

# St. James's Church, Ryde

## Safeguarding Policy

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## 1. Details of the place of worship / organisation

**Name of Place of Worship / Organisation:**

St. James's Church, Ryde.

**Address:**

4 Market Street, Ryde, Isle of Wight. PO33 2NG

**Tel No:**

01983 566381

**General Email address:**

office@stjamesryde.com

**Senior Leader Name:**

Rev. James Leggett

**Senior Leader Contact Telephone / Email:**

01983 565621

James.leggett@stjamesryde.com

**Safeguarding Coordinator Name:**

Ashleigh Cuttress

**Safeguarding Coordinator Contact Telephone / Email:**

safeguarding@stjamesryde.com

**Membership of Denomination/Organisation:**

Anglican Mission in England

**Denomination / Organisation Safeguarding Officer:**

Vicki Bonnett

**Contact Details for Denomination / Organisation Safeguarding Officer:**

safeguarding@anglicanmissioninengland.org

**Charity Number:**

1181957

**Insurance Company:**

Ecclesiastical Insurance

## Aims of St. James's Church, Ryde:

St. James's Church, Ryde exists for the advancement of the Christian faith in accordance with the Basis of Faith, primarily but not exclusively to the benefit of the people of Ryde and the rest of the Isle of Wight;

## Our commitment:

As a Church Council we recognise the need to provide a safe and caring environment for children, young people and adults. We acknowledge that children, young people and adults can be the victims of physical, sexual and emotional abuse, and neglect. We accept the UN Universal Declaration of Human Rights and the International Covenant of Human Rights, which states that everyone is entitled to "all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status". We also concur with the Convention on the Rights of the Child which states that children should be able to develop their full potential, free from hunger and want, neglect and abuse. They have a right to be protected from "all forms of physical or mental violence, injury or abuse, neglect or negligent treatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s), or any other person who has care of the child." As a Leadership we have therefore adopted the procedures set out in this safeguarding policy in accordance with statutory guidance. We are committed to build constructive links with statutory and voluntary agencies involved in safeguarding.

The policy and any attached practice guidelines are based on the ten **Safe and Secure** safeguarding standards published by thirtyone:eight.

The Church Council undertakes to:

- endorse and follow all national and local safeguarding legislation and procedures, in addition to the international conventions outlined above.
- provide on-going safeguarding training for all its workers and will regularly review the operational guidelines attached.
- ensure that the premises meet the requirements of the Equality Act 2010 and all other relevant legislation, and that it is welcoming and inclusive.
- support the Safeguarding Coordinator(s) in their work and in any action they may need to take in order to protect children and adults with care and support needs.
- the Church Council agrees not to allow the document to be copied by other organisations.

## 2. Prevention

### Understanding abuse and neglect

Defining child abuse or abuse against an adult is a difficult and complex issue. A person may abuse by inflicting harm or failing to prevent harm. Children and adults in need of protection may be abused within a family, an institution or a community setting. Very often the abuser is known or in a trusted relationship with the child or adult.

In order to safeguard those in our places of worship and organisations we adhere to the UN Convention on the Rights of the Child and have as our starting point as a definition of abuse, Article 19:

*1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.*

*2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.*

Also for adults the UN Universal Declaration of Human Rights with particular reference to Article 5:

*No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.*

Detailed definitions, and signs and indicators of abuse, as well as how to respond to a disclosure of abuse, are included here in our policy (See also Appendices)

### Safer recruitment

The Church Council will ensure all workers will be appointed, trained, supported and supervised in accordance with government guidance on safe recruitment. This includes ensuring that:

- There is a written job description / person specification for the post, where appropriate
- Those applying have completed an application form (where appropriate) and a self-declaration form
- Those short listed have been interviewed
- Safeguarding has been discussed at interview
- Written references have been obtained, and followed up, where appropriate
- A disclosure and barring check has been completed where necessary (we will comply with Code of Practice requirements concerning the fair treatment of applicants and the handling of information)

- Guidelines for handling a blemished disclosure are included in Appendix 8
- Qualifications where relevant have been verified
- A suitable training programme is provided for the successful applicant
- The applicant has completed a probationary period
- The applicant has been given a copy of the organisation's safeguarding policy and knows how to report concerns.

## Safeguarding training

The Church Council is committed to on-going safeguarding training and development opportunities for all workers, developing a culture of awareness of safeguarding issues to help protect everyone. All our workers will receive induction training and undertake recognised safeguarding training on a regular basis.

The Church Council will also ensure that children and adults with care and support needs are provided with information on where to get help and advice in relation to abuse, discrimination, bullying or any other matter where they have a concern.

## Management of Workers – Codes of Conduct

As a Church Council we are committed to supporting all workers and ensuring they receive support and supervision. All workers have been issued with a code of conduct towards children, young people and adults with care and support needs (see Appendix 7)

### 3. Practice Guidelines

As an organisation / place of worship working with children, young people and adults with care and support needs we wish to operate and promote good working practice. This will enable workers to run activities safely, develop good relationships and minimise the risk of false or unfounded accusation.

We will ensure that all reasonable steps have been taken to safeguard vulnerable groups in order that they can participate fully in any pastoral, social and other Church Council endorsed or approved activities and events, safe from harm and abuse.

The following activities and events have been identified as those which are associated with vulnerable groups and run in the name of the church:

- Sunday Club
- Friday Night Youth Group
- Causeway group
- Tiddlywinks group

For these activities and events we will:

- Designate a Group Leader
  - Ensure an appropriate staffing/supervision ratio of adults to children, taking into account the nature of the activity, the venue and the age, gender and needs of participants.
  - Ensure adults do not work alone with children and young people
  - Obtain parental/guardian consent for attendance at groups and trips, use of images and transporting children in private cars
  - Ensure unaccompanied children are taken care of by a suitably appointed adult and endeavour to establish contact with the parent or carers to gain their consent to their child's attendance
  - Ensure no child or young person is invited into the home of a church officer unless the reason for this has been approved and agreed with parents and the Church Council
  - Ensure pastoral carers do not misuse or abuse the trust that is bestowed upon them
  - Ensure risk assessments are carried out before the activity/event takes place, and these are reviewed regularly
  - Provide appropriate insurance cover for all activities undertaken in the name of the Church Council
  - Ensure that all activities and events which are not run directly by the church but which take place in church buildings or grounds comply with the relevant safeguarding guidance
- 
- Children's registration details and parental permissions are collected (and stored) via ChurchSuite Church Management Software, or paper forms where necessary.

## 4. Responding to allegations of abuse

Under no circumstances should a volunteer or worker carry out their own investigation into an allegation or suspicion of abuse. Follow procedures as below:

Flowcharts for reporting concerns regarding the welfare of a child or vulnerable adult, as well as the form for reporting are included in Appendices 9 – 12.

### Documenting a concern

The worker or volunteer should make a report of the concern in the following way:

1. The person in receipt of allegations or suspicions of abuse should report concerns as soon as possible to:

**Name:** Ashleigh Cuttress (hereafter the "Safeguarding Co-ordinator")

**Tel:**

**Email:** safeguarding@stjamesryde.com

The above is nominated by the Leadership to act on their behalf in dealing with the allegation or suspicion of neglect or abuse, including referring the matter on to the statutory authorities.

2. In the absence of the Safeguarding Co-ordinator or, if the suspicions in any way involve the Safeguarding Co-ordinator, then the report should be made to:

**Name:** Matt Ostler (hereafter the "Deputy")

**Tel:**

**Email:** deputysafeguarding@stjamesryde.com

3. If the suspicions implicate both the Safeguarding Co-ordinator and the Deputy, then the report should be made in the first instance to:

**thirtyone:eight** PO Box 133, Swanley, Kent, BR8 7UQ.

Tel: 0303 003 1111.

Alternatively contact Social Services or the police.

4. The Safeguarding Co-ordinator should contact the appropriate agency or they may first ring the thirtyone:eight helpline for advice. They should then contact social services in the area the child or adult lives.

**Name of local authority:** Isle of Wight

**Children's Social Services** (Isle of Wight Children's Social Care)

**Tel:** 0300 300 0117

**Out of hours Tel:** 0300 300 0117

**Website Address:** www.iowscp.org.uk

**Adult Social Services**

**Tel:** 01983 821 000  
**Out of hours Tel:** 01983 821105  
**Website Address:** [www.iowsab.org.uk](http://www.iowsab.org.uk)

**Police Protection Team:**

5. The Safeguarding Co-ordinator may need to inform others depending on the circumstances and/or nature of the concern
  - a) Chair of Church Council or trustee responsible for safeguarding who may need to liaise with the insurance company or the charity commission to report a serious incident.
  - b) Designated officer or LADO (Local Authority Designated Officer) if the allegation concerns a worker or volunteer working with someone under 18.
6. Suspicions must not be discussed with anyone other than those nominated above. A written record of the concerns should be made in accordance with these procedures and kept in a secure place.
7. Whilst allegations or suspicions of abuse will normally be reported to the Safeguarding Co-ordinator, the absence of the Safeguarding Co-ordinator or Deputy should not delay referral to Social Services, the Police or taking advice from thirtyone:eight.
8. The Church Council will support the Safeguarding Co-ordinator/Deputy in their role and accept that any information they may have in their possession will be shared in a strictly limited way on a need to know basis.
9. It is, of course, the right of any individual as a citizen to make a direct referral to the safeguarding agencies or seek advice from thirtyone:eight, although the Church Council hope that members of the place of worship / organisation will use this procedure. If, however, the individual with the concern feels that the Safeguarding Co-ordinator/Deputy has not responded appropriately, or where they have a disagreement with the Safeguarding Co-ordinator(s) as to the appropriateness of a referral they are free to contact an outside agency direct. We hope by making this statement that the Church Council demonstrate its commitment to effective safeguarding and the protection of all those who are vulnerable.

The role of the safeguarding co-ordinator/ deputy is to collate and clarify the precise details of the allegation or suspicion and pass this information on to statutory agencies who have a legal duty to investigate.



## Detailed procedures where there is a concern about a child:

### Allegations of physical injury, neglect or emotional abuse.

If a child has a physical injury, a symptom of neglect or where there are concerns about emotional abuse, the Safeguarding Co-ordinator/Deputy will:

- Contact Children's Social Services (or thirtyone:eight) for advice in cases of deliberate injury, if concerned about a child's safety or if a child is afraid to return home.
- Not tell the parents or carers unless advised to do so, having contacted Children's Social Services.
- Seek medical help if needed urgently, informing the doctor of any suspicions.
- For lesser concerns, (e.g. poor parenting), encourage parent/carer to seek help, but not if this places the child at risk of significant harm.
- Where the parent/carer is unwilling to seek help, offer to accompany them. In cases of real concern, if they still fail to act, contact Children's Social Services direct for advice.
- Seek and follow advice given by thirtyone:eight (who will confirm their advice in writing) if unsure whether or not to refer a case to Children's Social Services.

### Allegations of sexual abuse

In the event of allegations or suspicions of sexual abuse, the Safeguarding Co-ordinator/Deputy will:

- Contact the Children's Social Services Department Duty Social Worker for children and families or Police Child Protection Team direct. They will NOT speak to the parent/carer or anyone else.
- Seek and follow the advice given by thirtyone:eight if for any reason they are unsure whether or not to contact Children's Social Services/Police. Thirtyone:eight will confirm its advice in writing for future reference.

## Detailed procedures where there is a concern that an adult is in need of protection:

**Suspensions or allegations of abuse or harm including; physical, sexual, organisational, financial, discriminatory, neglect, self-neglect, forced marriage, modern slavery, domestic abuse.**

If there is concern about any of the above, Safeguarding Co-ordinator/Deputy will:

- Contact the Adult Social Care Team who have responsibility under the Care Act 2014 to investigate allegations of abuse. Alternatively thirtyone:eight can be contacted for advice.
- If the adult is in immediate danger or has sustained a serious injury contact the Emergency Services, informing them of any suspicions.

If there is a concern regarding spiritual abuse, Safeguarding Co-ordinator will:

- Identify support services for the victim i.e. counselling or other pastoral support
- Contact thirtyone:eight and in discussion with them will consider appropriate action with regards to the scale of the concern.

### **Allegations of abuse against a person who works with children/young people**

If an accusation is made against a worker (whether a volunteer or paid member of staff) whilst following the procedure outlined above, the Safeguarding Co-ordinator, in accordance with Local Safeguarding Children Board (LSCB) procedures will:

- Liaise with Children's Social Services in regards to the suspension of the worker
- Make a referral to a designated officer formerly called a Local Authority Designated Officer (LADO) whose function is to handle all allegations against adults who work with children and young people whether in a paid or voluntary capacity.
- Make a referral to Disclosure and Barring Service for consideration of the person being placed on the barred list for working with children or adults with additional care and support needs. This decision should be informed by the LADO if they are involved.

### **Allegations of abuse against a person who works with adults with care and support needs**

The safeguarding co-ordinator will:

- Liaise with Adult Social Services in regards the suspension of the worker
- Make a referral to the DBS following the advice of Adult Social Services

The Care Act places the duty upon Adult Services to investigate situations of harm to adults with care and support needs. This may result in a range of options including action against the person or organisation causing the harm, increasing the support for the carers or no further action if the 'victim' chooses for no further action and they have the capacity to communicate their decision. However, this is a decision for Adult Services to decide not the church.

## **Reporting to AMiE**

The AMiE Safeguarding Trustee must be informed if there has been a serious safeguarding incident.

**A serious Safeguarding incident for reporting to AMiE is any incident meeting any of the following criteria:**

- Any allegation made against an ordained or non-ordained member of the church's leadership team.
- Any allegation which has been or could potentially be reported or inferred in the media (including local press, Christian press or social media, blogs and vlogs) referencing the name of the church.
- Any allegation of an incident or incidents which took place on church premises or within the context of the church's ministry activities (including weekends away, small groups, youth work).

**Other serious incident reporting to AMiE is any incident meeting any other the following criteria:**

- Where an action or allegation has been made against the church, a church member or AMiE minister which could cause the AMiE church's name, and so AMiE's name by association, to be referred to negatively in the press.
- Where a matter has occurred which, should it come to light, would be likely to cause the media (including social media) to write negatively about AMiE, the AMiE church or an AMiE minister.

**Mechanism for reporting safeguarding incidents to AMiE:**

- For safeguarding incidents the AMiE Safeguarding Trustee must be contacted within 24 hours of the church's safeguarding officer becoming aware.
- Follow up with a brief written report (within 48 hours of reporting to the AMiE Safeguarding Trustee) to the AMiE Safeguarding Trustee, noting the key points and the decision process for any actions for the church and AMiE.

**Actions to be taken by the AMiE Safeguarding Trustee:**

- Hear the oral report from the church's safeguarding officer.
- Be satisfied that the church's safeguarding officer has taken appropriate action and decisions on reporting to Thirtyone:Eight/CSS and SIR to the Charity Commission.
- Make a decision as to whether any action is required at an AMiE level, which might include:
- Notifying the AMiE Standing Committee
- Notifying the ANiE Standing Committee.
- Consideration of an SIR report to the Charity Commission.

**Mechanism for reporting other serious incidents to AMiE:**

- Other serious incidents as defined above should be reported to one or more of the AMiE Trustees as soon as practical after the AMiE minister becomes aware of the matter and where, assuming no significant delay results, the matter has been discussed by the AMiE church trustees/elders. Where online media is involved, a 'significant delay' could be anything more than a few hours.

## 5. Pastoral Care

### Supporting those affected by abuse

The Leadership is committed to offering pastoral care, working with statutory agencies as appropriate, and support to all those who have been affected by abuse who have contact with or are part of the place of worship/organisation.

### Working with offenders and those who may pose a risk

When someone attending the place of worship / organisation is known to have abused children, is under investigation, or is known to be a risk to adults with care and support needs; the Church Council will supervise the individual concerned and offer pastoral care, but in its safeguarding commitment to the protection of children and adults with care and support needs, set boundaries for that person, which they will be expected to keep. These boundaries will be based on an appropriate risk assessment and through consultation with appropriate parties.

See Appendix 13 on 'Creating Contracts and Agreements' and Appendix 14 on 'Sex Offenders and Church Attendance'.

## 6. Adoption of the policy

This policy was agreed by the leadership and will be reviewed annually on:

Signed by:

Position:

Signed by:

Position

Date:

A copy of this policy is also lodged with:

## Appendix 1: Statutory Definitions of Abuse (Children)

Abuse and neglect are forms of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm.

Children may be abused in a family or in an institutional or community setting; by those known to them or, more rarely, by a stranger. They may be abused by an adult or adults or another child or children.

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

The four definitions (and a few additional categories) of abuse below operate in England based on the government guidance 'Working Together to Safeguard Children (2018)'.

### What is abuse and neglect?

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

### 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.

### Emotional 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 include not giving the child opportunities to express their views, deliberately silencing them or 'making fun' of what they say or how they communicate. 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 (including cyberbullying), 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.

### Sexual abuse:

Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities, not necessarily involving a high level of violence, whether or not the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing and touching outside of clothing. They may also include non-contact activities, such as involving children in looking at, or in the production of, sexual images, watching sexual activities, encouraging children to behave in sexually inappropriate ways, or grooming a child in preparation for abuse (including via the internet). Sexual abuse is not solely perpetrated by adult males. Women can also commit acts of sexual abuse, as can other children.

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

### Child sexual exploitation

Child sexual exploitation is a form of child sexual abuse. It occurs where an individual or group takes advantage of an imbalance of power to coerce, manipulate or deceive a child or young person under the age of 18 into sexual activity (a) in exchange for something the victim needs or wants, and/or (b) for the financial advantage or increased status of the perpetrator or facilitator. The victim may have been sexually exploited even if the sexual activity appears consensual. Child sexual exploitation does not always involve physical contact; it can also occur through the use of technology

### Extremism

Extremism goes beyond terrorism and includes people who target the vulnerable – including the young – by seeking to sow division between communities on the basis of race, faith or denomination; justify discrimination towards women and girls; persuade others that minorities are inferior; or argue against the primacy of democracy and the rule of law in our society.



## Appendix 2: Further Definitions of Abuse (Children)

### Significant Harm

This relates to the degree of harm that triggers statutory action to protect a child. It is based on the individual child's health or development compared to that which could reasonably be expected of a similar child. E.g. severity of ill treatment, degree and extent of physical harm, duration and frequency of abuse and neglect, premeditation. Department of Health guidance suggests that 'significant' means 'considerable, noteworthy or important.'

### Children in Whom Illness is Fabricated or Induced (formerly known as Munchausen's Syndrome By Proxy)

This is a form of child abuse in which the parents or carers give false accounts of symptoms in their children and may fake signs of illness (to draw attention to themselves). They seek repeated medical investigations and needless treatment for their children. The government guidance on this is found in 'Safeguarding Children in whom Illness is Fabricated or Induced' (2002).

### Spiritual Abuse

Linked with emotional abuse, spiritual abuse could be defined as an abuse of power, often done in the name of God or religion, which involves manipulating or coercing someone into thinking, saying or doing things without respecting their right to choose for themselves. Some indicators of spiritual abuse might be a leader who is intimidating and imposes his/her will on other people, perhaps threatening dire consequences or the wrath of God if disobeyed. He or she may say that God has revealed certain things to them and so they know what is right. Those under their leadership are fearful to challenge or disagree, believing they will lose the leader's (or more seriously God's) acceptance and approval.

*In 2013 spiritual abuse was defined as "Spiritual abuse is coercion and control of one individual by another in a spiritual context. The target experiences spiritual abuse as a deeply emotional personal attack. This abuse may include:-manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, pressure to conform, misuse of scripture or the pulpit to control behaviour, requirement of obedience to the abuser, the suggestion that the abuser has a 'divine' position, isolation from others, especially those external to the abusive context."*(Oakley & Kinmond, 2013)

### Domestic Violence

The shared Association of Chief Police Officers (ACPO), Crown Prosecution Service (CPS) and government definition of domestic violence is: 'any incident of threatening behaviour, violence or abuse (psychological, physical, sexual, financial or emotional) between adults, aged 18 and over, who are or have been intimate partners or family members, regardless of gender and sexuality.' (Family members are defined as mother, father, son, daughter, brother, sister and grandparents, whether directly related, in-laws or step-family.) In 2004 the Government's definition of domestic violence was extended to include acts perpetrated by extended family members as well as intimate partners. Consequently, acts such as forced marriage and other so-called 'honour crimes', which can include abduction and homicide, can now come under the definition of domestic violence.

The Government revised its definition of domestic violence and abuse in March 2013 as:

"Any incident or pattern of incidents of controlling coercive or threatening behaviour, violence or abuse between those aged 16 or over who are or have been intimate partners or family members, regardless of gender or sexuality." This can encompass, but is not limited to, the following types of abuse:

Psychological

Physical

Sexual

Financial

Emotional

"Controlling behaviour is: a range of acts designed to make a person subordinate and/or dependant by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance and escape and regulating their everyday behaviour."

"Coercive behaviour is: an act or a pattern of acts of assaults, threats, humiliation and intimidation or other abuse that is used to harm, punish, or frighten their victim."

Family members are defined as mother, father, son, daughter, brother, sister and grandparents whether directly related, in-laws or step-family. However, this is not an exhaustive list and may also be extended to uncles, aunts and cousins etc.

The Home Office (2009) *What is Domestic Violence?* London: Home Office defines domestic violence as:

"Any incident of threatening behaviour, violence or abuse (psychological, physical, sexual, financial or emotional) between adults who are or have been intimate partners or family members, regardless of gender or sexuality"

Nearly a quarter of adults in England are victims of domestic violence. Although both men and women can be victimised in this way, a greater proportion of women experience all forms of domestic violence, and are more likely to be seriously injured or killed by their partner, ex-partner or lover. Forced marriage and honour-based violence are human rights abuses and fall within the Government's definition of domestic violence.

In 2016 the HM Government published a Violence Against Women and Girls (VAWG) Strategy which can be accessed [here](#)

### Investigating complex (organised or multiple) abuse

This abuse may be defined as abuse involving one or more abusers and a number of children. The abusers concerned may be acting in concert to abuse children, sometimes acting in isolation, or may be using an institutional framework or position of authority to recruit children for abuse.

Complex abuse occurs both as part of a network of abuse across a family or community, and within institutions such as residential homes or schools. Such abuse is profoundly traumatic for the children who become involved. Its investigation is time-consuming and demanding work, requiring specialist skills from both police and social work staff. Some investigations become extremely complex because of the number of places and people involved, and the timescale over which abuse is alleged to have occurred. The complexity is heightened where, as in historical cases, the alleged victims are no longer living in the setting where the incidents occurred or where the alleged perpetrators are also no longer linked to the setting or employment role. (Working Together 2010 Sections: 6.10 – 6.11)

### Sexually exploited children and young people

The Sexual Offences Act 2003 introduced a number of new offences to deal with those who sexually exploit children and young people. The offences protect children up to the age of 18 and can attract tough penalties. They include:

- paying for the sexual services of a child;
- causing or inciting child prostitution;
- arranging or facilitating child prostitution; and
- controlling a child prostitute.

### Child Sexual Exploitation

Child sexual exploitation is a form of child sexual abuse. It occurs where an individual or group takes advantage of an imbalance of power to coerce, manipulate or deceive a child or young person under the age of 18 into sexual activity (a) in exchange for something the victim needs or wants, and/or (b) for the financial advantage or increased status of the perpetrator or facilitator. The victim may have been sexually

exploited even if the sexual activity appears consensual. Child sexual exploitation does not always involve physical contact; it can also occur through the use of technology.

With regards to the addressing sexual exploitation of children at a more international level, the Interpol has also specified a list of appropriate terminology when referring to sexual crimes against children. The details for the same can be accessed [here](#).

### **Female Genital Mutilation (FGM)**

The World Health Organization defined FGM as all procedures involving partial or total removal or stitching up of the female genitalia or other injury to the female genital organs whether for cultural or other non-therapeutic reasons.

Working Together (2010) stated that:

“Female genital mutilation (FGM) is a collective term for procedures which include the removal of part or all of the external female genitalia for cultural or other nontherapeutic reasons. The practice is medically unnecessary, extremely painful and has serious health consequences, both at the time when the mutilation is carried out and in later life. The procedure is typically performed on girls aged between four and thirteen, but in some cases FGM is performed on new born infants or on young women before marriage or pregnancy. A number of girls die as a direct result of the procedure from blood loss or infection, either following the procedure or subsequently in childbirth.”

FGM has been a criminal offence in the UK since the Prohibition of Female Circumcision Act 1985 was passed. The Female Genital Mutilation Act 2003 replaced the 1985 Act and made it an offence for UK nationals or permanent UK residents to carry out FGM abroad, or to aid, abet, counsel or procure the carrying out of FGM abroad, even in countries where the practice is legal.

A mandatory reporting duty for FGM requires regulated health and social care professionals and teachers in England and Wales to report known cases of FGM in under 18-year-olds to the police. The FGM duty came into force on 31 October 2015.

## **Appendix 3: Signs of Possible Abuse (children & young people)**

The following signs could be indicators that abuse has taken place but should be considered in context of the child's whole life.

### **Physical**

- Injuries not consistent with the explanation given for them
- Injuries that occur in places not normally exposed to falls, rough games, etc
- Injuries that have not received medical attention
- Reluctance to change for, or participate in, games or swimming
- Repeated urinary infections or unexplained tummy pains
- Bruises on babies, bites, burns, fractures etc which do not have an accidental explanation\*
- Cuts/scratches/substance abuse\*

### **Sexual**

- Any allegations made concerning sexual abuse
- Excessive preoccupation with sexual matters and detailed knowledge of adult sexual behaviour
- Age-inappropriate sexual activity through words, play or drawing
- Child who is sexually provocative or seductive with adults
- Inappropriate bed-sharing arrangements at home
- Severe sleep disturbances with fears, phobias, vivid dreams or nightmares, sometimes with overt or veiled sexual connotations
- Eating disorders - anorexia, bulimia\*

### **Emotional**

- Changes or regression in mood or behaviour, particularly where a child withdraws or becomes clinging.
- Depression, aggression, extreme anxiety.
- Nervousness, frozen watchfulness
- Obsessions or phobias
- Sudden under-achievement or lack of concentration
- Inappropriate relationships with peers and/or adults
- Attention-seeking behaviour
- Persistent tiredness
- Running away/stealing/lying

### **Neglect**

- Under nourishment, failure to grow, constant hunger, stealing or gorging food, Untreated illnesses,
- Inadequate care, etc
- \*These indicate the possibility that a child or young person is self-harming. Approximately 20,000 are treated in accident and emergency departments in the UK each year.

## Appendix 4: Definitions of Abuse (Adults)

The following information relates to the Safeguarding of Adults as defined in the Care Act 2014, Chapter 14. Safeguarding, this replaces the previous guidelines produced in 'No Secrets' (Department of Health 2000)

The legislation is relevant across England and Wales but on occasions applies only to local authorities in England.

The Safeguarding duties apply to an adult who;

has need for care and support (whether or not the local authority is meeting any of those needs) and; is experiencing, or at risk of, abuse or neglect; and

as a result of those care and support needs is unable to protect themselves from either the risk of, or the experience of abuse or neglect.

Organisations should always promote the adult's wellbeing in their safeguarding arrangements. People have complex lives and being safe is only one of the things they want for themselves. Professionals should work with the adult to establish what being safe means to them and how that can be best achieved. Professional and other staff should not be advocating 'safety' measures that do not take account of individual well-being, as defined in Section 1 of the Care Act.

**Link:** [The Care Act 2014](#)

**Link:** [Care and Support Statutory Guidance under the Care Act 2014](#)

This section considers the different types and patterns of abuse and neglect and the different circumstances in which they may take place. This is not intended to be an exhaustive list but an illustrative guide as to the sort of behaviour which could give rise to a safeguarding concern.

**Physical abuse** – including assault, hitting, slapping, pushing, misuse of medication, restraint or inappropriate physical sanctions.

**Domestic violence** – including psychological, physical, sexual, financial, emotional abuse; so called 'honour' based violence.

**Sexual abuse** – including 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 consenting.

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

**Financial or material abuse** – including theft, fraud, internet scamming, coercion in relation to an adult's financial affairs or arrangements, including in connection with wills, property, inheritance or financial transactions, or the misuse or misappropriation of property, possessions or benefits.

**Modern slavery** – encompasses slavery, human trafficking, forced labour and domestic servitude. 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.

**Discriminatory abuse** – including forms of harassment, slurs or similar treatment; because of race, gender and gender identity, age, disability, sexual orientation or religion.

**Organisational abuse** – including neglect and poor care practice within an Institution or specific care setting such as a hospital or care home, for example, or 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.

**Neglect and acts of omission** – including 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.

**Self-neglect** – this covers a wide range of behaviour neglecting to care for one's personal hygiene, health or surroundings and includes behaviour such as hoarding. Incidents of abuse may be one-off or multiple, and affect one person or more.

## **Appendix 5: Signs of Possible Abuse in Adults**

### **Physical abuse**

- History of unexplained falls, fractures, bruises, burns, minor injuries.
- Signs of under or over use of medication and/or medical problems left unattended.
- Any injuries not consistent with the explanation given for them
- Bruising and discolouration - particularly if there is a lot of bruising of different ages and in places not normally exposed to falls, rough games etc.
- Recurring injuries without plausible explanation
- Loss of hair, loss of weight and change of appetite
- Person flinches at physical contact &/or keeps fully covered, even in hot weather;
- Person appears frightened or subdued in the presence of a particular person or people

### **Domestic violence**

- Unexplained injuries or 'excuses' for marks or scars
- Corecive, controlling and/or threatening relationship including psychological, physical, sexual, financial, emotional abuse; so called 'honour' based violence and Female Genital Mutilation.
- Age range extended to 16 yrs.

### **Sexual abuse**

- Pregnancy in a woman who lacks mental capacity or is unable to consent to sexual intercourse
- Unexplained change in behaviour or sexually explicit behaviour
- Torn, stained or bloody underwear and/or unusual difficulty in walking or sitting
- Infections or sexually transmitted diseases
- Full or partial disclosures or hints of sexual abuse
- Self-harming
- Emotional distress
- Mood changes
- Disturbed sleep patterns

### **Psychological abuse**

- Alteration in psychological state e.g. withdrawn, agitated, anxious, tearful
- Intimidated or subdued in the presence of a carer
- Fearful, flinching or frightened of making choices or expressing wishes
- Unexplained paranoia
- Changes in mood, attitude and behaviour, excessive fear or anxiety
- Changes in sleep pattern or persistent tiredness
- Loss of appetite
- Helplessness or passivity
- Confusion or disorientation
- Implausible stories and attention seeking behaviour
- Low self-esteem

### **Financial or material abuse**

- Disparity between assets and living conditions



- Unexplained withdrawals from accounts or disappearance of financial documents or loss of money
- Sudden inability to pay bills, getting into debt
- Carers or professionals fail to account for expenses incurred on a person's behalf
- Recent changes of deeds or title to property
- Missing personal belongings
- Inappropriate granting and / or use of Power of Attorney

### Modern slavery

- Physical appearance; unkempt, inappropriate clothing, malnourished
- Movement monitored, rarely alone, travel early or late at night to facilitate working hours.
- Few personal possessions or ID documents.
- Fear of seeking help or trusting people.

### Discriminatory abuse

- Inappropriate remarks, comments or lack of respect
- Poor quality or avoidance care
- Low self-esteem
- Withdrawn
- Anger
- Person puts themselves down in terms of their gender or sexuality
- Abuse may be observed in conversations or reports by the person of how they perceive themselves

### Institutional Abuse

- Low self-esteem
- Withdrawn
- Anger
- Person puts themselves down in terms of their gender or sexuality
- Abuse may be observed in conversations or reports by the person of how they perceive themselves
- No confidence in complaints procedures for staff or service users.
- Neglectful or poor professional practice.

### Neglect and acts of omission

- Deteriorating despite apparent care
- Poor home conditions, clothing or care and support.
- Lack of medication or medical intervention

### Self-neglect

- Hoarding inside or outside a property
- Neglecting personal hygiene or medical needs
- Person looking unkempt or dirty and has poor personal hygiene
- Person is malnourished, has sudden or continuous weight loss and is dehydrated – constant hunger, stealing or gorging on food
- Person is dressed inappropriately for the weather conditions
- Dirt, urine or faecal smells in a person's environment



*Appendix 5: Signs of Possible Abuse in  
Adults*

- Home environment does not meet basic needs (for example not heating or lighting)
- Depression

## Appendix 6: Video Conferencing with Young People - April 2020

*In line with the government recommendations and law according to the COVID-19 pandemic, St James Youth have moved online in place of physical meetings. This document explains the measures we have put in place in order to safeguard both the young people and leaders whilst video-calling for the purposes of youth ministry at St James's. This document, and the plans to use Zoom Video Conferencing for St. James's Youth Group, comes with the approval of the Church Council of St. James's' Church Ryde.*

- We will be using the video conferencing platform Zoom. Users of this only need to have an email address for account setup, and therefore this platform does not share contact details between members.
- We will obtain explicit parental consent in advance, for young people to take part in Youth Video calls.
- We will clearly communicate to parents and young people the times and days the groups are meeting and we will refrain from using Zoom in contact with the young people outside of these dedicated times, with the exception of extreme circumstances, and then only with the extra permission of the parents.
- We will request parents set up a Zoom account for their young person to use, but young people may have their own Zoom account at the discretion of the parents. Zoom requires users to be over the age of 16 to set up an account.
- We will always have at least two leaders live on the call for the entire duration, including in any breakout groups during the call. At least two leaders will be live before any young people join, and until all young people have left the call.
- The leaders on the call will be our usual group leaders. New leaders will be recruited safely in line with the standard St. James's safeguarding policy in place for physical groups.
- Codes of conduct – appropriate behaviour for leaders and young people should be followed as we would expect in the usual youth group setting.
- We will seek to continue to support young people who may not be able to access the Zoom calls for various reasons.
- Leaders will use locked-down settings on their Zoom account from which they host. Participants are not able to share their screen, change their background, take control of anyone else's camera, or private message anyone in the group except the host. Messages in the chat are visible to the whole group and cannot be saved.
- The Meeting ID used for all the youth calls are only circulated on the emails to parents and not on any public platforms.

- All participants are held in a waiting room when connecting to the call and can only be admitted by the host (youth leader). Therefore, no strangers will be able to access the call. If young people want to invite friends to join with the call, they are to make the youth leaders aware beforehand so parental permission can be sought in advance.
- We will never record any part of the meetings and have disabled the ability to do so in the settings. One of the staff may take a screenshot for the purposes of publicity in line with the consent given at the start of the year from parents, but we will not take a screenshot without prior knowledge and permission from the young people.

## Appendix 7: Code of conduct

The code of conduct expresses our commitment to demonstrating God's love by placing the highest priority on the safety of those to whom we minister. It sets out what we expect from anyone who ministers in our church, in both paid or voluntary roles, and is one of the ways we ensure high standards of safeguarding in all we do.

All members of staff and volunteers are expected to report any breaches of this code to the Safeguarding Officer. Staff and volunteers who breach this code may be subject to disciplinary procedures or asked to leave their role. Serious breaches may also result in a referral made to the relevant statutory agency.

### All those working on behalf of the parish with children, young people and adults must:

- Treat all individuals with respect and dignity;
- Respect people's rights to personal privacy;
- Ensure that their own language, tone of voice and body language are respectful;
- Ensure that children, young people and adults know who they can talk to about a personal concern;
- Record and report any concerns about a child, young person or adult and/or the behaviour of another worker with their activity leader and/or the Safeguarding Officer. All written records should be signed and dated;
- Obtain written consent for any photographs or videos to be taken, shown, displayed or stored.
- In addition, those working with children and young people must:
- Always aim to work with or within sight of another adult;
- Ensure another adult is informed if a child needs to be taken to the toilet;
- Respond warmly to a child who needs comforting but make sure there are other adults around;
- Ensure that the child and parents are aware of any activity that requires physical contact and of its nature before the activity takes place.

### All those working on behalf of the church with children, young people and adults must not:

- Use any form of physical punishment;
- Be sexually suggestive about or to an individual;
- Scapegoat, ridicule or reject an individual or group;
- Permit abusive peer activities e.g. initiation ceremonies, ridiculing or bullying;
- Show favouritism to any one individual or group;
- Allow an individual to involve them in excessive attention seeking;
- Allow unknown adults access to children, young people and adults who may be vulnerable. Visitors should always be accompanied by an approved person;
- Allow strangers to give lifts to children, young people and adults who may be vulnerable in the group;
- Befriend children, young people and adults who may be vulnerable on social media;
- Take photographs on personal phones or cameras as this means that images are stored on personal devices.
- In addition, for children and young people, must not:
- Give lifts to children you are supervising, on their own or your own (unless there are exceptional circumstances e.g. in an emergency for medical reasons or where parents fail to collect a child and no other arrangements can be made to take a child home. In such situations, the circumstances and your decision must be recorded and shared with an appropriate person at the earliest opportunity);
- Smoke or drink alcohol in the presence of children and young people;

- Arrange social occasions with children and young people (other than events which also include family members/carers) outside organised group occasions.

### Acceptable Touch

Sympathetic attention, encouragement and appropriate physical contact are needed by children and adults. Some physical contact with children, particularly younger children, can be wholly appropriate. However, abusers can use touch that appears safe to 'normalise' physical contact which then becomes abusive. As a general rule, the use of touch between adults in positions of responsibility and those with whom they are working or volunteering should be initiated by the person themselves, and kept to the minimum. In addition to this, always follow the guidelines below:

- Ask permission before you touch someone;
- Allow the other person to determine the degree of touch except in exceptional circumstances (e.g. when they need medical attention);
- Avoid any physical contact that is or could be construed as sexual, abusive or offensive;
- Keep everything public. A hug in the context of a group is very different from a hug behind closed doors;
- Touch should be in response to a person's needs and not related to the worker's needs. Touch should be age appropriate, welcome and generally initiated by the child, not the worker.

### Guidelines for discipline

- Do not compare a child, young person or adult with another in the group; rather encourage and affirm and, if possible, give them responsibility for appropriate tasks.
- Build healthy relationships and be a good role model by setting an example. You can't expect others to observe the ground rules if you break them yourself.
- Take care to give the quieter and/or well behaved attention and resist allowing the demanding individuals to take all your time and energy.
- Be consistent in what you say and ensure that other team members know what you have said. This avoids manipulation.
- If children and young people in particular are bored they often misbehave, so review your programme regularly.
- NEVER smack or hit anyone and don't shout. Change voice tone if necessary.
- Call on support from other leaders if you feel so angry you may deal with the situation unwisely.
- Lay down ground rules e.g. no swearing, racism or calling each other names, respect for property, and make sure everyone understands what action will be taken if not adhered to.
- Every person is unique and will respond in different ways to different forms of discipline. It follows therefore each child should be dealt with on an individual basis.
- For those who are continuously disruptive:
  - Have them sit right in front of you or get a helper to sit next to them.
  - Encourage helpers to be pro-active rather than waiting to be told to deal with a situation.
  - Challenge them to change their behaviour whilst encouraging their strengths.
  - Warn them you may speak to their parents/carers about their behaviour, they may be sent outside the room (under supervision), or be excluded from attending the group for a period of time.

## Appendix 8: Guidance for handling a blemished disclosure

### What is a Blemished Disclosure?

When the applicant has received the DBS/relevant criminal records certificate. This will mean that there is either a caution or conviction/s listed on the certificate or notes on the certificate where a concern has been raised. It is possible that when the applicant applied and completed a self-declaration form they disclosed previous convictions or cautions and therefore the Lead Recruiter will be aware at an early stage that there is a concern.

Why action is needed.

It is the responsibility of the Lead Recruiter to see and review the certificate and the information contained on it because it may mean that the applicant is unsuitable to work with children and/or adults.

How to take action.

The individual should have completed a self-declaration form. It is important to compare what information was provided on the form with what information is given on the disclosure so the honesty and integrity of the individual can be ascertained. If the person hasn't completed an application and self-declaration form it is difficult to ascertain whether they deliberately chose not to disclose information in the hope that it wouldn't appear on the certificate.

**If the applicant is on the 'Barred List' and has applied for a position, they should not in any circumstance be allowed to undertake a role working with children or adults at risk of harm. If this situation arises the organisation should contact the CCPAS Helpline or statutory agencies and seek advice.**

NB - if an individual believes the information on the disclosure is inaccurate they have redress through the DBS/SCRO and Access NI disputes system.

In order to help the organisation make a decision as to whether the applicant is suitable for the position a risk assessment should be completed. You may have to meet with the applicant to answer some of these questions. Any risk assessment based on a blemished disclosure should cover the following:

### The nature of the post/position

- Does the role involve 'one to one' contact with children or adults at risk and are there long periods where the person is unsupervised? NB: Drivers by virtue of the post are likely to have one to one contact.
- How much supervision will be given for the post?
- Does the post involve providing any personal or intimate care?
- Does the post involve any direct responsibility for finances?

### Information contained on the disclosure

- Has the individual committed a criminal offence, and how serious was this? An indication can be seen with the name of the offence, and disposal at court- though this isn't always the case.
- The length of time since the offence was committed.
- Was the offence committed whilst the individual was a juvenile?
- Has the offence been decriminalised by parliament, or been re-classified?
- Where was the offence committed? (Some activities are offences in some parts of the UK, whilst not in others).
- How relevant is the offence to others safety, (this can include certain driving offences, drug related offences as well as those of a sexual or violent nature)?
- Is there a pattern of offending, or an escalation of offending?
- An individual may have committed one offence, or a series of offences.
- What is known of the circumstances of the offence?

- Has the person's circumstances changed significantly which make the change of re-offending less likely?
- Has the person expressed remorse, and demonstrated a commitment to change?
- Does the individual blame others for their actions, minimise the offence(s) or be dismissive of the consequences of their actions?

**Once the risk assessment is completed you will be left with one of three options;**

- The nature of the blemish means that the applicant does not present a risk to child and/or adults and the rationale for this decision is recorded. The applicant can therefore begin working.
- The nature of the blemish raises some concern but it is felt that this can be managed with a plan of oversight and supervision and the applicant can begin working.
- The blemish makes the applicant unsuitable with children and/or adults.

A disclosure at enhanced level can include information disclosed at the discretion of the Chief Constable from local Police Forces. This non conviction data should have the above criteria applied to it as would be given to conviction data.

Be aware that whilst ordinarily social services information is not available on a criminal records disclosure, where the police have been involved in a child protection matter concerning an individual, a disclosure at enhanced level may include information released by the police concerning children's social services e.g. where following a police investigation a child has been made subject to a child protection plan.

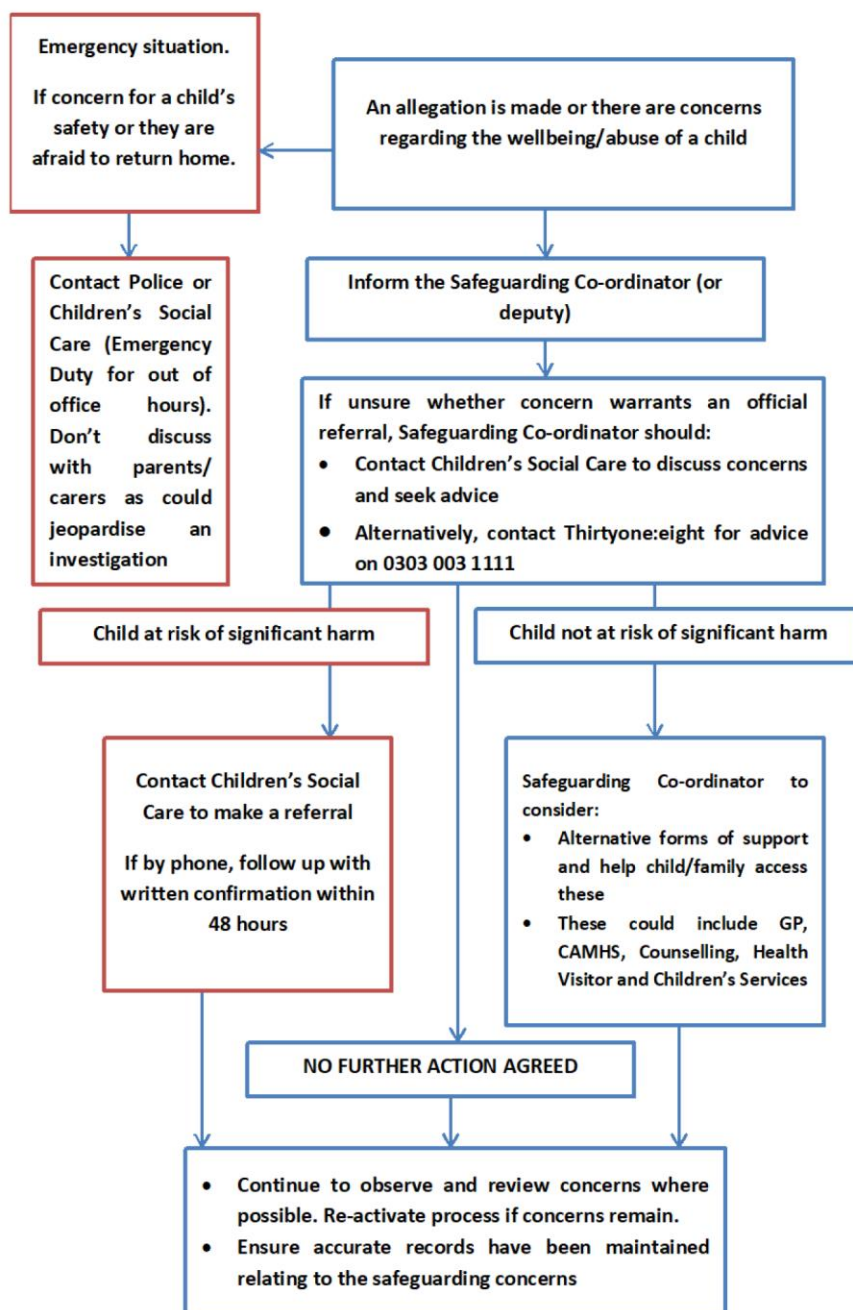


## Appendix 9: Flowchart for concern regarding welfare of a child

### Flowchart for Action Children and Young People



This flow chart provides an overview of action to be taken when concerned about the welfare of a child. It is to be used in conjunction with written procedures.



#### Working Together to Safeguard Children defines significant harm as:

“... any Physical, Sexual, or Emotional Abuse, Neglect, accident or injury that is sufficiently serious to adversely affect progress and enjoyment of life. Harm is defined as the ill treatment or impairment of health and development.”



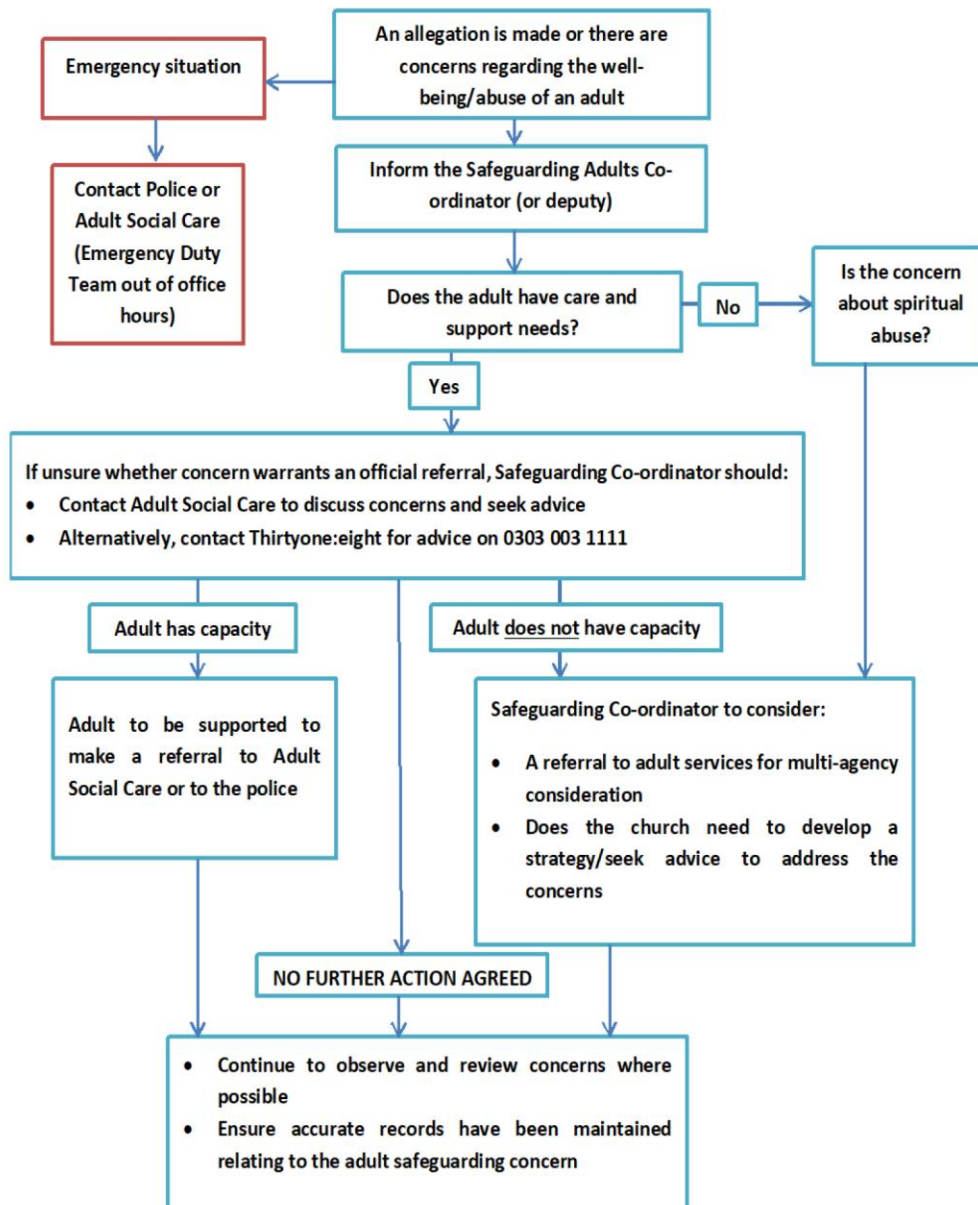
## Appendix 10: Flowchart for concern regarding vulnerable adult

### Flowchart for Action Adults at risk



Creating safer places. Together.

This flow chart provides an overview of action to be taken when concerned about the welfare of an adult at risk. It is to be used in conjunction with written procedures.



"The legal definition says that someone who lacks capacity cannot, due to an illness or disability such as a mental health problem, dementia or a learning disability, do the following:

- understand information given to them to make a particular decision
- retain that information long enough to be able to make the decision
- use or weigh up the information to make the decision
- communicate their decision.

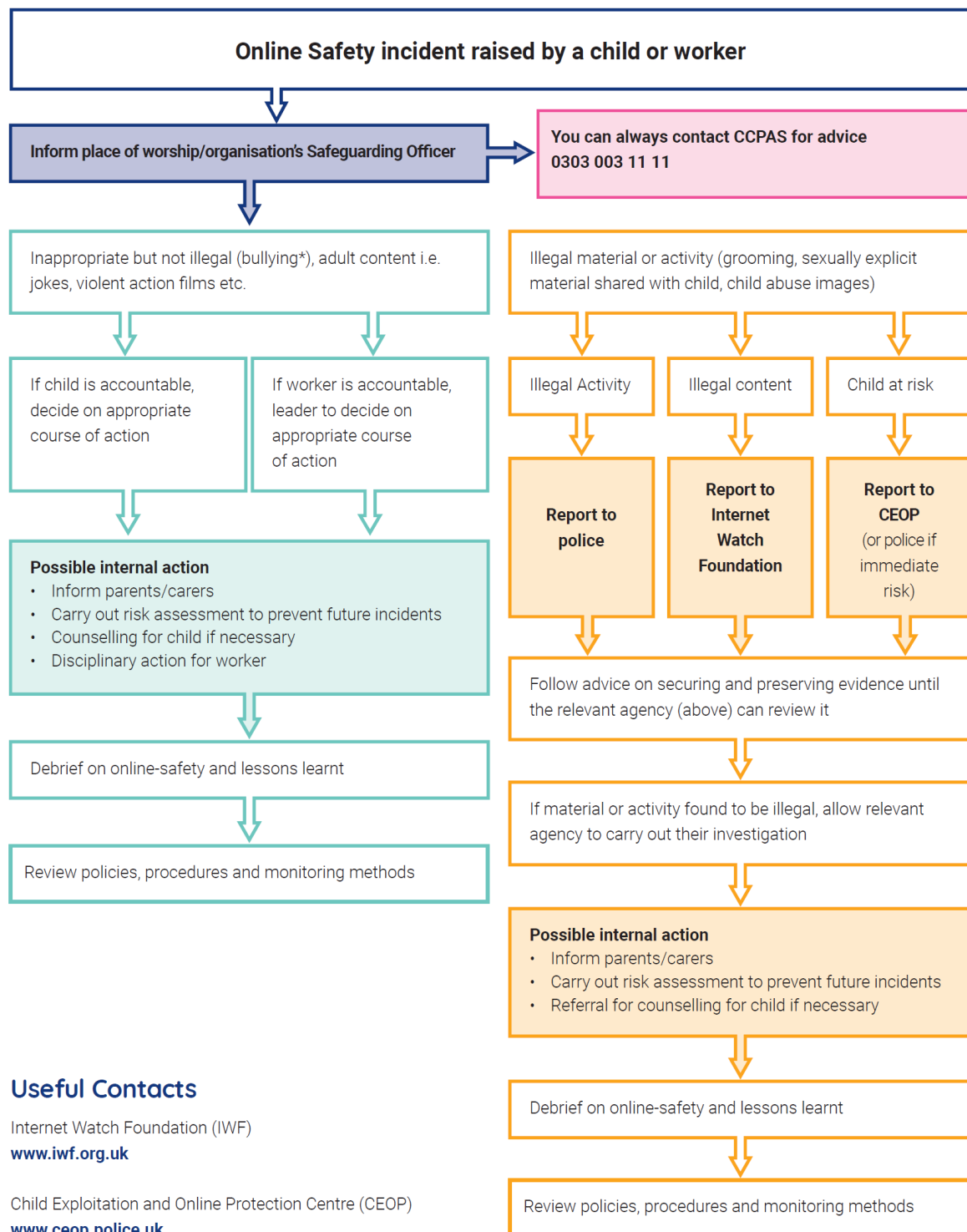
©Thirtyone:eight 2018 Flowchart for Action Adults at Risk

## Appendix 11: Flowchart for reporting online safety concern

### Online Safety Flowchart



Creating safer places. Together.



### Useful Contacts

Internet Watch Foundation (IWF)  
[www.iwf.org.uk](http://www.iwf.org.uk)

Child Exploitation and Online Protection Centre (CEOP)  
[www.ceop.police.uk](http://www.ceop.police.uk)

(\* ) Some forms of bullying or content may be illegal – see Malicious Communications Act 1988, Obscene Publications Act.  
For extreme pornography – Criminal Justice and Immigration Act 2008, etc.

## Appendix 12: Form for reporting concern regarding child / adult

### Part 1: Record of concern about a child/adult's safety and welfare

(for use by any staff/volunteers– This form can be filled in electronically. If the form is handwritten care should be taken to ensure that the form is legible)<sup>1, 2, 3</sup>

Child/Adult's name (subject of concern):	Date of birth/age:  Child/Adult:	Address:
Date & time of incident:	Date & time (of writing):	
Your Name (print): ..... Role/Job title: Signature: .....		
Other members of the household <sup>4</sup> :		
Record the following factually: Nature of concern, e.g. disclosure, change in behaviour, demeanour, appearance, injury, witnesses etc. <i>(please include as much detail in this section as possible. Remember – the quality of your information will inform the level of intervention initiated. Attach additional sheets if necessary.)</i>		
How did the concern come to light?		
What is the child/adult saying about what has happened <sup>4</sup> ?		
Any other relevant information. Previous concerns etc.		
Date and time of discussion with Safeguarding Co-ordinator <sup>5</sup> : _____		

Check to make sure your report is clear to someone else reading it.

**Please pass this form to your Safeguarding Coordinator without delay**

**Guidance notes for Form 1 (volunteers/staff only):**

Following are some helpful pointers in completing the above form:

1. As a registered body the church/charitable organisation is required to ensure that its duty of care towards its beneficiaries is carried out in line with the principles enshrined within the Working

together to safeguard children and young people, 2018 and the Care Act, 2014. (Refer to your own church's/organisation's safeguarding policy at this point too).

2. Essential principles of recording the information received/disclosed/observed:
  - a. Remember: do not investigate or ask any leading questions
  - b. make notes within the first one hour of receiving the disclosure or observing the incident
  - c. be clear and factual in your recording of the incident or disclosure
  - d. avoid giving your opinion or feelings on the matter
  - e. aim to record using the 4 W's and 1 H: When, where, what, why and how
  - f. do not share this information with anyone else except your safeguarding co-ordinator in the first instance and they will advise on who else will need to be informed, how and when.
  - g. make use of the additional information section to add any other relevant information regarding the child/adult/ family that you may be aware of. This can include any historic concerns or observations.
  
3. **What constitutes a safeguarding concern?** – any incident that has caused or likely to cause significant harm to a child can be classed as a safeguarding concern. Abuse is classified under four different categories (with regards to children) as already stated within the safeguarding policy (physical, sexual, emotional, neglect). With regards to adults there are 6 further categorisations. Whilst it may be helpful to record a specific category in the above form, if possible, this may not always be the case. Therefore, it is important to seek advice from your safeguarding co-ordinator or thirtyone:eight at this stage.
  
4. **Why do you need information regarding 'other household members'?** – It has been demonstrated as important to include information about significant adults in the household especially when concerns relate to children as this has been a recurrent risk factor in several serious case reviews.
  
5. **Why is the view of the child/adult significant?** It is important to give whatever detail is available of the child or adult's explanation (or verbatim) of the matter to help ascertain if it is plausible and to help offer a context to the concern identified.
  
6. **Passing information to the Safeguarding co-ordinator** – Your safeguarding co-ordinator holds ultimate responsibility in responding to any safeguarding concerns within the church/organisation and therefore it is important that they have oversight of the actions being taken and make relevant and appropriate contact with statutory agencies if required. They will remain the most appropriate link between the organisation and external agencies.

## Part 2: Record of concern about a child/adult's safety and welfare

(for use by Safeguarding Coordinator - This form can be filled in electronically. If the form is handwritten care should be taken to ensure that the form is legible)

Information received by SC:	Date:	Time completed:	From whom:		
Any advice sought, if applicable	Date:	Time completed:	Source of advice: name/organisation:		
	<p>Advice received:</p> <p>Advice received about informing parents or in the case of adults, seeking consent/capacity<sup>1</sup>:</p>				
Initial Assessment of concern following advice <sup>2</sup>					
Action taken with reasons recorded (e.g. Referral completed, monitoring advice given to appropriate staff, CAF etc)	Date:	Time completed:	By whom:		
	Referral		To whom		
	Signposting to other community resources				
	Pastoral Care and other support from church				
	Ongoing Monitoring				
Parent/carer informed?	<b>Y</b>	Who spoken to:	Date:	Time:	By whom:
	<b>N</b>	Detail reason:			
Any other relevant information					

Name of Safeguarding Coordinator:		Signature:	
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**OVERVIEW OF ACTIONS<sup>3</sup>:**

S.No.	Date	Outcome (if known)	Service currently involved	Ongoing support offered by church (this can include monitoring)- include dates
1.				

**Guidance notes for Form 2:**

Following are some helpful pointers in completing the above form(s)

- 1. Importance of consent from parents/carers or adults (in the light of mental capacity)** – With regards to children, consent of the parents is considered important before a referral is made to external agencies, unless of course doing so will place the child(ren) at greater risk of harm. With regards to adults, it is important to be aware that their consent is crucial before reporting concerns onto statutory agencies. The individual's mental capacity will also be a significant factor to consider at this stage. You can always seek the advice of local authority social services.
- 2. Initial assessment-** Based on the advice you may have received from relevant individuals/agencies (i.e. this could be school/thirtyone:eight/CEOP etc), what are the concerns categorised as?
- 3. Overview of actions** - Includes a summary of the actions taken so far and who holds responsibility for it. You can use this section to add on information gathered when monitoring the situation or offering pastoral care over a defined period of time.

## Appendix 13: Guidance on Creating Contracts and Agreements

Writing and managing a contract with;

- A person who has a conviction/ convictions of violence or sexual harm to children or adults
- A person who has been accused of a violent or sexual offence
- A person whose behaviour is of concern and they have ignored advice

### Stage 1 – calling a meeting

The person of concern needs to be invited to attend a meeting with a small group of people who may have professional expertise (police, social worker, prison officer, probation). If this is not possible, the attendees need to be people who are interested in supporting but also monitoring the person of concern. If the person is on the Sex Offenders or Violent and Sex Offenders Register, the police liaison officer can be invited to the meeting.

### Stage 2 – church activities

A list needs to be made of all the activities which take place in the church building and are the responsibility of the church. This will be all the mid-week groups as well as the Sunday Services, but not the meetings which are leased by outside organisations or freely given to other organisations.

### Stage 3 – risk assessment

Go through all the meetings and state which the person can attend (such as a concert), cannot attend at all (tea and toddlers or a social group for adults with disabilities), or can attend with supervision (worship).

### Stage 4 – the contract

State which groups the person cannot attend and should not be in the building. State which groups the person can attend and what the supervision arrangements are. The contract must be signed by the person and all attendees.

### Stage 5 – review meeting

The next meeting is arranged and there is discussion about how the terms of the contract have been adhered to, whether there have been any breaches (if so any statutory authorities must be informed) and whether the terms of the contract need to be changed.

**Some Examples:**



**Scenario A**

Jack has been released from prison for a number of sexual offences against teenagers and young adults. He is on the sex offenders register. Whilst in prison he became friendly with the chaplain and now professes a faith. The church has one service on a Sunday morning with a large all age congregation. In the week, there is a youth club, a ladies bible group, a job club using computers for searching for jobs and a number of home groups. The contract stipulates that Jack must not be on the premises during the youth club night and the ladies bible group.

He is permitted to attend a specific home group where there are no under 18's or young adults in the group/household. He can attend morning worship as long as he sits in a particular place at the back of the church and this will be within sight of one of the group members. He knows that if he leaves the service to use the toilets, he will be accompanied to the facilities. During coffee one of the group will sit with him and ensure he does not initiate contact with any under 18's or young adults. The police are going to speak to the job club leader about the computers used for the job searches to ensure that unsuitable websites cannot be accessed.

At the review meeting, one member shared that Jack had formed a relationship with a 25 year old young woman who is regarded as being vulnerable. The police are to be contacted to be informed of this information.

**Scenario B**

Joanna was a nursery worker. Four months into her contract she was dismissed from her post. A three year old had made an allegation about inappropriate touching but the matter did not proceed due to the age of the child and potential unreliability of the verbal evidence. However, the nursery found that she had breached their protocol about the toilet routines and had frequently been taking children into the toilets alone, even those who were capable of using the toilet independently. Joanna has asked to work in the crèche at church and gave this information on her self- declaration form.

She says she is passionate about working with children and wants a chance to prove her skills. A contract meeting was arranged and decided that she cannot work with any of the children's groups and cannot attend any home group where there are children in the household. She is also barred from agreeing to babysit if asked and from joining social media as a friend with any under 18's. Joanna feels aggrieved about these rules but was reminded that nobody has a right to be a children's worker and that appointments have to be made on the grounds of suitability.

As she was dismissed from the nursery, it is likely that this would be raised as a blemish on any DBS check. The contract group meet with Joanna every six months and are trying to support her in pursuing new areas of interest and employment.

**Scenario C**



Bill is an eighty year old widower. Complaints have been made at church from a number of older women about him hugging them enthusiastically without being asked and kissing them on their mouths. This has caused a couple of the women great distress. Bill has been told about this on a number of occasions but he has said that the women like it and 'it's all political correctness'.

A small group is formed and Bill is advised that he will be accompanied as soon as he enters church, during the 'passing of the peace' and until he leaves the building. The person with him will ensure that he does not approach any women whilst in the building. The group decides that until he can prove he is acting appropriately, he is banned from attending the midweek lunch. After a three month period, the review will look at the contract again. Bill refuses to sign the contract at the first meeting, so his refusal is recorded.

### **Scenario D**

Carl/Carly is on probation for a violent offence when he/she was home carer. He/She was seen by the householder, stealing money from a wallet and when challenged, hit out at the resident and was dismissed from his/her post. At the contract meeting, it was decided to allow him/her to attend church services and a home group where the leader is one of the contract group. He/she was permitted to attend the luncheon club as a helper in the kitchen.

However was told that he/she is not permitted to attend the group where young adults with learning disabilities meet to socialise and play games. Carl/Carly has no interest in attending the play group or children's groups and that is recorded in the group minutes. Carl/Carly was seen having coffee with a woman who is disabled. The pastoral worker said that Carl/Carly had offered to do some cleaning for her and that they had met in the supermarket, with Carl/Carly saying she recognised her from the church luncheon club. The police were informed about this and the liaison officer went to speak to him/her to give a warning. This made the group feel that Carl/Carly's cooperation with the terms of the contract was more superficial than first believed and so the contract was reviewed to prevent him/her being on church premises at any time other than for Sunday worship and would be accompanied throughout.

## **Appendix 14: Guidance on Sex Offenders and Church Attendance**

The Christian church is unique in that, based on the uncompromising message of the gospel, it opens its doors to all. It has also been known for some time that a significant number of sexual offenders living in the community also attend church. This may come as a surprise to some, a shock to others, and it is likely to stir up all sorts of feelings and strong opinions. On a personal level if you are told, or you find out, that a sexual offender has joined or plans to join your church, what is your reaction and what should you do to ensure others, (children and adults) who also attend your church are protected? This booklet attempts to answer some of these dilemmas and includes comments from a pastor and a sexual offender ('D') in this situation.

### **How do I feel?**

It is perfectly understandable to be fearful, panicky or, at the very least, apprehensive. Perhaps you feel angry at the thought that someone who has abused children or adults should even be allowed back into the community. There are probably others in your church that, if they knew, would feel exactly the same. Whilst it is important to acknowledge your feelings, any information you have concerning an offender should only be shared on a 'need to know' basis with the leadership in the church who are responsible for ensuring that appropriate safeguards are in place.

### **What do you mean by 'sexual offender'?**

A sexual offender is someone who has committed sexual offences against either children or adults. In this guide we are primarily referring to people who have offended against children or vulnerable adults. Sexual offences include rape, indecent assault and indecent exposure, exposing children to pornography, and encouraging children to perform sexual acts on themselves, other children or the offender. They also include looking at images of children being abused or photographed in provocative poses. These are called indecent images of children (IIOC).

A number of sexual offenders will have downloaded child abuse images. Others will have made these images, or distributed them to others as well as possessing them. Whilst some offenders will also have gone on to 'hands-on' offending, others may gather large collections of images on their computer. These offences are often described as 'child pornography' but this is inaccurate as every image captures an actual situation where a child has been abused, therefore a more appropriate term is indecent images of children (IIOC).

Some sexual offenders target children at a specific stage of sexual development. Others do not discriminate in this way, and may also target adults who they see as vulnerable in some way. Most target children of a particular gender, but some target both.

Most offenders "groom" victims by forming a friendship with them, giving gifts, praise etc. so that the child or adult is comfortable in their presence and trusts them. They also groom parents, carers and others in the community to gain their confidence that it is alright for them to be around their family. This grooming is very subtle and is usually more recognisable by outsiders than by those being groomed. Lone parent families, as well as children from low income families, are often targeted. Most people think of a sexual offender as a lone adult male because this is the image frequently portrayed by the media. Such offenders actually represent between a third and a half of the total. A significant number of allegations of sexual

crimes are against other children and young people (between a quarter and a third). Allegations against women account for up to a quarter and groups of offenders a similar amount also.

It needs to be borne in mind that offences are often not reported. However, thirtyone:eight have dealt with serious cases of abuse referred by churches relating to all these different types of offenders.

Whilst most abuse of children happens in families, it is important to realise that children of any age may be at risk of abuse by an offender who is part of your church. You should not therefore be complacent about the risks to a child whatever their age and never assume that because, as far as you know, the offender abused younger children they would be safe with an older age group. Any safeguards must be applied across the board! We also know that abuse of adults can be by family members, by carers within the home or within care homes or hospitals.

### **What are the on-going risks?**

Sexual offenders often display addictive or repetitive behaviour towards their victims. For this reason, however repentant a sexual offender may appear to be, there are no cast-iron guarantees that they will not re-offend. Even if the offender has undergone treatment or received prayer ministry, they should not be assumed to be safe.

For some worshipping communities there is sometimes a denial that sexual offenders from within their own culture would frequent their place of worship. The fact that an individual demonstrates they are “Born Again” or is “Spirit-filled” is often the only requirement to place them within a position of trust within that community. Sexual offenders are present in all cultures, regardless of ethnicity and religious affiliation. Therefore, good sense safeguarding policies and procedures should not be disregarded purely because someone has had a spiritual renewal or experience.

True repentance is a change in thinking and behaviour, to “go and sin no more” so, apart from safeguarding considerations, in support of the repentant offender’s desire not to fall again we should not place them in a position of vulnerability where they could be tempted to re-offend. Sexual offenders need to be regarded in the same way as someone who has an addiction.

Whilst some offenders when arrested feel relief that their offending behaviour has been stopped, many initially refuse to admit that they have committed an offence and may continue to deny their guilt. This denial can be reinforced by family members who cannot accept the facts. (See the thirtyone:eight leaflet “Help.. Someone I care about may be a sex offender”).

Those offenders who represent a risk to children should be monitored closely and strict boundaries placed on their movements and behaviour within the church setting. A small group needs to be told of the situation, a contract written regarding the conditions necessary. There are three options;

- In some parts of church life, for example, morning worship, the offender must be monitored and discreetly supervised.
- Where provision cannot be made to monitor the individual at meetings involving children or adults who are vulnerable, it may be necessary to ensure that such offenders only attend meetings where

those who are vulnerable are not present which may mean for the person not to attend morning worship where large numbers of those who are vulnerable may be present.

- Some churches have created a home group with the person specifically in mind and where other members of the group know of the circumstances. It is important that such a group does not include families with children or is held in a house where children reside.

### What can we do?

Having described the worst-case scenario, it is possible to help those who accept that what they have done is wrong and want to change. When they leave prison or the criminal court, they may feel:

- Worried about how people will react
- Frightened in case the temptation to re-offend overcomes them
- Guilty and ashamed
- Isolated and lonely.

*'D': 'When leaving prison, society doesn't exactly welcome you with open arms. I did have support from friends and family but generally people don't trust ex-offenders. I felt like a second-class citizen'.*

Like anyone, an offender wanting to change will need people around them who will love and accept them, offering care and protection with the assurance that God does not reject them. Alongside this, the people supporting the offender will need to:

1. Challenge risky or wrong thinking and behaviour.
2. Not allow themselves to be manipulated.
3. be relied upon to be supportive to help maintain self-control.

We encourage the setting up of Support and Accountability Groups, particularly for high risk offenders, which can provide a group of people not only to share any necessary chaperoning and monitoring of the offender in church, but also provide a context in which they can address and be supported through the issues they face in life. They will be held to account for their thinking and behaviour, develop a range of close relationships with adults and be disciplined, all of which are key to maintaining an offence-free lifestyle and not giving into temptation.

On-going monitoring is essential and it is important that, with changes of staff and leadership over time, knowledge of the offender is passed on to new leaders or staff. It is important that the offender is never placed in a position of trust including leadership, a door welcomer, a leader of worship, a reader or member of a worship band. All these roles suggest that the person is trustworthy and may lead others not to see the risk they may pose.

In every situation a careful assessment needs to be made as to whether the church can safely and adequately work with the person. Seek the help of police and probation in carrying out risk assessments which need to consider the details of offending and subsequent behaviour and attitudes. You will also need to take into account your own church circumstances, accepting the fact that some people will be just too risky and may need to be helped to find another fellowship where the risk to children can be more easily managed.

*'D': 'I know I can phone if I'm in trouble. I know they want to help me. These people give up their free time. It's about feeling like a person again, not a number'.*

### **What about boundaries?**

Behavioural boundaries need to be put in place. These should help the offender feel secure and less at risk of false accusations. Most importantly, these boundaries will serve to protect children and young people who attend church activities.

- An offender should not be permitted to get close to children or adults who are vulnerable (either physically or emotionally)
- He or she should not sit in the vicinity of children or known vulnerable adults at church or attend house/cell group meetings where there are children in the home.
- An offender should never be allowed to work with children and young people or with adults who are known to be vulnerable
- They should not hold positions of leadership or responsibility where they are seen by others as someone who can be trusted.
- They should not undertake any activity where they might be seen as in a position of trust. e.g., giving books out at the door, greeting people, reading the lesson, leading prayers or a bible study, because those roles are regarded as suitable for those who are trustworthy.

*'D': Working to a contract is a helpful and necessary procedure for ex-offenders in the church. It helped me know what I could and couldn't do'.*

*Pastor: 'In the beginning I found myself policing him, thinking and worrying whether it was going to work. Now, my pastoral team take care of this and I am more relaxed'.*

Internet sexual offending includes not only indecent images of children but also online grooming, so helping an offender with online boundaries may also be needed.

See also; thirtyone:eight Practice Guide – Contracts and Agreements.

### **What about forgiveness?**

An offender needs pastoral care to help them deal with the spiritual and emotional aspects of their life. They may feel that their sins are too awful for God to forgive, that they can never change or be healed of their own hurts. A pastor or carer needs to distinguish between forgiveness by God and forgiveness offered to the offender by those abused.

Offenders do not always appreciate that the consequences of their behaviour can be devastating for the person(s) involved and forgiveness by the victim may take a considerable time. Some may choose not to forgive. Offenders need to know that they have no inherent right to be forgiven by those they have harmed.

An offender may feel that they could never forgive themselves for their actions. In acknowledging they have done wrong they need to know that God forgives them and because of this they can forgive themselves. That is not to say they should forget what has happened and neither should the church. One offender commented that remembering his offence was a reminder to him to keep certain boundaries so that he would not be tempted to re-offend.

### **What about confidentiality?**

Confidentiality is an important principle in any dealings with people in pastoral situations. However, where safety may be compromised, confidentiality has to take second place to the protection of others. Open communication with the person who has offended and sharing information with the police and probation service are vital for the protection of children and adults who are vulnerable. A church leader may be given confidential information by one of the statutory agencies that cannot be shared with the wider church. However, leaders responsible for children and vulnerable adults can be made aware of any boundaries that are in place without being given details of the offender's history. This is an important distinction; to know the boundaries without the reasons.

### **What about people who have never been convicted of an offence?**

Most people who offend against children are not convicted. We know this by the number of adults admitting to unreported sexual offences against them as children and the number of cases reported to the police actually resulting in a conviction (about 5%). Even if an allegation is reported to the police, most are denied by the accused, and the case generally won't reach court if, for example, there is a lack of corroborative evidence or because it is not in the interests of the child or adult victim to take the matter further. For a case that reaches court, it is necessary for a jury to find someone guilty 'beyond all reasonable doubt'. Unless the jury agree on a verdict, the person will be found not guilty.

Where there are reasonable grounds for concern, churches will still need to respond even if the allegation is denied and in particular by applying appropriate boundaries. Failure to do so could place vulnerable adults and children at risk and it is also in the interests of someone who feels they have been falsely accused to work within given boundaries in order to minimise the possibility of further allegations.

### **Support for offenders - not an optional extra**

Supporting offenders safely in the church is fundamental if others are to be protected from abuse. Safeguarding policies and good working practice are vital. If general procedures are in place and working, spelling out, for example, who has access to the crèche, then sudden changes do not have to be initiated immediately a person with a known problem comes to church. Having said this it is important, as a matter of course, to review policies and procedures on a regular basis, whether or not a known offender joins the church.

We cannot be all things to all people. For example, a church with one meeting room overflowing with children cannot provide appropriately for a high risk offender. In this situation the church could seek the help of another local church who may be in a better position to provide a safer environment. Alternatively, the church may minister to an individual outside of public meetings. For example, in some situations offenders have been restricted to attendance at a particular cell group.



## **Part of a bigger package**

The help and pastoral support available in the church needs to run alongside the monitoring of the individual by police and probation. Multi-Agency Public Protection Arrangements (MAPPA) exist in all areas. MAPPA places a duty on the police, the probation service and the prison authorities to assess and manage risks posed by offenders in every community in England and Wales. Similar arrangements apply elsewhere in the UK. They do this work in partnership with other agencies including health services, housing, social services etc. Where an offender is subject to a supervision plan it will be vital for churches to work closely with these agencies both in order to reduce risk and also to understand how the church can positively contribute to the supervision plan as well as the offender's relapse prevention or "better life" plan.

MAPPA guidance issued in 2009 by National Offender Management Service (NOMS) Public Protection Unit, Section 6.5, 'Offenders and Worship', stresses that MAPPA should work in partnership with places of worship and "that religious leaders should be provided with sufficient information to protect their congregation" Page 70. The guidance has been updated in 2012, 2014 and 2016. This guidance also says 'Any breaches of the 'contract' with the offender must be reported to the offender/ case manager'. Therefore it important to contact the police/probation at an early stage and involve them in attending meetings and/or setting the contract where possible.

## **Further help and resources**

The UK has led the world in sexual offending treatment programmes. There are accredited programmes in many prisons as well as community-based services. Research shows that those who complete treatment are less likely to fantasise about children or deny they harmed their victims, and are therefore less likely to re-offend. It is vital that any help provided by the church is not seen as a substitute for working with the statutory agencies. It will also be important in any contract arrangement with an offender to emphasise keeping to agreed programmes and meeting the expectations of supervising agencies. If we are to gain full co-operation from an offender it is important that the Agreement we put in place is discussed and agreed with them, possibly asking them what they think should be helpfully included, and is proportional to the risk they pose, reflects their pattern of offending and also their needs in terms of pastoral support.

Over the years, thirtyone:eight has pioneered work with sexual offenders in churches. This whole area is dealt with in detail in our safeguarding manual 'Safe and Secure'. It covers all the issues outlined above including working with perpetrators, and the model contract suggested between church and offender has been adopted by a number of mainstream denominations and many individual churches. We will also provide help and support in regard to individual cases which might include meeting with church leadership teams to help them deal with such issues and in some areas deliver direct training in working with sexual offenders in the church context.

Sexual offenders are not born as sexual offenders. Their sexual attraction to children developed mainly through their childhood experiences of abuse, be it emotional, physical, mental or sexual. They are typically people with low self-esteem, emotionally lonely and unable to relate deeply to adults, and who, to quote a probation officer, feel "powerless to change and hopeless". Many are full of shame for their activities, and that sense of shame may actually drive their sexual offending cycle. All of these characteristics, and more we have not mentioned, reflect what has come to be known in some Christian circles as an "orphan heart" and this gives us clues as to how we might fruitfully help them, for all of them are loved by God. The mandate for Christ's life, which we have inherited, was to heal the broken-hearted, *St James's Church Ryde Safeguarding Policy* // Approved – 19<sup>th</sup> July 2021 // Updated 19<sup>th</sup> July 2021 47

set captives free, bring recovery of sight to the blind (self-deceived people?), to proclaim the Lord's favour etc. (Isaiah 61).

### Key things to take away

A sexual offender is someone who has committed sexual offences against either children or adults.

Whilst most abuse of children happens in families, it is important to realise that children of any age may be at risk of abuse by an offender who is part of your church.

Those offenders who represent a risk to children should be monitored closely and strict boundaries placed on their movements and behaviour within the church setting.

Like anyone, an offender wanting to change will need people around them who will love and accept them, offering care and protection with the assurance that God does not reject them.

Supporting offenders safely in the church is fundamental if others are to be protected from abuse.

Thirtynine:eight provides training and advice on all areas of child protection and good working practice to churches, organisations and individuals across the UK as well as a 24 hour helpline service.

**The Lucy Faithful Foundation** (A national safeguarding agency working with perpetrators of child sexual abuse.)

Tel: 01527 591 922

Web: [www.lucyfaithfull.org.uk](http://www.lucyfaithfull.org.uk)

### Circles of Support and Accountability

A Community support system for sexual offenders

Tel: 0118 950 0068

Web: [www.circles-uk.org.uk](http://www.circles-uk.org.uk)

### Stop It Now!

A national campaign that aims to prevent child abuse by encouraging offenders to seek help.

Email: [help@stopitnow.org.uk](mailto:help@stopitnow.org.uk)

Web: [www.stopitnow.org.uk](http://www.stopitnow.org.uk)



## Appendix 15: Online Safeguarding Policy

**(To be read in conjunction with the CCPAS Online Safety Help Leaflet and incorporated within the main church/organisation safeguarding policy. Where churches have specific social media groups set up we advise that you tailor the relevant section to include the name/s of the group and named administrators. Any relevant policies should be attached to the acceptable use policy.)**

**When responding to concerns of abuse please refer to our 'Online Safety Flowchart' which can be downloaded separately.**

### **CCPAS Online Safety definition:**

*Online safety* is the collective term for safeguarding involving the use of electronic devices and applications to communicate and access the Internet; often referred to as Information and Communications Technology. An online safety policy should be adopted and adapted to reflect all communications between church/organisation's workers and children (those under 18 years of age).

### **Policy guidelines for Church Workers/Volunteers**

- Generally, maintain good and open relationships with parents and carers regarding communication with them and their children.
- Use an appropriate tone: friendly, but not over-familiar or personal.
- Be warm and friendly, but do not suggest or offer a special relationship.
- Be clear and explicit about information that you need to share; don't abbreviate or short-cut your communications.
- Be circumspect in your communications with children to avoid any possible misinterpretation of your motives or any behaviour which could be construed as grooming.
- Do not share any personal information with children, or request or respond to any personal information from a child other than that which might be appropriate as part of your role.
- Only give personal contact details to children that are within the public domain of the church / organisation, including your mobile telephone number.
- If children want you to have their mobile phone numbers, e-mail addresses or similar, and communicate with them this way, make sure that their parents know and have agreed.
- Only make contact with children for reasons related to the work of the church/organisation and maintain a log of all electronic contact with individuals or groups including messaging and texting.
- Where possible only use equipment provided by the church/organisation to communicate with children.
- Respect a child's right to confidentiality unless abuse/harm is suspected or disclosed.
- Ensure your church/organisation domain name/logo appears with every Internet post made by a church computer user. Any user may thus be viewed as a representative of your church/organisation while conducting business on the Internet.
- Email should only be used to communicate specific information. (e.g. times and dates of events). It should not be used as a relationship building tool.
- Email History should be kept and dated.
- When using email/internet for communication with children, it is advised that it should take place between the hours of 9am-5pm. Where working with children outside normal office hours workers should seek advice from their leader but there should be no email communication after 9pm.
- Use of skype / Zoom and any other web camera or visual communication via the internet is generally not permitted, unless in line with St. James's Video Conferencing Policy (See Appendix 6)
- Workers should refrain from using such methods on a one to one basis as they cannot be recorded. (It can be used for conference calls and is considered appropriate if a project or group uses a web

camera/Skype in a group environment for project purposes, and has clear aims and objectives for its use). See also Video Conferencing Policy (Appendix 6).

### **Social Media Policy**

- All social media interaction between workers, paid or voluntary, and children under 18 shall be limited to monitored/administrated groups.
- Text and any other media posted shall be subject to the acceptable use policy
- All interaction on social media groups shall be recorded for safeguarding purposes
- Any private messages shall be recorded for safeguarding purposes
- Any safeguarding concerns/allegations arising from social media shall be referred onto the safeguarding co-ordinator.
- All users of social media must be above the minimum age limit i.e. 13 for Facebook
- Workers should ensure their privacy setting ensure the highest levels of security in order to restrict children being able to see any more than what is relevant to communication within the group
- All social media groups should provide links to statutory authorities such as CEOP, to enable children to report online abuse.

### **Consent for photographic images and videos online**

- Photographs that include children will be selected carefully and will endeavour to prevent children from being easily identified.
- Children's full names will not be used on the website in association with their photographs.
- Permission will be sought before any images are taken or displayed and images will only be used for the specific purpose for which permission was sought for and how the image will be stored if not destroyed. If the intention is to use an image on the internet this must be clearly stated and further permission must be acquired if an image is to be used in a way not originally stated.
- Use of images will reflect diversity of age, ethnicity and gender of the activity.
- Live streaming of events must be clearly advertised in advance and where children are involved permission should be sought in line with the photographic guidelines.

**Currently no groups or activities at St. James's Church use computers / internet devices. If this changes in the future, then the following Acceptable Use Policy will apply:**

### **Acceptable Use Policy (This can be included with consent/registration forms for children and young people with a request for acknowledgement by both parent and child)**

- Where access to the internet is provided on our organisation devices or devices owned by an individual via WiFi, we will exercise our right to monitor usage which includes access to websites, interception and deletion of inappropriate or criminal material or unlawfully copied text, video, images or sound.
- WiFi Access will be via a secure password that will be changed quarterly.
- Social media groups must be used in compliance with St. James's Church Ryde's, policy on social media.

### **Children and Workers should not:**

- Search for or download pornographic, racist or hate motivated content.
- Illegally copy or play copyrighted content where permission has not been given.
- Send, request or display offensive messages or pictures.
- Harass, insult or bully others.
- Access the internet using another person's login details.

- Access, download, send or receive any data (including images), which St. James's Church Ryde considers offensive in any way, including sexually explicit, discriminatory, defamatory or libellous material.

**Sanctions for violating the acceptable use policy in the opinion of St. James's Church, Ryde may result in:**

- A temporary or permanent ban on internet use.
- Additional disciplinary action in line with existing practice on inappropriate language or behaviour.
- Where applicable, police or local authorities may be involved.

**Parent Carer Agreement**

As the parent/guardian of \_\_\_\_\_ I declare that I have read and understood the Online Safety acceptable use policy for **St. James's Church, Ryde** and that my child will be held accountable for their own actions. I understand that it is my responsibility to set standards for my child when selecting, sharing and exploring online information and media.

**Child/YP Agreement**

I understand the importance of safety online and the church guidelines on acceptable use.

I will share any concerns, where I or another person may be at risk of harm with the safeguarding coordinator or a trusted adult.

Child Name (Please print)	Child Signature	Date
Parent/Guardian (Please print)	Parent/Guardian Signature	Date

## **Appendix 16: Safeguarding Requirements and Serious Incident Reporting in AMiE Churches**

We believe that every person has a value and dignity, which comes directly from the creation of people in God's image. We have a duty to value all people as bearing the image of God and therefore to protect them from harm. We commit ourselves to nurture, protect and safeguard all our members, particularly children, young people and adults at risk.

We recognise that safeguarding is the responsibility of the whole fellowship and it is our responsibility to seek to promote their welfare, to keep them safe while in our care and to take necessary steps to seek to protect them from harm, abuse or exploitation.

Ensuring that we have safeguarding policies and procedures in place is of utmost importance to us.

Therefore, we **require the following of all AMiE churches**:

- Each AMiE church takes responsibly for its own safeguarding.
- Each church must have an up-to-date Safeguarding Policy in place, which is reviewed annually by the church's trustees or other legal governance body. The policy must include guidance on safer recruitment. A copy of the policy is to be sent to the AMiE Operations Manager to be stored centrally.
- Each church must have a named safeguarding officer. The name and number for this person are to be given to the AMiE Operations Manager to be stored centrally.
- Each church is to register with Thirtyone:Eight or take out a full membership with Christian Safeguarding Services and ensure that policies in place are aligned to the guidance provided by the service. If a church wishes to use a different safeguarding organisation this must be agreed with AMiE Trustee with Responsibility for Safeguarding (currently Vicki Bonnett).
- The AMiE Safeguarding Trustee must be informed if there has been a serious safeguarding incident.

**A serious Safeguarding incident for reporting to AMiE is any incident meeting any of the following criteria:**

- Any allegation made against an ordained or non-ordained member of the church's leadership team.
- Any allegation which has been or could potentially be reported or inferred in the media (including local press, Christian press or social media, blogs and vlogs) referencing the name of the church.
- Any allegation of an incident or incidents which took place on church premises or within the context of the church's ministry activities (including weekends away, small groups, youth work).

**Other serious incident reporting to AMiE is any incident meeting any other the following criteria:**

- Where an action or allegation has been made against the church, a church member or AMiE minister which could cause the AMiE church's name, and so AMiE's name by association, to be referred to negatively in the press.
- Where a matter has occurred which, should it come to light, would be likely to cause the media (including social media) to write negatively about AMiE, the AMiE church or an AMiE minister.

**Mechanism for reporting safeguarding incidents to AMiE:**

- For safeguarding incidents the AMiE Safeguarding Trustee must be contacted within 24 hours of the church's safeguarding officer becoming aware.
- Follow up with a brief written report (within 48 hours of reporting to the AMiE Safeguarding Trustee) to the AMiE Safeguarding Trustee, noting the key points and the decision process for any actions for the church and AMiE.

**Actions to be taken by the AMiE Safeguarding Trustee:**

- Hear the oral report from the church's safeguarding officer.
- Be satisfied that the church's safeguarding officer has taken appropriate action and decisions on reporting to Thirtyone:Eight/CSS and SIR to the Charity Commission.
- Make a decision as to whether any action is required at an AMiE level, which might include:
  - ☐ Notifying the AMiE Standing Committee
  - ☐ Notifying the ANiE Standing Committee.
  - ☐ Consideration of an SIR report to the Charity Commission.

**Mechanism for reporting other serious incidents to AMiE:**

- Other serious incidents as defined above should be reported to one or more of the AMiE Trustees as soon as practical after the AMiE minister becomes aware of the matter and where, assuming no significant delay results, the matter has been discussed by the AMiE church trustees/elders. Where online media is involved, a 'significant delay' could be anything more than a few hours.

**Vicki Bonnett (AMiE Safeguarding Trustee)**

Mobile:

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