

CREATING SAFER SPACE

Leadership Module Manual



The **Methodist** Church 

Creating Safer Space 2012

Leadership Module: Manual

The Methodist Church, Methodist Church House,
25 Marylebone Road, London NW1 5JR

Tel: 020 7486 5502

Email: safeguarding@methodistchurch.org.uk

The Methodist Church thanks
Methodist Insurance for resourcing
the printing of this manual.



© Trustees for Methodist Church Purposes 2012 • Registered Charity no. 1132208

Design and production: Methodist Publishing, on behalf of the Methodist Church in Britain

Methodist Publishing, 17 Tresham Road, Orton Southgate, Peterborough PE2 6SG

Tel: 01733 235962 Email: resources@methodistchurch.org.uk Web: www.methodistpublishing.org.uk

CREATING SAFER SPACE

Leadership Module

Contents

	Page
Section 1: Introduction	6
Section 2: Promote safeguarding	11
Section 3: Prevent abuse and harm: people and recruiting safely	16
Section 4: Protect from harm: recognising abuse	24
Section 5: Responding well	29
Section 5a: Responding well to concerns	32
Section 5b: Responding well to survivors	42
Section 5c: Responding well to those who might pose a risk	48
Section 5d: Responding well to serious situations	54
Section 5e: Responding well to the church congregation	57
Section 6: Recording	62
Section 7: Referral	66
Section 8: Conclusions and looking ahead	73
Appendix 1: Prevent Harm: policies, practice and premises	75

Glossary

DSO: District Safeguarding Officer (Methodist Church)

DSB: Disclosure and Barring Scheme (in Scotland Protection of Vulnerable Groups Scheme PVG)

LCSB: Local Children's Safeguarding Board (in Scotland Adult/Child Protection Committees)

ASB: Adult Safeguarding Board

LADO: Local Authority Designated Officer (this role does not exist in Scotland)

SAP: Safeguarding Advisory Panel (Methodist Church – see Standing Order 232)

This Manual contains more information than can be covered in the one course. Our hope is that you will be able to use it as a continuing resource for use both on your own and in other settings. There are the following types of information:



Power Point slide – Not all slides are reproduced in this manual. Sometimes the information is contained within the Resource Sheet (see below).



Expanded text – with more detail – of Power Point Slide



Example – these contain a mixture of information from real examples so no situation is immediately identifiable.



Activity – self-explanatory



Quick-Think – self-explanatory



Personal learning and Action Boxes – for you to complete if helpful as the course progresses. Completing these will help you with the final task of planning ahead.



Additional Information – these are the largest quantity of text and some will also be available as ‘stand-alone’ documents from the safeguarding pages of the Methodist Church website. It is unlikely that you will have the time to read most of these during the actual course.

They are:

	page
● Examples of safeguarding resources	13
● Safer recruitment	17
● The Blemished Disclosure process	19
● Grooming	26
● Responding well to someone disclosing abuse	32
● Listening well to concerns	35
● Five extracts from survivors of abuse	43
● The impact of abuse	46
● Covenants of Care	49
● Responding well to serious situations	55
● Responding well to the congregation	59
● Making a referral	66
● When to report abuse	69



Foreword from the Revd Alison Tomlin

I am delighted to have the chance to write an introduction to the Leadership Module manual. Throughout my ministry, safeguarding matters have arisen as I have accompanied people and have always seemed central to the call of Jesus to live lives that are full of grace, creating togetherness through community. We can learn so much from those who have suffered personal pain or abuse – stories of courage, of healing, and of commitment to helping the world become a better place for others. These experiences and reflections led on, in my year as president of the Methodist Church, to being faced with the need for a president's inquiry about abuse deep in the heart of our Church. This was a shocking and distressing inquiry. I accepted the report and all its recommendations, and along with the family members of those involved, my very deep hope is that we can learn from the pain so that something good comes out of it.

One immediate good has been the opportunity to integrate much of that learning into this training. Here you will find the ideas from the Foundation Module explored in greater depth; along with the opportunity to learn about new concepts such as 'grooming' and gain practical help around tasks as diverse as 'listening' and 'making referrals'. You will have the opportunity to reflect on your own path of learning and understanding, and your development of skills. At the same time, you will plan ahead for how to share the learning in other settings. We hope that you will enjoy and appreciate this opportunity and that you will be strengthened in your difficult work of safeguarding within the Church.

Finally, I would like to thank Methodist Insurance for their generous support of safeguarding within the church. In particular, their sponsorship of this project has enabled us to produce these Manuals as a printed resource.

With grateful thanks for your hard work and commitment
God bless

A handwritten signature in black ink, reading "Alison Tomlin". The signature is written in a cursive style with a large, stylized 'A' and 'T'.

The Reverend Alison Tomlin
President of the Methodist Conference 2010/11



Section 1

INTRODUCTION

Safeguarding – underpinned by our faith

OPENING REFLECTIONS

A candle is lit

Leader Come to God ... for God is Light

All No darkness shall overcome us

Leader Come to God ... for God is Truth

All No falsehood shall deceive us

Leader Come to God ... for God is Love

All No hate shall destroy us

Leader Come as you are ... and God will make you as you will be

All We shall be renewed

Leader Come to God ... for God is the door

All Through God, if we enter in, we shall be saved

Leader Come unto God

All And we shall find peace and justice and rest. Amen.

From Psalm 103

As we pass a cross from one to another, you are invited to read a verse with the cross in your hand or simply pass the cross on.

Bless the Lord, O my soul, and all that is within me, bless his holy name.

Bless the Lord, O my soul, and do not forget all his benefits –

who forgives all your iniquity, who heals all your diseases,

who redeems your life from the Pit, who crowns you with steadfast love and mercy,

who satisfies you with good as long as you live so that your youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed.

For as the heavens are high above the earth, so great is God's steadfast love;

Bless the Lord, O you his angels, you mighty ones who do his bidding.

Bless the Lord, all his hosts, his ministers. that do his will.

Bless the Lord, all his works, in all places of his dominion.

Bless the Lord, O my soul.

A REFLECTION ON OUR LEADERSHIP ROLE

Everyone here today is called to be a 'safeguarding leader' within our Church. What does this mean for us in our leadership role as well as for us in our individual practice?

The following quotes explore these ideas. The first from the Revd David Gamble's presidential address (2009) and the second from Time For Action (2002), which explores the Church's response to those who have suffered sexual abuse.

- a) Creating safer space: safeguarding; sanctuary; safer to be different; safer to explore; safer all round. Creating safer space. Not just the name of a report or the theme for a presidential address. But it's a task, a role and a challenge for the Church and for each person here today, every single one of us. Creating safer space.

- b) Fundamentally, sexual harassment and abuse is a serious misuse of power and authority, committed by the dominant partner in an unequal relationship. Power is a fact of life. It is present in every relationship and situation. Clergy and others with leadership roles have been granted power as a resource and responsibility to support, lead and serve other people. The institution of the Church, and individual members, have a right to expect that such authority will be trustworthy and used in the best interests of those who are served. Ministry carries with it spiritual authority, and privileged, if not unique, access to people's homes. Clergy are expected to demonstrate high standards of moral and sexual integrity: those to whom they minister hope and expect, not that those whose vocation comes from God will be 'perfect' or beyond the reach of ordinary human complexity in relationship but that they should at least embody a mature and careful Christian understanding of the responsibility to respect and honour all members of their community.

ACTIVITY 1.1

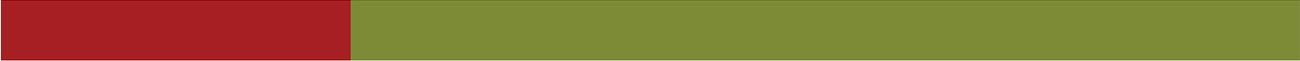
Take five minutes to reflect on the themes of these paragraphs for your own leadership role.



A COMMITMENT AT THE START OF EACH SAFEGUARDING POLICY

Every person has a value and dignity which comes directly from the creation of male and female in God's own image and likeness. We see this potential as fulfilled by God's re-creation of us in Christ. Among other things this implies a duty to value all people as bearing the image of God and therefore to protect them from harm.

Candles are lit for individuals known to us.



I don't want to know

I don't want to know about sacrifice
sin, and death.
Price paid on a cross.
Demands on me.
No.

Jesus suffering with me,
walking beside me.
God knowing, understanding, hearing,
accepting.
Maybe.

Silence

The Lord's Prayer

Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory are yours,
now and for ever.
Amen

The introduction (adapted), A reflection on our leadership role and I don't want to know are taken from
CTBIs Time for Action report (2002)

Psalm 103 is taken from New Revised Standard Version of the Bible

A commitment taken from the Safeguarding Policy for the Methodist Church (2010)

The opening and closing devotions will be available as a leaflet on the webpage.

Creating Safer Space

- The focus of the **Foundation Module** is to promote awareness of possible safeguarding concerns and to equip people in relevant roles to feel confident to share with the appropriate person.
- The focus of the **Leadership Module** is to develop the knowledge, skills and understanding of those in the church with whom concerns may be shared.

SLIDE 5

P

AIMS

The Creating Safer Space Leadership Module aims to:

Enable safeguarding officers, ministers and other leaders in churches to develop a deeper understanding of their role and responsibilities in relation to safeguarding and to develop confidence in carrying out this role.

SLIDE 6

P

OBJECTIVES

By the end of the day participants will:

- understand their role and responsibilities
- appreciate the church's commitment to safeguarding children, young people and adults; survivors of abuse and people who may be a risk to others
- know about routes for referrals
- have sharpened their awareness of the Methodist Church policies and procedures on safeguarding
- have reflected on the challenges of the leadership role for the church
- know where to find resources, further help and guidance within and beyond the church.

SLIDE 7

P

ACTIVITY 1.2

In pairs identify any additional hopes you have for the day.



LEARNING AGREEMENT

We aim to:

- listen without interrupting
- respect the diversity, feelings, experiences and perspectives of others
- listen to differences in views and question in a constructive way that enables the group to learn
- respect confidentiality unless it puts others at risk
- take responsibility for our own learning and share as well as receive
- be aware of the potential impact of the subject on ourselves and others.

SLIDE 10

**Safeguarding: the Church's unique focus:
welcoming in safety the following groups**

Children and young people	Adults who may be vulnerable
Survivors of abuse	People who may be a risk to others but have expressed a commitment to change.

SLIDE 11

**Safeguarding: the Church's unique focus:
welcoming in safety**

A leadership role:

- ensuring all are welcome in safety
- keeping a balance
- being aware of those who may be a risk
- ensuring those who are a known risk are monitored and supported
-
-
-

SLIDE 12

Section 2

PROMOTE SAFEGUARDING

Promote: Where do I fit in?



ACTIVITY 2.1

Think of an example of when you/your actions have promoted a culture of safeguarding.

SLIDE 15



EXAMPLE 2.1

Pete, a new partner of the toddler group leader Sandy, started to come along at the beginning and end of the sessions to help with putting out and collecting up the equipment. The minister asked that he apply to be a volunteer and as a consequence he completed a CRB application. The disclosure revealed concerning information about his previous behaviour.



This promoted safeguarding in the toddler group and prompted a referral to children's services about Sandy's own children.

Promote: a leadership role

- working towards a culture where safeguarding is routine
- developing a culture of informed vigilance
- valuing safeguarding work
- creating safer spaces
-
-
-

SLIDE 16



P

Promote

Roles a leader might need to take on

- decision maker
- enforcer
- listener
- negotiator
- mediator
- pastor
-
-
-

SLIDE 17



ACTIVITY 2.2

In three groups: identify, and list on a flip chart, any additional resources which could assist in your leadership role in relation to safeguarding, beyond those listed below.

1. Church
2. National
3. Local

Examples of safeguarding resources



Church resources

The Church and Sex Offenders Report (2000) Methodist Church

The Church of England (2010) **Protecting All God's Children** (fourth edition)
www.churchofengland.org and Church House Publishing

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

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

The Church of England (2011) **Responding Well to those who have been sexually abused: policy and guidance for the Church of England** www.churchofengland.org and Church House Publishing

www.childrenandyouth.org.uk: the Methodist Church Children & Youth web page

Churches Agency for Safeguarding (CAS) www.churchsafe.org.uk Tel: 020 7467 5216
Email: cas@methodistchurch.org.uk

-
-
-
-

National Organisations

Children

Lucy Faithfull Foundation including **Stop it Now! 0808 1000 900** and **Parentline Plus 0808 800 222**

www.parentsprotect.co.uk: a website created by the Lucy Faithfull 'Stop it Now!' campaign against child sexual abuse. It is designed for parents providing information, advice and guidance. However it would also be useful for workers and volunteers.

www.stopitnow: a freephone confidential helpline for people with concerns about child sexual abuse which gives advice, support, information. This is the only helpline that will engage with perpetrators of abuse so is a very important resource.

www.nspcc.org.uk: this website has many useful resources including research studies and fact sheets.

Childline www.childline.org.uk Tel: 0800 1111

NSPCC Adviceline for parent/adults Tel: 0808 8005000



Barnado’s campaign Cut Them Free has produced leaflets for parents, children and young people and professionals in both English and Welsh.

www.barnardos.org.uk/get_involved/campaign/cutthemfree/aboutcutthemfree/spotthesigns

Vulnerable adults

www.ageuk.org.uk: this website has many useful resources including research studies and fact sheets.

www.elderabuse.org.uk: this is the website for Action on Elder Abuse, an organisation which campaigns specifically against the abuse of older people. It contains useful resources and background information.

www.mencap.org.uk: has information and resources about people with learning difficulties.

Domestic violence/abuse

Ending Domestic Violence: A Pack for Churches (2009) The Freedom Programme
www.freedomprogramme.co.uk

Silent No More: the untapped potential of the church in addressing sexual violence (2011)
Tearfund

<http://tilz.tearfund.org/Topics/HIV.htm> www.restoredrelationships.org

Women’s Aid www.womensaid.org.uk: 24 Hour DV Helpline 0808 2000 247. Access via this website for helpline resources and groups in Wales and Scotland

-
-
-

Local resources

- social and health care (vulnerable adults)
- children’s services
- local authority designated officer (LADO)
- police: public protection team.

Resources from Local Safeguarding Children’s Board, Local Adult Safeguarding Board, children’s and adult services, police, MAPPA [Multi-Agency Public Protection Arrangements for managing high risk offenders], probation, MARAC [Multi-Agency Risk Assessment Conferences, working with domestic violence cases].

-
-
-



Personal learning and reflection	Action



Section 3

PREVENT ABUSE AND HARM

For Policies, Practice, and Premises, see Appendix 1

P

Prevent: People

A leadership role

- knowing who to go to with concerns
- knowing people who may be a risk to others; setting up contracts; ensuring monitoring; passing on concerns to District Safeguarding
- awareness of diversity issues
- implementing safer recruitment
- ensuring clear job/role descriptions
- avoiding boundary drift
- setting up and monitoring Covenants of Care
-
-
-

SLIDES 21 & 22

SAFER RECRUITMENT: FOR EMPLOYEES AND VOLUNTEERS

P

Prevent: People

Safer Recruitment: employees and volunteers

- job or role description/person specification
- references
- panel interview
- confirm identity
- explore discrepancies
- completion of appropriate vetting procedures before beginning job or role.

SLIDE 24

Safer recruitment: for employees and volunteers



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, which have been agreed with the recruiting manager. Where the recruitment is for a volunteer, 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 in 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.

EXAMPLE 3.1

A member of the clergy was discovered to have been asked to leave a previous position because of fraudulent activity. References had not been taken up at appointment because he was a friend of a key person on the recruitment panel.

EXAMPLE 3.2

A church decided to extend its ministry by setting up a coffee shop and café in the city centre. It sought volunteers to work in the kitchen, to serve drinks and meals and to take payment. In order to meet the target for opening, it did not wait for checks to be received before using volunteers. When the enhanced disclosure for one volunteer (who had been working on the till) was received, it noted that she had several previous convictions for theft from an employer.

EXAMPLE 3.3

A preacher transferred in to the Methodist Church from the Church of England. No checks were made initially. When rumours began to circulate about him it was discovered that he was barred from working with children. The police are investigating a possible criminal offence.

EXAMPLE 3.4

A youth worker was dismissed from a post in one circuit, because he had breached safe practice in working with young people. A few years later he applied for a lay worker post in a different circuit. No mention of his dismissal, and the reasons for it, was made in the references provided by the circuit. He subsequently pleaded guilty to, and was imprisoned for, sexual offences committed against boys in both circuits.

Blemished disclosures: possible outcomes

- clear (minor 'spent' issues)
- more information so any risk can be assessed: the individual may need to stand down
 - clear (after receiving more information)
 - clear with conditions
 - refer to SAP for decision
- appeal.

SLIDE 25

The Blemished Disclosures process

Blemished Disclosures will also be available as a standalone document on the webpage



1. A blemished disclosure is received by Churches Agency for Safeguarding (CAS). The individual concerned will also receive a copy of the disclosure. NB This may change in 2013.

Sometimes applicants are surprised by the information about them on the disclosure because they understood the conviction to be spent. However enhanced disclosures contain

- all convictions (including those that for other purposes be regarded as spent)
- cautions, warnings
- police intelligence (at the discretion of the chief constable).

Sometimes the disclosure relates to an applicant or volunteer who is not yet in role. Sometimes it is a repeat disclosure about someone who is already in role.

2. The blemished disclosure is passed to the Connexional Safeguarding Team at Methodist Church House. An electronic file is opened in Methodist Church Safeguarding.
3. The applicant may be cleared for the role (minor offences which would otherwise be regarded as spent). A clearance letter is sent to the individual and to the verifier and CAS is notified.
4. If more information is needed to assess the level of risk a letter is sent asking the person to provide a written account including the following. The letter also suggests the person speaks to the minister/verifier if they need assistance with writing the account or if they are worried about the process.
 - Is the information correct?
 - A detailed account of the circumstances. What led up to the events; what happened and why did they occur?
 - How, on reflection, do you now feel about what happened?
 - Whether or not you have explained the full details of your disclosure to your minister.
5. Depending on the nature of the information on the disclosure, and the potential level of risk, the person may need to be asked to stand down from the role they are undertaking. If this is the case the minister and district safeguarding officer will be informed.
6. If there is no response to the letter the Connexional Safeguarding Team will write a second time. If there is still no response, the Safeguarding Team will contact the verifier to ask whether they can encourage the applicant to get in contact. This process can delay a suitability-for-role decision. If the applicant does not reply, it is assumed that they have withdrawn from the role. A letter will be sent to both the applicant and the verifier.

- 
7. Once the response from the applicant has been received, the Connexional Safeguarding Team will consider the information provided. At this stage contact is often made with the minister or deacon to ascertain whether they are aware of the matters on the disclosure and whether they have any concerns. In some instances there is consultation with the chair of the Safeguarding Advisory Panel or the information may be shared with a telephone Safeguarding Advisory Panel for advice on a decision.
 8. Possible outcomes might be:
 - The applicant is cleared for the role: a letter is sent to the person and to their verifier; CAS is notified.
 - The applicant is cleared for the role with conditions (eg the individual should not handle money; should not carry passengers in a vehicle on church business). A letter is sent to the person and to their verifier. CAS is notified.
 - If the letter of response from the applicant indicates a serious level of risk, a full in-depth risk assessment will be commissioned by the Connexional Safeguarding Team (see below).
 9. **Methodist Church Standing Order 010 2(i) or 2(ii)** prohibits the appointment of people who pose a safeguarding risk. If the role is covered by Methodist Church Standing Order 010 2(i) or 2(ii), and the information on the disclosure indicates the person cannot hold that role, the Safeguarding Team will contact the DSO and the minister to arrange that the person be stood down. There is provision for the church which made the appointment to appeal to the Safeguarding Advisory Panel. In this situation a risk assessment is commissioned and the appeal is considered by a face-to-face Safeguarding Appeal Panel. See N° 15 below.
 10. The Connexional Safeguarding Team may receive information that an applicant is **ISA (Independent Safeguarding Authority) barred**. This means the person is barred from working with children and vulnerable adults and it is a criminal offence for them to do so, or apply to do so. If the disclosure indicates the person is ISA barred, the Safeguarding Team will contact the DSO and the minister to arrange that the person be stood down if they are already in role.
Note: from 30.11.2012 ISA will become part of the new Disclosure and Barring Scheme (DBS).
 11. The **risk assessment** is commissioned by the district and the Connexional Safeguarding Team working together.
The risk assessment should be carried out by someone with appropriate professional experience, who is not the safeguarding officer in the district.
 12. Stages in producing the risk assessment report:
 - risk assessor meets with the subject and meets with/speaks to other relevant people
 - risk assessor provides a first draft
 - this is sent to the Connexional Safeguarding Team for comment and feedback

- the risk assessor has the opportunity to amend the report incorporating the feedback
- a draft is shared with the subject for their comments on factual accuracy/opinion
- comments are either integrated into the report or put at end with the author's explanation for not accepting them
- the report is compiled anonymously; identifying material is removed
- the report and the details of the enhanced disclosure are circulated to the Safeguarding Advisory Panel.

13. The Safeguarding Advisory Panel considers the report. The Panel:

- meets by teleconference
- comprises three members: a mix of those with professional expertise and those who are 'senior members' of the church together with a member of the Connexional Safeguarding Team
- one member acts as chair for that panel
- detailed minutes are kept
- the author of the risk assessment should be available for part of the panel meeting should the panel wish to ask questions
- possible outcomes: the applicant is cleared for the role: the applicant is cleared for the role with conditions; the applicant is not cleared for the role
- the panel decision is communicated in writing by the Connexional Safeguarding Team. The wording is agreed with the panel and is copied to the minister, superintendent and DSO
- any appeal against the decision must be made within 14 days.

14. A Safeguarding Appeal Panel will meet to consider any appeal from the decision of a teleconference Advisory Panel.

- a face-to-face panel is convened
- at least three panel members and a member of the Connexional Safeguarding Team
- the panel members should be different from those who made up the telephone panel
- the chair is the chair of the Connexional Safeguarding Advisory Panel
- detailed minutes are kept
- the author of the risk assessment should be available for part of the panel meeting should the panel or the subject of the risk assessment wish to ask questions
- the appellant is invited to bring a supporter but they cannot act as representative; their role is support not to speak on behalf of the individual
- the appellant is given the decision at the end of the meeting
- possible outcomes: the applicant is cleared for the role: the applicant is cleared for the role with conditions; the applicant is not cleared for the role
- the decision is confirmed later in writing. The wording is agreed with the panel chair. It is copied to the minister, superintendent and DSO
- CAS is notified
- there is no further appeal.

15. A Safeguarding Appeal Panel will hear appeals against Standing Order 010 (see N° 9 above)

- a face-to-face panel is convened
- at least three panel members and a member of the Connexional Safeguarding Team
- the chair is the chair of the Connexional Safeguarding Advisory Panel
- detailed minutes are kept
- the author of the risk assessment should be available for part of the panel meeting should the panel or the subject of the risk assessment wish to ask questions
- the Church making the appeal presents the case and may be asked questions
- the applicant attends, will be invited to speak and may be asked questions
- the decision is given at the end of the meeting
- possible outcomes: the applicant is cleared for the role: the applicant is cleared for the role with conditions; the applicant is not cleared for the role
- the decision is confirmed later in writing. The wording is agreed with the panel chair. It is copied to the minister, superintendent and DSO
- CAS is notified
- there is no further appeal.

EXAMPLE 3.5

A church planned to run children’s activities during the school summer holidays. To successfully run this, it would need to extend its pool of volunteers. Planning began early to ensure that all stages of safer recruitment could be followed. In particular time for ensuring clear checks and satisfactory references was built in. By the beginning of August when the project started there were satisfactory references for everyone on file. All except one had a clear disclosure – he had a three year old conviction for driving under the influence of alcohol. Following further exploration of this, it was agreed he could volunteer but a condition was imposed that he should not give lifts on behalf of the church.



ACTIVITY 3.1

Look at Blemished Disclosure: the Process and identify

- the stages in which you might be involved
- what roles you might need to take on.



Personal learning and reflection	Action



Section 4

PROTECT FROM HARM

RECOGNISING ABUSE

P

Protect: Recognising

Types of Abuse

- Physical
- Emotional
- Neglect
- Sexual
- Spiritual or ritual
- Financial/material
- Discriminatory
- Institutional
- Domestic

SLIDE 28

Handouts covering the definitions of different types of abuse and possible indicators are provided in the Handbook for the Foundation Module.

Although not specifically mentioned in this list, some aspects of abuse are particularly raising concern currently.

- Abuse using social media: this might be peer bullying (emotional abuse); the internet grooming of young people (sexual abuse) (see www.barnados.org.uk) or the defrauding of adults through the internet.
- The sexual exploitation of vulnerable teenagers (sexual and emotional abuse) (see www.childrenssociety.org.uk; www.barnados.org.uk; CEOP (2011) *Out of Mind, Out of Sight*).
- The particular issue of forced marriages (see the Helpline Karma Nirvana 08005999 247 and the Home Office Forced Marriage Unit 020 7008 0151).
- The mistreatment of older people and people with learning difficulties in care homes and hospitals (emotional, physical and institutional abuse). (see mencap.org.uk; elderabuse.org.uk)

Protect: Recognising

A leadership role

- knowing what to be concerned about
- being observant
- listening well
- recognising patterns of behaviour
- joining up different pieces of information
-
-

SLIDE 29

QUICK THINK

Quick think: Identify some situations when you might observe abuse.

EXAMPLE 4.1

A deacon regularly visits a residential care home for older people. On one visit she notices a male resident in a wheelchair calling for a member of staff to assist him. Nobody responds even though several care staff are in the vicinity. Later the deacon hears the resident say “I’ve messed myself” and notices a wet patch on the man’s trousers.

EXAMPLE 4.2

A minister and Sunday School superintendent are running a group activity for children. They notice that children Sammie (aged ten) and her brother (aged eight) often look tired with dark circles under their eyes and are dressed in clothes which don’t really seem warm enough for the cold winter weather. At refreshment time they are keen to be first to get drinks and snacks and to clear away so they can eat any left-overs. The minister overhears Sammie telling another girl that she can’t go to her party because she has to look after the baby as her mum is working.

EXAMPLE 4.3

Stephen attended a boarding school with a strong Christian ethos. He was bullied and vulnerable. A visiting minister encouraged him to confide and then offered ‘counselling’ away from school. With hindsight Stephen can see all the danger signs: the minister embarked on intensive 1:1 emotional and spiritual counselling, more than once each week, with no supervision or oversight and with very serious emotional problems of his own. Stephen’s wellbeing was undermined and he was only rescued by his parents threatening legal action against the minister, two years later. Twenty years on, Stephen remains both vulnerable and angry.

ACTIVITY 4.1

Learning about grooming



Grooming

Grooming: A definition

Grooming is a word used to describe how people who want to sexually harm children and young people get close to them, and often to their families, and gain their trust. They do this in all kinds of places – in the home or local neighbourhood, the child's school, youth and sports club, the local church and the workplace. Grooming may also occur on line by people forming relationships with children and pretending to be their friend.

Child sex offenders will often seek out adults and groom them in order to get access to their children. By 'bonding' with adults in this way the sex offender can create a relationship either built on trust or dependency and gain access to the children through it.

This activity can take place over long periods of time, even over years.

Adapted from *Parents Protect* (Lucy Faithfull Foundation, 2011)

Finkelhor's stages in offending

Stage 1: Motivation to abuse For example re-enactment, arrested emotional development, inappropriate patterns of arousal.

Stage 2: Internal inhibitors For example conscience; knowing the behaviour is not right; knowing that it can cause damage. Disinhibitors might be: alcohol/drug use, distorted thinking, impulse disorder, inappropriate boundaries in the family. Internal inhibitors need to be overcome.

Stage 3: External inhibitors For example supervision in the role; lack of opportunity to be alone with a child, need to be overcome.

Stage 4: Overcoming a child's or adult's resistance. This might be by coercion and force or by creating a relationship in which the child or adult comes to trust the abusing adult.

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.

Grooming in the church context: lessons learnt

We have learned that in the Church, grooming happens 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.

These levels have also been noted in an article by Anne-Marie McAlinden, Queen's University Belfast, *Setting 'Em Up: Personal, Familial and Institutional Grooming in the Sexual Abuse of Children* Social & Legal Studies 2006 15: 339

EXAMPLE 4.4: GROOMING AT FOUR LEVELS

A male member of the clergy took boys on regular camping holidays to France. He always had good stories to tell about the youth work he was doing. He was popular with the parents as it gave the boys opportunities which would not otherwise be open to them. He was popular with church leaders who saw him as presenting a constructive and helpful picture of the church. He was seen as a positive person by the congregation – generous with his time and committed to the boys. Much later it transpired that he and a colleague had been abusing teenage boys over decades.

EXAMPLE 4.5: THE GROOMING OF AN ADULT

A man who had been convicted of child sexual abuse offences was living in a hostel after release from prison. He joined a church but later was found to have made inappropriate contacts with elderly vulnerable people through pastoral visiting. He defrauded one elderly woman of over £1,000. She refuses to go to the police because she is so embarrassed. The man left the church but has now surfaced in a church of another denomination.

ACTIVITY 4.2

Using Finkelhor's model think about each stage in relation to these examples and identify what effective safeguarding strategies church leaders might have been able to use to prevent grooming.



Personal learning and reflection	Action

Section 5

RESPONDING WELL

P

Protect: Responding

A leadership role

- responding well to disclosure and to concerns about abuse or harm
- responding well to survivors
- responding well to people who might pose a risk
- responding well to serious situations
- responding well to the church congregation
-
-
-

SLIDE 35

P+

Protect: Responding

Challenges to responding well; why the Church may not respond well to concerns

- they may not want to hear or it may be too hard to hear
- this doesn't happen in the church, does it?
- the person/family concerned is too well known and respected
- the limits of confidentiality/confession may not be well understood
- confusion about false allegations
- a desire to keep it within the church
- those with responsibility feeling they need to handle everything themselves
- not knowing who to consult with
- conflicting demands or loyalties
-
-
-

SLIDE 36 EXPANDED

Protect: Responding

A leadership role: Responding well

'Ministry is often about 'walking alongside' people. It is primarily about listening and not reacting with haste. It is not about judgment or imposing what we think is best for someone. It is about not feeling that we must have all the answers and not wanting to solve everything now.'

Some things we cannot solve or 'heal' in an instant and there is a need for discovering what the person who has suffered wants to happen. Ministry is also about having the appropriate resources to hand or knowing where to find them, so that when issues arise you may have the confidence to say 'I don't know much about this, but tell me as much as you feel comfortable telling and we will then work out where to go next.'

Responding well to those who have been sexually abused: policy and guidance for the Church of England (Church of England, 2011)

SLIDE 37

EXPANDED



ACTIVITY 5.1

Think about the challenges for you personally in responding well. Try to reflect on

- how the challenges make you feel
- what might be difficult for you
- what makes them difficult
- what you feel more comfortable with
- what helps you with this
- where you would get immediate support and supervision
- where you might get support long term.



Personal learning and reflection	Action



Section 5a

RESPONDING WELL TO CONCERNS

1. RESPONDING WELL TO PEOPLE WHO DISCLOSE ABUSE



Responding well to someone who discloses abuse

Take care to consider the following issues, which apply whatever form of abuse is disclosed:

- Show you take seriously what you are being told.
- Stay calm – even if you find the disclosure shocking. It can be helpful to say the information is distressing as this can be validating.
- Is the time and place appropriate?
- Does another person need to be present?
- Check out what the person hopes for.
- Do not make judgements.
- People may need to repeat the account many times – this may be difficult for the listener but can be very helpful for the one who is disclosing.
- Reassurance that disclosing is the right thing to do can be helpful.
- Talk through the next steps calmly.
- Be dependable.
- Be prepared to continue to be there for the person.
- Be clear about the limits of confidentiality.
- Be consistent in your relationship.

From The Church of England (2011) *Responding Well to those who have been sexually abused: policy and guidance for the Church of England*. Church House Publishing

See also: *Tracing Rainbows Through The Rain* (2006) The report of the Time for Action Monitoring Group to the Methodist Conference

Time for Action (Churches Together in Britain and Ireland) (2002)



ACTIVITY 5A.1

In pairs: share what anxieties you have about someone disclosing abuse to you. Then identify how you can be supported in dealing with your anxieties.



Personal learning and reflection	Action



2. RESPONDING WELL TO PEOPLE WHO HAVE CONCERNS ABOUT POSSIBLE ABUSE OR HARM

Protect: Responding

A leadership role: Listening well to people who have concerns about possible abuse or harm helps:

- them to remember
- them to make sense of what they experienced, heard, saw or were told – to make connections
- to build up as full a picture as possible
- to provide acknowledgement and affirmation especially when sharing painful or difficult issues.
-
-
-

SLIDE 39



ACTIVITY 5A.2

Think about a time when something was troubling you and you felt you weren't really listened to. Reflect on how this made you feel and what the impact was.



Protect: Responding well to concerns

A leadership role: key listening skills

- attention giving; active listening, non-critical acceptance
- ability to use different kinds of questions
- paraphrasing; reflecting back, summarising and checking.
-
-
-

Listening well to concerns: skills



A Attention giving; active listening, 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 the words they use.

It includes:

- listening with undivided attention
- helping the other person (and yourself) to feel relaxed
- acknowledging the other person's feelings
- watching for non-verbal clues (for example body language) to help you understand how the other person is feeling
- appropriate use of your body language
- 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
- avoiding jumping to conclusions or relying on stereotypes
- reflecting back key points of what has been said to confirm you have understood what has been communicated.

B Using different kinds of questions

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

Open: can be used to gain a more in depth understanding – they encourage the person to talk... *For example:* How do you feel about...? How are you feeling? What did you think about ...?

Closed: are useful to obtain specific pieces of information.

For example: Did X mention he had spent time with Mrs Smith last week?

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: used to obtain more depth and detail. *For example:* Perhaps you could say more about your concerns about how H's behaviour has changed?

Be careful to avoid your questioning sounding like an interrogation.

C 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:

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

You can listen for 'feeling' words and pick up voice and body messages.

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.

For example:

Beth: "I'm not sleeping well because it keeps popping into my mind that something isn't quite right between Mrs J and her daughter."

Listener: "Your concerns about Mrs J and her daughter are really worrying you."

ACTIVITY 5A.3: LISTENING WELL

In threes: two minutes each pair with an observer who will give feedback – practice good listening on a specific topic such as “My journey here today”.
The role of the listener is to listen, using the guidelines above – and not to ask questions.
The role of the observer is to give feedback on the listener.
Then people should swap so everyone has a turn at being in the different roles ie the listener, listened to and observing.



ACTIVITY 5A.4: HELPFUL QUESTIONS

In small groups devise examples of open questions and closed questions which you might find helpful to use if someone is sharing concerns with you.



ACTIVITY 5A.5: PARAPHRASING

In small groups: paraphrase each of the following
“I feel just awful – there was nothing I could do – she was shaking and couldn’t stop crying.”
“I can’t believe I just saw that behaviour – I’ve never seen it before – and I never want to see it again.”
“He treats her like a servant – never lets her go out on her own and puts her down in front of the children – it’s really awful.”



Personal learning and reflection

Action



3. RESPONDING WELL TO CONCERNS: RESPECTFUL UNCERTAINTY

P

Protect: Respectful uncertainty

Check your impressions

The concept of 'respectful uncertainty' developed from the learning after the death of Victoria Climbié and combines

- the critical evaluation of information
- keeping an open mind
- dealing with everyone with respect.

Munro describes it as "showing compassion but retaining an open and questioning mindset."

SLIDE 41

EXPANDED FROM SLIDE 41

P+

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." (Para: 6.602) Laming, Lord (2003) *The Victoria Climbié Enquiry CM5730* London, The Stationery Office.

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".

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

The essence of the mind-set is that:

- People should always be treated with consideration and respectfully – however difficult you find them; 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; 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.

Munro, E. (2010) *The Munro review of child protection: Part one: A systems analysis*. London: The Stationery Office.

Ruch et al (2011) write: “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.”

Ruch,G;Turney,D. and Ward, A. (2011) *Relationship-based social work* London, Jessica Kingsley

ACTIVITY 5A.6

In pairs think about what you find most challenging about using ‘respectful uncertainty’ in practice.



Personal learning and reflection

Action



4. RESPONDING WELL TO CONCERNS: DEFENSIBLE DECISION-MAKING

When responding to concerns about abuse we need to make important decisions, for which we are accountable, about how to proceed. This has come to be known as **‘defensible decision-making’**. Writing about risk assessment Kemshall (2003) has identified the important aspects of defensible decision-making.

- All reasonable steps have been taken
- Reliable assessment methods have been employed using information gathered and methodically analysed
- Decisions have been recorded and acted upon
- Adherence to agency policy and procedures is evident
- Practitioners and managers have been analytical and proactive.

P

Protect: Responding well

Defensible decision-making

In the context of the Church, this means taking decisions that:

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

SLIDE 42

ACTIVITY 5A.7

Consider the example below.

Was this defensible decision-making?

What additionally should the minister have done?

EXAMPLE 5A.1

Martin, his wife and children are active in their local church. Some months ago Martin was charged with possessing indecent images of children on his computer. He told the minister but insisted that it was a mistake and that he would be found not guilty in court. He voluntarily stepped down from the youth club rota but continued as a local preacher. The minister decided not to tell anyone as it seemed unfair to Martin, who was so adamant about his innocence. In court Martin pleaded guilty. He received a suspended prison sentence and was placed on the Sex Offenders’ Register.



ACTIVITY 5A.8

In pairs: think about and share a safeguarding decision you have made. Consider how far it meets the criteria for defensible decision-making in the context of the Church.



Personal learning and reflection	Action



Section 5b

RESPONDING WELL TO SURVIVORS

P

Protect: Responding well to survivors

A leadership role

Developing an awareness of

- the impact of abuse
- what survivors find helpful or difficult
- the prevalence of abuse

-
-
-

SLIDE 44



ACTIVITY 5B.1

Below are five extracts which, in different ways, present a range of experiences of – and perspectives from – survivors of different types of abuse. They are provided to enable you to have a glimpse of some of the thoughts and feelings of people who have experienced abuse and harm.

The activity may engender strong feelings, so be aware of your own need for support.

In groups, read one of the five following extracts and identify what this might mean for your leadership role when responding to survivors.

Five extracts from survivors of abuse



EXTRACT N° 1

The voice of a woman who was sexually abused by a vicar as an adult reported in *The Stones Cry Out* (MACSAS, 2011)

“When I [left the Church] I lost my vocation, my home, my job, my friends and worst of all, my respect for and trust in the one thing that framed my life – the Church...

Now I do not attend worship anywhere at all. The pain and sense of loss I feel every single day does not diminish. It was not what [my abuser] did to me that hurts so much – it is what the Church [...] did to me afterwards and how the situation was dealt with.”

EXTRACT N° 2

From *Responding Well to those who have been sexually abused: policy and guidance for the Church of England* (2011)

Recovery after sexual abuse and obtaining closure involves a process over time. The Revd. Dr Marie M. Fortune, founder and senior analyst of the Faith Trust Institute has identified seven essential elements to the process:

- the **opportunity to tell the story** (to name the sin and share their experience)
- for **someone to ‘hear’** the story (that is, to believe and acknowledge the harm done and the fact that the victim is not to blame)
- receiving a **compassionate response** to the victim (that is, to ‘suffer with’, to walk with the person rather than try to ‘problem solve’ immediately)
- an **effort to protect the vulnerable** from further harm (both the victim and any others who might be at risk)
- the community **holding the perpetrator to account**
- an act of **restitution** in as far as this is possible (though this does not necessarily include institutional or financial liability)
- unambiguous **vindication**.

It is important to be clear about what a victim of abuse expects at any time when he or she shares his or her experience. While it is understandable that those in authority might be anxious regarding any suggestion of institutional culpability, this should never eclipse our higher duty to provide pastoral care.

EXTRACT N° 3

Survivors and Worship: What research tells us survivors appreciate from the church **From *Responding Well to those who have been sexually abused: policy and guidance for the Church of England* (2011)**

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.

EXTRACT N° 4

Giesbrecht and Sevcik's (2000) study The process of recovery and rebuilding among abused women in the conservative evangelical subculture. **Journal of Family Violence**, 15 (3):229-248
This study considered women of all ages who had been domestically abused. In this context, they concluded, the church functioned as an extended family system that could either provide much-needed social support, spiritual encouragement, and practical assistance or alternatively minimise, justify, deny, and enable abuse.

The latter can be particularly dangerous when faith concepts are twisted to justify the abuse, for example “[love] ... endures all things.” (1 Corinthians 13:7 NRSV)

EXTRACT N° 5

Meditation by Anne Lawrence: Chair of MACSAS (minister and clergy sexual abuse survivors) in relation to the abuse of adults by ministers or clergy, with thanks to Anne for her permission to share this.

Justice – November 2010

What is justice? How will we know when we have justice in our Churches?

From the Psalms we know this: that justice is of God; it is a dimension of the kingdom of God. Justice flourishes in the presence of God, and where there is justice there is also truth and peace. Justice restores all to right relationship – with ourselves, with each other and with God. Justice brings down the oppressor and raises up the oppressed. Justice is timely and is not delayed, and justice lasts for ever.

So then how will we know when we have justice in our Churches:

- When we can speak of what happened to us and instead of being rejected, blamed and vilified, we are listened to and the harm caused to us is acknowledged.
- When the language used within our Churches truly reflects what happened to us, speaking not of ‘consensual sex’ and ‘affairs’ but of the exploitation of our vulnerabilities, the violation of our bodies and the betrayal of our trust.
- When instead of being embarrassed about the details of the abuse suffered, the Churches focus on the deliberate harm caused by those placed in positions of power and authority over us.
- When the policies and actions of our Churches demonstrate that they understand that the sexual abuse and exploitation of women/adults by pastors and clergy is endemic.
- When Churches realise that the myths and stories of lonely, frustrated women leading ministers astray are in fact our collective memory of the sexual violation and exploitation of women that has been allowed to continue for far too long.
- When those tasked with implementing safeguarding policies and complaints procedures demonstrate the courage and integrity required to make them effective in protecting all from harm.
- When pastors and clergy responsible for abusing and exploiting adults are brought to justice, held accountable, and removed from positions of ministry so that they cannot continue to abuse others.
- When all who have been abused, isolated and rejected are welcomed into our Churches, when our pain is acknowledged, our suffering eased and we are restored to right relationship with ourselves, within our communities and with God.

Then we will know that we have justice.

Personal learning and reflection	Action



The impact of abuse

The impact on individuals

The following **may** be the consequence 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, which 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. In particular survivors can feel betrayed both by the abuser and by God.

- 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.

The impact on Churches

The following **may** be the consequence 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.

This cross-references to section 5e, *Responding Well to the Congregation*

Additional resources

- * Glasson, B (2009) *A Spirituality of Survival* Continuum International
- * Kennedy, Margaret (2000) *Courage to Tell: Christian Survivors of Sexual Abuse Tell Their Stories of Pain and Hope* Church House Publishing
- * MACSAS (Ministry and Clergy Sexual Abuse Survivors) www.macsas.org.uk/
- * NAPAC (National Association of People Abused in Childhood) www.napac.org.uk
- * One in Four www.oneinfour.org.uk
- * Sanderson, Christiane (2010) *The Warrior Within One in Four*
- * Sanderson, Christiane (2011) *The Spirit Within One in Four*
- * The Church of England (2011) *Responding Well to those who have been sexually abused: policy and guidance for the church of England* Church House Publishing www.churchofengland.org
- * *Time for Action* (2002) Churches Together in Britain and Ireland
- * *Tracing Rainbows Through The Rain* (2006) The Report of the *Time for Action* Monitoring Group to the Methodist Conference

Personal learning and reflection

Action

Section 5c

RESPONDING WELL TO THOSE WHO MIGHT POSE A RISK

P

Protect: Responding well to people who might pose a risk

A leadership role

- identifying the pastoral needs of all concerned
- working with Covenants of Care
- using 'respectful uncertainty'
- being alert to 'disguised compliance'

-
-
-

SLIDE 47

P

Protect: Responding well to people who might pose a risk

Covenants of Care

- small group at church and/or circuit level
- risk assessment
- contract
- meeting regularly, reviewing, recording
- training and support for the group
- review of the contract
- inform and annually report to the DSO.

SLIDE 48

Covenants of Care



The Church and Sex Offenders Report (2000) recommended setting up groups to manage sex offenders within the church and circuit. These arrangements may be known as a Covenant of Care. (SO69f, Part 2 Section 12 of the guidance section of CPD, and section 9 Safeguarding Children & Young People policy, Methodist Safeguarding Handbook 2010.)

Such a group may be part of the post-release from prison plans but might also be required by a Safeguarding Advisory Panel.

Key components of a Covenant of Care

- A representative of the Church should be in contact with the local risk management panel, the offender's probation officer and the police, so that any agreement regarding involvement in the church is known and part of the multi-agency, multi-disciplinary approach to the oversight of the offender upon release from prison.
- If the group is set up as the outcome of a Safeguarding Advisory Panel decision, then discussion with key professionals in the relevant agencies should also take place.
- A small group of about five people should be set up. This should include the minister and any people who have agreed to offer pastoral support for the offender and accompany them in worship and other church activities. It is helpful for at least one member to be from outside the local church, as this helps to promote objectivity. It should also include someone with expertise or experience in this field and someone to represent the wider church community. The group should acquaint itself with any therapeutic programme the offender has undergone or will continue to be part of.
- A risk assessment should be carried out. This will involve looking at the church building and activities with a view to identifying potential risks. The offender's probation officer or another member of the risk management panel may be willing to help with this assessment as part of their arrangements for the offender. Having identified the potential risks, the group needs to consider how they can be minimised either by a change in practice or by monitoring or restricting the offender's creation of an agreed 'contract' with the offender.

Contract

The boundaries and terms of involvement in the Church should be written into a contract which clarifies the terms on which the person is involved in the life of the Church. The document needs to be signed and dated by the offender and by the church representatives. The contract should involve the person's family and partner who may also be attending Church and need to be informed. It will need to include conditions in addition to the pastoral support arrangements. Care should be taken to ensure that the requirements relate to perceived risk in the individual case. For example:

- I will never allow myself to be in a situation where I am alone with children/young people.
- I will sit where directed in the church and will not place myself in the vicinity of children and young people.

- I will not enter certain parts of the building designated by the small group, nor any area where children's activities are in progress.
- I will decline invitations of hospitality where there are children in the home.
- I accept that 'x' and 'y' will sit with me during church activities, accompanying me when I need to use other facilities. They will know that I am a Schedule 1 offender/registered with the police under the terms of the Sex Offenders Act.
- I accept that 'z' will provide me with pastoral care.

Additional issues which might need to be considered in the contract:

- Residential events, especially 'all-age' events.
- Events in another church or church organisation, circuit or national events. A joint agreement is often desirable in these circumstances.
- Finding another church or circuit when there are victims/survivors in the church.
- Opportunities for development of the subject's discipleship safely and once they have demonstrated cooperation and trust with the agreement.

The Covenant of Care/Monitoring Group

- The group should meet regularly and keep a record of its meetings.
- A report should be sent to the district safeguarding officer annually or when circumstances change.
- Training and support should be provided for the group.
- The small group should continue to meet the individual from time to time to review the arrangement and address any concerns. If boundaries are not being kept, or if the contract is not being kept in other ways, it is important to address the problem (In situations where boundaries are not kept, it may be necessary to prohibit the offender from coming on the premises).
- Over time, the regularity of meetings can be reduced. The individual should never be left completely without support and monitoring. The minimum provision would be an annual, recorded discussion between the minister, safeguarding representative and the individual.
- When officers or ministers change in the church it will be important to ensure continuity of awareness and provision of pastoral support for the offender.

ACTIVITY 5C.1

In groups read the following case studies and identify what factors you would need to take into account when putting together a Covenant of Care.



EXAMPLE 5C.1

James is due to be released from prison after serving a sentence for indecent assault of his daughter. In prison he has become an active Christian. He has found out information from the web about different churches, in the town where he will be living, and has selected yours. His ex-partner and daughter live 100 miles away. The prison chaplain has contacted you to see whether he can hope to find a welcome at the Church, and what arrangements need to be put in place.



EXAMPLE 5C.2

Delia, who has mild learning difficulties, has applied to be a volunteer with a project for homeless people run by the Church. Until a year ago she was herself homeless and her enhanced disclosure reveals a number of convictions linked to alcohol misuse – the most recent being a year ago – for which she spent six months in prison. From the risk assessment carried out, it appears that she is doing very well on a programme and has been dry for three months. Volunteering is encouraged by the programme and would be part of her rehabilitation. The Safeguarding Advisory Panel agrees she can be cleared to take on the role of volunteer under a number of conditions – the most significant being the setting up of a Covenant of Care.



Personal learning and reflection	Action



Protect: Understanding disguised compliance

Behaviour which 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 which gives the appearance or impression of co-operation with professionals to avoid raising suspicion, to mask abuse and to allay professional concerns**. It 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 the Church, might seem to be co-operating fully with any requirements but presenting in this way to disguise other intentions.

Dealing with disguised compliance is difficult. Some pointers are:

- 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
- 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 Covenant of Care 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 Covenant of Care group
- check back with the district safeguarding officer at least annually, and sooner if you are concerned.

SLIDES 49 & 50 EXPANDED

ACTIVITY 5C.2

Discuss the case study, below.

- i. Consider how the Monitoring & Support Group could integrate an understanding of Disguised Compliance into their approach to George.
- ii. Identify what the challenges of this might be for those with the task of ensuring safer space.

EXAMPLE 5C.3

George is a pastoral worker with families employed by the church. His renewed disclosure revealed police intelligence that he had been reported for behaving inappropriately to teenage girls (aged 14-16) who were hanging about in the town centre in the late evenings. He was said to be behaving in an over-familiar way, putting his arm around the young women, touching their legs above the knee and kissing them on the cheek. The disclosure revealed that a local authority Strategy Group meeting had been held but no further action had been taken.

Since the incident, George has had a conversion experience and now says this behaviour is all in the past for him.

A Methodist Church risk assessment was carried out and a Safeguarding Advisory Panel decided the following. George should:

- attend a training session about safer working practice
- have a Monitoring & Support Group to review his work with young people
- not undertake outreach work in the town centre on his own.

Personal learning and reflection	Action

Section 5d

RESPONDING WELL TO SERIOUS SITUATIONS

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

- the arrest of a 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 the 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 or outside the church. The victim can be a child, young person or an adult. **Each allegation must be responded to without delay and with equal seriousness.**

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.



Protect: Responding well to serious situations

A leadership role: immediate steps

- coordinate
- ensure all relevant people have been informed
- liaise with relevant people
- ensure follow up happens
- check that support is in place
- don't forget your own support
-
-
-

SLIDE 52

Responding well to serious situations



The following steps must always be taken when an abuse disclosure, allegation or serious safeguarding concern is received. This advice is cross-referenced to the *Safeguarding Children and Young People* policy in the Safeguarding Handbook.

1. Notification to the district safeguarding officer.
2. Notification to the local authority designated officer (LADO) who will want to know what immediate arrangements for safety are being put in place. Notification to the police if this has not already been done.
3. Suspension from any church role would be the expected action (this applies to post holders, paid employees or volunteers) always in cooperation with LADO/police. (section 7).
4. Discussion with the media office, as well as LADO/police, about communications within the church and circuit.
5. Consideration of the child/vulnerable adult's safety must continue throughout.
6. The management of the case must be quite separate from anyone involved in pastoral support. The person with responsibility for managing the case needs to be clear that pastoral support is in place. In cases of child sexual abuse, the StopItNow! telephone helpline is useful for everyone involved (including the alleged offender)
– 0808 1000 900 www.stopitnow.org.uk. These details should be given to everyone via their support link.
7. Provision of support for the victim/survivor and family/close friends is a top priority. This may need to be independent of the local church – use the links given in this Manual to identify good support. Always keep the victim/survivor updated.
8. Provision of pastoral support for the alleged abuser (7.5). There should be separate support in place for the individual and for family members/close friends.
9. The LADO may also advise that the church should make a referral to children's services if there are children in the home of the alleged abuser. The district safeguarding officer will assist with this process but it is crucial that it happens immediately. This is not a 'one-off' decision, and will need regular re-visiting.
10. Notification to Methodist Insurance, as soon as possible, if the alleged abuse relates to the individual's role in the church (7.4).
11. Recognition that the church will need to notify the Charity Commission in the annual return if the alleged abuse relates to the individual's role in the church (Appendix F).
12. Consideration of what needs to happen during the period before any court case. There may need to be an interim contract (section 9) if it is possible for the alleged abuser still to attend a church. The district safeguarding officer should be informed if someone moves on bail to another district so that arrangements can be put in place.
13. No reference should be provided by anyone for court proceedings without careful consideration (7.7). This means discussion with either the assistant general secretary, the connexional safeguarding adviser, the district chair or the district safeguarding officer.
14. There may need to be consideration of notifying ecumenical colleagues or those in other organisations where the alleged abuser has had involvement – take advice from LADO.
15. Everyone involved needs to recognise that this is not simply a matter of concluding any criminal court hearings (7.7). Whatever the outcome, there will still need to be an assessment of risk within the Methodist Church. It is important to note that the criminal burden of proof is 'beyond reasonable doubt' whereas the church has to operate to the civil burden of proof – 'balance of probabilities/more likely than not'. This can cause confusion if the police take no action, or there is a not guilty finding, as the church will still need to take action.

Responding well to serious situations will be available as a standalone document on the webpage



ACTIVITY 5D.1

A local preacher in your church, JB, has been arrested, charged and is on bail awaiting the court hearing for abuse of his step-daughter SB, since she was ten years old. SB is now 16 years old.

In small groups consider the following documents and

- a. identify the issues that are inconsistent with the safeguarding policy
- b. list what has been omitted.

1. Media statement prepared by the superintendent minister

The church has been deeply saddened by the arrest this week of JB for allegations of abuse. We want to emphasise our total support for JB who is a loyal church member and an excellent preacher who has stirred many hearts. We are sure that the truth will emerge and that he will be vindicated. Meanwhile we seek everyone’s support and prayers at this time.

2. Court reference written by the church minister

Lion Street Church wholeheartedly supports JB in total belief in his innocence. We have for years known that SB had problems with parental authority. She often behaves in an attention seeking manner and has been known to be sexually promiscuous with other young people in the church. JB is a loyal church member of good standing and an excellent preacher.

3. Management plan

- JB to be offered a bail address with the minister.
- JB’s wife and step-daughter to remain in family home as arranged by the police.
- JB’s wife and daughter to be asked not to attend the church or youth club. Arrangements will be made for them to attend a church in neighbouring circuit.
- JB to continue his preaching appointments on the current plan. This will be reviewed in two months.
- Church members will be offered support. There will be a collective opportunity to uphold JB in their prayers.



Personal learning and reflection	Action

Section 5e

RESPONDING WELL TO THE CONGREGATION

Protect: Responding well to the congregation when there has been a serious safeguarding matter within the church

Note: Information sharing must always be honest although what you will be allowed to share will be limited. Always seek advice.

A leadership role

- appreciate the impact of what has happened
- consider the consequences such as loss of trust
- use insights that can support this thinking
- plan with thoughtfulness
- take care over information sharing
-
-
-

SLIDE 54

EXPANDED



QUICK THINK

A serious incident of abuse in a church will be experienced as a betrayal of trust. Strong feelings will be evoked.

Take a few moments to have a quick think about what some of these emotions might be.

.....

.....

.....

.....

.....

.....

.....

.....

.....



EXPANDED FROM SLIDE 55

P+

UNDERSTANDING THE POTENTIAL IMPACT

Deidre Offord in *Betrayals of Trust* (2009) Grove Books Ltd uses two models to understand people's reactions:

The Trauma Debrief: how people respond is similar to the response to any major critical incident

Flight: people try to separate themselves from what happened – the risk is that they become isolated and leave the church.

Fight: people behave angrily; this anger may not be directed at the perpetrator and can be displaced onto other people – including leaders.

Freeze: people find it difficult to do anything; can be confused by their loss of energy and may feel despair.

The Grief Cycle: a similar reaction to that of bereavement with similar stages.

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 another explanation. 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.

P

Protect: Responding well to the congregation

A leadership role: what can help:

- careful information sharing
- educative input
- worship focused on healing
- addressing forgiveness
- enabling healing recovery
- thoughtfulness about future ministry.
-
-

SLIDE 56

Responding well to the congregation



A LEADERSHIP ROLE: WHAT CAN HELP A CONGREGATION

- careful information sharing
- educative input
- worship focused on healing
- addressing forgiveness
- enabling healing recovery
- thoughtfulness about future ministry.

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.

OTHER ISSUES 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.

Remember 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.

FURTHER ON: HELPFUL WAYS FORWARD

Educative input: to help understand the perpetrator's behaviour and safeguarding.

The grief cycle: sharing an understanding of the processes and how people are feeling now.

Services: which might be focused on healing from the pain; reclaiming the church as a place of sanctity.

Addressing the issue of forgiveness: an opportunity for people to receive theological insights and reflect on what this means for them.

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.

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.

Offord, D (2009) *Betrayals of Trust*, Grove Books Ltd



ACTIVITY 5E.1

In relation to either of the case examples below, identify which of the concepts outlined above

- could help to explain what is happening/might happen within the Church
- could help you find a way forward.



EXAMPLE 5E.1

Maidcroft Road Church congregation is split through trying to support two people, John and Jane. Both are in their early 30s, have learning difficulties and have attended the Church since their teenage years. They met at the youth club and have been living together for four years. Adult social care and the Church community have given them a great deal of support. However their relationship is in difficulty and they have recently separated with a great deal of anger on both sides. Allegations from each and from their church supporters are a regular feature of church life.

As the minister, you often drop into the lunch club that both Jane and John have attended regularly. One volunteer there tells you that Jane says John was violent towards her; she has evidence from her GP and has reported it to the police. The lunch club organiser, whom Jane has also told, says that John has really suffered from Jane's outbursts and she has been the more violent partner. The police are taking no further action.

Jane tells you that she wants the Church to stop John from attending church when she is there and many in the congregation support her. John is not coping well with the separation and seems to need the support of the Church. Factions have developed within the Church and a lot of time is spent in meetings arguing about this. The life of the Church is suffering.



EXAMPLE 5E.2

Sharon contacted the superintendent to complain about the behaviour of her minister, Ray, in his twentieth year of ministry, married with grown children. Sharon is a single woman. She told him that after the death of her mother, Ray offered close pastoral support and friendship. He told her he was lonely and unhappy without his children at home, was facing a number of work stresses, his wife no longer would have sex with him, and that he was dependent on Sharon for his wellbeing. The relationship soon turned sexual. After a year, Sharon began to suspect that Ray was seeing someone else and tried to break the relationship. He threatened to self-harm if she left him. Sharon only managed to break free when she found definite proof on his mobile phone of his other extra-marital relationship, with a church friend in similar circumstances to herself.

As a result of these concerns, there was a discipline process with a suspension, before Ray resigned. Many people in the congregation were distressed by Ray's situation and were not aware of the reasons. Others were angry. It is not clear who knows what – different people seem to have been told different things at different times. The new minister is finding this very difficult.



Personal learning and reflection	Action



Section 6

RECORDING

P

Protect: Recording

A leadership role

- ensuring recording is done
- modelling good practice
- supporting people who may have difficulty with writing
- ensuring records are passed on
- safe storage
-
-

SLIDE 58

P+

Protect: Recording

Why keep records? They provide

- a note of what happened and who did what
- a history of events which can help us see patterns
- continuity when there are changes of personnel
- accountability
- a basis for evidence in future safeguarding activity.
-
-

SLIDE 59

EXPANDED

EXAMPLE 6.1

An example of the risks of not recording

A youth worker was dismissed from a post in one circuit, because he had breached safe practice in working with young people. A few years later he applied for a lay worker post in a different circuit. No mention of his dismissal, and the reasons for it, was made in the references provided by the circuit. He subsequently pleaded guilty to, and was imprisoned for, sexual offences committed against boys in both circuits. It was later found that despite concerns:

- notes were not made of significant conversations when concerns about him were shared
- records of Management Groups and of Monitoring & Support Groups were not kept
- there was an absence of records for a superintendent minister coming in new to the circuit.

Protect: Recording

What to 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
- **why** it happened, and
- **whom** it was referred to.

SLIDE 60

Protect: Recording

A checklist for good practice: Safeguarding records should be

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

Be clear about what is fact and what is information from other people, or evidenced opinion/judgement.

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.”

SLIDE 61

EXPANDED

P

Protect: Recording

What should be recorded? Some examples

- Covenant of Care groups
- issues of concern
- supervision
- changes in job roles
-
-
-

Storage: Safeguarding records include confidential and potentially sensitive information and must be held securely.

SLIDE 62

Note

Guidance on Safeguarding Records for the Church of England and the Methodist Church will be available on the website from December 2012



ACTIVITY 6.1

In small groups consider the following case example:

- Put together a possible recording.
- Evaluate the recording against the guidance on the previous page ('What to record' and 'Checklist for good practice').



EXAMPLE 6.2

A Sunday School teacher telephones to tell you about a concern.

She says that Ms King brings Vanessa, aged eight, to the church and says she is Vanessa's auntie and has been looking after her for a year. One Sunday Ms King spoke to the Sunday School teacher and said Vanessa is a very naughty child and maybe she is spirit-possessed and needing deliverance. While Ms King talked with the Sunday School teacher, a helper looked after Vanessa in the Sunday School. She noticed that Vanessa seemed very hungry, helping herself to all the biscuits on the plate and asking for more. When Ms King collected Vanessa the helper mentioned this. Her auntie said what a naughty child she was and took her home. As they left the church the Sunday School teacher says she heard Ms King raising her voice and shouting at Vanessa.



Personal learning and reflection	Action



Section 7

REFERRAL

P

Protect: Referral

A Leadership Role

- taking the lead in making a referral
- supporting someone else to make a referral
- acting in an emergency
- passing on a concern
- knowing who to go to in agencies and developing links
- seeking advice/support from DSO

-
-
-

SLIDE 64

i

Making a referral to the local authority – children and adults

1. Begin by making a telephone referral. This may involve ringing a call centre and going through a screening system. So you need to be clear that you are telephoning about a safeguarding matter. Be prepared to speak to several people. The service may need to ring you back.
2. Ensure you take the name of the person you have spoken with and their contact details. If you are told you will be rung back and this does not happen, ring again and ask to speak to the team manager. Always make sure you know that the referral has been received and is being acted on.
3. Remember always to:
 - ask what will happen next
 - follow up the telephone referral with a written referral
 - ensure that the Church, circuit and district safeguarding officer are aware.
4. If you don't have all the relevant information refer anyway. Don't delay reporting concerns because not all the details are known.

5. Information which should be included in a referral

- The name of the child/adult and other significant people. Check spelling. Note – some cultures put the surname before the first name.
- Dates of birth of significant people.
- Addresses and any other contact details.
- The immediate concern prompting the call for advice/referral. Be specific and don't use jargon.
- Any known or previous issues of concern. For example: mental illness, drug/alcohol misuse, multiple addresses/short periods at previous address.
- Any previous involvement with social care services. Include any actions taken.
- Any professionals, you are aware of, currently involved with the family.
- If the family/young person/adult is aware of the referral (usually not at this stage).
- Any work previously undertaken with the family by the church/church officers. Include what has worked well and what was not successful.
- Family strengths. This will need to include any observed protective behaviour or reported accounts of protective behaviour.

6. Issues to note

- Aim to be as factual as possible. The principles for good practice in recording apply here. If you need to give an opinion, make sure that it is clear that is what you are saying and back it up with as much evidence as possible. Be clear as to what you saw/heard and what someone else told you.
- Give as much information as possible. Time will be of the essence in order for appropriate action to be taken. **BUT do not delay** making the referral if you don't have all these pieces of information.
- In local authorities what was once known as 'social services' is now generally divided into adult services and children, family and young people's services. Each local authority uses a different title for their department and for the team which takes referrals. The system and name of the team which takes referrals may vary (the Initial Response Team/Referral and Assessment Team).
- Be as persistent as necessary.
- Local services can also be used as a source of advice and guidance – and as a sounding board about concerns. You can often reach agreement to discuss a case anonymously, in order to get help in deciding whether to make a referral.


QUICK THINK

Why agencies may not respond well: have a quick think about possible reasons for this.


Protect: Referral**What you can do if professionals don't respond**

- go to the next in the management chain
- follow up in writing
- consult with another lead agency
- use the Strategy Group
- refer to the chair of the LCSB or ASB
- discuss with the DSO
- persevere.

SLIDE 66


Personal learning and reflection**Action**

When to report abuse to the police or adult/children's services



Summary – the reporting of personal information should be done with consent wherever possible. In safeguarding, this needs very careful thought every time. Seeking consent is not always possible or safe. This section seeks to provide some basic guidance.

1. What about the person who is reportedly being abused? Is the person:

- **Under 18 (ie a child)?** If so, you have to decide whether it is safe to discuss referral or seek consent with the individual or the parents. Never seek consent when the concern is abuse within the home. Refer any suggestion of current abuse immediately. Take advice from children's services wherever possible.
- **Over 18?** If so, the information belongs to the adult and s/he makes the decision – unless there is a 'public interest' concern, or they lack capacity – see below.
- **A vulnerable adult with capacity to decide?** If so, the information belongs to them and they make the decision – unless there is a 'public interest' concern – see below.
- **A vulnerable adult who does not have capacity to decide?** If so, you have to decide what is in their best interests. It may be that you need to seek an assessment of their capacity from adult services, as part of the referral. (s5 Mental Capacity Act.) Adult services will provide advice on capacity questions.

2. Be clear about the nature of the concern. Is it about abuse:

- where a child is at risk? If so, immediate action is needed.
- that happened to the adult either as a child or some time ago? If so, check out whether the alleged perpetrator still has access to children or vulnerable adults. If so, immediate referral is needed.
- by another adult? (eg a family member/friend/acquaintance) Are children also at risk? If so, immediate referral is needed. If not, talk with the adult about what they want to happen and check out their capacity to decide.
- by a child against an adult (often domestic violence) or against another child (often bullying or sexual exploitation)? If so, immediate referral is needed for both the possible victim and possible perpetrator, both are children at risk.
- by someone in a church role? Check out whether the alleged perpetrator still has access to children or vulnerable adults. If so, immediate referral is needed. Always take advice from police or LADO about how to proceed.

3. What is a 'public interest concern' and how to decide?

'Public interest' is a concept in common law. It allows you to take some actions that override an individual's best interests (eg to privacy or self-determination) in the interests of the greater good. It must never be abused or over-used. The government has provided helpful guidance for safeguarding referrals:

*The key factors in deciding whether or not to share confidential information are **necessity** and*

proportionality, i.e. whether the proposed sharing is likely to make an effective contribution to preventing the risk and whether the public interest in sharing information overrides the interest in maintaining confidentiality. **In making the decision you must weigh up what might happen if the information is shared against what might happen if it is not and make a decision based on professional judgement.** (added emphasis)

Section 3.40 *Information Sharing: Guidance for practitioners and managers* HMSO 2010

4. Other important points to remember

In all cases:

- When the abuse suggests there may be current abuse, act quickly to make a referral. Do not allow the necessary consultations to lead to drift.
- Never make these decisions alone. If necessary, consult without identifying the individual/s involved – but always consult. This can be within the church but also with the police or adult/children’s services.
- Always record your decision, the reasons for it, and who you consulted.
- Don’t overlook your own need for support.

5. When the reported abuse relates to someone who is now an adult where the abuse is either from adulthood or some time ago back in childhood:

- Whenever possible, make decisions about a referral alongside the adult who is most directly involved – working together rather than enforcing a solution. It is better to take some planned time together, to achieve the right outcome, than to alienate the adult through rushing into action. (The exception is where there may be current risk, see above.)
- The adult has the absolute right to remain silent even if you do make a referral.
- Whether or not a referral is made, the adult will need significant support for a long time. Check out the possibility of accessing one of the support groups. For example:

- ✓ MACSAS (Ministry and Clergy Sexual Abuse Survivors) www.macsas.org.uk/
- ✓ NAPAC (National Association of People Abused in Childhood) www.napac.org.uk
- ✓ One in Four www.oneinfour.org.uk

Information Sharing in Safeguarding: seven golden rules

1. **Remember that the Data Protection Act is not a barrier to sharing information** but provides a framework to ensure that personal information about living persons is shared appropriately.
2. **Be open and honest** with the person (and/or their family where appropriate) from the outset about why, what, how and with whom information will, or could be shared, and seek their agreement, unless it is unsafe or inappropriate 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, in your judgement, that lack of consent can be overridden in the public interest. You will need to base your judgement on the facts of the case.
5. **Consider safety and well-being:** Base your information sharing decisions on considerations of the safety and well-being of the person and others who may be affected by their actions.
6. **Necessary, proportionate, relevant, accurate, timely and secure:** 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, then record what you have shared, with whom and for what purpose

Extract from HM Government *Information Sharing: Guidance for practitioners and managers*.

Copies can be obtained from www.ecm.gov.uk/informationsharing 2010

SLIDE 68

EXPANDED

ACTIVITY 7.1

In groups discuss the following case studies focusing on these questions:

- Do you think a referral should be made?
- About whom?
- To whom?
- Why?
- What issues about consent would you need to consider?



EXAMPLE 7.1

Rebecca, a local preacher on trial, is married to Peter and has two young children. Peter works in a pressurised, well-paid, banking job which involves travelling away from home. As a consequence, Rebecca carries most of the child care and homemaking responsibilities and is not in paid employment. You are the minister of the church Rebecca attends and she has told you that Peter has become violent to her. He has always been very critical but this has developed from verbal to physical abuse. She does not think the children are aware of what is happening but says there have been many rows with raised voices and smashed crockery. The physical violence is so far limited to some punches and kicks that have left no lasting harm or visible evidence. Rebecca fears that things will get worse.



EXAMPLE 7.2

Jean is an 80-year-old woman, who is housebound and seems to be severely depressed. On one visit Jean tells you that she is scared of her neighbour. You know that the neighbour has been Jean's informal carer for a number of years since her husband died. When you try to find out more Jean tells you she has been having suicidal thoughts. She says she doesn't want you to do anything about her neighbour.



Personal learning and reflection

Action



Section 8

CONCLUSIONS AND LOOKING AHEAD

SAFEGUARDING: A LEADERSHIP ROLE

My anxieties

My resources

My supports

ACTION PLANNING:

For me

The Bigger Picture

Next steps



CLOSING REFLECTIONS

The Tapestry prayer

God of all hope
We give you thanks
For all things woven and for those things still to be:
Out of pain, you weave joy;
Out of our squares, you weave a tapestry;
Out of separateness, you weave a whole;
The tapestry is woven together from many lives as a symbol of hurt and hope
May everyone find a new pattern
in your mercy and love
May we share a new vision of what could be
May we open our eyes to resurrection
To love greater than fear
To hope beyond death
And to the new life which binds us together in Christ Jesus. Amen.

God of hope
God of hope,
when every minute seems like an hour,
when days are empty and bleak,
when nights are lonely and long,
when the ache inside does not fade,
help me to find peace and comfort
in the encircling of your arms. Amen.

The candle is extinguished

A blessing on the journey

May the road rise to meet you,
may the wind always be at your back,
may the sun shine warm upon your face,
the rain fall soft upon your fields;
and, until we meet again,
may God hold you in the palm of his hand. Amen.

The Tapestry prayer was written by CSSA (Christian survivors of childhood sexual abuse) to accompany their Wall-Hanging Project. We have taken it from one of CSSA's postcards but cannot find any further details.

The opening and closing devotions will be available as a leaflet on the webpage.

Appendix 1

Section 3 PREVENT ABUSE AND HARM

POLICIES, PRACTICE AND PREMISES (AS IN FOUNDATION MODULE)

These slides are provided for use outside the main Leadership Module, in recognition that there are important safeguarding considerations relating to policies, practice and premises that local churches need to address.



Prevent: Policies

Policies are required by insurance companies and the Charity Commissioners

A leadership role

- knowing the policies and where to find them
- ensuring they are actively used and not gathering dust
- guiding relevant people to them and through them
- ensuring polices are reviewed regularly and kept up-to-date
-
-
-

SLIDE 76





Prevent: Policies

Methodist Safeguarding Handbook

- Safeguarding Children and Young People
- Safeguarding Adults
- Recruiting Safely
- Practice Guidelines to support the report Domestic Abuse and the Methodist Church Taking Action
- Model policies for churches

SLIDE 77





Prevent: Practice

A leadership role

- Knowing the guidelines for good practice (Safer recruitment, Guidelines on touch, Youth Work, Internet Safety)
- Ensuring they are in place
- Ensuring they are implemented and routinely followed
- Taking up issues appropriately
- Initiating action if necessary
-
-
-

SLIDE 78



Prevent harm: Premises

A leadership role

Promoting safer space and health and safety for all those who use the church including:

- Other groups using the church (model policies)
- Different groups using the church at the same time
- Safer space
- Link with Health and Safety
-
-
-

SLIDE 79