



## **Diocese of Lichfield; Safeguarding Policy and Guidance (2017) as Amended (2021).**

*Policy for the protection of Children and Adults within the Diocese of Lichfield; its churches and Parishes.*

**\*New revisions (since previous version 2017), highlighted in Green throughout document for easy reference\*.**

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## Introduction.

This Policy is intended to outline diocese expectations and processes for the implementation and compliance with, existing national church and statutory policy relating to the Safeguarding agenda in England. The document also provides for guidance on key concepts of safeguarding theory and legislation. As with any form of written constitution it will fail in some aspects on application and work well with other aspects, and require amendment and more effective drafts as our local knowledge develops and grows.

Because of the above this document is an open document - to be developed and improved over time by the amendment and contributions of our church users and others in the diocese and beyond. We welcome suggestion, debate and engagement in development to ensure organic improvement. To this end should you have any queries, ideas, suggestions or additions relating to this or any other Diocese Safeguarding Policy - we would like to hear from you.

***Neil Spiring – Diocese Safeguarding Advisor. 25/04/2017***

### Our Value Base;

Safeguarding is Gods Agenda and everyone's responsibility.

***“When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you” Isaiah 43:2.***

The Safeguarding agenda has become more central in church thinking as our knowledge base relating to past errors, oversights and new learning has progressed. At the heart of Safeguarding is the fundamental expectation that a child, brother or sister of Christ has the right to be **safe** when engaging with Gods Church. Whilst the focus of this has evolved and developed, the Safeguarding agenda is not new and traces its roots back thousands of years and is indeed at the very centre of our faith. Promoting it and accepting a responsibility for it, is the Godly thing to do, and as Christians a fundamental part of our faith and commitment to each other.

The above is expressly and overtly reflective of the “Principles of the House of Bishops’ Policy for Safeguarding Children 2010 and the adults policy Promoting a Safe Church 2006 (outlined below):

## 1) Principles of the House of Bishops' Policy for Safeguarding Children

Every person has a value and dignity which comes directly from the creation of male and female 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.

Principles We are committed to:

The care, nurture of, and respectful pastoral ministry with, all children and all 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, co-operating with the police and local authority in any investigation.

We will seek to work with anyone who has suffered abuse, developing 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 recognized good practice. ***Policy for Safeguarding Children , 2010*** (Page 7).

## 2) Principles of the House of Bishops: Policy for Safeguarding Adults

"Principles underlying the Policy - Christian communities should be places where all people feel welcomed, respected and safe from abuse. The Church is particularly called by God to support those at the margins, those less powerful and those without a voice in our society. The Church can work towards creating a safe and non-discriminatory environment by being aware of some of the particular situations that create vulnerability. Issues which need to be considered include both the physical environment and the attitudes of workers. A person who might be considered vulnerable has the right to:

- be treated with respect and dignity;
- have their privacy respected;
- be able to lead as independent a life as possible;
- be able to choose how to lead their life;
- have the protection of the law;
- have their rights upheld regardless of their ethnicity, gender, sexuality, impairment or disability, age, religion or cultural background;
- be able to use their chosen language or method of communication;
- be heard."

***Promoting a Safe Church: Policy for safeguarding adults in the Church of England (Page 15)***

## **Adult Safeguarding; the developing agenda.**

Safeguarding is about protecting all that attend our churches who are vulnerable regardless of age or the format of vulnerability. It is about all the sons and daughters of God who are due to their circumstances, at risk from those who would take advantage of them. It is everyone's responsibility and it goes beyond child protection:

***“Defend the poor and fatherless; Do justice to the afflicted and needy. Deliver the poor and needy; Free them from the hand of the wicked. They do not know, nor do they understand; They walk about in darkness; All the foundations of the earth are unstable”. (Psalm 82:3-5)***

Whilst the initial context of safeguarding in the 1970's, 1980's, 1990's and 2000's focused upon the abuse of the child and perhaps elder abuse – abuse is about power, control and the agenda of those who would act to their own advantage at the expense of a person who cannot defend their own. This means that the list of those who may be subject to abuse is as boundless as the human condition. At some point in our life we will all be vulnerable adults and at risk from abuse – be it when we are ill, unaware or in a deficit of power comparative to an abuser. It is only by vigilance and preparedness that such abuse can be challenged and risks avoided.

Adult safeguarding, its responsibilities and our duties were as of 2014 placed under statute and are legally binding in the same way as our responsibilities for child protection. As such this policy deliberately tackles the issue of safeguarding generally and safeguarding of children and adults particularly under the sections included. This policy requires that those referring to and utilising this document take serious consideration of child and adult safeguarding issues and ensure that our churches are safe places for all.

### **1) Statutory/Voluntary Obligation and Co-operation.**

As described in section 1.17 of the national church Policy “Safeguarding Children”, the Safeguarding agenda is not the specific preserve or concern of the church or the Statutory/voluntary sector – but rather the concern of Society both secular and in communion. As such the Church will seek to establish and maintain knowledge of statutory duties and responsibilities and also ensure that we work effectively, openly and transparently with Statutory and voluntary agencies to ensure the safety of our church users. The Above means that we undertake to develop a working knowledge of our responsibilities under statutes including ***but not restricted to:***

The Children's Acts of 1989 and 2004 and other Amendments, The Data Protection act, The NHS and Community Care act 1990 as amended, The Care act 2014, The Mental Health Act 1983 & Subsequent amendments, Disability Discrimination act and Race Relations acts as applicable, Together to Safeguard Children (2006), Safeguarding Vulnerable Groups act (2006), Children and Families act (2014), Female Genital Mutilation act (2003), Children and Young Persons act (2008), The National Assistance act (1948), The Human Rights act (1998), ***Promoting a Safe Church 2006 (Church of England), Protecting All Gods Children 2010 (Church of England).***

This involves participating with learning nationally by developing knowledge and taking actions when advised under serious case reviews and public enquiries - Nationally, locally and from

a broad range of organisations and roles as relevant. To the above end the Diocese has now recruited Social Workers to the posts of Diocese Safeguarding Advisor (DSA) and Assistant DSA (ADSA), to help strengthen the statutory understanding and linkages with the broader Safeguarding Community (as well as strengthening legislative understanding).

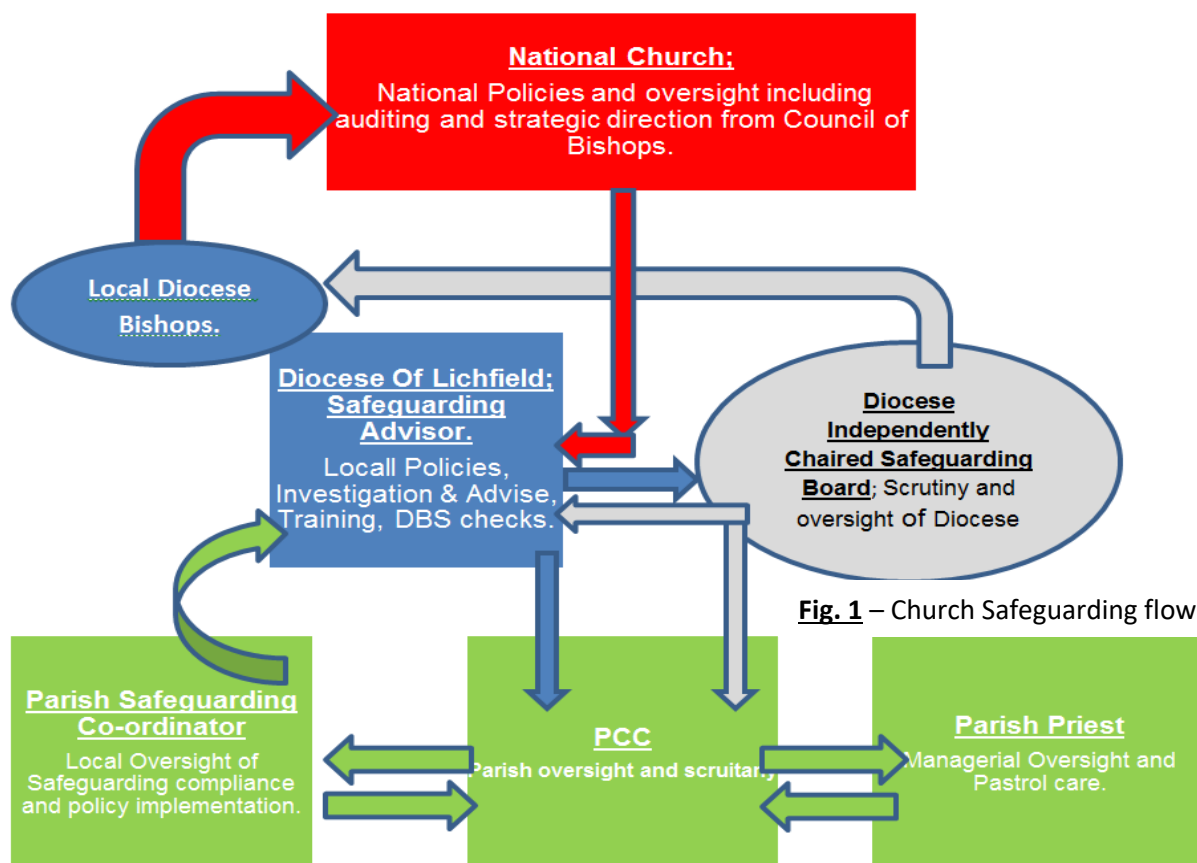
Locally this requires engagement with the local Voluntary sector organisations (such as the Domestic Abuse organisation the 'Pathways Project'), and establishing formal relationships with Information Sharing Protocols (ISP's), with our local Adult and Children's safeguarding boards (Specifically in Staffordshire, Shropshire, Stoke, Telford and Wrekin, Walsall, Wolverhampton and Sandwell). This will build on the informal links already established (which are generally positive).

## 2) Local faith relationships & Diocese Safeguarding Structure/Roles.

The Diocese already has well established links with Safeguarding officers from other denominations regionally. It is recognised that a major risk in relation to management of offenders and those posing risk in the context of Safeguarding, is 'denomination hopping' (as a way of avoiding scrutiny by safeguarding professionals). In addition (as outlined in the previous section), shared learning with all our partners is a critical tool to achieving local excellence of practice. Hence, we will continue to build on our links with other denominations at diocese level. **It is essential that at Parish level this work is echoed in local working practices. It is recommended that parish safeguarding co-ordinators identify their counterparts in other faith groups locally and build/ maintain communications locally.**

## 3) Church of England Safeguarding Structure and function/flow.

Below shows the generalised flow and function of primary safeguarding stakeholders within the church at National, Diocese and Parish Level;



**Fig. 1** – Church Safeguarding flow and structure

### **3.2 Structure, functions and responsibilities of Lichfield Diocese Safeguarding team.**

The Lichfield Diocese operates a professional Diocese level Safeguarding team, which operates from St Mary's house in Lichfield. This is accessible and available to anyone managing, reporting or responsible for safeguarding connected with Church activities in the Diocese. This consists of one full time Diocese Safeguarding Advisor (DSA), and one part time assistant DSA. The DSA/ADSA between them have significant experience of the church, and are registered Social Workers with statutory backgrounds. The team also includes a Diocese Safeguarding officer and a safeguarding training lead. **The team maybe contacted Monday – Friday 9am - 5pm on the numbers indicated on the Diocesan website. Queries relating to DBS checks can be directed to our DBS advisor via the contact details on the Diocesan website. Out of hours please contact Thirty one eight on 0303 003 1111 for support.**

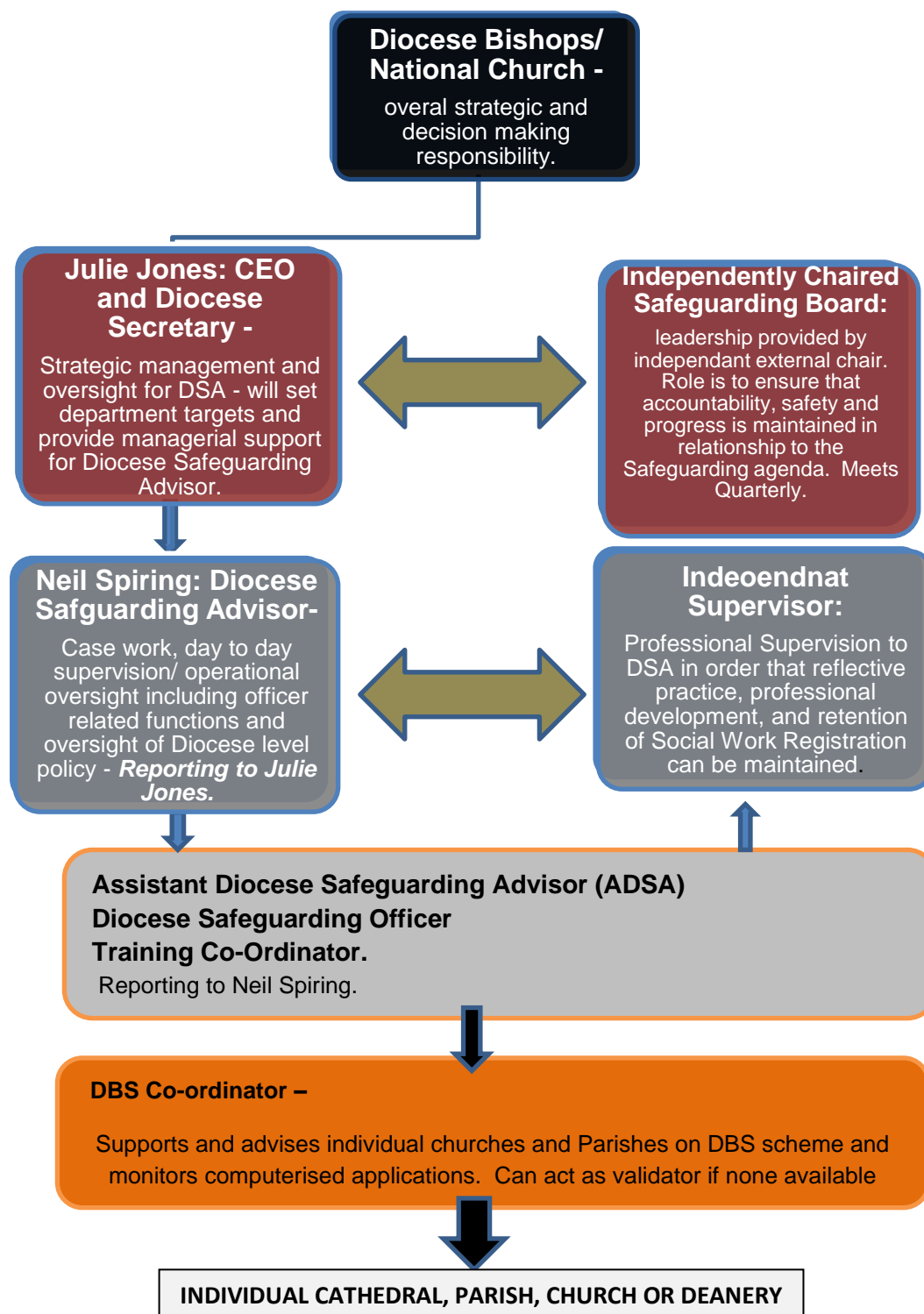
The Diocese Safeguarding team has the following responsibilities:

- a) **Case management of Safeguarding cases** (managing risks related to ex-offenders by use of contract and risk assessment, undertaking investigations of reported abuse historic and current connected with the church/ church activities, maintaining records, working with statutory agencies on joint investigations, HR support where relevant to church staff.
- b) Maintaining and undertaking Disclosure and Barring Service checks (DBS), for the diocese.** We will check all persons with leadership roles either professional or voluntary, any PCC members, or anyone working with children or vulnerable adults for suitability of background - in order to identify any risks based on historic actions or behavior. This will be done utilizing an electronic system and will be assisted by a staff member at diocese level specific to this task. Verifying documents and ensuring this is done will be the responsibility and accountability of a church or parish running activities with children, young people or vulnerable adults with assistance of local Deaneries. Deanery verifiers for checking of documents must be in place in all localities. **FREQUENCY – DBS checks are now required every 3 years (not 5 yearly as previously required), following changes to safer recruitment policy by the National Church.**
- c) **We will work with trainers and volunteers** to organise training programmes on safeguarding that meet the requirements and format set by the National Safeguarding team for the Church of England.
- d) **Local Policy will be developed** at Diocese level to run alongside and in harmony with national church Policies such as 'All Gods Children' and 'Promoting a Safe Church'. We will do this as an active process listening to and consulting with all church users and relevant professionals/organisations. Policies will be updated policies as and when appropriate.
- e) **We will liaise and work with the National church** to develop said process, policy and strategic direction - that takes account of the national picture and the needs of the larger Anglican Communion.

- f) ***We will be open and transparent*** – we will participate in an independently chaired diocese level Safeguarding Board who will be consulted and provide direction/ accountability of the Diocese level safeguarding operation.
  
- g) ***We will advise and assist the local Parishes and churches of the Diocese to develop and discharge their responsibilities as per this and national policies.***
  
- h) ***We will provide professional advice and support to Diocese, Parish and Church Leadership as well as other corporate functions within the Diocese (communications, Human resources etc).***



### 3.3 Diocese Safeguarding team supervision, Accountability and Scheme of Delegation.



### **3.4 - Parish Church and Deanery Safeguarding roles, responsibilities and duties**

The National and Diocese safeguarding Policies act as guides to Parishes, Churches and Deaneries. However the duty for planning on how to implement these is the responsibility of individual Parishes and Churches and their respective PCC, Priest (or team ministries), church leaders and Safeguarding co-ordinators. Policies provided by National Church and Diocese are to assist Parishes and individual churches to understand their obligations and hence assist them to develop and maintain a safe environment for children, young persons and vulnerable adults. In order to do this Churches and Parishes will undertake to develop strategies to accomplish the actions identified below (but not restricted to),

***Under church representation rules Priest and PCC's must pay 'due regard' to safeguarding Policy and procedure.***

- a) Safer recruitment policy will be adhered to – Parishes and churches will engage in, utilise and proactively ensure that those working with Children, young persons and vulnerable adults in churches and church activities are known, recruited via due process (including interview), have suitable references (that are checked), and are DBS checked as appropriate. This applies to employees and volunteers.
- b) Deaneries will ensure that verifiers for ID are available to operate in validating identifications as part of the DBS checks.
- c) No person will work directly unsupervised with Children, young persons or vulnerable adults without a DBS check having been completed (and this returned without blemishes).
- d) Where a DBS check returns a blemish, an individual must allow the Diocese Safeguarding Advisor sight of the certificate who will then risk assess the application to assist in making a decision on recruitment. Until this decision is made the person must not work with children, young persons or vulnerable adults.
- e) Offences relating to abuse will result in an individual not being able to work with children, young persons or vulnerable adults and will trigger an automatic diocese level risk assessment and a behavioural contract (See section 12 of this policy)
- f) Churches, Parishes and Deaneries will ensure that proper supervisory arrangements and support are in place for all those leading and working with Children, Young persons and vulnerable adults.
- g) Appropriate leadership of activities involving Children, young persons and vulnerable adults will be developed and put in place. These will be monitored and approved by PCC. A minimum of two persons should be present when directly undertaking work with a child, young person or vulnerable adult.
- h) Such Leaders will ensure that appropriate risk assessments are undertaken for all groups and activities involving children's young persons and vulnerable adults and that these consider safeguarding.
- i) Whistle blowing processes must be available to all. This should include a strategy for feeding concerns through to the diocese level.
- j) A duty of candour will exist within churches, parishes and deaneries to report and act on concerns in line with the 'concept of no secrets'. It is everyone's responsibility
- k) Safeguarding will be a regular PCC agenda item discussed at all general meetings.
- l) Parishes, churches and Deaneries will contribute suggestions to improve safeguarding Policy, process and services at Diocese level by active engagement.

- m) All Churches/Parishes will have a Safeguarding Co-ordinator who will lead on above implementation/compliance with items of national and diocese level church policy. Plans of implementation will be made and maintained. **This person can not be a active parish clergy member or a relative of clergy (this being a conflicting interest).**
- n) Parishes churches and Deaneries will access training as relevant and required in line with national church policy. Safeguarding coordinators at church and Parish level will ensure and keep records of those having and requiring training.
- o) Parishes churches and Deaneries will ensure that support is available to church members identifying a safeguarding concern. This should include easy emergency access to a recording system that complies with section 11.4 of this Policy for all groups and activities and circumstances that involve or impact on children, young persons and vulnerable adults. We would suggest to this effect emergency packs that include information on process 1, 2 and 3 referrals as outlined in sections 11, 12 and 13 below and the useful numbers contained in Section 11.6 (with the addition of urgent numbers for church and Parish leadership). This should be kept in all churches where they can be accessed easily by all leaders of groups and activities.
- p) Where engaging young persons, children or vulnerable adults via Social Media churches and Parishes will employ, develop and utilise the Diocese Social Media Policy (2017).
- q) Parishes will seek advice from Diocese Safeguarding Advisors if struggling with any aspect of policy implementation.
- r) IMPORTANT CHANGE TO PCC REQUIRMENTS - Following changes to Church representation and Charity Commission Rules, it is now a requirement for any trustee of a registered charity (or individual acting as proxy for a trustee), to undertake an Enhanced DBS check. Consequently, members refusing this may not serve upon a PCC. It is essential that those standing for PCC are aware of this requirement when deciding to stand. If PCC members are not yet DBS checked, they may continue to serve whilst undergoing this process, however should make immediate arrangements to undertake this process as soon as possible. PCC members failing to comply with these requirements should be asked to step down from their role. DBS applications should be made on the bases of undertaking the role of "PCC member/Trustee of registered charity".**
- s) Parish requirements for document retention relating to Safeguarding - Records relating to safeguarding issues within a Parish should be retained for 75 years (in order to cover the likely lifespan of a survivor of abuse). Often survivors of abuse may not come forward to report abuse until later in life, hence it is essential that records be retained in case required later by police, solicitors, insurance companies or courts. Arrangements should be made in all Parishes to have secure storage with restricted access on the bases of a 'need to know'.**
- t) Insurance cover retention – Parishes should have church insurances that cover them against claims made for damages by survivors of church-based abuse. Survivors of abuse often don't report abuse until later in life, hence it is essential that churches are able to identify and prove insurance cover for at least a period of 75 years (the likely lifespan of a potential victim). Parishes should hence plan for retention of insurance certificates and not destroy these after the period of cover has finished.**

- u) Parishes will undertake the 'Parish checklist' annually, using the template provided via the Safeguarding co-ordinators induction training. This should be used to produce a Parish action plan and ensure duties and obligation relating to safeguarding are met
- v) Clergy should not utilise vicarages for residency or shelter of vulnerable persons without informing the rural dean, archdeacon, or a Bishop. The diocese safeguarding team should be aware if this occurs. An appropriate risk assessments must be undertaken before using a vicarage building in this way. ***This does not apply to visiting friends and family for personal stay's and specifically applies only to the provision of accommodation in the context of a place of safety.***
- w) Parishes should via their PCC commit to operate in line with all ***Diocese and national level policies*** on Safeguarding. This agreement should benoted on PCC minutes.

### 3.5– Church level Safeguarding Policy.

As stated above individual Churches should ensure via their PCC and Safeguarding coordinator that they have a local safeguarding policy in place that takes account of national and Diocese level policy and incorporates local level considerations. A suggested format for this is available within the national churches 'Parish Handbook' document. An example policy is also available below.

***Points 1 to 10 of the example Policy below should be utilised as headings under which each church can expand on their specific circumstances relative to local context.***

***Example Policy taken from section 2.6 of "Promoting a Safe Church": Policy for safeguarding adults in the Church of England***

### 3.6- Training requirements for Safeguarding.

Diocese safeguarding coordinators will undertake to ensure staff involved with children, vulnerable adults and young people undertaking the appropriate National church training. Training can be accessed by the Diocese (see Diocese web site).

- **Basic Awareness** – accessible to all (Internet Module)
- **Foundation** - Required for persons working with vulnerable adults, young persons, and children in any capacity (Internet Module).
- **Safeguarding Co-ordinator Induction Module** Compulsory for all Safeguarding Co-ordinators. (taught Module).
- **Safeguarding Leadership Training** - Required for Safeguarding co-ordinators, wardens, Clergy/PTO's/Readers. *Must be undertaken every 3 years.* (taught module).
- **Safer Recruitment Training**. A representative of the Parish must complete. (Internet Module).

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***Example Policy on the Safeguarding of Adults/Children for a Parish Church as taken from National church policy (completed in example format for advisement on how to complete)***

This statement was adopted by ..St A Church... (Parish) at a Parochial Church Council meeting held on ..27<sup>th</sup> of TheMonthofSundays 2088 ...

1. This policy will be reviewed each year to monitor the progress which has been achieved. We recognize that everyone has different levels of vulnerability and that each of us may be regarded as vulnerable at some time in our lives.

(example of principles) \*\*\*\* church defines specific sub text and clauses as relevant

- We recognise that a position of power in relation to another creates a risk of vulnerability. As a consequence we strive to ensure that we consider power when working and leading with people.
- We recognise that children by virtue of legal status and dependency on adults for their emotional and physical needs will always be vulnerable and at a disadvantage. We commit to considering this in our children's activities—undertaking supervision of staff working with them and risk assessing activities and groups as a check and balance in our work.
- We understand that illness, disability, race, mental health and other issues can put adults in a position of vulnerability. We accept that these can be long term (ongoing), or temporary. We commit to considering this in our adults activities and events – undertaking supervision of staff and risk assessing activities and groups as a check and balance in our work.
- We commit to transparency in our actions and accountability for our work.

2. As members of this parish we commit ourselves to respectful pastoral care for all adults and children to whom we minister.

(example) \*\*\*\* church defines specific sub text and clauses as relevant

- We will consider issues relating to spiritual care in prayer activity, ensuring that members of our prayer team consider power, control and spiritual abuse issues in their ministry.
- We will ensure that leaders of our children's Sunday schools and house groups as well as other ministries that involve working with vulnerable persons have appropriate enhanced DBS checks.
- We will ensure that those who care for people in our parish attend appropriate safeguarding training.
- We commit to discuss safeguarding and support to of safeguarding as a standing PCC agenda item

3. We commit ourselves to the safeguarding of people who may be vulnerable, ensuring their well-being in the life of this church.

- \*\*\*\*\* church defines specific sub text and clauses as relevant – Consider what you church does in the community and what activities it runs. Do you have groups for older persons, drop ins for mothers etc.

4. We commit ourselves to promoting safe practice by those in positions of trust.

(example) \*\*\*\* church defines specific sub text and clauses as relevant

- We commit to discuss safeguarding and support to of safeguarding as a standing PCC agenda item
- We will ensure that those in positions of trust (such as wardens), and those with remits or leadership of groups involving vulnerable children etc have appropriate enhanced DBS checks and that these are updated every 5 year.
- We will engage with appropriate training and seek to develop relationships with other agencies and the diocese on safeguarding.
- Safeguarding including revision of policy will be a regular PCC agenda item and agree that whilst we have a named co-ordinator we will accept collective ownership for this important issue.
- We will be transparent, open and not have secrets.

5. The parish commits itself to promoting the inclusion and empowerment of people who may be vulnerable.

(example) \*\*\*\* church defines specific sub text and clauses as relevant

- We will consider the impact of power, disadvantage, inclusion, disability, age and race on how we provide and plan for our ministry.
- We will actively (but appropriately), challenge each other in our work in order to ensure we consider a wide range of perspectives and views—ensuring that we do not oppressively impose our own values or views to another's detriment.
- Where a person struggles with a activity due to disadvantage, disability or illness we will go the extra mile to assist them so they can participate and contribute as a full part of the church.

6. It is the responsibility of each of us to prevent the physical, emotional, sexual, financial and spiritual abuse of vulnerable people and to report any such abuse that we discover or suspect.

(example) \*\*\*\* church defines specific sub text and clauses as relevant

- We will not collude, keep secrets or make decisions when we have suspicion of abuse. We will seek through discussion the views of others an ensure through use of external agencies and the diocese safeguarding service that we engage and welcome external perspectives in order to promote a healthy accountable culture.

- We will report without being biased to our personal view. We will report and not investigate.
- We will record concerns factually in diocese suggested formats (as per recording with care policy 2017)
- We will not take chances with the welfare of children or vulnerable adults.
- We are open to scrutiny and encourage this in others.
- We have zero tolerance to abuse and put the welfare of vulnerable children and adults first.
- We take seriously training and activities relating to the safeguarding of Children and seek to engrain this in our congregational culture.

**7. We undertake to exercise proper care in the appointment and selection of those who will work with people who may be vulnerable.**

(example) \*\*\*\* **church defines specific sub text and clauses as relevant**

- We will ensure that those in positions of trust (such as wardens), and those with remits or leadership of groups involving vulnerable children etc have appropriate enhanced DBS checks and that these are updated every 5 years.
- We will engage with appropriate training and seek to develop relationships with other agencies and the diocese on safeguarding.
- Safeguarding including revision of policy will be a regular PCC agenda item and agree that whilst we have a named co-ordinator we will accept collective ownership for this important issue.  
We will be transparent, open and not have secrets.
- Our incumbent undertakes to ensure that to the best of his or her knowledge all PCC members, wardens and ministry leaders are of good standing.
- The PCC undertakes to appoint and upskill a dedicated Safeguarding co-ordinator.
- Safeguarding co-ordination undertakes to maintain a relationship with diocese level safeguarding team and ensure that this policy is followed.

**8. The parish is committed to supporting, resourcing, training and regularly reviewing those who undertake work amongst people who may be vulnerable.**

(example) \*\*\*\* **church defines specific sub text and clauses as relevant**

- We will ensure that those in positions of trust (such as wardens), and those with remits or leadership of groups involving vulnerable children etc have appropriate enhanced DBS checks and that these are updated every 5 years.
- We will engage with appropriate training and seek to develop relationships with other agencies and the diocese on safeguarding.
- Safeguarding including revision of policy will be a regular PCC agenda item and agree that whilst we have a named co-ordinator we will accept collective ownership for this important issue.  
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- Our incumbent undertakes to ensure that to the best of his or her knowledge all PCC members, wardens and ministry leaders are of good standing.
- The PCC undertakes to appoint and upskill a dedicated Safeguarding co-ordinator.
- Safeguarding co-ordination undertakes to maintain a relationship with diocese level safeguarding team and ensure that this policy is followed.

**9. The parish adopts the guidelines of the Church of England and the Diocese.**

(example) \*\*\*\* **church defines specific sub text and clauses as relevant**

- The Parish will report and record in line with Diocese policies and comply with local guidance's for implementing national policies as defined in diocese policies. These include the diocese safeguarding policy, recording with care policy, social media policy and safer recruitment policy.

**10. Each person who works with vulnerable people will agree to abide by these recommendations and the guidelines established by this church.**

(example) \*\*\*\* **church defines specific sub text and clauses as relevant**

- Those working with vulnerable adults or children will sign a declaration to state that they have read and agree to abide by the points outlined in this policy.

**This church appoints ...Mr Very Safe ... to represent the concerns and views of vulnerable people at our meetings and to outside bodies as Parish Safeguarding Co-ordinator.**

Incumbent .....

Churchwarden .....

Churchwarden .....

DATE \_\_\_\_/\_\_\_\_/2019

Date .....

### **3.7 – Grooming, Power and Control – a question of awareness:**

Most abuse in children and adults is related to the desire of an individual who through circumstance or position is able to exercise or seeks to exercise power and control over another more vulnerable person. This may be to seek sexual gratification, financial gain – it may be that having control and power over another person is what the abuser seeks and hence is the purpose of the abuse.

As a consequence it is vital that all those involved with vulnerable groups work to ensure that those who run a risk of abuse are neither in positions of responsibility or try to obtain perceived responsibility or influence. An example of this would be a person from church who visits a parishioners house – however spends significant time with and attempting to befriend a child or vulnerable person. This may seem innocent however can quickly change into something more dangerous. Another example may be an adult seeking to gain the trust of parents through gifts or offers to teach a child.

The above are possible examples of grooming that can be subtle and often seem innocent. It is done so as not to alarm or undermine trust, hence can be difficult to determine. It is consequently a question of vigilance, awareness of the risk and acting on concerns. The risks should be understood and integrated into the development and operation of church activities and communities at all levels of the church. When working with vulnerable adults and children and those that may pose a risk we should constantly question our objectivity and challenge each other. This is essential in order that our value base as Christians does not reduce our ability to recognise and manage risk.

*(How 2000, Introduction to Social Work Theory – Harvester Wheatsheaf)*

### **3.8 – Managing spiritual power, influence and preventing control**

Those who undertake leadership or prayer of others (for example prayer ministry), in church environments become powerful role models in our lives. Great faith brings great reward but can also create vulnerability to others that may seek to influence and control our decisions and spiritual development. Parishes and churches may hence want to consider integrating into their safeguarding policies some guidance on maintaining boundaries that those involved in prayer and leadership roles sign up to and agree to when taking on a role. Such boundary and management tools are now becoming common place in organisations with some organisations choosing to laminate pocket cards for those in positions of power or printing these on the reverse of ID badges.

# Safeguarding Children, defining abuse and our statutory obligations.

## 4) Our Commitment to Safeguarding Children:

4.1 We will safeguard children from harm that may be caused to them by engaging with activities organised, promoted by the church and from general usage of the church both on and off church premises.

4.2 We will always accept that the “Welfare of the Child is Paramount” and that no child under the care of adult(s), within the church will be permitted to come to harm be it sexually, physically, emotionally or by any act of neglect/harm and (or) omission.

4.3 To comply with 4.2 we will risk assess our activities appropriately and take responsibility for our actions and decisions. We will report openly any concerns relating to an abuse of a child and fully engage with Social Care, Police, healthcare and other statutory agencies – reporting concerns directly in a culture of openness.

4.4 We will have policies and processes relating to failures of the above outlining how to report these internally and externally and what actions should be taken. We will ensure that people are trained in these where appropriate and as appropriate. We will report concerns in a timely manner as per our stipulated processes and statutory obligation.

4.5 We will never keep secrets. Protecting the child is paramount above the interests of the church, Diocese and all other considerations. We will be completely transparent to external and internal scrutiny and be accountable as an organisation for what we do. We will have no secrets; we will build on what we have done well and change what does not work by encouraging local scrutiny (namely a quarterly safeguarding board that will have a chair independent of the Diocese). We will learn through our scrutiny, diligence and accountability how to improve.

4.6 We will resource and maintain a professional Diocese Safeguarding Advisory department. We will commit to have available to this department input from staff with relevant skills, experience and qualifications that augment and assure quality. We will provide professional oversight, supervision and opportunities for staff development to these people.

4.7 We will have a clear commitment to quality record keeping, assessment, referral and case management of concerns raised to the Diocese Safeguarding Advisory department. Processes, forms and structures for recording will be clear, available and written in the Policy; **‘Recording with Care’**

4.8 We will ensure our Parishes have Safeguarding Co-ordinators and that these will be trained and supported to ensure the implementation of policy and safe practice at Parish and church level. They will ensure that individual PCC’s consider the issue of Safeguarding regularly and in detail as appropriate. Churches and Parishes will look to develop local Policies that compliment a team approach with the Diocese and the wider church community.

4.9 We will work with the national Church to ensure we are safe. This includes open and full engagement with audits at local and national level, attending regional and national consultations and conferences, training and implementing Policy locally where appropriate.



## **5) What Constitutes abuse and exploitation of a child:**

### **Statutory Definition of Child Abuse;**

5.1 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.

5.2 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. They may be abused by an adult or adults or another child or children.

5.3 Child protection legislation throughout the UK is based on the United Nations Convention on the Rights of the Child. Each nation within the UK has incorporated the convention within its legislation and guidance. ENGLAND & WALES: The four definitions of abuse below operate in English and Welsh law based on the government guidance 'Working Together to Safeguard Children (2006)'. Ways in which the legal processes operate can differ between England and Wales.

5.4 Physical Abuse; 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. *(Physical abuse can and does include survivorship of female genital mutilation and this requires specific skills. Please contact your Diocese Safeguarding Advisor for assistance and information)*

5.5 Emotional (Psychological) abuse; 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 insofar as they meet the needs of another person. It 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 involve seeing or hearing the ill-treatment of another. It may involve serious bullying causing children frequently to feel frightened or in danger, or the exploitation or corruption of children. Some level of emotional abuse is involved in all types of maltreatment of a child, though it may occur alone.

5.6 Sexual Abuse; Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities (including prostitution), whether or not the child is aware of what is happening. The activities may involve physical contact, including penetrative (e.g. rape or other physical sexual act), or non-penetrative acts. They may include non-contact activities, such as involving children in looking at, or in the production of, pornographic material or watching sexual activities, or encouraging children to behave in sexually inappropriate ways.

5.7 Neglect; 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 and clothing, shelter including exclusion from home or abandonment, failing to protect a child from physical and emotional harm or danger, failure to ensure adequate supervision including the use of inadequate care-takers, or the failure to ensure access to appropriate medical care or treatment. It may also include neglect of, or unresponsiveness to, a child's basic emotional needs.

**Sources:** *Working Together to Safeguard Children (2006), Children's Act 1989 (as amended 2004), Safeguarding Vulnerable Groups act (2006), Children and Families act (2014), Female Genital Mutilation act (2003), Children and Young Persons act (2008)*

## **Defining Safeguarding of Adults; What constitutes abuse, our role and the impact of Mental Capacity.**

### **6)- What Constitutes abuse and exploitation of an Adult:**

#### ***As with children's safeguarding we;***

6.1 will safeguard Adults from harm that may be caused to them by engaging with activities organised, promoted by the church and from general usage of the church both on and off church premises.

6.2 To comply with 6.1 we will risk assess our activities appropriately and take responsibility for our actions and decisions. We will report openly any concerns relating to the abuse of an Adult and fully engage with Social Care, Police, healthcare and other statutory agencies – reporting concerns in a culture of openness.

6.3 We will have policies and processes relating to failures of the above outlining how to report these internally and externally and what actions should be taken. We will ensure that people are trained in these where appropriate and as appropriate. We will report concerns in a timely manner as per our stipulated processes and statutory obligation.

6.4 We will never keep secrets. Protecting the people is paramount above the interests of the church, Diocese and all other considerations. We will be completely transparent to external and internal scrutiny and be accountable as an organisation for what we do. We will have no secrets; we will build on what we have done well and change what does not work by encouraging local scrutiny (namely a quarterly safeguarding board that will have a chair independent of the Diocese). We will learn through our scrutiny, diligence and accountability how to improve.

6.5 We will resource and maintain a professional Diocese Safeguarding Advisory department. We will commit to have available to this department input from staff with relevant skills, experience and qualifications that augment and assure quality. We will provide professional oversight, supervision and opportunities for staff development to these people.

6.6 We will have a clear commitment to quality record keeping, assessment, referral and case management of concerns raised to the Diocese Safeguarding Advisory department. Processes, forms and structures for recording will be clear, available and written in the Policy; (***see Recording with Care 2017***)

6.7 Our Parishes and churches will ensure they have Safeguarding Co-ordinators and that these will be trained and supported to ensure the implementation of policy and safe practice at Parish and church level. Safeguarding co-ordinators will ensure that individual PCC's consider the issue of Safeguarding regularly and in detail as appropriate. Churches and Parishes will look to develop local Policies that compliment a team approach with the Diocese and the wider church community.

6.8 We will work with the national Church to ensure we are safe. This includes open and full engagement with audits at local and national level, attending regional and national consultations and conferences, training and implementing Policy locally where appropriate.

## **7) Statutory Definition of Adult Abuse;**

7.1 Abuse and neglect are forms of maltreatment of an adult that by virtue of permanent or temporary vulnerability or power deficit (for example a temporary illness or a long term mental impairment of the mind or disability), this disadvantages a person in protecting their own interests. Somebody may abuse or neglect a person directly (by inflicting harm), or indirectly by failing to act to prevent harm.

7.2 Adults may be abused in any context (family or in an institutional or community settings), but will most commonly come to harm by the actions of a person known to them who they trust. They may be abused by an adult with responsibilities to them or for them, or by another vulnerable adult (for example abuse by a resident in a care home against another resident).

7.3 In England and Wales Adult protection legislation was introduced in 2014 under the provisions of the Care act. Prior to this laws relating to adult abuse were based upon other offences such as common assault that were applied under president.

7.4 Since the care act (2014), organisations dealing with adults who are vulnerable are required under a duty of care to have candour in disclosing issues of concern. This means that persons involved in the church working with vulnerable adults (for example a community care group), have a duty to report suspected abuse both within the church and to relevant statutory agencies. This brings duty of care in line with legislation existing previously for children's work.

### ***Categories of Adult Abuse as defined under the Care Act (2014):***

**7.5 Discriminatory abuse includes:** Forms of harassment, slurs or similar treatment because of; race, gender, gender identity, age, disability, sexual orientation, religion. **Discriminatory abuse can take the form of:** derogatory comments, harassment, being made to move to a different resource/service based on age, being denied medical treatment on grounds of age or mental health and/or not providing access;

**7.6 Psychological Abuse - Psychological abuse includes:** emotional abuse, threats of harm or abandonment, deprivation of contact, humiliation, blaming, controlling, intimidation, coercion, harassment, verbal abuse, cyber bullying, isolation, unreasonable and unjustified withdrawal of services or supportive networks.

**7.7 Financial abuse - Financial or material abuse includes:** theft, fraud, internet scamming, coercion in relation to an adult's financial affairs or arrangements (including wills, property, inheritance or financial transactions), the misuse or misappropriation of property, possessions or benefits. Potential indicators may be a sudden inability to pay bills, sudden withdrawal of money from an account, person lacks belongings that they can clearly afford, lack of receptivity by the person's relatives to necessary expenditure, power of attorney obtained when the person is unable to understand what they are signing, extraordinary interest by family members in the vulnerable person's assets, recent change of deeds of the house or property, the main interest of the carer is financial with little regard for the health and welfare of the vulnerable adult, the person managing the vulnerable adults' finances is evasive and unco-operative, reluctance to accept care services, purchase of items that individual does not require or use, personal items going missing and/or unreasonable or inappropriate gifts.

**7.8 Organisational abuse- Organisational abuse includes:** neglect, poor care practice within an institution or specific care setting such as a hospital or care home, poor practice in relation to care provided in one's own home. This may range from one off incidents to on-going ill-

treatment. It can be through neglect or poor professional practice as a result of the structure, policies, processes and practices within an organisation.

**7.9 Neglect and Acts of omission-** This may involve ignoring medical, emotional or physical care needs, failure to provide access to appropriate health, care and support or educational services, the withholding of the necessities of life, such as medication, adequate nutrition and heating by a person or organisation with power. For example this may include, poor environmental conditions, inadequate heating and lighting, poor physical condition of the vulnerable adult, clothing is ill-fitting, unclean and in poor condition, malnutrition, failure to give prescribed medication properly, failure to provide appropriate privacy and dignity, inconsistent or reluctant contact with health and social care agencies, isolation - denying access to callers or visitors contrary to normal routines or without explanation.

**7.10 Physical abuse- Physical abuse includes:** assault, hitting, slapping, pushing, misuse of medication (drugging a person or denying prescribed medications and harm resulting), restraint or inappropriate physical sanctions. This may include a history of unexplained falls, unexplained bruising in well protected areas or soft parts of the body, bruising in different stages of healing, unexplained burns in unusual locations, unexplained fractures to any part of the body, unexplained lacerations or abrasions, slap, kick, punch or finger injury mark or shape similar to an object, untreated medical problems, weight loss due to malnutrition or dehydration

**7.11 Sexual abuse- Sexual abuse includes:** rape, indecent exposure, sexual harassment, inappropriate looking or touching, sexual teasing or innuendo, sexual, photography, subjection to pornography or witnessing sexual acts, indecent exposure and sexual assault or sexual acts to which the adult has not consented or was pressured into. **This may include signs of** sudden changes in behaviour, sudden onset of confusion, incontinence, withdrawal, overtly sexual behaviour/language by the vulnerable adult, self-inflicted injury, disturbed sleep pattern/poor concentration, difficulty in walking, torn, stained underwear, love bites, pain or itching, bruising or bleeding in the genital area, sexually transmitted disease/urinary tract/vaginal infection, bruising to upper thighs and arms, frequent infection, severe upset or agitation when being bathed etc, pregnancy in a person unable to consent.

**7.12 Domestic abuse –** this occurs usually in the context of a consensual adult relationship such as a marriage, civil partnership or friendship involving a domestic cohabitation. Often this involves abuse by a male participant in a relationship to a women; however women can and do also engage in domestic abuse towards men. Similarly domestic abuse can and does occur in same sex relationships. The term Domestic violence is not accurate in this context as it describes only one of several different abuse types. These may include psychological abuse, physical abuse, sexual abuse, financial abuse, emotional abuse, so called 'honour' based violence or other activity that restricts or removes autonomy and control of an individual over their life choices. A common form of abuse that may affect the church is the notion of spiritual abuse, this is when a person's freedom to express and practice their faith is controlled, reduced or removed by a person whom they are in a relationship with under duress.

**7.13 Modern slavery –** this is where circumstances, violence, constraint, or debt are used to hold someone in a state of slavery – that is to say be made to undertake activities to the benefit of another person, persons or financial concerns without choice and for minimal if any financial reward. This may include human trafficking, forced labour and domestic servitude or forced acts of prostitution. Traffickers and slave masters use whatever means they have at their disposal to coerce, deceive and force individuals into a life of abuse, servitude and inhumane treatment.

**7.14 Self-neglect –** this covers a wide range of behaviour such as the neglecting to care for one's personal hygiene, nutrition, hydration, health or surroundings and includes behaviour such as hoarding. Self neglect is unusual in safeguarding as it involves the abuse of one's own needs as opposed to the use of a person by another person in an abusive manor. The primary purpose of self neglect as a category of abuse is to get people in organisations dealing with the vulnerable to consider - a) the duty of candour (this is to say imposing a duty to refer those posing a risk to themselves to statutory service such as Social Care), b) to consider the notion of capacity to make the decision to neglect – ie to consider if the person making these lifestyle choices has the capacity to understand the consequences of what they are doing.

**Sources:** *Department of Health guidelines on Care Act (2016) as pertaining to the safeguarding of adults.*

## 7) Capacity and its implications for Safeguarding of Adults:

Capacity is the ability to weigh up information, consider the consequences of a specific decision that relates to one's life, determine the possible actions, the consequences of each option and retain the information long enough to reach a conclusion and desired action. People who have capacity can still be vulnerable to abuse – this can be true in any situation where a power deficit or disability could result in another person engaging in a form of oppression.

Although capacity does not define adult abuse – a person without capacity to make a specific decision will always be vulnerable – as if unable to make a decision they are dependent upon the reasoning of others in that respect. Hence as a church we need to recognise that as we expand our ministry (into; for example dementia safe churches), that we need to consider the risks associated with capacity.

8.1 Adults by definition are decision makers in respect of their choices and lifestyles. This is sociologically considered self-evident and is legally guaranteed in the Human rights act; adults have the right (as long as not breaking the law) to determine and choose their own lifestyle/choices (even if we disagree with these).

8.2 Capacity determinations are specific to circumstance and are the duty of professionals in relation to context. For example on health decisions a capacity determination would be the duty of a Doctor. In relation to living environment and care needs the decision on capacity would be that of a Social Worker. In relation to church based activities it may be that some decisions will need to be taken on behalf of another person in our temporary care – hence if in doubt about capacity consult your Diocese safeguarding advisor (DSA).

8.3 It is essential that where a person is able to make a decision for themselves that that this is respected. Capacity is the ability of the person to utilise their cognitive capabilities (that is to say decision and problem solving capabilities of the mind), to determine and decide to take a particular action. If a person has this mental capacity and is choosing to do something that concerns us then this is not an abuse as the person is making the choice for themselves. However if a person is unable to make such a decision (for example they lack the cognitive insight to understand the consequences of a decision and it's impact upon themselves and others), they may lack mental capacity and this may be a self neglect or abuse. Hence if we doubt a persons mental capacity it is important that we consider if we are witnessing an abuse as defined in sections 5.5 to 5.14 above. Consult your DSA if in doubt.

8.4 The Mental Capacity act (2005), contains 5 principles of capacity that we should consider when dealing with adults who may be vulnerable to abuse. These will assist in making a decision to treat a situation as an abuse. If in doubt about how these impact decision making, always discuss with your DSA.

8.5 The principles below should be used specific to the decision being made – there is no such thing as no capacity – everyone has some capacity to make some decisions. They may be able for example to make a choice between tea and coffee, however not have a grasp of complex finances and be at risk of abuse accordingly. In addition it should be recognised that many adults with complex cognitive disorders (such as dementia), may have fluctuations in

### 8.6: The 5 principles of capacity:

- **Principle 1: *Every adult has the right to make his or her own decisions*** and must be assumed to have capacity to do so unless it is proved otherwise. This means that you cannot assume that someone cannot make a decision for themselves just because they have a particular medical condition or disability.
- **Principle 2: *Individuals being supported to make their own decisions.*** A person must be given all practicable help before anyone treats them as not being able to make their own decisions. This means you should make every effort to encourage and support people to make

the decision for themselves. If lack of capacity is established, it is still important that you involve the person as far as possible in making decisions.

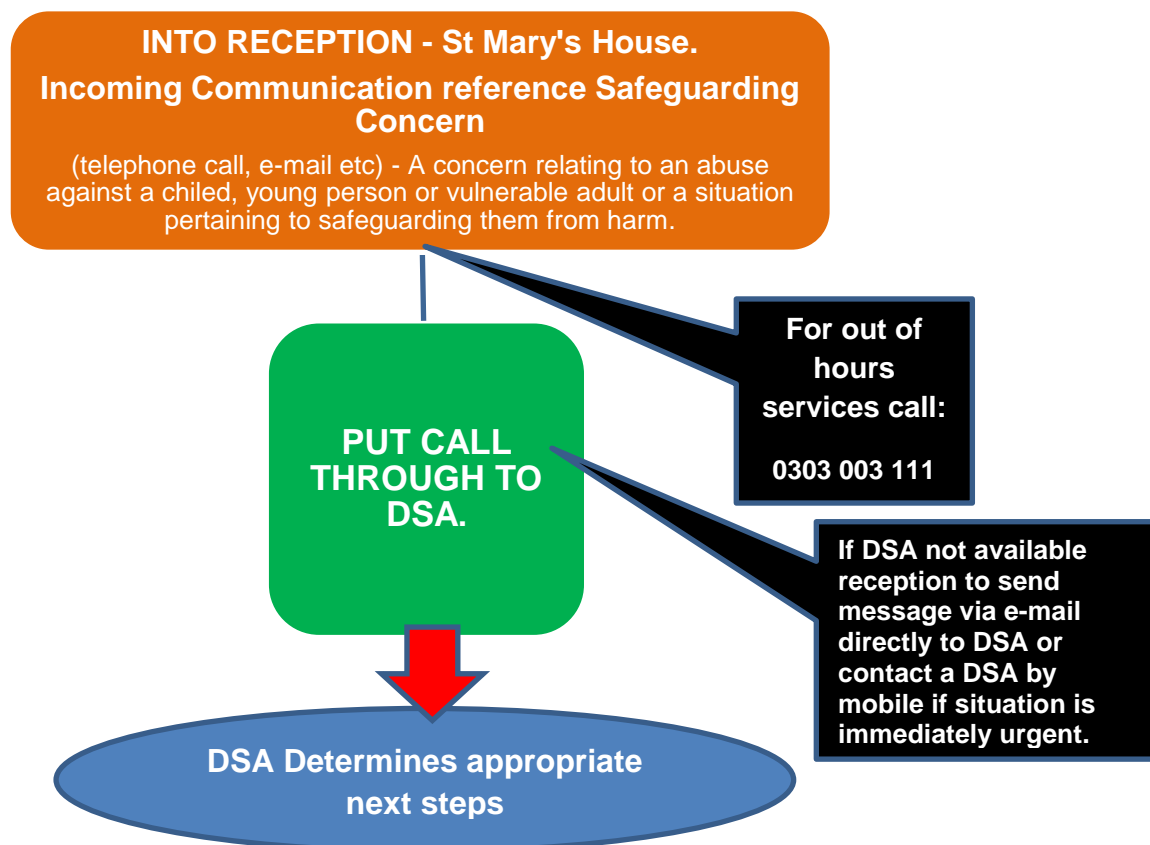
- **Principle 3: *Unwise decisions*:** People have the right to make what others might regard as an unwise or eccentric decision. Everyone has their own values, beliefs and preferences which may not be the same as those of other people. You cannot treat them as lacking capacity for that reason.
- **Principle 4: *Best interests*:** If a person has been assessed as lacking capacity then any action taken, or any decision made for, or on behalf of that person, must be made in his or her best interests.
- **Principle 5: *Less restrictive option*:** Someone making a decision or acting on behalf of a person who lacks capacity must consider whether it is possible to decide or act in a way that would interfere less with the person's rights and freedoms of action, or whether there is a need to decide or act at all. In essence, any intervention should be proportional to the particular circumstances of the case.

*Sources: Department of Health guidelines on Mental Capacity act (2005) as pertaining to the principles and practices of capacity.*

## 8) Referral - Processes for reporting abuse in the Diocese of Lichfield to the Diocese and partner agencies:

This Policy specifically outlines three processes for the most commonly used referral routes. However this is not exhaustive and as a rule a referral can be taken from anyone in any circumstance in relation to any aspect of Safeguarding by telephoning the Diocese Safeguarding advisor at St Mary's House on 01543 306030. A referral intake form has been developed (see Recording with Care policy), and will allow and guide this process;

### Incoming Safeguarding call:



***DSA available Mon to Fri 9am to 5pm excluding bank holidays. All other times out of hours number above is available.***

### **9) Working with disclosure and contacts from victims of abuse.**

A disclosure may be made to anyone at any time, in person, on e-mail or on the phone. As a rule the following should be considered when dealing with such a situation;

- For a victim to disclose an abuse will be highly traumatic, and may well have been worked up to over a long period. Abuse often leads to a person having a low opinion of themselves, they will likely feel that the abuse is their fault. Reassure them they have done the right thing, that you are there to listen.
- The person making a disclosure will likely experience a wide range of emotional reactions including anger, a sense of outrage connected with being de-powered and a loss of control. It is hence important to listen and not take any emotional outpouring personally if the person expresses anger. In order to promote control ask them what they want to do next – however never make a promise of confidentiality. The law now allows for a duty of candour if a crime is committed and we can not, should not promise not to disclose information on crime or risk.
- Be empathetic and listen with compassion, however do not attempt to hug or physically comfort a person and ensure appropriate personal space. People who have suffered abuse may identify innocent physical comforting from another perspective based on their experiences.
- Reassure them, tell them you believe what they have told you but do not make promises.
- If arranging first contact after the disclosure (for example due to the fact the disclosure was made on the phone), it is advisable to do this as soon as is practical, in person and offer the alleged victim the opportunity to have another person they trust present. If meeting is after disclosure in this way always have two persons of good character present.
- First contact should be to listening to the disclosure positively. This should be facilitated by empathetic summarising back of what you understand the victim to have said. Allow silences if it feels appropriate. Do not question them or attempt to interview the person – this is not the purpose of first contact or disclosure.
- Always record as soon after the disclosure as possible. Factual recording is key and we should not interpret or offer conjecture in such recording.

### **11) Process 1(see Fig.2) – Reporting an Urgent (immediate) concern;**

This is a concern that is immediate, of high ongoing risk (ie - the risk is ongoing or likely to re-occur), has been brought to attention in a disclosure (by the person or other person connected with church or individual), or by witness of a person directly engaging with the church and individuals involved in concern.

**11.1 Process 1 referral's must be reported as soon as is practical** by the person to whom a report or disclosure has been made – as soon as this is safe and plausible. Safeguarding is everyone's concern and is a Christian and civil imperative and not the preserve of specific individuals on bases of position and role. This said Safeguarding Co-ordinators should be available to support a referral.

11.2 **No more secrets applies.** No one taking a report or disclosure should ever promise anonymity or confidentiality to those making a disclosure or report of an abuse. It should be clear that we will be sensitive and share no further than we need, but we do have an obligation to report abuse.

11.3 - **Immediate Safety is the Primary concern;** If there is an ongoing risk of harm Statutory Services (for example healthcare if appropriate, Social Services and Police), must be informed immediately. If there is a crime in progress or a person is in danger this contact should be made by 999. Otherwise consider use of none emergency contact details (see fig. 2 Red pathway)

11.4 – Record your Actions – Always record what has happened in line with the principles below;

- **Records should be clear and accurate**
- **Records must differentiate between opinion, judgements and hypothesis**
- **Record; what has happened, where has it happened, when has it happened**
- **Who is involved – record names**
- **Actions and decisions must be recorded**
- **Information must be clear and accessible to those that need to know**
- **Sharing information with others appropriately on a need to know bases**
- **Sign and date recordings.**

(Department Of Health, Working Together to Safeguard Children 1998)

11.5- **As soon as it is safe** (after reporting to statutory services if someone is immediately at risk or a crime has been committed), Report to your Church Safeguarding Co-ordinator, Priest and the Diocese Safeguarding Officer or out of Hours service (see Figure 2 Green pathway). The Diocese Safeguarding Advisor will commence an investigation jointly with Statutory services (if appropriate), will share outcomes and learning with all stakeholders. We will fully engage with all processes at National, Statutory, Parish and church level.

#### 11.6 – Useful numbers; Lichfield Diocese & Partners;

<b>Organisation</b>	<b>In hours Tel (Office Hours)</b>	<b>Out of Hours Tel (Before 9am, after 5pm and at weekends)</b>	<b>Emergency (Immediate Risk)</b>
<b>General Numbers</b>			
<b>Police</b>	101	101	999
<b>Healthcare</b>	111	111	999
<b>Diocese Safeguarding Number</b>	01543 306030	0845 1204550	N/A
<b>Children's Safeguarding No.</b>			
<b>Staffordshire/Stoke Children's</b>	0800 1313126	0345 604 2719	999
<b>Shropshire Children's</b>	0345 678 9021	0345 6789040	999
<b>Telford &amp; Wrekin Children's</b>	01952 385385	01952 676500	999
<b>Walsall Children's</b>	01922 658170	01922 653555	999
<b>Wolverhampton Children's</b>	01902 555392	01902 552999	999
<b>Sandwell Children's</b>	0845 113 5000	0121 569 2355	999



Safeguarding Adults No.			
Staffordshire/Stoke Adults	0345 604 2719	0345 604 2719	999
Shropshire Adults	0345 678 9021	0345 6789040	999
Telford & Wrekin Adults	0345 678 9021	01952 676500	999
Walsall Adults	0300 555 2922	01922 653555	999
Wolverhampton Adults	01902 551199	01902 552999	999
Sandwell Adults	0121 569 2266	0121 569 2355	999

11.7 – Flowchart; Process 1 referral.

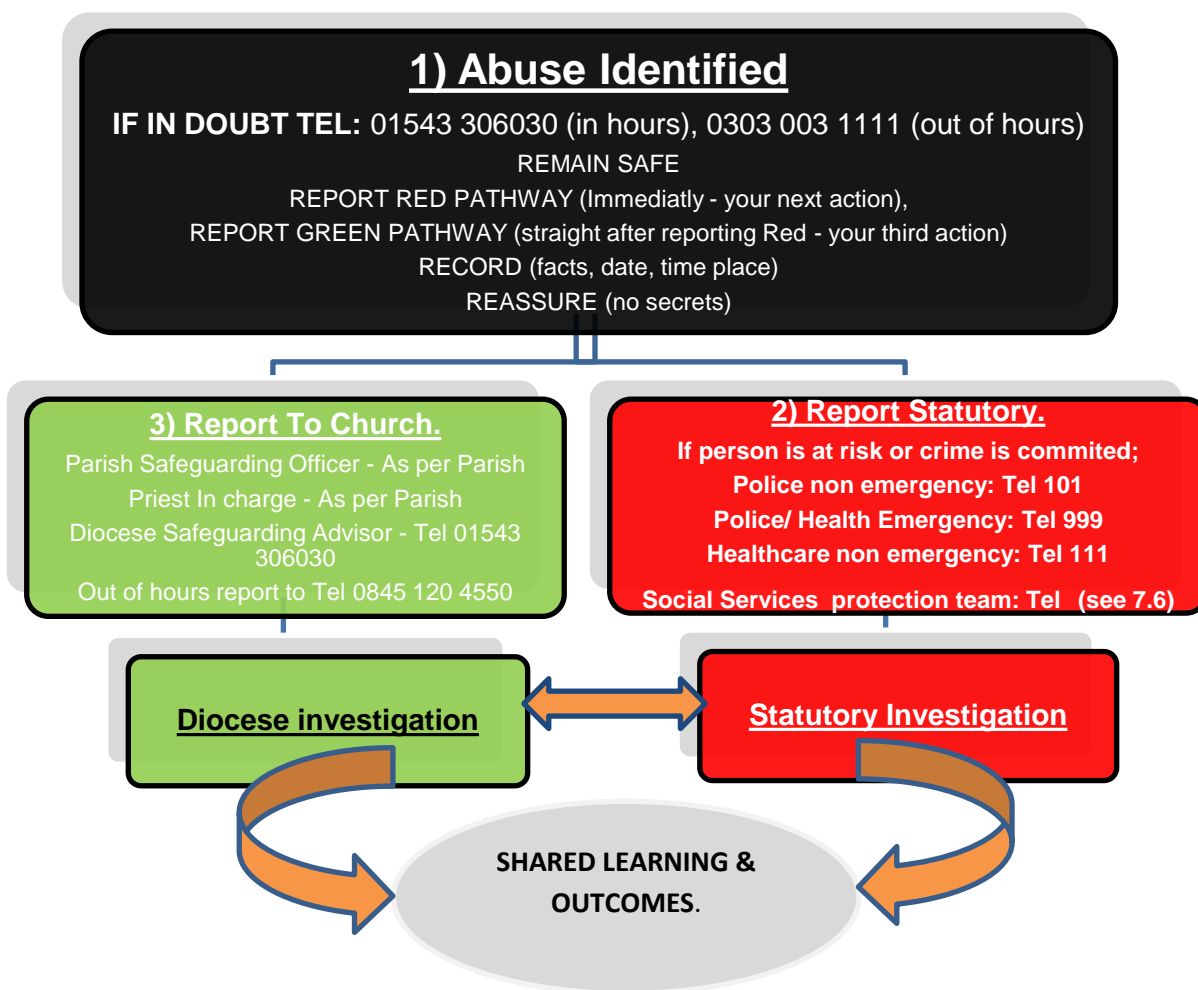


Fig. 2 – Process 1 referral (Follow red pathway first if crime committed or person at ongoing risk)

12) Process 2 referral - **Enabling persons with a past or present conviction to access Christian Worship safely.**

Persons accessing this pathway will do so because;

- a) They are or know of someone who has a conviction relating to children or vulnerable adults.
- b) They are or know of someone flagged by DBS check as being barred from a role or responsibility due to past conviction.
- c) They are or know of someone attending a church with a conviction related to the abuse of a child as defined under law (see section 5).
- d) They are or know of a church user under restriction by probationary services, Police or monitored (for example as a registered sex offender)
- e) They are or know of an offender seeking to attend services at a church on release from prison or hospital and require support.
- f) You are or know of a person who has inappropriate thoughts and desires relating to children or a vulnerable person even though you have not acted on this.
- g) Anyone who believes they or someone they know may pose a risk to others.

12.1 It is the expectation of the Diocese that church users will voluntarily disclose if they fall into a section 12 category as listed above and attend a church or church services and activities in the Diocese – or if wishing to attend a church or activity in the future, but not yet doing so (advised directly or by professional representative in advance). It is the expectation that all church users will take responsibility and report any concerns relating to the harm of others.

12.2 In line with the policies and practices of the National Church the Diocese will undertake a risk assessment and behavioural contract with all persons falling into a section 12 of this Policy. This will apply regardless of how long ago any offence occurred and regardless of current baring or sex offender registry status. Behavioural contract will be subject to review.

12.3 A contract will be fair to all parties. It's aim is to safeguard all church users including a previous offender. It is not the aim of this process to prevent an offender from accessing a meaningful Christian life. By setting boundaries and expectations around such access the aim is to permit this safely; protecting others who are vulnerable from harm and those with previous conviction from false allegation or temptation.

12.4 In order to accomplish 12.3 above, some restrictions will be standard to all persons who would be covered under section 12 above. These are as follows:

- a) If you have a conviction you will not be permitted to work directly with or have private unsupervised contact with a vulnerable adult or child. This may effect arrangements for house groups or social activities (this will be risk assessed).
- b) You will not be able to have a position of leadership/trust or responsibility within the church. You will not be permitted to supervise or manage others or be in a position where you can exercise power or control over other church users.

c) In order to ensure those covered under section 12 above (and others) are kept safe some key figures in the church will need to be aware of contract in order to ensure it is kept to. This will be agreed at contract meeting.

d) Those knowing of contract a will not share information with any person not listed to be made aware of issues on the contract; unless there is a immediate need to share information to protect others. If not concerns should be discussed with other professionals party to contract only.

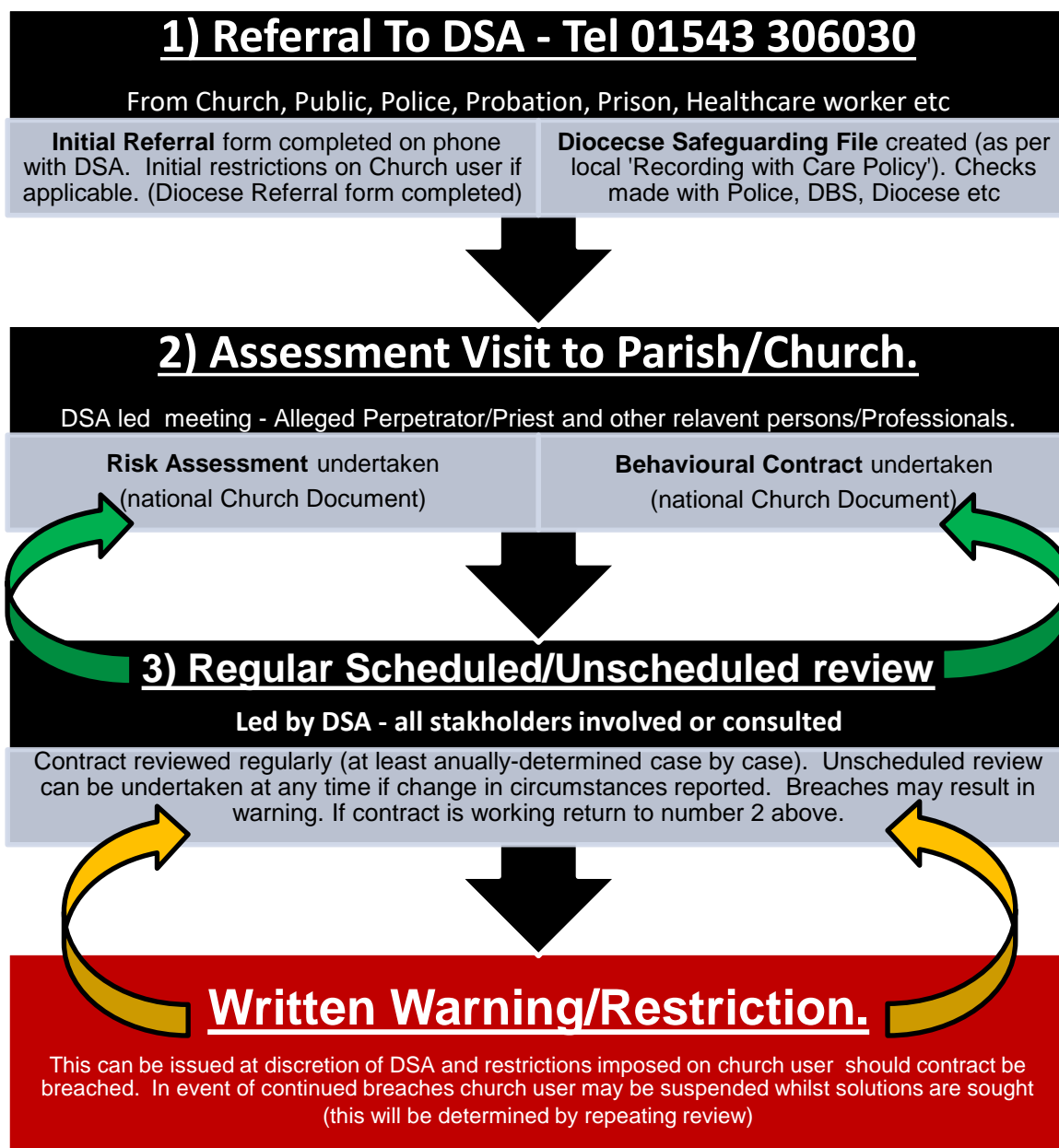
e) Those covered under section 12 above and all involved in contract meeting will sign and keep agreements. Contract will include consequences for breaching its terms. This may include as standard a written warning followed by activity restrictions.

12.5 Any initial concerns or disclosures relating to any issues in section 12 should be disclosed by a professional, other church user or the individual concerned to a church priest, Safeguarding co-ordinator or Diocese Safeguarding advisor.

12.6 A referral will be made to the Diocese Safeguarding office at St Mary's House and the process identified below (in Fig. 3), will be followed.

## 12.7 Process 2 referral.

**Fig.3 – Referring under process 2 flowchart**



## 13) Process 3 Referral – Supporting and investigating Historic abuse relating to the Anglican Church.

13.1 The Diocese will undertake within its capabilities investigations relating to those who have survived childhood abuse by those involved with the church.

13.2 We will take referrals and record all relevant information disclosed. We will then immediately undertake checks of personnel files and database systems, to determine if we have pertinent information, related concerns or other relevant information. We

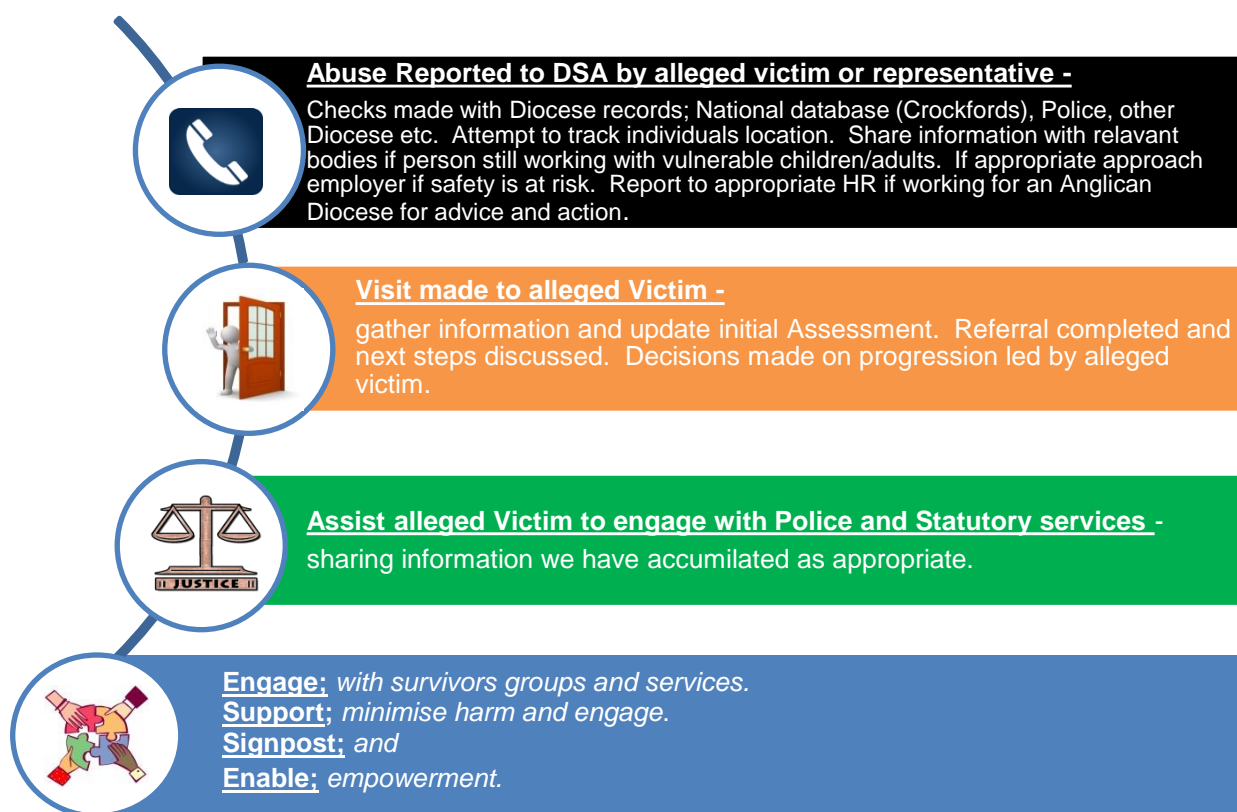
will link with employers, statutory services, DBS service and church HR if we believe there remains a risk from an alleged abuser.

13.3 We will then visit alleged victim and share any relevant information attained. We will support the alleged victim to make a statutory referral if desired to the Police and co-operate with the Police on any investigation.

13.4 We will put alleged victim in touch with survivors groups and services and consider how the church may assist with the alleged Victims trauma from any experiences suffered.

13.5 Process 3 pathway.

**Fig.4 – Historic abuse flowchart;**



#### 14) **Response time targets for different investigation types**

Investigations will involve background research, collaboration with other agencies, strategy meetings with partners and other steps. Hence time scales below are aspirational for commencing an investigation once a referral is taken and not for completion of this process.

<b><u>Process 1 referral (section 7)</u></b>	The Diocese Safeguarding service will aim for a next working day response following the completion of initial referral. This is the first contact response as investigations will depend on circumstance.
<b><u>Process 2 referral (Section 8)</u></b> <b>NEW;</b> <b>SCHEDULED Review;</b> <b>UNSCHEDULED Review</b>	Within 5 working days. As per pre-set date. Within 5 Working Days
<b><u>Process 3 referral (Section 9)</u></b>	Checks made within 5 working days  Visit made within 14 working days.  This is the first contact response as investigations will depend on circumstance.
<b><u>Other Referrals</u></b>	Dependant on circumstances of individual case but between 1 to 14 working days.

#### 15) **Steps common in Safeguarding investigations.**

Investigations of any type or complexity may involve some or all of these steps dependant on circumstance.

<b><u>Activity</u></b>	<b><u>Description</u></b>	<b><u>Compulsory</u></b>
<b>Initial Referral</b>	Diocese form developed and available – stored in electronic record.	<b><u>YES</u></b>
<b>Record Keeping</b>	stored in electronic Record.	<b><u>YES</u></b>
<b>Background Checks</b>	These involve other agencies, Diocese records, Crockfords etc. Background checking will always occur.	<b><u>YES</u></b>
<b>Visit</b>	This will normally be required	<b><u>YES</u></b>
<b>Contract Meeting</b>	National church Risk assessment and Contract to be completed.	<b><u>YES</u></b>
<b>Diocese Interviews</b>	This may be required however will depend on the appropriateness given circumstances (taking into account cognition, capacity mental health, impact on statutory process and consent).	<b><u>POSSIBLE</u></b>

<b>Statutory Meeting</b>	If requested by Social Services or Police the DSA and other relevant staff will attend any strategy meetings etc.	<b><u>YES if requested.</u></b>
<b>Statutory Interview</b>	If requested by Police the DSA and other relevant staff will attend any request.	<b><u>YES if requested.</u></b>
<b>Scheduled Review</b>	If set by Contract and risk assessment regular scheduled reviews will take place annually. These are mandatory for staff however voluntary for other stakeholders.	<b><u>Advised for all</u></b>
<b>Unscheduled Review</b>	Unscheduled review will take place on request to take account of development or issue relating to contract or risk assessment. These are mandatory for staff however voluntary for other stakeholders.	<b><u>Advised for all</u></b>
<b>Contract caution/warning</b>	These are mandatory for staff however voluntary for other stakeholders.	<b><u>Advised for all</u></b>
<b>Diocese Professionals meeting</b>	If requested professional engagement would be requested and preferable.	<b><u>Advised if called.</u></b>
<b>Magistrates/Judicial Evidence &amp; Witness.</b>	If called this is compulsory. Staff should seek guidance and support if this is requested from DSA and legal services.	<b><u>YES</u></b>

16) **Diocese recording and file keeping.**

The Diocese will record and complete assessments, contracts etc in line with Diocese policy recording with care and utilising Diocese and national formats contained within that document. Lichfield Diocese operates and will maintain Electronic records safely on internal servers and share on a need to know bases as per Information Governance and Data protection.

17) **Media enquiries relating to Safeguarding.**

The DSA, Parishes and churches should never comment on existing or past investigations directly. Any enquiries should be directed to Peter Bate (Director of Communications telephone 01543 306030) who will respond on behalf of the Lichfield Diocese.