**Safeguarding Foundations**

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

**Aims and Outcomes SLIDE 01**

**Explore** safeguarding within the Christian communites with partcular attention to the voice of victims and survivors.

**Recognise** issues of power and vulnerability arising from the age or circumstances of those affected, and how these issues inform appropriate action.

**Identify** wider support, accountability and governance arrangements relevant for safeguarding in their context.

**Analyse** and respond appropriately to a variety of safeguarding scenarios whilst recognising the boundaries of their own role.

**Overview SLIDE 02**

The first part of this course will focus on identifying the safeguarding lessons that we need to learn from the recent history in the Church of England.

Following on from this, we will briefly explore power and vulnerability before relating these firstly to children and then to young people.

In part 4, we will explore these same themes in relation to safeguarding adults.

Lastly, you will complete a final assessment which asks you to apply the key ideas in this course to 3 different case study scenarios.

**Advance Warning and Guidance SLIDE 03**

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

If at any time during this course you have concerns about someone you know, please contact your local church’s designated Safeguarding Officer, Coordinator or other Designated Person.

If you believe someone is in immediate danger, dial 999 and ask for the Police.

**Opening actvity - Perspectives SLIDE 04**

Take a look at this picture. At first, we may see one scene - perhaps the most obvious one - but as we take the time to look more closely, we begin to see things we did not at first see. Perhaps even, the aspect that you noticed at first now seems less prominent or significant.

It is quite naturally the case that we bring our own *interpretation (* to the picture).
However, sometimes what we see is shaped by what we *expect* to see, rather than what is actually there.

At other times, what we see is shaped by what we *prefer* to see - what we think is the *better* picture or what we are used to seeing - rather than what is actually there.

In this course, we are going to begin by looking closely at a case study where these factors - *interpretation, expectations and preferences* (amongst others) played a major role in how a situation involving significant and long term abuse unfolded in the recent history of the Church of England.

**The case of Peter Ball & Neil Todd SLIDE 05**

Peter Ball CGA (14 February 1932 – 21 June 2019) was a Bri0sh bishop in the Church of England and a convicted sex offender. In 1960, Ball established a monastic community through which he came into contact with many boys and young men.

He was the suffragan Bishop of Lewes from 1977 to 1992, and the diocesan Bishop of Gloucester from 1992 to 1993.

In 1980, Peter Ball established his Give a Year to God scheme. He said that its purpose was to act as an opportunity for those who were considering a career in the Church to test their commitment by living with him in a house used by him as his home. It later emerged that Peter involved the boys in religious rituals that involved acts of nudity. He convinced them these were necessary to teach ‘humility’ and to improve their relationship with God, claiming that this was the teaching of the Church and St Francis of Assisi.

Similar stories later emerged from victims who came into contact with him throughout his time in the church - for example, those who went to him for pastoral care or confirmation classes.

In October 2015, Ball was sentenced to 32 months' imprisonment for misconduct in public office and indecent assault after admitting the abuse of 18 young men over a period of 15 years from 1977 to 1992.

**Neil Todd SLIDE 06**

Neil Todd had, for a significant part of his adolescence, wanted to be part of a religious community or lead a religious life. In 1991 he wrote to Peter Ball expressing his wish to join an offshoot organisa0on from the Give a Year to God scheme.

When he was 17 years old, on his first night at Peter Ball’s home, Mr Todd was told he must be obedient and give his all to God. Alone with Peter Ball in his chapel, Mr Todd was told to remove his clothes in order to recite the ‘Penitential Psalms’. Peter Ball preached to him about the life of St Francis and said they should emulate him by praying whilst nude.

During the subsequent 2 years, Neil reported his abuse to other senior figures in the Church of England, including two Bishops, but despite being arrested on two occasions, and numerous historical allegations of abuse coming to light, Peter Ball was released on bail and then eventually in March 1993 and given a caution.

Despite resigning from his position as Bishop of Gloucester in 1993, Peter Ball continued to officiate at several churches under the permission of the then Archbishop, George Carey.

In July 2012, following a review by a Diocesan safeguarding advisor, Peter Ball’s case file was handed to Sussex police, and a formal investigation was set up.

In these two moving clips, [**embedded in the slide**] Neil’s father and sister speak on his behalf about the impact of these events on his life; events that led up to his death in hospital following a third suicide attempt in August 2012.

**Quotations from the review SLIDE 07**

The following quotations are taken from the two main enquiries into this case, and make for difficult and painful reading for us all as Christians and members of the Church of England.

“*Peter Ball abused his faith and his Church, appearing outwardly as a good and holy man while actively harming others. He abused the faith that people rightly had in him as a leader in the Church, and most importantly he abused the faith of those who sought spiritual guidance from him, and instead found hurt, deceit, and manipulation.”*

*Dame Moira Gibb, 2017*

*“If a charlatan with an insatiable appetite for abuse wanted to secure a continuous supply of vulnerable young victims, there was no better way of achieving this than by founding a religious order not subject to any external supervision, and by making his victims' participation in the abuse a religious duty obligated by their oath of absolute obedience.... Most of all, however, Peter Ball found in his fellow bishops in the Church of England the perfect accomplices, prepared to turn a blind eye to his abuse over many decades, to collude in the lie that the abuse of Neil Todd was an uncharacteristic aberration, to cast doubt on his guilt, to smear his victims, and to rehabilitate him.”*

Richard Scorer, Lawyer to abuse survivors, Church Times, 2020

Read the full IISCA report here https://www.iicsa.org.uk/publications/investigation/anglican-chichester- peter-ball/ and Gibb report here https://www.churchofengland.org/sites/default/9iles/2017-11/report- of-the-peter-ball-review-210617.pdf

**Reflections SLIDE 08**

Whilst this is a specific case, investigations into it have highlighted some particular features that, as a whole, the church needs to pay attention to.

1. A)  A lack of **transparency and accountability**, particularly for the clergy, who are often seen as ‘beyond reproach’.
2. B)  A resultant culture of the **unquestioned exercise of power and authority**.
3. C)  Use of **scripture and theology to justify actions and behaviours**, including abuse.
4. D)  A **dismissive trivialisation of allegations**, resulting in the silencing of victims.
5. E)  Tribalism - **the impulse to protect a particular group, belief or way of thinking,** regardless of individual responsibility or culpability.

Whilst these are difficult issues to face, they are issues we need to take extremely seriously if, as a church, we are to both reduce the risk of abuse occurring, and secondly, change the way in which victims and survivors are treated.

These historical cultural factors should highlight our ‘dark corners’, and prevent the same mistakes being made in the future.

**Jeremiah reflection SLIDE 09**

Those of you who have recently completed the Basic Awareness course, will have been invited to download (or given) and reflect on this passage of scripture as a ‘takeaway’ activity. Take a moment to recall your reflections or engage afresh with this scripture in the light of what we have considered so far in this course.

“For I know the plans I have for you, says the Lord. Plans to prosper you and not to harm you.”

Most of us draw at least some conclusions about who God is from our experience within the Christian community.

From the perspective of someone who is a victim or survivor of abuse in the church - a church that is supposed to somehow embody God’s will on earth - this sort of scripture might become a hollow promise.

How far are we committed to a safer church, and the honesty and self-reflec0on needed to truly promote this?

How far are we committed to ensure the ministry of the church is a credible witness to the God who promises to ‘prosper and not to harm’, and to embody this message in the communities we connect with?

* Cultural change can be difficult and can take time.
* It is likely to meet with resistance.
* It is likely to make us, and those we know, uncomfortable.

**Principles for Safer Working SLIDE 10**

In light of past failures and the call in scripture to embody God’s character and will ‘on earth as in heaven’, we can orientate our ministry in rela0on to safeguarding around the following principles:

* Being attentive, aware, and listening to the voice of the vulnerable.
* Transparency and accountability in all areas and levels of church life.
* Taking responsibility for the role we each play in our community.
* Acting in practical ways that reduce risk of harm and promote wellbeing.

The rest of this course will focus our attention on these principles and explore their implications for ministry with different groups of people.

**Review your learning SLIDES 11-13**

**Review your learning (1 of 3) Slide 11**

The opening activity highlighted the role that expectations play in interpreting safeguarding situations.

How did this impact the Peter Ball and Nil Todd case?

**Refer to slide 04:**

**Sometimes what we see is shaped by what we EXPECT to see**

**It's natural that we bring our own INTERPRETATION to the picture**

**Sometimes, what we see is what we *PREFER* to see**

Choose **TWO** from the following:

1. **People expect church leaders to be absolutely good and trustworthy, so struggled to believe that Peter Ball could act in this way.**
2. **The allegations that were made conflicted too much with the picture of himself that Peter Ball presented in public.**
3. I don't think that people’s expectations affected their perception of the real situation in this case.

**Review your learning (2 of 3) Slide 12**

In this course so far, we have noted 5 cultural factors in the church that enabled abuse to occur - and to continue.

4 of these were:

1) Unquestioned power and authority

2) Justifying abuse on the basis of scripture and theology

3) Trivialisation of allegations

4) Tribalism

**What was the 5th?**

1. **Lack of accountability and transparency**
2. The teaching of St Francis of Assisi
3. Setting up religious communities

**Review your learning (3 of 3) Slide 13**

The treatment of Neil Todd was appalling and highlights the need to change our attitude and practice in the church.

What are the risks of not acknowledging mistakes and not changing our practice?

Choose as many as you think are correct from the following.

1. **Further damage to the public perception and trust of the church and Christians.**
2. **Failing to be honest about and take sin seriously in the church.**
3. **Significant damage to individuals’ development, mental health and value as human beings.**
4. I don't think that there is anything essentially wrong with church culture and practice. This is an exceptional case.

**Understanding power and vulnerability SLIDE 14**

Power can be understood as simply the ability to potentially impose your own will on a given situation, for good or for ill.

Power may be rooted in an individual’s attributes. For example, physical strength, knowledge, expertise, or some other quality.

It may also arise from social factors such as age, gender, position, social security or wealth. For example, a wealthy and educated person is relatively more powerful than a poorer and less well-educated person.

Therefore, in any given situation, an individual or a group may be relatively powerful or, conversely, relatively vulnerable. **Those who are less powerful are less able to determine their own lives, to protect themselves and to thrive without being significantly dependent on others.**

**The vulnerable in our communities SLIDE 15**

In society, there is a moral and legal duty to protect and support the vulnerable and prevent them from harm.

As Christians, this takes on an additional dimension both in our churches and in our own spirituality.

Firstly, we are a part of a body (the church) which consists of many parts. The diversity of the Kingdom of God means that the church is therefore made up of people who are differently empowered. The relatively powerful are brought together with the relatively weak in the same community.

Secondly, as the Holy Spirit enables us to love our neighbour as ourselves, we develop an increased compassionate awareness of those who are weaker than ourselves, and a desire to promote their wellbeing. Both of these things are hallmarks of a healthy church and good pastoral care.

**Vulnerability in families SLIDE 16**

There are also a range of factors that can co-exist and contribute to high levels of stress for individuals and families. These factors can make those most vulnerable at greater risk of abuse, either from within or outside the family home.

[NOTE: these factors can be in any socio-economic group. Ensure unconscious bias is not allowed to come into play. eg: That these factors only apply to poor people or people of colour, or unemployed people etc.]

For example:
• Alcohol or drug misuse
• Disorganised or anti-social families
• Social isolation
• Domestic violence and abuse
• Physical or mental disability
• Mental health issues or learning disabilities
• Family history of abuse
• Cultural or religious factors
• Financial problems
• Overcrowded or precariously housed families

• Addictive behaviour
• Relationship breakdown
• Being a refugee or asylum seeker

In ministry situations, if we are aware that these factors are present in a family setting, we ought to have heightened concern for those within this situation who are least able to protect themselves. This heightened concern is a key factor in informing both our awareness and action.

**Focus on Children & the toxic trio SLIDE 17**

Children are a particularly vulnerable group because of some very obvious factors.

* They are unable to provide for their own welfare, or provide themselves with security, food and clothing.

* They are wholly dependent on others for all of these things; in particular on their parents or guardians.
* Instinctively, they will look toward and trust adults to protect, support and nurture them.

The factors identified in the previous section can all contribute to high levels of stress for families and therefore could increase the risk of a child being abused or neglected. It is often the case that the most serious cases of abuse are more likely to be found in families who are deeply affected by these issues.

*“The term 'Toxic Trio' has been used to describe a combination of* ***domestic abuse, mental ill-health and substance misuse*** *which have been identified as common features of families where harm to children occurred.”*

Department for Children, Schools and Families (2010) *Working Together to Safeguard Children*, London: TSO

Therefore, if we become aware of any of these issues within a family setting, and there are children present, **we should have no hesitation in reporting these concerns to a safeguarding officer or, if you think that there is an immediate danger, directly to the police.**

**Children with additional needs SLIDE 18**

It is important to keep in mind several additional factors that increase the risk of abuse for children with additional needs.

* Dependence on a wide network of carers and other adults is the everyday experience of some disabled children, in order that their medical and intimate care needs, such as bathing and toileting, can be met.
* The large number of adults involved, and the nature of the care required, both increases the risk of abuse and makes it more difficult to set and maintain physical boundaries.
* Some disabled children grow up to accept damaging, demeaning treatment as normal.
* Communication barriers often mean that many disabled children, including deaf children, have difficulty reporting worries and concerns or abuse.
* Some disabled children do not have access to the appropriate language to be able to disclose abuse; some will lack access to methods of communication and/or to people who understand their means of communication.
* Even if a disabled child can find the confidence and the means to tell someone about abuse, many of the avenues open to them, such as telephone helplines and schools-based counselling are inaccessible to many of them.

**Children in the church SLIDE 19**

Given the position that children occupy, simply based on their age, we need to pay particular attention to providing an

* open
* transparent
* positive
* safe,
* nurturing environment

that supports both their wellbeing and spiritual growth.

Jesus’ example and teaching in Matthew 18 v6 expressly communicates this, and the serious way in which God views anyone who ‘causes them to stumble’.

We must be aware that they may also be coming to church activities either **WITH**family members who are struggling to provide this sort of environment in the home, or **FROM**home situations that are damaging to them on an ongoing basis.

Whilst these can be complex issues, **being alert to situations** that present a risk of harm to children, **both in church practice and within their family, is essential** if we are to respond faithfully as Christians to the experience of the child.

It is important to understand that the church community **may be the only place of refuge and safety a child has in their lives.** As a result, they can share things in Church that they feel unable to share anywhere else.

Finally, we need to ensure that all ministry work with children is undertaken by those who intend ‘good and not harm’ to those in their care. Therefore,

* oversight,
* accountability &
* support

are needed for all those involved in this work.

**Scenario: Peter’s story SLIDE 20**

This is Peter’s story.

You and an assistant lead a group for children aged 6-8 years old on a Sunday morning during the church service. A boy called Peter comes every week; his parents also regularly attend your church. You are aware that Peter’s mother has recently lost her job.

One Sunday you ask the children to make drawings showing their family and things that are important in life. Peter draws a picture of himself and with a sad face and what looks like his Mum and Dad hitting each other. He then starts crying and pushes his crayons off the table. The other children begin looking at Peter.

**What are your first thoughts?**

Children behave like this all the time; it does not mean that there is something seriously wrong at home. (NO)

**Whatever is going on at home, I need to recognise that Peter is not coping with it and needs support. (YES)**

**I think it is positive that Peter has been able to express himself in this way. (YES)**

**What are your concerns?**

**Peter may be subject to, or witnessing, domestic violence. (YES)**

**One or both of Peter’s parents may be physically and emotionally abusing the other. (YES)**

**Financial issues may be an underlying stress factor for this family. (YES)**

**How would you respond as leader of the group**?

Explain to the rest of the children in the group that Peter is upset because his parents are fighting. (NO)

**Ask your assistant leader to sit with Peter and offer some comfort until the end of the group. (YES)**

Take Peter out of the group and take him back to his parents so that they can console him. (NO)

**SLIDE 21**

After the group session is finished, you are discussing the incident with your assistant. They say:

*“No-one must know about this; Peter’s parents would be embarrassed. They have been coming to church for years and I’m sure there is nothing to worry about. They would be really angry if they knew we had not spoken to them first.”*

***How do you reply?***

**We have a primary responsibility to the most vulnerable person in the situation, which in this case is Peter, and need to act in his interests. (YES)**

**We should not be a party to concealing potential abuse, even if it involves long-standing members of the church. We should report this to the appropriate person and maintain confidentiality. (YES)**

We should give Peter’s drawing to his parents and ask to meet with them later in the week to discuss it. (NO)

**Young people SLIDE 22**

From a legal point of view, young people are considered ‘children’; however, the dynamics of their social lives are characterised by a range of changes as they grow older, including increased autonomy.

In practice, this may mean **choosing the environments that they spend time in with friends**, and these will be beyond the direct control of parents or guardians.

Adolescence is a **period of significant change** and transition between childhood and adulthood, and this can involve significant vulnerabilities. For example, relationships with their parents change or may break down, they may begin consuming alcohol/drugs or become sexually active.

We must remember that even though young people are often very aware of the issues and dangers of these environments, they are also still **relatively inexperienced**in navigating them. They are learning to make positive choices and care for themselves outside of the direct intervention and protection of adults.

This is as true about digital/online environments as it is with physical ones and may lead to issues arising in pastoral work with this age group that are different from those of younger children.

For example, alongside the ever-growing use of the internet, mobile telephones and online gaming, there has been a corresponding rise in the use of the internet and other electronic communication to target, groom and abuse others.

Children and young people are particularly vulnerable to abuse by adults who pretend to be children of similar ages when online, and who try to obtain images or engineer meetings.

**Scenario: Abbi’s story SLIDE 23**

A young person (a 14-year-old female) called Abbi tells you that they have been speaking privately to an adult friend of her parents, a member of your congregation, on WhatsApp.

These conversations often happen late at night, but she says, *“it’s okay because they are best friends, and their families are very close.”*

You ask what sorts of things they chat about. Abbi says *“sometimes we send pictures to each other, which is quite fun. They bought me an app that helps me cut and paste pictures and edit them and all sorts, it’s really amazing.”*

**What are your immediate thoughts?**

**Abbi may be feeling valued and appreciated by the attention and gids, and not recognise the potential risk in this situation. She could be being groomed. (YES)**

**I’m concerned about the lack of openness and accountability in the relationship developing between Abbi and this adult; its exclusivity does not seem quite right. (YES)**

I’m not too concerned about this, because Abbi has not disclosed any inappropriate conversations. (NO)

**How do you respond to Abbi?**

Explain to her that she is being groomed and that she should report this to the police. (NO)

**Ask her whether or not she has chatted to her parents about her new app. (YES)**

**What else should you do? SLIDE 24**

**Without mentioning this issue, suggest that the church does some awareness-raising with young people about social media. (YES)**

**Make a record and speak with the safeguarding officer about this conversation. (YES)**

Warn parents of other young people in the church about this person that Abbi is in communication with. (NO)

Abbi and her parents’ friend seem unaware of the potential dangers or misunderstandings that could result from this situation. This relationship may be totally harmless at present, but this does not mean that something unhealthy or harmful may evolve in time.

**REVIEW YOUR LEARNING SLIDES 25 -27**

**Review your learning (CYP) 1 of 3 SLIDES 25**

We have spent some time considering power and vulnerability and relating these issues to children and young people.

Think back on what you have learned and choose **TWO** factors from the list below that are common to both children and young people and make them vulnerable.

* **Limited life experience and education.**
* Using the internet
* **They are dependent on others for essential needs.**
* Alcohol misuse

**Review your learning (CYP) 2 of 3 SLIDES 26**

**True or false?**

Children or young people with additional needs are more likely to experience abuse or neglect.

**TRUE** is appropriate. Look at the **notes in slide 18** – see below.

It is important to keep in mind several additional factors that **increase the risk of abuse for children with additional needs.**

The large number of adults involved, and the nature of the care required, both **increases the risk of abuse** and makes it more difficult to set and maintain physical boundaries.

**Review your learning (CYP) 3 of 3 SLIDES 27**

Earlier in this part of the course, we identified a range of family stress factors including the 'toxic trio'. *[“The term 'Toxic Trio' has been used to describe a combination of* ***domestic abuse, mental ill-health and substance misuse*** which have been identified as common features of families where harm to children occurred*.”* ]

**Why is it important to recognise these when it comes to safeguarding?**

Choose **TWO** from the following:

* If we are aware of these factors, we should avoid too much contact because we might put ourselves in danger.
* **This can shed light on the behaviours that children and young people may exhibit in ministry situations.**
* **These increase the likelihood of children and young people experiencing abuse or neglect in the family home**

**Pause and Reflect SLIDE 28**

**Take the opportunity to have a break** and digest the content of this course so far.

* What has been the most significant aspect of the course so far?
* How have the issues raised challenged your faith?
* Have they highlighted anything in particular in your own community?

* Is there any action you need to take?

**Safeguarding Adults - the Care Act 2014 SLIDE 29**

There are two key pieces of legislation that underpin safeguarding work with adults. These laws give a distinctive shape to the action that may be taken to protect them and promote their wellbeing.

These are:

* **The Care Act 2014**
* **The Mental Capacity Act 2005**

**The Care Act 2014**

**Empowerment** - People being supported and encouraged to make their own decisions and give informed consent.

**Prevention** - It is better to take action before harm occurs.

**Proportionality** - The least intrusive response appropriate to the risk presented. ‘I am sure that the professionals will work in my interest, as I see them, and they will only get involved as much as needed.’

**Protection** - Support and representation for those in greatest need.

**Partnership** - Local solutions through services working with their communities. Communities have a part to play in preventing, detecting, and reporting neglect and abuse.

**Accountability** - Accountability and transparency in delivering safeguarding. ‘I understand the role of everyone involved in my life and so do they.’

**The Mental Capacity Act 2005 SLIDE 30**

The **Mental Capacity Act 2005** is a statutory framework that allows for decision making on behalf of people over the age of 16 who have a mental incapacity.

The act covers:
Personal welfare decisions

Mental healthcare decisions.

Financial decisions.

There are **five key principles** of the Act:

* It must be assumed that a **person has capacity unless proved otherwise**.
* All **practicable steps must be taken to help a person make a decision** before they are deemed unable.

* People **are able to make unwise decisions without being deemed incapable** of making a decision.
* Any decision or action taken on behalf of another **must be done in their best interest.**
* Before decisions are made or actions taken on behalf of another, consideration **must be given to alternative and less restrictive ways** of proceeding.

**What is an ‘adult with safeguarding needs’? SLIDE 31**

“’Adult with safeguarding needs’ is a term that covers a wide range of people, from those with a learning disability to those experiencing dementia - and may also include adults whose mental capacity fluctuates, such as those with mental health or substance misuse difficulties.

Some adults with safeguarding needs may be living in special accommodation and others will be living in the community on their own or with family members.”

Social Care Institute of Excellence SCIE, 2017

Whether a person can be described as ‘an adult with safeguarding needs’ will depend on the extent to which they are **able to make - and carry out - their own informed choices.**

This must be free from pressure, coercion, or undue influence. The individual’s ability will also be affected by how able they are to protect themselves from abuse, neglect and exploitation.

In conclusion, when engaging with vulnerable adults we start from the premise that individuals can make their own choices and decisions and need to be respectful of their wishes and feelings.

**Vulnerable adults and the church SLIDE 32**

Ministry activities connected with the church often provide practical support and pastoral care for vulnerable adults, including those who may be described as an ‘adult with safeguarding needs’.

Often, they will be significantly dependent on a range of others from:

 their family,

the community,

healthcare providers

and the church for their health and wellbeing.

We also should be concerned with promoting vulnerable adults’ wellbeing. In practice this means enabling their **access, participation and contribution** to our life together as a Christian community.

 **Andrea’s story SLIDE 33**

Andrea married her partner David 3 years ago. She has a learning disability. Shortly after their marriage Andrea was diagnosed with rheumatoid arthritis. The disease progressed rapidly, and Andrea now suffers from significant pain in her joints and has mobility problems.

Andrea used to work as a cleaner, but she became unable to cope with the demands of the work and led the job a year ago.

[Listen to or read the conversation between Andrea and a pastoral visitor by playing the video to the right.

Then take a few minutes to think through the scenario, before proceeding to the questions that follow.]

**What are your initial thoughts? SLIDE 34**

A. Andrea has a learning disability - she is misreading her husband’s treatment of her. (NO)

What Andrea has shared may constitute domestic abuse. The fact that she has a learning disability increases her risk of being mistreated and not taken seriously.

B. **Andrea is anxious, unhappy and fearful about her current circumstances. (YES)**

Andrea has lost a lot recently, is in constant pain and is adjusting to new limitations.

C. **Andrea may feel bad about letting the pastoral visitor down by not answering her calls. (YES)**

The pastoral visitor seems disappointed in Andrea for being unresponsive.

**How should the pastoral visitor respond?**

A. Wait till Dave arrives and challenge him about Andrea’s car keys and bus pass? (NO)

This is unwise; the pastoral visitor has no idea how Dave might react, and this might put themselves at risk, or make ma6ers worse for Andrea.

B. **Arrange to come back on another occasion when Dave is not there? (YES)**

It is important to maintain positive contact with Andrea. Due to her learning disability and physical health, social contact outside the home is going to be challenging, particularly if Dave is insisting that she does not answer the phone.

C**. End the visit by saying, “don’t worry about the food hygiene course, it’s not important, what matters is whether or not you are OK.” (YES)**Andrea is clearly feeling bad enough as it is and may possibly think that she has somehow let down the pastoral visitor by not pursuing this.

**What else should the pastoral visitor do?**

**A. Make a note about this conversation and speak with a safeguarding officer at the earliest opportunity? (YES)**

You don’t need to make a judgement about whether or not abuse is occurring but should report and seek further advice.

B. Speak with Andrea’s neighbours or family and ask their opinion about Dave and Andrea, to get a fuller picture? (NO)

This constitutes further investigation, which you should not do.

C. Call the police and report the situation? (NO)

This would be too much of an escalation, particularly if done without Andrea’s consent.

**REVIEW YOUR LEARNING SLIDES 35-37**

**Review your learning (Adults) 1 of 3 SLIDE 35**

At the beginning of this part of the course, we explained the term 'adult with safeguarding needs'.

Which **TWO** of the following statements combine to provide a clear explanation of this term.

* **How able they are to protect themselves from abuse, neglect and exploitation.**
* Whether they are making wise decisions about their own life.
* **The extent to which they are able to make - and carry out - their own informed choices.**

**Review your learning (Adults) 2 of 3 SLIDE 36**

**True or false?**

Adults have the right to self-determination unless they are deemed to lack capacity. This could even mean allowing them to choose not to protect themselves.

**TRUE** is appropriate. Look at the **notes in slide 30** – see below.

There are **five key principles** of the Act:

* It must be assumed that a **person has capacity unless proved otherwise**.
* All **practicable steps must be taken to help a person make a decision** before they are deemed unable.

* People **are able to make unwise decisions without being deemed incapable** of making a decision.
* Any decision or action taken on behalf of another **must be done in their best interest.**
* Before decisions are made or actions taken on behalf of another, consideration **must be given to alternative and less restrictive ways** of proceeding.

**Review your learning (Adults) 3 of 3 SLIDE 37**

In the Care Act (2014), "*supporting and encouraging people to make their own decisions and give informed consent” is* the definition of which principle?

* Accountability
* **Empowerment**
* Proportionality

**Protecting ourselves as well as others SLIDE 38**

During the course of ministry activities, there are a range of situations that may present a risk to those involved, including yourself. Ministry activities may be planned or unplanned; it may be that you have to make rapid decisions about your actions when presented with the unexpected.

This is particularly the case when, for a range of reasons, you are by yourself. For example:

* Visiting individuals or families in their own home by yourself
* Meeting on a one-to-one basis with a young person
* Giving a lift to another person in your own car
* Children arriving early for an event whilst you are setting up by yourself

In these situations, a combination of clear local church policy, principled decision-making and your own self- awareness can prevent unwise actions and reduce risks to all involved.

More detailed guidance on specific areas of ministry can be found in the Parish Safeguarding Handbook. h6ps://www.churchofengland.org/ sites/default/files/2019-10/ParishSafeGuardingHandBookAugust2019Web.pdf

If you are in charge of a team of volunteers, it is likely that you will need to provide guidance for others about how to manage these types of lone-working situations.

It is both helpful and considered ‘best practice’ to reflect with someone else (such as your church leader or a safeguarding officer) to develop safer ministry practice.

**FINAL ASSESSMENT SLIDES 39-46**

**Final Assessment – introduction Slide 39**

**Final Assessment (1/7) - Scenario One, Q1 Slide 40**

A youth minister decides to start an intensive one-to-one discipleship programme with a selection of young people whom have shown an interest in leadership.

How might they apply the principles of accountability and transparency to this way of working?

**Choose THREE from the following**:

* **Making sure parents/guardians are aware of these arrangements and are happy for their child to participate.**
* **Finding an open/public setting where a meeting with a young person might take place.**
* Share the details of all conversations that takes place in each meeting to another leader
* **Make sure that the scope of the meetings are understood and agreed with young people beforehand.**

**Final Assessment (2/7) - Scenario One, Q2 Slide 41**

What else could the Youth worker do in preparation for this piece of work?

**Choose THREE from the following:**

* **Reflect on their own position of power/influence in the situation and how this might impact a one-to-one situation.**
* **Make sure there is regular reflection on the programme with their supervisor/line manager.**
* **Make sure that they have access to support and advice should any issues come up that they feel unequipped to handle**.
* Set up a private social media group using their own personal account.

**Final Assessment (3/7) - Scenario Two, Q1 Slide 42**

You are just starting out as a volunteer in the children's ministry in your church and are invited to observe an after-school club as part of your induction.

During the session, one of the leaders becomes very angry with the children because they would not follow her instructions and starts shouting aggressively at them, grabbing one of them by the arm, and calling them ungrateful for the sacrifice they make for them each week by turning up to run the club. After this incident, the club runs smoothly and the children seem to behave well and enjoy themselves and leave happy.

**What do you think about this?**

* I'm not an expert in children's ministry, therefore I do not know whether this leader was wrong to do what they did.
* **Regardless of the behaviour of the children, the club leader should not be treating them this way. What just happened could be considered physical and verbal abuse.**
* The actions of the club leader were reasonable given the circumstances. They were right to be angry and let the children know that they felt unappreciated.

**Final Assessment (4/7) - Scenario Two, Q2 Slide 43**

**What should you do following witnessing this incident?**

**Choose TWO from the following:**

* Resign as a volunteer so that you are not associated with unsafe ministry practice.
* **Make a note of what happened and report to the safeguarding officer as soon as you can.**
* **Ask your church leader if they are aware of any training that could be completed on managing children’s behaviour**

**Final Assessment (5/7) - Scenario Three, Q1 Slide 44**

You have befriended a member of your congregation who is elderly, physically disabled and lives by themselves. During one visit they complain that they are often hungry and can't afford to buy food. As the conversation develops, you discover that two of her neighbours sometimes come round and tidy up for her and then ask for money in exchange. They don't feel that they can say no to them.

**What is your concern?**

**Choose TWO from the following**:

* I don't have any concerns; they are lucky to have such caring neighbours.
* **They are very vulnerable person. It's not clear that they want the help of their neighbours, they may be being exploited.**
* **They are not eating enough, and this is affecting their health and well-being.**

**Final Assessment (6/7) - Scenario Three, Q2 Slide 45**

**What are your next steps?**

**Choose TWO from the following:**

* **Tell them about other local organisations that might be able to support them eg. Food Banks, Christians Against Poverty and offer to help to access if they would like.**
* **Ask them whether or not they want their neighbours to act in this way and offer to speak to them on their behalf about changing the arrangement.**
* Buy groceries and get them delivered every week at your own expense, even they say they do not want you to.

**Final Assessment (7/7) - Scenario Three, Q3 Slide 46**

**What else should you do following this visit?**

**Choose TWO from the following:**

* **Arrange to visit on a regular basis and let your church leader / vicar aware of this.**
* Report this matter to the police
* **Make record of this conversation and pass it to a safeguarding officer (or equivalent) in your setting.**

**4R’s Reminder SLIDE 47**

Before we finish, let’s remind ourselves of the 4R’s. The 4R’s are a useful way to remember how to respond to disclosure.

**Recognise**

Accept and take seriously what is being said, without displaying shock or disbelief.
Let the person tell their story and don’t push for information or ask leading questions.

Do not interrogate or decide if they are telling the truth.
Be alert to signs and symptoms of abuse.

**Respond**

Reassure the individual that they have taken the right step in sharing this information and they are not to blame.

Be honest; never make promises to keep what you are being told confidential. If abuse is involved, you will need to tell someone.

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

Do not introduce personal information from either your own experience or that of others.

Do not investigate the matter any further for yourself, or approach the person about whom allegations may have been made.

**Record**

Write down, concisely, exactly what is seen, said or heard and make clear where you have added your views or interpretation.

Remember that this is your information, and that you are responsible for passing it on to the person with safeguarding responsibility.

Be mindful that your written comments may be needed in the event that further legal or disciplinary action is taken.

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

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

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

**Refer**

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

**Summary and Conclusions SLIDE 48**

To conclude this section, let’s remind ourselves of the core themes of this course, and recognise how these have helped us to engage with safeguarding different groups of people.

These are:

* Being attentive, aware and listening to the voice of the vulnerable.
* Transparency and accountability in all areas of church life and ministry.
* Taking responsibility for the role we each play in our community.
* Acting in practical ways that reduce the risk of harm and promote wellbeing.