

Please see the Parish Safeguarding Handbook
for day to day policy and guidance



Safeguarding Policy

Version 4

January 2019

**(including the Safeguarding Policy of the Church of England -
"Promoting a Safer Church" on Page 116)**

The Parochial Parish Council (PCC) of this Church has adopted the following policy for safeguarding children and adults who may be vulnerable. It is based on the Carlisle Diocese, Safeguarding People Policy, the parish safeguarding handbook

www.carlisle-diocese.org.uk/people-and-structures/committees/safeguarding.html

"The House of Bishops Safeguarding Policy", the Church of England "promoting a Safer Church" document and the Home Office Code of Practice, "Safe from Harm" and Safer Recruitment Guidance 2013.

Introduction

This updated Safeguarding Policy for the Parish of St. John's in Hensingham brings together in one document the best current practice, national guidance from the House of Bishops, and recommendations from the Diocese of Carlisle. It complies with the Safeguarding Policy of the Church of England (see page 117). It combines "child protection" with "safeguarding vulnerable adults" – recognising a legal and moral responsibility to care for everyone and make sure that everyone (whatever their age) is able to flourish, enjoy and be served by what we do through our ministry, worship and care. Churches should be places where there is the highest level of concern for the welfare of all with whom we come into contact, because we know that everyone is loved by God.

Some aspects of this Safeguarding Policy are **requirements** – and must be followed so that we are able to demonstrate we are operating properly in these areas. Some aspects are by way of **guidance** – for example the policy includes a Code of Practice for all who are working in pastoral situations with adults (or children), particularly those who may be vulnerable. Some aspects are simply **fact** – for example, what to do when convicted offenders want to attend church activities, or how we need to operate so that Hall users or church groups are properly insured. Some aspects are sound **common sense** and **wisdom**, informed by experience within our diocese and elsewhere. Inevitably, because this Safeguarding Policy covers a number of areas, it can appear complicated.

Sadly over recent years weaknesses in the Church's national approach to safeguarding have been exposed in the media, and there is a trickle of stories where the Church has let people down and not offered the highest levels of care and support. The Church has sought to learn lessons and change the way it operates and in Hensingham we are following the national lead. Whilst we are keen to prevent further hurt we also want to give all we serve a good, fruitful, life-enhancing and life supporting experience and so enable young and old to know the "life in its fullness" that Jesus offers.

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Appendices

Appendix 1 - & Appendix 2 i.e. Forms for Church use and Appointment Forms for Volunteers are to be found separately

Appendix 3 – Resources and useful contacts

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History of amendments:

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|-----------|---------------|---|
| Version 1 | Nov. 2015 | Revised to take into account the revised section 4 published by the Church of England in June 2013 |
| Version 2 | February 2015 | To take into account the revised section on e-safety published by the Diocese |
| Version 3 | February 2016 | To accommodate the changes to the diocesan policy published in October 2015 |
| Version 4 | January 2019 | To take into account the Church of England publication "Promoting a Safer Church" and the parish Safeguarding Handbook updates as published in the briefing documents released by the Diocese in January 2019 |

Checklist for reading this policy

The checklist below is designed to assist you in reading the policy, pointing you to the sections that are most likely to affect you and thereby aiding its' implementation within the parish

ROLE	SECTIONS TO READ
Vicar and all ordained clergy	Each and every section of the policy
Church Wardens	Each and every section of the policy
PCC member	1,2,8
Parish Safeguarding Co-ordinator – Children	1,2,3i,4,5i,6,7,appendix 1a
Parish Safeguarding Co-ordinator - Adults	1,2,3ii,4,5ii,6,7 appendix 1b
Paid staff and volunteers working with children	3i,5i,6, appendix 1a & 1d & 1e
Paid staff and volunteers working with adults who may be vulnerable	3ii, 5ii, 6, appendix 1b and 1e
All the above	Safeguarding Policy of the church of England Commencing page 117

Section 1: Principles

Every person has a value and dignity which comes directly from the creation of human beings in God's own image and likeness. Christians 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.

We are committed to:

- The care, nurture of, and respectful pastoral ministry with all children and adults
- The safeguarding and protection of all children, young people and adults when they are vulnerable
- The establishing of safe, caring communities which provide a loving environment where there is a culture of "informed vigilance" as to the dangers of abuse

We will carefully select and train all those with any responsibility within the Church, in line with safer recruitment principles, including the use of criminal records disclosures and registration with the relevant vetting and barring schemes.

We will respond without delay to every complaint made which suggests that an adult, child or young person may have been harmed; we will co-operate with the police and local authority in any investigation.

We will seek to work with anyone who has suffered abuse, and will offer to develop with him, or her, an appropriate ministry of informed pastoral care.

We will seek to challenge any abuse of power, especially by anyone in a position of trust. We will seek to offer pastoral care and support, including supervision and referral to the proper authorities, to any member of our church community known to have offended against a child, young person or vulnerable adult.

In all these principles we will follow legislation, guidance and recognised good practice.

This Safeguarding Policy is drawn up with reference to the Church of England safeguarding documents, namely:

- Protecting All God's Children (Church House Publishing) 2010 (4th Edition)
- Promoting a Safe Church (CHP) 2009 (2nd Impression)
- Responding Well to those who have been sexually abused (CHP) 2011
- Responding to domestic abuse (CHP) 2006
- Diocesan policy 2017 -2018

In drawing together this policy particular acknowledgment and thanks go to the diocese of Southwark, Newcastle and Durham, for allowing the use of their material, adapted for purposes.

This policy covers all aspects involving the safeguarding of children and adults who may be vulnerable in our church and church related activities. The theological context within which these stand is important, and described below. This section concludes by examining the definitions of vulnerability in relations to children and adults.

Our theological approach (from Promoting a Safe Church 2006)

From beginning (in the cry of a baby) to end (in the cry from the cross), the life and death of Jesus Christ illustrates the willingness of God to be vulnerable in order to share to the full our world of pain, poverty, suffering and death. In his earthly ministry, Jesus constantly showed himself to be compassionately on the side of the outcast, the marginalized and the stranger, reaching across social barriers with the inclusive love of God. This was wholly in line with the Hebrew Bible's priority concern for orphans and widows, its obligation to provide a voice for the voiceless, and its prophetic call for justice to "roll down like waters, and righteousness like an ever-flowing stream" (Amos 5.24). The risen Christ's commission to his followers "(As the Father has sent me, so I send you)"[John 20.21] requires the Christian Church to exercise that same concern for those who some in society treat as the outsider and the stranger; to reach across barriers of exclusion and demonstrate a love which shows itself in compassionate pastoral care and in the quest for justice in all our relationships. The heart of Christian pastoral care is this: love for God and love for our neighbour, the social expression of which is justice in all human affairs.

In line with the gospel of creation and redemption, Christian pastoral care has often been described in terms of healing, sustaining and reconciling. All people, and especially those who may be marginalized through a vulnerability, need to receive the healing love of God to rebuild relationships with others of within themselves which illness, disability or abuse may have fractured. Healing is a process of being made more whole. There can be substantial steps for some people in this life, which can be aided through the Church's ministry of healing and reconciliation, though full healing in all dimensions of life must wait for the coming of Christ's kingdom when all creation will be healed and renewed. For those who have been abused, neighbourly love includes the need for them to be listened to and believed, supported as they cope with the effects of trauma, enabled to make choices which will lead to healing and start on the costly road towards forgiveness. The Christian gospel offers the grace of reconciliation with God, which can enable people to learn to live lives more reconciled with others and with their environment.

Everyone needs the sustaining reassurance that they are treated with the respect that is due to all human beings made in the image of God and precious to God. Those who have challenging personal situations must receive the resources they need to live independent lives with dignity. Everyone needs to know that they can live safely in a non-threatening environment.

Christian pastoral care takes place in the context of the present world, which in gospel terms is provisional. We live in the time between God's living Word to us in Jesus Christ, and the coming of God's kingdom in its fullness, when there will be no more pain, no more tears, no more social exclusion, and no more death. In this world the Holy Spirit sustains our ministry – enabling us to do what we can within the constraints of fallenness and sin, and yet holding out the living hope that the day will come when God will be all in all.

Definitions

This document is made with particular reference to two groups in society, children, and adults who may be vulnerable. Before going any further the definitions of these groups are:

A **child** is defined as anyone who has not yet reached their 18th birthday.

“Children” therefore means “children and young people” throughout this document.

Working Together to Safeguard Children 2010 states:

The fact that a child has reached 16 years of age, is living independently or is in further education, is a member of the armed forces, is in hospital, in prison or in a Young Offenders Institution, does not change his or her status or entitlement to services or protection under the Children Act 1989. (Working Together, 1.19)

The term **safeguarding** covers vetting and safer recruitment, safer working practices, responding to concerns, working with partner agencies, dealing with allegations against those responsible for children and other matters that may be relevant. The term **child protection** is used for responding to concerns where it appears that a child may have been harmed (see section 5i)

Vulnerability may change with time and according to circumstance. All human beings are subject to change and chance happenings which may affect their capacity to manage themselves and their situation. All human beings have different strengths and weaknesses: all have different capacities and disabilities. While some people may appear to be strong, we know that no-one is invulnerable and at different times in our lives and in different circumstances strengths can change and grow, diminish or disappear. Some people, because of their physical or social circumstances, have higher levels of vulnerability than others, and it is our duty as Christians to recognise this and support those who are vulnerable in a way that affords them as much independence and autonomy as possible. We must do this in a way that allows compassion and empathy without undermining dignity.

The term **vulnerable adult** refers to:

Any person aged 18 and over “**who is, or may be, in need of community care services by reason of mental or other disability, age or illness and who is, or may be, unable to take care of him or herself or unable to protect him or herself against significant harm or serious exploitation**”. (“Promoting a Safe Church policy 2006 and No Secrets” 2000)

The DBS (Disclosure and Barring services) definition is more restrictive and that may affect applications for Criminal Records Clearance – if in doubt consult with the Diocesan Office.

Some of the factors which may increase vulnerability include:

- Sensory or physical disability
- A learning disability
- A physical illness

- Mental ill health (Including dementia) chronic, or acute
- Addiction to alcohol or drugs
- Failing faculties in old age
- A permanent or temporary reduction in physical, mental or emotional capacity brought about by life events, e.g. bereavement, previous abuse, trauma or family breakdown, etc.

Section 2 – Roles and Responsibilities

Every person has a duty to help ensure the safeguarding of those around them. However, some roles in church organisation carry particular responsibilities, and those are identified here.

The Diocese:

The diocese has the responsibility of adopting the House of Bishops Safeguarding policies and providing a structure for managing Safeguarding within the diocese. This includes the appointment of a Safeguarding Adviser who has full access to clergy files and delivers training and support on Safeguarding matters to the parishes. The diocese will also monitor Safeguarding in the parishes and provide access to the Disclosure and Barring Services (DBS). A full description of the Carlisle Diocese's role can be found in Carlisle Diocese Safeguarding People Policy and Guidance 2012.

<http://www.carlisediocese.org.uk/people-and-structures/committees/safeguarding.html>

St. John's, Hensingham

- i) Adopt and implement a safeguarding policy and procedures in respect of children and young people and adults who may be vulnerable, accepting as a minimum the House of Bishops' Policy on Safeguarding Children or the Principles for Safeguarding (see section 1) but informed by additional diocesan procedures and recommended good practice, while being responsive to local parish requirements;
- ii) Appoint at least one co-ordinator to work with the incumbent and the parochial church council (PCC) to implement policy and procedures.
- iii) Consider appointing a person, who may be different from the co-ordinator, to be a children's advocate. This should be someone whom the children know they could talk to about any problems, if they wish.
- iv) Ensure that all those authorized to work with children or adults are appropriately recruited according to safer recruitment practice (see section 4), and are trained and supported;

- v) Ensure that there is appropriate insurance cover for all activities undertaken in the name of the parish (see section 8);
- vi) Review the implementation of the safeguarding policy, procedures and good practice, at least annually (see section 3)
- vii) If working within Local Ecumenical Partnerships (LEPs), agree which denomination or organisation's safeguarding policy to follow, including where to seek advice in urgent situations. This arrangement should be set out in the partnership agreement and ratified both by the bishop and other appropriate church leaders of the denominations in the partnership;
- viii) In the event of a specific safeguarding concern, ensure that all the LEP partners are notified.

Parish Safeguarding Co-ordinator

Person specification

There must be a safeguarding co-ordinator in each parish or group of parishes. The co-ordinator's role is to ensure good policy and practice in the care and supervision of work with both children and adults. It may be appropriate to have separate co-ordinators for adults and children. It may be appropriate for the co-ordinator to be someone without other pastoral responsibility for children or adults in the parish. The co-ordinator should either be a member of the PCC or have the right to attend the council and should report at least annually on the implementation of the policy within the parish.

A safeguarding co-ordinator should be someone with maturity and integrity, who has a proven ability to maintain confidentiality, is non-judgemental and is happy to be a champion for good practice and policy in the parish. This person may be someone with expertise in the area, such as a social worker, teacher or health professional, but expertise is not essential. It is important to know one's own limitations and be able to seek advice appropriately when needed.

It can be useful if the co-ordinator is not someone whom the children know personally. The Safeguarding Co-ordinator should be independent e.g. ideally not the spouse of someone in a leadership role in the church.

Duties

The following duties may be carried out by the Safeguarding Co-ordinator and/or allocated to others in roles of responsibility within the church:

- To be familiar with the content of the Diocese Safeguarding policy and have ready access to it, and ensure its accessibility to the PCC; printed copies could be available via the vicar or downloaded from <http://www.carlisle-diocese.org.uk/support.html/safeguarding>
- To work with the incumbent and PCC to maintain a parish safeguarding policy which follows the Diocese policy and is relevant to the parish and its activities (for a model see appendix 1a and 1b);
- To take a lead in ensuring the policy is reviewed annually by the PCC and updated;
- To ensure that any concerns about a child or adult who may be vulnerable, or concerns about the behaviour of anyone else, are appropriately reported to both the statutory agencies and to the Diocesan Safeguarding Adviser. The co-ordinator does not necessarily need to be the referrer.
- To display in church premises where children's activities take place, the contact details of the co-ordinator or children's advocate, along with the "Childline" and "Parentline Plus" telephone numbers. (see appendix 3);
- To ensure all leaders of groups for children and adults who may be vulnerable:
 - a) Are aware of their responsibilities
 - b) Follow the code of practice/conduct in Section 3 (and have access to the accompanying forms in appendix 1)
 - c) Understand Section 5, Recognising and Responding to abuse, and Section 6, Responding to Concerns and Complaints
- To ensure all church activities are run in accordance with the parish policy and to provide some monitoring/auditing through dropping in/making "on spec" occasional visits at intervals agreed with the PCC and/or vicar.

- To ensure a list is maintained of all those working with children and adults in the church and review it at least annually
- To ensure the Safer Recruitment policy (section 4) is followed in the recruitment of volunteers to work with Children and adults who may be vulnerable

Church Schools:

Essentially it is the school's responsibility to ensure that recruitment of staff and volunteers is carried out according to current policy and to ensure that volunteers who regularly go into school have been appropriately checked. If any confusion should occur about whose responsibility it is to carry out a particular Safeguarding action arising from a situation at the school it is up to the school to liaise with the local authorities and the diocese. (For more details refer to :- <http://www.carlisle-diocese.org.uk/support.html/safeguarding>).

Section 3(i) Code of Conduct and Practice for working with Children and Young People

This code of practice is taken from Protecting **All God's Children (2010)** and provides a guide to good conduct for people working with children and young people. It should be read and adopted by everyone working in this context in church related activities.

Contents:

- 1) Guidelines for individual workers
- 2) Additional guidelines for group leaders
- 3) Responding to child protection concerns:
 - Imminent risk
 - What to do if you suspect a child is at risk or has been abused.

4) Guidelines for good practice for church-sponsored activities for children and young people:

- Special needs
- Consent
- Registration
- Recommended staffing levels
- Safe environment
- E-safety
- Dropping off and collection of children
- Unaccompanied children
- Use of home venues
- Taking children off the premises
- Transporting children on behalf of the church

Terminology used in this code:

The word “child” refers to any child or young person under the age of 18.

The term “group leader” is used to refer to the person with overall responsibility for a group or activity, who is answerable to the Parochial Church Council

1. Guidelines for individual workers

You should:-

- Ensure that your own language, tone of voice and body language is respectful;
- Always aim to work within sight of another adult. There should always be two adults leading a group, preferably reflecting the genders of the children present;
- Treat all children and young people with respect and dignity
- Ensure another adult is informed if a child needs to be taken to the toilet; usually children should not be accompanied to the toilet but should be appropriately (depending on their age) independent;
- Ensure that toilet breaks are organised for young children;
- Ensure that children and young people know who they can talk to if they need to speak to someone about a personal concern;
- Respond warmly to a child who needs comforting, but make sure there are other adults around
- If any activity requires physical contact, ensure that the child and parents are aware of this and its nature beforehand
- Administer any necessary First Aid with others around;
- Obtain consent for any photographs/videos to be taken, shown or displayed;
- Record any concerning incidents and give the information to your group leader. Sign and date the record;
- Always share concerns about a child or the behaviour of another worker with your group leader and /or the safeguarding co-ordinator.

You should not:-

- i) initiate physical contact. Any necessary contact (e.g. for comfort, see above and below) should be initiated by the child;
- ii) invade a child's privacy while washing or toileting
- iii) play rough physical or sexually provocative games
- iv) use any form of physical punishment
- v) be sexually suggestive about or to a child even in fun
- vi) touch a child inappropriately or obtrusively
- vii) scapegoat, ridicule or reject a child, group or adult
- viii) permit abusive peer activities e.g. initiation ceremonies, ridiculing or bullying
- ix) show favouritism to any one child or group
- x) allow a child or young person to involve you in excessive attention seeking especially if this is overtly physical or sexual in nature
- xi) give lifts to children or young people on their own or on your own
- xii) smoke tobacco in the presence of children
- xiii) drink alcohol when responsible for young people
- xiv) share sleeping accommodation with children
- xv) invite a child to your home alone
- xvi) arrange social occasions with children (other than family members) outside organised group occasions
- xvii) allow unknown adults access to children. Visitors should always be accompanied by a known person
- xviii) allow strangers to give children lifts

Touch

Church-sponsored groups and activities should provide a warm, nurturing environment for children and young people. An important part of that care involves touching each other. Touch is helpful and reassuring when it is appropriate and welcomed. Touch must not be, or perceived to be, abusive or intrusive. Physical contact should be an appropriate response to the child's needs, not the needs of the adult.

It may be that the child's needs do include appropriate touch- to comfort, to celebrate, to reach out, to teach (e.g. bell ringing, cricket), to assist or help, when appropriate, sensitive to the situation, the child's age, etc. If a child seems to want a hug, ask "Can I give you a hug?" – they'll soon let you know their response through body language or words.

Bear in mind that for some children touch is painful (associated with abuse) or confusing (due to there being little physical contact at home) and may not be welcomed and will be contrary to their needs. It is important to make sure that any type of physical contact in the course of children and youth work could not be misconstrued as abuse. So it is important to:

- check that the activities are appropriate and cannot be misinterpreted;
- that the child or young person wants or needs the physical contact and it is appropriate
- All volunteers must work with or within sight of another adult. Colleagues must be prepared to support each other and act or speak out if they think any adult is behaving inappropriately.

Restraint

Very, very occasionally it may be necessary to restrain a child or young person who is harming her/himself or others, or is in danger of doing so. Use the minimum force necessary and inform the parents as soon as possible. All such incidents should be recorded and the information passed on to the church safeguarding co-ordinator. If restraining a child becomes a repeated occurrence, you will need, with the child's parents and the safeguarding co-ordinator, to put in place some agreed set of rules about this.

2. Additional guidelines for group leaders:

In addition to the above the group leader should:

- i) Ensure any health and safety requirements are adhered to
- ii) Undertake risk assessments with appropriate action taken and record kept
- iii) Keep an attendance register of children and leaders, and consent forms up to date and securely stored.
- iv) Have an awareness, at all times, of what is taking place and who is present
- v) Create space for children to talk – either formally or informally
- vi) Liaise with safeguarding co-ordinator over good practice for safeguarding
- vii) Always inform the safeguarding co-ordinator of any specific concerns that arise. The safeguarding co-ordinator will liaise with the diocesan safeguarding adviser
- viii) Liaise with the PCC

3. Responding to child protection concerns;

Do not try to deal with any child protection concern on your own. If possible always tell your group leader and safeguarding co-ordinator, unless the concern is about them or someone close to them. The Diocesan Safeguarding Adviser **MUST** be contacted, who can advise you how to respond. Be familiar with and refer to section 7 of the policy, “Responding to Concerns”

4. Guidelines for good practice for church sponsored activities for children and young people:

Special needs

Welcome children and young people who have different (special) needs to a group. Physical access may be important for some; but remember that for many, communication access, information and the ability to join in activities are key to inclusion. Ask a parent or carer about how best to meet a child's needs but then take an active role in including the child; this is not solely the responsibility of the child's parents. Organise furniture and fittings to reflect needs, creating smaller areas for people with autism, or other signalling for people who have visual impairment, for example; include people with learning difficulties by planning the activity slightly differently. If premises are being altered, take the opportunity to consider physical access, communication access and social access; advice is available. Disability legislation requires organisations to **take reasonable steps** to meet the needs of disabled people and this

includes children.

Consent:

Consent needs to be from a parent or person with parental responsibility. It can be from the child or young person if he or she has sufficient age and understanding in relation to the specific issue. So, for example, whilst parental consent is always required for a group residential holiday, a teenager would usually be able to consent to the photos from the holiday being on display in church. You should record who has given consent for any specific activity.

Registration:

A registration form should be completed for every child or young person who attends groups or activities. The form should be updated annually and include the following:

- Name and address,
- Date of birth,
- Emergency contact details,
- Medical information,
- Any special needs including activities that the child is unable to take part in.
- Consent for emergency medical treatment,
- Consent for photographs and videos if relevant.
- Separate consent should be obtained for one-off events and activities, for example swimming, and also for outings, weekends away, etc.

All personal details and consent forms must be stored securely.

Staffing:

Recommended staffing levels

The recommended minimum staffing levels for (unaccompanied) children's groups are given below. More help may be required if children are being taken out, are undertaking physical activities or if circumstances require it.

0–2 yrs 1 person for every 3 children i.e. 1 : 3

2–3 yrs 1 person for every 4 children i.e. 1 : 4

3–8 yrs 1 person for every 8 children i.e. 1 : 8

Over 8 yrs 1 person for the first 8 children then 1 extra person for every extra 12 children.

- i. Each group should have at least two adults and it is recommended that there should be at least one male and one female;
- ii. If small groups are in the same room or adjoining rooms with open access between them then it is possible to have only one adult per group, dependent on the nature of the activity;
- iii. No person under the age of 18 years should be left in charge of a group of children of any age;
- iv. Young people aged 16 and 17 years may help with groups but should be supervised by an adult leader, who is responsible for ensuring that good practice and the safeguarding children procedures are followed;
- v. Recruit all regular leaders of activities with children according to the Safer Recruiting Procedures in section 4 of this policy ;
- vi. Parents or carers who are not regular leaders in the church (ie not DBS vetted) can assist with occasional activities such as holiday workshops, but should always work in the company of two nominated and known leaders, and be responsible to an appointed leader;
- vii. Ensure all leaders are aware of the health and safety issues relating to the activity, including procedures for fire and first aid;
- viii. Give regular leaders and helpers a copy of the relevant sections of the safeguarding children policy and procedures, and offer them support and training in their role;
- ix. Adults who assist on one or two occasions must be responsible to an appointed worker. Thereafter they should become part of the team and be properly appointed through the normal recruitment process.

Safe environment

Display both the Childline telephone number in a prominent place where children and young people

can see it and the Parentline Plus number for parents. Undertake a risk assessment for each activity and in greater detail for an unusual activity or when away from the usual location.

Insurance, First Aid kit and fire precautions should be checked and a Health and Safety Check should be completed regularly with reference to the following minimum standards:

Venue

- i. Meeting places should be warm, well lit and well ventilated. They should be kept clean and free of clutter;
- ii. Electric sockets will need to be covered if there are small children;
- iii. Toilets and handbasins should be easily available with hygienic drying facilities;
- iv. Appropriate space and equipment should be available for any intended activity;
- v. If food is regularly prepared for children on the premises, the facilities will need to be checked by the Environmental Health Officer and a Food Handling and Hygiene Certificate acquired;
- vi. Packed lunches should be stored appropriately, including being refrigerated if possible. Drinks should always be available;
- vii. Groups must have access to a phone in order to call for help if necessary;
- viii. Adults should be aware of the fire procedures. Fire extinguishers should be regularly checked and smoke detectors fitted throughout the premises;
- ix. A fire drill should be carried out regularly;
- x. Unaccompanied children and young people should be encouraged not to walk to or from your premises along dark or badly lit paths;
- xi. A First Aid kit and accident book should be available on the premises;
- xii. The contents of the First Aid kit should be stored in a waterproof container and be clearly marked. Each group should designate one worker to check the contents at prescribed intervals;
- xiii. All staff and volunteer workers should be encouraged to have some First Aid knowledge and the parish should encourage access to First Aid training. A list of first aiders in the parish should be compiled and kept available. All accidents must be recorded in the accident

E-safety

Most young people now communicate using electronic media such as mobile phones, social network sites and email (referred to as 'ICT'). Whilst some children's/ young people's groups may wish to communicate with young people using these types of technology care must be taken to ensure children are kept safe and group leaders do not make themselves vulnerable to false allegations. It is known that adults who wish to sexually and emotionally harm children and young people commonly use these methods of communication as part of a 'grooming' process because it allows them to establish 'private' forms of communication which cannot be monitored by others. Staff and volunteers should not communicate with young people using private social network sites or their own personal mobile phones. Maintaining appropriate boundaries is extremely important

The Church of England issued the following guidance on 'internet safety' in 'Protecting All God's Children' in 2010;

- 1) Ensure all electronic communications are appropriate and professional. If using technology as a group activity, ensure that an adult worker knows and understands what is happening within the group.
- 2) Do not make any relationship with a child (other than family members) through a personal social networking site
- 3) Maintain a written log of all electronic contact with individuals or groups including messaging and texting
- 4) Any electronic communication with members of a young people's group should be groupwide

The Diocese has adopted the attached ['Guidance on the use of social media for clergy and others'](http://www.carlislediocese.org.uk/uploads/235/Guidelines_on_social_media-pdf.html) (http://www.carlislediocese.org.uk/uploads/235/Guidelines_on_social_media-pdf.html) and has in addition adopted the ['Methodist Church Social Media Guidance for workers'](http://www.carlislediocese.org.uk/uploads/1167/Updated_methodist_guidelines-pdf) (http://www.carlislediocese.org.uk/uploads/1167/Updated_methodist_guidelines-pdf) which gives specific advice on the various methods of communication which must be followed in the Parish for those working with children or young people on behalf of the church.

The guidance explains how to set up group social network sites and email accounts with secure settings

which make communication with children and young people safe. The Diocese does not support the use of personal mobile phones for employed workers and volunteers to communicate with children/young people who are enrolled for church activities and recommends that 'work mobiles' are provided if such communication is considered essential. (An example is given in Case Example B below). A record of any communication sent or received must be kept and made available to the workers line manager in accordance with the requirements of the above policy. Most ICT provides the facility to maintain an electronic record but if this is not the case (e.g. phone discussions on mobile phones)

a written record must be made of any one to one communication that is not only giving out information and reported to the workers line manager. Careful consideration must be given as to who is responsible for communicating with children and young people using ICT and to whom they are accountable, what the communication will be used for (e.g. notifications of events, newsletters, reports) and what communication will not be carried out (e.g. one to one conversations or pastoral care).

Employed workers and volunteers who breach the published guidelines must be referred to the Diocesan Safeguarding Adviser to consider the safeguarding implications of their actions. Workers need to be aware that they could be subject to investigation and possible suspension or disciplinary process if they disregard the guidance.

The Diocese acknowledges that these technologies are constantly changing and developing. Most of them will however fall into one of the main categories described within the guide. If there is doubt about what restrictions apply to developing types of technology which are not referred to in the guide above the advice of the Diocesan Safeguarding Adviser must be sought.

Parental permission must be sought for any method of communication with children using ICT. The Church Registration Form for Activities (Appendix 1(d)) must be amended to describe the ways in which leaders/workers will communicate with children/young people and to seek parental consent for this. Parental consent must also be sought for taking and publishing images using the consent from 1 (f). An example of the amendment to the Church Registration Form to give parental permission to contact young people attending a parish youth group using a group social network site and for use of

images is given in the Case Example A below. Care must also be taken to ensure that churches do not breach terms and condition which for example prevents those under 13 from using social network sites such as Facebook.

Good Practice Examples

The examples listed below can be viewed on Carlisle Diocese's website under the safeguarding section

Case Example A. [SCC Parish Electronic Media Policy and Youth Group Registration Form.](#)

Case Example B. [Ulverston Parish Church Mobile Phone Policy](#)

Case Example C. [St Marks Church Use of Social Media Policy.](#)

The authors of these case examples can be contacted for advice on how their methods could be adopted elsewhere.

Dropping off and collection of children

- i. Parents or carers must be clearly informed of the place and time of meeting; and, if the meeting is off-site, when children will return;
- ii. For all children it is the parents' or carers' responsibility to make arrangements with their child for collection or travelling home independently;
- iii. If a leader has concerns about the collection arrangements for a child they should address these directly with the parents or carers;
- iv. In the event of a child not collected as arranged, the parent or carer should be contacted by phone and asked to collect the child. If contact with the parent is not possible, two leaders should wait with the child until contact with parent or carer has been established. Only in exceptional circumstances should the child be escorted home. If a child appears to have been abandoned, statutory services must be contacted;

Be clear about what behaviour is acceptable – and what is not – from children and young people.

Unaccompanied children

It may happen that children begin attending church services or church activities without their parents' or carers' knowledge. The following procedure is recommended, (with appropriate sensitivity to the age of the child(ren) – obviously late teenagers will require a different approach !):

- i. Welcome the child(ren) and try to establish whether their parents are aware of where they are;
- ii. Try to discover when they are due home and encourage them to keep to that arrangement;
- iii. Depending on the age and competence of the child, ring the parents or ask the young person to ring to gain the parents' consent to the child remaining;
- iv. Complete a registration form as far as possible;
- v. Make sure an adult recruited for work with children takes care of the child – this is particularly important during public worship where unknown adults may attend and attempt to befriend the child;
- vi. Give the child written information about the church service or activity to take home, including contact details;
- vii. If the child comes regularly, endeavour to establish contact with the parents or carers;
- viii. Never take the child on outings or transport them or without their parents' or carers' permission.

Use of home venues

Generally speaking, it is advisable for activities for children and young people to take place on church premises. In the event of leaders using their own homes for church activities, any activity which includes children under 18 years when their parents are not present is subject to the parish's Safeguarding Children Policy and Procedures.

- i. Rooms should be checked for physical hazards, and be hygienic;
- ii. Bedrooms should not be used in any circumstances;
- iii. At least two unrelated (preferably) adults should be present from before the first child arrives until after the last one leaves.

Taking children off the premises

- i. If children are to be taken off church premises for any reason, obtain written permission from parents or guardians. This permission may be granted for a given period of time, e.g. a term
- ii. A named person at 'home base' for each activity should hold the registration details for all children, young people and leaders who are away from church premises, and be available by phone throughout the period of absence in case of emergencies. This person should have the itinerary and be aware of the plans, including estimated time of arrival at the destination, and estimated time of return;
- iii. Leaders of the group should carry with them the registration and consent forms for all children in the group
- iv. Leaders should each carry mobile phones, and have readily accessible on their phone the contact details of other leaders of the group, and the named person at 'home base';
- v. A first aid kit should be carried;
- vi. Parents should be informed if their children are to be transported by car or in another vehicle. Persons transporting children by car should be given a copy of Appendix 1 (c),
- vii. **Transport – minibuses, coaches and cars, and ensure they are complying with the requirements**
http://www.direct.gov.uk/en/Motoring/DriverLicensing/WhatCanYouDriveAndYourObligations/DG_4022498
- viii. If youth leaders arrange to meet young people in coffee shops etc., a record should be kept of when the event occurred and in what circumstances and shared with another youth leader.
- ix. Residential trips will need extra care. Further advice is available from www.ccpas.co.uk

Transporting children on behalf of the church

Drivers

- All those who drive children on church-organized activities should have held a full and clean driving licence for over two years.
- Drivers who are not children's workers should be recruited for the task through the normal recruitment process.
- Any driver who has an endorsement of 6 points or more on their licence should inform the group leader and the church/parish safeguarding co-ordinator/church/circuit safeguarding representative.
- Any driver who has an unspent conviction for any serious road traffic offence should not transport children for the church.
- **Drivers must always be in a fit state i.e. not over-tired; not under the influence of alcohol; not taking illegal substances; not under the influence of medicine which may induce drowsiness.**

Private car

- Children and young people should not be transported in a private car without the prior consent of their parents or carers. This also applies to formally arranged lifts to and from a church activity.
- All cars that carry children should be comprehensively insured. The insured person should make sure that their insurance covers the giving of lifts relating to church-sponsored activities.
- All cars that carry children should be driven in compliance with the law, both regarding roadworthy condition, insurance and being driven safely.
- All children must wear suitable seat belts and, when appropriate, booster seats. If there are insufficient seat belts, additional children should not be carried.
- At no time should the number of children in a car exceed the usual passenger number.
- Ideally there should be a non-driving adult escort as well as the driver. If in an emergency a driver has to transport one child on his or her own, the child must sit in the back of the car.

Minibus or coach

- Workers and helpers should sit among the group and not together.
- If noise or behaviour appears to be getting out of control, stop the vehicle until calm is restored
- Before using a minibus, ensure you know the up-to-date regulations for its use and have had a trial drive. NB Schools, and their insurance, usually require drivers of minibuses with their pupils in, to take a special minibus test: this is because it is one of the more risky situations children are exposed to: this should warn us to be extra careful ! Further information is available at:

http://www.direct.gov.uk/en/Motoring/DriverLicensing/WhatCanYouDriveAndYourObligations/DG_4022498

- All passengers should wear seatbelts

OFSTED Registration

Day Care regulations require a children's activity to be registered with OFSTED if it takes place 14 days a year or more for children up to 8 years old, where the children are not with their own parents or carers, and where the activity last for two hours or more in a day.

**Section 3(ii) Code of Conduct and Practice for working with adults who
may be vulnerable**

All those involved in pastoral ministry, whether paid or unpaid, clergy or lay, should be working to these guidelines. Following these guidelines should both ensure that vulnerable people are protected and that workers are not wrongly accused of abuse or misconduct.

This section includes:

- a. Conversations and interviews in a ministry context
- b. Pastoral relationships
- c. Behaviour outside work and ministry
- d. Record keeping and privacy
- e. Working with colleagues
- f. Sexual conduct
- g. Financial integrity

Section 6 of the procedures covers responding to concerns and complaints.

Section 7 of the procedures covers working with offenders and their families.

a. Conversations and interviews in a ministry context

Formal interviews and informal conversations in a ministry context are pastoral encounters. Church workers should be aware of their language and behaviour. For example, innuendos or compliments of a sexual nature are always inappropriate. When a person asks questions or seeks advice around topics

of a sexual nature, the worker should be discerning about the motives and needs of the person and question their own ability to assist.

The church worker should consider in advance:

- The place of the meeting, arrangement of the furniture and lighting, and the worker's dress.
- The balance of privacy for conversation with the opportunity for supervision (open doors or windows in doors, another person nearby). The physical distance between people determined by hospitality and respect, being aware that someone may have suffered abuse or harassment in the past.
- Whether the circumstances suggest a professional or social interaction.
- The propriety or danger of visiting or being visited alone, especially in the evening.
- The personal safety and comfort of all participants.
- Establishing at the outset the nature of the interview in respect to subject matter, confidentiality and duration.

The appropriateness of initiating or receiving any physical contact, for example gestures of comfort, which may be unwanted or misinterpreted.

b. Pastoral Relationships

- Exercising any kind of ministry involves workers developing an understanding of themselves and how they relate to others, how they increase the well-being of others and how they ensure their own well-being and safety.
- People in positions of trust necessarily have power, although this may not be apparent to them, therefore respecting professional boundaries is particularly important. Many pastoral relationships can become intertwined with friendships and social contacts, making this guidance even more necessary.
- Church workers should exercise particular care when ministering to persons with whom they have a close personal relationship or family relationship.
- Church workers should be aware of the dangers of dependency in pastoral and professional

relationships and seek advice or supervision when these concerns arise.

- Church workers who exercise a healing ministry should be trained in the theology and non-intrusive practice of that work.
- Church workers should recognize their limits and not undertake any ministry that is beyond their competence or role (e.g. therapeutic counselling, deliverance ministry, counselling victims of abuse and domestic violence, or their perpetrators, or giving legal advice). In such instances, the person should be referred to another person or agency with appropriate expertise.
- Church workers should avoid behaviour that could give the impression of inappropriate favouritism or the encouragement of inappropriate special relationships.
- Church workers should treat those with whom they minister or visit with respect, encouraging self-determination, independence and choice.
- Care should be taken when helping with physical needs, washing and assistance in using the toilet, always respecting the choices of the individual concerned and seeking their consent. Church workers should never do things of a personal nature to someone which that person can do for themselves.

Pastoral relationships may develop into romantic attachments and such situations should be handled sensitively. Workers need to recognize such a development and make it clear to both the person concerned and a supervisor or colleague. No intimate relationship should begin while the member of staff or voluntary worker is in a position of trust over them. The power and influence that a person in a position of trust has over someone attending a group or activity or in a counselling situation cannot be under-estimated; such an abuse of trust with a person under 18 years may be a criminal offence (Sexual Offences (Amendment) Act 2000). Alternative arrangements should be made for the ongoing pastoral care of the person concerned.

- Church workers should not undertake any pastoral ministry while they are under the influence of drink or non-prescribed drugs

c. Behaviour outside work and ministry

- In church ministry, behaviour outside work can often impinge on that ministry. Church workers are expected to uphold Christian values throughout their lives.

d. Record keeping and privacy

- Church workers should consider keeping a daily record of significant pastoral encounters to include date, time, place, subject and actions to be taken.
- The content of any encounter should only be recorded with the person's consent, unless it is a matter of child protection or might be a record of abuse or mistreatment.
- Any record should be factual and avoid rumour or opinion.
- Records concerned with abuse should be kept indefinitely (at least 50 years)
- The publishing, sharing or keeping of personal data or images should follow the appropriate legislation. You could be asked to share any notes you have at some point

e. Working with colleagues

The standards maintained within a pastoral relationship are equally relevant in relationships with colleagues. Harassment or bullying should never be condoned. All workers need to be aware of the possibility of stress within the work place. The needs of family must be acknowledged and all who work together should acknowledge the boundaries between work and home, allowing sufficient time for relaxation and holidays. Everyone who works with vulnerable people should know to whom they are accountable and have a designated person with whom to discuss their work.

- Church workers should be aware of the responsibilities, function and style of other church workers and encourage co-operation and consultation between workers in the tasks they do.
- Colleagues should not be discriminated against, harassed, bullied or abused for any reason.
- Colleagues should not be penalized for following this guidance, or for taking action regarding others and this guidance.
- When leaving office or relinquishing any task, church workers should relinquish any pastoral relationship, except with the agreement of a successor.
- Church workers should know to whom they are accountable and be regularly mentored by them or another person who can assist. Such mentoring is especially necessary for those undertaking

a continuing individual pastoral ministry of counselling, or when their ministry takes them outside normal church work.

- Church workers should ensure that their tasks can be carried out by another if they are ill or otherwise unable to fulfil their responsibilities.

f. Sexual conduct

It is never appropriate for workers to take advantage of their role and engage in sexual activity with anyone with whom they have a pastoral relationship. Workers should be aware of the power imbalance inherent in pastoral relationships.

Church Workers:

- Must not sexually abuse any adult.
- Must take responsibility for their words and actions if wishing to make physical contact with another adult (e.g. a hug may be misunderstood) or to talk to them about sexual matters. This will include seeking permission, respecting the person's wishes, noticing and responding to non-verbal communication, and refraining from such contact if in doubt about the person's wishes.
- Should refrain from viewing, possessing or distributing sexually exploitative images of adults.
- Should avoid situations where they feel vulnerable to temptation or where their conduct may be misinterpreted.

a. Financial integrity

Financial dealings can have an impact on the church and the community and must always be handled with integrity. Those with authority for such matters should maintain proper systems and not delegate responsibility to anyone else

Church workers:

- Should not seek personal financial gain from their position beyond their salary or recognized allowances.
- Should not be influenced by offers of money.
- Should ensure that church and personal finances are kept apart and should avoid any conflict of

interest.

- Should ensure that money received by the church is handled by two unrelated lay people.
- Should ensure that any gifts received are disclosed to a supervisor or colleague where it should be decided whether they could be accepted.
- Should take care not to canvas for church donations from those who may be vulnerable, e.g. the recently bereaved.

Section 4 (i) Safer Recruitment

Church settings are safe environments for the great majority of children and vulnerable adults and, of course, the vast majority of people who work with them have their safety and welfare at heart. It is known, however, that some people seek access to children and vulnerable adults in order to abuse. In addition, some victims of abuse do not disclose the abuse at the time, so the perpetrator may remain active at the church. Furthermore, if employees and/or volunteers are unsupported, stressed or are not set proper boundaries, poor working practices can develop and normal interpersonal boundaries sometimes become compromised.

This section covers the safe recruitment of all paid staff and volunteers working with children, young people and adults who may be vulnerable. Following these procedures is essential so that unsuitable people are not appointed to work with children and vulnerable adults and that those appointed have access to the guidance, training and support they need to operate safely and effectively.

The Protection of Freedoms Act 2012 reduced the number of people who can be subject to Criminal Record and related checks as well as restricting the level of checks which can be sought for particular roles and paved the way for the creation of the new Disclosure and Barring Service ('DBS') late in December 2012 to replace the Criminal Record Bureau ('CRB') and Independent Safeguarding Authority ('ISA').

The Church of England published [Practice Guidance: Safer Recruitment](http://carlisle-diocese.org.uk/uploads/1392/Safe_recruitment_June_2015-pdf.html) in June 2015 (see http://carlisle-diocese.org.uk/uploads/1392/Safe_recruitment_June_2015-pdf.html & revised in 2017 https://www.carlisle-diocese.org.uk/uploads/2257/Safer_Recruitment_Practice_Guidance.pdf.html) which should be referred to for detailed queries about safe recruitment and DBS issues. This section taken from the Diocesan safeguarding policy provides a summary of this guidance and how it has been

implemented within the Diocese. Section 4(i) explains the procedures which must be followed when appointing volunteers or paid staff to work with children or adults who may be at risk of abuse and Section 4(ii) contains information on who is eligible for Criminal record Checks and how to get them in this Diocese.

The recruitment process.

Section 2 of [Practice Guidance: Safer Recruitment](#) states the importance of finding the right people to work with children and adults experiencing or at risk of abuse and being clear about who is responsible for appointments. In this parish the responsibility for appointments rests with the PCC. Responsibility for the recruitment process can be delegated but it is important that the person to whom it is delegated is capable, competent and trained in safe recruitment and is also able to keep personal matters confidential. In some cases the appointment will be made by the local incumbent and in others it will be made by the leaders of a specific activity (e.g. youth group leader) The Diocese also supports the involvement of the Parish Safeguarding Coordinator in the appointment process and they are expected to sign that the [Confirmation of Appointment \(Appendix 2 e\)](#) form to say that the 'Seven step appointment process' described below has been followed.

The full safe recruitment procedures described below must be followed for all paid and volunteer roles which have significant contact with children and vulnerable adults and for which DBS checks will be made

The seven step appointment process

The seven points outline the basic steps which must be followed to ensure a safe recruitment process. The same essential processes apply to the appointment of both paid staff and volunteers but when employing paid staff the Diocesan recruitment procedures must be followed including formal job descriptions and application forms. The Diocese has adopted standard forms for the appointment of volunteers which can be downloaded from hyperlinks from Appendix 2 below.

Job description

This is the first step in any appointment process, clarifying the role so the applicant understands what they are expected to do and to whom they are accountable. This also enables a decision to be made

on whether a DBS check is required and at what level. The attached [Model Volunteer Job Role \(Appendix 2a\)](#) should be used to record the duties of the volunteer.

Application Form.

All applicants (including volunteers) must be asked to complete an application form which provides the information needed by the organisation to consider the application. The attached [Volunteer Registration Form \(Appendix 2b\)](#) should be used for volunteers.

The Confidential Declaration Form.

All applicants should be asked to complete the attached '[Church of England Confidential Declaration form](#)' ([Appendix 2c](#)) which should be returned with the application. This will highlight to the applicant the significance of safeguarding in the appointment process. If there are any disclosures on this form the advice of the Diocesan Safeguarding Adviser must be sought before the application is taken any further.

References

Two references are required both for paid employees and volunteers. Where the applicant is, or has worked with children or vulnerable adults in another setting, one reference should be from that employer or supervisor. A [Reference Form \(Appendix 2d\)](#) is provided. A maximum of one reference may be accepted from a member of the same parish.

Interview

Applicants for volunteer roles should be interviewed to ensure that they are suitable for the role, understand what is expected of them and are aware of church safeguarding policies. This process needs to be conducted as sensitively as possible and need not be as formal as a job interview. It is recommended that at least two people meet the applicant including the person responsible for the appointment (usually the parish priest or the leader of the activity and another person who has been DBS checked or the parish safeguarding coordinator). The full Church of England guidance is quoted below:

Have a face-to-face interview or discussion with pre-planned and clear questions to assess a person's suitability for a role. Check the Confidential Declaration and the references. In paid roles (and sometimes in volunteering roles) the candidate's identity will need to be checked by asking him / her to bring photographic ID as well as evidence of his / her relevant qualifications. Include questions about an applicant's values, attitude to working with children and adults experiencing, or at risk of abuse or neglect and motives for wanting to engage in such work. Always ask if he / she knows of any reason why he / she should not be working with children or adults experiencing, or at risk of abuse or neglect or if there are any pending cases / issues which could affect him / her or his / her ability to carry out the role. If the applicant discloses any matter during the interview that relates to children and / or adults experiencing, or at risk of abuse or neglect and which may affect the applicant's

suitability for the role, then this must be referred to the Diocesan Safeguarding Adviser for advice.

[A model interview/discussion template for volunteers \(Appendix 2 g\)](#) is attached to assist in preparing for the interview. If the person responsible for the appointment is minded to recommend approval the applicant must be asked to carry out the appropriate criminal record/DBS check.

DBS checks

A DBS check must be completed for all roles which require them and the person must not be appointed until the DBS process is complete. The detailed procedure on what roles are eligible for criminal records checks and how to get them how to get them is described in 4(ii) below. DBS certificates are now sent only to the applicant so the parish must check the certificate to ensure it is clear before the individual can be appointed commence work. The parish should inform the diocesan office of the details of the certificate and the applicant. If the criminal record check is not clear (i.e. contains information of criminal convictions or caution or additional information such as arrests) the issue **must** be referred to the Diocesan Safeguarding Adviser (DSA).

Confirmation of appointment

Once the Criminal record check process is completed the [Confirmation of Appointment Form \(Appendix 2e\)](#) must be completed and signed by the person responsible for the appointment and the parish safeguarding coordinator to ensure the correct process has been followed and a letter sent to the applicant using the [Letter of Appointment Form \(Appendix 2f\)](#) plus a copy of the role outline and relevant Diocesan code of conduct for working with children or vulnerable adults. All appointments should be subject to a probationary period (normally six months)

Responsibilities following appointment

Codes of conduct. A copy of the Code of Conduct and Practice for working with children or vulnerable adults (see Section 3) must be given to the volunteer or employee and its contents explained as well as any specific arrangements e.g. arrangements for contact between young people and leaders at a youth group.

Training. All volunteers with children and vulnerable adults are expected to attend Foundation Safeguarding training *within 6 months* of beginning in the role. Details of the Diocesan training programme are published in the Safeguarding section of the Diocesan website and on the noticeboard in the Church Hall. Consideration should be given to the provision of additional training which may be relevant to the role.

Induction Volunteers should be offered an induction process to ensure they familiarise themselves

with the responsibilities they are taking on normally under the guidance of person responsible for their supervision below.

Supervision and annual review All volunteers must be offered supervision normally by the lead person who is responsible for the specific service being provided e.g. for home visitors to vulnerable adults by the organiser of the home support service. This process has a number of core elements including clarification of what is expected of the volunteer, providing advice and support on issues of concern and checking that a satisfactory service is being provided to children or vulnerable adults on behalf of the Parish. In some settings supervision will occur within the actual service being provided e.g. at a playgroup, but planned meetings between the worker and supervisor should also be arranged at least every six months and there should be an annual review.

Complaints and concerns. Any complaint about a volunteer needs to be recorded and followed up. The Diocesan Safeguarding Adviser must be contacted if the volunteer has breached the Code of Conduct and Practice or there is any concern about their potential suitability to work with or children or vulnerable adults in accordance with the requirements of Section 6 of these procedures.

Procedures for Existing Volunteers

It is not necessary for these recruitment procedures to be applied retrospectively to existing church volunteers but it is essential that there is a process of checking the continued suitability of volunteers for their role in the church as follows;

- They must be given a copy of the code of conduct for working with children or vulnerable adults (see Section 3 of these procedures) and a copy of the Volunteer agreement/role outline as for those newly appointed.
- They need to be subject to supervision and annual review as for those newly appointed (see above)
- Any complaints and concerns about their work must be recorded and referred to the Diocesan Safeguarding Adviser (DSA) in accordance with the procedures for allegations against church officers in section 6 of these procedures. .

Their DBS checks must be renewed every 5 years in accordance with procedures in 4.ii below.

The termination of appointment of volunteers and paid staff

A decision to terminate the employment of paid staff should be subject to HR advice to ensure a correct process is followed. Any decision to terminate the appointment of a volunteer to a role working with children or vulnerable adults must be confirmed in writing. In addition there are specific duties to refer both paid staff and volunteers to the Disclosure and Barring Service in certain circumstances to protect vulnerable people from harm.

[The Practice Guidance: Safer Recruitment](#) states as follows:

- 'The Safeguarding Vulnerable Groups Act 2006 (SVGA) places a duty on organisations where people work or volunteer with children or vulnerable adults in **regulated activity** to make a referral to the DBS in certain circumstances to protect vulnerable people from harm. This is when an organisation has dismissed or removed a person from working / volunteering with children or vulnerable adults in regulated activity (or would or may have removed such a person if the person had not left or resigned etc.) because the person has:
 -
 - Been cautioned or convicted of a relevant offence (e.g. a serious sexual or violent offence); or
 - engaged in relevant conduct in relation to children and / or vulnerable adults, (i.e. an action or inaction (neglect) that has harmed a child or vulnerable adult or put them at risk of harm as defined under the SVGA); or
 - satisfied the harm test in relation to children and / or vulnerable adults, (i.e. there has been no relevant conduct (i.e. no action or inaction) but a risk of harm to a child or vulnerable adult still exists as defined under the SVGA).

The Diocesan Safeguarding Adviser should always have been advised of such concerns in accordance the procedure for 'allegations against church officers' in section 6 of these procedures and will advise if such a referral needs to be made.

Record keeping on employed staff and volunteers.

It is essential that records are maintained both on paid staff and volunteers. The Parish must set up a 'confidential personal file' on any person who applies to be a volunteer and file all the documents

received during the appointment process, the notes/records taken by those conducting interviews, letters of appointment, DBS checks, confirmation of receipt of codes of conduct and records of supervision and annual review as well as any complaints or concerns. These records should be kept confidentially by the Parish in accordance with the [Carlisle Diocese Guide to the Management and Retention of Parish Safeguarding Records](#). Each parish needs to have a secure location where these files can be kept in a locked filing cabinet and they must be retained for at least 50 years in case any safeguarding concerns emerge.

Regulated Activity for children

To meet the criteria for “regulated activity” for children enabling an enhanced plus barred check to be made the individual must be unsupervised some or all of the time and the frequency criteria must be met i.e. –

- The activity must occur at least once a week
- Or for 4 days in any 30 day period
- Or between the hours of 2am and 6 am

Each of the following situations **MUST** satisfy one of the above frequency criteria:

1. **Specified Nature:** Teach, train, instruct care for or supervise children (where you yourself are unsupervised), or provide advice/ guidance on physical, emotional or educational well-being.
2. **Specified Establishment:** e.g. nursery school, school – but not work by supervised volunteers or occasional contract work that is not of a “Specified Nature”
3. **Moderating an online forum for children:** used wholly/mainly by children and must be carried out by the same person

The Church of England defines supervised activity as:

Activity where the supervisor - who has him / herself been safely recruited - is always able to see the supervised worker's actions during his / her work. Where you are uncertain whether

this level of monitoring can be maintained continuously – for example, ensuring cover for all holidays and sickness absence by the supervisor - then the role is not a supervised position

Regulated Activity for vulnerable adults

To meet the criteria for regulated activity for vulnerable adults the applicant must meet one of the following criteria:-

- They are helping with washing/dressing; eating/ drinking; toileting or teaching someone to do one of these tasks
- They are helping with a person's cash, bills or shopping because of their age, illness or disability
- They are helping someone in the conduct of their affairs (e.g. a power of attorney for someone who is not a relative or friend)
- They are driving someone (because of their age, illness or disability) to/from places in order to receive health, personal or social care (not as a friend but as part of a church role)

Section 4(ii) Disclosure and Barring Service Checks

See end of section 4(i) for definitions of regulated activity.

This section provides further information about eligibility for DBS checks, how to obtain checks within the Diocese, arrangements for 'portability' of checks and guidance on specific situations. This section is based on **Practice Guidance: Safe Recruitment** issued by the Church of England in June 2015 (see http://carlisle-diocese.org.uk/uploads/1392/Safe_recruitment_June_2015-pdf.html). The policy should always be consulted for detailed queries because of the complexity of the underlying legislation and church guidance.

Guidance on who requires a DBS check

From the date of implementation of the Protection of Freedom Act in September 2012 the criteria for access to Criminal Record checks has been narrowed and a two tier system of checks has been introduced for roles in relation to children and to vulnerable adults.

Eligibility for DBS checks and the two tier system

The intention of the Act was to reduce the number of checks being sought to 'a common sense level'. Checks would only be for those who would have 'more contact with children than a shopkeeper'. This means that some roles within the church are clearly ineligible e.g. for vergers, and gardeners. DBS checks can only be applied for those who have 'substantial contact' with children or vulnerable adults where an 'Enhanced Check' can be sought or where the activity is 'Regulated' (see section 4(ii)) in which case an Enhanced plus Barred check can be sought.

The **Enhanced Check** provides information about convictions / cautions and in addition may include any other information held by the local police which they deem may reasonably be relevant for the position applied for but NOT whether a person is barred from Regulated Activity..

An '**Enhanced plus Barred List Check**' discloses whether the individual is barred from Regulated Activity with children / vulnerable adults, as well as the convictions / cautions and other relevant information. This is only available for those in Regulated Activity (as defined in the Protection of Freedoms Act 2012.)

The Church of England has produced a guide on what activities make a person eligible for a criminal records check in Appendix One of the **Practice Guide; Safe Recruitment** .

Church of England roles where the activity is seen to be eligible for a criminal record/DBS check.

In order to help decide whether a DBS check can be applied for and at what level the Church of England has published the table in [Practice Guidance :Safer Recruitment](#) showing which roles within the church would normally require DBS checks and at what level.

e.g. All clergy require an enhanced criminal record check (including barring information)

Employees and volunteers working with vulnerable groups including those in training and those on student placements are likely to require an enhanced DBS check:-

i.e. Most working with children will require an enhanced check plus barring information unless they are supervised (see under regulated activity for children in section 4(i) or on a rota and do not satisfy the frequency criteria. Those working with adults experiencing or at risk of abuse or neglect are unlikely to be engaged in Regulated Activity but will require an enhanced criminal record check without barring information.

Criminal record Check Eligibility Circles in Relation to Children/ Young

People (CYP) and Vulnerable Adults (VA)

Groups 3-6 are ineligible for having a DBS check whilst groups 1 & 2 are eligible for checking.

Only workers in group 1 are eligible for an enhanced plus barred check



NOT ELIGIBLE:

Groups 5 & 6- Red and Green

People within the congregation or known through community engagement. Enhanced criminal record checks **cannot** be carried out on these groups. Any concerns need addressing through working with the police or social care as appropriate. Specific information can be requested from the police either through normal “working together” arrangements or through the Child Sex Offenders Disclosure Scheme (commonly known as “Sarah’s Law”). See appendix.

Managing individuals who pose a specific risk is done in cooperation with the Probation Service and MAPPA(multi-agency public protection arrangements)

N.B. there could be a significant risk when a member of one of these groups becomes known and trusted within the church, and then allowed to move into Group 1 or 2 without checks, because of the sense of trust the person has engendered (this can be understood as part of the process known as “grooming”. This is one of the main reasons for the emphasis on safer recruitment processes in all situations.

Group 4 - Purple

Those who work for the Church and where it would be useful to know about any convictions but, as their work does not relate to children, young people or vulnerable adults, safeguarding provisions do not apply. Enhanced criminal record checks cannot be carried out for his group. Basic disclosures can be requested for this group (currently only available via Disclosure Scotland, but anyone can apply) and other checks could be carried out for those that are charity trustees. However, it should be noted that basic disclosures do have their limitations. Examples could include – treasurer, secretary.

Group – 3-Blue

Those who work for the Church and have limited contact with people (including children and vulnerable adults) through their role, but this contact is insufficient to cross the threshold for eligibility. Enhanced criminal record checks **cannot** be carried out for this group. Examples include – gardener, cathedral shop assistant, church steward.

Note:- the DBS (Disclosure and Barring Service formerly CRC and ISA) has found that too many ineligible applications from Group 3 are being made for enhanced checks. They seek church cooperation in limiting such applications.ELIGIBLE

Group2 – Orange

Eligible for enhanced criminal record checks because of substantial involvement with children, young people or vulnerable adults but not within the changed narrower definition of “Regulated Activity”, (for instance, because they are supervised). The Government has said that work that was previously part of “Regulated Activity” (before the change in definition) will continue to be eligible for enhanced checks

Group 1 – Yellow

Those who undertake “Regulated Activity” with children or vulnerable adults. There is a legal requirement to check whether the individual is barred from “Regulated Activity”. The changed definitions for “Regulated Activity” came into force from 10th September 2012. The barred check is usually done through the enhanced criminal record check.

ELIGIBLE

Group2 – Orange

Eligible for enhanced criminal record checks because of substantial involvement with children, young people or vulnerable adults but not within the changed narrower definition of “Regulated Activity”, (for instance, because they are supervised). The Government has said that work that was previously part of “Regulated Activity” (before the change in definition) will continue to be eligible for enhanced checks

Group 1 – Yellow

Those who undertake “Regulated Activity” with children or vulnerable adults. There is a legal requirement to check whether the individual is barred from “Regulated Activity”. The changed definitions for “Regulated Activity” came into force from 10th September 2012. The barred check is usually done through the enhanced criminal record check.

TABLE A Those in Group 1 (Regulated Activity” who require an enhanced criminal record check plus barred list check – tick “yes” to Q 64,65 or both, on the application form.

Note: you should always assess each role individually – see later.

<p>1) <u>Church of England ministers</u></p> <p>All Cof E ordained ministers including</p> <p>Archbishops, bishops, archdeacons, deans,</p> <p>Ordained and licensed clergy, stipendiary</p> <p>Parish clergy, SSM and NSM clergy,</p> <p>Chaplains, locally ordained clergy, clergy</p> <p>With “permission to officiate”, and those</p> <p>Seeking ordination training or ordination</p>	<p>2) <u>Methodist ministers</u></p> <p>All Methodist ministers including</p> <p>ordained presbyters and deacons, those</p> <p>candidating for the ministry, probationer</p> <p>presbyters and deacons, and all supernumerary</p> <p>presbyters and deacons still capable of a preaching</p> <p>or pastoral ministry</p>
<p>3) <u>Work with Children</u></p> <p>Youth workers, children’s workers, managers of youth and children’s workers in Group 1 (Regulated Activity) roles, bell ringers who teach children, music leader where the choir/ music group is mainly with children or young people, server when the role includes supervision of children or young people under the age of 18, drivers of young people or children where the driving is organised by the church</p>	<p>4) <u>Work with vulnerable adults</u></p> <p>This includes pastoral visitors where the role includes direct feeding, physical care, or assistance with financial matters; also driving (organised by the church) to medical or social care appointments</p>
<p>5) <u>Managers (Regulated Activity)</u></p> <p>Those managing workers who undertake Regulated Activity with children or vulnerable adults for example Sunday School Superintendent, the manager of a luncheon provision for adults with serious physical disabilities where help with feeding is required, or the Bellringer Tower captain who manages those who train children.</p>	<p>6) <u>Managers (supervised workers in Group 2</u></p> <p>Those managing workers who work with children, where the role would have been Regulated Activity were it not for the level of supervision provided with children or vulnerable adults- for example the manager of a crèche worker who is never alone with children an whose work is always directly observed</p>

TABLE B Those in Group 2 (substantial contact) who are likely to require an enhanced criminal record check without a barred list check – tick “no” to Qx64 and 65 on the application form.

Note – you should always assess each role individually

<p>7) <u>Work alongside parents</u></p> <p>Those working with children in the presence of their parents, carers or supervisors, but where on occasion the worker cares for the child without the parents present – including family worker and leader of parent and toddler groups or Messy Church</p>	<p>8) <u>Previous Definition of Regulated Activity</u></p> <p>Those whose role was (pre 2012) deemed to be Regulated Activity (with either children or vulnerable adults) and therefore now fall into Group 2 – eligible for criminal record but not for barring information. This includes members of the PCC, church council, and circuit meetings especially the Church Wardens, senior stewards, and leaders for safeguarding.</p> <p>It also includes some specific roles for example visitors into schools e.g. Open The Book volunteers</p>
<p>9) <u>Substantial work with children</u></p> <p>All those working with children or young people where either the frequency criteria (frequent, intense, overnight) is not met or where there is sufficient supervision to move the role out of Group 1 Regulated Activity For example – a volunteer youth worker whose turn on the rota is only every other week (not frequent) or the crèche worker who is never alone with children and whose work is always directly supervised</p>	<p>10) <u>Substantial work with vulnerable adults</u></p> <p>Those working with vulnerable adults where the role is substantial (Group 2) but does not fit the criteria for Regulated Activity. This includes some lay readers, worship leaders and local preachers; drivers for church activities; pastoral visitors/assistants/home visitors</p>

TABLE C Those whose role is unlikely to be eligible for an enhanced criminal record check – but will still need consideration i.e. Groups 3 & 4. There is still a need for careful recruitment and attention to safe working practice.

Note – you should always assess each role individually since it may be that the person does have substantial contact with children or vulnerable adults.

<p>11) <u>Safeguarders</u></p> <p>Safeguarding representatives at parish , church, Circuit, district, diocese or national/Connexial level – unless as member of trustees (as for churchwardens and Methodist senior stewards).</p>	<p>12) <u>Limited or not contact with children or vulnerable adults</u></p> <p>For example, shop staff, tour guides, welcome teams, refreshment servers, flower arrangers, sidesmen and women, gardener, verger, caretaker, choir leader, musical director, organist, choir members</p>
<p>13) <u>Those in “peer” or self-help arrangements</u></p> <p>For example, a support group for the families of drug or alcohol abusers – a person who previously had this problem, but now joins the group to share the experience of getting through it, or a parent supporter who has had personal experience does not need a criminal record check</p>	

The procedure to obtain a DBS check in the Diocese

The Diocese operates a paper rather than electronic system to get DBS checks and the following procedure must be followed to get a DBS check.

1. Forms can be obtained from Ron Sharpe at Church House (West Walls, Carlisle, CA3 8UE telephone number 01228 522573 and email address ron.sharpe@carlisediocese.org.uk). The documents provided in addition to the DBS Forms are ‘CRB checks; eligibility and identity checking guidance’, a “DBS Applicants Form; Applicants Guidance’ and the **‘Diocese of Carlisle: Disclosure and Barring Service Checks’** form.
2. The DBS Application Form must be completed by the applicant once it has been confirmed following interview that the person is potentially suitable for the post/volunteer role.

3. The identity of the applicant must be confirmed by the 'Verifier' within the parish using the guidance issued by Church House. (Please note the Verifier is normally the parish priest unless the parish confirms the appointment to Church House of an alternative verifier who must be DBS checked.)
4. The Parish must ensure the relevant sections of the form are completed accurately as follows; in particular:
Question 60 must be completed by either writing 'child workforce', or 'adult workforce or 'adult plus child workforce' as appropriate for the role.
The box 63 must be ticked for all roles where there is significant contact with children or vulnerable adults
Question 64 or 65 must be ticked 'yes' or 'no' using the 'Diocese of Carlisle; Disclosure and Barring Service Form as a guide (this will determine if a Barred list check is made).
Question 66 about home-working should be ticked only for clergy and for individuals who will actually be working with children or vulnerable adults in the applicants own home.
5. The completed forms (the DBS application form and the Diocese of Carlisle Disclosure and Barring Service Checks form) should be sent to Church House 19 – 24 Friargate, Penrith CA11 7XR
6. The form will be logged on receipt at Church House and checked to make sure it is in order.
7. Correctly completed application forms are countersigned by the Diocesan Secretary and sent to the DBS service.
8. The DBS certificate is sent to the applicant only. They must be advised to contact the parish criminal records administrator or an alternative responsible person such as the parish safeguarding coordinator' as soon as they receive their certificate so that the certificate can be seen to confirm that it is entirely clear.
9. **If the DBS certificate is clear** the '[Confirmation of Appointment Form](#)' must be completed by person responsible for the appointment and countersigned by the Parish Safeguarding Coordinator to allow the applicant to be appointed in accordance with procedures in 4.i. The criminal records administrator or alternative responsible person however must take a note of the 12 digit DBS certificate number and date of issue and send this information to Church House so that it can be recorded on the Church House database that the check is clear.
10. **If a criminal record disclosure is not clear (i.e. any information of concern is disclosed however minor) the parish/church organization must not confirm the appointment and the applicant cannot begin work.** A copy of the certificate should be made with the consent of the applicant and sent to the Diocesan Safeguarding Adviser (DSA) who will consider the information and undertake a risk assessment if required under church of Church of England procedures. The Parish can only appoint if the DSA confirms in writing that it is safe to do so. The DSA will also confirm to Church House the 12 digit number, date of issue

and outcome of this assessment.

Renewal of DBS checks

DBS Certificates need to be renewed every 5 years. In order for this to be possible the parish should record on the file of the staff member/volunteer the date and type of certificate (whether for children or adults or both and whether at enhanced or enhanced plus barred level)

In order to keep track of renewal dates this parish will maintain a confidential record of all DBS certificates in place, with date of issue and type (as listed above) to enable the renewal process to be initiated well in advance of the expiry date. The Diocese has issued a [DBS excel spreadsheet](#) and a [User Guide](#) which has been developed at Carlisle Cathedral to help parishes keep track of renewal dates etc. Church House maintains a back-up list of all DBS checks which have been processed by the Diocese and for which the parish has confirmed an outcome in accordance with the procedure in paragraph 9 above.

The process of renewal should be initiated at least 3 months before the expiry date of the old certificate to ensure that the certificate does not expire. Church of England Guidance issued in June 2013 confirms that individuals should 'stand down' if their certificate has expired and has not been renewed.

The renewal procedure is the same as above: the parish can continue the appointment if the DBS check is clear but must initiate the procedure for 'blemished disclosure' on paragraph 9 above by contacting the Diocesan Safeguarding Adviser if the DBS check is not clear. The advice of the Diocesan Safeguarding Adviser must be sought as to whether the individual can continue in the role or must 'stand down' pending the completion of enquiries.

The 'Update Service' and Portability of DBS checks within the church

The DBS Update service

This came into being on 17th June 2013. It is a mechanism whereby an individual's criminal record can be constantly updated and accessed electronically. This prevents the need for repeat criminal record applications and checks in relation to different roles.

If an applicant confirms that they are enrolled with the update service for a role outside the church then then it will be necessary to check they have a clear check in place for the role for which they have applied in the church

The appointer will need to confirm the individual's identity and request to see and copy the original DBS certificate. If the DBS check is not clear the procedure for 'blemished disclosures' (see paragraph

10 of the procedure to obtain DBS certificate in the Diocese above) would be triggered and the DSA . If no information was recorded the parish would need to check that the certificate was of the type and level required for the post (i.e. for child or adult and at enhanced or enhanced plus barred level).

The appointer would need to obtain the following information on the DBS certificate: the DBS certificate number, the current name of the certificate holder as shown on the certificate and the date of birth in the format DD/MM/YYYY to enable a check to be made through the update service.

The email address is <https://secure.crbonline.gov.uk/crsc/check?execution=e2s1>

The parish would need to maintain a record of undertaking this check and that no information was disclosed as for all other DBS certificates.

Portability

This is the term employed by the Government for using a criminal record check obtained in one role for a different role, sometimes with a different employer or organisation.

Anyone applying for a further role within the same parish / benefice does not require a second criminal record check, provided the work is with the same “workforce” (i.e. children or adults experiencing, or at risk of abuse or neglect)

If someone wishes to work / volunteer in a role with a different “workforce” (for example, someone who has volunteered at a youth club and is now offering to work as a driver for a scheme conveying adults experiencing, or at risk of abuse or neglect then a new criminal record check is required as the original basis of the check has changed.

Portability from outside the church

To accept a pre-existing criminal record check from a body outside the Church, the following requirements must be met:

- A Confidential Declaration Form must be completed
- The original criminal record check must be shown to the organisation by the applicant;
- The individual in his / her new role must be eligible for the same level of criminal record check as he / she was in his / her previous role;
- The criminal record check must be completely clear (i.e. no record of cautions, convictions or additional information), be less than 2 years old, be for the same “workforce” (for example, someone who has volunteered at a youth club (children) is now offering to work as a driver for adults experiencing, or at risk of abuse or neglect because of their age, illness or disability in a PCC scheme would not be acceptable)
- The applicant’s identity must be verified;
- The applicant’s current organisation must confirm that the applicant was appointed following

receipt of all relevant checks, (e.g. confidential declaration and enhanced criminal record check etc.); is currently still in post; there are no disciplinary matters pending and they can recommend them to the new role.

There are some circumstances where a new criminal record check should always be made:

- Where the APPLICANT is registered with the Update Service, the criminal record is easily accessible and always updated. It should therefore always be checked.
- Where a person applies for an employed position working with children or vulnerable adults
- Where a person is seeking ordination training then a new criminal rec check is always required.

Where a parish uses these provisions for portability to prevent the need for a new DBS check via Church House they must keep a record of the process above. The records should include correspondence and a record of the issue date, and the serial number on the individual's file. The process for renewal of the certificate after 5 years must also be followed (unless it is possible to use this process again to establish that the individual still has a DBS certificate which is less than 2 years old).

Guidance on Specific Situations

These notes are designed to clarify particular issues (especially where there has been a change from the previous Diocesan policy which was based on the 'Safer Recruitment Policy June 2013 issued jointly for the Church of England and the Methodist Church).

Clergy

The Diocese has a system in place to ensure the enhanced plus barred DBS checks are obtained for all clergy prior to appointment and renewed within five years. Parishes are therefore not responsible for ensuring the renewal of DBS checks for their clergy (including those with PTO).

Lay Readers and Local Lay Ministers

Parishes must obtain an enhanced DBS check (for both children and adults) for trainee Readers (sometimes referred to as 'Licensed Lay Ministers (Readers)) before they commence their training. Local Lay Ministers have a wide variety of very different roles (including pastoral visiting, leading worship, or outreach or leading children's work or youth work). The Diocese will issue new guidance in January 2016 regarding DBS checks for Local Lay Ministers but if their allocated duties involve working directly with children or vulnerable adults they must have a DBS check as for all other church volunteers working directly with children or vulnerable adults (see [Diocesan policy 4.i](#))

The Diocese is not able to process renewal certificates after five years for these groups (in accordance

with the procedure for renewal of DBS certificates above) unless the individual has specific responsibilities for children or vulnerable adults within their parish. Each parish therefore needs to ensure that the specific duties of their Readers and Local Lay Ministers are recorded and that renewals are initiated if and when they are required.

The Diocesan Safeguarding Adviser and Parish Safeguarding Coordinators.

Diocesan Safeguarding Advisers and Parish Safeguarding Officers are not subject to enhanced DBS checks unless they 'manage people engaged in activities with vulnerable groups (children or adults)'

Members of the Parochial Church Council (PCC)

A PCC is a charity and provided it sponsors and approves, in its own name, children's work or work with vulnerable adults then the Charity Commissioner's advice is that trustees should always obtain a criminal record check when eligible to do so because it is an important tool in ensuring that the person is suitable to act.

The Diocese recommends that if the parish does provide activities for children and adults the PCC should give consideration to obtaining DBS checks for the two Churchwardens and the Parish Safeguarding Coordinator (if he or she is a member of the PCC) and the Diocese will progress enhanced DBS checks on the basis that they are charity trustees. (The DBS forms must be initiated by the Parish and the role explained e.g. Church Warden/ trustee of children's charity)

"One-off" Visitors or Helpers

The Practice Guide on Safer Recruitment June 2015 no longer addresses this issue but the Diocese has retained the following element of previously published guidance:

Where a volunteer's role will be a one-off, such as accompanying staff and children on a day outing or helping at an event (e.g. a holiday club), recruitment measures would be unnecessary provided that the person is known to the organisation and is always supervised.

It is not necessary to obtain a criminal record check for visitors who will only have contact with children on an ad hoc or irregular basis for short periods of time. It is good practice to ensure that visitors sign in and out and are escorted whilst on the premises by a member of staff or appropriately vetted volunteer.

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It is not necessary to obtain a criminal record check for visitors who will only have contact with children on an ad hoc or irregular basis for short periods of time. It is good practice to ensure that

visitors sign in and out and are escorted whilst on the premises by a member of staff or appropriately vetted volunteer.

Those coming to work from abroad

The Practice Guide on Safer Recruitment June 2015 does not address this issue or the issue of those sent to work abroad below but the Diocese has retained the following elements of previously published guidance:

For overseas candidates who have not previously lived in the UK, and also for UK candidates who have lived abroad for significant periods, the person responsible for the appointment should make an additional check by asking the applicant to obtain a certificate of good conduct /police record from the relevant embassy or police force, wherever that is available.

Where an applicant is from, or has lived in, a country where this provision is not available, or is a refugee / asylum seeker with no means of obtaining relevant information from their country of origin, the person responsible for the appointment should take extra care in taking up references and carrying out other background checks. For example, additional references should be sought and at least one reference, from a previous work place, should be followed up by phone as well as letter.

People sent by the Church to work abroad

The Church should undertake a criminal record check in relation to people we send abroad. The nature of the check (i.e. with /without a request for barring information at Q x 64/65) will depend on whether their work will be in Group 1 (Regulated Activity) or Group 2 (substantial contact)

Ecumenical events

The Practice Guide on Safer Recruitment June 2015 no longer addresses this issue but the Diocese has retained the following element of previously published guidance.

For an occasional event, a decision should always be made about which body is 'hosting' the event. This matters both for safeguarding and for insurance arrangements.

When recruiting the workers (either paid or volunteer), suitable assurances should be obtained from the 'home' church or organisation which first recruited them, that the person has been recruited safely with DBS check if required.

For a more permanent arrangement – for example, a street pastor provision via the local Council of Churches – a decision should be reached about whether the group should organise DBS checks or whether one of the ecumenical partners should take the lead for all members. This usually mirrors the arrangements for safeguarding generally, so that if the Church of England or Methodist procedures are being followed by the group, then it makes sense for that denomination to take the lead with DBS

checks. Alternatively, where the group is of sufficient size to make it appropriate to have an independent arrangement for DBS checks, then the group should also have independent safeguarding policy and procedures.

The Church of England and Methodist Church have issued [Safeguarding Guidance for Single Congregation Local Ecumenical Partnerships 2015](#) where 'ministry is shared by an Ecumenical Ministry Team and congregations consist of several denominations' which needs to be followed in such circumstances. The attached guidance and checklist is helpful in checking/ensuring that adequate safeguarding arrangements are in place for other less formally constituted interdenominational arrangements.

'Peer' or self-help arrangements

The Diocese is not able to obtain DBS checks where parents supervise their own children in parent/toddler groups or for self-help groups. However the full safe recruitment process including DBS checks must be followed for church leaders and helpers for parent/toddler groups including 'messy churches' (unless it can be clearly established that the parents who attend are responsible for their children at all times and the workers are never separately responsible for children attending the group).

Student placements

When offering student placements for professional or vocational training where there is a practice placement element, a DBS check should be applied for as soon as the place on the programme has been accepted, so that the information is received prior to the student commencing the work-based elements of their training. No student should ever start a placement where part of the role would fit within Group 1 or 2 without first having been approved through the DBS process.

Section 5 i) Recognising abuse to children.

Protecting children from harm is vital and everyone has a responsibility to respond well when they think a child may be at risk from harm, and to refer the matter to the police or social services, who have the expertise to deal with the matter well.

Harm to children takes many forms and can be difficult or easy to discern. It can happen over time and be well hidden, or it be a one off event directly reported or observed, or a mixture of these things. It may be recent, current or have happened some time ago. Whichever is the case, when it comes to your attention you must take it seriously and respond well. This section identifies different types of abuse that can occur, in isolation or various types of abuse at all together.

The following definitions are from Protecting All God's Children, Chapter 3. 2010.

Statutory definitions

Child abuse has many forms. There are four identified categories of abuse described in Working Together to Safeguard Children 2010, from which the following definitions are taken.

Abuse and neglect are forms of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting, by those known to them or, more rarely, by a stranger, for example via the internet. They may be abused by another adult or adults, or another child or children.

Physical abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces illness in, a child.

Sexual abuse involves forcing or enticing a child to take part in sexual activities, not necessarily involving a high level of violence, whether or not the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing and touching outside of clothing.

They may also include non-contact activities, such as involving children in looking at, or in the

production of, sexual images, watching sexual activities, encouraging children to behave in sexually inappropriate ways, or grooming a child in preparation for abuse (including via the internet). Sexual abuse is not solely perpetrated by adult males. Women do also commit acts of sexual abuse, as do other children.

Neglect is the persistent failure to meet a child's basic physical and/or psychological needs, likely to result in the serious impairment of the child's health or development. Neglect may occur during pregnancy as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing to:

- provide adequate food, clothing and shelter (including exclusion from home or abandonment);
- protect a child from physical and emotional harm or danger;
- ensure adequate supervision (including the use of inadequate care-givers);
- ensure access to appropriate medical care or treatment.

It may also include neglect of, or unresponsiveness to, a child's basic emotional needs.

Emotional abuse is the persistent emotional maltreatment of a child such as to cause severe and persistent adverse effects on the child's emotional development. It may involve conveying to children that they are worthless or unloved, inadequate, or valued only in so far as they meet the needs of another person. It may include not giving the child opportunities to express their views, deliberately silencing them or ridiculing what they say or how they communicate. Emotional abuse may feature age or developmentally inappropriate expectations being imposed on children. These may include interactions that are beyond the child's developmental capability, as well as overprotection and limitation of exploration and learning, or preventing the child participating in normal social interaction. It may also involve: seeing or hearing the ill-treatment of another, for example in domestic violence situations; serious bullying (including cyber-bullying); causing children frequently to feel frightened or in danger; exploitation or corruption of children. Some level of emotional abuse is involved in all types of maltreatment of a child but it may occur as the sole or main form of abuse.

Some special topics

Church members should be aware that, within these categories, a wide range of abuse can occur. The Government issues guidance documents or advice for several of these special topics. Among those which have been the subject of attention are:

Stranger abuse

The majority of abuse is carried out by people known to the child, but abuse can also be carried out by strangers.

Internet-related abuse

Adults may target chat rooms, social networking sites, messaging services, digital cameras, mobile phones and the internet generally in order to groom and abuse children. Children are particularly vulnerable to abuse by adults who pretend to be children of comparable ages in social networking sites and who try to obtain images or engineer meetings. Children themselves can also misuse these facilities, sometimes inadvertently and sometimes with malicious intent.

Definitions of forms of harm

The downloading, keeping or distributing of indecent images of children are all offences which are widely committed by adults, including by church members. For detailed advice about protecting children from internet abuse, consult the Child Exploitation and On-line Protection Centre (CEOP), which also produces material suitable for children.

Bullying (abuse by other children)

There is no clear boundary between bullying and abuse, and a significant number of sex offenders are themselves minors. Young perpetrators of abuse are still children and are entitled to have their needs considered though steps may need to be taken to protect other children. Such cases should always be referred to the local authority children's social care service.

Children affected by gang activity

Such children are at risk of violent crime and are therefore considered vulnerable. Risks include access to weapons (including firearms), retaliatory violence and territorial violence with other gangs. Other risks include increased likelihood of involvement in knife crime, dangerous dogs, sexual violence and substance misuse.

Fabricated or induced illness

Parents and carers can induce or pretend to observe symptoms in a child which lead to unnecessary investigations or treatment.

Abuse of disabled children

Research has shown that disabled children are more likely than able-bodied children to be subjected to abuse. Disability covers not only physical disabilities of various kinds but also mental illness and learning disability.

Deliberate self-harm (e.g. overdoses, cutting, misuse of drugs or alcohol)

Local Safeguarding Children Boards vary in their approach to deliberate self-harm. It will always be appropriate to discuss such a case with the local authority children's social care. Help can also be obtained from child and adolescent mental health services (CAMHS), through the general practitioner (GP) and, sometimes, from direct access counselling services.

Domestic violence or abuse

The terms 'violence' or 'abuse' are used interchangeably and carry the same meaning. Domestic violence is the abuse of adults within a household.

It need not involve physical assault to count as violence, and the adults concerned need not be married or of opposite sexes. If there are children in the household they are witnesses to the abuse and are considered to be emotionally abused at least, whether or not they are in the same room. They

may also be directly affected by abuse.

Parents who are themselves vulnerable adults

It is not uncommon for the parents of children who are abused or neglected to be themselves vulnerable adults. Particularly common are problems of mental ill-health, domestic abuse and substance abuse (i.e. drugs and alcohol), often in combination. Where someone with such a difficulty is known to be a parent with a child living with them, a referral to the local authority children's social care service may be required.

Allegations of possession by evil spirits

This is a very complicated and sensitive area, with the potential to allow greater harm to be caused than might be cured, as recent stories in the media show (see below Spiritual Abuse). Diagnosis of possession should only be made after all other diagnoses have been exhausted; such diagnoses should only be made by those authorised by the Bishop as Diocesan Deliverance Officers – and so they must be consulted at the earliest opportunity. In the case of children, and vulnerable adults, it is so important to err on the side of caution, that as well as the Diocesan Deliverance Officer, the Safeguarding Adviser and the Bishop must also be directly consulted.

Female genital mutilation

This is an offence and any suggestion that it is being sought or has been carried out should be referred to the local authority children's social care service or the police.

Child trafficking

Child trafficking is the bringing of children into the country, sometimes without proper immigration arrangements, for a variety of illegal purposes which can include domestic service, illegal adoption, organ harvesting, benefit claims or prostitution. Such children may have little English. The police or local authority children's social care service should be contacted immediately if a church member comes across such a child.

Sexual exploitation and involvement in prostitution

Children can be exploited by being given rewards in return for sexual activities. Internet and other media technology may be used in the abuse. Violence, coercion and intimidation are common. Regardless of the challenging behaviours they may display, exploited children should be viewed as victims of child sexual abuse, not as criminals.

Forced marriage and honour-based violence

Disclosures of actual or possible forced marriage should not be treated as a family matter or be disclosed to family members. Local authority children's social care or the police should be contacted.

Complex (organized or multiple) abuse

This is abuse which involves one or more abusers and a number of children. The abusers may be acting in concert, or in isolation, or may be using an institutional framework or position of authority to abuse children. The internet may also be used.

Spiritual abuse

Spiritual abuse is not covered by the statutory definitions but is of concern both within and outside faith communities including the Church. Within faith communities, harm can also be caused by the inappropriate use of religious belief or practice. This can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries. Any of these could result in children experiencing physical, emotional or sexual harm. If such inappropriate behaviour becomes harmful, it should be referred for investigation in co-operation with the appropriate statutory agencies. Careful teaching, supervision and mentoring of those entrusted with the pastoral care of children should help to prevent harm occurring in this way. Other forms of spiritual harm include the denial to children of the right to faith or the opportunity to grow in the knowledge and love of God.

If anyone in the Church is uncertain whether or not abuse has taken place, he or she can contact the diocesan safeguarding children adviser or the local authority children's social care team.

Section 5 ii) Recognising abuse to adults who may be vulnerable

Mistreatment is defined in **No Secrets** (2000) as 'a violation of an individual's human and civil rights by any other person or persons'.

Harm is what results from mistreatment or abuse.

Abuse may be perpetrated by an individual or a group. It may be accepted or exacerbated by the culture of an institution, in which case it is described as institutional abuse. Abuse concerns the misuse of power where control and/or authority can manifest as a criminal offence. It may include harassment, bullying and exploitation, discrimination and oppression. It includes any misuse of a pastoral or managerial relationship, from the most serious to less severe behaviour.

Abuse can take place in a person's home, day centre, family home, community setting and in public places (including churches and ancillary buildings). A carer might be being physically or emotionally abused by the person they are looking after.

Someone from Church (you!) may be the only individual to notice when something isn't right and someone is being mistreated or abused, and it is important you act to prevent it occurring again to the same person or someone else. Please read this section and **Section 6, Responding to Concerns and Complaints**, and act by following the guidance.

Domestic abuse is widespread in our society and the Church needs to respond supportively to those experiencing such abuse. See the Church of England's report **Responding to domestic abuse** (2006), and **Section 5(iii)** of Carlisle Diocese procedures.

This section looks at:

Why does mistreatment or abuse happen?

Different forms of abuse

Different indicators that abuse may be happening.

Why does mistreatment or abuse happen?

Abuse occurs for many reasons and the causes are not fully understood. The following risk factors have been identified as being associated with physical and psychological abuse (one or more may be present in any abusive situation):

- Social isolation – those who are abused usually have fewer social contacts than those who are not abused
- There is a history of a poor-quality long-term relationship between the abused and the abuser
- A pattern of family violence exists. The person who abuses may have been abused when younger
- The person who abuses is dependent upon the person they abuse for accommodation, financial or emotional support
- The person who abuses has a history of mental health problems or a personality disorder or a substance addiction
- In care settings abuse may be a symptom of a poorly run establishment. It appears that it is most likely to occur when staff are inadequately trained, poorly supervised, have little support from management or work in isolation.

Different forms of abuse

Physical abuse

The ill-treatment of an adult, which may or may not cause physical injury, is regarded as physical abuse. Instances might include hitting, slapping, pushing, kicking, inappropriate restraint, withholding or misuse of medication, squeezing, biting, suffocating, poisoning..... It could include racially or religiously motivated attacks. (This could include – of a person with learning difficulties - “Oh, yes, he’s not supposed to eat pork but he doesn’t know and won’t tell his family so it doesn’t matter.”) A requirement for someone to work in an unsafe environment can be construed as physical abuse.

Possible indicators of physical abuse:

- cuts, lacerations, puncture wounds, open wounds, bruising, welts, discolouration, black eyes, burns, broken bones and skull fractures
- untreated injuries in various stages of healing or not properly treated
- poor skin condition or poor skin hygiene
- dehydration and/or malnourishment without an illness-related cause, loss of weight, soiled clothing or bedding
- broken spectacles or frames, physical signs of being subjected to punishment, or signs of being restrained
- inappropriate use of medication, overdosing or under dosing
- the adult telling you they have been hit, slapped or mistreated.
- inappropriate restraint – eg being strapped into a chair (a useful question to ask would be ‘who benefits from the restraint?’)

Emotional or psychological abuse

The use of threats or fear or the power of the carer's or other adult's position to negate the vulnerable person's independent wishes is classed as emotional or psychological abuse. Bullying, sexual and racial harassment would also come into this category if physical harm were not used. It includes lack of privacy or choice, denial of dignity, deprivation of social contact or deliberate isolation, making someone feel worthless, lack of love or affection, threats, verbal abuse, humiliation, blaming, controlling, pressurizing, coercion, fear, ignoring the person.

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

Harassment may include name calling, victimisation and ostracism, unwanted sexual attention, stalking, compromising invitations or gifts, the display of images that are racially or sexually offensive, the suggestion that sexual favours might further promotion prospects.

Possible indicators of emotional/psychological abuse:

- feelings of helplessness
- hesitation in talking openly
- implausible stories
- confusion or disorientation
- anger without an apparent cause
- sudden changes in behaviour
- the person becoming emotionally upset or agitated
- unusual behaviour (sucking, biting or rocking)
- unexplained fear
- denial of a situation
- the person becoming extremely withdrawn and non-communicative or nonresponsive
- the adult telling you they are being verbally or emotionally abused.

Financial or legal abuse

The wilful extortion or manipulation of the vulnerable person's legal or civil rights must be construed as abuse. It is also potentially fraud. It may therefore need to be reported to Trading Standards as well as the Police. Such activity may include misappropriation of monies or goods, the misuse of finances, property or possessions, or the withholding of money, the exploitation of a person's resources, or embezzlement. Such abuse may involve the use of a position of authority or friendship to persuade a person to make gifts, to leave legacies or change a will.

Possible indicators of financial abuse:

- signatures on cheques etc. that do not resemble the adult's signature, or which are signed when the adult cannot write;
- any sudden changes in bank accounts including unexplained withdrawals of large sums of money;
- the inclusion of additional names on an adult's bank account;
- abrupt changes to or creation of wills;
- the sudden appearance of previously uninvolved relatives claiming their rights to a vulnerable

person's affairs or possessions;

- the unexplained sudden transfer of assets to a family member or someone outside the family;
- numerous unpaid bills, overdue rent, when someone is supposed to be paying the bills for the vulnerable person;
- unusual concern from someone that an excessive amount of money is being expended on the care of the vulnerable person;
- lack of amenities, such as TV, personal grooming items, appropriate clothing, that the vulnerable person should be able to afford;
- the unexplained disappearance of funds or valuable possessions such as art, silverware or jewellery;
- deliberate isolation of a vulnerable person from friends and family resulting in the caregiver alone having total control;
- bogus workers identifying work that isn't needed on a property, or over charging, or not completing work once paid.

Neglect

Neglectful behaviour is any pattern of activity by another person, which seriously impairs an individual. Neglect can include: failure to intervene in situations where there is danger to a vulnerable person or to others (particularly when a person lacks the mental capacity to assess risk), not giving personal care, deliberately withholding visual or hearing aids, withholding food, drink, light and clothing, restricting access to medical services, denying social, religious or cultural contacts, denying contact with family, lack of appropriate supervision.

Possible indicators of neglect:

- dirt, faecal or urine smell, or other health and safety hazards in the vulnerable person's living environment
- rashes, sores, lice on the vulnerable person
- inadequate clothing
- untreated medical condition

- poor personal hygiene
- over or under medication
- lack of assistance with eating or drinking
- unsanitary and unclean conditions.

Sexual abuse

A sexual act carried out without the informed consent of the other individual is abuse. Such behaviour includes contact and non-contact abuse. The issue of informed consent is a fraught one and would need to be carefully investigated.

No one should enter into a sexual relationship with someone for whom they have pastoral responsibility or have a position of trust.

Non-contact abuse may include sexual remarks and suggestions, introduction to indecent material, indecent exposure. Contact abuse may include rape, indecent assault, being forced to touch another person, sexual intercourse or being pressurized into consenting to sexual acts.

Possible indicators of sexual abuse:

bruises around the breasts or genital areas

unexplained venereal disease or genital infections

unexplained vaginal or anal bleeding

torn, stained or bloody underclothing

the vulnerable person telling you they have been sexually assaulted or raped.

Spiritual abuse

Churches need to be sensitive so that they do not, in their pastoral care, attempt to 'force' religious values or ideas onto people, particularly those who may be vulnerable to such practices. Within faith communities harm can be caused by the inappropriate use of religious belief or practice; this can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries, which may result in vulnerable people

experiencing physical, emotional or sexual harm. If such inappropriate behaviour becomes harmful it should be referred for investigation in the usual way. Careful supervision and mentoring of those entrusted with the pastoral care of adults should help to prevent harm occurring in this way. Other forms of spiritual abuse include the denial to vulnerable people of the right to faith or the opportunity to grow in the knowledge and love of God.

Allegations of possession by evil spirits

This is a very complicated and sensitive area, with the potential to allow greater harm to be caused than might be cured, as recent stories in the media show (see below Spiritual Abuse). Diagnosis of possession should only be made after all other diagnoses have been exhausted; such diagnoses should only be made by those authorised by the Bishop as Diocesan Deliverance Officers – and so they must be consulted at the earliest opportunity. In the case of children, and vulnerable adults, it is so important to err on the side of caution, that as well as the Diocesan Deliverance Officer, the Safeguarding Adviser and the Bishop must also be directly consulted.

Additional indications that abuse may be occurring

- The vulnerable person may not be allowed to speak for themselves, or see others, without the care-giver (suspected abuser) being present
- Attitudes of indifference or anger from the caregiver towards the vulnerable person
- Family member or care-giver blames the vulnerable person (e.g. accusation that incontinence is a deliberate act)
- Aggressive behaviour (threats, insults, harassment) by the care-giver towards the vulnerable person
- Previous history of abuse of others on the part of the care-giver
- Inappropriate display of affection by the care-giver
- Flirtations, coyness, which might be possible indicators of an inappropriate sexual relationship
- Social isolation from the family or restriction of activity of the vulnerable person by the care-giver

- Conflicting accounts of incidents by the family, supporters or the vulnerable person
- Inappropriate or unwarranted defensiveness by the care-giver
- Indications of unusual confinement (closed off in a room, tied to furniture, change in routine or activity)
- Obvious absence of assistance or attendance.

Additional links

For current Diocesan advice about addressing Bullying and Harassment, see the Diocesan website :

<http://www.carlisediocese.org.uk/support/hr-advice.html>

Section 5 iii) Recognising domestic abuse

Domestic abuse affects one in five adults in the UK at some point in their lives (1 in 4 women and 1 in 7 men), and between 6 and 10% of women experience domestic abuse in a given year. One in three suicide attempts is by a victim of domestic abuse.

On average there will have been 35 assaults before a victim calls the police. At least 750,000 children a year witness domestic abuse. All domestic abuse is a fundamental violation of human rights, and much of it is criminal.

The church takes seriously the harm caused by domestic abuse. Further reading can be found in *Responding to Domestic Abuse: Guidelines for Those with Pastoral Responsibilities*, Archbishops' Council, 2006.

Who experiences domestic abuse?

People from all classes and social groups, races and ethnicities, cultures and religions experience domestic abuse, and it takes place regardless of age, disability or sexuality.

It is a widespread and hidden problem in all communities, and is greatly under-reported, particularly within minority ethnic communities. Most abuse is gender-biased, incidents of abuse of women by male partners being very much more frequent and more severe. However, abuse can be inflicted by women on men, and can also occur in same-sex relationships. There is also evidence of parents being abused by teenage children, and of older people being abused by members of their family. Domestic abuse occurs among people within our church communities, and clergy and prominent members of churches have been found to be abusers.

Children in the family are also victims of domestic abuse, directly or indirectly. Being a victim or witness of domestic abuse can have a severe effect on a child's behaviour, health or educational performance in ways that are likely to be visible, and can create long-term relational problems; including low self-esteem, withdrawal or anxiety, and behavioural problems, or conversely being overly anxious to please and unnaturally well-behaved. Children are often more aware of the abuse than their parents realise. They may also be at risk of physical harm through being present while physical

abuse takes place. The significance of domestic abuse on a child was recognised in the Children Act 1989.

Who perpetrates domestic abuse?

Domestic abuse appears to reflect expectations of exercising power and control over the partner. It is a deliberate choice for which the abuser must be held responsible: and it is supported by the abuser's belief either that the behaviour is defensible or that s/he is not to blame for it.

Perpetrators come from all walks of life and professions. The behaviour they exhibit in public can be very different from their private behaviour to their partners; often the abusive partner is able to be charming in public yet switch to abusive conduct quickly when behind closed doors and alone with the partner. The abuser can also exhibit rapid changes in behaviour, being loving and apologetic towards the partner at one moment and abusive the next. The abuser often will not hesitate to say sorry and to say it will never happen again. Experience shows that abuse will almost invariably happen again and will get worse.

Triggers of abusive or violent behaviour appear to include the commencement of cohabitation or marriage, pregnancy, infidelity by the partner or the threat to leave. However, abuse can take place without any particular external causes and often becomes routine. Patterns of intimidation, self-justification and deception mean that the behaviour of perpetrators is not easy to counter. The abuser generally relies upon the difficulty and the stigma of reporting abuse to deter the victim from taking effective action, and may threaten further violence or damage to the victim's reputation in the event of disclosure.

What is domestic abuse?

All forms of abuse cause damage to the survivor, particularly to their self-esteem, and express an imbalance of power in the relationship. Abuse can on rare occasions be just a single incident, but usually it is a systematic, repeated and often escalating pattern of behaviour by which the abuser seeks to control, limit and humiliate, often behind closed doors.

Abusive behaviour can take many forms, and the following examples are not exhaustive.

Physical

This may include: hitting; slapping; burning; pushing; restraining; withholding medication; assault with everyday implements such as kitchen knives; kicking; biting; punching; shoving; smashing someone's possessions; imprisoning; strangling; drowning; causing miscarriage.

Psychological and emotional

This may include: shouting; swearing; frightening; blaming; ignoring or humiliating; name calling; blackmailing; threatening suicide or self-harm; threatening harm to the person, children or pets if they misbehave; ridiculing every aspect of their appearance and skills; keeping them deliberately short of sleep; being obsessively and irrationally jealous, e.g. constantly accusing of having affairs; keeping them isolated from friends and family; threatening to take the children away; withholding sex or affection as 'punishment'; criticising parental skills; convincing a partner they are 'mad'.

Financial

This may include: prevention from getting a job; harassing someone at work; denying someone access to money; stealing money; gambling or running up debts in a way that threatens a family's standard of living; making major financial decisions alone; withholding money to enforce a course of action, dictating expenditure; forcing someone to take out loans; keeping them in poverty; demanding to know every penny they spend; refusing to let them use transport or have money to pay for it.

Sexual

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

Spiritual

This may include: telling someone that God hates them; refusing to let them worship, e.g. not allowing a partner to go to church; using faith as a weapon to control and terrorise them for the abuser's personal pleasure or gain; using religious teaching to justify abuse, e.g. 'submit to your husband'; compelling forgiveness.

Neglect

This may include: depriving someone of food, shelter, heat, clothing, comfort, essential medication or access to medical care.

Forced marriage

A clear distinction must be made between a forced marriage and an arranged marriage.

In **arranged marriages**, the families of both spouses take a leading role in arranging the marriage but the choice whether or not to accept the arrangement remains with the young people. In **forced marriage**, one or both spouses **do not consent** to the marriage and some element of duress is involved. Duress includes both physical and emotional pressure.

Further information about forced marriages of young people and adults who may be vulnerable can be found on the Foreign and Commonwealth Office website, www.fco.gov.uk

Section 6 Responding to allegations, concerns and complaints

Protecting people from harm is paramount. Taking concerns seriously is the first step but will not prevent further harm unless action is taken. 'What to do' on the one hand can be complex, and yet on the other hand it is straight forward. If you have concerns you need to share them with someone who will know what to do, act within the law, and promote the best interests of the person being harmed.

The first point to contact in Carlisle Diocese, for anyone concerned about a child or adult is the Diocesan Safeguarding Adviser (DSA), Charles Proctor 07458016884 or email: safeguardingadviser@carlisle-diocese.org.uk. If there is an immediate risk to a child or vulnerable adult and the DSA cannot be contacted you should refer direct to the police and/or Cumbria children's services (for children) or the local adult services office (for adults who may be at risk of abuse and neglect) and confirm you have done this to the DSA as soon as possible. The relevant phone numbers are given at the end of this section. Further detail about making a referral, sharing information, consent and the like is presented in this section in order to aid decision making and demonstrate the importance and complexity of the issues. You don't need to understand all the issues though. Put simply, if you have a concern about someone's welfare you must contact the Diocesan Safeguarding Adviser to talk through the issues and gain advice about what to do.

This section covers:

- Receiving the referral
- Note taking and recording
- Imminent risk
- Referring on
- The role of an Authorised Listener
- Whistle -blowing
- Capacity, consent and confidentiality relating to adults
- Historic abuse
- Domestic abuse
- Allegations against clergy and church officers
- [Information sharing confidentiality and consent](#)
- Non-safeguarding complaints
- Press enquiries

- **Receiving the referral**
- Safeguarding referrals can arise in numerous ways, and it is important to first recognise that a particular concern is a safeguarding matter. Such concerns may come to your attention through:
 - A direct disclosure from the person being abused, child or adult.
 - Indirectly through a disclosure from someone who knows someone else is being abused;
 - It may be a written or verbal disclosure;
 - If written the information may be in the form of a complaint or grievance¹ ;
 - It may be about abuse or neglect that is happening now;
 - It may be about abuse or neglect that happened in the past, recently or many years ago;
 - The abuse may be very straight forward to identify;
 - The abuse may be less obvious, either because it has not been directly disclosed or because it is well hidden in some way, or excused;
 - You may have a suspicion of abuse, with hard to define concerns, perhaps coming to a point of concern with an accumulation of information or observations over time;
 - The abuser may be someone known to you, perhaps very well, or not known at all;
 - The abuser may be someone who has a professional career, or not;
 - This procedure relates to all kinds of safeguarding concerns which occur on your church premises (including in situations where the premises are hired), in your church-related activities, and regarding those who attend your church and its related activities.
 - In all these situations you must not deal with the matter alone. You need support and guidance to help deal with allegations or suspicions well, and therefore you should make a
 - referral to the Diocese Safeguarding Adviser without delay, before discussing the matter with anyone else, except your supervisor.
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 - **1 A complaint** is an expression of dissatisfaction or disquiet about an action, or lack of action by a person acting on behalf of the church, or about the policies and procedures of the church. If it is about someone who is deployed within the parish, whether paid (for instance, paid youth workers and administrators) or holding unremunerated office (for instance, Sunday School leaders, servers), it is usually referred to as a **grievance**.
 - **Complaints and grievances against clergy or licensed or commissioned ministers** (Readers, Church Army Officers) are not handled by the parish, and should be addressed to the archdeacon or the Bishop.

Some points to remember in your initial response

The following are all important points which will help anyone faced with this difficult situation:

- if a person (adult or child) asks to talk in confidence **do make it clear that you will respect their confidence, unless it concerns matters of law, when you may have to tell someone else;**
- you have a duty to refer anyone who is at risk to the statutory agencies;
- always explain that you may have to get other people to help;
- stay calm;
- listen to the person attentively;
- maintain eye contact;
- allow the person to talk, but do not press for information or ask leading questions;
- be non-judgemental;
- tell the person that they are not to blame for anything that has happened;
- reassure the person that they were right to tell;
- let the person know that other people will have to be told and why; however, do not tell anyone except the person who you are immediately accountable to (and the Diocesan Safeguarding Adviser), as long as the allegation does not relate to them or someone they are especially close to;
- in no circumstances should you inform the person who is having an allegation made against them. This is done very carefully by the police at the appropriate time.
- try to explain what will happen next in a way the person can understand;
- reassure the person that he or she will continue to receive support during the difficult time to come.
- **NEVER attempt to investigate allegations yourself.**

Bearing the above points in mind you need to know:

- Abuse to children must be referred on to statutory agencies for them to intervene and take the lead in preventing further abuse;
- Adults can potentially have more control over their situations and abuse to adults does not necessarily result in referrals to statutory agencies – the adult is likely to have more control

over who they wish their information to be shared with.

Note taking/recording

Always make notes about a possible child protection or adult protection incident or disclosure as accurately as possible, as soon as possible. These should cover what has happened, in what context, and anything that seemed particularly significant. Quote the person's words exactly where possible, and be as factual as possible. It helps to note the person's full name, age, date of birth, address, telephone number and information about their GP if you can. Remember to sign the record and add your name, role, date of incident and date of the recording. Keep the notes in a safe confidential place.

The Diocese has adopted the brief [Guide to recording safeguarding incidents](http://carlisediocese.org.uk/uploads/1390/Carlisle_Diocese_guide_on_recording_Safeguaarding_iss_ues-docx.html) (http://carlisediocese.org.uk/uploads/1390/Carlisle_Diocese_guide_on_recording_Safeguaarding_iss_ues-docx.html) which has been prepared by the Diocese of Oxford and more detailed guidance on recording safeguarding issues is available from the [Safeguarding Records; Joint Practice for the Church of England and the Methodist Church \(2015\)](http://carlisle.diocese.org.uk/uploads/1391/Safeguarding_Records_Joint_Practice_Guidance_for_the_Church_of_England_and_the_Methodist_Church_(2015).html). (http://carlisle.diocese.org.uk/uploads/1391/Safeguarding_Records_Joint_Practice_Guidance_for_the_Church_of_England_and_the_Methodist_Church-pdf.html). These safeguarding records must be retained securely in the Parish for at least fifty years. The Diocese has also issued a [Guide to the management and retention of Parish safeguarding records](http://carlisediocese.org.uk/uploads/1391/Carlisle_Diocese_Guide_to_the_Management_and_Retention_of_Parish_Safeguarda_-docx.html) (http://carlisediocese.org.uk/uploads/1391/Carlisle_Diocese_Guide_to_the_Management_and_Retention_of_Parish_Safeguarda_-docx.html) to help parishes make satisfactory arrangements for storage and retention of their safeguarding records.

Imminent risk

If you encounter a person in a situation where they are in imminent danger, you should act immediately to secure their safety. Seek the assistance of the police and then make a referral to Local Authority Social Care.

If a person needs emergency medical attention, of course this should be sought immediately and directly from the emergency services. Parents, if available, should be kept fully informed.

Referring on

Dealing with referrals can be very complex and it is vital not to deal with allegations on your own due to the complexity that can develop, even if initially you think something looks straight forward. The Diocesan Safeguarding Adviser works closely with the statutory agencies and will advise you what should happen next, who you or he/she may need to speak to.

Be ready to share all information you have about the situation, however small or insignificant you think a piece of information might be. Be ready to work well with police and children/adult services and follow all the advice given. They may not be able to share any information with you, but they may wish to have your continued involvement in discussions. It is important that you give priority to co-operating and information sharing with the authorities.

Tell them if the family know you are making the referral or not. Tell them if you are willing to have your information shared. It is usually better that the referrer can be disclosed to the family, but if you have good reason to remain anonymous, explain why this is the case.

The role of an Authorised Listener ²

The Diocese has set up an Authorised Listener service for adults who may have experienced sexual abuse in accordance with the requirements of the Church of England policy document [Responding well to those who have been sexually abused..](https://churchofengland.org/media/2257646/respondingwell.pdf)
(<https://churchofengland.org/media/2257646/respondingwell.pdf>)

² **Responding Well to those who have been sexually abused** (Church House Publishing 2011)

and/or the individual against whom an allegation is made is still a potential risk to a child adult who is at risk of abuse or neglect the Diocesan Safeguarding Adviser (DSA) may be under an obligation to make a referral to the statutory services.

Authorised Listeners have the personal attributes and training to provide an attentive and ear to

adults to help people talk about their experiences of sexual abuse. Referrals for this service should be made to the Diocesan Safeguarding Adviser who will arrange for an Authorised Listener in accordance with the attached guidelines for the [Carlisle Diocese Authorised Listeners Service \(http://carlislediocese.org.uk/uploads/1081/Carlisle_Diocese_Authorised_Listeners_Service-pdf.html\)](http://carlislediocese.org.uk/uploads/1081/Carlisle_Diocese_Authorised_Listeners_Service-pdf.html)

Pastoral care of the victim of abuse will always be separate from anyone carrying out further investigation into the complaint. Listeners will always seek to work at the pace of the adult who has experienced abuse but if abuse has occurred in the context of church life,

Whistle-blowing

To fulfil their commitment to safeguard and promote the welfare of children and adults who may be vulnerable, all organisations that provide services for, or work with, children or such adults are required to have appropriate whistle-blowing procedures, and a culture that enables issues about safeguarding and promoting the welfare of children and adults who may be vulnerable to be addressed. There should be particular awareness of the increased vulnerability of those children and adults in residential care, hospital settings or custodial establishments, but whistle-blowing applies in all contexts.

Whistle-blowing may be necessary to highlight more general problems with unacceptable practice, performance or behaviour in situations related to children or adults who may be vulnerable, and these same principles can be applied.

The Public Interest Disclosure Act 1998 gives workers legal protection against being dismissed or penalised as a result of publicly disclosing certain serious concerns. Whilst the Act does not provide the same protection for volunteers, churches should adopt the same approach in their protection.

Members of a congregation should be encouraged to acknowledge their individual responsibility to bring matters of unacceptable practice, performance or behaviour to the attention of the incumbent, churchwarden, Parish Safeguarding Officer or a member of the PCC. Alternatively the Safeguarding Adviser can be contacted.

If the concern raised suggests that the individual may be unsuitable to work with children or adults or has harmed child or adult who may be at risk of abuse or neglect, the Diocesan Safeguarding Adviser must be contacted by the person who receives this information in accordance with procedures for 'allegations against church officers' below.

It is often the case that a co-worker or co-voluntary worker may be the first to recognise that something is wrong but may not feel able to express concerns, feeling that this would be disloyal; he or she may fear harassment or victimisation. These feelings, however natural, must never result in a child or adult who may be vulnerable continuing to be at risk.

Reasons for whistle-blowing:

- To prevent the problem worsening or widening
- To protect or reduce risks to others
- To prevent becoming implicated oneself.

What stops people from whistle-blowing:

- Starting a chain of events which spirals out of control
- Disrupting the work or project
- Fear of getting it wrong
- Fear of repercussions or damaging careers or reputations
- Fear of not being believed.

What happens next:

- If the concern about practice, performance or behaviour relates to safeguarding children or adults who may be vulnerable, it should be investigated according to the procedures for allegations (see above).
- If the concern does not relate to safeguarding children or adults who may be vulnerable, it should be investigated according to complaints and grievance procedures (see below).
- The whistle-blower is not expected to prove the truth of a concern or investigate it.
- Within the bounds of confidentiality, the whistle-blower should be given as much information

as possible on the nature and progress of any enquiries.

- The incumbent or churchwarden should ensure that the whistle-blower is not harassed or victimised
- In the event of the concern being about the incumbent, the archdeacon should ensure that the whistle-blower is not harassed or victimised
- No action will be taken against a whistle-blower if the concern proves to be unfounded but was raised in good faith.
- Malicious allegations from a whistle-blower will be considered very seriously and may result in disciplinary action in the case of a paid employee or office holder, or other legal action, even if the person is a volunteer

Capacity, consent and confidentiality relating to adults who may be at risk of abuse or neglect (previously referred to as 'vulnerable adults')

The ability of adults to choose their lifestyle and to take risks is a fundamental right, but protecting an adult from harm may involve some invasion of personal autonomy. Every adult has the right to make decisions and must be assumed to have capacity to do so unless it is proved otherwise. Everyone should be encouraged and enabled to make their own decisions, or to participate as fully as possible in decision-making, by being given the help and support they need to make and express their own choices.

Decisions made on behalf of people without capacity should be made in their best interests, giving priority to what they themselves would have wanted. There is currently no universal accepted definition of mental capacity and the assessment of capacity, but there is guidance

In all circumstances where alleged abuse or mistreatment of a vulnerable adult has been disclosed or observed, that information should be shared in the first instance with the incumbent or the Parish Safeguarding Officer, who in turn should share it with the Diocesan Safeguarding Adviser (see procedure below). This needs to be done, regardless of whether the victim has given consent to the information being shared. At this stage the information remains confidential to those people, and is being shared for the purpose of assessing what action should be taken next.

The Diocesan Safeguarding Adviser will then assess with the referrer whether the consent of a person to an adult protection investigation and intervention should be overridden, if necessary taking legal advice. Consent is likely to be overridden in the following circumstances:

- a common law duty of care applies in extreme circumstances
- the person lacks capacity to make a particular decision
- other adults who may be vulnerable are placed at risk
- the alleged perpetrator is a paid carer, a church officer, or is also a vulnerable adult
- a criminal offence has been or may have been committed.

The circumstances of domestic abuse involving an alleged victim who has capacity but does not consent may be an exception.

Making Decisions: A Guide for People Who Work in Health & Social Care provides introductory information on the **Mental Capacity Act 2005**

If consent is not given, and the grounds to override consent do not apply, the wishes of the vulnerable adult will be respected, but if a criminal offence may have been committed, the police will be informed on an information only basis.

Domestic Abuse

Allegations of domestic abuse need to be responded to differently to other allegations of abuse against vulnerable people; but in every situation the possibility of child abuse must be considered, and the procedures for allegations of child abuse outlined on previous pages should also be followed. For more information about allegations of domestic abuse, please see **Section 5 (iii)**.

Allegations against clergy and church officers

A Church officer is 'anyone appointed to by or on behalf of the Church whether they are ordained, paid or unpaid. This will include;

- All clergy – incumbents, priests-in-charge, assistant curates, non-stipendiary ordained ministers, priests with permission to officiate, cathedral clergy, archdeacons, bishops;
- Any licensed or commissioned lay ministers – Readers, Church Army Officers, Readers with

permission to officiate;

- Lay employees and volunteers who hold an office or a position of responsibility in a parish and work with children or adults who may be vulnerable, or are appointed to a role of responsibility such as a churchwarden, organist, or server.

The Diocesan Safeguarding Adviser must be informed immediately of any allegation or concern that a church officer may have;

- Harmed a child or child or adult
- Committed a criminal offence against a child or adult
- Behaved towards a child or adult or presented themselves in a way that indicates they may be a risk to a child or vulnerable adult.
- May be unsuitable to work with children or vulnerable adults (this applies to those appointed as paid workers or volunteers with children or adults who may be at risk of abuse or neglect)

The Diocesan Safeguarding Adviser (DSA) holds the responsibility to consider referring such concerns to the relevant statutory agencies either the local authority children's services or adults social care or (in some circumstances) the police direct. This includes a responsibility to formally refer allegations/concerns in respect of those working with children including volunteers to the Local Authority Designated Officer ('LADO') in Children's Services. In the event that the threshold for referral to the statutory agencies is not met the DSA will contact the responsible manager(s) in the Diocese to ensure that an appropriate investigation and follow up is made by the Diocese to address the concerns that have been raised.

The DSA will notify the following people who may have a responsibility to act immediately to meet safeguarding requirements after discussion with the DSA:

. The Bishop of Penrith (all cases)

The responsible Archdeacon (all cases)

The Chair of the Diocesan Safeguarding Panel (all cases)

The Diocesan Communication Officer (all cases where there may be media interest)

The Bishops chaplain and chief of staff (all cases involving clergy and others holding a bishops licence)

The Diocesan secretary (all cases involving staff employed by the Diocese, where legal advice is needed from the Diocesan registrar or the Diocese may hold a legal liability)

The Parish priest (all cases involving parish employees or volunteers).

The DSA will attend any strategy or planning meetings convened by the statutory agencies accompanied if necessary by the responsible manager (e.g. archdeacon or parish priest) and act as the point of liaison between the statutory agencies and the Diocese.

The Church of England has published [Practice Guidance: Responding to Serious Situations involving Church Officers \(2015\)](#)

(http://carlisediocese.org.uk/uploads/1389/Serious_situations_practice_guidance_June_2015-pdf.html)

which must be followed in managing such cases. This guide requires the DSA to establish of a church 'core group' within 48 hours to manage the allegation within the church setting with key representatives from the Diocese (such as the archdeacon and Diocesan Communications Officer) and the Parish (such as the Parish Priest, Church Wardens and Parish Safeguarding Coordinator.

This group, in liaison with police and the local authority, will consider issues such as; support and pastoral care for the victim and his/her family and the alleged perpetrator and his/her family; the handling of the repercussions for the parish and the diocese; and who in addition needs to be informed; statements to the press and the congregation in consultation with the Diocesan Communications Officer (DCO), and the follow up actions by the Diocese when the investigations by the statutory agencies are complete.

The 'Practice Guide; Responding to Serious Situations involving Church Officers' is supported by a Practice Guide on 'Risk Assessment on Individuals who may Pose a Risk Children or Adults' designed to support the DSA in undertaking or commissioning risk assessments arising from such situations.

Information sharing, confidentiality and consent

If you are uncertain about whether certain information should be shared or not, or whether the person's consent to share information is required, then in the first instance consult with the Diocesan Safeguarding Adviser in confidence. He will work with you in deciding whether the information needs to be shared, and how, if necessary taking external advice from Social Care or the Police, in an anonymised way.

1. Information sharing

Knowing when and how to share information is not always easy, but it is important to get it right. Recognising the uncertainty of many about sharing information outside their own settings, government guidance was published in April 2006 (Information sharing: Practitioners' guide, which can be downloaded from the Every Child Matters website).

2. Confidentiality

Not all information is confidential. Confidential information is information which is not already lawfully in the public domain; the information must not be useless or trivial; and the information must have been given in circumstances where the confidant would reasonably have understood that what was said was confidential.

Confidentiality is only breached where the sharing of confidential information is not authorised by the person who provided it, or by the person to whom it relates.

The first option before sharing information should therefore be to seek consent, if appropriate.

Where you do not, for whatever reason, have consent to share confidential information, you may still lawfully share it provided that this can be justified in the public interest (see below).

The key factor in deciding whether or not to share confidential information without consent is 'proportionality' – i.e. is the proposed sharing a proportionate response to the need to protect the public interest in question? 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 a reasonable judgement.

3. Consent

There are some circumstances where it is not appropriate to seek consent to share information, for example where to do so would:

- place a child or young person at increased risk of significant harm; or
- place an adult at risk of serious harm; or
- prejudice the prevention, detection and prosecution of serious crime; or
- lead to unjustified delay in making enquiries about allegations of significant harm.

Consent must be 'informed'. This means that the person giving consent must be able to understand why information needs to be shared, who will see the information, the purpose to which it will be put and the purpose of sharing it.

Competence to give consent is always a matter of judgement. If you are in any doubt about whether a young person or vulnerable adult is competent to give consent, you should seek advice from the Diocesan Safeguarding Adviser.

It is good practice always to obtain explicit consent, preferably in writing.

4. Sharing information in the right way

If your decision is to share information, you should:

- disclose only that information which is necessary for the purpose for which it is being shared
- share the information only with those who need to know
- check that the information is accurate and up-to-date
- share it in a secure way
- establish with the recipient whether they intend to pass it on to other people, and ensure that they understand the limits of any consent which has been given
- if it is safe to do so, inform the person to whom the information relates (and if different, the person who provided it) that you have shared the information

5. Sharing information about convicted offenders

There are exceptional circumstances in which the police or probation service may, as part of a risk management plan, disclose information about an offender to a third party. This may include to an

employer, voluntary group organiser or church leader where they have a position of responsibility/control over the offender, and of others who may be at serious risk from the offender. The information is shared to assist in the management of risk.

In these circumstances it is the responsibility of the authority which discloses the information to ensure that the recipient knows what he or she can and cannot do with it, and to provide appropriate advice and support.

If information comes to you about a convicted offender from a source other than the police or probation, then you should consult the police and/or the probation service before sharing that information with anyone else, and take advice from them about managing risks. For further information about working with offenders see Section 7 – Working with offenders

6. Sacramental confession

It is possible that relevant information may be disclosed in the particular context of sacramental confession. Canon law constrains a priest from disclosing details of any crime or offence which is revealed in the course of formal sacramental confession (however, there is some doubt as to whether this absolute privilege is consistent with the civil law).

If a penitent discloses information about his or her own criminal or abusive behaviour, the priest should not only urge the person to report it to the police or social care services themselves, but may also judge it necessary to withhold absolution until this evidence of repentance has been demonstrated.

It is important to distinguish between what is heard in formal sacramental confession, which is made for the quieting of conscience and intended to lead to absolution, and disclosures made in pastoral situations. For this reason, it is helpful if sacramental confessions are normally heard at advertised times, or by other arrangement, or in some way differentiated from a general pastoral conversation or a meeting for spiritual direction.

Non-safeguarding complaints

For matters not related to the welfare of children and vulnerable adults the aim should be to resolve complaints or grievances at parish level informally, speedily and fairly by discussion, problem solving, mediation and negotiation. Problems should therefore be brought directly to the person(s) deemed responsible for the area of dissatisfaction or disquiet, and will hopefully be resolved in this way. If, however, after this problem-solving stage, complaints or grievances remain unresolved, more formal action may be needed.

Press enquiries

Home telephone numbers of some parish officers, in particular clergy and churchwardens, are likely to be in the public domain, so if there is a police investigation in which your church may be directly or indirectly implicated, it is possible that the local or even national press may contact such people for a line on the story. Officer Do not speak to them, but refer as below.

The Diocese has a Diocesan Communications Officer (DCO) Dave Roberts who is based at Church House (telephone number 01 228 522573) but safeguarding-related cases are normally managed by the Archdeacon for West Cumberland Richard Pratt (telephone no 01900 66190) in his role as Assistant Diocesan Communications Officer. If the enquiry is in respect of an allegation against a Church Officer (see relevant section above) the media strategy will be managed through the 'core group' of which he will be a member.

Every effort should be made to maintain confidentiality and guard against publicity while an allegation is being investigated or considered. The police will not normally provide any information to the press or media that might identify an individual who is under investigation, unless and until the person is charged with a criminal offence.

The Assistant Communications Officer Richard Pratt will be kept informed of key stages of an investigation, including dates of court appearances, and will prepare a statement for use as needed.

All press enquiries relating to such an investigation must be directed to him.

Contact telephone numbers for the Statutory Safeguarding Agencies in Cumbria.

The Diocese covers the area of Cumbria County Council and the key telephone numbers are as follows:

Cumbria Children's Services (for all safeguarding referrals relating to children)

Telephone number 0333 240 1727 (this is a 24 hour number)

Adult Social Care (for all referrals relating to adults who may be at risk of abuse or neglect)

The relevant offices are based in the respective District Council areas as follows:

Allerdale 01900 706301

Carlisle 01228 221590

Copeland 01946 506352

Eden 01768 812233

Furness 01229 407446

South Lakes 01539 713378

These offices are open from 9.0 am to 5 pm Mondays to Thursday and 9.0am to 4.30 pm on Fridays.

The 'Out of Hours' number for Cumbria Adult Services is 01228 526690

Police

Telephone number 101 (or 999 in emergency).

Section 7 - Supervision of offenders and those who pose risk

It is likely that many congregations will have people who have abused others amongst their worshippers, some of whom will be known. Not all will have committed sexual offences against children; some will have been guilty of neglect, physical or emotional abuse, and some will have offences against adults who may be vulnerable. Ministry to such people brings a particular responsibility that the safety of people, and children in particular, is not compromised. If a congregation is generally aware of how offenders will be treated, it will be easier to manage specific cases confidentially if they should occur.

Two angles are required when working with offenders. Firstly, direct risk assessment and child or adult protection, and secondly, pastoral care, which will be addressed as follows:

1. Risk assessment and protection

- Assessing risk of those known to have abused

- Assessing risk of those who pose a risk but are not offenders

- Management and agreements

2. Pastoral care

- Alleged perpetrators who are not convicted

- What the church can do

- Forgiveness

- Organisations which can support churches

- Families of perpetrators

1. Risk assessment and protection

As well as people with convictions against children there are others whose position in a congregation may need to be carefully and sensitively considered to decide whether they pose a risk to others. This would include people convicted of violent or sexual offences against adults, including domestic violence and people involved in drug or alcohol misuse; some adults with mental health issues, and with particular special needs which may result in erratic behaviour.

NB

There are other sorts of offences and risk which may/will affect churches: eg people with convictions for fraud or other financial offences cannot be churchwardens or treasurers; these matters are dealt with by charity law; the Registrar and Archdeacons should be consulted. NB people who have declared themselves bankrupt may not, under similar regulations, be able to handle money for a charity – which will include being churchwarden.

Assessing risk for those known to have sexually abused children

When it is known that a member of the congregation, or someone wishing to join the congregation, has sexually abused a child or young person, the Diocesan Safeguarding Adviser must be consulted, so that a safe course of action can be agreed in conjunction with the relevant statutory agencies.

Anyone who has been found guilty of sexual offences against children since the Sex Offenders Act 1997 will be on the Sex Offenders Register, and therefore known to the police. If you are informed by a statutory agency (this may be your local Police Public Protection Unit or Probation Service) that a known sexual offender wishes to join your church, or is already a member of your church, then before you take any action contact the Diocesan Safeguarding Adviser, giving him/her the details of the officer who has contacted you. S/he will then work with you to draw together a meeting of the people in the parish who can be party to the decision making and helping to manage an agreement. Who exactly is involved will need to be discussed with the Diocesan Safeguarding Adviser since it will depend on who has pre-existing relationships with the offender, confidentiality, availability and capacity. The most likely people to be involved are the incumbent, churchwardens, the Parish Safeguarding Co-ordinator and the referring officer from the statutory services.

At that meeting, s/he will guide those present through an assessment of the risks posed by the offender in the particular environment of your church worship and activities. The statutory agency will already have carried out a risk assessment on the person, which will be taken fully into account. A plan for the person's inclusion in the church will be drawn up, and because of the compulsive nature of child sexual abuse, it is expected that a written agreement will be entered into with the offender. (see 3 below).

In all circumstances where you are concerned that an adult or a child may pose a risk to children or adults who may be vulnerable, please contact the Diocesan Safeguarding Adviser at the earliest possible stage, in order that an appropriate risk assessment can be carried out.

Assessing risk for those who pose risk but are not sexual offenders

You may be concerned that someone who is not a sexual offender against children; nevertheless may pose a risk, in circumstances such as the following:

- they have an offence for violent or sexual offences against adults;
- an allegation of abuse against a child or adult has been investigated, but the matter has not proceeded to court, or the person has been acquitted;
- a person has demonstrated erratic behaviour which is actually or potentially violent or a risk to children or adults who may be vulnerable; this may be due to substance misuse, a mental disorder or a disability;
- a complaint or grievance has been received alleging inappropriate behaviour, which is not criminal.

In such circumstances, consult with the Diocesan Safeguarding Adviser. A risk assessment on someone who poses a risk but is not a sexual offender may identify safeguarding action which should be taken in order to minimise the risks to vulnerable people. This might include entering into a written agreement with the person concerned.

Assessment of risk of clergy or church officers is the responsibility of the diocese, working in consultation with the parish. The Diocesan Safeguarding Adviser and diocese may include the commissioning of a risk assessment by an agency independent from the diocese.

Management and agreements

Written agreements

Written agreements are made through a meeting usually chaired and co-ordinated by the Diocesan Safeguarding Adviser, which includes representatives of the church, the person who poses risk and his/her supporter, and any statutory agency who has been involved in the investigation.

Purpose

A written agreement is made primarily to reduce and minimise the risk to children and adults. The agreement also aims to create a safe environment for the person posing risk, through protecting them from false allegations and the risk of re-offending, supporting them and enabling them to receive appropriate ministry within explicit bounds of confidentiality.

Who is involved?

A support group will be set up in the church, whose purpose will be to monitor the agreement, as well as provide support to the person posing risk. Where the police or probation services are involved, they will be consulted and in some cases be party to the agreement, and there will be an agreement to pass information about the person who poses risk in both directions.

Ministry to the person posing risk

The agreement will make clear how the person who poses risk can receive ministry and support.

Boundaries of involvement

The agreement will set clear boundaries on the person's involvement in the church community, in order to minimise risk. Depending on the seriousness of the risk, limits may include:

- which services the person may attend
- whether s/he should be accompanied, and if so, by whom
- where s/he may sit
- what activities s/he may participate in
- what activities s/he is barred from; this is likely to include all direct and unsupervised work with children and young people, any official role or office in the church which gives him or her the status or authority deemed to be trustworthy
- other limits on his/her behaviour, and agreements about how his/her behaviour will be managed.

In circumstances where, for instance the victim is also part of the church community, or the church is one with a large number of children, the person posing the risk may be introduced to a congregation

in another parish.

Enforcement, duration and review

The agreement must be enforced and monitored, with no manipulation allowed. It must remain in place for as long as the person is a part of the congregation. The Diocesan Safeguarding Adviser maintains a database of offenders for whom agreements are in place in the diocese, and ensures that such agreements are reviewed in the first 3 months and then 6 monthly, or at least annually.

In the event of the agreement being broken, statutory agencies must be informed, and the Diocesan Safeguarding Adviser consulted in order to decide what further safeguards need to be put in place, and whether the person should continue as part of that congregation.

Care of perpetrators of abuse and their families

Introduction

The majority of abusers have also been abused themselves at some time in their lives, and are therefore also survivors of abuse. However, any help or pastoral support provided by the church to offenders of abuse against children or adults who may be vulnerable needs to run alongside the monitoring of the individual by police and probation. Multi-Agency Public Protection Arrangements (MAPPA) exist in all areas of England and Wales, and place a duty on the police, the probation service and the prison authorities to assess and manage risks posed by offenders in every community, including churches. When an offender is subject to a supervision plan (this will include all those on the Sex Offenders Register) it is vital for churches to work closely with these agencies.

Sexual offenders

There are accredited sex offender treatment programmes in many prisons as well as community-based services. Research shows that those who complete treatment are less likely to fantasise about children or deny they harmed their victims, and are less likely to re-offend. Any help provided by the church must not be seen as a substitute for working with the statutory agencies.

Sexual offending can be extremely addictive. However repentant a sexual offender may appear, there are no cast-iron guarantees that they will not re-offend, even if they have undergone treatment. Many

offenders initially refuse to admit that they have committed an offence and may continue to deny their guilt. Some offenders do not accept that their behaviour is wrong and believe it is perfectly acceptable to have sexual relationships with children. It is imperative that sexual offenders are monitored closely and strict boundaries placed on their movements and behaviour within the church setting.

Alleged perpetrators who are not convicted

Most people who offend against children are not convicted, and cannot therefore be classed as 'offenders'. Where there are reasonable grounds for concern that a person poses a risk to children or adults who may be vulnerable, his/her involvement with a church will still need to be assessed for risk and managed, and appropriate boundaries may need to be applied. Support for the person needs to be offered in this context.

What the church can do

The church's role must be to reinforce whatever is done by others to help perpetrators address their abusive behaviour. In some cases, this may require leaving events to take their course, either through reporting to the police or by the provision of professional help. Perpetrators may also need help with alcohol or drug misuse, or mental health issues. The church should encourage the perpetrator to adopt a realistic approach to recognise personal need and seek appropriate help.

In this context, it is still possible to help and support those who accept that what they have done is wrong and want to change. When they leave prison or court they may feel:

- worried about how people will react
- frightened in case the temptation to re-offend overcomes them
- frightened of victimisation and abuse in the neighbourhood if there has been press reporting of their offence
- guilty and ashamed
- isolated and lonely.

Offenders or alleged perpetrators wanting to change need people around them who will love and accept them, and offer them care and protection. When an abuser, and particularly a sex offender, is known, befriended and helped by a group of voluntary workers to lead a fulfilled life without direct

contact with children or adults who may be vulnerable, the chances of re-offending are diminished, and the church has thus an important role contributing to the prevention of further abusive behaviour. Members of a local congregation may be able to help by combining rejection of the abusive behaviour with acceptance of the perpetrator as a person.

Forgiveness

Many offenders may need an assurance that they are not rejected by God, and will seek God's forgiveness for their crimes. Genuine repentance implies that the person concerned will accept that further help is required to prevent a recurrence of the offence and to deal with the human and social effects of the abuse.

As well as professional therapy, this may require continuing supervision and discipline within the church as part of the ministry to the perpetrator. A perpetrator may need to accept that no further contact or work with children or young people and/or adults who may be vulnerable can be permitted, and that a continuing pastoral role may be impossible.

Those who are supporting the perpetrator need to:

- be aware of the many losses, such as of status, role or job, family, which the perpetrator may be suffering and coming to terms with;
- be aware of the risks of physical and verbal abuse that the perpetrator may be subject to;
- be able to set and manage limits on the perpetrator's involvement in church
- challenge risky or wrong behaviour;
- maintain confidentiality, but be able to inform statutory agencies or Diocesan officers if the perpetrator's behaviour gives cause for concern;
- not allow themselves to be manipulated;
- be a reliable support to help the offender maintain self-control.

In every situation a careful ongoing assessment needs to be made as to whether the church can safely and adequately work with the person.

A supporter's role is:

- not to undertake work with a perpetrator to address their abusive behaviour; in-depth work

with perpetrators is a specialist field and holds potential for danger; it should only be attempted by trained professionals.

- not, in the case of domestic abuse, to engage in mediation or couple counselling; this is not an appropriate response to domestic abuse, and can be very dangerous.

- **Organisations which can support churches**

Circles of Support and Accountability, managed and supported by the Lucy Faithfull Foundation, are small groups formed around sex offenders by voluntary workers from the community, which aim to balance the needs of the community for safety with those of the offender in being enabled to lead an offence-free life. Circles aim to provide every day, practical support to the offender and to help him or her to develop to re-integrate into the community, for example by developing new hobbies, interests, social activities, friendships and relationships. Voluntary workers can provide mediation between the offender and statutory agencies, and can also work alongside family members and any existing support networks s/he may have. In Cumbria CROPT (Cumbria Reducing Offending Probation Trust) runs the Circles work, recruits volunteers and can offer advice.

Families of perpetrators

Partners of perpetrators of abuse may be unaware of the offending behaviour right up until an arrest is made; this is particularly common for offences of downloading abusive images of children.

Partners and children of abusers may also find themselves victimised and blamed for the abusive behaviour by members of the public. In situations of domestic abuse, and of abuse of a child of the family, family breakdown is likely, and there may be restrictions on contact of the perpetrator of abuse with the children.

In all situations where a perpetrator is part of a family, the relationships between spouses or partners, and between parents and children are put under great stress, and conflicting feelings may be unmanageable. The likely effects are isolation, loss of self-esteem and confidence, and possibly debt and loss of home.

Where families of perpetrators are part of church congregations, or seek to become so, they will need

acceptance, love and care. They may also need time to be listened to, while they come to terms with the abusive behaviour and in some situations make decisions about the future. What suits one person or family in terms of support will not suit another, so a range of coping strategies will be required.

Members of the church may be able to support them in the following ways:

- Find out if the partner and children have support, for example from extended family or friends they can talk to, or through counselling;
- Accompany and include them in parish activities – e.g. offer to sit with them in church; invite and accompany them to church events; encourage them to join activities and participate in the life of the church;
- Be practical, e.g. signpost to childcare, offer transport, help with shopping, signpost to youth activities;
- Commit long-term: whether or not a case goes to court, the process can take years; and what happens after the event is at least as important as at the time. So be prepared to commit for the long haul
- Offer or signpost to specialist help, e.g. solicitor, accountant, benefits or housing advice

Section 8 (i) Insurance and hire of buildings

Insurance

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

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

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

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

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

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

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

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

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

To ensure you are adopting 'best practice' we recommend that you follow the Church of England current and ongoing guidelines on safeguarding, on which are based the Carlisle Diocesan policies and

procedures for safeguarding children and adults who may be vulnerable.

The PCC's responsibilities

The starting point for insuring your group(s) is with the PCC and their existing parish insurance. This covers work organised under the auspices and control of the PCC anywhere in the British Isles. However, for a group to be working 'under the auspices and control' of the PCC, the following should apply:

- The PCC must specifically accept responsibility for the activities of the group, and minute such in its records in detail;
- The PCC must have full details of any proposed new activities, so as to decide whether to accept responsibility for these activities, and this must also be minuted;
- The PCC must select all leaders and maintain records of these appointments.
- In reality, this may mean the PCC discusses and agrees general activities for a particular group on an annual basis, and then is only required to be consulted should the group wish to go outside the agreed parameters, or should new leaders be recruited.

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

It is important that the PCC knows what other activities their insurance covers: Take special care whenever you go out on a trip. Check the insurance of the place you are going to; most will be covered. If in doubt about a local activity – ring your Church's insurance company. Usually you will be covered, but if you are planning something more exotic (e.g. a holiday, outdoor pursuits), you are almost certainly going to need extra cover

Further information can be obtained from Ecclesiastical or from your own insurer.

0845 777 3322

churches@ecclesiastical.com

www.ecclesiastical.com

Faith Department, Beaufort House, Brunswick Road, Gloucester, GL1 1JZ,

Hire of premises

Many churches possess buildings which they hire out to community groups and others. Some of these may undertake work with children or adults who may be vulnerable.

Note that:

- the observance of 'reasonable care' is a standard insurance condition;
- the hiring body is required to ensure that children and adults who may be vulnerable are protected at all times, by taking all reasonable steps to prevent injury, illness, loss or damage occurring, and that they carry full liability insurance for this;
- the owner of the building (normally the PCC) has a duty to adopt best practice based upon current and developing guidance.

In any booking of church premises for which the PCC is responsible - both one-off bookings and regular bookings - you should include a clause which says words to the effect of:

“You are required to ensure that: children and adults who may be vulnerable are protected at all times, by taking all reasonable steps to prevent injury, illness, loss or damage occurring you carry full liability insurance for this. “

If a private hirer has no insurance cover:

Ecclesiastical has added an extension to its Parish-guard policy on page 53 'Indemnity to private hirers' (downloadable from Ecclesiastical's website, www.ecclesiastical.com). This provides a contingency insurance, should a private hirer not have their own insurances, when organising a private social event at the church or hall. Parishes should check equivalent provisions with their own insurers if other than EIG.

Normally this public liability insurance would be provided by an individual's own home insurance. With the rise of budget policies, this is not always provided automatically, and in some cases the policies cannot be extended to include it. It is still a good idea for the church to ask if liability

insurance is in force. If not, then the church can make the decision, for one off events, as to whether they would be happy for this to be provided by their own Parish safeguarding policy. The extension has a number of exclusions, and if the activity is part of a regular group activity then it would normally be sensible for the group to have cover in their own right.

Accidents and incidents

In addition to the provision for making good any loss or damage to the building and contents, the agreement should draw the attention of hirers to the fact that they are primarily liable for any accident or injury which arises out of their activities whilst using the premises. An accident book should be located on the premises, and hirers are required to complete details of any accident or incident occurring during their occupation of the premises which did or could give rise to injury. Details should be completed as soon as possible after the accident or incident, but in any case before the premises are vacated by the hirers after the event.

Use of alcohol

Establish whether or not alcohol is to be sold at the event. If it is, and the premises are **not** already covered by a Premises Licence, the hirer is responsible for applying for a temporary event notice, which should be seen by a PCC representative before the event. If the premises are covered by a Premises Licence, the conditions of the licence should be observed – the hirer will need to consult the Premises Supervisor. You should consider whether conditions need to be imposed on the involvement of young people in the event, and incorporate appropriate conditions in hire agreements

For one-off bookings:

- You should give the responsible person booking the premises sight of your parish's Safeguarding Children and Safeguarding Adults who may be vulnerable Policies and Guidelines for Activities, and ask him/her to sign a statement which confirms that he/she has
- Guidelines for Activities, and ask him/her to sign a statement which confirms that he/she has seen these and agrees to abide by them:

- For one-off bookings, you do not need to expect the hirers to obtain Criminal Records Bureau disclosures for leaders
- If it should come to your notice that they have contravened your policy, you then have the right to cancel the booking and/or refuse future bookings by that person.

For regular bookings:

You need to ensure that your safeguarding policies and procedures are being practised, but the responsibility for implementing them rests with the hiring organisation and not with you. Most national organisations such as Scouts and Girl Guides have their own policies which they follow. However, you need to take reasonable steps to ensure that any group has a policy to follow which compliments your own.

Before you make the booking:

Check whether this group intends to care for children under 8 years for 2 hours or more without their parents or carers present. If so, they may need to register under the Children Act 1989 with the Local Authority. No booking with such a group should be formalised until you have seen evidence of its Ofsted registration, if required. It is the hirer's responsibility to register with Ofsted, but they may need to work with the PCC in order to address any premises requirements raised by Ofsted. Give them a copy of your Safeguarding Children and Adults who may be vulnerable policies and the procedures relevant to their event or activity, and ensure that they can comply with the guidelines for running activities for children and/or adults who may be vulnerable.

As part of the hiring agreement:

For both one-off and regular hiring it is recommended that a written hiring agreement be used. A model you may like to use can be found on the diocesan website:

<http://www.carlisle-diocese.org.uk/support/buildings-audit/church-hall.html>

Ask for evidence from the organisation/individual of their implementation of your procedures.

Monitoring the hiring agreement:

You must ensure that groups are updating their information at least annually, for instance when you renew your letting, or invoice them for rent.

With groups or individuals who are not part of national organisations (such as Scouts, Guides, Church Lads and Church Girls Brigade, etc, who have very well developed procedures of their own, consistent with Diocesan procedures) we recommend that you check from time to time that they are abiding by your policies and procedures in the way they are carrying out their activities.

If you are informed of allegations or concerns in the context of groups or individuals who hire your premises, you must follow the Diocesan procedures for responding, working in partnership with the group's own procedures.

Section 8 (ii) Health and safety and risk assessment

Health and safety

General

For guidance on all general aspects of Health and Safety including:

- premises
- fire
- access to buildings
- first aid
- accidents

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

There is also advice on the Diocese website at :

<http://www.carlisediocese.org.uk/support/security-and-safety.html> and

<http://www.carlisediocese.org.uk/support/buildings-audit/church-hall.html>

Regular inspections

It is strongly recommended that when churchwardens and others are undertaking annual health and safety and fire inspections of the premises, these inspections should also take account of health and safety issues which relate specifically to children and adults who may be vulnerable. In particular:

- electric sockets should be covered in rooms where young children regularly meet
- hazardous pieces of equipment (e.g. kettles) are positioned out of reach of vulnerable people, especially small children, and with no trailing leads
- there are no obstructions in passageways.

When activities are run specifically for children and adults who may be vulnerable

- Ensure the meeting place is warm, well lit and well ventilated, and kept clean and free of clutter

- Electric sockets should be covered if young children are present
- Toilets and hand basins should be easily available, and hygienic drying facilities should be provided
- There should be enough space available for the intended activity
- If food is regularly prepared on the premises, the facilities will need to be checked by the Environmental Health Officer and a Food Handling and Hygiene Certificate acquired.
- Children's packed lunches should be kept refrigerated.
- Drinks should always be available
- A register of attendance should be completed at every activity
- Groups must have access to a telephone in order to call for help if necessary
- Fire doors should be unlocked. Leaders should be aware of the fire procedures (see below)
- No smoking should be permitted by leaders when accompanying participants in the activities anywhere, on and off the premises
- Alcohol and illegal drugs must not be used by those having children and adults who may be vulnerable in their care or at a time that could affect their care
- Unaccompanied children and young people should not walk to or from the premises along dark or badly lit paths
- A first aid kit and accident book should be available on the premises. All accidents or incidents must be recorded in the accident book, as soon as possible after the accident or incident occurs, but in any case before the premises are vacated following the activity
- It is strongly recommended that at least one of the leaders in a children's or youth or vulnerable adults' group has attended a recognised First Aid course
- For large events, St John's Ambulance or the equivalent should be in attendance
- Out of sight places (e.g. toilets) should be regularly checked during the activity

What leaders should know about fire:

- what the fire alarm sounds like
- where exits and emergency exits are located

- how to use any fire fighting equipment
- to take the register of people present with them
- where the assembly area is situated
- where the nearest telephone is
- the name and address of the premises
- who will meet the fire brigade when it arrives.

A fire practice (evacuating the premises) with children, young people and vulnerable adults should take place twice every year.

NB when evacuating premises in the event of a fire, or for a practice, when both children and their parents or carers are present but in different parts of the building (e.g. during Sunday worship with Sunday School), it is the responsibility of leaders with the children to ensure that they evacuate the premises safely. Parents should evacuate the premises directly, and not collect their children on their way.

Identifying and assessing risk

There is no such thing as a risk-free environment. But if we set up our activities so that the dangers and hazards that we are aware of can be avoided, we will be minimising the risk for vulnerable people.

NB our policies do not mean stopping doing everything – which would not be to the benefit of children or vulnerable adults – but they do mean taking appropriate care.

Our first concern is to protect the welfare of children, young people and adults who may be vulnerable. But in doing so, we are also protecting our workers (paid and volunteers), and protecting the reputation of the church.

A **risk assessment** is when you look carefully at what could be dangerous and possibly cause harm to children and adults who may be vulnerable, and see how this can be prevented. By identifying the danger you can look at what is already in place to prevent anyone coming to harm, and also look at what else could be done or put in place.

A **hazard** is anything or anyone that could cause harm e.g. high stacks of chairs, uneven floors, unsafe electrical equipment, blocked fire exits, lack of fire escape signs, missing light bulbs, overfilled

cupboards, high shelves, loose carpets, toxic paints, chemicals, horseplay, unknown workers (paid or volunteers), working in unsupervised situations, exposure to sun or cold weather conditions, lifts in cars, challenging behaviour, smoking and drinking.

A **risk** is the chance great or small, that someone will be harmed by the hazard.

When to do a risk assessment

It is recommended that for all new and existing parish activities where children and adults who may be vulnerable may be included – both one-off and regular - you carry out a risk assessment before it starts or happens, and then review it at regular intervals.

Five Steps to Risk Assessment

There are 5 things you need to do to carry out the risk assessment:

Step 1 – Identify the hazards/dangers

- Walk round the building/venue looking out for things or situations that could be reasonably expected to cause harm
- Ask other people – including vulnerable people - about what they think could cause harm.

Step 2 - Identify who might be harmed/vulnerable

- Young people
- Children or young people with special needs
- Children
- Adults who may be vulnerable, including people in wheelchairs; partially sighted and blind people; people who are hearing impaired; people who walk with a stick or a frame; people
- with learning difficulties; mentally ill people
- Visitors/parents/carers
- Leaders/organisers
- Members of the public.

Step 3 - Identify the risks and what can be done to remove or reduce them

- How likely is it that the hazard could cause harm - scale of 1 (low) to 3 (high)?

- How severe is the potential harm - scale of 1 (low) to 3 (high)?
- Use the risk assessment tool on the following page to assess whether existing precautions in place are sufficient.
- What else can be done to reduce the risk, control or remove the hazard / danger?
- Use the risk assessment tool to work out the risk level - high, medium or low - both before and after you have taken action to reduce the risk.

Step 4 – What are your findings? What do you need to do?

- Use the Risk Assessment Form to record your findings
- Each hazard should be recorded, including an assessment of the risk, recorded as either high, medium or low
- Any action taken should be recorded (next to the hazard), showing the date and the name of the person carrying out the remedial action
- Once action has been taken, the level of risk that the hazard presents should be as low as possible, and no higher than medium
- Date and sign your record.

Step 5 - Revise and evaluate your risk assessment regularly – at least annually, and before new or one-off activities begin.

Risk Assessment Tool

Risk Assessors can either use the quantitative method (numerical) or qualitative (L, M, or H).

Risk level = Severity x Likelihood

		Severity	
		Slight L (= 1)	Serious M (= 2)
Likelihood	Seldom L (= 1)	L (1x1=1)	L (1x2=2)
	Occasionally M (= 2)	L (2x1=2)	M (2x2=4)
	Frequently H (= 3)	M (3x1=3)	H (3x2=6)

Risk level : (1-2) L - Low; (3-4) M - Medium; (6-9) H – High

Risk Level	Action and Timescale
<p>Trivial (1)</p>	<p>No action is required to deal with trivial risks, and no documentary records need be kept (insignificant risk).</p>
<p>Acceptable (2)</p>	<p>No further preventative action is necessary, but consideration should be given to cost-effective solutions, or improvements that impose minimal or no additional cost burden. Monitoring is required to ensure that the controls are maintained.</p>
<p>Moderate (3 – 4)</p>	<p>Efforts should be made to reduce the risk, but the costs of prevention should be carefully measured and limited. Risk reduction measures should normally be implemented within three to six months, depending on the number of people exposed to the hazard.</p>
<p>Substantial (6)</p>	<p>Work should not be started until the risk has been reduced. Considerable resources may have to be allocated to reduce the risk. Where the risk involves work in progress, the problem should be remedied as quickly as possible and certainly within one to three months.</p>
<p>Intolerable (9 +)</p>	<p>Work should not be started or continued until the risk level has been reduced. While the control measures should be cost-effective, the legal duty to reduce the risk is absolute. This means that if it is not possible to reduce the risk, even with unlimited resources, then the work must not be started or must remain prohibited.</p>

Safeguarding Policy of The Church of England for children, young people and adults

Promoting a Safer Church

The Church of England's Safeguarding Policy for children, young people and adults

Introduction

The care and protection of children, young people¹ and vulnerable adults² involved in Church activities is the responsibility of the whole Church. Everyone who participates in the life of the Church has a role to play in promoting a Safer Church for all.

This document sets out the safeguarding children, young people and vulnerable adult's policy of the church of England and the Methodist Church, with whom we work jointly on many aspects of safeguarding policy on a covenant basis.

The Church of England safeguarding policy statement is based on **5 foundations** and offers **6 overarching policy commitments**:

- Promoting a Safer environment and culture
- Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the Church
- Responding promptly to every safeguarding concern or allegation
- Caring pastorally for victims/survivors of abuse and other affected persons
- Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons
- Responding to those that may pose a present risk to others

This policy applies to all Church Bodies³ and Church Officers⁴. Full understanding of, and adherence to, this policy should lead to a deepening in the understanding of, and respect for, the rights of children, young people and vulnerable adults as people of faith in the life of the Church.

¹ The phrase "young people/person" means any individual(s) aged 14-17 years old

² Section 6 Safeguarding and Clergy Discipline Measure 2016 defines a "vulnerable adult" as "...a person aged 18 or over whose ability to protect himself or herself from violence, abuse neglect or exploitation is significantly impaired through physical or mental disability or illness, old age, emotional frailty or distress, or otherwise; and for that purpose, the reference to being impaired is to being temporarily or indefinitely..." The full text of the 2016 Measure can be found here:- <https://www.publications.parliament.uk/pa/jt201516/jtselect/jtecc/79.pdf>³

Church Bodies includes PCCs, diocesan bodies, cathedrals, religious communities, theological training institutions and the National Church Institutions. This policy will apply to the whole of the provinces of Canterbury and York (including the Diocese in Europe subject to local variations/modifications). There is also an expectation that the policy will apply to the Channel Islands and Sodor and Man unless there is specific local legislation in a jurisdiction

that would prevent adoption

⁴ A “Church Officer” is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid

Under section 5 of the Safeguarding and Clergy Discipline Measure 2016⁵, all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens and PCCs must have “due regard” to safeguarding guidance issued by the House of Bishops (this will include both policy and practice guidance). A duty to have “due regard” to guidance means that the person under the duty is not free to disregard it but is required to follow it unless there are cogent reasons for not doing so. (“Cogent” for this purpose means clear, logical and convincing.) Failure by clergy to comply with the duty imposed by the 2016 Measure may result in disciplinary action.

This Policy Statement is supported by more detailed Practice Guidance and Reference documents which can be downloaded from: <https://www.churchofengland.org/clergy-office-holders/safeguarding-children-vulnerable-adults.aspx>

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

Safeguarding Policy Statement of the Church of England

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

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

The Church of England affirms the “Whole Church” approach to safeguarding. This approach encompasses a commitment to consistent policy and practice across all Church bodies, Church Officers and that everyone associated with the Church, who comes into contact with children, young people and adults, has a role to play.

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

⁵The Safeguarding and Clergy Discipline Measure 2016 applies to the whole of the province of Canterbury and York (including the Diocese in Europe subject to local variations/modifications), with the exception of the Channel Islands and Sodor and Man. In order to extend the 2016 Measure to the Channel Islands or Sodor and Man legislation will need to be passed by the relevant island jurisdictions in accordance with section 12 of that Measure

Foundations

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

1. Gospel

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

2. Human Rights and the Law

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

Safeguarding work is undertaken within a legislative framework supported by government guidance which sets out range of safeguarding duties, responsibilities and best practice.

3. Core Principles

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

- The welfare of the child, young person and vulnerable adult is paramount⁶
- Integrity, respect and listening to all;
- Transparency and openness
- Accountability
- Collaboration with key statutory authorities and other partners;
- Use of professional safeguarding advice and support both inside and outside the Church;
- A commitment to the prevention of abuse;
- The active management of risk;
- Promoting a culture of informed vigilance;
- regular evaluation to ensure best practice.

⁶ In the event of any perceived or potential conflict of interest the welfare of any children and young people involved will always take precedence over all adults

4. Good Safeguarding Practice

The following key features⁷ will help Church bodies⁸ promote and maintain a safer culture that protects and promotes the welfare of children, young people and vulnerable adults.

These features are:

- a leadership commitment, at all levels, to the importance of safeguarding and promoting the welfare of children, young people and vulnerable adults;
- A safeguarding policy available to Church Officers;
- A clear line of accountability within the Church for work on safeguarding;
- Clear reporting procedures to deal with safeguarding concerns and allegations;
- Clear roles for Church Officers;
- Practice and services informed by on-going learning, review and by the views of children, young people, families and vulnerable adults;
- Safer recruitment procedures in place;
- Clear arrangements for support and/or supervision;
- Safeguarding training for all Church Officers working with or in contact with children, young people and/or vulnerable adults;
- Effective working with statutory and voluntary sector partners;
- Publicly advertised arrangements for children, young people and vulnerable adults to be able to speak to an independent person, as required;
- Complaints and whistleblowing procedures that are well publicised;
- Effective information sharing;
- Good record keeping

5. Learning from the past

In the July Synod 2013 Archbishop Justin Welby stated:

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

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

⁸ It is acknowledged that the level and depth of arrangements that meet these key features will be dependent on the size and resources available to an individual church body

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

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

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

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

As a Church we continue to commit to a journey of truth, healing, learning and abuse prevention.

Policy Commitments

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

1. Promoting a safer environment and culture

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

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

The Church will strive to support all Church Officers to adhere to safer working good practice and to challenge the abuse of power. It will ensure that processes are in place that listen to and advocate on behalf of children, young people and vulnerable adults within the knowledge that they will be cared

for.

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

The Church will select and vet all those with any responsibility to children, young people and vulnerable adults within the Church, in accordance with the House of Bishops safeguarding policy, and practice guidance⁹

It will train and equip Church Officers to have the confidence and skills they need to care and support children, young people and vulnerable adults and to recognise and respond to abuse. This will be done by supporting the roll-out of consistent and accessible safeguarding training in accordance with the House of Bishops safeguarding policy and practice guidance¹⁰

3. Responding promptly to every safeguarding concern or allegation

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

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

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

All Church Officers will cooperate with the statutory authorities in all cases.

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

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

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

⁹ Safeguarding Policy Statements and Practice Guidance at:
<https://www.churchofengland.org/clergy-officeholders/safeguarding-children-vulnerable-adults>

¹⁰ Safeguarding Training and Development Practice Guidance at:
<https://www.churchofengland.org/media/3791799/approved-practice-guidance-safeguarding>

The Church is committed to continuing to learn how to respond in a supportive and healing way to the needs of those who have suffered abuse.

Those who have suffered abuse within the Church will receive a compassionate response, be listened to and be taken seriously. The Church will respond to any disclosure of abuse in accordance with the House of Bishops policy and practice guidance. This will be done in collaboration with the relevant statutory agencies in accordance with the criminal, civil and ecclesiastical law. They will be offered appropriate pastoral care, counselling and support- according to the agreed need.

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

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

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

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

Church officers who are the subject of concerns or allegations of abuse belong to families, congregations and church communities. The Church will be mindful of the need to provide support to members of families, parishes and congregations affected by the Church Officers in such situations

6. Responding to those that may pose a present risk to others

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

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

Putting the policy into action

All parts of the Church of England must adopt or take account of this Policy Statement within their own safeguarding policy¹¹. The Policy Statement must actively underpin all safeguarding work within the Church and drive to improve safeguarding practice. All Church bodies should ensure that:

- All Church Officers have access to this Policy Statement¹²
- The Policy Statement is promoted and publicised
- The Church's safeguarding message is communicated as reflected in this policy
- They have a "Promoting a Safer Church" action plan in place that sets out, in line with national and local priorities, how the policy is being put into action and is reviewed regularly.

Latest versions of the Church of England's Safeguarding documents can be found here:

<https://www.churchofengland.org/clergy-office-holders/safeguarding-children-vulnerable-adults/national-policy-practice-guidance.aspx>

If you are concerned that someone you know is at risk of, or is being abused, or presents a risk to others please seek advice from a Safeguarding Adviser or if necessary report the matter to the local Authority Social Care Services or the police without delay

¹¹A shortened "at glance" version of this Policy Statement will be prepared for Parish, Dioceses, Cathedrals and other church bodies and be available on the national website

¹² This may be access to a Parish or Diocesan website and/or a hard copy A4 Policy statement.

Appendix 3 Resources and Useful Contact numbers

Church House publications

Promoting a Safe Church: policy for safeguarding adults in the Church of England. 2006. House of Bishops

Responding to Domestic Abuse: Guidelines for Those with Pastoral Responsibilities. Archbishops' Council, 2006.

Responding Well to those who have been sexually abused. House of Bishops. 2011

Protecting All God's Children: the policy for safeguarding children in the Church of England. House of Bishops 2010 (4th Edition)

Other publications

No Secrets, Department of Health, 2000. Available from Department of Health, PO Box 777, London SE1 6XH, or from www.dh.gov.uk/scg/nosecrets.htm.

Safeguarding Adults: a national framework of standards for good practice and outcomes in adult protection, ADSS, 2005.

Time for Action: A report of Sexual Abuse Issues. 2002. Church House Publishing.

Nicola David, ***Staying Safe Online***, Grove Books, 2007.

Local Contact Information

Diocesan Safeguarding Adviser

Charles Proctor

Mobile telephone: 07458016884

safeguarding.adviser@carlisle-diocese.org.uk

For CRB forms and processing:

Eleanor Scott (PA to Diocesan Secretary)

Church House, 19-24 Friargate, Penrith. CA11 7XR

Tel: 01768 807777

eleanor.scott@carlisediocese.org.uk

Police – emergency 999 or

Cumbria Police Barrow: 01229 824532

Carlisle: 01228 528191

Kendal: 01539 722611

Whitehaven: 01946 692616

Workington: 01900 602422

Adult and Children's Services in Cumbria

Cumbria Social Services Barrow: 03003032704

Carlisle: 03003033249 (adult services)

03332401727 (children services)

Kendal: 01539 713377

Penrith: 03003033249

Whitehaven: 01946 506352 (out of hours 01228 526690) Adults : 03003033589

Workington: 01900 706325 Adults : 03003033589

Bishop's Chaplain

The Venerable George Howe

Bishop's House, Ambleside Road, Keswick Tel: 01768 773430

bishops.chaplain@carlisediocese.org.uk

Archdeacon of Carlisle

The Venerable Lee Townend

The Vicarage, Pooley Bridge, Tel: 01768 807777

St John's Church **hensingham**

Penrith, Cumbria. CA10 2LT

archdeacon.north@carlisediocese.org.uk

Archdeacon of West Cumberland

The Venerable Dr. Richard Pratt

50, Stainburn Road, Workington, CA14 1SN

Tel: 01900 66190

archdeacon.west@carlisediocese.org.uk

Archdeacon of Westmorland and Furness

The Venerable Vernon Ross

The Vicarage, Windermere Road, Lindale in Cartmel

Grange over Sands, LA11 6LB

Tel: 015395 34717

archdeacon.south@carlisediocese.org.uk

Carlisle Diocesan Guild of Church Bell Ringers Safeguarding Representative

Mary Snape

Tel: 016973 71437

Mary.snape1@btinternet.com

National Health Service

999 for emergencies

0845 4647 for NHS Direct (nurse advice)

General Help lines

Children

Child line – 0800 1111

NSPCC 0808 800 5000

Parentline plus – 0808 800 2222

Domestic Abuse Projects and Help Lines

National Domestic Violence Helpline 0808 200 0247

Samaritans 0845 790 9090

Stop It Now 0808 1000 900

- Helpline for abusers, potential abusers and others concerned with sexual abuse

Women's Aid 08457 023 468

Resources for adult survivors of abuse

Christian Survivors of Sexual Abuse

Address only: 38, Sydenham Villas Road, Cheltenham, Glocs.

- Support and self-help for survivors

Support and networking for survivors of sexual abuse by those in ministry

NAPAC 0800 085 3330 (National Association for People Abused in Childhood)

RESPOND 0808 808 0700 - For survivors or abusers with learning difficulties

Survivors UK www.survivors.org.uk -• Support for male survivors

S:Vox www.svox.org.uk - Support and self-help for survivors

MACSAS – Minister and Clergy Sexual Abuse Survivors – a support group for women and men from Christian background who have been sexually abused by ministers or clergy as adults or children.
www.macsas.org.uk.

Useful websites

Dept. for Education and Skills www.dfes.gov.uk/index.htm

Dept. of Health www.dh.gov.uk/Home/fs/en

Home Office www.homeoffice.gov.uk

Independent Safeguarding Authority www.isa-gov.org.uk

Criminal Records Bureau www.crb.gov.uk

Church of England www.cofe.anglican.org

Diocese of Carlisle www.carlisediocese.org.uk

CEOP for police internet guidance www.thinkuknow.co.uk

Churches Child Protection Agency (independent organisation) www.ccpas.co.uk

