

2018 Edition

# SAFEGUARDING

## Creating Safer Space

# Essential Preparation



**Advanced Module**  
2018 Edition

The **Methodist** Church 



# CREATING SAFER SPACE

## Advanced Module: Essential preparation

### WELCOME

Welcome video from Tim Carter, Connexional Safeguarding Adviser:  
[www.youtube.com/watch?v=GyFXTVQ0uFg&feature=youtu.be](https://www.youtube.com/watch?v=GyFXTVQ0uFg&feature=youtu.be)

**Please note:** There is a transcript of the welcome video at the back of this booklet.  
(Timings) are approximate.

### CONTENTS

Introduction .....	Page 3
Devotions (5 minutes) .....	Page 5
Some time to reflect (10 minutes) .....	Page 7
What's the problem? (15 minutes) .....	Page 8
<i>Voices of Safeguarding</i> (5 minutes) .....	Page 10
Responding well (10 minutes) .....	Page 11
Manipulation and control (15 minutes) .....	Page 12
Responding well to those who may be a risk (30 minutes) .....	Page 13

### APPENDIX

Welcome video transcript .....	Page 20
What's the problem? Answers .....	Page 21
<i>Voices of Safeguarding</i> transcript .....	Page 23



# INTRODUCTION

## Course structure

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

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

The preparatory work contained within this section is an essential part of the overall learning for this course. It underpins the core learning session and it aims to provide an introductory exploration of some of the course content.

This material has been designed to be used either in a group setting or individually. However, shared learning is encouraged and it may be helpful to consider completing the material as part of a group setting (such as the Local Preachers Meeting).

## Aims

The aim of the Advanced Module is to consolidate and develop your previous safeguarding learning and to:

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

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



## Safeguarding – the underpinning of our faith and the mission of the Methodist Church

The Methodist Church is committed to safeguarding as an integral part of its life and ministry. Safeguarding is about the action the Church takes to promote a safer culture. This means we will:

- **promote** the welfare of children, young people and adults
- work to **prevent** abuse from occurring
- seek to **protect** and respond well to those who have been abused.

We will take care to identify where a person may pose a risk to others, and offer support to them whilst taking steps to mitigate such risks.

The Methodist Church affirms that safeguarding is a shared responsibility. Everyone associated with the Church who comes into contact with children, young people and vulnerable adults has a role to play. This is supported with consistent policies promoting good practice across the whole Church.

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



## DEVOTIONS

Lord of light, we remember that you came into the world to banish the darkness.  
We hold before you those people whose lives have been overshadowed by abuse.

Lord, open our ears to hear the truth. Open our eyes to truly see what is happening in front of us.  
Open our minds that we may acknowledge and understand the damage abuse, in all its forms, can do. Open our hearts to find ways to make safe space for all people. **Amen.**

In a moment of quiet, let's open our hearts and minds to all that we need to learn and discover together.

Let us prepare to concentrate completely on the learning we are about to undertake.

**Reading** – Matthew 4:1-11 (temptation)

### Two reflections

The first reflection is on our safeguarding role from the Revd David Gamble's presidential address (2009).

Creating safer spaces: safeguarding; sanctuary; safer to be different; safer to explore; safer all around. 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.

The second reflection is a reminder of what abuse is and does.

Abuse is a misuse of power  
Abuse is the powerful preying on the vulnerable  
Abuse is the destruction of precious life  
Abuse is the catalyst for years of suffering  
Abuse is the demoralisation of one human being by another  
Abuse is an act of violence  
Abuse is the theft of confidence  
Abuse happens  
Every day  
Every walk of life  
Status, race, age, gender are no protection from an abuser to the abused  
Abuse knows no boundaries



## Prayer

Lord, fill us with your wise spirit that we may be enlightened. Enable us to listen.

Lord, fill us with your strong spirit that we may be empowered. Enable us to be humble.

Lord, fill us with your loving spirit. Enable us to care.

Creator God, in love you created us in your own image and taught that all people should be treated equally and with dignity. You call your Church to be a safe place, where people can grow to know more of your gift of grace, love and everlasting peace. We strive to honour this through the roles you call us to and the authority you lay upon us.

Lord, be our guiding light as we journey through this essential preparation material. Surround us with your love as we seek to learn from difficult situations. Give us grace to be aware of each other. We ask this through our everlasting, ever-loving Lord Jesus Christ. **Amen.**

*Devotions written by Vivien Almond, local preacher and member of the Methodist Survivors Reference Group.*





## SOME TIME TO REFLECT

Since this training was launched, there have been significant changes in the safeguarding field, both within society and in the Methodist Church. There has been widespread media coverage of the failures of various organisations and individuals to adequately prevent and protect children from abuse, including the high profile cases of Jimmy Savile and the Rotherham Report. In recent years, there has also been a growing understanding of the importance of recognising abuse against adults who are vulnerable – whether inflicted deliberately or as a consequence of neglect.

**In terms of your own role in safeguarding within the Methodist Church context, please take ten minutes to consider ONE of the following reflections. If you would like to write your reflections, there is a space for this below.**

- Reflect on a time when something you did has contributed to the wider culture of safeguarding.
- Ask someone in a leadership role in your context how what actions they have taken have contributed to the wider culture of safeguarding in the Church and reflect on this.
- Reflect on the following scenario and consider how it promoted safeguarding:

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 DBS application. The disclosure revealed concerning information about his previous behaviour.





## WHAT'S THE PROBLEM?

It is not hard to see the impact and necessity of safeguarding with ever-increasing media coverage of real stories, celebrity accusations and entertainment programme storylines highlighting abuse.

**The following are a number of multiple-choice questions for you to work through, referring to statistics on abuse in the UK and the various types of abuse that were looked at in the Creating Safer Space Foundation and Refresher Modules. Select one answer for each question.**

1. In the year up to March 2016, what percentage of calls to the police were regarding domestic abuse?

6%

8%

10%

12%

2. Of all domestic abuse cases that were sent for prosecution, what percentage failed due to issues with victim support?

25%

37%

43%

53%

3. From April to June 2017, what number of referrals were made for potential instances of modern slavery in the UK?

900

1,050

1,200

1,350

4. Of these (Q3), which adult referrals were the most reported?

Domestic servitude

Sexual exploitation

Labour exploitation

5. What percentage of children have reported being a victim of cyberbullying?

25%

30%

33%

38%

6. What number of counselling sessions conducted by Childline last year were about cyber abuse?

10,000

12,000

14,000

15,000



7. With vulnerable adults in England, what was the number of cases referred for investigation in 2012/13?

**72,000**

**85,000**

**100,000**

**112,000**

8. According to Age UK, research would suggest that 70% of financial abuse to vulnerable adults is perpetrated by:

**Fraudsters**

**Family**

**Banks**

**Carers**

9. What percentage of child sexual abuse is perpetrated by people who are not known to family (ie a stranger)?

**10%**

**20%**

**30%**

**40%**

**Please note:** all figures and statistics were sourced from Office for National Statistics (ONS), National Crime Agency (NCA), National Society of the Prevention of Cruelty to Children (NSPCC) and the Health and Social Care Information Centre (HSCIC) and were correct at the time of print (September 2017).

The answers can be found on **page 21**.

**Once you have checked your answers, answer the following questions:**

- Which of the answers was most surprising to you?
- Why do you think that was the case?





## VOICES OF SAFEGUARDING

Listen to the short podcast, which highlights some of the safeguarding experiences of people within the context of the Methodist Church. As you listen, consider how what you hear might relate to your role ([www.methodist.org.uk/voices-of-safeguarding](http://www.methodist.org.uk/voices-of-safeguarding)).

**Please note:** There is a transcript of the *Voices of Safeguarding* podcast at the back of this booklet.



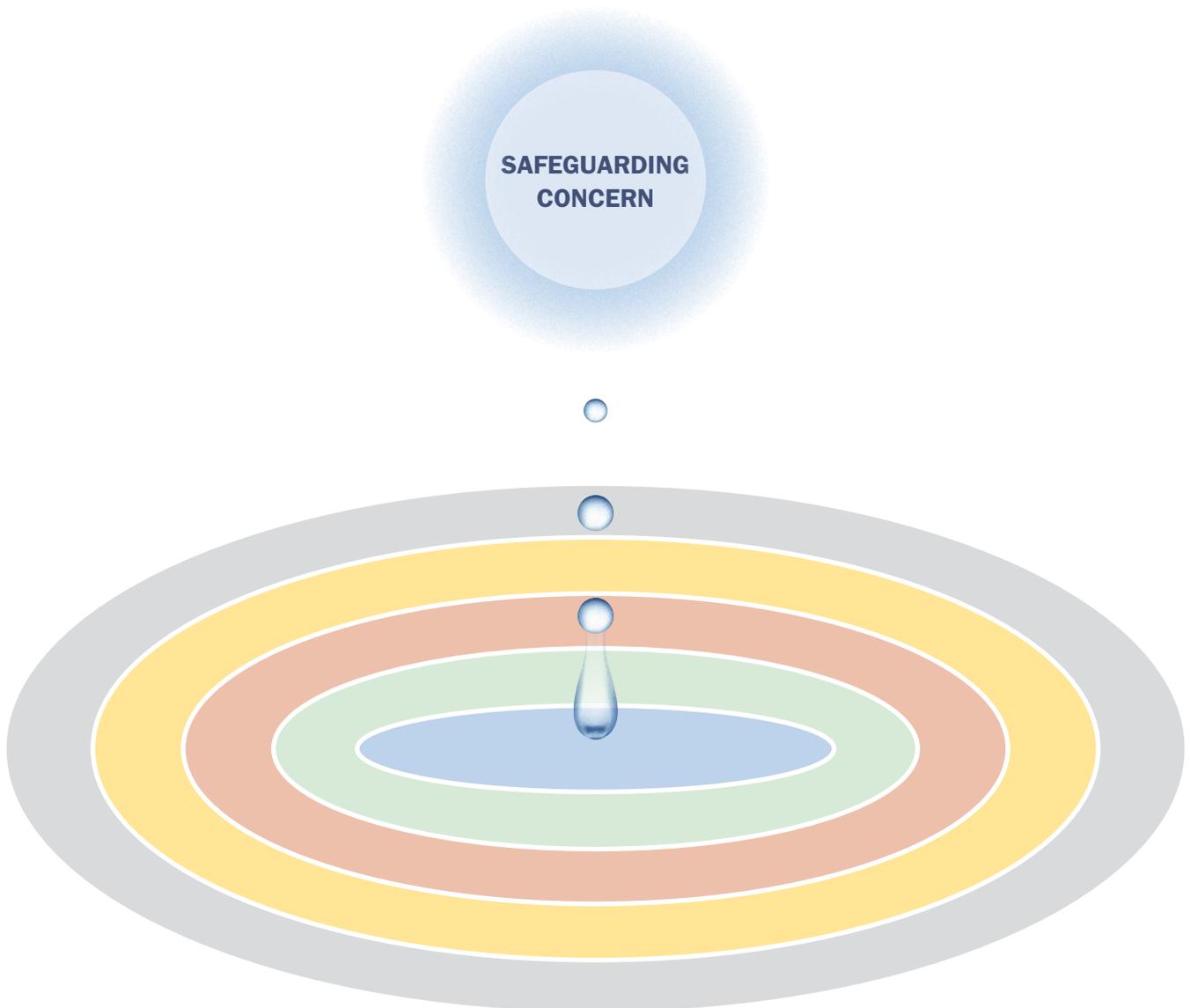
## RESPONDING WELL

Many individuals are affected when a safeguarding concern arises, some more directly and painfully than others.

When an incident or accusation of abuse takes place, the effects of it can be felt throughout the community that surrounds it.

**Using the ripple diagram below, with the water droplet representing a safeguarding concern, try and identify those whom you think would or could be affected in the ripples.**

**Consider the role that the Church has in responding to the people you have identified.**





## MANIPULATION AND CONTROL

Abuse is commonly perpetrated in situations that can be described as manipulative, controlling or coercive.

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

Grooming might occur online or face-to-face by a stranger or by someone who is known to the vulnerable person, such as a colleague, friend or family member. Groomers may be male or female and can be of any age. Many children, young people and vulnerable adults do not understand that they have been groomed, or that what has happened to them is abuse.

**Can you identify where individuals have used manipulation and control in TV shows, radio programmes, films or popular culture? What did you notice?**



# RESPONDING WELL TO THOSE WHO MAY BE A RISK



## Theological reflection

There are challenges and tensions as the Methodist Church strives to be a hospitable and inclusive community for all people, and this can give rise to a number of complex theological questions. There was some initial reflection on a number of these questions in a report to the 2017 Methodist Conference by a working group set up to review arrangements for Safeguarding Contracts (previously known as Covenants of Care) throughout the Connexion. A full copy of the report can be found in the **Covenants of Care 2017 report**.

Download **Covenants of Care 2017** at [www.bit.ly/covenantsofcare](http://www.bit.ly/covenantsofcare)

Acknowledging that all people are theologians, and that members of the Methodist Church are encouraged to continue to wrestle with these themes with the help of God's Spirit of wisdom and discernment, the task below is designed to offer reflective time and space for you to consider some of these issues.

- **Read and reflect upon one or two of the following themes:**

All are welcome  
The nature of forgiveness  
Can people change?  
Holding office in the Church  
Justice for all

- **Record any questions that you have. These will be discussed at the training session.**

### **All are welcome**

When the measures that later became known as Covenants of Care were established in the Methodist Church, the Conference reaffirmed its commitment to “the creation of a community of love, forgiveness and reconciliation and to the restoration of broken people and communities”. Such commitment is part of the Church's response to the love of God; as welcome, hospitality and openness demonstrate the nature of God's grace and love for all. The Church's witness to God through Jesus Christ involves its seeking to be a community marked by love and care for one another and for all whom it encounters. The Methodist Church emphasises the universality of God's grace, freely offered to all people without exception and to which all are invited to respond. Through God's grace there are transformational possibilities in personal and relational life for all, beyond what can be expected or predicted. Our church communities are thus called to be places where the transformational love of God is embodied and life in all its fullness is a gift that is offered



to all people. This involves a commitment to thinking about what it means to welcome both those who have been abused and those who have abused others.

It is important to recognise that welcome for all does not mean that there are no boundaries to the Church's inclusivity and hospitality. A theology of hospitality involves establishing the boundaries to this hospitality for the prevention of harm as the Church seeks to be a safe space for those who participate in its communal life, and in order to enable the Church to remain faithful to its identity as the body of Christ. It acknowledges the need for discipline for those who damage the integrity of the Church and obstruct human flourishing, holding in tension the desire for safer spaces in our churches and the Church's mission to welcome those who may pose a risk but have expressed a commitment to change.

The inclusion of those with proven and alleged sex and safeguarding offences in the life of the Church is a particular example of the challenge of how the body of Christ might include all when the presence of some in any community may make others feel less safe, fearful, not understood, or themselves unwelcome. The inclusion of those with proven and alleged sex and safeguarding offences in the life of the Church may put children and vulnerable adults at risk, and may also cause pain and offence to those who have experienced abuse and continue to live with physical, spiritual and emotional pain. The Methodist Church continues to be committed to making the Church a safer space and is taking steps to bring about the cultural change that is needed to understand what safeguarding means in every part of the life of the Church. Yet part of the Church's witness to the God who through the life, death and resurrection of Jesus reconciles all things to Godself, is its offer of welcome to all people. The offer of hospitality to both those who have experienced abuse and those who have committed it is a powerful and difficult witness, demanding prayerful discernment. This current work is part of the Methodist Church's continuing reflection on where its boundaries appropriately lie and how it seeks to embody the love and grace of God.

### **The nature of forgiveness**

Forgiveness is a central part of our understanding of the Gospel. God's unceasing offer of new life and the assurance that, by God's grace, we are justified, set in right relationship with God through Jesus Christ is central to our faith and discipleship. Yet there are differences in experience and understanding of forgiveness, and the Church continues to wrestle with how it should speak of forgiveness and how forgiveness should be demonstrated within its structures and processes. The question of whether the forgiveness that God offers is the same as we are expected to offer is one that continues to be explored.

It is also the case that some simplistic understandings, or misunderstandings, of forgiveness have prompted actions or statements that have caused further harm and damage to those who have experienced abuse. Ideas that forgiveness involves 'forgetting' behaviour that has caused harm, or that an offender should be treated as wholly reformed and good, may cause significant further harm to those who have suffered the abuse and provides an unrealistic view of human relationships and Christian discipleship. The Methodist Church has therefore identified three common misunderstandings of forgiveness that should be avoided:

- That forgiveness means ‘forgetting’ with its potential implication that those who have suffered should ignore, or not remind the Church of, the traumas they have suffered. This can lead to silencing and suppression. Remembering the past is an important part of Christian tradition. Through God’s grace reconciliation with our past experiences is possible and we are enabled to live in a new way. It does not mean that we rewrite, or edit, our stories, or pretend that the past has no continuing impact on the present. Forgiveness does not negate the consequences of the past but enables people to live in a new relationship with them.
- That forgiveness means the cancelling of debts and obligations. Repentance often means taking responsibility for our actions and for the obligations that ensue, and seeking to put relationships right. Whilst it is often inappropriate and offensive and potentially harmful to suggest that offenders should seek to put the particular relationship right, forgiveness should encourage the taking of responsibility and being made accountable for their actions. The devastating impact of abuse means that the consequences cannot be predicted and that there is no time limit on the obligations that might ensue. Acknowledging this and responding appropriately by being willing to try to meet such obligations is part of the continuing process of taking responsibility. Forgiveness enables a person to respond to those obligations in a new way.
- That forgiveness means treating those who are forgiven as “wholly reformed or good”. Forgiveness, grace and mercy help us on our journey, but do not hasten its end. We continue to be human with the capacity for sin, for brokenness, and for giving in to temptation. Forgiveness brings the opportunity for new ways of relating and behaving and, through God’s grace, we are equipped to take up a new pattern of living; but it is a continuing journey of real challenges and temptations, and one on which we continue to be tested. We are reconciled with God, and accepted totally, but we are still disciples, learners, who have to keep working at the new life that is offered. The discipline of the Church and the support of the community help us in this task.

The question of whether those who have been abused should be expected to forgive their abusers is greatly challenging, and raises the question of whether the Church has any right to demand or expect anyone to forgive. Survivors should not be pressured to forgive as forgiveness can be a long and challenging journey. It is part of a survivor’s relationship with God and with the Church, not about what is offered to the offender. Forgiveness, for those who are hurt, is a part of healing, liberation and growth. It can also be painful and difficult when a victim, hearing within the liturgical life of the church the pronouncement of forgiveness and knowing the offender is part of the congregation (stating the forgiveness of God). In the case of sexual (and other) abuse there are deep questions about what kind of relationship it is appropriate and possible to ‘restore’. Such questions are beyond the scope of this work except to reflect that it is clear that the inclusion of an offender within the Church community should not make further demands or requirements on those who have suffered from their behaviour. If there are any expectations of restoration or reconciliation, or even of them meeting, then there is a danger that the Church could coerce and thus further exercise abuse upon the person who has experienced abuse.



## Can people change?

Reflection on the operation of [Safeguarding Contracts] continues to raise questions about an individual's ability to change and what this means for their participation in the Church community. Christianity proclaims that God can transform people's lives for good. It offers a new start, with confidence in Christ, inviting participation in the Christian community where all contribute to its witness through seeking to serve God alongside other disciples. Christians believe that God can change lives, but we cannot always know or judge if that has happened. The question of penitence and how that might be discerned is problematic. There is much teaching that turning away from evil is necessary (if we repent God will forgive) and yet plenty of evidence that Jesus forgave sinners where we have no evidence of their penitence. However, whilst it is for God to forgive, it is for the Church to discern how healthy relationships within the Church may best be enabled for the sake of its witness and for the flourishing of all.

The Church's recognition of God's desire for human flourishing is accompanied by a recognition of the reality of the human condition, the depths of what people are capable of and the potential of all to abuse trust. Trust is a key element in healthy relationships. Through God's grace there is the possibility of change for all, but for trust to be re-established the change has to be demonstrated in the context of a community that exercises discipline and demands accountability in order to protect the vulnerable, to signal that the Church is a place of safety and justice, and to maintain the integrity of its witness. When trust has been broken (which is always the case when there has been abusive behaviour) there needs to be some evidence not only that the person intends not to cause harm but that they are indeed trustworthy. The responsibility to change behaviour lies with the offender. Indeed, the Methodist Church has argued that, given the nature of those with proven and alleged sex and safeguarding offences, "an offender's acceptance of God's forgiveness is most likely to be reflected in an ongoing response in penitence, with the offender accepting a firm code of conduct for his new life in the congregation and in Christ".

In Wesley's sermon *the Image of God*, Wesley argues that the first stage of true change (restoration in the image of God) is humility, that is "a knowledge of ourselves, a just sense of our condition" which comes with the gift of self-awareness. In Wesley's understanding, self-awareness is a conviction of our guiltiness and helplessness, a recognition of our ongoing brokenness and need of God. As indicated above, repentance is not about avoiding the consequences of past behaviour, but involves living in a new way in relationship to that past behaviour, taking responsibility for the behaviour and bearing the consequences with God's grace. Alongside the offer of welcome to the body of Christ comes the costly challenge of Christian discipleship, part of which is taking responsibility for past behaviour and being accountable to brothers and sisters in Christ. An offender's acceptance of the discipline of the Church is part of the process of rebuilding trust and an indication of their desire to change.

Forgiveness does not mean that our previous patterns of behaviour have been left behind, nor does it remove any risk of reoffending, but Covenants of Care have been part of offering



a new framework for life, with the support of the Christian community. They are part of enabling an individual to rebuild their lives in a responsible way. They provide a structure by which trust can begin to be re-established, through which the risk of harm is minimized, and by which support can be offered. Participation in a [Safeguarding Contract] can be one indication of willingness to take responsibility and acknowledge the obligations, effects and consequences of past behaviour. It may also witness to an offender's willingness to embrace discipline and actively play a part in making the Church a safer place. Sometimes Covenants of Care are perceived as punishments, particularly when they persist over long periods of time for what are perceived as relatively minor offences. Yet they are not intended as punishments but are part of enabling the flourishing of individual and corporate life. Their purpose is to enable an offender to participate in the life of the church community in appropriate ways, bearing in mind the wellbeing of the offender, those who have experienced abuse, those who are vulnerable, the particular church community and the integrity of the Church's witness. They are a part of an offender's taking responsibility for their actions and indicating their desire to live as part of a community that seeks to enable the flourishing of all people. Discipleship is costly and the consequences of past behaviour can neither be foreseen nor denied. Repentance involves understanding the harm that has been caused and the ongoing effect it may have on others. These issues come into particular focus in relation to the question of whether it is ever appropriate for an offender to hold office in the Church.

### **Holding office in the Church**

The Methodist Church has said: "We accept the widespread conviction that sexual offenders are permanently a grave risk to others. It is, therefore, appropriate in their own interests, and in those of survivors, potential victims and the wider community, for them not to hold office in the Church. Living a safe Christian life is itself a calling from God. However, we also note the plain fact that in time God's grace can work healing wonders in the most damaged personality (which we term 'the optimism of grace'). Always the last word rests with God, with the promise of the new, with the coming of Christ. We found this issue to be especially difficult, but thought that the church must have a way to respond in very exceptional circumstances..."

Some have found the position that offenders cannot hold any office in the Church challenging, especially when not all offices involve contact with children, young people or vulnerable adults. It is, however, important to note that no one has a 'right' to hold office in the Church and there are always other ways for gifts to be exercised and developed. There is a need to balance the welfare of those with proven and alleged sex and safeguarding offences with the needs of the Church and the welfare of those who have been abused. The welfare and well-being of any individual cannot be dependent on them holding a particular office within the Church, and there are different ways in which an individual's ministry can be expressed. It is unhelpful to think of offices in the Church in this way and the linking of membership of the Methodist Church with the idea of eligibility for office is unhelpful. Rights language is inappropriate: and indeed undermines the understanding of the ministry of the whole people of God. The Church confers office, and in doing so is conferring power,



authority and responsibility – actual and that given and seen by others. Even if the Church were to decide that a particular individual posed no threat, attention would need to be paid to the symbolic and representative power that accompanies any office.

The Church as a human organisation has means by which it organises itself and enables the community to live and work together. It therefore has structures of oversight, care and management which involve the use of power. Power can be given, expressed and conferred in many different ways. It can be used to enable or to destroy (such as when those who have experienced its misuse have been harmed or silenced). Honesty is required about how power is used and misused within the Church. When power is held and deployed without awareness of temptations it is dangerous. The holding of an office within the Church signals that a person is trustworthy and will exercise power responsibly. In conferring an office the Church is understood as indicating that this is a person to be trusted thus giving a particular kind of power. This is the case for any office. Offices within the Church have a particular public profile, convey a level of authority and are to some extent representative. Questions about the use of power therefore apply to all who hold any office in the Church. Sexual offending is about the misuse of power and therefore attention needs to be paid to the continuing power dynamics of the Church's relationship with offenders, and with those who have experienced abuse.

### **Justice for all**

The Church also responds to the call through Christ for justice, and it does so in various ways. In its structures and ways of relating the Church seeks to demonstrate its concern to protect the vulnerable. It requires respectful relationships and attention to particular boundaries and power dynamics.

Justice is an important part of healing from sexual abuse. The Revd Dr Marie Fortune, who has worked extensively to raise awareness of issues of sexual abuse in Christian communities, outlines various elements in the process of making justice. She maintains that justice begins with truth telling, giving voice to experiences of abuse, and with an acknowledgment of the violation by the Church. It requires honesty and openness about what has happened, whilst respecting the privacy of those who have been harmed. Compassion (listening to and suffering with the victim) and taking steps to prevent any further abuse to the victim or others are vital elements in the process. Accountability is required, through testing allegations, imposing sanctions and ensuring that participation in the community is linked to a taking of responsibility; and some restitution should be made, through the symbolic and practical actions of the Church, in order to acknowledge the harm that has been done. The goal of justice is vindication, the recognition that healing involves being set free from multi-layered suffering that abuse causes.

Whether the Church has “the informed awareness” or “the commitment” or “the appropriate structures and processes to make justice for those who suffer abuse within the Christian community” remains a significant question and the Methodist Church continues to pay attention to all of these things, not least through its work for and in response to the Past



Cases Review. In its discernment and decision making, including in matters relating to Covenants of Care, the Church can give priority to the welfare and wellbeing of survivors, demonstrating a bias to the vulnerable and remembering its commitment to survivors of sexual abuse.

The Church also remembers that it too has cause to repent, seek forgiveness and take responsibility for past actions. The Church, created and called by God, is a continuing community of followers of the risen Christ but also a flawed human organisation. The Church has not always protected the vulnerable in its charge from harm, nor has it responded adequately to those who have experienced abuse. The Church itself needs to recognise how it has, at times, contributed to the abuse and exploitation of vulnerable people, not least through its use of power, and to seek to change its patterns of behaviour accordingly. This work is one aspect of this, as members of the Church help each other to work out how to belong together when trust has been destroyed.

*All extracts taken from the 'Covenants of Care - final report from working group' report to the Methodist Conference 2017.*

## **THANK YOU**

Thank you for engaging with this preparatory work. Please bring any notes or questions you may have to the core learning session.



## Appendix

### Welcome video transcript

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

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

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

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

**Tim Carter,**  
*Connexional Safeguarding Adviser*

## WHAT'S THE PROBLEM? - ANSWERS

- 1.** In the year up to March 2016, what percentage of calls to the police were regarding domestic abuse? **ANSWER: 10%**

*Domestic abuse-related crimes recorded by the police accounted for approximately 1 in 10 of all crimes. The majority of domestic abuse (78%) consisted of 'violence against the person' offences.*

- 2.** If all domestic abuse cases that were sent for prosecution, what percentage failed due to issues with victim support? **ANSWER: 53%**

*Over half of unsuccessful prosecutions (53%) were due to either victim retraction, victim non-attendance or evidence that the victim did not support the case.*

- 3.** From April to June 2017, what number of referrals were made for potential instances of modern slavery in the UK? **ANSWER: 1,200**

*Referral numbers spread throughout the UK are as follows: 11 Northern Ireland, 47 Scotland, 52 Wales and the remaining 1,090 referrals were made in England.*

- 4.** Of these (Q3), which adult referrals were the most reported? **ANSWER: Sexual exploitation**

*The most common exploitation type recorded for potential victims exploited as an adult was sexual exploitation, closely followed by labour exploitation, with very few reports of domestic servitude.*

- 5.** What percentage of children have reported being a victim of cyberbullying? **ANSWER: 33%**

*1 in 3 children have reported being the victim of cyberbullying and this figure has doubled in a year.*

- 6.** What number of counselling sessions conducted by Childline last year were about cyber abuse? **ANSWER: 12,000**

*There were just over 12,000 counselling sessions last year conducted by Childline that referenced the use of online bullying and interactions as a cause for their concern and the reason for getting in contact.*

- 7.** With vulnerable adults in England, what was the number of cases referred for investigation in 2012/13? **ANSWER: 112,000**

*HSCIC figures showed that the number of cases referred for investigation by councils in England rose from 108,000 in 2011/2012, to 112,000 in 2012/2013. Of these, 38% of the alleged abuse took place in the older person's home, while 45% took place in a care home. Physical abuse and neglect were the most common types of abuse reported.*



**8.** According to Age UK, research would suggest that 70% of financial abuse to vulnerable adults is perpetrated by: **ANSWER: Family**

*Overall, the most reported group to commit financial abuse of vulnerable adults is 'family.' A literature review for Help the Aged says 70% of financial abuse is perpetrated by family members.*

**9.** What percentage of child sexual abuse is perpetrated by people who are not known to family (ie a stranger)? **ANSWER: 10%**

*Research would suggest that less than 10% of sexual abuse in children is perpetrated by strangers, meaning that just over 90% of reported sexual abuse of children is committed by individuals known to the victim and their family.*

# Voices of Safeguarding transcript

## Voice 1

*“Each one of us is of infinite value. Each one of us is made uniquely in God’s own image, and so each one of us has a responsibility to protect others from harm. So wherever we are throughout the Methodist Connexion, safeguarding is obviously something that we all have in common because these are the principles that underpin our Christian faith and they are at the core of the mission of the Methodist Church. Yet we sometimes still come across situations where safeguarding is viewed as a ‘thing’. A ‘thing’ that is somehow separate to all of this, a ‘thing’ that can be seen as purely ticking boxes and a ‘thing’ that we ‘have’ to do. So I think we can all be challenged within the Church to take safeguarding forward not as a thing that we have to do, but as a that that we want to do, a thing that we shout about and profess to be at the heart of our faith. A thing that we are joyous about because we are proud of the values it represents and a thing that is actually all about us living out the gospel.”*

## Voice 2

*“I really feel for her. It can’t be easy for her having to deal with him when he’s feeling so low. He used to be so full of life you know and I just wonder what we can do as a church to help them both. There must be something.”*

## Voice 3

*“I felt like an outcast. I thought it must have been obvious to others what was going on but nobody said anything. It was as if people were avoiding me like the plague”.*

## Voice 4

*“I couldn’t believe it. She had really been quite involved in the church until a few months ago when she seemed to disappear from the face of*

*the earth. Then there she was, as I turned on the news last night it was all over the headlines...I was, well am, in complete shock.”*

## Voice 5

*“It has taken courage and audacity for each victim to come forward and relive their experiences after so long, for which I commend them. I thank the Methodist Church Safeguarding Team for their collaboration in the investigation.”*

## Voice 6

*“The thing that I can find difficult is holding in careful balance the tensions that we can face as we strive to be a hospitable church and an inclusive community for all people. Reflection about questions such as risk, all being welcome, forgiveness and justice are so important for each of us to consider.”*

## Voice 7

*“I met him on the Internet and it was all OK at first but he started calling all the time and send me texts saying some really horrible things. He called when I was at youth club and that’s when the youth leader saw my phone and what had been happening. I am so glad that I told her...”*

## Voices 8 and 9

**V8:** *“Did you hear about the latest?”*

**V9:** *“It’s only images though, right?”*

**V8:** *“I suppose so. And she’s always been so helpful around the church. I’m sure it was nothing.”*

**V9:** *“It’s like these spam emails; I once clicked on a link and came across some shocking things! I wouldn’t be surprised if it wasn’t all just a big misunderstanding.”*

**Voice 10**

*“We were offered a lot of support from the church and I don’t know what we would have done without them. We really do have a great network of safeguarding expertise throughout the Connexion and this experience has just proved that we must always use that – so thank you.”*