

2019 Edition

SAFEGUARDING

Creating Safer Space

Participant Handbook



Advanced Module
2019 Edition

The **Methodist** Church 



CREATING SAFER SPACE

Advanced Module Handbook

Welcome

Thank you for taking the time to undertake the important preparation, learning and training course.

The Church is only as strong and effective as the people like yourself who dedicate their time, energy and enthusiasm to work with and serve others.

This training is designed to make sure the Church is a safe place for all, and that our procedures, policies and behaviour reflects that. It builds on the Foundation training and goes beyond safeguarding awareness to looking at your role in leading or being responsible for a specific area of work and witness. It is also a clear sign that the Church takes seriously its responsibility towards you; that your role is clear and you are suitably inducted, trained, equipped and supported to undertake the important work that you do.

Our understanding and commitment to safeguarding within the Church and the Church's outreach work continues to grow and develop as we encourage a healthy culture. Sometimes it is claimed that safeguarding is somehow separate to the rest of church life. I hope that by the time you have completed this training, you will agree that safeguarding is actually central to the life and mission of the Church as we seek to be a place of safety, offering healing, protection and justice.

Tim Carter,
Connexional Director of Safeguarding



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Glossary

- DBS: Disclosure and Barring Service (in Scotland, Protection of Vulnerable Groups Scheme [PVG])
- DSO: District Safeguarding Officer (Methodist Church)
- LADO: Local Authority Designated Officer (this role does not exist in Scotland)
- LSCB/LSAB: Local Safeguarding Children Board/Local Safeguarding Adult Board (in Scotland, Adult/Child Protection Committees)
- SC: Safeguarding Committee (Methodist Church – see Standing Order 232)

FOREWORD

This Creating Safer Space Advanced Module course is split into three parts:

- Essential preparation (1 hour 30 minutes)
- Core learning session (minimum of 4 hours taught)
- Handbook (a resource for further study)

This handbook contains additional information that builds on material covered during the essential preparation and core learning sections. It also provides you with some suggested resources for further learning and development, and points you to some potentially helpful organisations.

Aims

The aims of the Advanced Module are to consolidate and develop your previous safeguarding learning and:

- explore what this means in your designated role of responsibility within the Church
- further equip you with skills and resources to be confident in promoting good practice in the church and community
- extend your understanding of responding well to different groups within the Church community.

Engagement in all three elements of the Advanced Module will enable you to meet these aims.

Objectives

These will be demonstrated by:

- appreciating the Methodist Church's theological understanding of safeguarding
- learning from the Methodist Church's ongoing witness to improved safeguarding practice and lessons from the Past Cases Review, new research and evidence-based practice
- having a clear focus on listening well
- understanding how abusers operate within a church context (ie 'grooming' behaviour)
- hearing and responding to those who have been hurt or abused
- taking appropriate action to share relevant information or concerns within the boundaries of your role with circuit, district, connexional teams and statutory authorities
- identifying and understanding the reactions of groups and individuals who are impacted by safeguarding incidents or concerns
- monitoring and supporting those who may be a risk to others and have expressed a commitment to change
- understanding effective recording
- applying today's learning to your role and future steps you will take.

Health warning

The core learning session contains content that some participants may find distressing. Please ensure that you look after yourself during the session and alert the facilitator if you have any concerns.

Safeguarding – the Church’s unique focus

Welcoming in safety the following groups:



Recognising abuse

Different types of abuse:

- Physical
- Emotional
- Neglect
- Sexual
- Spiritual or ritual
- Domestic
- Institutional
- Discriminatory
- Financial/material
- Abuse using social media
- Child sexual exploitation
- Trafficking
- Modern slavery
- Domestic abuse
- Spiritual abuse
- Self-neglect (adults)

Further information covering the definitions of different types of abuse (and some possible indicators) are provided in the Creating Safer Space Foundation Module and Foundation Module Refresher Handbook.

SAFER RECRUITMENT PRACTICE

Twelve steps to safer recruitment for employees and volunteers (from *Recruiting Safely 2010*).

Step 1	Before you begin, ensure that you have an up-to-date recruitment and selection policy that describes the process and roles.
Step 2	Ensure that your organisation has a safeguarding policy, and that a statement about the organisation's commitment to safeguarding is included in all recruitment and selection materials.
Step 3	Ensure that you have an up-to-date job description and person specification for the role(s) you wish to recruit to, and that these have been agreed with the recruiting manager. When recruiting volunteers, the job description should be a role outline.
Step 4	Ensure that you have an appropriate advertisement prepared that contains all necessary information about the role, a timetable for recruitment and your commitment to safeguarding.
Step 5	Ensure that you have compiled a suitable candidate information pack containing all the required information about the organisation, role, recruitment timetable, safeguarding policy/statement, application form and confidential declaration.
Step 6	Ensure that each application received is scrutinised in a systematic way by the shortlisting panel in order to agree your shortlist before sending invitations to interview.
Step 7	Ensure that all appropriate checks have been undertaken on your shortlisted candidates, including references. Confirm identity and relevant certificates of qualifications/course attendance. In addition, check 'right to work in the UK' status when appropriate. Remember that, under SO 010, the Methodist Church prohibits the appointment of any person with a criminal conviction or caution for offences against children.
Step 8	Ensure that all shortlisted candidates receive the same letter of invitation to interview, supplying them with all necessary information.
Step 9	Ensure that a face-to-face interview is conducted for ALL shortlisted candidates based on an objective assessment of the candidate's ability to meet the person specification and job description.



Step 10	Ensure that all specific questions designed to gain required information about each candidate's suitability have been asked, including those needed to address any gaps in information supplied on the application form.
Step 11	Ensure that you are able to make a confident selection of a preferred candidate based upon their demonstration of suitability for the role.
Step 12	Ensure that your preferred candidate is informed in writing that the offer of employment (including volunteer positions) is conditional on receiving satisfactory information from all necessary checks.

For more help or advice about safer recruitment you may want to contact the District Lay Employment Advisor (if your district has one).

The Blemished Disclosures process

Where a disclosure contains information – ie it is a ‘blemished’ or ‘unclear’ disclosure – someone from the Connexional Safeguarding Team will request that a copy of the whole certificate from the applicant is sent by recorded delivery to the Connexional Safeguarding Team. The information on the certificate must be assessed for possible risk. Applicants cannot be cleared to undertake any responsibilities associated with the role applied for until, and subject to, the conclusion of this process. In any situation where the applicant is already undertaking responsibilities associated with the role, suspension must be considered as a neutral act until the process has reached a conclusion.

The whole process regarding a blemished or unclear disclosure is handled by the Connexional Safeguarding Team and you are not required to do anything at a local level unless directed by them to do so.

SAFER ORGANISATIONS

Once you have recruited safely, undertaken relevant DBS checks, taken up references, provided a role description and regularly supervise the worker, what could possibly go wrong?

Marcus Erooga is an independent safeguarding consultant who works with organisations to maximise their safeguarding practice and minimise the possibility of children being harmed while in their care. For many years, Marcus worked at the NSPCC in various roles. During this time, he conducted research with organisational child sex offenders. This research underpinned the book *Creating Safer Organisations*, which he edited in 2012. In addition to his work as an independent safeguarding consultant, Marcus is a visiting research fellow of the Centre of Applied Childhood, Youth and Family Research at the University of Huddersfield. He served as an expert witness on grooming for the Australian Royal Commission into Institutional Responses to Child Sexual Abuse, and was co-principal investigator (with Professor Keith Kaufman) for a literature review on risk profiles for organisational abuse for the Australian Royal Commission (Kaufman and Erooga, 2016).

It is commonly assumed that all sex offenders join an organisation with the intention of gaining access to children in order to abuse them. Opportunistic offenders can be defined as those who abuse because potential victims are:

- available
- potentially vulnerable
- and the organisational setting either inadvertently facilitates, or fails to prevent, abusive activity (Erooga, Allnock and Telford, 2012).

The culture of an organisation can deter/prevent abuse from occurring.

- Those who join organisations with the primary intention to abuse, or those whose offending behaviour might relate to situational factors, may be deterred from perpetrating abuse because of the wider culture of an organisation.
- On its own, focus upon deterring or preventing sex offenders from joining organisations is not sufficient to appropriately safeguard the vulnerable
- Clear awareness of our duty of care towards vulnerable individuals and an ingrained understanding that safeguarding is everyone's responsibility contributes towards a preventative culture.
- Developing 'safer' spaces for people to make disclosures is important to encourage the reporting of abuse.
- Our own understanding of our responsibility to **recognise, respond, record and refer** is equally important to our culture.
- Robust policies, procedures, practice and guidance are vital to our safeguarding framework. In addition to providing appropriate barriers such as selection and vetting processes, it is essential that these processes are continually managed so that the possibility of inappropriate or abusive behaviour is minimised.



References

M Erooga, D Allnock and P Telford, *Towards safer organisations II: Using the perspectives of convicted sex offenders to inform organisational safeguarding of children* (London, NSPCC, 2012)

M Erooga (ed), *Creating safer organisations: Practical steps to prevent the abuse of children by those working with them* (London, Wiley-Blackwell, 2012)

K Kaufman and M Erooga, *Risk profiles for institutional child sexual abuse: A literature review* (Sydney, Royal Commission into Institutional Responses to Child Sexual Abuse, 2016)

MANIPULATION AND CONTROL

'Manipulation and control' is a phrase used to describe how people who want to harm children, young people and vulnerable adults get close to them (and often to their families) and gain their trust. The process involves the creation of relationships either built upon trust or dependency in order to gain access to the vulnerable person for the purposes of perpetrating harm. This can take place over long periods of time, even years. The term 'manipulation and control' is most commonly used in the context of sexual abuse, sexual exploitation or trafficking of children and young people. Nevertheless, grooming is also relevant to harm perpetrated against vulnerable adults, such as financial abuse.

Manipulation and control might occur online or face-to-face by a stranger or by someone who is known to the vulnerable person, such as a colleague, friend or family member. Groomers may be male or female and can be of any age.

Many children, young people and vulnerable adults do not understand that they have been groomed, or that what has happened to them is abuse.

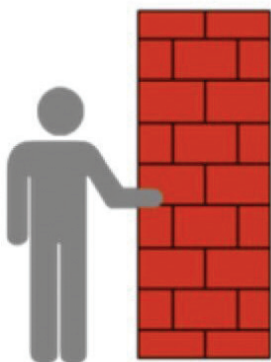
Finkelhor's stages in offending

David Finkelhor is an American professor of sociology who developed one of the most widely used theories of child sexual abuse in which he claimed that sexual abuse results from a perpetrator sequentially overcoming four obstacles to a sexually abusive act.

Whilst this model has been developed in relation to the sexual abuse of children, experience suggests that the theory is also relevant to those who intend to harm adults.

Finkelhor suggests that for harm to be perpetrated, an abuser must overcome the following four stages.

There are four stages or pre conditions that a child sexual offender moves through in order to abuse a child (Finkelhor)



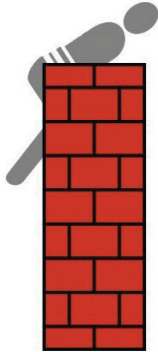
- Strong desires
- Thinking about something or wanting to do something
- Maybe reinforced by fantasies

STAGE 1

Motivation to abuse ('Wanting to')

This requires the individual to 'want' to perpetrate abuse. It can be difficult to determine why someone would want to perpetrate abuse, but some examples would include inappropriate patterns of arousal, sexual interest in children, or financial gain.

Overcoming internal inhibitors against acting on that motivation



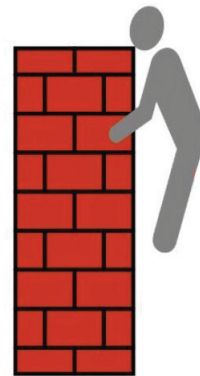
- Giving in to the desire
- Making excuses
- Justifications
- Overcoming resistance

STAGE 2

Internal inhibitors ('Conscience')

This stage relates to the abuser's personal awareness that the behaviour is not appropriate, or knowledge that it can cause damage. An abuser might attempt to overcome this by rationalising their behaviour in an effort to justifying their 'want' to abuse. The abuser might also identify other disinhibitors, such as alcohol and drug use, in order to overcome this stage.

Overcoming external inhibitors



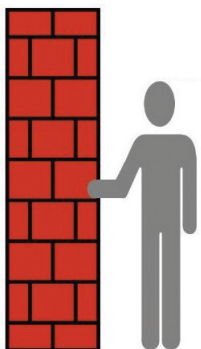
- How to go about engaging in the behaviours
- Grooming others
- Gaining access to a victim
- Creating situations where abuse can take place
- Reducing the chances of the abuse being discovered or reported or of disclosures being believed

STAGE 3

External inhibitors ('Creating opportunities')

This stage is about the abuser taking/creating opportunities for the abuse to occur. Examples would include the creation of opportunities to be alone with the victim and avoidance of supervision by parents, carers, family members or others.

Undermining or overcoming the child's resistance to the sexual abuse




- Getting the victim to be compliant
- Threats
- Bribery
- Treats
- Force
- Trickery

Stage 4

Overcoming a child's or adult's resistance ('Doing it and getting away with it')

In order for abuse to occur, victim resistance also needs to be overcome. The abuser might do this by coercion or force, by creating relationships of dependency or relationships where the victim comes to trust the abuser.



The term 'grooming' and Finkelhor's model have been developed mostly in relation to the sexual abuse of children. However, experience suggests that those intending to harm and abuse adults also use techniques of grooming such as befriending and gaining trust.

Manipulation and control in the Church context: lessons learnt

We have learned that in the Church, manipulation and control happen at different levels:

individual: befriending; supporting; giving gifts; providing assistance; isolating; threatening; embarrassing

family: building up trust with family members; becoming a family friend; being seen as a helpful person and a good influence

the Church community: building acceptance of self; creating a useful role

those in influential positions within the Church: rationalising the pushing of boundaries; minimisation and normalisation of behaviour; persuading those in authority to bend the rules.



RESPONDING WELL TO CONCERNS

The impact of abuse

It is recognised that abuse of an individual by someone within a church context can have a negative impact on not only the survivor, but on their family, the perpetrator's family and the church community.

The impact on individuals

The following **may** be consequences of abuse. The impact will be different for different people and vary according to the type and extent of the abuse. Assumptions cannot be made that abuse we might assume to be 'less serious' has had a less damaging impact on someone.

There is some evidence that the impact of abuse can be especially severe when the abuse has occurred within the Church and been justified by religious concepts. Survivors can feel betrayed both by the abuser and by God. They can also experience:

- physical harm; serious injury; failure to thrive
- loss of trust in others
- low self-esteem
- the crushing of people's spirit
- anger: not only to the abuser but to others who did not protect them
- sleeping and eating disorders
- depression
- difficulties in relating to other people
- mental health difficulties, including drug or alcohol problems
- difficulty in concentrating
- feelings of loss
- feelings of betrayal
- feelings of powerlessness
- obsessional behaviour
- post-traumatic stress disorder

but also

- increased awareness of risk for self/others
- increased commitment to promoting safety for others
- enhanced personal resilience if the trauma can be 'worked through'.

The impact on families

The following may be the consequence of abuse. The impact will be different for different families and be related to family relationships and dynamics.

- distress: that their loved one has been harmed
- guilt: that they did not prevent it happening
- loss of confidence: in their ability to protect
- divisions: factions within families can develop

- fractured relationships
- feelings of loss
- feelings of betrayal
- feelings of powerlessness.

For more information on responding well to those impacted by abuse, please see **Section 4** of the ***Safeguarding Policy, Procedures and Guidance for the Methodist Church***.

The impact on churches

The following may be consequences of abuse. The impact will be different for different churches at different times.

- loss of confidence in its role
- loss of trust in church members, leaders and the structures of the church
- anger towards the perpetrator and towards those who did not prevent the abuse
- denial of the abuse or the seriousness of the abuse
- potential divisions: factions in support of the abuser and the person who has been abused can develop
- feelings of betrayal by the abuser
- feelings of loss of the ability to have confidence in one another
- feelings of powerlessness to effectively carry out its role.

How churches can respond well


Below is an extract taken from *Responding Well to those who have been sexually abused: policy and guidance for the Church of England (2011)*.

Survivors and worship: What research tells us survivors appreciate from the Church

There are specific aspects of worship about which survivors of sexual abuse have raised awareness, and to which leaders should give careful thought. They may also be relevant for survivors of other types of abuse.

A number of aspects within the regular pattern of worship might present problems to survivors of abuse. Church leaders, not aware of these, might be surprised by a negative reaction to something that appears to them perfectly normal.

- The language used in worship. The same words can trigger bad memories for some and be positive for others. Providing details of service content in advance, either within notice sheets or orders of service, can be helpful preparation for those who might otherwise struggle with something within the worship.
- Often as a child, attributes of the abuser can become associated with the image of God.
- Scripture is interpreted in the light of experience and certain words, actions and/or smells will set off memories for different individuals.
- Some people can find sharing/passing the Peace a threatening experience, particularly if hugging is involved. People should be able to stay quietly seated if this is their preferred option.

- 
- Special services such as Mothering Sunday or Father's Day can be difficult for some people.
 - An authoritarian or dogmatic attitude in leading worship or preaching might prove frightening.
 - While most visitors appreciate a warm welcome, some who have been abused find certain physical aspects of welcome uncomfortable. Some people are delighted to receive an invitation to sit beside other members of the congregation, while others prefer a more solitary place.

What can the Church do generally?

- Consider the language used in worship.
- Acknowledge that certain names for God and certain concepts are difficult for some people (eg God the father, God as a loving mother, trust and submitting to God).
- Acknowledging Mothering Sunday and Father's Day can be very difficult for some people.
- Bear in mind that men and boys can be abused too.
- Be aware of people who have been abused may have triggers that cause flashbacks (eg sights, sounds, smells etc).
- Preach in a manner that is affirming and non-aggressive.
- Be aware that sweeping statements can cause hurt (eg "The church is a family of brothers and sisters", "God is like our loving parent", "God wants to be in control").
- Acknowledge that abuse can happen by and to people in church.
- Some people may want to sit by someone else, some may want to sit at the back by the door or at the end of the row so they feel they can 'escape'.
- Bear in mind some people may not want to share the Peace by touching or hugging, or may not want to make eye contact when saying the Grace. Avoid thinking, "It's just the way we do it here".
- Don't make victims/survivors feel uncomfortable, different or wrong.
- Avoid making public what financial donations people give/don't give – some people suffer financial abuse and can feel pushed into giving more than they can afford.
- Remember safeguarding is everybody's responsibility – make it a way of life, not an add-on or a tick box.

RESPONDING WELL TO SOMEONE WHO DISCLOSES ABUSE

Attention-giving: active listening and non-critical acceptance

Active listening helps to ensure that everything that a person is trying to say is fully received and understood by the listener. This includes attempting to understand not just what the person is saying with their chosen words, but what some of their underlying thoughts and feelings are, that may be conveyed as much by what they do not say and by their body language as by the words they use.

It includes:

- listening carefully with undivided attention
- helping the other person (and yourself) to feel relaxed
- being sensitive
- not showing shock, disgust or fear (you may be the first person this person has disclosed to)
- acknowledging the other person's feelings
- believing the person disclosing
- watching for non-verbal clues (eg body language) to help you understand how the other person is feeling
- using your body language appropriately
- resisting the temptation to interrupt
- accepting pauses and silences that are a little longer than usual in everyday conversation; avoiding asking lots of questions to break the silence
- paying careful attention to what is said to avoid misunderstanding
- not using patronising language/making assumptions ("I know/can imagine how you are feeling/what you are going through" or "You can trust me" or "It will be OK")
- avoiding jumping to conclusions or relying on stereotypes
- not trying to explain away what you are being told
- reflecting back key points of what has been said to confirm you have understood what has been communicated – it ensures you have got the story correct and reassures the person that you are listening
- being honest
- not promising confidentiality.

Using different kinds of questions

Being able to use questions effectively is a helpful skill in communication.

There are three types of questions: open, closed and probing.

Open

Open questions can be used to gain a more in-depth understanding; they encourage the person to talk.



How do you feel about...?
How are you feeling?
What did you think about...?

Closed

Closed questions are useful to obtain specific pieces of information.



**What time did this happen?
Where was she standing?
Who attended the coffee morning?**

But be particularly careful about asking questions which produce a “yes” or a “no”. These often fail to elicit sufficient or useful information and may miss the essence of what the other person is trying to communicate.

Closed questions used inappropriately can result in unhelpful answers and ‘closing off’ possibilities for gaining a fuller picture. For example, “Are you feeling OK now?”

Probing

Probing questions are used to obtain more depth and detail.



**Perhaps you could say more about your concerns about
how Sian’s behaviour has changed?**

Be careful to avoid your questioning sounding like an interrogation.

Paraphrasing; reflecting back, summarising and checking

Good listeners need to be able to:

Receive messages about thoughts and feelings:

- understand the person’s verbal, vocal and body messages
- tune into the flow of their own emotional reactions
- take into account the context of the person’s messages
- sense the surface and underlying meaning of people’s messages.

Send messages about thoughts and feelings:

- respond in a way that picks up people’s feeling words and phrases
- use expressive language rather than wooden language
- reword thoughts and feelings appropriately in ways that help reflect the emotion conveyed and check the accuracy of your understanding.

Reflect feelings:

- ‘decode’ the overall message
- formulate an emotionally expressive response that communicates back the essence of the person’s feelings
- don’t interpret or offer an explanation.



An example of reflecting feelings is:

Beth:	“I’m not sleeping well because it keeps popping into my mind that something isn’t quite right between Mrs Jones and her daughter.”
Listener:	“Your concerns about Mrs Jones and her daughter are really worrying you.”

Respectful uncertainty

In social work, the notion of ‘respectful uncertainty’ was developed by Lord Laming in the inquiry into the death of Victoria Climbié. He argued that this was an appropriate mindset when safeguarding children:

While I accept that social workers are not detectives, I do not consider that they should simply serve as the passive recipients of information, unquestioningly accepting all that they are told by the carers of children about whom there are concerns. The concept of ‘respectful uncertainty’ should lie at the heart of the relationship between the social worker and the family. It does not require social workers constantly to interrogate their clients, but it does involve the critical evaluation of information that they are given. People who abuse their children are unlikely to inform social workers of the fact. For this reason at least, social workers must keep an open mind.

The need for this way of thinking in safeguarding work has increasingly been taken up and developed in later inquiries and reports. Munro (2010) described it as “showing compassion but retaining an open and questioning mindset.” Ruch et al (2011) wrote that “while seeking with the individuals(s) concerned to make sense of events ... practitioners need to be able to tolerate ‘not knowing’ ... in order to fully explore the circumstances.”

People should always be treated with consideration and respectfully – however difficult you find them or however much you struggle to acknowledge how they might have behaved.

BUT...

People’s accounts can never be taken at face value – however compelling or persuasive they are, or however much you want to be able to believe them. You always need to look beneath the surface and keep a questioning mind, with eyes wide open.

Lord Laming, *The Victoria Climbié Enquiry CM5730* (London, The Stationery Office, 2003), para 6.602
E Munro, *The Munro review of child protection: Part one: A systems analysis*, (London, The Stationery Office, 2010)
G Ruch, D Turney and A Ward, *Relationship-based social work*, (London, Jessica Kingsley, 2011)



Defensible decision making

When responding to concerns about abuse we need to make important decisions about how to proceed, for which we are accountable. This has come to be known as 'defensible decision making'.

In the context of the Church, defensible decision making means making decisions that:

- are consistent with policy
- are thoroughly thought through
- are based on as reliable evidence as possible
- take things forward
- have been recorded.

Choosing to do nothing is a decision. You need to be able to provide – and record – a rationale for your decision.



RESPONDING WELL TO SERIOUS SITUATIONS

It is hard to define 'serious' in this context. Examples of serious situations might be:

- the arrest of someone holding a position of trust within the Church
- information about a blemished disclosure
- disclosure about historic abuse
- allegations of abusive behaviour.

When deciding whether a matter is serious, regard should be given to the impact on any primary or secondary victim(s), the role of any alleged abuser and their access to vulnerable people, the level of statutory action (such as police involvement), and whether there is likely to be media attention.

Serious situations may be because someone from a church – a post holder, employee, volunteer or member – is alleged to have committed abuse. The victim will sometimes approach the church for help directly. Allegations may be about any kind of abuse: current or historic, inside the church or outside it. The victim can be a child, a young person or an adult.

Each allegation must be responded to without delay and with equal seriousness.

Contact your DSO if you are at all unsure about a potential serious situation, or as soon as you become aware of one. Experience demonstrates that working through these situations properly can impose a serious strain on the minister and other safeguarding leaders. In planning the overall process, it is important that leaders ensure that their own needs are considered and provision is made for meeting them.

Emergency situations

When receiving the information, you will need to assess whether the subject of the serious situation concern is at risk of immediate harm and if so, take any immediate action necessary to safeguard them including contacting statutory authorities such as police, child or adult services.

RESPONDING WELL TO THOSE WHO MAY BE A RISK

Background and history to Covenants of Care in the Church

These have been in existence since 2001 and were originally introduced to enable the Church to manage the risk posed by known sex offenders who wished to continue to worship within one of our churches. Monitoring and Support Groups are required to keep their DSO informed of progress.

Safeguarding Contracts

In 2017, the Church reviewed its operation and found that increasingly the model of providing a care package of monitoring and support around an offender had proved a useful approach to managing not just sex offenders but other safeguarding offences and as such their use had grown (other safeguarding offences may include fraud, problems with alcohol or drugs and domestic abuse).

New arrangements were introduced to keep a central record of all contracts and receive annual progress reports. Monitoring and Support Groups will now receive training and can apply to have a new risk assessment of subjects after three years if they feel there has been significant change in the subject's behaviour.

The main changes which have arisen from the 2017 review are:

- formalised risk assessment procedures
- Safeguarding Contracts
- record keeping centrally
- annual progress reports
- provision to review arrangements and recognise change
- functioning and support to Monitoring and Support Groups.

For more information about Safeguarding Contracts, see **Section 4** of the ***Safeguarding policy, procedures and guidance for the Methodist Church***.

Please note that no Safeguarding Contracts should be put in place without the involvement and support of your DSO.

Risk assessments

This information relates to how risk assessments of individuals are carried out in a Methodist Church context.

Safeguarding risk assessments can be at either district or connexional level:

- district – eg led by the DSO following a blemished disclosure
- connexional – eg in response to a safeguarding concern identified by the DSO or where an allegation of abuse has been brought to the attention of the Church via a statutory agency.



Connexional safeguarding risk assessment

The process for a connexional safeguarding risk assessment is as follows:

- the need for risk assessment is identified
- a pastoral supporter is chosen by the person being assessed
- a suitable risk assessor is identified (this will be an independent person drawn from a connexional group)
- a risk assessment meeting happens within four weeks of the risk assessor appointment
- an update is given to the Connexional Safeguarding Team
- papers are submitted to the Safeguarding Panel (connexional group) for review
- the person being assessed has the opportunity to appeal.

Please note that while it is the responsibility of all to be aware of and assessing the potential risks within the context of church life, safeguarding risk assessments should not be done without consultation with your DSO or the Connexional Safeguarding Team. For more information, please see the Risk Assessment Policy and Procedures of the Methodist Church.

Disguised compliance

Disguised compliance is defined as “behaviour that gives the appearance or impression of cooperation to avoid raising suspicion, to mask abuse and to allay concerns”.

The concept of disguised compliance is drawn from the child protection literature where it has been used to describe behaviour that gives the appearance or impression of cooperation with professionals to avoid raising suspicion, to mask abuse and to allay professional concerns.

This was highlighted in the case of ‘baby Peter’, whose mother kept appointments with professionals and appeared to be working together with them. Similarly, people who may be a risk to others in a church might seem to be cooperating fully with any requirements, but are actually just presenting themselves in this way to disguise other intentions.

Dealing with disguised compliance is difficult. Here are some pointers:

- Use respectful uncertainty.
- Beware of feeling over-optimistic about a situation or person.
- Remember the person’s history and the static risk factors.
- Try not to be over-influenced by dynamic factors such as how the person presents themselves.
- Try not to be diverted if you challenge the person’s account. Keep a clear focus on what you need to ascertain.
- Try not to allow tensions around the individual’s relationship with you or other members of the Safeguarding Contract Monitoring and Support Group to divert you from the individual’s behaviour and compliance with the contract.
- Keep careful records which enable you to monitor what has really happened.
- Communicate openly and honestly with others in the Safeguarding Contract Monitoring and Support Group.
- Check back with the DSO at least annually (sooner, if you are concerned).

From the *Disguised Compliance* animated video created for and used in the Creating Safer Space Advanced Module core learning session.

RESPONDING WELL TO CONGREGATIONS

Responding well to the congregation when there has been a serious safeguarding matter within the church should not be overlooked. It is important that time and effort is given to:

- appreciating the impact of what has happened
- considering the consequences on the wider congregation, such as loss of trust
- using insights that can support this thinking
- planning with thoughtfulness
- taking care over sharing information.

When we respond well to the congregation during and after a safeguarding matter, it helps to lead the culture change and challenges resistance to safeguarding.

Understanding the reactions of congregations

It can help to understand why congregations might react the way they do after a serious safeguarding matter. Here are two well-understood and similar reaction patterns to trauma and to grief, which may be useful.

The trauma debrief

The trauma debrief		
When people respond in a way similar to the response to any major critical incident		
Fight	Flight	Freeze
This can show itself in anger. It can be directed at the perpetrator but might also be displaced onto others, including those perceived to be in a leadership position.	People behave angrily; this anger may not be directed at the perpetrator and can be displaced onto other people – including leaders.	This reaction creates difficulty in doing anything. It creates confusion around the loss of energy. People may experience feelings of despair.

The grief cycle

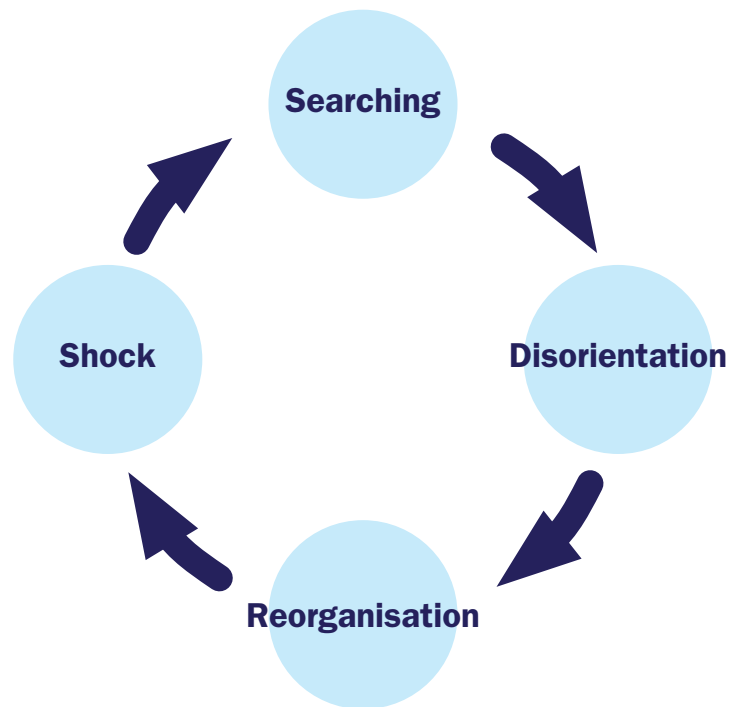
This is when people display a similar reaction to that following bereavement.

Shock: A natural protective reaction. The mind and spirit are dazed and bewildered and there can be denial. It is part of a healthy defence mechanism and people can move on – but need time and space to become accustomed to the situation.

Searching: A stage of deep sorrow. People do not want to accept what has happened and so are seeking other explanations. There can be anger and the strength of reaction will depend on people's own experiences and relationship with the perpetrator. People can lose confidence in themselves as previous certainties have been undermined. So people can disbelieve the victim or minimise the offender's behaviour. Conflict can arise in the congregation as a result.

Disorientation: People find it hard to concentrate, make decisions and plan ahead because of the strong feelings of sadness and confusion. This can affect the life of the church and lead to general depression and conflict.

Reorganisation: A congregation can accept its loss and move on. This is a stage of acceptance that negative and harmful things happen and God continues to be loving and gracious.



Helpful ways forward


There are a number of ways that a congregation can be helped to process and deal with a serious safeguarding matter. They include:

- Careful information sharing.
- Educative input – such as to help understand the perpetrator’s behaviour and safeguarding.
- Worship focused on healing – reclaiming the church as a place of sanctity.
- Addressing forgiveness – an opportunity for people to receive theological insights and reflect on what this means for them.
- Enabling healing recovery – the congregation integrating the reality of their story of betrayal; recognising the trigger points such as anniversaries or the release from prison of an offender.
- Thoughtfulness about future ministry – a new minister can become the object of anger and mistrust. They need to be aware of the history and have informed support.

Information sharing

Informing the congregation in a carefully planned way so that thought has been given to how to support healing. A pastoral group is helpful for this process. Issues to consider will include:

- who externally can be used as support
- what can be shared, when and how.



Remember that the Connexional Media Office will prepare a set of words for you, should the press become aware of a safeguarding incident or concern in your church. Their contact details are on the **Media Office** page of the Methodist Church website.

Other things to consider

- the needs of the victim and family members
- support for the perpetrator's family
- possible contact with the perpetrator
- how to prepare for this reminding people of previous hurts
- legal advice
- media aspects
- using external help
- close cooperation with police, LADO and adult/children's services to ensure communication with the congregation is timely and appropriate.

Please note that recovery for a congregation can take a very long time. The next minister ('after-pastor') will need a great deal of support. Experience shows that it is often only in the time of the minister following the immediate 'after-pastor' that the pain can finally be left behind.

RECORDING

Recording and sharing of data

The **Past Cases Review** highlighted that in only 57% of the 1,885 cases identified were any records held in relation to safeguarding concerns. As such, record keeping was highlighted as a key learning theme from the report *Courage, Cost and Hope* (2015), which recognised that whilst practice has improved, record-keeping is still not consistent enough.

Why safeguarding records are needed

In the church context, whenever a safeguarding concern has been raised in relation to a child or adult, safeguarding records are needed in order to:

- ensure that what happened and when it happened is recorded
- provide a history of events so that patterns can be identified
- record and justify the advice and actions of anyone involved in safeguarding
- promote accountability
- provide a basis of evidence for future safeguarding activity and in case of proceedings
- allow for continuity when there is a change of personnel.

What should be recorded?


Some examples of what should be recorded include:

- notes from Safeguarding Contract Monitoring and Support Group
- disclosure of any safeguarding concern
- changes to personnel holding roles in the church
- changes to job descriptions.

It is important that all records are kept in a secure place and only shared in accordance with legislation, government guidance and Methodist Church policy, procedures and guidelines. See **Section 5** of the ***Safeguarding policy, procedures and guidance for the Methodist Church*** for more details about information sharing and confidentiality.

Safeguarding records should be:

- written up as soon as possible after the event
- in the person's own words (as appropriate)
- structured
- legible
- clear and concise
- clear about what is included
- relevant
- thorough
- jargon-free
- non-discriminatory
- shared with the person about whom they are written as far as possible
- up to date
- signed, dated and timed.



Wherever possible, take notes during any conversation (or immediately afterwards, if more appropriate). Ask consent to make notes, and take age and understanding into account. Explain why you would like to take notes, and that the person can have access to the information they have shared with you.

Keep a log of all actions you have taken and details of referrals to statutory agencies. Where possible, ask the person to review the notes and confirm that they are an accurate record. Pass records to the DSO as soon as possible – by noon of the next day at the latest.

What to include in a safeguarding record

- **who** was involved: the names of key people
- **what** happened: facts not opinions
- **where** it happened
- **when** it happened: date and time
- **how** it happened
- to **whom** it was referred.

Be clear about what is fact and what is information from other people, or opinion/judgement which must be backed up by as much evidence as possible.

If the record includes information from other people, try to use the exact words spoken by the other person – and put it in speech marks. For example: David Fisher said, “The Revd Smith asked me to visit Ms Kelly at home.”

Please note – Be aware:

- Any written notes you take could later be used as evidence in court.
- There is the possibility of subject access requests (ie the person you are writing about may have the right to read what you have written about them).

Data protection

The Methodist Church has put in place procedures for information sharing and confidentiality to safeguard the welfare of children and adults in our churches by ensuring that information is shared appropriately, in accordance with the law and related good practice guidance. People often feel concerned about what is required when making the decision to share information or requesting information from other organisations or statutory agencies.

Step-by-step guide to sharing information

The following procedure should be adopted when receiving a request for information or making such a request where the information required is personal data. For a more information and detail on the step-by-step guide to sharing information, please see **Section 5** of the **Safeguarding policy, procedures and guidance for the Methodist Church**.



The five steps are:

- validation of the person requesting information
- validation of the nature of the request
- obtain consent where possible and appropriate
- consider the most secure way to provide the information
- make a record.



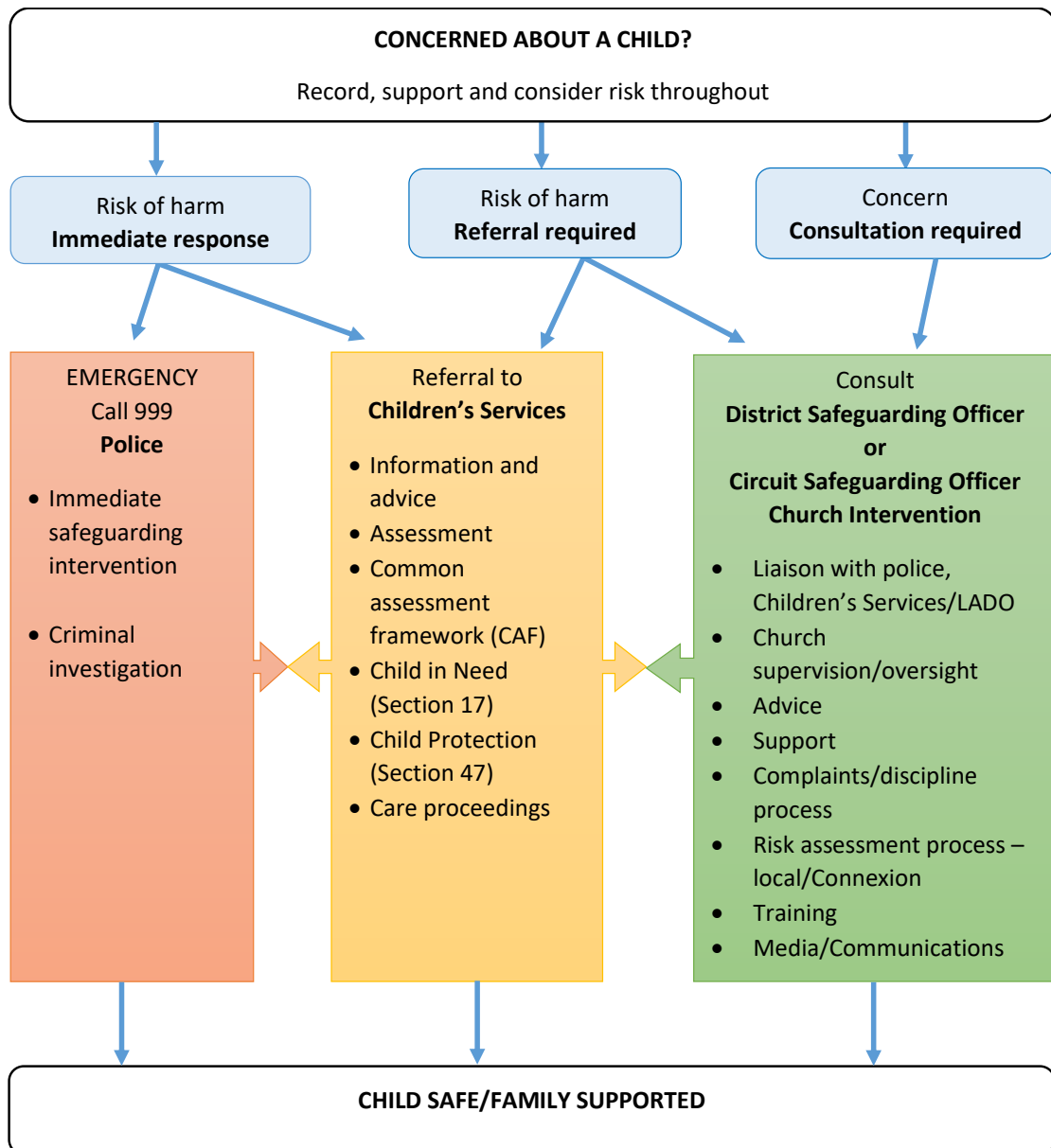
REFERRAL

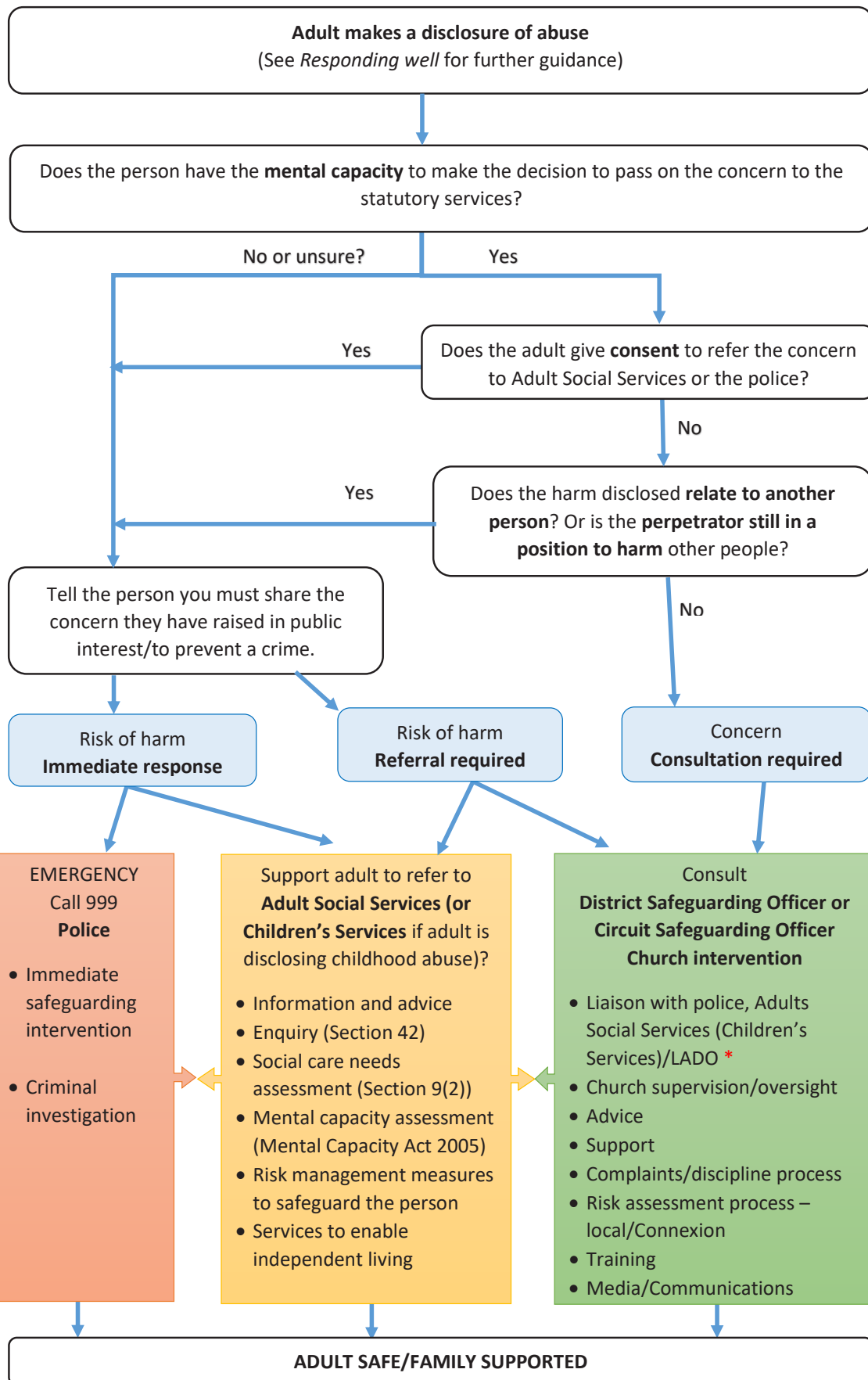
There are many situations whereby a member of a church may have concerns, or be made aware of concerns, regarding a child or adult. The person noticing or being informed of concerns must consult with the minister, church or circuit safeguarding officer and DSO within one working day.

When acting in an emergency situation it may be necessary to ring the police or appropriate authorities and then contact the DSO later.

The only exception to informing the minister, church or circuit safeguarding officer or DSO is if it is one of them is the subject of the concerns. If that is the case, then they will be excluded. At no time should the person who is the subject of the allegations be informed. Contact should only be made after discussion and agreement with the statutory authorities. Further action will be decided in discussion and agreement with the statutory agencies.

For more information on what to do if you have a safeguarding concern and referring to statutory agencies, please see **Section 4** of the ***Safeguarding Policy, Procedures and Guidance for the Methodist Church***.





* Unless consent has not been given by adult with capacity about whom the concern is about.

SOME SUGGESTED SAFEGUARDING RESOURCES

Methodist Church resources

The Methodist Church website is found at www.methodist.org.uk, and the Safeguarding section holds the up-to-date policies, guidance, training resources and other reflections including:

- *Safeguarding Policy, Procedures and Guidance for the Methodist Church*
- *Progress Report One Year on from the PCR – a report to the Methodist Conference, 2016*
- *Courage, Cost and Hope: The Past Cases Review of the Methodist Church, 2015*
- *Positive Working Together – Guidelines for situations of bullying and harassment*

The Children & Youth webpage of the Methodist Church website includes:

- the safeguarding policy for children and young people
- social media guidelines.

Ecumenical partners' resources

Church of England, *Protecting All God's Children*, 4th edn, (2010)

Churches Together in Britain and Ireland, *Time for Action*, (Church House Publishing, 2002)

Church of England, *Responding Well To Those Who Have Been Sexually Abused: policy and guidance for the Church of England*, (2011)

Survivors' resources

A Spirituality of Survival, (2009), Barbara Glasson, Continuum International

Courage to Tell: Christian Survivors of Sexual Abuse Tell Their Stories of Pain and Hope, (2000)

Margaret Kennedy, Church House Publishing

The Warrior Within One in Four (2010), Christiane Sanderson

The Spirit Within One in Four (2011), Christiane Sanderson

Tracing Rainbows Through the Rain, (2006), the report of the Time for Action Monitoring Group to the Methodist Conference

DBS/PVG checking

DDC (Due Diligence Checking Ltd)

DDC is the registered body that will be processing all DBS/PVG applications for the Methodist Church.

www.ddc.uk.net/methodist

Tel: 0845 644 3298 or 0116 260 3055

contact@ddc.uk.net

Contacts for national organisations

Children

Action for Children

Action for Children is a leading children's charity running over 500 projects and working with children and young people affected by poverty, disability and abuse. www.actionforchildren.org.uk



AFRUCA: Africans Unite Against Child Abuse

Afruca is an organisation that seeks to address through prevention and early intervention the welfare of African children in the UK. Areas it gives information on include female genital mutilation, witchcraft and trafficking. www.afruca.org

A.G.I.T.A.T.E.: Amazing Grace is The Answer to Everything

This group was formed in the belief that God's grace can transform even the deepest of pain and deprivation. It offers talks, worship and liturgies using survivor theology for those who have experienced all types of abuse and those who offer them pastoral care.

Contact c.lerczak@btinternet.com

Barnardo's

Campaigns to end child sexual exploitation. Provides leaflets in both English and Welsh for parents, children, young people and professionals, showing how to spot the signs of child sexual exploitation and how to keep safe.

www.barnardos.org.uk

CASAI (Church Action on Sexual Abuse Issues)

CASAI is a Liverpool-based ministry, working creatively in an inclusive way with survivors of child sexual abuse in safer settings.

Contact Col Ritson thunderandrainsbows@gmail.com

Child Exploitation and Online Protection (CEOP)

CEOP is a command of the National Crime Agency, which helps to keep children and young people safe from sexual abuse and grooming online. It offers guidance, advice and accepts direct reporting.

www.ceop.police.uk

Childline

A free 24-hour counselling service for children and young people up to the age of 19 years old.

www.childline.org.uk

Freephone helpline for children: 0800 1111

Family Lives

A resource for parents, volunteers and workers providing a range of services, including 'Positive Boundaries' which focuses on sexual bullying, peer-on-peer sexual exploitation and developing positive gender relationships.

www.familylives.org.uk/about/our-services/positive-boundaries

Tel: 0808 800 2222

Lucy Faithfull Foundation

Lucy Faithfull Foundation is a UK-wide child protection charity dedicated solely to preventing child sexual abuse.

www.lucyfaithfull.org.uk



Stop It Now!

Stop It Now! is the Lucy Faithfull child sexual abuse prevention campaign and confidential helpline for any adult concerned about sexual abuse. This helpline will engage with perpetrators of abuse, and so it is a very important resource.

www.stopitnow.org.uk

Tel: 0808 1000 900

Parents Protect!

Parents Protect! is an online resource and helpline for parents, carers and others who want to do all they can to protect children from sexual harm.

www.parentsprotect.co.uk

Tel: 0808 1000 900

NSPCC

The NSPCC website has many useful resources, including research studies and fact sheets.

www.nspcc.org.uk

Advice line for parents/adults: 0808 8005000

Vulnerable adults

Action on Elder Abuse

Action on Elder Abuse campaigns against the abuse of older people. Their website includes information and research.

www.elderabuse.org.uk

Helpline: 0808 8088 141

Age UK

The Age UK website has many useful resources including research studies and fact sheets as well as information on protecting yourself or others from abuse.

www.ageuk.org.uk

Mencap

Mencap has information and resources about people with learning difficulties, including specific advice on safeguarding.

www.mencap.org.uk

Domestic abuse

Modern Slavery Helpline

Providing victims, the public, statutory agencies and businesses access to information and support about modern slavery on a 24/7 basis.

www.modernslaveryhelpline.org

Tel: 08000 121 700



Respect

Respect is a charity supporting male victims of domestic violence and offering training and advice for those seeking to support them.

www.respect.uk.net/work/male-victims-of-domestic-violence

Tel: 0808 8010 327

Restored

Restored is a global Christian alliance seeking to transform relationships and end violence against women. It has produced *Ending Domestic Abuse: A Pack for Churches*.

www.restoredrelationships.org

The Freedom Programme

The Freedom Programme is a domestic violence course.

www.freedomprogramme.co.uk

We Will Speak Out

We Will Speak Out is a coalition of faith- and church-based organisations pledging to end sexual violence across the world. This includes *Silent No More* (2011), a report on the untapped potential of the Church in addressing sexual violence.

www.wewillsspeakout.org

Women's Aid

Women's Aid supports women and children affected by domestic abuse and campaigns to end domestic violence. The website lists helpline resources and groups in the UK.

www.womensaid.org.uk

24-hour helpline: 0808 2000 247

Survivors

MACSAS (Minister and Clergy Sexual Abuse Survivors)

MACSAS supports women and men who have been sexually abused, as children or adults, by ministers, clergy or others under the guise of the Church.

www.macsas.org.uk

NAPAC (National Association of People Abused in Childhood)

NAPAC offers support to adult survivors of all types of childhood abuse, including physical, sexual and emotional abuse and neglect.

www.napac.org.uk

One in Four

One in Four specialises in supporting survivors of sexual violence and abuse, particularly survivors of child sexual abuse and trauma.

www.oneinfour.org.uk



Local and government resources

You may want to locate the contact details for the following points of contact and any resources they produce.

- Social and health care (vulnerable adults)
- Children's services
- Local authority designated officer (LADO)
- Police: public protection unit or team
- Probation services
- Resources from local safeguarding boards (both children and adult), Children's and Adult Services
- MAPPA (Multi-Agency Public Protection Arrangements) for managing high risk offenders
- MARAC (Multi-Agency Risk Assessment Conferences) working with domestic abuse cases.