**Safeguarding Basic Awareness**

**Facilitators Script August 2021 [Edition 02]**

**Aims & Outcomes SLIDE 01**

This course aims to provide learners with a basic awareness of safeguarding and enable them to integrate this into their Christian faith and the Church’s ministry.

On completion of this course, participants will be able to:

* Connect the core principles and practices of safeguarding to the Christian faith.
* Recognise issues of power and abuse as they present themselves in a range of contexts, including the church.
* Identify the barriers (emotional, psychological & theological) that can prevent the promotion of healthy church communities.
* Apply a clear process in the handling of concerns/safeguarding information whilst recognising the boundaries of their own role.

**Course overview SLIDE 02**

Firstly, we will consider the relationship between safeguarding and the Christian faith and identify some of the key events that have led to significant changes within the church.

Secondly, we will define safeguarding, abuse, and grooming, including an identification of different types of abuse affecting children, young people, and vulnerable adults.

Thirdly, we will apply this understanding through examining some example scenarios which may require a safeguarding response.

Following on from this, we will highlight some changes in our Christian communities and personal attitudes that can present as barriers to fostering safer environments, and how we can recognise and challenge these.

**Advance Warning and Guidance SLIDE 03**

The subject matter of this course may cause you to feel upset or distressed. If this happens, you can take a break by clicking on the coffee cup icon in the top right, and return when you feel ready, and (if needed) seek support from someone you trust.

If at any time during this course you have concerns about someone you know, please contact your local church’s designated Safeguarding Officer, Coordinator, or other Designated Person. If you believe someone is in immediate danger, dial 999 and ask for the Police.

**VIDEO SLIDE 04**

**Recognising our responsibility SLIDE 05**

There are two groups of people that specifically call for the Church’s care and consideration.

***Survivors***

Throughout the world, it has often been when the voice of survivors is heard that the reality of abuse is finally exposed. It takes huge courage for survivors to step forward and speak about their abuse. Often, they fear they will not be believed - sometimes, tragically, with good reason. It is vital that we listen to survivors, hear the stories they are willing to share, and allow what they say to change the way we think and act today.

As one survivor of abuse in church has said:

*“As a survivor I need to see the church understand what happened, to remember it correctly, to discern where responsibilities lay, and to integrate it into their history. It is a really brave church community that decides to face such abuse head-on.”*

***The vulnerable***

Every human being has a value and dignity in God’s own image and likeness. Therefore, we have a duty to value all people as bearing the image of God, and to protect them from harm. Individuals who suffer abuse, particularly in the very institution meant to nurture their spiritual development and growth, often experience a loss to their identity and worth.

There is often shame and a misplaced guilt, as well as a deep feeling of isolation. It can lead to someone questioning their faith or doubting the existence of God.

The Church is intended to be a place where men, women, and children, including those who are vulnerable, find healing and wholeness. We are called to welcome and care for the oppressed, the marginalised, and the victims of injustice. “Safeguarding good practice concerns the development of safer expressions of care to all and underpins the love and welcome of God for all people.” (Protecting All God’s Children, 2010.)

Bishop Sarah Mullally, Bishop of the Diocese of London, said the following in 2016 after the publication of The Elliot Review, a Church of England inquiry into clerical abuse:  
*"How we respond to those who have survived abuse in any form, whether as a child or an adult, is a measure of our humanity, compassion and of the Church's mission in the world.”*

**The church of England’s response SLIDE 06**

The Church of England put its first child protection policy in place in 1997. These were the ‘first steps’ in developing an increasingly strong safeguarding culture. Now, each Diocese has a Diocesan Safeguarding Adviser, whom the Bishop is required by law to consult in safeguarding cases.

In addition, most Dioceses now have Safeguarding teams, and these are supported by a National Safeguarding Team, and a range of policies and resources all endorsed by the House of Bishops. The module you are doing now is part of the national training framework Safeguarding Training and Development Practice Guidance, which is one of a series of published House of Bishops’ practice guidance documents.

**Promoting a Safer Church SLIDE 07**

Safeguarding is the action the Church can take to promote a safer culture.  
This means the church will promote the welfare of children, young people and adults, work to prevent abuse from occurring, seek to protect those that are at risk and respond well to those who have been abused.

The Church of England, in the policy document **'Promoting a Safer Church'** set out the following principles for its safeguarding work:

1) Promoting a safer environment and culture. This means that we respect all children, young people and adults, and are committed to their care and nurture, the provision of respectful pastoral ministry and establishing safer, caring communities which provide an environment of love where there is informed vigilance as to the risk of harm.

2) We shall select and train carefully all those with any responsibility related to children or adults within the Church, in line with safer recruitment principles.

3) We shall respond promptly to every concern raised which suggests that a child, young person or adult may have been harmed or be at risk of harm. We will cooperate with the statutory authorities in their safeguarding work.

4) We shall endeavour to work with anyone who is suffering or who has suffered abuse or harm, developing with them and others appropriate support and care.

5) We shall challenge any abuse in our Church communities, and care pastorally for those who are the subject of concerns or allegations of abuse.

6) We shall endeavour to offer pastoral care and support, including managed oversight and referral to the proper authorities, to any member of our church community who may present a risk to a child, young person or adult.

**Where do I fit in? SLIDE 08**

You have been asked to undertake this training course because you have a role in your church community that connects directly to at least one of the six overarching commitments indicated on the previous page.

For example, you might be involved in work with children, young people or vulnerable adults. In which case you will be concerned with their wellbeing and flourishing, both as individuals and as part of the community.

It could be that you are a member of your PCC, and are concerned with the safer recruitment, selection, and supervision of volunteers in your context.

Or it could be the case that you are involved in pastoral care of adults and need to gain a better awareness of issues of power and abuse as they present themselves in everyday situations. Whatever your role, a basic awareness of safeguarding issues will enable you to be more informed and effective in your context.

**Review your learning (1a) SLIDE 09**

**1 & 4 are the examples to choose**

**Review your learning (1b) SLIDE 10**

**Answer: 1: Minority groups and children &**

**4: Survivors and the vulnerable**

**Review your learning (1c) SLIDE 11**

Finally, before moving on to start Part 2 of this course, complete the following statements using the options provided:

Choose from -

…**each of which need careful reflection in order to improve safety and wellbeing. A**

**…and help to embed safeguarding in the life of the church. B**

**…those at risk and those who present a risk worship alongside one another. C**

* **Safeguarding in a church environment is often a challenge because… C**
* **Guidance and policy responses are an expression of the gospel,…. B**
* **Church officers serve in a number of complex contexts,…. A**

**What is safeguarding? SLIDE 12**

Safeguarding is about protecting people with regard to their health, wellbeing and human rights. It is fundamental to flourishing Christian communities and is evidenced in good pastoral care.

**PROTECTION**

In particular, safeguarding means protecting peoples’ rights to live in safety, free from abuse and neglect.  
In practice, this means protecting them from things that are bad for their health or development.

**COLLABORATING WITH OTHERS**

Often, safeguarding work involves people and organisations working together to prevent the risk of abuse or neglect, and to stop this from happening.

**PROMOTION OF WELLBEING**

Finally, it means making sure everyone’s wellbeing is promoted. We want to ensure that when action is taken, this is carried out while taking people’s views, wishes, feelings and beliefs into account.

**The scope of safeguarding SLIDE 13**

It is important that we see safeguarding in broad terms that extend beyond abuse-related concerns. As such, safeguarding can be understood as **‘acting in ways that mitigate any risk of harm’.**

For example, there may be circumstances when you have concerns about the safety and wellbeing of an individual which are not linked to abuse. These include concerns such as poor mental health, homelessness and rough sleeping, suicidal thoughts, and dementia.

It is important that you respond to these situations accordingly and let your safeguarding officer know of your concerns or any disclosures about non-abuse related risks.

**Who is responsible for safeguarding? SLIDE 14**

**Safeguarding is everyone’s responsibility!**

It is up to all of us to create a proactive culture of protection in our communities of worship. Before congregations can protect children and adults who may be vulnerable, we must be aware of what abuse looks like and what to do when there is a concern. We all play an integral role in developing thriving, healthy and safe churches.

**Safeguarding is everyone’s responsibility!**

**The Parish safeguarding officer SLIDE 15**

One of the key people you will need to work with is the Parish Safeguarding Officer (or equivalent in your setting). Their role is to work closely with the incumbent to advise within the parish on all safeguarding matters relating to children, young people and adults at risk.

In practice, this means that they can receive any concerns about children or adults (whether at risk or presenting a risk) in the parish and make sure that proper advice is sought from the Diocese and/or statutory bodies, and that proper referrals are made.

They also have a key role to play in undertaking parish safeguarding assessments, promoting safe practice and in the maintenance of relevant local records.

**What is abuse? SLIDES 16 & 17**

**[It is important not to present the list below as binary choices. We need to be aware of NUANCE in each one on the list. A heated argument can be just that. Heated without tipping into threatening behaviour. For example, two friends having a heated argument about the changes to personnel and strategy of the same football team they support, or about which album/song is Ed Sheeran’s best/greatest.**

**There is also a CULTURAL CONTEXT that can sit along side NUANCE. In some church cultures there is an expectation that there will be a ‘strong leader’ leading them. That ‘strong leadership’ can be manifest in several ways which in the UK we may not like. That does not make them a ‘domineering bully’.]**

Before we identify the different types of child and adult abuse, we need to think about something more fundamental - what is abuse?

Consider the following two lists:

A heated argument......................Threatening behaviour

Healthy sexual activity.................Sexual assault

A ‘strong’ leader..........................A domineering bully

Disciplining a child.......................Emotional abuse

A legal power of attorney...............Financial abuse

Normal friendship circles...............Discrimination and exclusion

Marital strife...............................Domestic abuse

It is important to remember that most interactions between individuals in a Church context are completely safe, healthy, nurturing and enjoyable.

However, at times these close and trusting relationships could mean that we miss key signs and symptoms that suggest abuse may be occurring. **Fundamentally, abuse is the misuse of power, a betrayal of trust, and harming those who are unable to protect themselves**. Church communities must be particularly vigilant to identify the warning signs and respond appropriately. Let’s take a look at the different types of abuse and where it may happen.

**Where does abuse occur? SLIDE 18**

It is essential to recognise that abuse can occur in any setting:

* A child, young person, or adult's own home
* A carer’s home
* At church
* A residential or nursing care home
* A day centre
* At school, an education centre or at work
* A hospital
* Online
* .......and even in public places

**How might I find out about abuse? SLIDE 19**

Here are some examples of some of the ways you may find out a child is at risk. Bear in mind this is not an exhaustive list. What’s important is to know that Safeguarding information needs to be reported so that proper action can be taken.

* A child, young person or adult tells you what has happened, or you witness abuse directly
* You may see a physical injury or behaviour that indicates abuse may be occurring.
* You may see an individual who poses a risk to themselves or others..
* Abuse is disclosed by someone else who knows the child, young person, or adult.
* A disclosure regarding an offender is made to you.
* Indications of abuse are seen in artwork, play or creative writing.
* Abusive posts or grooming behaviour on social media or the internet.
* Anonymous sources tell of abuse.
* Accidents that happen to a child or adult may indicate abuse may be occurring.
* Suspicion is raised of possible radicalisation or human trafficking.

Safeguarding information is information that comes into your possession that relates to any of the situations outlined above.

**What about confidentiality? SLIDE 20**

We have an obligation to pass on information in the following circumstances:

Firstly, if someone is at risk of significant harm to themselves or others, and secondly if a crime has been or may have been committed.

It is important to be open and honest with the person from the outset about why, what, how and who you will share information with. It is not a breach of confidentiality to seek advice and guidance from the Safeguarding Officer in your setting, a DSA or other designated person.

The General Data Protection Regulation Act (GDPR) and the Data Protection Act 2018 are not barriers to justified information sharing.

These guidelines are there to ensure that information is shared appropriately with only the individuals who need to know.

When in doubt about the sharing of safeguarding information, please consult a Safeguarding Officer or equivalent in your setting.

**Types of abuse SLIDE 21**

**Neglect:** “Failure to provide for basic physical, emotional or social needs; failure to administer medication; isolating a person; failing to respect their privacy or independence; failing to respect their religious, cultural or social needs.”

**Domestic Abuse:** “Any incident or pattern of controlling, coercive or threatening behaviour, violence or abuse between those aged 16 or over who are, who have been, intimate partners or family members. It also includes ‘honour-based violence', female genital mutilation and forced marriage. Domestic abuse can be psychological, physical, sexual, financial or emotional, and often includes some or all of these elements simultaneously.”

**Physical Abuse:** “Hitting, slapping, punching, kicking, hair-pulling, biting or pushing; rough handling, scalding or burning; administering physical punishments or inappropriate or unlawful use of restraint; deliberately making someone uncomfortable, involuntary isolation or confinement, misuse of medication, force-feeding or withholding food.”

**Sexual Abuse:** “Rape, attempted rape, or sexual assault. Inappropriate touch on any part of the body is sexual abuse, as is any sexual activity which the person lacks the capacity to consent to. Sexual abuse can also include inappropriate looking, sexual teasing, innuendo or sexual harassment, sexual photography, forced use of pornography, and indecent exposure.”

**Financial or Material Abuse:** “Theft of money or possessions; fraud; preventing someone accessing their own money; pressure of duress in connection with loans; wills; property; inheritance or financial transactions; denying necessary assistance or misuse of personal allowance, or other types of exploitation.”

**Modern Slavery:** “Human trafficking, forced labour, domestic servitude, sexual exploitation such as prostitution, debt bondage.”

**Psychological or Emotional Abuse:** “Enforced social isolation, removing mobility or communication aids, intentionally leaving someone unattended when they need assistance, preventing someone from meeting their religious or cultural needs, failure to respect privacy, or preventing the expression of choice and opinion. It may also include intimidation, coercion, harassment, use of threats, humiliation, bullying, or verbal abuse.”

**Self-Neglect:** “Lack of self-care that threatens personal health or safety; inability to avoid self- harm; failure to seek help or access services; inability or unwillingness to manage one’s personal affairs.”

**Discriminatory Abuse:** “Unequal treatment based on age, disability, gender reassignment, marriage and civil partnership, pregnancy or maternity, race, religion, belief, sex or sexual orientation. Verbal abuse, harassment, denial of rights or substandard service relating to a protected characteristic.”

**Organisation or Institutional Abuse:** “Discouraging visits or involvement of friends or family; authoritative or absent leadership/management; abusive or disrespectful staff; inadequate staffing levels; failure to provide adequate physical needs, supervision and care, safety, or individual expression; not offering choice or independence.”

**Coercive Control:** Section 76 of the Serious Crime Act 2015 created an offence of controlling or coercive behaviour in an intimate or family relationship, which occurs when a person repeatedly or continuously engages in behaviour towards another person to whom they are personally connected that is controlling or coercive, and that has a serious effect on their victim.

Victims who experience coercive and controlling behaviour that stops short of serious physical violence, but amounts to extreme psychological and emotional abuse, can bring their alleged or known perpetrators to justice. The offence closes a gap in the law around patterns of controlling or coercive behaviour that occurs during a relationship between intimate partners, former partners who still live together, or family members.

**Spiritual abuse** is not a category of abuse recognised in statutory guidance but is of concern both within and outside faith communities, including the Church (Protecting All God's Children 2010, Church 4th edition).

“Spiritual abuse is a form of emotional and psychological abuse. It is characterised by a systematic pattern of coercive and controlling behaviour in a religious context. Spiritual abuse can have a deeply damaging impact on those who experience it. This abuse may include: manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, coercion to conform, control through the use of sacred texts or teaching, requirement of obedience to the abuser, the suggestion that the abuser has a ‘divine’ position, isolation as a means of punishment, and superiority and elitism.” (Oakley, 2018).

**Grooming SLIDE 22**

According to the NSPCC,

“Grooming is when someone builds an emotional connection with a child or adult to gain their trust for the purposes of committing abuse. Children and young people, and even adults can be groomed online or face-to-face, by a stranger or by someone they know - for example a family member, friend or professional. Individuals who are groomed often don't understand that they have been groomed or that what has happened is abuse.”

It is important for church communities to remember that those who abuse rely on trust, authority, and secrecy to gain access to children or adults.

Grooming is a complex subject, however a simple way of looking at it is depicted in the diagram below.

Offenders Use:

**Authority**  
Trust  
Physical Force or Threats

**To gain:**

Access, Control

**In order to:**

Abuse

It is important for church communities to remember that those who abuse rely on **trust, authority and secrecy** to gain access to children or adults. **Perpetrators can be young, old, male or female and come from all cultural backgrounds.**

There is no way to identify an offender simply by looking at them. The important things to recognise are the behaviours that those who pose a risk often demonstrate, that may suggest grooming is occurring.

It is important to remember that the offenders are often able to groom and manipulate entire communities or groups into believing they can be trusted, making it even more important to recognise indicators of abuse and seek advice from your Parish Safeguarding Officer or Diocesan Safeguarding Advisor for further guidance.

For more information on grooming: https://www.nspcc.org.uk/preventing-abuse/child-abuse-and-neglect/grooming/

**Review your learning SLIDE 23**

**CORRECT ANSWERS ARE IN COLOUR**

**Part 2(a)**

Choose the correct definition of safeguarding from the list below:

1. A way for a church to avoid getting into trouble if a member of their congregation commits an offence.
2. **Protection of rights to freedom and safety, promotion of wellbeing and collaboration with others to reduce risk of harm**.
3. The regulations that statutory services enforce on churches.

**Part 2(b) SLIDE 24**

Link these most common associated indicators of abuse with a specific category of abuse as outlined in Slide 21.

* A failure to provide for basic physical needs including food, clothing, shelter, or social needs; failure to administer medication; isolating a person; failing to respect their privacy or independence. **Neglect**
* Biting, kicking, punching, scalding. **Physical Abuse**
* Intimidation, coercion, harassment, use of threats, humiliation, bullying, or verbal abuse. **Psychological or Emotional Abuse**
* Indecent images taken; inappropriate touch without consent; indecent exposure; rape **Sexual Abuse**

**SLIDE 25**

**Part 2(c)**

**True or False?**

Only young people and children can be subject to grooming

**False**

**Part 2(d) SLIDE 26**

**Complete your review of Part 2 by selecting the correct statement from the list below:**

* You should always ask the individual affected for their permission to share a disclosure of abuse, unless you have agreed in advance to keep what they tell you a secret.
* You should avoid sharing safeguarding information with friends and/or church members in case this results in fear /panic or causes rumours to spread.

**CORRECT**

* It would be considered a breach in confidentiality to ask a safeguarding officer for advice about a situation without the person concerned giving their permission.

**4 scenarios**

**Scenario 1 – Pastoral visiting.** As per presentation **SLIDE 27**

**Answers: Q1: A Q2: C**

**Scenario 2 – After School Club.** As per presentation  **SLIDE 28**

**Answers: Q1: B Q2: C**

**Scenario 3 – Bellringers.** As per presentation **SLIDE 29**

**Answers: Q1: C Q2: C**

**Scenario 4 – Head Server.** As per presentation **SLIDE 30**

**Answers: 1 & 2**

**Scenarios - conclusions SLIDE 31**

If in doubt, report!

In our experience, situations like these can leave us feeling conflicted. The most important thing to remember is, even if you have doubts, to take appropriate action.

In these scenarios, even though there may be perfectly innocent explanations, there were sufficient concerns in each case for you to:

* Make a note of your observations.
* Maintain a relationship with the affected persons.
* Report to the Safeguarding Officer.
* Inform the church leader (Priest/Vicar/Minister) and that you have reported it to the Safeguarding Officer.

**Pause and reflect SLIDE 32**

Take the opportunity to have a break and digest the content of this course so far. What has been the most significant aspect of the course so far?

* How have the issues raised challenged your faith?
* Have they highlighted anything in particular in your own community?
* Is there any action you need to take?

**Why do we struggle to respond well? SLIDE 33**

The largest barrier that prevents people from **acting on concerns is fear**. Fear of ridicule, making false accusations, ‘crying wolf’ or ‘making a fuss’. We may also have concerns that we may make things worse for the vulnerable individuals concerned.

If there are issues of race or culture present, we may also have a fear of political incorrectness, or perhaps our own misuse of power or position in the community.

Sometimes we can simply convince ourselves to wait for more information or consider reporting any concerns to be someone else’s job.

In the next section, we will start to think about how we respond to concerns about abuse. Responding well is not an easy thing to do - there will be many reasons why people respond inadequately. Abuse thrives in secrecy. Often, we do not want to face the reality of abuse, because to do so is painful and difficult.

**Safeguarding often involves dealing with uncertainty**. We rarely know everything that is going on; there is often a grey area, or another explanation for something that might be worrying.

When we are uncertain, and when we feel that the group to which we belong is threatened, we may find it easier to ‘explain away’ a concern. Facing the reality of what might be happening - abuse - is too difficult, so we ‘avert our gaze’ from what we ought to say, and ‘look the other way’.

We are all vulnerable to the dynamics we have looked at here. Emotional blocks, the tendency to ‘obliterate suspicion from our minds’, and the need to protect the groups to which we belong, can cause the very best of us to respond to concerns about abuse poorly.

The only way to avoid these errors is to be aware of them, which is why we have spent some time looking at them here.

**Safeguarding and healthy communities SLIDE 34**

Let’s begin by considering some evidence about the relationship between safeguarding and healthy communities.

In 2015, the Methodist Church in England and Wales conducted a Past Cases Review, which investigated all safeguarding cases in that church. The concluding review report made the following comments:

“The core of safeguarding relies on an understanding and awareness of the dynamics between power and vulnerability in relationships. This is not a specialist activity that is only undertaken by those with qualifications or experience in the safeguarding field. Pastoral relationships which are core to the mission of the church will always include these dynamics...

The evidence from secular organisations...is that good safeguarding practice, when it is mainstreamed, is an indicator of good practice in other areas. It is hard to think of reasons why this would be different in the Church, which may overuse the phrase ‘watching over one another in love’ without thinking through what this means in practice.”

Therefore, a church that has a healthy safeguarding practice is likely to be healthy in other areas of its life too. Furthermore, a church that has unhealthy relationships, and a harmful imbalance of power between some people and others, is highly unlikely to have good safeguarding in place.

This is because safeguarding is not primarily about ‘risk assessments’, ‘signs and symptoms of abuse’, or ‘safer recruitment’, although all those things are important. Safeguarding is primarily about the quality of our relationships with each other, and particularly about whether we protect or take advantage of those who are vulnerable.

**Safeguarding and forgiveness SLIDE 35**

Forgiveness is at the heart of the Christian Gospel. Part of the Good News of Jesus Christ is that everyone can have a clean start; there is no-one who has done something so bad that they cannot be reconciled to God. Christianity has always taught that all of us need to be forgiven, and that all of us can be forgiven through Christ’s sacrifice on the cross. Jesus also taught us that we should forgive others, as we ourselves have been forgiven by God.

In some cases of abuse in the church, a superficial understanding of forgiveness has been applied in the absence of other responses that promote accountability.  
[Click on the buttons to see a more precise understanding.]

A misunderstanding of forgiveness causes harm when victims are encouraged to forgive instead of reporting their abuse.

Forgiveness is not the opposite of justice. Part of the reality of abuse is that victims are silenced. Biblical forgiveness does not continue to silence victims. Victims should be encouraged and supported to speak out about what happened to them, and to seek to have their abusers held accountable for their actions.

A misunderstanding of forgiveness causes harm when it helps to cover up abuse.  
Forgiveness is not the opposite of truth. The Gospel of John tells us that Jesus came to earth full of grace and truth. Sin is forgiven in Christianity; it is not hidden away. Forgiveness is not the same as ‘looking the other way’ and pretending bad things have not happened.

A misunderstanding of forgiveness causes harm when it prevents us from taking sensible steps to protect people.

Forgiveness is not the opposite of protecting the vulnerable. When we extend Christian forgiveness to an abuser, we must never do so in a way that gives them another chance to abuse. The Bible makes it clear that the struggle against sin is real, and often involves failure and long- term effort. All Christians know this in their own lives. Someone who has abused another person can be forgiven, but this does not mean that we treat them as if they no longer present a risk.

Further Reading: The Church of England has produced a book about this subject, called Forgiveness and Reconciliation in the Aftermath of Abuse.

It is available here: https:// www.churchofengland.org/sites/default/files/2017-10/forgivenessandreconciliation\_0.pdf

**How to respond to disclosure - the 4 R’s SLIDE 36**

**Recognise**

Accept and take seriously what is being said, without displaying shock or disbelief. Let the person tell their story and don’t push for information or ask leading questions. Do not interrogate or decide if they are telling the truth.  
Be alert to signs and symptoms of abuse.

**Respond**

Reassure the individual that they have taken the right step in sharing this information and they are not to blame.  
Be honest; never make promises to keep what you are being told confidential. If abuse is involved, you will need to tell someone.

Tell them what you will do with the information they have shared, and that they will be kept informed.

* Do not introduce personal information from either your own experience or that of others.
* Do not investigate the matter any further for yourself or approach the person about whom allegations may have been made.

**Record**

Write down, concisely, exactly what is seen, said or heard and make clear where you have added your views or interpretation. Remember that this is your information, and that you are responsible for passing it on to the person with safeguarding responsibility. Be mindful that your written comments may be needed in the event that further legal or disciplinary action is taken.

You may find it helpful to use the 4 W’s, as follows:

* WHO was involved? Name the key people.
* WHAT happened? Facts not opinions.
* WHEN did it happen? Date and time.
* WHO have you referred the issue on to?

Only pass the information on verbally if it is an emergency situation. Even so, you must also find time as soon as possible to write it down and send it on to the relevant person.

**Refer**

Pass the information to the Safeguarding Lead or Diocesan Safeguarding Advisor in your setting **within 24 hours**.  
In case of an emergency call the Police or dial 999.

**A note about self care: SLIDE 37**

Receiving information about someone else’s abuse can be very distressing for the listener for a number of reasons.

For example:

* They can’t believe that this could happen to anyone.
* It can’t possibly be true because the alleged perpetrator is such a nice person.
* The disclosure may trigger similar personal and painful memories.

We need to recognise that it is normal to feel this way when listening to a disclosure of abuse, and to be able to access support for ourselves if and when we need it.

**Final Assessment Scenario SLIDE 38**

This assessment goes on to **SLIDE 48**

**Final Assessment Scenario SLIDE 38**

This situation is shared with you by a close friend over coffee. You are both members of the same local parish church.

Your friend tells you that after last Sunday’s service, Jasmine approached her and asked to speak with her in a quiet place. She unexpectedly burst into tears and explained that over the last few months she has become overwhelmed by her caring responsibilities for her son. Her husband is frequently away on business trips and they have had marital problems.

She admitted that last week her husband hit Arthur on the leg because he would not go to sleep.

She said it was only once and that she knows her husband did not mean to hurt Arthur. She said she feels terrible about this because her son now has a small red bruise where her husband hit him.

Jasmine also mentioned that her husband frequently shouts at her and she is often unable to sleep.

**Final Assessment – question 1 of 10 SLIDE 39**

**Your friend asks you what you think about Jasmine and her husband. Which is the most appropriate response?**

* **Gently state that it is not your place to judge the situation or those involved.**
* Change the topic of conversation and ignore your what your friend has said.
* Give your opinion on them, no matter how negative.

**Final Assessment – question 2 of 10 SLIDE 40**

**What are the main risks in this situation and for whom are they a risk?**

* **Becoming increasingly isolated and burdened by their caring responsibilities: Jasmine.**
* **Continued abuse and suffering: Jasmine & Arthur.**
* Being unfairly judged and treated like a criminal: **Risk for Jasmine’s husband**
* Being viewed as a place that ignores or condones abuse if this situation is serious and comes to the attention of the public: **risk for the church**
* **Failing to advise your friend correctly: Risk to yourself**

**Final Assessment – question 3 of 10 SLIDE 41**

1. In terms of safeguarding, what are the concerns you have?

2. Match up the statements below with these possible types of abuse and whether or not they are a current cause for concern.

(a) may be a cause for concern as Jasmine has reported being shouted at by her husband, and unable to sleep.

(b) is a cause for concern as Arthur has been deliberately hit on the leg.

(c) is not a cause for concern at present.

* Neglect…
* Physical abuse…
* Psychological abuse

Answers:

1. In terms of safeguarding, what are the concerns you have?

* Overarching concern MUST BE for Arthur. By definition he is classed as vulnerable as he is under 18.
* Further the Domestic Abuse Act 2021: Chapter 17: Part 1 states:

**Children as victims of domestic abuse**

(1) This section applies where behaviour of a person (“A”) towards another person (“B”) is domestic abuse.

(2) **Any reference in this Act to a victim of domestic abuse includes a reference to a child who—**

(a) **sees or hears, or experiences the effects of, the abuse, and**

(b) **is related to A or B.**

(3) A child is related to a person for the purposes of subsection (2) if—

(a) **the person is a parent of, or has parental responsibility for, the child,** or

(b) the child and the person are relatives.

(4) In this section—

* **“child” means a person under the age of 18 years;**
* “parental responsibility” has the same meaning as in the Children Act 1989 (see section 3 of that Act);
* “relative” has the meaning given by section 63(1) of the Family Law Act 1996.

So, Arthur is a victim of Domestic Abuse and as such needs protection.

* Concern for Jasmine as an individual and parent for Arthur
* Concern for the husband

2. (a) **Psychological abuse** may be a cause for concern as Jasmine has reported being shouted at by her husband, and unable to sleep.

(b) **Physical abuse** is a cause for concern as Arthur has been deliberately hit on the leg.

(c) **Neglect** is not a cause for concern at present.

**Final Assessment – question 4 of 10 SLIDE 42**

**What are the ideal outcomes for this situation?**

Highlight all that apply:

* Punishment for Jasmine’s husband and separation of him from the family. This is the most effective way to deal with such family problems.
* **That you and your friend involve the safeguarding officer as soon as possible. (1)**
* **Ensure the safety of Jasmine and Arthur to protect them from harm from potential abuse. (2)**
* **For the whole family to find security, support and stability through their connection to the church. (3)**
* If the right support is in place, we should give an opportunity for repentance and reconciliation.

**Final Assessment – question 5 of 10 SLIDE 43**

1. **How might the actions selected on the previous page be brought about?**

**That you and your friend involve the safeguarding officer as soon as possible. (1)**

**Contact the Safeguarding Officer ASAP and within 24 hours**

**Ensure the safety of Jasmine and Arthur to protect them from harm from potential abuse. (2)**

**Offer support, practical tips and organisations/agencies that can help [SIGNPOSTING]**

**For the whole family to find security, support and stability through their connection to the church. (3)**

**On-going dialogue with all parties. However, this is aspirational and may be a long way into the future**

1. **Think about how you could realistically respond and what would be best for everybody involved.**

**SELECT 2 from the responses below:**

* Deciding not to take this any further to avoid serious negative implications for Jasmine or her husband, and the alienation of their family from the church.
* **Reporting to the Safeguarding Officer, whose job it is to handle situations like this and who is in the best position to decide the best course of action.**
* Paying a visit to Jasmine and Arthur whilst the husband is home, and observing them in order to assess how serious this really is.
* **Ensuring that both Jasmine and Arthur are able to keep coming to church, and maintain ongoing contact with them.**

**Final Assessment – question 6 of 10 SLIDE 44**

Your friend also mentions that they have already spoken to the Children and Families Minister some months ago about a similar situation regarding Jasmine and Arthur.

They advised your friend that Jasmine should forgive her husband and move on.

They stated that there was nothing more to be done from their perspective and that we shouldn’t get involved in other people’s business.

**What are your thoughts about this? (Select two):**

* We should submit to the authority of those whom God has appointed as leaders in the church, and their wider experience (eg Hebrews 13:17). Therefore, we should not take this matter any further.
* **I would consider going back with my friend to see the Children and Families minister in order to challenge their views and find an agreed way forward.**
* **I would ask my friend if they kept a record of what led them to speak with the Children and Families Minister, as this could be helpful to show how long this may have been going on for.**
* Whilst I think forgiveness and reconciliation are good things, we also need to act to protect those who are suffering and prevent potential abuse from continuing (eg Psalm 12).

**Final Assessment – question 7 of 10 SLIDE 45**

**Your friend states that they don’t know what they should do next and asks you for advice.**

**Thinking carefully about all that’s been covered in this course, what would you advise them to do?**

**Select 2 from the following:**

* Your friend should be sure to find some hard evidence to back up the claims being made.
* **I advise my friend should maintain contact with Jasmine and support her as needed, but not actively investigate or ask leading questions. (2)**
* **I advise that they should not share this information with anyone else, but make a record of their conversation with Jasmine and speak with the safeguarding office as soon as possible. (1)**
* As many people within the church leadership as soon as possible should be told as soon as possible so the incident isn’t dismissed.

**Final Assessment – question 8 of 10 SLIDE 46**

**Which step should you take next?**

**Think about the three different options below and select which ONE you think is the most appropriate:**

* I have no further part to play; I have advised my friend of what they need to do to take action, and this is where my responsibility ends.
* **What my friend has told me should be considered ‘safeguarding information’. I should make a written record of the conversation and refer this on to the safeguarding officer.**
* I should contact Jasmine to ensure she knows she isn’t alone, that I’m aware of her situation, and I want to help her find the best way forward.

**Final Assessment – question 9 of 10 SLIDE 47**

**When you are preparing your record for the safeguarding officer, in addition to printing your own name, adding your signature and the date of writing, what other THREE things would you include?**

* **Time and date of conversation with my friend.**
* My thoughts on what should happen next.
* My opinion / interpretation of the information.
* **Who else is aware of the situation, to the best of your knowledge.**
* **An accurate description of what my friend said, including any exact wording.**

**Final Assessment – question 10 of 10 SLIDE 48**

**In terms of timings, how quickly should you refer this on?**

* This is an emergency and must be dealt with immediately by calling 999.
* This can wait until either my friend or I bump into the Safeguarding Officer at church next week.
* Contact should be made with the Safeguarding Officer within the next 2-4 days to give my friends chance to try to remember more details and pass these on to me
* **Contact should be made with the Safeguarding Officer within 24 hours.**

NOTE: For your convenience the Diocesan Safeguarding Team have produced the assessment in a workbook that you can print off and give to those attending the session.

**Take -aways SLIDE 49**

Handout the sheet titles “Who’s who in your setting?’ and “Theological Reflection” for people to use at home.

**Summary and conclusions SLIDE 50**