- Work closely with the Incumbent to advise within the parish on all safeguarding matters relating to children, young people and vulnerable adults;
- Receive, with the Incumbent, any concerns about children or adults in the parish and making sure that proper advice is sought and proper referrals are made;
- Report all matters relating to concerns and allegations of abuse against church officers, in liaison with the Incumbent, to the Diocesan Safeguarding Adviser who will liaise with the statutory agencies, as required. Concerns about the incumbent should be raised directly with the DSA;
- Ensure that any ex-offenders with offences against children or vulnerable adults known to be in the church community are notified to the Diocesan Safeguarding Adviser and contribute to managing Safeguarding Agreements;
- Promote safer practices in all activities and make any recommendations required taking into account the particular arrangements of the parish;
- Be involved in the recruitment of people who are involved in relevant activities within the parish, and facilitate the DBS process at local level, ensuring that everyone who is required to go through the vetting process does so;
- Ensure individuals, groups or organisations using church premises have seen and agree to abide by the Parish Safeguarding Policy;
- Attend safeguarding training at least every three years;
- Maintain safeguarding records;
- Complete national, diocesan and parish safeguarding self-assessments as required;
- Contribute to the annual review of parish safeguarding arrangements;
- Report to the PCC, as required.

The Safeguarding Officer may also be responsible for:

- Being the Children's and /or Vulnerable Adult Advocate (see below);
- being the DBS Administrator (see below);
- supporting the workers with children or vulnerable adults through regular meetings and in other ways;
- providing or arranging provision of training in safeguarding for all workers (both volunteers and paid staff).

Preferably the Parish Safeguarding Officer should be someone who is a lay person with experience of working with children/young people or vulnerable adults, although not always currently involved in such

work in the parish. Please note there will be a model PSO role description informed by the outcome of this consultation *will be available on the website*.

The level of the resource will be dependent on the size and complexity of the parish. These roles are often voluntary but consideration needs to be given to employed posts in larger parishes. Some parishes have one PSO for children and one for vulnerable adults. If required, in rural parishes, or in group arrangements, arrangements for safeguarding maybe shared whilst remembering that legal responsibilities will continue to rest with the individual parishes.

If working within Local Ecumenical Partnerships (LEPs), agree which denomination or organisation's safeguarding policy to follow, including where to seek advice in urgent situations in line with the practice guidance¹⁹. This decision should be ratified both by the Bishop and other appropriate church leaders in the partnership; in the event of a specific safeguarding concern, ensure that all the LEP partners are notified.

2.3.6 Parish DBS Administrator

Every parish should have a nominated person who is responsible for administration of DBS applications. Usually the Parish Safeguarding Officer will incorporate the administration of DBS applications into his/her role, however, where necessary or appropriate (e.g. in large busy parishes), this position may be undertaken by a separate person.

In particular, the parish DBS Administrator is responsible for:

- Establishing the true identity of the applicant, through the examination of a range of identification documents as set out by the Disclosure and Barring Service (DBS)²⁰;
- checking and validating the information provided by the applicant on the application form;
- ensuring the application form is fully completed and the information it contains is accurate

2.3.7 Additional Parish roles

Children's Advocate

This person is someone whom children and young people know they could talk to about any problems, if they so wish. It can be useful if the Parish Safeguarding Officer is not someone whom children know personally.

Vulnerable Adults Advocate

This person is someone whom vulnerable adults know they could talk to about any problems, if they so wish. It can be useful if the Parish Safeguarding Officer is not someone whom the vulnerable adults know personally

Children's Officer

This person is responsible for ensuring the welfare of any children under the age of 16 in mixed age activities such as choirs, music groups, bell ringing or as an escort in transport arranged by the church. The leader of the activity cannot also be the Children's Officer.

¹⁹ LEP Safeguarding Practice Guidance 2015

²⁰ <https://www.gov.uk/government/publications/dbs-identity-checking-guidelines/id-checking-guidelines-for-dbs-check-applications>

Groups with young people of 16 or 17 years of age but not younger do not need to have a Children's Officer.

Workers, leaders and helpers

Workers may be paid or volunteers. Parishes may use their own terminology to describe them. In this policy the term leader is used for a person responsible for work with children or vulnerable adults (e.g. teaching, training, instructing, caring for or supervising) and helper for someone who assists a leader and works under their direction and supervision. The term worker includes both leaders and helpers.

2.5 The Cathedral Roles and Responsibilities

2.5.1 The Dean

The role of the Dean is to provide leadership concerning safeguarding, and to encourage everyone to 'Promote a Safer Church'.

In every cathedral the Dean will, in Chapter,

- Have an oversight of the activities that are the responsibility of the Chapter, particularly involving children and vulnerable adults;
- Inform and work in co-operation with the DSA in the event of allegations, suspicions or disclosures of abuse, and ensure that those who may present a risk to children; young people and vulnerable adults are effectively managed;
- Encourage a culture of safety and vigilance;
- Provide an annual report to the Bishop on safeguarding policy, procedures, practice and review in the cathedral.

2.5.2 The Chapter

In every cathedral the Chapter will,

- Accept its duty of care is to 'Promote a Safer Church' for all in the cathedral community, and ensure there is a safeguarding strategy in place;
- collaborate and liaise where required with the statutory and voluntary agencies in consultation with the Diocesan Safeguarding Adviser;
- Create an environment which is welcoming, respectful and safe from abuse, and enables and encourages concerns to be raised and responded to openly, promptly and consistently;
- Adopt and implement House of Bishops' safeguarding policy and practice guidance;
- Provide a structure to manage safeguarding in the cathedral with clear lines of accountability;
- Appoint a Cathedral Safeguarding Officer (and possibly a deputy if required) to work with the Dean, the Chapter and cathedral staff to implement policy and procedures which include the House of Bishops' Safer Recruitment practice guidance and ensure appropriate support, supervision and training is provided for these officers. It is advised that this may be best achieved by entering an agreement with the diocese to share safeguarding resources;
- Appoint someone to attend the Diocesan Safeguarding Advisory Panel (DSAP);
- Ensure secure storage of records;
- Liaise with the Diocesan Safeguarding Adviser to ensure all safeguarding responsibilities are met within the life of the cathedral;
- Ensure suitable training is provided for staff and volunteers;
- Provide appropriate insurance cover for all activities undertaken in the name of the cathedral;
- Ensure appropriate DBS processes are in place;

- Provide a complaints and whistleblowing procedure which can be used for those who wish to complain about the handling of safeguarding issues;
- Ensure, in liaison with any affiliated schools, that the Chapter fulfils its statutory responsibilities and a progress review forms part of the annual safeguarding review;
- Review progress annually, including an annual review of the cathedral safeguarding policy, practices and procedures.

2.6 Royal Peculiars Roles and Responsibilities

A royal peculiar is a worshipping community belonging to the Church of England that comes under the jurisdiction of the Queen rather than the Bishop and Archbishop in whose diocese or province they are situated. Accordingly, the peculiar sits outside diocesan and provincial structures and are not subject to visitation by the Bishop or Archbishop. This gives them considerable independence. The most prominent royal peculiars are Westminster Abbey and St George's Chapel, Windsor.

This policy advises that in relation to safeguarding, royal peculiars adopt the House of Bishops' safeguarding policy and practice guidance and the roles and responsibilities that relate to other similar sized Church bodies e.g. a cathedral or a parish

2.7 Religious Communities Roles and Responsibilities

Safeguarding requirements for religious communities are detailed in the Safeguarding in Religious Communities Practice Guidance 2015²¹. It applies to all those religious communities registered with the 'Advisory Council on the Relations of Bishops and Religious Communities'. It applies internally (to relationships between individuals (religious and lay) in the community) and externally (when ministering to religious or lay outside the religious).

The governing Body and Leader of the community

The governing Body and Leader of the community will:

- Accept its duty of care is to 'Promote a Safer Church' for all in the community, and ensure there is a safeguarding strategy in place;
- create an environment which is welcoming, respectful and safe from abuse, and enables and encourages concerns to be raised and responded to openly, promptly and consistently;
- adopt a safeguarding policy (see a model policy in the practice guidance);
- adopt and implement the House of Bishops' safeguarding policy and practice guidance;
- provide a structure to manage safeguarding in the community with clear lines of accountability;
- appoint a Designated Safeguarding Officer (and possibly a deputy if required);
- seek advice from the Diocesan Safeguarding Adviser in the diocese in which the house resides on all safeguarding concerns or allegations. These should also be reported to the Episcopal Visitor;
- ensure secure storage of records;
- ensure responsible staff and volunteers attend diocesan safeguarding training;
- provide appropriate insurance cover for all activities undertaken in the name of the community;
- provide a complaints and whistleblowing procedure which can be used for those who wish to complain about the handling of safeguarding issues;
- ensure compliance with an registering body guidelines as required dependant of the provision of services to children, young people offered e.g. the Care and Quality Commissions (CQC)²², Charity Commission (see section 4.7);
- review progress annually

²¹ [Safeguarding in Religious Communities](#)

²² [Care Quality Commission](#)

Episcopal Visitor

The Episcopal Visitor will:

- Check safeguarding policies and arrangements as part of the annual visitation;
- Maintain a record of the annual visitation and share the outcome with the DSA and the Diocesan Bishop;
- Inform the DSA and the Diocesan Bishop if they have any safeguarding concerns in relation to the community

2.8 Theological Education Institutions (TEIs) Roles and Responsibilities

The governing body will:

- Accept its duty of care is to 'Promote a Safer Church' and ensure there is a safeguarding strategy in place;
- Create an environment which is welcoming, respectful and safe from abuse, and enables and encourages concerns to be raised and responded to openly, promptly and consistently;
- Adopt and publicise a safeguarding policy;
- Adopt and implement House of Bishops Safeguarding policy and practice guidance and national legislation and guidance;
- Provide a structure to manage safeguarding in the TEI with clear lines of accountability;
- Appoint a Designated Safeguarding Officer and Deputy from the senior leadership team;
- Seek advice from the Diocesan Safeguarding Adviser in the diocese in which the TEI resides on safeguarding concerns or allegations in relation to church officers. These should also be reported to the Local Authority Designated Officer;
- Ensure secure storage of records;
- Ensure responsible staff and volunteers attend safeguarding training in line with House of Bishops practice guidance;
- Provide appropriate insurance cover for all activities undertaken in the name of the TEI;
- Provide a complaints and whistleblowing procedure which can be used for those who wish to complain about the handling of safeguarding issues;
- Ensure compliance with any registering body guidelines as required²³
- Review progress annually.

2.9 Church of England Schools

Church Schools are not covered by the provision of this policy.

The responsibility for safeguarding in Church of England schools on a day to day basis rests with the school governing body (or in the case of multi-academy trusts, with their board of directors). They are the bodies directly charged with carrying out DBS checks and with the safeguarding of children at the school

²³ [Ofsted inspections of further education and skills providers - GOV.UK](https://gov.uk/ofsted/inspections/further-education-and-skills-providers)

in line with statutory guidance for all schools^[1]. The safeguarding responsibilities of controlled and aided church schools come under the relevant local authority and Local Safeguarding Children Board and increasingly directly under the Department of Education (DfE) for academies.

Employees, governors and volunteers appointed by a church school should be recruited through the policies and procedures of the relevant local authority or other suitable body, which should also process the DBS checks.

At a national level the Church of England Education Office (“CEEEO”) negotiates with DfE on behalf of Church schools and the Church of England education sector but has no direct governance links with schools. It has no authority over Church school governing bodies and no powers to enable it to intervene in a Church school. It does not currently offer any national advice on Safeguarding. Safeguarding advice is offered either directly from the Department for Education (“DfE”) or at a local level by Local Authorities and Diocesan Boards of Education (DBEs).

DBEs are established pursuant to the Diocesan Boards of Education Measure 1991 as amended (“the Measure”) and their functions are broadly the promotion of education in their local Diocese consistent with the faith and practice of the Church of England and to advise governors of Church schools on any matter affecting Church schools in the Diocese. The Measure requires each DBE to have a Diocesan Director of Education (“DDE”) and historically DDEs have always worked closely with Local Authorities as partners in maintained school provision in the Diocese. As maintained schools are increasingly becoming academies and are therefore no longer linked to Local Authorities, DDEs work closely with the DfE and Regional Schools Commissioners as well.

Nevertheless, the fact that they are Church schools and have clear links to the church through governance^[2], means that the DBE and the diocese, as well as the parish, cannot wholly dissociate themselves from any safeguarding issues in the school. The DBE has a potential advisory role in relation to safeguarding and the implicit obligation to use their powers of appointment of governors with due regard to safeguarding. DBEs will usually refer schools to current advice and guidance from the Department for Education and/or the local authority but will also work closely with the Diocesan Safeguarding Officer. As current regulations provide that foundation governors can only be removed from office by those appointing them, liaison between schools, DBEs, Diocesan Safeguarding Officers and local authorities is essential. Further, schools’ links to parishes mean that safeguarding issues can also be taken through the parish accountability structures, which are part of the House of Bishops’ safeguarding policy and practice guidance.

Church volunteers in schools

Volunteers who go into a church school from their parish should be recruited and checked in line with the House of Bishops Safer Recruitment Guidance via the arrangements in the diocese. The school will need to confirm with the parish that these have been completed. The volunteers need to be aware of and

^[1] Keeping Children Safe in Education (September 2016)

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/550511/Keeping_children_safe_in_education.pdf

^[2] For instance, the local priest will be an ex officio member of the governing body in most Church schools. Voluntary aided schools will always have a majority of their governing body appointed by Church bodies: Usually a combination of the DBE and the local PCC. In voluntary controlled schools church appointed governors will be no more than 25% of the governing body. Governors appointed to reflect the church foundation of schools are known as foundation governors

comply with the schools safeguarding policy. All volunteers must possess a personal copy of the local Safer Working Practice Guide for their work and comply with it (see Section 5).

Allegations against church officers in dual roles

There should be clear procedures in place about how to deal with any safeguarding concern or allegation in relation to a church officer, including member of the clergy, who also has a role within a school, in line with local LSCB procedures. If a concern or allegation has arisen in a school setting it is the school's responsibility to inform the statutory agencies and liaise with the Diocesan Safeguarding Adviser. If a concern or allegation has arisen in a church setting it is the Diocesan Safeguarding Adviser's responsibility to inform the statutory agencies and liaise with the school accordingly. Where there is any confusion about whose responsibility it is to undertake a safeguarding action arising from a concern or allegation against a church officer arising in the school, it is the school's responsibility to clarify this with the local authority and liaise with the Diocese accordingly.

3. Types of Abuse

"Abuse is a violation of an individual's human and civil rights by any other person or persons."
(No Secrets, Department of Health, 2000²⁴)

3.1. Introduction

This section contains information about the following types of abuse:

- Physical Abuse
- Neglect
- Sexual Abuse
- Emotional or Psychological Abuse
- Domestic Abuse
- Financial Abuse
- Organisational Abuse
- Discriminatory Abuse
- Spiritual Abuse

This information is about the types of abuse which can occur and how to recognise them, including physical signs and symptoms as well as behavioural changes that you might observe. Bear in mind that children, young people and adults may be subject to one type of abuse or a combination of types of abuse.

Significant Harm

In relation to safeguarding children the term 'significant harm' is important to understand. The concept of significant harm was introduced in the Children Act 1989. If a child is in need because they are suffering, or likely to suffer, significant

²⁴ [No Secrets: guidance on protecting vulnerable adults in care - Publications - GOV.UK](#)

harm this is the threshold that justifies a compulsory intervention in to family life and gives local authorities a duty to make enquiries.

There is no absolute criteria when judging what constitutes significant harm. Consideration of the severity of the ill-treatment may include the degree and extent of physical harm, the duration and frequency of abuse and neglect, the extent of premeditation, the presence and degree of threat, coercion or sadism. Sometimes a single traumatic event may constitute significant harm but, more often, significant harm is a compilation of events both acute and longstanding, which interrupt, change or damage the child's physical and psychological development.

Those people with specific safeguarding duties within the Church must make a referral to the appropriate Children's Social Services area if they have reasonable cause to suspect that a child is suffering or is likely to be suffering significant harm with reference to the four broad categories of abuse.

NOTE: The lists of signs and symptoms below are not exhaustive – there may be other signs or symptoms which are not listed below which could be indicators of abuse. Similarly some of these signs and symptoms will not always be indicators of abuse. The following lists under each category of abuse contain examples of possible indicators. The presence of one or more of these signs or symptoms does not necessarily confirm abuse.

3.2. Physical Abuse

Physical abuse may or may not cause injury and includes physical ill treatment, causing unjustifiable physical discomfort, for example injury, pain or impairment.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none">• Hitting• Slapping• Pushing• Kicking• Shaking• Inappropriate restraint• Withholding or misuse of medication• Squeezing• Biting• Suffocating• Poisoning• Drowning• Killing• Physical abuse may also be caused when a parent or carer fabricates symptoms of, or deliberately induces, illness in a child. This is called Fabricated or Induced Illness.• Involuntary isolation or	<ul style="list-style-type: none">• Cuts, lacerations, puncture wounds, open wounds, bruising, welts, black eyes, burns, bite marks, broken bones and skull fractures• Untreated injuries in various stages of healing or not properly treated• Poor skin condition or poor skin hygiene• Dehydration and/or malnourishment without an illness-related cause• Loss of weight• Soiled clothing or bedding• Broken eyeglasses or frames• Physical signs of being subjected to punishment or signs of being restrained• Inappropriate use of medication, overdosing or under dosing

<p>confinement,</p> <ul style="list-style-type: none"> • Inappropriate application of techniques or treatments. 	<ul style="list-style-type: none"> • Cowering and flinching • Emotional distress, low self-esteem, untypical self-harm • Telling you they have been hit, slapped or mistreated • Aggressive behaviour or severe temper outbursts • Reluctance to get changed, for example in hot weather • Depression • Withdrawn behaviour <p>Remember: Most children will collect cuts and bruises as part of the rough-and-tumble of daily life. However, important indicators of physical abuse are bruises or injuries that are either unexplained or inconsistent with the explanation given, or visible on the 'soft' parts of the body where accidental injuries are unlikely, e.g. cheeks, abdomen, back and buttocks.</p> <p>A delay in seeking medical treatment when it is obviously necessary is also a cause for concern.</p> <p>Children may also display:</p> <ul style="list-style-type: none"> • Fear of parents being approached for an explanation • Running away from home
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3.3. Neglect

Neglectful behaviour is any pattern of activity by another person, which seriously impairs an individual.

Abusive Actions	Signs and Symptoms
<p>Neglect involves persistently failing to provide necessities, for example:</p> <ul style="list-style-type: none"> • Adequate food • Clothing • Shelter (including exclusion from home or abandonment) • Personal care • Failure to protect a child or vulnerable adult from physical or emotional harm or danger 	<ul style="list-style-type: none"> • Dirt, faecal or urine smell, or other health and safety hazards in the vulnerable person's living environment • Rashes, sores, lice on the vulnerable person; • Inadequate clothing • Untreated medical condition • Poor personal hygiene • Over or under medication • Lack of assistance with eating or

<ul style="list-style-type: none"> • Failure to ensure adequate supervision including the use of inadequate care-givers • Failure to ensure access to appropriate medical care or treatment • Deliberately withholding essential aids – for example visual or hearing aids • Denying social, religious or cultural contacts • Denying contact with family • Lack of appropriate supervision 	<ul style="list-style-type: none"> • drinking • Unsanitary and unclean conditions • Constant hunger, this may sometimes lead to the person stealing food • Loss of weight, or being constantly underweight <p>Changes in behaviour which can also indicate neglect may include:</p> <ul style="list-style-type: none"> • Complaining of being tired all the time • Not requesting medical assistance and/or failing to attend appointments • Having few friends • Mentioning being left alone or unsupervised
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3.4. Sexual Abuse

A sexual act carried out without the informed consent of the other individual is abuse. Such behaviour includes contact and non-contact abuse. The issue of informed consent is a fraught one and would need to be carefully investigated. No one should enter into a sexual relationship with someone for whom they have pastoral responsibility or who is in a position of authority/responsibility where he/she is trusted by others. Non-contact abuse may include sexual remarks and suggestions, introduction to indecent material or indecent exposure.

Contact abuse may include rape, indecent assault, being forced to touch another person, sexual intercourse or being pressurised into consenting to sexual acts.

It is also important to remember that it is not just adult men who sexually abuse children – there are increasing numbers of allegations of sexual abuse of children against women and sexual abuse can also be perpetrated by other children or young people.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none"> • Rape • Sexual assault • Kissing • Fondling/caressing • Involving children or vulnerable adults in looking at, or in the production of, sexual images, watching sexual activities, • Encouraging children to behave in sexually inappropriate ways • Sending sexualised texts and emails 	<ul style="list-style-type: none"> • Bruises around the breasts or genital areas • Unexplained venereal disease or genital infections • Unexplained vaginal or anal bleeding • Vaginal discharge or infection • Torn, stained or bloody underclothing • The child or vulnerable adult telling you they have been sexually assaulted or raped • Pain or itching in the genital area • Sexually transmitted disease • Stomach pains or discomfort when walking or sitting down

- Pregnancy

Changes in behaviour which can also indicate sexual abuse include:

- Sudden or unexplained changes in behaviour e.g. becoming aggressive or withdrawn
- Fear of being left with a specific person or group of people
- Having nightmares
- Running away from home
- Sexual knowledge which is beyond their age, or developmental level
- Sexual drawings or language
- Bedwetting
- Eating problems such as overeating or anorexia
- Self-harm, suicidal thoughts, suicide attempts;
- Substance abuse
- Suddenly having unexplained sources of money
- Not allowed to have friends (particularly in adolescence)
- Acting in a sexually explicit way, specifically children towards adults

Consent

The age of consent for both heterosexual and homosexual sex in England is 16.

Sexual activity with a child under the age of 13 is classed as rape under the Sexual Offences Act 2003. A child under the age of 13 is not legally capable of giving their consent.

Although it is an offence for any child under the age of 16 to engage in sexual activity with another child under the age of 16, the police would not seek to criminalise all 13 - 16 year olds having under-aged sex. Statutory agencies have agreed that if 13 -16 year old sexual activity is discovered then an assessment of risk should be carried out.

Risks to be considered include:

- Whether the child is competent to understand, and consent to, the sexual activity they are involved in;
- whether the sexual activity is with someone of a similar age, ability and aptitude;
- whether there is a power imbalance;
- whether there any coercion or bribery, overt aggression, misuse of alcohol or other substances acting as a disinhibitor;
- whether the sexual partner is known by one of the statutory agencies

3.5. Emotional or Psychological Abuse

Emotional abuse is the persistent emotional ill treatment of an individual causing severe and persistent effects on the person's emotional and psychological wellbeing and for children impacting negatively on emotional development.

Some level of emotional abuse is involved in most types of abuse although emotional abuse may occur alone.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none"> • Threats and verbal abuse • Humiliation • Blaming • Controlling • Pressurising and coercion • Intimidation and causing fear • Ignoring the person • Not giving the person a chance to express their views • Lack of love or affection • Making someone feel worthless • Lack of privacy or choice • Causing/forcing isolation/ withdrawal from family/friends and support networks. <p>For children:</p> <ul style="list-style-type: none"> • Imposing developmentally inappropriate expectations e.g. interactions beyond the child's developmental capability, overprotection, limitation of exploration and learning, preventing the child from participation in normal social interaction • Causing children to feel frightened or in danger e.g. witnessing domestic abuse, seeing or hearing the ill treatment of another 	<ul style="list-style-type: none"> • Feelings of helplessness • Hesitation in talking openly • Implausible stories • Confusion or disorientation • Anger without an apparent cause • Sudden changes in behaviour • The person becoming emotionally upset or agitated • Unusual behaviour (sucking, biting or rocking) • Unexplained fear • Denial of a situation • The person becoming extremely withdrawn and non-communicative or nonresponsive • Telling you they are being verbally or emotionally abused <p>Changes in a child's behaviour which can indicate emotional abuse include:</p> <ul style="list-style-type: none"> • Being unable to play • Fear of making mistakes • Sudden speech disorders • Self-harm • Fear of parent being approached regarding their behaviour • Developmental delay in terms of emotional progress

Bullying & Harassment

Bullying, sexual and racial harassment can also sometimes be referred to as emotional abuse.

Other bullying behaviours which may take place within a working relationship include public or unreasonable criticism, insults and shouting, ignoring a person's wishes or point of view, setting unreasonable work targets, removing areas of responsibility, undervaluing a person's efforts.

Harassment may include name calling, victimisation and ostracism, unwanted sexual attention, stalking, compromising invitations or gifts, the display of images that are racially or sexually offensive, the

suggestion that sexual favours might further promotion prospects.

3.6. Domestic 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 perpetrated by 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/emotional

For example, shouting; swearing; frightening; blaming; ignoring or humiliating someone; blackmailing them; threatening harm to children or pets if they misbehave; ridiculing every aspect of their appearance and skills; keeping them deliberately short of sleep; being obsessively and irrationally jealous; keeping them isolated from friends and family; threatening suicide or self-harm.

- physical

For example, hitting; slapping; burning; pushing; restraining; giving too much medication or the wrong medication; assault with everyday implements such as kitchen knives; kicking; biting; punching; shoving; smashing someone's possessions; imprisoning them; or forcing them to use illegal drugs as a way of blackmailing and controlling them.

- sexual

For example, forcing someone to take part in any sexual activity without consent, e.g. rape or sexual assault; forcing them or blackmailing them into sexual acts with other people; forcing children to watch sexual acts; sexual name calling; imposition of dress codes upon a partner; involvement in the sex trade or pornography; knowingly passing on Sexually Transmitted Infections; controlling access to contraception.

- neglect

For example, a failure to provide necessary care, assistance, guidance or attention that causes, or is reasonably likely to cause a person physical, mental or emotional harm or substantial damage to or loss of assets.

- financial

For example, the illegal or unauthorized use of someone's property, money, pension book or other valuables; forcing them to take out loans; keeping them in poverty; demanding to know every penny they spend; refusing to let them use transport or have money to pay for it.

- spiritual

For example, telling someone that God hates them; refusing to let them worship (e.g. not allowing a partner to go to church); using faith as a weapon to control and terrorize them for the abuser's personal pleasure or gain; using religious teaching to justify abuse (e.g. 'submit to your husband'), or to compel forgiveness.

- digital

For example, the use of technology (e.g. texting and social networking) to bully, harass, stalk or intimidate a partner. Though it is perpetuated online, this type of abuse has a strong impact on a victim's real life. For example, the 'revenge porn' offence i.e. disclosing private sexual photographs via digital media with an intended to cause distress²⁵

²⁵ Section 33 Criminal Justice and Courts Act 2015

Controlling behaviour

Controlling behaviour is a range of acts designed to make a person subordinate and/or dependent by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance and escape and regulating their everyday behaviour.

Coercive behaviour

Coercive behaviour is an act or a pattern of acts of assault, threats, humiliation and intimidation or other abuse that is used to harm, punish, or frighten their victim²⁶.

Domestic abuse and young people

The changes to the definition of domestic abuse, to include 16 and 17 year olds, raise awareness that evidence increasingly shows that young people in the 16 to 17 age group can also be victims of domestic violence and abuse.

People experience domestic abuse regardless of their social group, class, ethnicity, age, disability or sexuality.

Most abuse is carried out by men against female partners, but abuse can be inflicted by women on men, and can also occur in same sex relationships and teenage relationships. Domestic abuse can also be inflicted within family settings, for example a teenage child abusing his or her parents, or a forced marriage. Incidents can be considered domestic abuse and abuse of an adult when the perpetrator is, for example, the daughter and the carer for the adult.

3.7. Discriminatory Abuse

Discriminatory abuse is unwanted conduct based on a person's social identity (i.e. age, sex, race, disability, culture, religion, sexual orientation, nationality or any other personal characteristic of the individual), which affects the dignity of the victim. It may be persistent conduct or an isolated incident. The key issue is that the actions or comments are perceived as demeaning and unacceptable by the recipient.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none">• Racism• Sexism• Harassment on the basis of a disability	<ul style="list-style-type: none">• Lack of choice• Lack of privacy and dignity• Lack of personal belongings• Tendency for withdrawal and isolation

²⁶ Section 76 Serious Crime Act 2015 created a new offence of "controlling or coercive behaviour in an intimate family relationship". The offence came into force in December 2015. It closes a gap in the law around psychological and emotional abuse that stops short of physical abuse. The offence carries a maximum sentence of 5 years' imprisonment, a fine or both.

<ul style="list-style-type: none"> • Harassment on the basis of sexual preference • Age discrimination is also a form of discriminatory abuse 	<ul style="list-style-type: none"> • Use of punishments – for example withholding food and drink • Lack of disabled access • Expression of anger/frustration/fear/anxiety • Being refused access to services or being excluded inappropriately
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The indicators of discriminatory abuse may take the form of any of the other types of abuse already mentioned. The difference lies in that the abuse is motivated by discriminatory attitudes, feelings or behaviour towards an individual.

3.8. Financial or Legal Abuse

The willful extortion or manipulation of the vulnerable person's legal or civil rights must be construed as abuse. Such activity may include misappropriation of monies or goods, the misuse of finances, property or possessions, or withholding money, the exploitation of a person's resources or embezzlement. Such abuse may involve the use of a position of authority or friendship to persuade a person to make gifts, to leave legacies or change a will.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none"> • Theft • Fraud • Financial exploitation • Pressure to change financial arrangements • Pressure to sell/change arrangements around the ownership of property • Pressure in connection with wills, inheritance or other financial transactions • Misuse of possessions • Refusing/restricting the vulnerable adults access to cash, bank accounts or financial documentation 	<ul style="list-style-type: none"> • Signatures on cheques or other important documents that do not resemble the adult's signature or which are signed when the adult cannot write • Any sudden changes in bank accounts including unexplained withdrawals of large sums of money • The inclusion of additional names on an adult's bank account • Abrupt changes to or creation of wills • The sudden appearance of previously uninvolved relatives claiming their rights to a vulnerable person's affairs or possessions • The unexplained sudden transfer of assets to a family member or someone outside the family • Numerous unpaid bills, overdue rent, when someone is supposed to be paying the bills for the vulnerable person • Unusual concern from someone that an excessive amount of money is being expended on the care of the vulnerable person • Lack of amenities, such as TV, personal grooming items, appropriate clothing, that the

	<p>vulnerable person should be able to afford</p> <ul style="list-style-type: none"> • The unexplained disappearance of funds or valuable possessions such as art, silverware or jewellery • Deliberate isolation of a vulnerable person from friends and family resulting in the caregiver alone having total control
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3.9. Organisational Abuse

Organisational or Institutional Abuse can be defined as abuse or mistreatment by a regime as well as by individuals within any building where care is provided. 'No Secrets' says:

'Neglect and poor professional practice need to be taken into account. This may be in the form of isolated incidents of poor or unsatisfactory professional practice, at one end of the spectrum, through to pervasive ill treatment or gross misconduct at the other. Repeated instances of poor care may be an indication of more serious problems'.

Abusive Actions	Signs and Symptoms
<ul style="list-style-type: none"> • Poor care standards • Lack of response to specific needs • Rigid routines • Inadequate staffing • Poorly trained staff 	<ul style="list-style-type: none"> • Lack of flexibility/choice/options • Lack of opportunity for drinks or snacks • Lack of choice or consultation over meals • Lack of dignity • Pressure sores; skin tears; dehydration • Person is unkempt and smells • Inappropriate use of communal items e.g. clothing or toiletries • Inappropriate restraint • Lack of satisfactory procedures for financial management • Staff member has a history of moving job • High staff turnover • Lack of privacy, including intercepting mail, restricting visits, control of phone • Derogatory remarks overheard • Public discussion of personal matters • Inadequate or delayed response to medical requests or requests for assistance or support • missing documentation • Entering rooms without knocking/seeking permission • Staff have an overly controlling relationship with service users and service users' activities • Staff not available • Service users are abusive to staff and

3.10. Spiritual Abuse

Spiritual abuse is not covered by the standard statutory definitions of abuse but is of concern both within and outside faith communities including the Church of England.

Churches need to be sensitive so that they do not, in their pastoral care, attempt to ‘force’ religious values or ideas onto people, particularly those who may be vulnerable to such practices. Within faith communities harm can be caused by the inappropriate use of religious belief or practice; this can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries, which may result in vulnerable people experiencing physical, emotional or sexual harm. If such inappropriate behaviour becomes harmful it should be referred for investigation in the usual way. Careful supervision and mentoring of those entrusted with the pastoral care of adults should help to prevent harm occurring in this way. Other forms of spiritual abuse include the denial to vulnerable people of the right to faith or the opportunity to grow in the knowledge and love of God.’

A particular aspect of Spiritual Abuse relating to children has been addressed in the Department of Health Safeguarding Children from Abuse Linked to a Belief in Spirit Possession (2007).

The term ‘belief in spirit possession’ is defined as the belief that an evil force has entered a child and is controlling him or her. Sometimes the term ‘witch’ is used and is defined as the belief that a child is able to use an evil force to harm others. There is also a range of other languages that is connected to such abuse. This includes black magic, kindoki, ndoki, the evil eye, djinns, voodoo, obeah, demons, and child sorcerers. In all these cases, genuine beliefs can be held by families, carers, religious leaders, congregations, and the children themselves that evil forces are at work. Families and children can be deeply worried by the evil that they believe is threatening them, and abuse often occurs when an attempt is made to ‘exorcise’, or ‘deliver’ the child. Exorcism is defined as attempting to expel evil spirits from a child. Whilst the number of identified cases is small, the nature of the child abuse can be particularly disturbing and the impact on the child is substantial and serious. (DoH Safeguarding Children from Abuse Linked to a Belief in Spirit Possession, 2007).

3.10.1. Exorcism or Deliverance Ministry

In any situation in which a member of the clergy or a member of the church community becomes aware that belief in demonic possession of any person, is present or a request is made for deliverance ministry that involves a child, young person or vulnerable adult, it is essential that contact is made with the DSA. Any attempt to act in isolation in such a matter is likely to be extremely damaging and will run contrary to policy and practice guidance. Please see Section 6.8 for further guidance.

Abusive Actions	Signs and Symptoms
Mistreating a person in the name of God, faith or religion – the exact nature of the mistreatment may fall within the definition of one of the other abuse types.	<ul style="list-style-type: none"> • Special relationships, especially where there is an imbalance of power • Inappropriate or untrained exercise of exorcism and/or deliverance ministry • Misuse of authority e.g. by dictating exactly what a person should believe • Extreme pastoral interference in personal issues including how someone should express their faith • Telling someone that if they pray

	<p>harder/believe more they will be healed</p> <ul style="list-style-type: none"> • Making someone feel inferior in their faith
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3.11. Additional Vulnerabilities

There are certain risk factors that may place people at particular risk of being abused. The presence of one or more of these factors does not automatically imply that abuse will result, but increases the likelihood.

- Where there exists an imbalance of power and control;
- where there is a dependency on other(s);
- the need for help with intimate personal care e.g. managing incontinence, washing and dressing;
- strain of prolonged caring at the expense of care-giver's own needs/ high stress levels;
- difficult carer/service-user relationship;
- role reversal and the need for intimate personal assistance, e.g. daughter or son providing personal assistance for a parent;
- living in the same household as a known abuser;
- where there is a history of family abuse;
- people with a history of alcohol, drug or other substance abuse;
- unsuitable or dangerous environment, e.g. lack of personal space;
- people who have independent support (i.e. no-one/no outside body monitoring this);
- absence of support;
- lack of awareness of the rights of a service user or of what constitutes abuse or dignity;
- staff shortages, lack of staff awareness, training and supervision;
- lack of privacy;
- financial problems;
- where there is a change in the lifestyle of a member of the household, e.g. employment, unemployment, illness;
- cultural differences and language barriers;
- emotional or social isolation;
- communication difficulties;
- where the individual's behaviour is challenging or unpredictable or difficult to manage;
- revenge and/or anger
- A reduction in physical, mental or emotional capacity caused by external events, such as bereavement or previous abuse or other traumatic incidents.

3.12. Additional Signs and Symptoms of Abuse

Other indications that abuse may be occurring:

- the vulnerable adult or child may not be allowed to speak for themselves, or see others, without the parents or caregivers being present;
- attitudes of indifference or anger towards the child or vulnerable adult;
- family member or caregiver blames the child or vulnerable adult (e.g. accusation that incontinence is a deliberate act);
- aggressive behaviour (threats, insults, harassment) by the parent or caregiver towards the child or vulnerable adult;
- previous history of abuse of others on the part of the caregiver;
- inappropriate display of affection by the caregiver;

- flirtations, coyness, etc. which might be possible indicators of an inappropriate sexual relationship;
- social isolation of the family or restriction of activity of the child or vulnerable adult by the caregiver;
- conflicting accounts of incidents by the family, caregivers or the child or vulnerable adult;
- inappropriate or unwarranted defensiveness by the caregiver;
- indications of unusual confinement (closed off in a room, tied to furniture, change in routine or activity);
- obvious absence of assistance or attendance.

3.13. Additional Specialist Guidance

In some situations both children, young people and vulnerable adults are likely to be harmed directly or indirectly because of what is going on around them.

Some of these circumstances include:

- Grooming
- Child Sexual Exploitation (CSE)
- Complex abuse
- Honour Based Violence (HBV)
- Forced Marriage
- Female Genital Mutilation (FGM)

3.13.1. *Grooming*

Grooming refers to actions deliberately aimed at establishing an emotional connection and trust with someone in order to increase the likelihood of them engaging in sexual behaviour or exploitation. Grooming may also include threats or bribes, which persuade the person that it would be impossible to ask for help. It may appear as an unhealthy close friendship which stretches or breaks approved boundaries.

Methods of making contact online via social networking and chat-based applications (often used on mobile phones) are often used for this, although grooming can take place face-to-face. When grooming takes place online it is easy for potential abusers to disguise their identity, including their gender, location and age.

3.13.2. *Child Sexual Exploitation (CSE)*

The 2009 statutory guidance Safeguarding Children and Young People from Sexual Exploitation uses the following definition, which came from the National Working Group for Sexually Exploited Children and Young People:

Sexual exploitation of children and young people under 18 involves exploitative situations, contexts and relationships where young people (or a third person or persons) receive ‘something’ (e.g. food, accommodation, drugs, alcohol, cigarettes, affection, gifts, money) as a result of them performing, and/or another or others performing on them, sexual activities. CSE can occur through the use of technology without the child’s immediate recognition; for example being persuaded to post sexual images on the Internet/mobile phones without immediate payment or gain. In all cases, those exploiting the child/young person have power over them by virtue of their age, gender, intellect, physical strength and/or economic or other resources. Violence, coercion and intimidation are common, involvement in exploitative relationships being characterised in the main by the child or young person’s limited availability of choice resulting from their social/economic and/or emotional vulnerability.

3.13.3. *Possible indicators of grooming and CSE*

The following list of indicators is not exhaustive or definitive but it does highlight signs which can assist in identifying possible grooming and CSE.

- Keeping secrets;
- inappropriate sexual or sexualised behaviour;
- sexually risky behaviour;
- repeat sexually transmitted infections;
- repeat pregnancy, abortions, miscarriage;
- receiving unexplained gifts or gifts from unknown sources;
- having multiple mobile phones and worrying about losing contact via mobile;
- having unaffordable new things (clothes, mobile) or expensive habits (alcohol, drugs);
- changes in the way the person dresses;
- going to hotels or other unusual locations to meet friends;
- contact with known perpetrators;
- involved in abusive relationships, intimidated and fearful of certain people or situations;
- unexplained changes in behaviour or personality – e.g. mood swings, volatile behaviour, emotional distress;
- self-harming, suicidal thoughts, suicide attempts, overdosing, eating disorders;
- drug or alcohol misuse;
- getting involved in crime;
- injuries from physical assault, physical restraint, sexual assault;
- the adult may create special relationships with a particular person or have difficulties in keeping to boundaries. They may try to have secrets from others in the group

3.13.4. Complex Abuse

Complex abuse, sometimes also known as ‘organised’ or ‘multiple’ abuse, is abuse involving one or more abusers and a number of related or non-related children or vulnerable adults. The abusers may be acting in networks to abuse or may operate in isolation. They may use an institutional framework or position of authority or trust to children or vulnerable adults for abuse. They may use children or vulnerable adults themselves to recruit others.

Such abuse occurs both as part of a network of abuse across a family or community and within institutions such as residential settings, in day care and in other provisions such as voluntary groups. There may also be cases of people being abused via the use of the Internet.

3.13.5. Honour Based Violence or Abuse

The Forced Marriage Unit at the Home Office defines this as:

‘So-called honour based violence is a crime or incident, which has or may have been committed to protect or defend the honour of the family and/or community’

Honour Based Violence can manifest in many different ways and often presents with accompanying criminal offences, domestic abuse or the civil offence of forced marriage. If incidents include domestic abuse, child abuse or other serious crime then it should be read in conjunction with the relevant policies and procedures on these subjects.

Honour Based Violence can include:

- Physical Abuse
- Sexual Abuse
- Emotional and Psychological Abuse
- Financial Abuse
- Forced Marriage

- Female Genital Mutilation

'Honour' is normally associated with cultures and communities from Asia, the Middle East and Africa as well as the Travelling Community. However, it is important to note that in reality it cuts across all cultures, nationalities, faith groups and communities and transcends national and international boundaries.

The 'honour code' means that females generally, but sometimes males, must follow rules that are set at the discretion of the male relations and which are interpreted according to what each male family or community member considers acceptable.

Any suspicion or disclosure of violence or abuse against a vulnerable adult in the name of honour should be treated as seriously as any other suspicion or disclosure of significant harm against a vulnerable adult, however there are differences in the immediate response. A child at risk of abuse in the name of honour is at significant risk of physical harm (including being murdered) and/or neglect, and may also suffer significant emotional harm through the threat of violence.

It must be noted that in most cases, the Police will take the lead for any Honour Based Abuse incidents. It is important that you do not 'turn the individual away'. Try to ensure their immediate safety and support them to make urgent and safe contact with the Police. It is important to remember the 'one chance' rule. That is, that there may only be one chance to speak to the potential victim and thus only one chance to intervene.

3.13.6. Forced Marriage

The Home Office definition of forced marriage is: 'A marriage without the consent of one or both parties and where duress is a factor'.

The Court of Appeal clarified that duress is:

'[When] the mind of the applicant has been overborne, howsoever that was caused'

An arranged marriage is very different from a forced marriage. An arranged marriage is entered into freely by both people, although their families take a leading role in the choice of partner.

A forced marriage is where one or both people do not (or in some cases of people with learning or physical disabilities, cannot) consent to the marriage and pressure or abuse is used.

Marriage without consent is not valid in UK law and a child under 16 years old is not considered to be competent to consent to marriage.

The pressure put on people to marry against their will can be physical (including threats, actual physical violence and sexual violence) or emotional and psychological (for example, when someone is made to feel like they're bringing shame on their family). Financial abuse (taking your wages or not giving you any money) can also be a factor.

Marriage within communities that believe protecting the 'honour' of their family is a significant event. Marriage contracts will often be drawn up when children are young and are seen as a binding arrangement between the two families. If one or both parties then seek to disengage from the contract it is seen as bringing great shame on the family and very contentious.

Involving family members in cases of forced marriage is dangerous as it may increase the risk of serious harm to the victim as the victim may also then be punished for seeking help.

Forced marriages can occur in this country or abroad, often in their country of origin. There is further information available regarding Forced Marriage on the government webpages.

3.13.7. Female Genital Mutilation

Female genital mutilation²⁷ (FGM) is a collective term for illegal procedures which include the removal of part or all external female genitalia for cultural or other non-therapeutic reasons. The practice is not required by any religion and is medically unnecessary, painful and has serious health consequences at the time it is carried out and in later life.

The procedure is typically performed on girls of any age, but is also performed on new born infants and on young women before marriage/ pregnancy. A number of girls die as a direct result of the procedure, from blood loss or infection.

FGM may be practised illegally by doctors or traditional health workers in the UK, or girls may be sent abroad for the operation.

FGM is illegal in this country by the Female Genital Mutilation Act 2003, except on specific physical and mental health grounds²⁸.

The victim may be seriously at risk if any knowledge of the disclosure is mishandled.

4. Promoting a Safer environment and culture

4.1. Introduction

This chapter outlines the key strands of creating safeguarding environments and cultures that prevent abuse and promote the well-being of children, young people and vulnerable adults. It includes safer working practice and safer activities.

4.2. Safer Working Practice

Every Church body working with children, young people and vulnerable adults should adopt a 'Safer working practice guide' for church officers working with children and vulnerable adults.

The Safer Working practice guides for children, young people and for vulnerable adults aim to:

- Keep children, young people and vulnerable adults safe by clarifying which behaviours constitute safe practice and which should be avoided;
- assist adults working with children, young people and vulnerable adults to do so safely and responsibly, and to monitor their own standards and practice;
- support managers and employers in setting clear expectations of behaviour and codes of practice;
- encourage the provision of supervision and training;

²⁷ www.fco.gov.uk/fgm

²⁸ Section 74 of the Serious Crime Act 2015 introduces a mandatory reporting duty which requires regulated health and social care professionals and teachers in England and Wales to report 'known' cases of FGM in under 18s which they identify in the course of their professional work to the police. 'Known' cases are those where either a girl informs the person that an act of FGM has been carried out on her, or where the person observes physical signs on a girl appearing to show that an act of FGM has been carried out and the person has no reason to believe that the act was, or was part of, a surgical operation.

- reduce the incidence of positions of respect, responsibility or authority being abused or misused;
- support employers in giving a clear message that unlawful or unsafe behaviour is unacceptable and that, where appropriate, disciplinary or legal action will be taken;
- minimise the risk of misplaced or malicious allegations made against adults who work with children

Church bodies should adapt the model *Safer working practice guides* for local requirements to cover the majority of situations they are likely to encounter. It is recommended that there are separate guides for adult and children work. (See Appendix 9 and 10 for model guides).

4.3. Positions of Respect, Responsibility or Authority, where trusted by others ("Positions of Responsibility")

All staff materials, safer working practice guides and contracts should make clear the expectations of such work and the implications of not adhering to these materials for all church officers working with children and vulnerable adults.

A person working with children young people and vulnerable adults is in a Position of Responsibility if:

- they are carrying out regulated activity;
- they do not meet the frequency or intensity thresholds for regulated activity but are working regularly;
- they are in a position where they might form a relationship of trust, (e.g. a priest has a particular special closeness and is given privileged access and knowledge by people in his/her congregation and community normally only afforded to intimate friends)

The Church of England places the following expectations on those who work in Positions of Responsibility:

- All volunteers and paid members of staff should be given a copy of the pocket-sized safeguarding guide (see Appendix 10 for a model guide);
- all church officers must conduct themselves at all times in accordance with the reasonable expectations of someone who represents the Church; this includes both whilst on duty *and* when off duty;
- they must possess a personal copy of the local *Safer Working Practice Guide* for their work and comply with it;
- they will be seen as role models by the children, young people or vulnerable adults with whom they are in contact at all times, including when they are off duty;
- they must not, in their private life, engage in activities which could bring the church or their role into disrepute;
- they must take care to observe appropriate professional boundaries between their work and their personal life. For example, they must ensure that all communications they may have with or about children, young people or vulnerable adults are appropriate in their tone and content;
- they must seek advice immediately if they come across a child, young person or vulnerable adult who may have been harmed (including self-harm) or a colleague whose conduct appears inappropriate;

- they must not deliberately expose themselves or others to material which is sexually explicit, profane, obscene, harassing, fraudulent, racially offensive, politically inflammatory or in violation of the law.

It is contrary to the policy of the Church of England for those in a Position of Responsibility, including clergy and youth workers among others, to have sexual or inappropriate personal relationships with those for whom they are responsible, including adults e.g. a parish priest with a member of the congregation. A breach of this is likely to be considered as a disciplinary offence. If relating to a child or vulnerable adult it will be referred if appropriate to the Local Authority Designated Officer (LADO) and in some cases it may also constitute a criminal offence. Anyone found guilty of a criminal or disciplinary offence of this kind could be dismissed and referred to the Disclosure and Barring Service for possible barring.

For paid workers these expectations or equivalent wording must be brought to their attention and, as appropriate, embodied in contracts. Clergy must also make reference to ***Guidelines for the professional conduct of the clergy***.

4.4. Safer Activities and Environments

The Church will ensure that all organised activities are delivered in accordance with the good practice guidelines.

Working safely means the Church must think about the safety aspects of every organised activity including: outings and holidays, transportation, pastoral visiting, discipline, dealing with bullying and first aid, and then, do what is necessary to keep children, young people and vulnerable adults safe.

Places of worship often provide different activities in different locations (e.g. toddler groups, Sunday schools, internet cafés, lunch clubs and other support groups). This makes it even more important to follow and have guidelines for running these activities.

Please see additional practice guidance on 'activities with children and young people' and activities with vulnerable adults' on the website.

4.4.1. Health and Safety

All Church bodies should ensure that health and safety is managed as part of all activities. This includes:

- Premises
- Fire
- Access to buildings
- First aid
- Accidents

Some useful guidance for churches and sample policies are produced by the Ecclesiastical Insurance Group. These can be downloaded from their website, www.ecclesiastical.com, or requested in hard copy by phoning 0845 777 3322, e-mailing churches@eigmail.com, or writing to Direct Faith Department, Beaufort House, Brunswick Road, Gloucester GL1 1JZ.

A First Aid box should be obtained and maintained on site. An accident book should be maintained at all places where children, young people and vulnerable adult's activities take place. Buildings should be checked for health and safety regularly, at least once a year, and the results noted and reported in writing to the PCC or other appropriate church body.

Please see more detailed guidance for Parishes and other church bodies on the website.

4.4.2. Activities specifically for children and vulnerable adults

The following is a list of requirements when activities are being provided for children and/or vulnerable adults:

- Ensure the meeting place is warm, well-lit and well ventilated, and kept clean and free of clutter;
- electric sockets must be covered if young children are present;
- toilets and hand basins must be easily available with hygienic drying facilities;
- there must be enough space and equipment available for the intended activity;
- if food is regularly prepared on the premises, the facilities will need to be checked by the Environmental Health Officer and a Food Handling and Hygiene Certificate acquired;
- children's packed lunches must be kept refrigerated;
- drinks must always be available;
- a register of attendance must be completed by everyone at the activity;
- groups must have access to a telephone in order to call for help if necessary;
- fire doors must be unlocked. Leaders should be aware of the fire exits and procedures (see below);
- no smoking is permitted on and off the premises when the activity is taking place;
- alcohol must not be used by those having children and vulnerable adults in their care or at a time that could affect their care;
- unaccompanied children and young people must not walk to or from the premises along dark or badly lit paths;
- a first aid kit and accident book must be available on the premises. All accidents or incidents must be recorded in the accident book, as soon as possible after the accident or incident occurs, but in any case before the premises are vacated following the activity;
- it is strongly recommended that at least one of the leaders in any group activity has attended a recognised First Aid course;
- for large events St John's Ambulance, or an equivalent, should be in attendance;
- out of sight places, e.g. toilets, must be regularly checked.

4.4.3. Risk assessments

Risk assessments of new and existing activities should be made, in order to identify hazards and take action to minimise risk. The same approach should be taken if buildings are hired or let for church activities involving children, young people and vulnerable adults. Where appropriate, they should be formally reviewed annually.

Risk assessments should be made covering outside activities including travel arrangements. If specialised activities are to be undertaken, appropriate instructors should be engaged and their credentials confirmed. However, even when specialised instructors are involved, the parish or other church body retains the duty to supervise the children.

Please see more detailed guidance on activity risk assessments on the website.

Risk assessments for individual workers are covered in the **Risk Assessment Practice Guidance**²⁹

4.4.4. Transport

Diocesan safeguarding procedures should include clear guidance on transporting children, young people and vulnerable adults.

Transport, travel or escort arrangements to or from church activities are the responsibility of parents if they make informal arrangements among themselves. They only become the responsibility of the church body if a church officer organises them. It must be clearly understood by all concerned at which point responsibility for the child is passed from parent to church officer and at which point it is returned to the parent.

Drivers need to have appropriate insurance and to comply with the law in relation to seat belts, child seats and booster cushions. Children must travel in the back seats of cars. Appropriate arrangements, for example regarding insurance and driving qualifications, must be made by those driving minibuses on behalf of the church. Those who transport children or vulnerable adults on behalf of a church need to be recruited according to the safer recruitment principles, (see the Safer Recruitment Practice Guidance).

Please see more detailed guidance on transport on the website.

4.4.5. Hire of Church premises

Many churches possess buildings which they hire out to community groups and others. This section applies to all activities and events which take place in church buildings or grounds which are not run directly by the Church (e.g. parties, receptions, Scouts and Guides). It applies to all events and activities which may include children and vulnerable adults, as well as those which are specifically set up for children and vulnerable adults.

The church organisation who owns the building must ensure:

- The observance of 'reasonable steps' and best practice in accordance with insurance cover;
- the hiring body is required to ensure that children and adults who may be vulnerable are protected at all times by taking all reasonable steps to prevent injury, illness, loss or damage occurring, and that they carry full liability insurance for this;
- the owner of the building has a duty to adopt best practice³⁰ based upon current and developing guidance;
- for both one-off and regular hire arrangements a written hiring agreement must be used. A model form is available on the website;
- the hiring body should abide by their own child protection or safeguarding policy if they have one, otherwise by that of the church with whom they have a hiring agreement;
- if the hiring body is required to register with OFSTED then the safeguarding co-ordinator should ask to see the registration certificate and record that it has been seen

4.5. Complaints

²⁹ [Safeguarding Policy Statements & Practice Guidance](#)

³⁰ See previous note.

All Church Bodies working with children, young people and vulnerable adults should have a well publicised complaints process in place.

The Church is committed to reviewing and improving practice. A complaints process allows people to say what the problem is and allows the chance to put it right quickly.

It is not to be used as a substitute for the Clergy Discipline Measure³¹, which is a separate system for clergy related complaints.

In a diocese all safeguarding complaints should be reported to the DSAP and Bishops staff team to inform learning and be captured in the annual progress review.

Complaints procedure can be used:

- If the Church Body does not follow up an allegation of child or adult abuse in accordance with this policy;
- if there is a failure of communication with the child, young person or vulnerable adult, or anyone else who is involved in the investigation;
- if there is a failure of the pastoral support system;
- if there are failures to carry out the safeguarding policy or practice guidance.

Here are some tips for developing a good complaints procedure:

- Make it easy for all to complain. They can be made by telephone, writing or email. Information to be displayed, promoted and accessible.
- Identify who complaints should be made to. It should be someone who has the authority to resolve a complaint, and make sure they know what to do. The more a complainant is escalated, the more dissatisfied the complainant may become. For example, in a diocese all complaints could be made to the DSA, unless the complaint is about their actions. If the complaint is about the DSA, it should be directed to the Diocesan Secretary.
- Explain what will happen to the complaint if it cannot be resolved.
- Set a time frame to respond to a complaint. Taking too long makes the problem worse.
- Give one person responsibility for managing the complaint from beginning to end, so the complainant does not have to repeat their complaint to different staff.
- Give guidance on recording.
- Ensure church officers know the procedure and how to treat complaints fairly.
- Review the policy regularly and make changes as necessary.
- Offer access to an independent advocate for children, young people and vulnerable adults as required.

Please note a model complaints policy will be available on the website following consultation.

All safeguarding complaints should be handled by the Church body in which the complaint arises.

If the National Safeguarding Team receives a complaint, in line with the above criteria, about a Church body it will, in the first instance, make contact with the identified Church body and establish whether the local complaints procedure has been properly utilised and local resolution sought.

³¹ <https://www.churchofengland.org/about-us/structure/churchlawlegis/clergydiscipline.aspx>

4.6. Whistleblowing

All Church Bodies working with children, young people and vulnerable adults should have a well publicised whistleblowing process in place

To fulfil their commitment to safeguarding, all Church bodies that provide services for, or work with, children, young people and vulnerable adults should have appropriate whistleblowing procedures, and a culture that enables issues about safeguarding and promoting welfare to be addressed. There should be particular awareness of the increased vulnerability of children, young people and adults in residential care, hospital settings or custodial establishments, but whistleblowing applies in all contexts.

In addition to situations where there is a perceived risk, whistleblowing may be necessary to highlight more general problems with unacceptable practice, performance or behaviour.

Any whistleblowing policies or procedures should be clear, simple and easily understood. Here are some tips about what a policy should include³²:

- An explanation of what whistleblowing is, particularly in relation to the organisation;
- a clear explanation of the organisation's procedures for handling whistleblowing, which can be communicated through training;
- a commitment to training workers at all levels of the organisation in relation to whistleblowing law and the organisation's policy;
- a commitment to treat all disclosures consistently and fairly;
- a commitment to take all reasonable steps to maintain the confidentiality of the whistle blower where it is requested (unless required by law to break that confidentiality);
- clarification that any so-called 'gagging clauses' in settlement agreements do not prevent workers from making disclosures in the public interest;
- an idea about what feedback a whistle blower might receive;
- an explanation that anonymous whistle blowers will not ordinarily be able to receive feedback and that any action taken to look into a disclosure could be limited - anonymous whistle blowers may seek feedback through a telephone appointment or by using an anonymised email address;
- a commitment to emphasise in a whistleblowing policy that victimisation of a whistle blower is not acceptable. Any instances of victimisation will be taken seriously and managed appropriately;
- an idea of the time frame for handling any disclosures raised;
- clarification that the whistle blower does not need to provide evidence for the employer to look into the concerns raised;
- signposting to information and advice to those thinking of blowing the whistle, for example the guidance from the Government, Advice, Conciliation and Arbitration Service (ACAS), Public Concern at Work or Trade Unions;
- information about blowing the whistle to the relevant prescribed person(s)

Please note a model whistleblowing policy will be available on the website following consultation.

³² Whistleblowing Guidance for Employers and Code of Practice. March 2015, Department for Business Innovation and Skills

The Public Interest Disclosure Act 1998 gives workers legal protection against being dismissed or penalised as a result of publicly disclosing certain serious concerns. While the Act does not provide the same protection for volunteers, Churches should endeavour to adopt the same practice of protecting the whistle blower that is outlined in the legislation.

All church officers, including volunteers, and members of a congregation should be encouraged to acknowledge their individual responsibility to bring matters of unacceptable practice, performance or behaviour to the attention of the relevant person e.g. Incumbent, Churchwarden, Parish Safeguarding Officer, Archdeacon, Canon. Alternatively, the Diocesan Safeguarding Adviser or the Bishop can be contacted.

4.7. Insurance

All Church Bodies will provide appropriate insurance to cover for all activities undertaken in their name

Groups working within church organised activities will be insured through a number of different companies whose policies will be subject to various terms, conditions and exceptions. However, the majority of dioceses, cathedrals, PCCs, parish groups, etc. will be insured with Ecclesiastical Insurance Group (EIG), who have made the following statement in respect of those policies they have issued for:

- churches, in use for worship;
- youth groups, through the Diocesan Youth Group Scheme.

Under such policies Public Liability (Third Party) insurance, where in force, will operate to protect the interests of the insured where they are found to be legally liable for accidental death of or bodily injury to a third party or accidental loss of or damage to third party property, subject to the policy terms, conditions and exceptions.

The policy will provide an indemnity to the insured if they are held legally liable for an incident leading to accidental bodily injury or illness as a result of abuse.

It is not EIG's intention to provide an indemnity to the perpetrator of an incident of abuse.

This statement clearly only applies to policies issued by the Ecclesiastical Insurance Group. Where parishes are insured with another company the position of that company should be clarified including confirmation of the scope of cover.

Policies of insurance require the insured to take all reasonable steps to prevent injury, loss or damage occurring. Failure to take such precautions may prejudice the insurance arrangements in force. A duty therefore exists upon the insured to research and adopt best practice³³ based upon current and ongoing guidelines.

³³ The insurance industry uses the term 'best practice' in a sense equivalent to that of 'good practice', which is the normal term in child welfare.

It is also a condition of a policy of insurance that any incident or allegation is notified to the insurer immediately. Failure to comply with this requirement may prejudice any cover provided by the policy.

Public Liability insurance indemnity limits should be kept under regular review. Guidance is available from Ecclesiastical.

4.7.1. Insurance guidance for Parishes

The starting point for insuring parish groups is with the PCC and their existing parish insurance, usually the 'Parishguard' policy. This covers work organised under the auspices and control of the PCC anywhere in the British Isles. However, for a group to be working 'under the auspices and control' of the PCC, the following applies:

- The PCC must specifically accept responsibility for the activities of the group, and minute such in its records in detail;
- the PCC must have full details of any proposed new activities, so as to decide whether to accept responsibility for these activities, and this must also be minuted;
- the PCC must select all leaders and maintain records of these appointments

In reality, this may mean the PCC discusses and agrees general activities for a particular group on an annual basis, and then is only required to be consulted should the group wish to go outside the agreed parameters, or should new leaders be recruited.

The nature of the cover provided is for public liability, for the PCC as the insured. Such cover will normally be sufficient for regular church activities with a standard format, e.g. choir, confirmation classes, servers, bell-ringers, bible studies.

Trips away from the parish require special care. Check the insurance of the place you are going to; most will be covered. If in doubt about a local activity, contact the parish insurance company. Usually you will be covered, but if you are planning something more exotic, e.g. a holiday, outdoor pursuits, you are almost certainly going to need extra cover.

It is important that the PCC knows what other activities their insurance covers

Further information can be obtained from Ecclesiastical Tel: 0845 777 3322
E-mail: churches@ecclesiastical.com

Web: <http://www.ecclesiastical.com>

Direct Faith Department, Beaufort House, Brunswick Road, Gloucester, GL1 1JZ, or from your own insurer.

4.8. Charity Commission

All Church bodies who are registered charities need to ensure that they comply with the Charity Commission requirements.

They have in place a procedure for reporting 'serious incidents' to the Charity Commission.

They inform the Diocese and the NST of any safeguarding related 'serious incidents'.

Some PCCs and other Church bodies will be registered charities. Guidance from the Charity Commission emphasises the duty of care that charities have towards those who use their services and the importance

of adopting and implementing appropriate policies on safeguarding. In the case of a PCC its members (as its 'charity trustees') will be responsible for compliance with the Charity Commission's requirements but the diocese may be asked for technical advice on legal or practice issues.

This responsibility of the charity trustees includes a duty to report to the Charity Commission any 'serious incidents' - which may involve a significant loss of the charity's money or assets, damage to the charity's property or harm to the charity's work, beneficiaries or reputation. Thus, serious incidents include serious criminal activity and suspicions, allegations or incidents of abuse.

Guidance on serious incident reporting can be found on the Charity Commission website³⁴. It should be noted that a failure to report may be considered by the Charity Commission as mismanagement in itself, as a result of which it may take regulatory action.

Although responsibility for making a serious incident report would normally rest with the PCC in relation to any activities run under its auspices, discussions are being held with the Charity Commission concerning the possibility of any report being made by the diocese. For the time being, therefore, any PCC considering making a report should contact the diocese about how to proceed.

It is important that reporting to the Charity Commission does not prejudice any criminal investigation. In such circumstances advice should be sought from the Registrar and the Diocesan Safeguarding Adviser. It will usually be appropriate to anonymise the report to the Charity Commission initially. The Charity Commission may then request further details. It is also important to keep a written record of the report and any papers that are sent to the Charity Commission and to store them securely, so that they can be referred to at a later date if necessary.

In the context of a report where abuse is alleged, the Charity Commission has a limited and very specific regulatory role and will not investigate whether a criminal offence has occurred (that being the role of the police). The Charity Commission will instead scrutinise the conduct of the charity trustees and the steps they have taken in order to protect the charity and its beneficiaries, now and in the future. This includes making sure that the charity trustees have proper procedures and systems in place to handle allegations, are dealing with them responsibly, and reporting incidents when appropriate to the police, social services and other relevant agencies. They will also want to know whether the charity trustees are managing the risks of the incidents occurring again, so far as is practicable, by making any necessary changes to procedures and practice.

If a serious incident report to the Charity Commission is considered necessary, then consideration should be given to whom should be made aware of the situation within the Church. Advice should be sought from the Diocesan Registrar in consultation with the Diocesan Safeguarding Adviser. In addition, the NST should be informed of any serious incident that involves:

- someone who currently, or in the past, has/had a high national profile, either in the Church (e.g. a Bishop) or in any other area of life;
- a number of dioceses or parishes;
- information which is already or likely to appear in the public domain

Finally, when a referral is made to the DBS, if the PCC or other employer is a registered charity, the Charity Commission should again be informed. Guidance about this is also on the Charity Commission website.

5. Safer Recruitment and Support

The Church is committed to safely recruiting and supporting all those with any

³⁴ Reporting Serious Incidents-Guidance for Trustees (December 2013)

responsibility related to children and adults within the Church.

5.1. Positions of Responsibility

Recruitment materials and contracts should make clear the expectations of work with children, young people and vulnerable adults and the implications of not adhering to these materials for all church officers.

A person working with children young people and vulnerable adults is in a Position of Responsibility if:

- they are carrying out regulated activity;
- they do not meet the frequency or intensity thresholds for regulated activity but are working regularly;
- they are in a position where they might form a relationship of trust, (e.g. a priest has a particular special closeness and is given privileged access and knowledge by people in his/her congregation and community normally only afforded to intimate friends)

5.2. Safer Recruitment

The Church is committed to safely recruiting and supporting all those with any responsibility related to children, young people and adults.³⁵

This means that all church bodies must ensure that:

- Recruitment and selection processes are inclusive, fair, consistent and transparent;
- all reasonable steps are taken to prevent those who might harm children or adults from taking up positions of respect, responsibility or authority, where they can be trusted by others;
- all those involved in recruiting paid staff and volunteers comply with the House of Bishops Safer Recruitment Practice Guidance whether or not the role is eligible for a criminal record check via the Disclosure and Barring Service (DBS). For the appointment of clergy this guidance should be used in conjunction with the **Guidelines on Parochial appointments 2015**;
- all church officers who have substantial contact with and/or work regularly with children and vulnerable adults will have an enhanced DBS check in line with the House of Bishops Safer Recruitment Practice Guidance. All DBS checks are renewed every five years;
- all those involved in recruiting paid staff and volunteers are trained in Safer Recruitment practices, as outlined in the guidance;
- the Safer Recruitment practice guidance is disseminated within Church bodies, ensuring that such practice guidance is compatible and kept up to date;
- advice is sought from Human Resources personnel to achieve best possible practice;
- systems for monitoring adherence to the House of Bishops safer recruitment practice guidance are introduced and reviewed regularly.

³⁵ Church of England Safeguarding Policy statement, see section 2

Safer recruitment is the first opportunity the Church often gets to safeguard the people with whom it works. It is vital because it minimises the likelihood of people being harmed by those in positions of respect, responsibility or authority, where they are trusted by others.

Safer recruitment applies equally to paid and voluntary positions, to full-time and part-time roles and even the most casual of 'helping' arrangements. It includes, but is not restricted to those involved in teaching, training, instruction, care, supervision and transport. Abuse is prevalent in all social classes and most abuse is conducted without the knowledge or suspicion of closest friends, neighbours and colleagues of the abuser. Anyone could be an abuser. It is also recognised that safeguarding is everybody's responsibility. Everyone who works with the vulnerable, both children and adults, has a responsibility for keeping them safe. They must know how to report concerns, so that these concerns can be addressed quickly and appropriately.

Safer recruitment practice is about taking all reasonable steps to ensure that not only is the best person for the role being recruited, but also that any potential for committing abuse is prevented or minimised. It ensures that the Church can be confident that people who work with children and adults in their setting have not done anything in the past which indicates they may be a danger. It also makes sure that people have been honest about their past, have demonstrated their value to others and know what is expected of them when they are involved in a Church activity. Indeed, new recruits, during their probationary period, can be removed easily from their role, if they are found to be unsuitable.

Recruiting workers carefully will not necessarily stop people harming children or vulnerable adults, but it can go a long way towards preventing it.

Please refer to the House of Bishops Safer recruitment practice guidance³⁶ for the detail of safer recruitment practices, including DBS eligibility criteria, for all Church officers working or volunteering in a Church of England setting with children and young people and vulnerable adults.

5.3. Accountability

All Church bodies should ensure that there are clear lines of accountability back to the accountable body for all those that work with children, young people and vulnerable adults.

All those working with children or vulnerable adults on behalf of the Church do so under the authority of a variety of organisations e.g. DBF, PCC, Cathedral Chapter. The level of management arrangements will be dependent on the size and resources of an individual Church body and the nature of the activity. In some situations, a formal management structure may not be appropriate or necessary, but all workers, paid or volunteer, need to have:

- Clear lines of accountability to group leaders and back to the accountable body;
- clear arrangements about who to contact if they are sick or unavailable;
- contact details of the local Safeguarding Officer/leader;
- appropriate supervision arrangements (see below);
- training in safeguarding, which must be refreshed at least every three years

5.4. Supervision

³⁶ [Safer Recruitment Practice Guidance 2016](#)

All church officers working with children, young people and vulnerable adults need supervision and support commensurate with their role.

5.4.1. Paid workers

All workers in paid positions need:

- Regular meetings with a named line manager who is responsible for their targets, performance and any employment issues and the general direction of the work;
- non-managerial clinical supervision to discuss specialist aspects of their work, e.g. Diocesan Safeguarding Advisers, specialists in youth work, child care or mental health;
- a review or appraisal at least annually

Please see Appendix 3 further advice on supervision for DSAs

5.4.2. Volunteers

All volunteers need:

- An appropriate form of supervision, which may include debriefing after a session, group discussion, individual supervision or mentoring;
- a review or appraisal at least annually, so that volunteers feel supported and issues can be discussed or resolved

5.5. Training

All Church officers need training in aspects of safeguarding relevant to and commensurate with their role.

The Learning and Development Framework³⁷ ensures staff, paid and voluntary, are offered appropriate safeguarding training, in order that they are competent to carry out their responsibilities for safeguarding and promoting the welfare of children and adults. Learning in the church context takes account of the specific roles and context of the church environment.

A modular programme builds core, generic safeguarding training according to role, and through a person's ministry path, as well as identifying specialist areas of training which will be necessary for some roles. Refresher modules at regular intervals will keep knowledge and skills up to date. These will need to reflect the participants' roles and previous training undertaken.

Church leaders may also need specialist training about specific elements of vulnerability, and so, beyond the requirements of core safeguarding training, high quality training across a whole range of specialist subjects needs to be made available.

Safeguarding training must be delivered by experienced and skilled trainers, who understand the statutory requirements of safeguarding children and adults, and how these are executed in the church context.

³⁷ [Safeguarding Policy Statements & Practice Guidance](#)

6. Responding to Safeguarding Concerns and Allegations.

6.1. Responding to concerns, disclosures and allegations

All church bodies must have clear procedures for responding to concerns, disclosures and all allegations relating to past or present abuse of, or potential abuse of, a child or adult. These should include:

- *how to respond to direct concerns or allegations arising from a child or adult;*
- *what to do if someone is concerned about the welfare of a child or adult;*
- *what to do in the event of needing to take action;*
- *guidance on sharing information, confidentiality and consent;*
- *guidance on record keeping*

Any concern or allegation of abuse must be reported to the Diocesan Safeguarding Adviser within 24 hours.

All concerns or allegations must be clearly recorded

All Church bodies should ensure that all church officers are trained in how to respond well to disclosure of abuse as part of their safeguarding training.

Safeguarding concerns or allegations may be about something that is going on now, something that may happen in the future, or something that happened in the past. Allegations about abuse in the past (often described as historical, non-current or non-recent abuse) will be treated as seriously as allegations about any abuse which is happening now.

Allegations of abuse, or concerns about a child or adult, may arise in a number of ways, for example;

- a child or adult discloses abuse;
- someone discloses concern for a child or adult;
- you notice signs of potential abuse of a child or adult;
- a child or adult makes a disclosure about their own behaviour towards another child or adult

Please note that if you believe that a child or adult is in immediate danger of significant or serious harm you should contact the emergency services on 999.

6.1.1. A child or adult discloses abuse: or someone discloses concern for a child or adult

If someone makes a disclosure to you it is important to remember that they have picked you - this might be the one-chance they have to tell someone about what is happening to them, or the only time they try to tell someone.

If someone discloses concerns about a child or an adult this should be listened to carefully and a record of the conversation should be made.

It is important to be clear that if the information suggests that the child or adult is at risk of abuse or neglect then the information will also need to be reported to the Diocesan Safeguarding Adviser and passed on to statutory services (see making a referral to a local authority or the police)

Listen carefully to the child or adult:

- Believe them.
- Don't make assumptions or offer alternative explanations.
- Only use open questions (open questions begin with words like: who, what, when, where, why, how, describe and cannot be answered with 'yes' or 'no').
- Remain calm.
- Never promise the child or adult that you can keep a secret. Explain that you will share information only on a 'need to know' basis (e.g. if there is a continuing risk of harm to others).
- Tell the child or adult what you are going to do next.
- Avoid delay and take action.

6.1.2. You notice signs of potential abuse of a child or vulnerable adult

If you notice signs or symptoms of potential abuse of a child or vulnerable adult (please see section 3) you should report it as soon as possible to your manager (where appropriate) and seek advice and guidance from the Diocesan Safeguarding Adviser or the nominated safeguarding lead for your Church Body.

If it is possible and appropriate, or you believe they are at risk of significant harm, you may speak privately to the child or vulnerable adult about your concern.

- Only use open questions (open questions begin with words like: who, what, when, where, why, how, describe and cannot be answered with 'yes' or 'no').
- Establish only as much information as is needed to be able to tell your manager/the safeguarding lead/the DSA and statutory authorities what is believed to have happened, when and where.
- Never do a medical examination (if you want to make a record of visible injuries use a body map diagram- *please see website for a body map*)
- Take Action- immediately talk to your manager/the safeguarding lead/DSA and share any concerns

6.1.3. Disclosure from a Perpetrator

It is possible that a disclosure may be made by someone who is a convicted abuser or the perpetrator of previously unreported abuse. This would be more likely to be disclosed to those in roles providing pastoral support, for example clergy and pastoral workers.

The motive for admitting what has happened may be a desire to address the problem and obtain help. It is necessary to tell a person who admits an offence against a child or vulnerable adult that such information cannot be kept confidential, (see 6.4.5 in relation to Confession). Explain you have a duty to pass on the information to the statutory authorities, unless you judge that such a statement could place someone else at risk of harm.

Be supportive but do not seek more details than you need to report what is believed to have happened to your manager/the safeguarding lead/the DSA and to the statutory authorities, if appropriate. A person who gives information which could incriminate them, should be advised to seek legal advice.

6.2. Referral to the Statutory Agencies

6.2.1. The Child or Adult Protection Investigation

In general terms, when a concern or allegation has met the threshold for referring to the local authority or the police, it is these statutory agencies that conduct any criminal or child/adult protection investigation. The threshold is that a child or adult may be suffering or at risk of suffering significant/serious harm. It is likely that if a strategy meeting takes place, the person reporting the matter may be contacted for further information or kept informed of the progress. In more complex cases, this will be the Diocesan Safeguarding Adviser's role to liaise directly with statutory agencies and co-ordinate any response required by the Church. There may be some situations where the Diocesan Safeguarding Adviser is asked by statutory agencies to make specific enquiries as part of the investigation or if the decision has been taken not to conduct a safeguarding investigation by the statutory agencies, the Diocesan Safeguarding Adviser may need to make enquiries of their own.

6.2.2. Making a referral to the local authority or police

Every local authority in England will have their own process for making a referral relating to concerns about a child or vulnerable adults. These are often included within the Local Safeguarding Children Board and Local Adult Safeguarding Board policy and procedures which are published on their respective websites. Those responsible for making such referrals, namely Parish Safeguarding Officers or Diocesan Safeguarding Advisers, must be familiar with these local referral processes. Most local authorities will operate a Multi-Agency Safeguarding Hub (MASH) or equivalent, where referrals about children and young people (and in some cases adults) will be assessed by social care working closely with other agencies such as the police and decisions made about the best course of action to be taken.

In deciding whether to make a judgement about whether to refer to the local authority or police, it will be helpful to consider the statutory definitions of abuse (see section 3) and thresholds outlined in respect of children and adults who are at risk of abuse and neglect.

Advice should always be sought from the Diocesan Safeguarding Adviser. Every diocese will have additional guidance on how to respond to concerns or allegations of abuse and offer training to equip people with the skills and confidence to respond well and know what to do if a concern or allegation arises.

In exceptional circumstances, there may be a clear immediate risk to a child or adult. In all such cases, the police or local authority **MUST** be contacted without delay. If a child or adult requires urgent medical treatment, this must be sought without delay. The Diocesan Safeguarding Adviser must always be informed subsequently.

6.2.3. Children In need

A child who is not at risk of abuse under one of the formal categories above may nevertheless qualify as a child in need (see Appendix 2 - Glossary).

A child in need may be referred to local authority children's social care, where possible with the consent of a parent. The referrer may be asked to contribute using the Common Assessment Framework (CAF), which is a standardised approach to the assessment of children's additional needs and decisions about how these should be met. Help with this should be sought from the Diocesan Safeguarding Adviser. In urgent cases, referral can be made to the child protection services even if it has not been possible to complete a CAF form.

The CAF aims to provide a simple process for a holistic assessment of children's needs and strengths, taking account of the roles of parents, carers and environmental factors on their development. Practitioners are then better placed to find appropriate support that can be agreed with children and their families. The CAF also tries to get all the appropriate services working together in an integrated way, focused on the needs of the child.

6.2.4. Early Help

Ofsted defines Early Help as:

“Those children and young people at risk of harm (but who have not yet reached the “significant harm” threshold and for whom a preventative service would reduce the likelihood of that risk or harm escalating) identified by local authorities youth offending teams, probation trusts, police, adult social care, schools, primary, mental and acute health services, children’s centres and all Local Safeguarding Children Board partners including the voluntary sector where services are provided or commissioned”

Every Local Authority in England is now required to offer Early Help services³⁸. These are aimed at children and young people (whom have not reached the threshold of significant harm) but who would benefit from a preventative service to reduce the likelihood of risk or potential harm escalating. Information about the early help offer and how to refer children, young people and families can be found on Local Authority websites and through the local family information service. The offer will differ between local authority areas but it would normally offer consists of:

- early years 0-5, focusing on children’s centres as the main access point;
- 5-12s, focusing on schools, Special Needs Coordinators (SENCOs), Education Welfare Officers, designated teachers for safeguarding and/or School Nurses as the main point of contact;
- 13-19, focusing on schools and targeted youth services as the main information and access points

6.3. Concerns or allegations relating to church officers

All church bodies must have clear procedures for responding to concerns and allegations of past abuse, present abuse, or potential abuse by a church officer in line with the House of Bishops Responding to Serious Safeguarding Situations Relating to Church officers and the Risk Assessment Practice Guidance³⁹.

All concerns or allegation in relation to church officers must be reported to a Diocesan Safeguarding Adviser within 24 hours, who may in turn seek advice from the Local Authority Designated Officer, report to the Police and inform the National Safeguarding Team.

All concerns or allegations must be clearly recorded.

A church officer, paid or voluntary, ordained or lay, may be suspected of abusing or neglecting a child or adult within their church community or setting or the church officer’s behaviour may not be following safer working practice guidance (see section 4.2). In such circumstances, consideration will need to be given to informing the person’s immediate line manager or person to whom they are spiritually accountable.

The person’s behaviour may be more serious in constituting abuse and/or a criminal offence, resulting in the need for suspension or some form of disciplinary measure, alongside action being taken by the statutory agencies. In such circumstances, the House of Bishops’ practice guidance ‘Responding to Serious Safeguarding Situations relating to Church Officers’⁴⁰ must be followed and in all cases the matter referred to the Diocesan Safeguarding Adviser who will take responsibility for the managing the Church’s response working closely with designated professionals within the local authority (often referred to as the Local Designated Offer or LADO).

³⁸ Working Together 2015

³⁹ This will be updated and merged in May 2017 into ‘Responding to, assessing and managing serious safeguarding situations: practice guidance’.

⁴⁰ [Safeguarding Policy Statements & Practice Guidance](#)

The threshold for making a judgement as to whether concerns relating to a church officer constitute a serious safeguarding situation and should be dealt with under the aforementioned guidance are that he or she has:

- behaved in a way that has harmed, or may have harmed, a child or adult;
- committed a criminal offence against, or related to, a child or adult;
- behaved in a way that indicates that he or she is unsuitable to work with children or adults at risk of abuse or neglect

If there is any doubt about the behaviour of a particular church officer, the Diocesan Safeguarding Adviser should be contacted for advice, who may in turn seek advice from the Local Authority Designated Officer.

6.4. Domestic Abuse

The Church of England is committed to raising awareness about domestic abuse and its impact on individuals, children, the wider family and community.

It will work to ensure that:

- Teaching and worship reflects awareness raising about domestic abuse, uses appropriate language and says clearly that domestic abuse is wrong.
- The safety of individuals suffering abuse or seeking help is the first priority and to be aware of the need for confidentiality within the bounds of good safeguarding practice.
- Inappropriate behavior is challenged, this needs to be done in an extremely careful way, in a way that does not place any individual including a victim at increased risk.
- Clergy and clergy spouses have the same access to support and resources as others who are experiencing domestic abuse. In addition the Diocesan Bishop will appoint a Bishops Visitor⁴¹ to whose role is to support the clergy or clergy spouse at the time of the breakdown of the relationship, and for as long as possible after, as required.

It is committed to all Church bodies:

- Adopting and publishing a local policy on domestic abuse, including who to contact if there are concerns;
- Having clear procedures in place to respond to concerns about domestic abuse in line with Responding Well to Domestic Abuse Practice Guidance and Responding to Serious Safeguarding Concerns Against Church Officers Practice Guidance.
- Ensuring signage is in place to in local venues to demonstrate that your Church or setting is willing to talk with everyone about domestic abuse and how to access support;
- Appointing a named individual who has responsibility for domestic abuse and violence and who is a point of contact for any advice and support. This maybe the DSA, PSO or the nominated safeguarding lead;
- Training those in leadership positions, safeguarding roles and with pastoral roles on

⁴¹ Please see Responding Well to Domestic Abuse Practice Guidance

domestic abuse;

- Discussing domestic abuse and violence in appropriate contexts such as marriage preparation, youth groups, ordination training and in church settings;
- Organising and promoting training and awareness raising sessions.

For detailed guidance, procedures and model templates to support good practice please see **Responding Well to Domestic Abuse: Practice Guidance**.

6.5. Confidentiality, information sharing and consent

6.5.1. *Sharing Information*

There is an expectation that personal, sensitive and confidential information will not be shared without the consent of the information subject. The duty to keep this information confidential, however, has limits. Such information may be shared without consent, in certain situations, for instance:

- to prevent or investigate a crime;
- where there are concerns that a child is suffering, or is likely to suffer harm;
- whenever there is an overriding public interest in making a disclosure.

Ensure that a written record is kept justifying the decision to share information.

When an allegation of abuse is made in any church setting, it must be reported to the Diocesan Safeguarding Adviser within 24 hours. Appropriate information will also be shared with the police or the child and/or adult protection services of the local authority whenever necessary. This will always include disclosures of abuse, unless it relates to an adult victim or an adult survivor of child abuse who objects and there is no danger of the abuse continuing against them or any other victim. It is essential that this is made clear to all those working in the Church, whether they are paid or unpaid.

If the person who is sharing the information is worried about the matter being referred to the police or child and/or adult social care then professional advice can be sought from the DSA.

The following paraphrased **7 'golden rules'** are taken from information sharing guidance HM Government (March 2015)⁴²:

- 1) Remember that the Data Protection Act and human rights law are not barriers to sharing information but provides a framework to ensure that personal information about living people is shared appropriately.
- 2) Be open and honest with the person (and their parent/carer if appropriate) about why, what, how and with whom information will or could be shared, and seek their agreement to do this, if it is safe and appropriate to do so.
- 3) Seek advice if you are in any doubt, without disclosing the identity of the person where possible.
- 4) Share with consent where appropriate and, where possible, respect the wishes of those who do not consent to share confidential information. You may still share information without consent if that lack of consent can be overridden in the public interest (e.g. to prevent a crime being committed or repeated, or to detect (solve) a crime that has been committed).

⁴² Information sharing – Advice for practitioners providing safeguarding services to children, young people, parents and carers (March 2015)

- 5) Base your information sharing decisions on considerations of the safety and well-being of the persons concerned and any others who may be affected or harmed by their actions.
- 6) Ensure that the information you share is necessary for the purpose for which you are sharing it, is shared only with those people who need to have it, is accurate and up-to-date, is shared in a timely fashion and is shared securely.
- 7) Keep a record of your decision and the reasons for it – whether it is to share information or not. If you decide to share information record what you have shared, with whom and for what purpose.

6.5.2. Capacity

All people over the age of 16 are presumed, in law, to have the capacity to give or withhold their consent to sharing of confidential information unless there is evidence to the contrary.

The Mental Capacity Act (2005) Code of Practice⁴³ defines the term 'a person who lacks capacity' as a person who lacks capacity to make a particular decision or take a particular action for themselves at the time the decision or action needs to be taken.

A person who is suffering from a mental disorder or impairment does not necessarily lack the capacity to give or withhold their consent for information sharing. Equally, a person who would otherwise be competent may be temporarily incapable of giving valid consent due to factors such as extreme fatigue, intoxication, shock, fear, severe pain or sedation.

Where a child under 16 years of age is concerned, the consent of their parent or carer should be obtained before their personal information is shared. If this is not possible due to the urgency of the situation they should be notified that information has been shared as soon as possible. Where a parent or carer has been implicated in the abuse, or the child or vulnerable adult will be placed at further risk of abuse by involving the parent or carer, the information can be shared without consent.

In relation to consent for medical treatment, as distinct from investigations into possible abuse or neglect, the general consensus is that children under the age of 12 cannot give informed consent, so consents will be needed for them from their parents. For older children, the Gillick decision and the Fraser guidelines become relevant. The Gillick decision was made by Scarman LJ in a House of Lords case⁴⁴ on the legality of a doctor prescribing contraception to a girl under 16 whose parent had not given consent for the treatment. It is:

"As a matter of Law the parental right to determine whether or not their minor child below the age of sixteen will have medical treatment terminates if and when the child achieves sufficient understanding and intelligence to understand fully what is proposed."

A child who is deemed 'Gillick competent' is able to prevent their parents viewing their medical records. Medical staff will therefore not make a disclosure of medical records of a child who is deemed 'Gillick competent' unless consent is manifest.

Where any doubt exists the advice of the Diocesan Safeguarding Adviser should be obtained.

⁴³ The Mental Capacity Act (2005) Code of Practice <https://www.justice.gov.uk/downloads/protecting-the-vulnerable/mca/mca-code-practice-0509.pdf>

⁴⁴ Gillick v West Norfolk and Wisbech Area Health Authority [1985] 3 All ER 402 (HL).

Fraser Guidelines

It is lawful for doctors to provide contraceptive advice and treatment without parental consent providing certain criteria are met. These criteria, known as the Fraser Guidelines, were laid down by Lord Fraser in the House of Lord's case and require the professionals to be satisfied that:

- The young person will understand the professional's advice;
- the young person cannot be persuaded to inform their parents;
- the young person is likely to begin, or to continue having, sexual intercourse with or without contraceptive treatment;
- unless the young person receives contraceptive treatment, their physical or mental health, or both, are likely to suffer;
- the young person's best interests require them to receive contraceptive advice or treatment with or without parental consent

Although these criteria refer specifically to contraception, the principles are deemed to apply to other treatments, including abortion. The judgement in the House of Lords referred specifically to doctors, but it is commonly interpreted as additionally covering other health workers and youth workers who may be giving contraceptive advice and condoms to young people under 16. However, the application of the principle to youth workers has not been tested in court.

6.5.3. Confidentiality

Whilst every effort should be made to ensure that confidentiality is preserved, in matters of safeguarding this will be governed by what may be an overriding need to protect a person who has been abused, or is currently at risk of abuse.

All those working with children or vulnerable adults must be clear that it is not possible to keep information about suspected or actual abuse confidential.

There is a common law 'Duty of Confidence', where a person has a right to expect information given in confidence to be kept confidential by the person receiving the information i.e. doctor and patient, solicitor and client.

The 'Duty of Confidence' is not absolute and disclosure can be justified:

- If the information is not of a confidential nature and is available elsewhere;
- if it is in the public interest to disclose the information, e.g. for the prevention or detection of crime;
- if a Court orders the disclosure of information
- if there is another legal obligation to disclose the information

When deciding on breaching confidentiality without consent of the person, the disclosure has to be proportionate to the need to protect the child or adult at risk of abuse and neglect.

The person who needs to share confidential information needs to satisfy him/herself that the need to share overrides the need to keep the information confidential. Even where you do not have consent to share confidential information, you may lawfully share it if this can be justified in the public interest. Seeking consent should be the first option. However, where consent cannot be obtained or it is refused, or where seeking it is inappropriate or unsafe, the question of whether there is a sufficient public interest must be judged on the facts of each case. Therefore, where you have a concern about the safety and well-being of a person, or a concern that a crime has been committed, you are not prevented from sharing confidential information simply because consent has not been given.

Advice should always be sought from the Diocesan Registrar and, where necessary, the Diocesan Safeguarding Adviser especially where there is any uncertainty or consent has been refused.

6.5.4. Confession

A failure to share information has been identified repeatedly in child abuse enquires as the most common reason for failure to intervene quickly enough in protecting children, young people and vulnerable adults, sometimes with serious consequences.

It is possible that relevant information may be disclosed in a one-to-one confession made to a Priest in the context of the sacramental ministry of reconciliation.

Not least because the legal position differs between the two cases, it is important to recognise the distinction between disclosures made in this formal context, which exists for the quieting of conscience and is intended to lead to absolution, and disclosures made in the context of pastoral conversations. In the first case, but not the second, what is disclosed is subject to a duty of absolute confidentiality arising from the unrepealed proviso to Canon 113 of the Code of 1603.

For this reason, a clear distinction should be made between pastoral conversations and confessions made in the context of the ministry of absolution. To that end it is helpful if confessions are normally only heard at advertised times or by special arrangement and are in other ways differentiated from general pastoral conversations or meetings for spiritual direction. A stole might be worn and a liturgy should be used. It is also important that those clergy exercising this ministry should have received appropriate training and be familiar with any guidelines published by the House of Bishops in relation to the exercise of this ministry.

If a penitent makes a confession with the intention of receiving absolution the Priest is forbidden from disclosing anything (including any criminal offence) which is revealed in the course of the confession. This requirement of absolute confidentiality applies even after the death of the penitent.

However, where a penitent discloses in the course of such a confession that he or she has committed a serious crime, the Priest should require him or her to report it to the police or other statutory authority and should withhold absolution if the penitent refuses to do so. In such a case the Priest may consider it necessary to alert the Bishop or the Bishop's adviser for the ministry of reconciliation (if there is one) to his or her decision, though the penitent's details should not be shared without their permission.

The canonical duty of absolute confidentiality does not apply to anything that is said outside the context of a confession made in the context of the ministry of absolution. In particular, if information about abuse that was disclosed when seeking the ministry of absolution is repeated by a penitent outside that context the Priest should report the abuse in the usual way.

6.6. Record Keeping and Data Protection

The Data Protection Act 1998 contains 8 principles governing the use of personal data. These are reproduced below for convenience. In summary, personal data should be:

- Processed fairly and lawfully;
- obtained and used for specific and lawful purposes;
- adequate, relevant and not excessive;
- accurate and up to date;
- not kept for longer than is necessary;
- processed in line with a person's rights;
- processed ensuring appropriate technical and organisational measures have been taken to keep personal data secure;
- not transferred to countries outside the European Economic Area without adequate protection

Nothing in data protection legislation seeks to limit appropriate disclosure in order to protect an individual who either is, or may be, at risk and you will not always need consent to share such information⁴⁵. What matters is that the process of information sharing is necessary and proportionate. Indeed, the sharing of confidential information will normally be justified in the public interest, where there is reasonable cause to believe an individual may suffer significant/serious harm or to prevent significant harm to a child or serious harm to an adult, including through the prevention, detection and prosecution of a serious crime.

Further advice if necessary is available from the Diocesan Registrar, the relevant data controller, the Diocesan Safeguarding Adviser and from the website of the Information Commissioners Office (ICO).

The personal file about clergy (commonly known as the “blue file”) moves with the individual between dioceses as he/she changes job/role. The original diocese should retain a separate record of clergy and church officers sufficient to be able to respond to enquiries at any time in the future⁴⁶. This should include start and finish dates, dates of DBS checks and details, all posts held and next post when known, together with a flag on any database if a safeguarding problem occurred, linked with a paper record providing details of the concern and a record of what action was taken. Records should be kept securely and retained even after the people concerned have left the post or the area. Please see Clergy Files - guidance for bishops and their staff (March 2013)⁴⁷.

The parish and other Church bodies should also maintain records relating to appointments, including a note of when a DBS check was obtained or checked. Records should be kept securely and retained after the people concerned have left the diocese. The national Church issues a series of record management guides to assist Bishops, dioceses, cathedrals and parishes in good record-keeping⁴⁸.

6.6.1. Safeguarding Recording

All church officers must keep a record of any safeguarding concern or allegations, the details of how the allegations were followed up and of any actions or work subsequently undertaken, whether by the Church or by statutory agencies, and decisions reached.

The **Safeguarding Records Joint Practice Guidance: Church of England and Methodist Church**⁴⁹ offers detailed guidance on the nature of the actual recording and requirements for the safe storage and processing of this data.

Records must always be kept of all contact with the child or adult relating to the concerns or allegations and contact with the statutory services.

⁴⁵ For instance see the Data Protection (Processing Sensitive Personal Data) Order 2002 – SI 2000/417

⁴⁶ The current guidance is that a copy record of safeguarding and disciplinary matters should be retained for 50 years after the cleric's death in the diocese which dealt with the allegation or complaint, so that the bishop or his successors can provide evidence of how a particular matter was handled if they are called upon to do so. This is currently under revision.

⁴⁷ Personal Files Relating to Clergy -Guidance for bishops and their staff (March 2013)

⁴⁸ Cherish or Chuck? The Care of Episcopal Records, December 2009; Save or Delete? Care of Diocesan Records, revised December 2008; Keep or Bin? The Care of Your Parish Records, revised April 2009; Guidance Notes on Clergy Files, revised March 2009.

⁴⁹ <https://www.churchofengland.org/media/2254792/safeguarding%20joint%20practice%20guidance%20-%20safeguarding%20records.pdf>

Church bodies should have an agreed case work recording system in place, preferably, electronic. These should be secure and have identified restricted access. No case work material should be stored on home computers.

In relation to allegations against church officers a record of concerns and allegations should also be kept in a person's confidential personnel file and after having sought advice from the Diocesan Registrar and the Diocesan Safeguarding Adviser a copy should be given to the individual concerned apart from third party information for which permission has not been given to disclose. Such information should be retained on file in accordance with the current Clergy Files - guidance for Bishops and their staff (March 2013)⁵⁰. The purpose of the record is to enable accurate information to be given in response to bona fide enquiries or any future request for a reference. It will provide clarification in cases where a future DBS check reveals information from the police that an allegation was made but did not result in a prosecution or a conviction. It will also prevent unnecessary re-investigation if, as sometimes happens, allegations resurface after a period of time.

Records of child and adult protection allegations and concerns should be kept. It is important to retain records where an allegation was judged to be malicious, unsubstantiated or unfounded, so it is on record that the allegation was known and considered.

Please note that whilst the Independent Inquiry into Child Sexual Abuse⁵¹ is ongoing and in accordance with its guidance, all records that relate to safeguarding should be retained⁵². For information on retention of records please see the guidance note on the website.

6.7. Spiritual Direction

As with any other pastoral relationship, care should be taken to set parameters to the spiritual direction or spiritual accompanier relationship. It should therefore be made clear at the beginning of the relationship that disclosures of abuse will be reported and a reminder will be appropriate if it appears that such material may arise. Someone may speak of his or her own behaviour in harming a child, or the person may be an adult speaking of historical abuse from his or her own childhood. The latter is more difficult as the directee may be unwilling to reveal, or even know, names. The possibility that an abuser who is still alive may still be abusing children will likely be an imperative to encourage an adult survivor of abuse to approach the police. At the right time this may prove to be part of the healing process as well as serve to protect children in the current time. Where children are at risk, every encouragement should be given to take action to prevent further harm and the Spiritual Director should seek supervision in deciding how to proceed.

6.8. Ministry of healing

All clergy undertaking the ministry of healing should be familiar with, and follow, the current House of Bishops' Guidelines for Good Practice in the Healing Ministry⁵³. Existing diocesan regulations should be followed. Professional boundaries with health care professionals and chaplaincies should be observed. All reasonable steps should be taken to ensure the safety of the person receiving the healing ministry, which will include ensuring that satisfactory arrangements are in place for training and accountability for those undertaking this ministry.

⁵⁰ See footnote 49

⁵¹ [IICSA Independent Inquiry into Child Sexual Abuse |](#)

⁵² [Guidance Note: Retention Instructions and Data Protection requirements | IICSA Independent Inquiry into Child Sexual Abuse](#)

⁵³ House of Bishops' guidelines for good practice in the healing ministry (2000)

The clergy should be aware of and respect the boundaries between the ministry of healing and the deliverance ministry. People have a right to know what is being provided and how they will be ministered to: no one should be ministered to against his/her will⁵⁴.

6.9. Ministry of Deliverance

It is sometimes suggested that a child, young person or adult is troubled by or possessed by evil spirits or demons and that this may account for behavioural issues in the individual or be considered to justify harsh treatment by the family, guardians, friends or carers, who may seek advice and assistance from clergy or other church members. Parish Priests, lay ministers and others involved in such situations should consult the Bishop, the Diocesan Safeguarding Adviser and the Diocesan Deliverance Ministry Adviser. It should be noted that most parish insurance policies do not cover deliverance ministry.

Many people seeking reassurance, advice and help with regard to deliverance ministry, have vulnerabilities, including spiritual distress and mental health concerns. Deliverance is an area of ministry where particular caution needs to be exercised, especially when ministering to someone who is in a disturbed state. The House of Bishops' Guidelines for Good Practice in the Healing Ministry (2000) and the House of Bishops' Guidelines for Good Practice in the Deliverance Ministry 1975 (revised 2012) should be followed and cases referred to the Diocesan Deliverance Ministry Advisers when necessary. The advisers' special expertise should be used in order to help as effectively as possible those who think they need this ministry.

The House of Bishops' guidelines on the deliverance ministry which originated in 1975, were revised and reissued in 2012: continue to state that the following factors should be borne in mind:

- It should be done in collaboration with the resources of medicine;
- it should be done in the context of prayer and sacrament;
- it should be done with the minimum of publicity;
- it should be done by experienced persons authorised by the Diocesan Bishop;
- it should be followed up by continuing pastoral care

The ministry of exorcism and deliverance may only be exercised by a Priest who has been specifically and personally authorised by the Diocesan Bishop, who normally requires that permission be obtained from him or her for each specific exercise of such a ministry. This ministry should never be undertaken by one person ministering alone; the authorised person should always be accompanied by another Priest or lay minister of mature pastoral experience who is similarly authorised by the Diocesan Bishop to exercise the ministry of exorcism and deliverance.

On occasions when exorcism and deliverance are administered, it is for the Bishop to determine the nature of the rite and what form of words should be used.

If deliverance ministry is sought in connection with a child, young person or vulnerable adult, the Diocesan Safeguarding Adviser must be involved and may need to ensure that a referral to the statutory authorities is made, in accordance with national and diocesan safeguarding policies.

Diocesan Safeguarding Advisers should make themselves known to the Diocesan Deliverance Ministry Advisers and the Diocesan Deliverance Ministry Group in advance of any specific case, in order to ensure that there is mutual understanding of policy and working methods and that cases arising are appropriately brought to notice.

Diocesan Safeguarding Advisers should agree with the Diocesan Deliverance Ministry Advisers and Diocesan Deliverance Ministry Group in advance of any specific case, protocols for inter disciplinary cooperation, in order to ensure that any cases arising are appropriately handled. The deliverance

⁵⁴ Extract from 2015 Guidelines for the Professional Conduct of Clergy

advisers and safeguarding advisers should also agree with whom the prime responsibility lies for the continuing pastoral care of individuals, in deliverance ministry cases which include safeguarding concerns⁵⁵.

6.10. Serious Case Reviews

Any clergy and other church officers who find themselves invited to contribute to a serious case review if they had sufficient individual knowledge of the child should consult with the Diocesan Safeguarding Adviser who can advise on the process.

Local safeguarding children or adult boards will undertake a Serious Case Review whenever a child or vulnerable adult dies, or is seriously injured, and abuse or neglect is known or suspected to be a factor. Serious Case Reviews are not inquiries into how a child died or who is culpable, that is a matter for coroners and criminal courts.

The purpose of a Serious Case Review (SCR) is for agencies and individuals to learn lessons to improve the way in which they work both individually and collectively to safeguard and promote the welfare of children. In particular, the SCR will :-

- Establish whether there are lessons to be learnt from the particular circumstances of a case about the way professionals interact to safeguard the vulnerable;
- Review the effectiveness of current procedures;
- Inform and improve practice between the relevant agencies;
- Improve practice by acting on any lessons learnt; and
- Prepare (or commission) a report which consolidates and analyses the findings of the various reports from agencies in order to make recommendations for future action

7. Listening and responding well

The Church will offer care and support to all those that have been abused, regardless of the type of abuse, when or where it occurred.

Those who have suffered abuse within the church will be offered access to an 'authorised listener'. They will receive a compassionate response, be listened to and believed. They will be offered appropriate pastoral care, counselling and support, according to their expressed and agreed need, as they seek to rebuild their lives.

An appropriate pastoral response to the family, parish, congregation, order and to the wider community will be provided, with due regard to the right of privacy of those directly involved, and to the administration of justice.

⁵⁵ Please see section 5 Ministry at Times of Deepest Need – in the Guidelines for Professional Conduct of the Clergy (2015 edition)

7.1. Responding well to disclosure from children and young people

Many children and young people experience a range of disturbing, possibly frightening and uncomfortable experiences. They often struggle to understand why it has happened, want to ask questions (not always needing answers) and, at times, want something to be done about the situation they find themselves in. These young people will often turn to someone they trust, who may not always, in the eyes of adults, be the most obvious or appropriate person – and initially test them out as to their ability to accept and hear. In some situations, referral to statutory agencies or additional specialist support will be necessary.

7.2. Responding well to disclosure of abuse from adults

Many adults in the Church may be suffering from the long-term effects of abuse which could be of different kinds and perpetrated in different settings either suffered in childhood or as adults. The Church has responsibility to support those people who may feel vulnerable and whose vulnerability may increase the risk of them being abused again

After experiencing abuse, at some time during the healing process many people will want to consider further action beyond personal acceptance of what has happened.

Such action may involve deciding to tell a trusted friend, partner, parent or perhaps a member of the clergy. However, some people have been further hurt when the friend, relative or church worker has not been able to cope with the disclosure and has responded inappropriately.

Seeking some kind of therapeutic help may be an option and it may be that within such help or discussions with friends consideration is given to what else needs to be done.

Abuse, which thrives on secrecy, loses some of its power to harm when this secrecy is broken. Nevertheless, whom to tell, when, and for what purpose needs careful thought. Being able to talk to a close friend or relative, who is able to hear, support and care, is for many people the most useful help in healing. For some this trusted relationship is with a counsellor, clergy person or other professional.

At some point in the personal healing journey many survivors consider what they should do about the abuser. Some may wish to confront the abuser either personally or by letter, for others this is impossible, but they still may wish to ensure that the abuser is not in a position to harm others.

One of the consequences of speaking to others about the abuse is that they may have a responsibility to act. A family member may need to be sure that others in the family are safe. A friend may be aware that the abuser is involved with children or vulnerable people and be concerned for them. Organisations that work with children or vulnerable people will have policies with procedures that need to be followed if someone in the organisation becomes aware of allegations of abuse.

For some it will be important that the person is brought to account for their actions through the criminal justice system, and if a criminal act has been committed this may be a necessary action that the church must take in order to protect others. Following a police investigation, the alleged abuser may be charged and taken to court. It takes a lot of courage to give evidence in court and to accept the decision of the jury. Nevertheless many people feel relieved whatever the outcome that they have done their best and spoken out in public.

7.3. Responding well to survivors of abuse in the church

Research from the Australian Royal Commission⁵⁶ suggests, in respect of abuse perpetrated in an institutional context such as the Church, that in such circumstances, most survivors are looking for one or more of the following:

- Some form of acknowledgement and to be believed;
- some form of pastoral care or more specialist support;
- some form of compensation;
- assurance that the person does not continue to present a risk to others;
- lessons to be learnt to help improve the responses of the institution

An adult (or indeed a child) disclosing abuse is in a vulnerable state. **Above all they need someone to listen to them - and also to believe them. They may need to be 'heard' in different contexts and over several years.**

If there is a complex pastoral situation when an adult discloses abuse (e.g. a young person in their twenties accusing a church worker of sexually abusing them), it would be appropriate to find some support for the different parties involved, such as another survivor or an Authorised Listener to support the person making the allegations.

There is no quick fix for healing from abuse and it is crucial that survivors:

- Are not pushed into forgiving too early. Forgiving their abuser/s is a complex process, and considerable damage can be done by treating forgiveness as something that they must do unreservedly and now.
- Are not put in a position of feeling even guiltier than they already do. Survivors tend to feel that the abuse was all their fault, particularly when there was more than one abuser.
- Are accepted as they are, however full of anger they may be. Anger can be seen as one step along the road to forgiveness - at least if they are angry they are starting to accept that the abuse seriously affected them and this can be a good starting point to move towards healing.
- Are given a sense that those within the church community who know about the abuse are 'with them' along the road to recovery. The journey can be very long and supporters are essential.

Survivors can benefit from professional counselling if that is available, but also joining a self-help group can provide the kind of long-term support needed. Survivors helping other survivors can be powerful and effective. The House of Bishops Practice Guidance on Responding Well to Survivors of Sexual Abuse⁵⁷ outlines in more detail what support should be available. It is important to also acknowledge the role the Church can play in supporting survivors of any form of abuse or neglect which will domestic violence and the financial abuse.

If the alleged abuse has taken place within the Church the survivor may wish to make this known to someone in authority. If the alleged abuser was/is a member of the clergy, the survivor may want to make a formal complaint under the Clergy Discipline Measure (CDM). This should be facilitated even in cases where there is no subsequent statutory investigation. If a formal complaint is made written statements will be required. If the case comes to a tribunal evidence may need to be given in person. It is important that the survivor is supported throughout this process: deciding what to do, making the formal complaint and giving evidence if necessary.

⁵⁶ [Making institutions child safe, Child Abuse Royal Commission](#)

⁵⁷ [Safeguarding Policy Statements & Practice Guidance](#)

7.4. Authorised Listeners

Dioceses should ensure access to carefully chosen, competent and trained people who will be able to be 'Authorised Listeners' for those who have or want to disclose abuse, in particular for those who disclose abuse from within the church community.

The role of a listener is to:

- Listen to and represent the needs of the victim/survivor in the subsequent church and statutory enquiries including the risk assessment process. Help them think about next steps. This is done in consultation with the victim/survivor;
- listen to and represent the pastoral needs of the victim/survivor. This is done in consultation with the victim/survivor;
- identify with the victim/survivor any therapeutic or other needs they have, and suggest how these may be best met, seeking advice from the DSA, as required;
- record meetings or contact they have with the victim/survivor and passing on relevant information to the DSA as appropriate.

The Authorised Listener is NOT the confidant of the victim/survivor and must be bound by a duty to disclose so as not to affect any investigation; it is important to recognise and to acknowledge that where others may still be at risk, the police (and possibly children's/adult services) will need to be informed.

In cases where abuse occurred within a church setting the role of listener may need to be distinct from that of the Diocesan Safeguarding Adviser.

Both male and female listeners need to be available to accommodate individual needs and choice.

The frequency of contact between the listener and the survivor needs to be agreed and under constant review in liaison with the survivor and DSA. While in some cases it might be right for the listener to remain in contact, there are also times when the individual should be referred to another person for counselling or other therapeutic care. The frequency and time limit of these sessions should be agreed between the survivor, DSA and Authorised Listener. The question of whether the listener also remains in touch will require careful thought, consultation and agreement with the DSA. At all times it needs to be clear who is responsible for what.

7.4.1. Experience and Skills

The key attributes of the listener will be:

- A background in counselling or an allied profession;
- ability to manage sensitive and difficult information;
- ability to identify when a person may require more specialist support;
- capacity to understand issues of confidentiality;
- sufficient awareness of the way the Church works

7.4.2. Training

All Authorised Listeners will need training. This training should include:

- Exploration of personal vulnerabilities, self-awareness, and the need to access support for example, when a specialist counsellor may be needed;
- Awareness raising of the various options for the individual beyond the moment of sharing their story;
- how to deal with complex confidentiality issues

7.5. Responding well to adult survivors of non-current abuse

In the course of their work, many Priests and those offering pastoral support in the Church will find themselves hearing disclosures from adults of abuse that happened to them when they were children. There is no single, correct procedure for dealing with a disclosure of previous abuse by an adult. The wishes of the person disclosing abuse will be very important. For some adults just being able to talk to a trusted person about the experiences can be a powerful healing event. The pastoral care of the person who has been abused should be a priority.

The House of Bishops has issued additional practice guidance on Responding Well to those who have been Sexually Abused (2011). Further practice guidance will be issued in respect of other forms of abuse including spiritual abuse.

People who have committed sexual or other forms of abuse such as domestic abuse against someone years ago could well be abusing children or other vulnerable adults today. The individual survivor should be supported and encouraged to report the matter to the police if this has not already been done. A prosecution may or may not be possible.

The survivor does also need to be made aware that if the alleged abuser is known to be still working with children either in an employed or a voluntary capacity, a referral to the Local Authority Designated Officer (LADO) must be made. This can be either by the person hearing the complaint or disclosure or by the Diocesan Safeguarding Adviser - who must in any case be informed. If the alleged abuser is not working with children but caring for them, then either the person hearing the complaint or disclosure or the Diocesan Safeguarding Adviser should make a referral to children's social care. The timing of any such communication needs to be carefully judged in order to support the survivor on their journey of disclosure; while, if at all possible, not creating a sense that the initiative has been removed from him or her completely. Professional support and consultation should always be obtained.

In some cases the subject of the allegation may have died or proves to be untraceable. If the Church was involved in any way, the diocese will still need to examine its actions at the time and consider whether they were appropriate in the light of what is now known and good practice. The police should be consulted in case there are links with potential abusers still living or other matters of concern. In all disclosures of past abuse, a record should be made and filed in an appropriate place.

If a child comes to attention as having suffered abuse when younger, a referral will need to be made to the local authority children's social care service.

7.6. Pastoral care to those subject of concerns or allegations

The Church, based on the message of the gospel, opens its doors to all. It will therefore endeavour to offer pastoral care and support to any member of the church community whom may present a risk.

Those people who are subject to an allegation of abuse, regardless of their guilt, are very likely to require some form of pastoral care and support during the investigation and beyond. The support may take different forms, pastoral, legal and the need for advocacy during the investigation. These support needs will also vary depending upon the outcome of the investigation. Even if the allegations were unsubstantiated or unfounded, the person is likely to continue to require some form of pastoral care, particularly if the investigation has become more widely known and has impacted upon the person's reputation.

There will be some circumstances where investigations into abuse are non-conclusive or where suspicion remains but there is insufficient evidence to prosecute or take some form of formal disciplinary action. A judgement will need to be made about whether such situations require formal risk assessment. The House of Bishops has produced separate practice guidance on Risk Assessment. See Section 8 below.

7.6.1. Link person⁵⁸

A Link Person will be offered to any church officer against whom a safeguarding concern or allegation has been made.

The Role

Link Persons should be particularly alert to the sense of isolation and vulnerability which the respondent may experience.

The Link Person is responsible for:

- After agreement with the respondent - attending the initial meeting with the respondent, the DSA and the Diocesan Bishop's appointed representative in order to support them, keep them informed of the progress of their case, and direct them to counselling and support as necessary;
- helping the respondent access both criminal and ecclesiastical law advice
- considering the respondent's family's wishes (when not the victim/survivor) in regard to a pastoral response by the Church to them;
- identifying with the respondent any therapeutic or other needs they have, and suggesting how these may be best met;
- recording any meetings or contact they have with the respondent and passing on relevant information to the DSA as appropriate. They will not be responsible for managing the file but will pass on written records to the DSA as appropriate, during regular meetings with them.

The Link Person is NOT the confidant of the respondent and must be bound by a duty to disclose so as not to affect any investigation.

Clarity about the Role

- The Link Person is not a counsellor for the respondent and should not act in that role;

⁵⁸ The Link Person may be a senior member of clergy (where the respondent is in ministry) or an authorised listener trained to hold this role. Senior members of clergy must not be involved in any other aspect of the case. If an authorised listener is used, this must be a different listener to that provided to the victim/survivor.

- the Link Person should not act as Spiritual Guide for the respondent;
- the Link Person (where they are Clergy) should not take confession from the respondent;
- the Link Person is not an advocate for the respondent;
- the Link Person does not manage the case file and will not have access to it.

Frequency of Meetings

The frequency of contacts/meetings should be agreed by the respondent and the Diocese.

Storage of Records

Information regarding meetings between the Link Person and the respondent must be stored safely and securely in accordance with [Safeguarding Records: Joint Practice Guidance for the Church of England and the Methodist Church \(2015\)](#). A record of the meetings that have taken place and any relevant safeguarding issues that have arisen should be forwarded to the DSA for placing in the case file.

Training

All Link Persons should attend a local training programme which introduces and explains their role facilitated by trainers who have been trained by the National Safeguarding Team (NST).

8. Responding to those that may pose a present risk to children, young person or vulnerable adults.

All church bodies must have clear arrangements in place for the identification of the risk assessment and management process and procedures for carrying them out in line with the House of Bishops Responding to Serious Safeguarding Situations Relating to Church Officers and the Risk Assessment Practice Guidance⁵⁹

Risk assessments in relation to clergy must be carried out independently⁶⁰ in line with the Safeguarding (Clergy) Risk assessment regulations 2016⁶¹. This also applies to anyone who is licensed, authorised, commissioned or holding permission to officiate - whether paid or unpaid.

All those who have may present a risk to children, young people or vulnerable adults must have a Safeguarding Agreement⁶² in place that is monitored and reviewed by the DSA or nominated safeguarding lead. This will be done in collaboration with the relevant statutory agencies in accordance with criminal, civil and ecclesiastical law.

⁵⁹ This will be updated and merged in May 2017 into 'Responding to, assessing and managing serious safeguarding situations: practice guidance'.

⁶⁰ An independent assessment will always be carried out by a person/organisation which is independent from the Church of England. Independence for the purposes of this type of risk assessment means someone who has no professional association with any diocese in the Church of England.

⁶¹ Safeguarding (Clergy Risk Assessment Regulations) 2016

⁶² Definition see Glossary

8.1. Introduction

The Christian Church, based on the message of the gospel, opens its doors to all. This means that there are likely to be those with criminal convictions for sexual offences and other forms of abuse, as well as others who may pose a risk, attending the Church. Some of these individuals will pose an ongoing or potential risk of harm to other church members.

The Church has a duty to minister to all, which imposes a particular responsibility to ensure that everyone who attends the Church is safe. This includes victims and potential victims of all ages as well as people who have convictions who will all be considered equally to ensure everyone is safe.

Where people have convictions, which give rise to a safeguarding concern, their position in a congregation may need to be carefully and sensitively considered to decide whether they pose a risk to others. This may include people convicted of violent or sexual offences against children or adults, including: domestic violence; people involved in drug or alcohol addiction. It would also include those who do not have convictions or cautions but where there are sound reasons for considering that they might present a risk to others. In appropriate cases, the approach recommended below for managing offenders should be adopted.

The overarching aim when responding to, assessing and managing serious safeguarding situations is to ensure that the Church has in place a fair process. When a serious safeguarding concern or allegation is raised, a system of support and monitoring for those subject to concerns or allegations or who present a potential or known risk of harm to children, young people or vulnerable adults (referred to from this point as the respondent⁶³) is provided.

The language used for complainants and those complained against is always a sensitive issue. This guidance will usually be needed before there have been any findings in criminal, civil or disciplinary proceedings, and both victims and abusers will at this stage be 'alleged'. The term "alleged victim or survivor" is therefore used for convenience. It is recognised and acknowledged that many individuals who have been subjected to abuse may prefer to describe themselves as survivors of abuse and few would want to be defined by their experiences of the past.

Sadly, risk can never be completely eliminated. Nevertheless, steps can be taken in order that the risk of a child or adult coming to harm can be minimised and managed.

8.2. Assessing and Managing Risk

Please see the **House of Bishops Responding to Serious Safeguarding Situations to Church Officers and the Risk Assessment Practice Guidance** for detailed guidance, procedures and tools. These will be updated and merged in May 2017 into **Responding to, assessing and managing serious safeguarding situations**. This will provide the process to be followed when information is received about a serious safeguarding situation, including:

- i. roles and responsibilities of safeguarding personnel in relation to responding to serious safeguarding concerns;
- ii. immediate response to ensure safety;
- iii. immediate reporting requirements to statutory agencies;
- iv. collaboration with statutory agencies;
- v. identification of the risk assessment and management process, and the procedures for carrying them out;
- vi. responding well to alleged victims or survivors;
- vii. support needs for the respondent and those managing the serious safeguarding situation;

⁶³ The person about whom a safeguarding concern or allegation has been made. See Glossary

- viii. management of the serious safeguarding situation;
- ix. action required following a statutory investigation;
- x. review of process and learning from the situation;
- xi. a glossary of terms.

In relation to clergy and risk assessment, please refer to the Safeguarding (Clergy Risk Assessment) Regulations 2016. In broad terms, these regulations set out the persons who may carry out risk assessments in relation to clergy; the procedure for carrying out the risk assessment and the procedure for challenging the outcome of an assessment. These regulations should be read in conjunction with the aforementioned guidance.

The guidance sets out responsibilities for each Church body to ensure that:

- The Church has access to appropriately trained personnel whose clearly defined roles are to listen to and represent the pastoral needs of both the respondent and the victim/survivor;
- The Church has arrangements in place to inform the respondent, when appropriate, that an allegation has been received about them, and has a procedure for deciding whether an Interim Safeguarding Agreement needs to be put in place;
- When the statutory authorities' processes have been concluded, the Diocese continues their management process and completes risk assessments;
- Suitable arrangements are in place for the monitoring of the respondent's involvement with the Church, where serious safeguarding concerns exist;
- Suitable arrangements are in place for the monitoring of anyone who has been identified as presenting a risk, or potential risk, to children, young people and vulnerable adults who is or is seeking to be a member of a Church community.

8.2.1. Multi-Agency Public Protection Arrangements (MAPPA)

The current 2012 MAPPA guidance does not give any direction to the management of offenders in church settings. However, in the previous guidance in 2009 it stated that religious communities must put in place effective management of MAPPA offenders that allows for the protection of their community while allowing a sex offender to maintain his or her right to worship in a safe way when possible. The former guidance is still relevant and is quoted below.

An assessment of risk must be carried out, which should be done together with the police, National Probation Service and children's social care, and with the Diocesan Safeguarding Adviser. The statutory agencies will provide appropriate information and guidance in this. It is important that co-operation between the Church and the agencies is assured at all stages. It may be necessary on occasion to negotiate a formal information-sharing protocol between the diocese and the relevant Police area and the National Probation Service; there are national guidelines available on protocols such as this.

Prison chaplains should be aware of the guidance and ensure that there is good liaison between them and the Diocesan Safeguarding Adviser when an offender leaves prison and wishes to worship in a church. Discussions may need to be held about which church is appropriate in light of an offender's needs or in light of their circumstances or the community.

The relevant former section of the MAPPA guidance (2009) is as follows:

'It is essential that we assist religious communities to put in place effective arrangements, which allows them to ensure they are able to protect their community whilst allowing the offender to maintain their right to worship but in a safe way. The place of worship and religious leader should be provided with sufficient information to protect their congregation.'

Where an RSO [Registered Sex Offender], who has committed offences against children, or other offenders who present a risk of harm to children and/or other identified victims wishes to continue to practice their religion, through attending services and/or being part of their faith community the

offender/case manager must ensure that they have fully assessed the potential risk of harm this could present.

There should always be a discussion with the offender regarding the need to protect children/identified victims (unless this places the victim at greater risk) who may also be present, at services and/or events from harm. The offender needs to be aware that information will be disclosed to the religious organisation and that they (the offender) will be required to agree to and sign a 'contract' of behaviour.

Where an offender is unwilling to give this undertaking, the Offender Manager and Police MOSOVO (Management of Sex Offenders and Violent Offenders) Officer should consider whether to seek a restrictive condition on a licence or in a civil order (Sexual Harm Prevention Order [SHPO] or Sexual Risk Order [SRO]) to prevent the offender being in a place of worship.

Any decisions made by the church must be sent to the statutory agency offender manager for inclusion in any overall risk management plan. Any breaches of the 'contract' with the offender must be reported to the offender/case manager.

Conditions contained within a civil order can be pursued to control as well as to exclude an offender's involvement in a place of worship. In appropriate cases the Diocesan Safeguarding Adviser should explore with the Police whether a civil order condition should be sought and how it should be drafted.'

Any breaches of the 'safeguarding agreement' with the offender must be reported to the offender/case manager and DSA.

Note that Sexual Harm prevention Orders (SHPOs)⁶⁴ can be sought to control as well as to exclude an offender's involvement in a place of worship. In appropriate cases the Diocesan Safeguarding Adviser should explore with the Police whether a SHPO condition should be sought and how it should be drafted. In this event, the diocesan bishop should be named as the supervising officer for the place of worship.

When the offender comes to notice before release, the Diocesan Safeguarding Adviser should explore with the National Probation Service whether specific licence conditions should be included.

Management arrangements are likely to continue to be needed even after statutory intervention has come to an end.

8.2.2. Risk Assessment and Safeguarding Agreements

It is important for the Church to be a safe place for everyone, including offenders as well as victims and this will, in some cases, require risk assessment and the formation of a risk management plan, known as a 'Safeguarding Agreement'. This will may be completed by the Diocesan Safeguarding Adviser or and done in collaboration with statutory agencies, such as the police and National Probation Service, where relevant in accordance with the **Risk Assessment Practice Guidance** (to become Responding to, assessing and managing serious safeguarding situations Practice Guidance).

The arrangements apply to:

- the respondent or offender who has been placed on the sex offenders register, or barred from working with children or vulnerable adults by the Disclosure and Barring Service (DBS), or the individual who admits to being an abuser or a potential risk to children or adults in the Church.
- the respondent for the duration of an investigation, or whilst they are suspended from their usual role, as well as to those who may pose a risk to other church members irrespective of their criminal status.

⁶⁴ See Glossary

In all cases the parish must consult with the Diocesan Safeguarding Adviser, who will determine the appropriate action to be taken to best safeguard the parish and its church community, based on the circumstances of each case.

Once notified the Diocesan Safeguarding Adviser will usually make arrangements to complete a risk assessment with the individual concerned and agree a risk management plan, in the form of a Safeguarding Agreement, in collaboration with the individual, incumbent, churchwardens, Parish Safeguarding Officer and other relevant parties (where applicable). Please see the **Risk Assessment Practice Guidance**). These may include the following elements:

- attend designated services or meetings only;
- sit apart from children;
- stay away from areas of the building where children or vulnerable adult meet;
- attend a house group where there are no children or vulnerable adult;
- decline hospitality where there are children or vulnerable adult;
- never be alone with children or vulnerable adult;
- never work or be part of a mixed-age group with children or vulnerable adult;
- take no official role in the church.

Failure to sign the Safeguarding Agreement or comply with its contents will usually result in the individual being refused access to the church premises for any reason and to any church activities. Private worship arrangements away from the church may be agreed with the incumbent, but this is not guaranteed.

The House of Bishops Practice Guidance on 'Risk Assessment' outlines the circumstances in which a person suspected or known to present a risk will be required to undertake a risk assessment and become the subject of a Safeguarding Agreement. As well as convicted offenders, this will include those who have a 'blemished' DBS check. Such cases are managed by the Diocesan Safeguarding Adviser, although in some circumstances it will be appropriate for someone more independent or with specialist skills to undertake the risk assessment.

8.2.3. Ministering to people who are known to have sexually abused children or a vulnerable adult

Where a sex offender is known, befriended and helped by a group of volunteers to lead a fulfilled life without direct contact with children or vulnerable adult, the chances of reoffending are diminished and the church has thus an important role contributing to the prevention of future abuse.

When it is known that a member of the congregation has sexually abused a child or vulnerable adult, the DSA must be consulted, so that a safe course of action can be agreed in conjunction with the relevant statutory agencies. A written safeguarding agreement will usually be entered into with the offender, which will detail their responsibilities in attending the Church.

Where a small group is formed the membership should be chosen carefully in consultation with the Diocesan Safeguarding Adviser and consideration of training the members of the group must be considered.

If the offender's victim, or in some cases the victim's family, attends the church, it is likely to be necessary to introduce the offender to another congregation. Consideration must also be given to other people who have been abused in the past.

The offender should not accept any official role or office in the church which gives him or her status or authority; others may deem that person to be trustworthy. Some roles, for example that of churchwarden, are statute-barred to people with convictions of this kind, including offences against the person.

A meeting should be held with the offender, explaining that the appointed small group and a few others from the congregation will *need* to know the facts in order to create a safe environment for him or her. Those needing to know are likely to include the clergy, churchwardens, the Parish Safeguarding Officer and any befriending volunteers. The children's work coordinator will need to be informed so that he or she does not inadvertently ask the person to volunteer. The relevant statutory agencies⁶⁵ should be invited to the meeting, in addition consideration for the local authority and children's social care, if they have a role.

Consideration should be given to whether, with the offender's agreement, the congregation should be told. The advantages and disadvantages of this course of action should be carefully considered, including the offender's need for protection.

It must be made clear that no one else apart from those identified on the agreement will be informed of the facts without the offender's knowledge. The highest levels of confidentiality should be maintained unless there is a breach of the agreement and it is necessary to inform others to protect a child.

8.2.4. Disclosures by perpetrators of past abuse

In some cases offences only come to light after many years. In such situations, great sensitivity will be required. It must however be remembered that there may still be a substantial risk to children; therefore, the Police should be informed of the offences, the Diocesan Safeguarding Adviser should also be made aware.

8.2.5. Barred Lists

The Disclosure and Barring Service (DBS) is responsible for deciding whether someone is barred from working in 'regulated activity' with children and/or adults and for managing the lists of those who are barred from doing so. Not only is it a criminal offence for a barred person to work with children and/or vulnerable adults, it is also a criminal offence to knowingly employ a person, paid or voluntary, who is barred from working in regulated activity. Please see **House of Bishops Responding to Serious Safeguarding Relating to Church officers Practice Guidance** for more information.

8.2.6. Archbishops' List

The Archbishop's List was set up by the Clergy Discipline Measure 2003. Where a penalty is imposed under the Measure, either by the bishop or by the bishop's disciplinary tribunal, it will be recorded in the Archbishops' list. The member of the clergy against whom a penalty is imposed will be informed of the particulars to be recorded, and may request the President of Tribunals to review the entry. It is compiled and maintained jointly by the Archbishops, and is kept at Lambeth Palace. A copy of the List is kept by the Archbishop of York at Bishopthorpe Palace. It is not for public inspection, but is available to the President of Tribunals and Diocesan Bishops and Registrars. It lists only ordained clergy.

There are five main categories of names in the List:

- (a) those on whom a penalty under the Measure has been imposed (or those who were liable to a censure under the Measure's predecessor, the Ecclesiastical Jurisdiction Measure 1963);
- (b) those who were deposed from Holy Orders under the Ecclesiastical Jurisdiction Measure 1963;
- (c) anyone who has executed a deed of relinquishment under the Clerical Disabilities Act 1870;
- (d) anyone who has resigned following the making of a formal complaint;

⁶⁵ Police or National Probation Service depending on which agency is leading the community supervision

- (e) those who, in the opinion of the archbishops, have acted in a manner (not amounting to misconduct) which might affect their suitability for holding preferment (i.e. any office or position requiring the discharge of spiritual duties).

The presence of a person's name on the List does not necessarily imply that the person does or does not present a risk to children. In appropriate cases, information about the facts which led to the inclusion of a person's name on the List may be obtained by authorised diocesan officers from the authorities in Lambeth and Bishopthorpe. Appropriate cases will need to be referred by the Diocesan Bishop. Further details are contained in the Clergy Discipline Rules 2005 and the Code of Practice under the Measure.

CONSULTATION DRAFT

Appendices

Appendix 1 Glossary

This Appendix provides guidance on the key terminology used in the House of Bishops' guidance (both in policy and associated practice guidance).

Abuse	May take many forms, including physical abuse, emotional abuse, sexual abuse or neglect or a combination of these, see "Adult Abuse" and "Child Abuse and Neglect" below for further details and section 3 of this document.
Adult	An adult is a person aged 18 or over
Adult Abuse	Abuse and neglect can take many forms, and includes physical abuse, sexual abuse, psychological abuse, exploitation, financial or material abuse, neglect and acts of omission, discriminatory abuse and institutional abuse, or a combination of these. ⁶⁶ See section 3 for a detailed description of types of abuse
Adult Protection	A term used to describe all work involved to protect vulnerable adults from neglect and/or potential harm or abuse. Many local authorities have replaced this term with the term Safeguarding Adults.
Authorised Listener	Is a competent and trained person appointed by the diocese to listen to those who have or want to disclose abuse, in particular for those who disclose abuse from within the church community. They are there to support the individual who discloses abuse and help them to make decisions in relation to next steps.
Ecclesiastical Law	The law established to regulate the functions of the Church and the conduct of its members. The sources of ecclesiastical legislation and quasi-legislation that pass through the Synodical process are: Measures, Canons of the Church of England, Instruments (such as Rules and Regulations), Codes of Practice and Acts of Synod
Children	<p>The term "child" is used to include all children and young people who have not yet reached their 18th birthday. The fact that a child has reached 16 years of age, is living independently or is in further education, is a member of the armed forces, in hospital, in prison or in a Young Offender's institution, does not change his or her status or entitlement to services or protection under the Children Act 1989.</p> <p>In direct work it will usually be more appropriate to use the term 'young people' for those over the age of eleven.</p>
Child Abuse and	Any form of maltreatment of a child. Somebody may abuse or

⁶⁶ Care and Support Statutory Guidance issued under the Care Act 2014, Department of Health June 2014. Explanations of types of abuse can also be found here.

Neglect	<p>neglect a child by inflicting harm, or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting, by those known to them or, more rarely, by a stranger for example, via the internet. They may be abused by an adult or adults, or another child or children.</p> <p>Abuse may take the form of physical abuse, emotional abuse, sexual abuse or neglect, or a combination of these. See section 3 for a detailed description of types of abuse</p>
Child in Need	<p>Under Section 17 (10) of the Children Act 1989, a child is a Child in Need if:</p> <ul style="list-style-type: none"> • He/she is unlikely to achieve or maintain, or have the opportunity of achieving or maintaining, a reasonable standard of health or development without the provision for him/her of services by a local authority; • His/her health or development is likely to be significantly impaired, or further impaired, without the provision for him/her of such services; or • He/she is disabled.
Child Protection	This is a part of safeguarding and refers to the activities undertaken to protect specific children who have suffered, or are likely to suffer 'Significant Harm'.
Church Officer	Anyone appointed/elected by or on behalf of the Church to a office,post or role, whether they are ordained or lay, paid or unpaid
Church Bodies	Include parishes, dioceses, cathedrals, religious communities, theological training/education institutions, National Church Institutions (NCIs) and other associated bodies.
Churchwarden	An elected lay representative in a parish, formally responsible for movable church property and for keeping order in church. Their admission to office and duties are governed by the Churchwardens Measure 2001 and the Church of England Canons.
Community Rehabilitation Company (CRC)	Community Rehabilitation Companies (CRCs) are responsible for the management of low to medium risk offenders.
Clergy	The general term used for all individuals ordained for religious duties
The Clergy Discipline Measure	The Clergy Discipline Measure 2003 (as amended), provides a structure for dealing efficiently and fairly with formal complaints of misconduct against members of the clergy, other than in relation to matters involving doctrine, ritual or ceremonial. All admitted to holy orders in the Church of England are covered by the Measure, whether or not in active ministry. Where the formal complaint concerns a Priest or Deacon, the disciplinary structure is centred on the Bishop; where the complaint concerns a Bishop, the structure is centred on the Archbishop of the relevant province.

Domestic Abuse	<p>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; emotional⁶⁷.</p> <p>Controlling behaviour: a range of acts designed to make a person subordinate and/or dependent by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance and escape and regulating their everyday behaviour.</p> <p>Coercive behaviour: an act or a pattern of acts of assault, threats, humiliation and intimidation or other abuse that is used to harm, punish, or frighten their victim.</p>
Diocesan Communicators (DCs)	<p>A DC leads on all communication aspects within the diocese and advises the senior staff team. Some dioceses have a separate role of Bishops press officer. Please note the role does vary across dioceses.</p> <p>In addition communication leads in each diocese have a range of titles of e.g. communications director/manager/officer</p>
Diocesan Registrar	<p>The Diocesan Registrar is the legal officer of the Diocese. The Registrar and his/her colleagues at the Diocesan Registry are responsible for a number of tasks, including giving general legal advice to bishops, clergy, parish officers, boards and councils</p>
Diocesan Safeguarding Adviser (DSA)	<p>A DSA is a paid worker who is professionally qualified and experienced in safeguarding practice. They advise and support the diocese on all safeguarding matters in line with the law and guidance both statutory and that issued by the House of Bishops. Their appointment, function and support is governed by the Diocesan Safeguarding Advisors Regulations 2016. Please see Section 2 for a full description of the role.</p> <p>In this policy the term may also apply to a Provincial Safeguarding Adviser (PSA) and members of the National Safeguarding Team (NST)</p> <p>In addition other Church bodies may have safeguarding officers, safeguarding leads or a designated safeguarding person. These roles may either be specialist paid roles, part of a wider paid role or unpaid, as required.</p>
Diocesan Safeguarding Advisory Panel (DSAP)	<p>The DSAP offers external expertise and advice to the Diocesan Bishop and their senior leadership team on the development and effectiveness of safeguarding arrangements to ensure these arrangements are consistent with statutory requirements and House of Bishops safeguarding policies and practice guidance. The panel</p>

⁶⁷ Guidance Domestic Violence and Abuse, Home Office, March 2015.

	is chaired by an independent lay person.
Disclosure and Barring Service (DBS)	Combines what were formerly the Criminal Records Bureau (CRB) and the Independent Safeguarding Authority (ISA). The DBS has the power to bar an individual from engaging in work/activities classified as “regulated activity” (paid or voluntary) with children or vulnerable adults (pursuant to the Safeguarding Vulnerable Groups Act 2006) where the individual’s past behaviour has been assessed as indicating a risk of harm. The bar remains in force indefinitely unless the barred individual requests a review by the DBS and shows good cause why the bar should be lifted after the minimum specified period.
DBS Barred Lists	<p>The DBS Barred Lists contain information on whether the applicant is barred from working with either of children or vulnerable adults. An individual may only be checked against one or both barred lists if their job role is classified as a 'regulated activity' with children and/or adults under the Safeguarding Vulnerable Groups Act 2006, (see below).</p> <p>It's against the law for employers to employ someone or allow them to volunteer for this kind of work if they know they're on one of the barred lists.</p>
Early Help	Ofsted define “Early Help” as: <i>“Those children and young people at risk of harm (but who have not yet reached the “significant harm” threshold and for whom a preventative service would reduce the likelihood of that risk or harm escalating) identified by local authorities youth offending teams, probation trusts, police, adult social care, schools, primary, mental and acute health services, children’s centres and all Local safeguarding Children Board partners including the voluntary sector where services are provided or commissioned”.</i>
Eligibility	The term used to describe whether an individual is eligible for a criminal records check as administered by the Disclosure and Barring Service.
Independent Risk assessment	This type of assessment is used for anyone who is ordained, licensed, authorised, commissioned or holding permission to officiate whether paid or unpaid. An independent assessment will always be carried out by a person/organisation which is independent from the Church. Independence ^[1] for the purposes of this type of risk assessment means someone who has no professional association with any diocese in the Church. Should an assessor hold a position of office within their local Church community, which could be construed as a conflict of interest, the NST will make a judgement on their ability to remain independent prior to approving them for the nationally maintained list of assessors.
Lay Ministry	Is a term used for members of faiths and Christian denominations who are not full-time paid clergy, or not ordained clergy, but who perform the same or similar function. In the context of the Church of England it could include, for instance, licensed readers or lay

	workers
Lay worker	A lay person authorised by the bishop to carry out certain duties, as set out in Canon E7 of the Church of England Canons, including leading public worship and exercising pastoral care.
Local Authority Designated Officer (LADO)	<p>Local authorities should have designated a particular officer, or team of officers (either as part of multi-agency arrangements or otherwise), to be involved in the management and oversight of allegations against people that work with children and vulnerable adults.</p> <p>Local authorities should put in place arrangements to provide advice and guidance on how to deal with allegations against people who work with children and vulnerable adults to employers and voluntary organisations.</p>
Management of Sex Offenders Violent Offenders (MOSOVO) (formally known as PPU):	Police officer staff in the MOSOVO unit are responsible for supervising offenders in the community who are subject to the Sex Offenders Register; their involvement formally ends when the offender is no longer on the SOR (see SOR below).
Multi Agency Public Protection Arrangements (MAPPA)	The name given to arrangements in England and Wales for the "responsible authorities" tasked with the management of registered sex offenders, violent and other types of sexual offenders, and offenders who pose a serious risk of harm to the public. The "responsible authorities" of the MAPPA include the National Offender Management Service (NOMS), HM Prison Service and England and Wales Police Forces.
National Church Institutions (NCIs)	<p>The collective name for the following:</p> <p>The Archbishops' Council; the Archbishop of Canterbury (in his corporate capacity); the Archbishop of York (in his corporate capacity); The Church Commissioners for England; The Church of England Central Services; The Church of England Pensions Board;; the National Society (Church of England) for Promoting Religious Education; Trustees of the Lambeth Palace Library.</p>
National Offender Management Service (NOMS)	Formally known as the National Probation Service (now including the prison service).
Parish Safeguarding Officer (PSO)	<p>A PSO works closely with the Incumbent to advise within the Parish on all safeguarding matters relating to children, young people and adults.</p> <p>These roles are often but not always voluntary.</p> <p>In rural parishes or in a group arrangement, a PSO may work across Parishes.</p>
National Probation Service (NPS)	The National Probation Service is a statutory criminal justice service that supervises high-risk offenders released into the

	community.
Reader	A Reader is a lay person authorised by the Bishop to lead certain services of worship or lead certain parts of a service or carry out certain duties as specified in Canon E4 of the Church of England Canons.
Regulated activity	is work which involves close and unsupervised contact with vulnerable groups, (i.e. children or vulnerable adults), and which cannot be undertaken by a person who is on the Disclosure and Barring Service's Barred List
Respondent	The person about whom a safeguarding concern or allegation has been made. Sometimes called the 'subject of concerns or allegations' or 'alleged perpetrator'. This should not be confused with the term 'respondent' that it used under the CDM to describe the person who is the subject of a complaint.
Risk assessment	There are two main forms of risk assessment. Those that assess the risk an individual may pose to others and those that assess the risk that may be encountered in an activity. They all aim to make Christian communities safer for all who participate in them. Risk assessments in relation to clergy are undertaken in accordance with Safeguarding (Clergy) Risk Assessment Regulations 2016.
Safeguarding Agreement	A written agreement used to establish clear boundaries for those who may pose a risk to others and want to attend church services and activities, both to protect the vulnerable and to lessen the chance of the subject being wrongly accused of abuse.
Safeguarding and promoting the welfare of children	<p>This means:</p> <ul style="list-style-type: none"> • Protecting children from maltreatment; • Preventing impairment of children's health and development; • Ensuring that children grow up in circumstances consistent with the provision of safe and effective care; • Taking action to enable all children to have the best life chances.
Safeguarding Adults	<p>This means:</p> <ul style="list-style-type: none"> • Protecting an adult's right to live in safety, free from abuse and neglect. • People and organisations working together to prevent and stop both the risks and experience of abuse or neglect, while at the same time making sure that the adult's wellbeing is promoted including, where appropriate, having regard to their views, wishes, feelings and beliefs in deciding on any action. This must recognise that adults sometimes have complex interpersonal relationships and may be ambivalent, unclear or unrealistic about their personal circumstances
Sexual Harm	Sexual Harm Prevention Orders (SHPOs) replaced the Sexual

Prevention Orders	<p>Offences Prevention Order (SOPO). They are a measure available to the court to use to protect the general public or specific members of the public against serious sexual harm. A SHPO may prohibit a defendant from doing anything set out in the order, but these requirements will only be made due to necessity and for public protection.</p>
Significant Harm	<p>The Children Act 1989 introduced the concept of significant harm as the threshold that justifies compulsory intervention in family life in the best interests of children.</p> <p>Under Section 31(9) Children Act 1989, as amended by the Adoption and Children Act 2002:</p> <ul style="list-style-type: none"> • Harm means ill-treatment or impairment of health or development including for example impairment suffered from seeing or hearing the ill-treatment of another; • Development means physical, intellectual, emotional, social or behavioural development; • Health means physical or mental health; • Ill-treatment includes sexual abuse and forms of ill-treatment which are not physical. <p>Where the question of whether harm suffered by a child is significant turns on the child's health and development, the health or development shall be compared with that which could reasonably be expected of a similar child e.g. of similar age, gender, culture etcetera (S 31 (9) (10) of the Children Act 1989 as amended by the Adoption and Children Act 2002).</p>
Social Care	<p>The provision of social work, personal care, protection or social support services to children or adults in need or at risk, or adults with needs arising from illness, disability, old age or poverty.</p>
Supervision Officer (SO)	<p>NOMS officer responsible for supervision and rehabilitation of offenders in the community who are released on licence, and/or are subject to statutory orders according to the sentence of the Court (see CRO and post-release licence below). Their involvement formally ends when the order expires.</p>
Victims/Survivors	<p>The term victim is used to describe those that have been subject to abuse. All abuse is traumatic and effects of abuse continues long after the event.</p> <p>The language employed to describe those who have suffered abuse is always a sensitive matter. Few would want to be defined by their experience or experiences of abuse. However, they have been victims and that fact must not be lost in concern about correct language. At the same time, many may have moved on as far as they are able and would prefer to be described as survivors of abuse or even thrivers beyond abuse. They do not want an episode or series of episodes to be regarded as the defining moment of their lives and of who they are, however much it has dramatically and tragically influenced and shaped their lives.</p>

Vulnerable Adult	<p>For the purpose of Church policy and guidance the definition of “vulnerable adult” is contained in the Safeguarding and Clergy Discipline Measure 2016 That defines a “vulnerable adult” as a person aged 18 or over whose ability to protect himself or herself from violence, abuse, neglect or exploitation is significantly impaired through physical or mental disability or illness, old age, emotional fragility or distress, or otherwise; and for that purpose, the reference to being impaired is to being temporarily or indefinitely impaired’.</p> <p>Please note that the Care and Support Statutory Guidance issued under the Care Act 2014 (14.2) by the Department of Health uses the term ‘adults experiencing, or at risk of abuse or neglect’ in order to assess eligibility to statutory social care services.</p> <p>However, the term ‘vulnerable adult’ is used in the Safeguarding Vulnerable Groups Act 2006 and other legislation in relation to eligibility for criminal record checks and as a result appears in DBS guidance. .</p>
Youth Offending Team (YOT)	Officers are responsible for supervising offenders under 18.

Appendix 2 Legislative Framework

European Convention on Human Rights

The UK Government incorporated this into UK law through the Human Rights Act 1998.

Of particular relevance in relation to safeguarding are Articles 3 and 8:

Article 3

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Article 8

- Everyone has the right to respect for his private and family life, his home and his correspondence.*
- There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others.*

Article 8 is a qualified right and as such may be limited. Therefore, although the right to privacy is engaged in a wide number of situations, the right may be lawfully limited. Any limitation must have regard to the fair balance that has to be struck between the competing interests of the individual and of the community as a whole.

In particular any limitation must be:

- in accordance with law;
- necessary and proportionate; and
- for one or more of the following legitimate aims:

- the interests of national security;
- the interests of public safety or the economic well-being of the country;
- the prevention of disorder or crime;
- the protection of health or morals; or
- the protection of the rights and freedoms of others.

UN Convention on the Rights of the Child

The Convention has 54 articles that cover all aspects of a child's life and set out the civil, political, economic, social and cultural rights to which all children are entitled. It also explains how governments (and adults) must work together to make sure all children can enjoy all their rights. They apply equally to every child, no matter who they are or where they come from.

The Convention must be seen as a whole: all the rights are linked and no right is more important than another. There are four articles in the Convention that are seen as special in that they help interpret all other articles, playing a fundamental role in realising all the rights in the Convention for all children. These rights are called general principles: Article 2 (Non-discrimination), Article 3 (Best Interests of the Child), Article 6 (Right to life, survival and development) and Article 12 (Right to be heard).

The UK signed the Convention in 1990, and it came into force in UK law in 1992.

The UN Committee on the Rights of the Child is in charge of making sure that the Convention is properly observed by the countries who have signed it.

Of particular relevance in a safeguarding context is Article 19:

1 *State parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has care of the child.*

2 *Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.*

UK government legislation and guidance

Children and Young People

The key government guidance in relation to children and young people is 'Working Together to Safeguard Children (2015) ("Working Together")', which was published by the Department for Education in March 2015; it provides statutory guidance under The Children Acts 1989 and 2004. You can access these publications from the links below:

Working Together to Safeguard Children 2015

Children Acts 1989 and 2004

Section 11 of the Children Act 2004 places a duty on a number of organisations and individuals to have in place arrangements to safeguard and promote the welfare of children. Whilst, the same duty is not placed on faith organisations Working Together states that they should still put appropriate safeguarding arrangements in place.

The appropriate arrangements organisations are required to have are set out in paragraph 4 of Chapter 2 of Working Together, Paragraph 44 of Chapter 2 refers directly to faith organisations and sets out the responsibilities and expectations placed on all "...Churches, other places of worship and faith-based organisations..." in safeguarding children and young people and promoting their welfare. It states that such organisations need to have appropriate arrangements "...in place to safeguard and promote the welfare of children..." as set out in the aforementioned paragraph 4, these include, for instance:

- Procedures to respond to and report concerns;
- Clear whistleblowing procedures;
- Safe recruitment procedures;
- Information sharing arrangements;
- Appropriate supervision and support for church officers, including safeguarding training.
- Systems to listen to children and young people

It is recognised that churches provide a wide range of services for children and young people; and that religious leaders, staff and volunteers have an important role to play in safeguarding and supporting children, young people and their families.

All adults have a responsibility to act to safeguard children and promote their welfare. Children may be in need of protection from abuse or maltreatment in their own home or in other environments including the church itself. Wherever a child is at risk or concerns are raised about a child, who has suffered or is likely to suffer significant harm the Church has a duty to report these to the Children's Social Care.

The need to safeguard children is not confined to any particular age groups or groups in the community and all concerns should be responded to equally, always bearing in mind that the welfare of the child is paramount.

The legislation and guidance which is of particular relevance in relation to the safeguarding of children are as follows:

- Children and Young Persons Act 1933
- **Children Act 1989;**
- Police Act 1997;
- Education Act 2002
- Adoption and Children Act 2002
- Female Genital Mutilation Act 2003
- Sexual Offences Act 2003
- **Children Act 2004;**
- The Safeguarding Vulnerable Groups Act 2006
- Protection of Freedoms Act 2012
- Rehabilitation of Offenders Act 1974 (Rehabilitation of Offenders Act 1974 (Exceptions) Order 1975)
- Statutory Framework for Early Years 2016
- **Children and Families Act 2014;**
- **Working Together to Safeguard Children 2015;**

- [Information about Bullying](#);
- [Safeguarding Children and Young People from Sexual Exploitation 2009](#);
- [Safeguarding Children who may have been Trafficked 2011](#);
- [Safeguarding Children in Whom Illness is Fabricated or Induced 2008](#);
- ['What To Do If You Are Worried A Child Is Being Abused' 2015](#);
- [Guidance for Safe Working Practice for Adults who work with Children and Young People 2009](#);
- [Keeping Children Safe in Education - Statutory Guidance for Schools and Colleges \(September 2016\)](#);
- [Safeguarding Children from Abuse Linked to a Belief in Spirit Possession 2007](#)
- **Child Sex Offender Disclosure Scheme** - The child sex offender disclosure scheme (colloquially known as “Sarah’s law”) allows any individual to formally ask the police if someone with access to a child has a record for child sexual offences. Police will reveal details confidentially to the individual most able to protect the child

Please note that all hyperlinks will be available in the final document.

Adults

In the same way as procedures to protect children, arrangements must be in place to respond to concerns about any form of abuse or maltreatment of an adult based on the legislation.

The key legislation is contained in **the Care Act 2014**. The majority of the Care Act came into force in April 2015⁶⁸ and covers reforms of the law relating to the care and support of adults and the law relating to support for carers and makes provision about safeguarding adults from abuse or neglect. It provides the legal framework for putting into action some of the main principles of the White Paper Caring for our Future: Reforming Care and Support. Revised Statutory Guidance has been issued alongside the new legislation and is called ‘Care and Support Statutory Guidance’ October 2014 DoH ‘

What changes under the Care Act is the system for supporting adults and carers who need help from local authority adult social services teams. For instance, the changes include:

- Local authorities must always put the wellbeing of individuals at the heart of any decision-making.
- There are new duties on local authorities to provide information and advice, for instance about how the system works, how to manage the financial aspects of meeting care needs; and especially how to help prevent, delay or reduce the need for care and support –to keep people as healthy and independent as possible.
- There are new national eligibility criteria to decide whether carers and adults with care needs are eligible for care and/or support from the local authority.
- More people will have the right to an advocate.
- There are new rules to make it easier for people to plan their care arrangements when they choose to move from one local authority area to another.
- The Act covers adult safeguarding.

⁶⁸ It is not all in force yet, the planned new developments in paying for care will not now take effect until April 2020

- Local authorities can delegate assessments or care planning to a voluntary sector organisation or a private company. However, if they do that, they are still legally responsible for meeting all their obligations under the Act and for making sure that the assessment findings are correct.

Safeguarding procedures are designed to protect adults who may be vulnerable to abuse or neglect.

Under the Care Act, local authorities must carry out an investigation if they have reasonable cause to suspect that an adult in their area:

- a) has needs for care and support (whether or not the local authority is meeting any of those needs);
- b) is experiencing, or at risk of, abuse or neglect; and
- c) as a result of those needs is unable to protect her/himself against the abuse or neglect or the risk of it.

It is up to the local authority to decide how to carry out the investigation.

An investigation may lead to extra care support or a change in the way services are provided. It could mean that the police are involved if a crime may have been committed.

Other agencies such as the Care Quality Commission may be involved in identifying abuse or neglect if a service provider is involved.

Under the Care Act 2014 the local authority will also have to set up a Safeguarding Adult Board, involving other agencies such as the police and the NHS, to oversee the safeguarding of vulnerable adults in its area. The Board will also carry out reviews if someone has died possibly as a result of abuse or neglect, and where there is a suspicion of serious abuse or neglect.

As part of their duty to provide information, local authorities must let people know how to report suspected abuse.

Further legislation and guidance which is of particular relevance in relation to the safeguarding of adults are as follows:

- **The Care Act 2014;**
- **Care and Support Statutory Guidance issued under the Care Act 2014;**
- **Local Authority Responsibilities for Sharing Information under the Care Act 2014;**
- **The Crime and Disorder Act 1998;**
- **Action on Elder Abuse Report 2005;**
- **The Mental Capacity Act 2005;**
- **The Mental Health Act 2007;**
- **Safeguarding Vulnerable Groups Act 2006.**
- Protection of Freedoms Act 2012
- Rehabilitation of Offenders Act 1974 (Rehabilitation of Offenders Act 1974 (Exceptions) Order 1975)
- Sexual Offences Act 2003
- Equality Act 2010
- Domestic Violence, Crime and Victims Act 2004
- Criminal Justice and Courts Act 2015 (S. 33 – “Disclosing private sexual photographs and films with intent to cause distress”)
- Serious Crime Act 2015 (S. 76 – The offence of “controlling or coercive behaviour in an intimate or family

relationship”)

- Domestic Violence Disclosure Scheme - Commonly known as ‘Clare’s law’, this scheme allows individuals to ask the police to check whether a new or existing partner has a violent past (the ‘right to ask’). If police checks show that a person may be at risk of domestic violence from their partner, the police will consider disclosing the information. Following the pilot of the domestic violence disclosure scheme in 4 police areas, the scheme was extended across England and Wales from 8 March 2014. [Domestic violence disclosure scheme guidance](#) (Home Office, 2012).

Please note that all hyperlinks will be available in the final document.

Sharing Information

- Information Sharing – Advice for Practitioners Providing Safeguarding Services to Children, People, Parents and Carers (March 2015).
- Information Sharing: Guidance for practitioners and managers (2009)
- The Data Protection Act 1998;
- The Common Law Duty of Confidentiality;

Please note that all hyperlinks will be available in the final document.

Church Policy, Practice Guidance and Legislation

The following are the most important in terms of their relevance to Safeguarding:

House of Bishops Safeguarding Policy and Practice Guidance

- Responding to serious safeguarding situations relating to church officers (May 2015)
- Risk Assessment for individuals who may pose a risk (May 2015)
- Responding Well to those that have been sexually abused (2011)
- Joint Safeguarding Guidance for Single Congregation Local Ecumenical Partnerships (May 2015)
- Safeguarding in Religious Communities (May 2015)
- Learning and Development Framework (December 2015)
- Safer Recruitment practice guidance (May 2016)
- Joint Safeguarding Records Practice Guidance (May 2015)
- Responding to Domestic Abuse (2017)

Please note that all hyperlinks will be available in the final document.

Additional Relevant Guidance

- Clergy appointment guidelines 2015
- Personal Files Relating to Clergy - Guidance for bishops and their staff (March 2013)
- Guidelines for the professional conduct of the clergy (Revised Edition) 2015
- Clergy Discipline Code of Practice as revised July 2013:
- *Equipping: Core Competencies, Learning Outcomes, Evidence of Assessment for those working with Young People on behalf of the Church of England*, Archbishops’ Council, 2006.

- *Dignity at Work: Working Together to Reduce Incidents of Bullying and Harassment*, Archbishops' Council, 2008.
- Church of England Record Centre Records Management Guides:
 - *Cherish or Chuck? The Care of Episcopal Records*, December 2009.
 - *Save or Delete? Care of Diocesan Records*, revised December 2008.
 - *Keep or Bin? The Care of your Parish Records*, revised April 2009.

Please note that all hyperlinks will be available in the final document.

Relevant Church legislation

- Clergy Discipline Measure 2003
- Clergy Discipline Rules 2005
- Safeguarding and Clergy Discipline Measure 2016:
- Amending Canon No. 34: Amends Canon B43 (Of relations with other Churches); amends Canon C8 (Of ministers exercising their ministry; inserts Canon C30 (Of safeguarding); amends Canon E6 (Of the licensing of readers) and amends Canon E8 (Of the admission and licensing of lay workers)
- Diocesan Safeguarding Advisors Regulations 2016
- Safeguarding (Clergy Risk Assessment) Regulations 2016

Please note that all hyperlinks will be available in the final document.

Appendix 3 Guidance on Resourcing Safeguarding in Dioceses

Although this guidance is provided with Dioceses in mind, it may be of relevance and interest to other church bodies.

Resourcing

It is recognised that the level of resource required to adequately undertake safeguarding work in dioceses will vary from diocese to diocese. Indeed, it will be dependent on such matters as the size of the diocese; its geography; number of parishes; other church institutions within the diocese and the level of safeguarding need that has been identified e.g. cathedrals, religious communities, TEIs. Under Canon C30 the bishop of each diocese is required to appoint a person (known as the Diocesan Safeguarding Advisor) to advise on matters relating to safeguarding. It is recommended that the majority of dioceses, wherever possible, should appoint a minimum of one full time DSA operating within the primary safeguarding advisory role for the diocese as identified in the Diocesan Safeguarding Advisors Regulations 2016. Where it is considered not necessary or practical to appoint a fulltime DSA, this decision should be fully documented.

To meet the current requirements of the Church of England, dioceses will also require:

- Dedicated administrative support for the DSA;
- Dedicated support to oversee DBS checks and renewals. The shape of the DBS role will be dependent on what system the diocesan uses to process DBS checks;
- Arrangements for out of hours cover;
- 'Authorised listeners' or an externally provided service to support victims/survivors of church abuse;

- A pool of 'Link People' to support church officers who are subject of concerns or allegations;
- Children, Young People and Vulnerable Adult advocates or an externally provided service;
- Pool of trainers-either paid or unpaid

Other additional resources to consider:

- Professional supervision and development of DSA/s⁶⁹
- Recording systems e.g. a Case Work Management system
- Access to an electronic DBS system
- Training and booking data bases
- Access to e-Learning
- Volunteer expenses e.g. DSAP members, trainers etc.
- Human Resource and legal advice
- Confidential office space

In addition, this does not prevent the bishop from making additional appointments dependent on the level of resources of the diocese and the need for persons to work on safeguarding matters in more specialist roles. For instance some dioceses have appointed additional safeguarding advisers; specialist survivor support workers; safeguarding trainers; risk assessment and offender management roles and adult workers.

There are a number of models that can be used to make additional appointments and/or provide resources for specialisms, which include, for instance direct employment, commissioning an external organisation, independent consultants, secondments from specialist organisations, sharing resources across dioceses or a mix of arrangements. Whatever arrangements are used, it is important that secure arrangements are put in place in relation to access to diocesan secure emails, office space and central storage of all safeguarding related materials. It is advised that confidential diocesan case information should not be stored in or on home systems or premises.

The Diocesan Safeguarding Adviser

The Diocesan Safeguarding Advisers Regulations 2016 deal principally with the appointment, function and support requirements of a DSA⁷⁰.

Appointment

Under the regulations the bishop must be satisfied, when appointing a DSA, that the person has the appropriate "qualifications and experience" and must have due regard to House of Bishops' guidance on safeguarding matters.

They also require the bishop to consult the national safeguarding team:

(a) at each stage of the process of recruitment for the appointment, and

⁶⁹ Diocesan Safeguarding Advisers Regulations 2016

⁷⁰ Diocesan Safeguarding Advisers Regulations 2016

(b) before making the appointment.

It is recommended that this means engagement of the NST in the recruitment of new DSAs to support the process and enable the diocese and the national team to explore whether a particular individual is suited for the DSA role, even where they do not meet the recommendations outlined below.

Qualifications and Experience

The skills and experience for this role are outlined in the model job description and person specification on the website in line with the regulations.

It is recommended that a suitably qualified and experienced diocesan safeguarding adviser should demonstrate the following:

- Experience of working on and managing cases involving the statutory response to the protection of children/ adults and;
- Experience of applying policies, procedures and good practice in relation to the safeguarding and protection of children/adults and;
- Experience of undertaking statutory case and /or management reviews and;
- Experience of undertaking statutory risk assessments and;
- Detailed knowledge of and experience of applying safeguarding legislation, guidance and best practice.

In terms of professional requirements it is recommended that the primary DSA⁷¹ should be an individual registered as a social worker as part of the register maintained under the Health and Social Work Professions Order 2001⁷² which relates to the social work profession in England, or in a register maintained by the Care Council for Wales, the Scottish Social Services Council or the Northern Ireland Social Care Council.

This offers a clear professional framework for undertaking safeguarding work that is recognised nationally⁷³.

It should be noted this is only a recommendation and not a requirement. Indeed, the purpose is not to under value many experienced and competent DSAs operating currently in dioceses. The recommendation does not apply retrospectively. This guidance acknowledges that there are other professional roles which, depending on expertise and skills, may offer a good fit to the primary role DSA e.g. a probation officer or a senior police officer, who had specialised in public protection.

This guidance recognises that, in a diocese that has additional roles, there will be differing requirements in terms of professional expertise, skills and experience to match the identified role.

Independent

The DSA must be able to offer independent professional advice to the diocese. This is in line with the recommendations arising from the reports into Chichester Diocese. Independence, in this context, signifies that they are not ordained clergy; have not undertaken any other paid role in the diocese and do not discharge or ever have discharged any managerial functions in the Diocese outside of a safeguarding

⁷¹ For the purposes of this guidance, this relates to the primary DSA role as per the regulations

⁷² [HCPC - Health and Care Professions Council | Regulating health, psychological and social work professionals](#)

⁷³ [HCPC - Health and Care Professions Council - Meeting our standards](#)

role and are not related (married or otherwise) to anyone who falls into the previously mentioned categories.

Support, Supervision and training

The DSA is accountable to the diocesan bishop, but line management is often arranged with a member of the diocesan senior staff team. The DSA role, particularly in dioceses that have only one DSA, can be isolating and careful consideration needs to be given to support needs.

The DSA Regulations 2016 state that the bishop of a diocese must make arrangements for ensuring that a DSA receives professional supervision from *'a person with experience of work that is concerned with the safeguarding of children or vulnerable adults'*.

In accordance with the regulations, all DSAs should receive 4-8 weekly professional case work supervision from an external supervisor. It is recommended that this should also apply to other safeguarding roles who undertake case work⁷⁴. It is advised that this supervision is undertaken by a qualified experienced child protection social work manager who has supervised social work practice. To ensure that vulnerable adult work is also addressed, it would also be advisable for the DSA to have access to specialist adult advice on a case specific basis.

The terms and conditions of the supervision should be incorporated in a written agreement (e.g. which includes the role and function of the supervisor). All case work decisions should be recorded, signed and form part of any individual case work record. The agreement with the external supervisor should also make clear the limits of confidentiality, the relationship with the line manager and how to address any poor practice /performance issue, should they arise.

The DSA regulations 2016 state that the bishop of a diocese must make arrangements to ensure that the DSA *'has sufficient time to undertake continuing development in the person's area of professional practice'*

The DSA should also be encouraged and given adequate resources to attend regional; national DSA meetings and the National Safeguarding Conference. The DSA must ensure that his/her core safeguarding training is to a minimum of level 3 , as offered by local authority safeguarding boards, is up to date. Any professional registration requirement needs to be considered and met by the diocese⁷⁵.

All safeguarding roles should have access to safeguarding training commensurate with the role in line with the House of Bishops' practice guidance⁷⁶. All roles that relate to safeguarding should have the minimum of the basic safeguarding training.

It is advised that DSA line managers should also undertake first line management training.

⁷⁴ BASW/CoSW England research on supervision in social work, with particular reference to supervision practice in multi-disciplinary teams 2012; http://cdn.basw.co.uk/upload/basw_13955-1.pdf

⁷⁵ See guidance for employers of registered social workers [HCPC - Health and Care Professions Council - Employers](#)

⁷⁶ [House of Bishops Learning and Development Framework](#)

The Safeguarding Administrator

A diocesan safeguarding administrator should be appointed to manage the administration, working closely with one or more advisers who provide professional advice. The safeguarding administrator would not necessarily have to have any formal qualification in relation to the safeguarding of children or vulnerable adults, although experience of safeguarding is important for this role.

He or she must ensure that all relevant information, especially anything that may be a concern or allegation, is passed to the adviser for action. The Administrator should undertake basic safeguarding children awareness training.

To provide high quality administrative support in a confidential environment to the Diocesan Safeguarding Adviser (Team) as required. To report directly to the DSA on administration issues.