



DIOCESE OF  
GLOUCESTER

## Tidenham Parish

# Adult Safeguarding Policy

June 2019



*"where the river flows everything will live"*



**Issue** 4  
**Date** June 2019  
**Revision** NO

## Approval and authorisation

This document has been created by Tidenham Parochial Church Council (PCC) Adult Safeguarding Officer, and issued by Tidenham PCC.

## Issue / Revision Record

This Safeguarding Policy is a controlled document. It is distributed both electronically and in hard copy. Amended or additional pages will be issued from time to time, with changes marked in red text, with an explanation of the need for and consequences of changes.

Issue	Revision No.	Date	Comments
1	NO	January 2015	Original document
1A	A	12 May 2015	No change apart from Policy approved by new PCC
2	NO	February 2016	Revised document to take account of latest guidance
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4	NO	11 June 2019	Revised document to take account of latest guidance

## Responsibilities

This document details how Tidenham PCC manages its responsibilities towards vulnerable adults. Compliance with the document is **mandatory** on all church workers and volunteers.

## Implementation

The provisions of this document apply from 30 June 2019

## Review

This policy is reviewed by Tidenham PCC's Adult Safeguarding Officer and PCC whenever there is a significant change in legislation or every 12 months, whichever is sooner.

## Distribution

Personal copies of the full policy will be given electronically to: -

- Each church worker / volunteer
- Churchwardens
- PCC members
- Contacts listed in Appendix A

Appendix A Policy Statement will be posted on the Notice Boards of each Church



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# 1 Introduction

Adult safeguarding incorporates the concept of prevention, empowerment and protection to enable adults who are in circumstances that make them vulnerable to retain independence, well-being and choice and to access their right to a life free from abuse and neglect. The purpose of this document is to set out policy, procedure and guidance. The procedures set out in this document are in the main requirements in law and therefore must be followed. Should specific circumstances indicate exceptional reasons which justify a variation, then the Diocesan Safeguarding Officer must be consulted, and any variation must be recorded.

## Statement of Safeguarding Principles for the Church of England

The PCC complies with its duty to have due regard to the House of Bishops' guidance on safeguarding children and vulnerable adults, as stated in section 5 of the Safeguarding and Clergy Discipline Measure 2016. **On 8 April 2019, the PCC minuted that they had adopted the Church of England's 2018 Parish Safeguarding Handbook.**

*We are committed to:* -

- The care and nurture of, and respectful pastoral ministry with, all children, young people and adults.
- The safeguarding and protection of all children, young people and adults when they are vulnerable.
- The establishing of safe, caring communities which provide a loving environment where there is informed vigilance as to the dangers of abuse.
- The selection and training of all those with any responsibility within the Parish, in line with Safer Recruitment principles, including the use of criminal records disclosures and registration with the relevant vetting and barring schemes.
- Responding without delay to every complaint made which suggests that an adult, child or young person may have been harmed, cooperating with the police and local authority in any investigation.
- Working with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.
- Challenging any abuse of power, especially by anyone in a position of trust.
- Offering pastoral care and support, including supervision and referral to the proper authorities, to any member of our church community known to have offended against a child, young person or vulnerable adult.

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

A poster will be displayed on the church notice boards to confirm the local church acceptance and commitment to the Safeguarding Policy Statement.

## Background

In recent years, society as a whole has become more aware of the extent of harm to adults, inflicted deliberately or neglectfully.

In 2000, the Department of Health published 'No Secrets', a document developing and implementing inter-agency policies and procedures to protect vulnerable adults, including the creation of Safeguarding Adults Boards in each local authority area. This guidance provides a framework for safeguarding of adults, including recommended structures for the investigation by local authorities of allegations of abuse.

Voluntary organisations, such as churches, are also asked to develop similar procedures if they are providing services, or are in regular contact with adults who might be vulnerable, and to participate in the protection of adults in a wider context.

The message is that safeguarding of adults is everybody's business.

There have been other developments, including: -

- The Mental Capacity Act 2005,
- Safeguarding Vulnerable Groups Act 2006 and
- the development of the Independent Safeguarding Authority from 2009, as well as the creation of Local Safeguarding Adults Boards.

In 2002, Churches Together in Britain and Ireland [CTBI] produced the report 'Time for Action', which in part challenged churches to respond more compassionately and effectively to adults who had been sexually abused.

*Department of Health, No Secrets (London: HMSO, 2000).*  
*CTBI, Time for Action (London: CTBI, 2002).*

## 2 Vulnerable Adults

### Vulnerability

Vulnerability is a part of being human and no one is invulnerable. In the context of this policy, vulnerability has a particular meaning. All people may be vulnerable at some time or times of their lives. Vulnerability can be permanent or temporary and can be of a greater or lesser degree. It can be increased by various factors including any of the following:

- Sensory or physical disability or impairment.
- Learning disability
- Physical illness
- Mental illness
- Dementia
- Substance and alcohol misuse
- Impact of an event in life such as bereavement, the actions of others or a change in living situation.

Vulnerability may bring with it some difficulties in making decisions or communicating those decisions. This may range from simple decisions, such as what to choose to eat, to more complicated decisions, such as whether to participate in certain activities or where to live. The capacity to make decisions should always be presumed to exist and care should be taken to understand what choices are being made, even where this is expressed non-verbally or in a different language.

If the vulnerability prevents the ability to make some choices, it should be assumed that other choices are not so limited unless it is clear that this is so.

*Mental Capacity Act 2005.*

### Definitions

The term 'vulnerable adult' has a number of different definitions. In order to bring into focus those adults for whom the Church should have a particular care, this is the definition which will be used in this policy:

**Any adult aged 18 or over who, by reason of mental or other disability, age, illness or other situation is permanently or for the time being unable to take care of her or himself, or to protect her or himself from significant harm or exploitation.**

The Disclosure and Barring Service defines vulnerable adults as follows:

A person aged 18 or over who receives services of a type listed in paragraph **i** below and in consequence of a condition listed in paragraph **ii** below or has a disability of a type listed in paragraph **iii** below:

**i Services Received**

- a) Accommodation and nursing or personal care in a care home
- b) Personal care or support to live independently in his or her own home
- c) Any services provided by an independent hospital, independent clinic, independent medical agency or National Health Service body
- d) Social care services
- e) Any services provided in an establishment for a person with learning disabilities

**ii) Condition**

- a) A learning or physical disability
- b) A physical or mental illness, chronic or otherwise including an addiction to alcohol or drugs
- c) A reduction in physical or mental capacity

**iii Disability**

- a) A dependency upon others in the performance of or a requirement for assistance in the performance of basic physical functions
- b) Severe impairment in the ability to communicate with others
- c) Impairment in a person's ability to protect him/herself from assault, abuse or neglect.

**The Safeguarding Vulnerable Groups Act 2006 defines a vulnerable adult as:**

A person who has attained the age of 18 years and

- a) is in residential accommodation
- b) is in sheltered housing
- c) receives domiciliary care
- d) receives any form of health care
- e) is detained in lawful custody
- f) is in contact with probation services (i.e. receiving help or supervision)
- g) receives a welfare service of a prescribed description
- h) receives any service or participates in any activity provided specifically for persons [who have particular needs due to age; any form of disability; a physical or mental problem which will be prescribed; together with two other issues which are not relevant in this]
- i) receives direct payments
- j) requires assistance in the conduct of his own affairs.

This is an important definition as it bears on the decision whether the worker needs to be registered with the Independent Safeguarding Authority and whether the Church needs to check that registration before employing that person, whether in a paid or voluntary capacity.

**Note** The Mental Capacity Act includes young people over 16 in its ambit. 'No Secrets' in 2000, however, defined a vulnerable adult as a person aged 18 or over "who is or may be in need of community care services by reason of mental or other disability, age or illness and is or may be unable to take care of him or herself, or able to protect him or herself against significant harm or exploitation". Thus, depending on the context, the term may have different meanings.

The important thing to remember is that the Church needs to safeguard vulnerable adults from abuse, harm and neglect. As for government guidance, Safeguarding Adults stated that the emphasis should be on enabling adults to “retain independence, well-being and choice and to access their human right to live a life that is free from abuse and neglect”. Those who consider that an adult is vulnerable should deal with situations relating to that adult within that context.

### **Capacity**

The issue of capacity is important. Capacity is not a universal concept. It must be applied in a specific context: is this person able to make this specific decision at this particular time? Adults are presumed to have capacity to make all decisions about themselves. Those who work with them should use every endeavour to obtain the decision from the adult. If this fails, then the person who is working with the adult may make day to day decisions, e.g. what will they have for lunch. More major decisions, such as with whom they will have contact, need to be made in a more structured way. This will generally involve Local Authority Adult Services. Advice can be obtained from Adult Services if there is uncertainty about an important decision or a situation where harm may occur. If urgent, an immediate referral should be made.

### **Good Practice**

The following are adapted from the Home Office ‘*Safe from Harm*’ Guidelines: -

1. Adopt a policy on safeguarding vulnerable adults and children. Ensure a policy statement is displayed on the premises.
2. Plan the church’s work to minimise situations where the abuse of vulnerable adults may occur or where situations can be misinterpreted (e.g. ensure the presence of more than one adult where possible; ensure recording of visits; make arrangements for safe transport).
3. Apply appropriate procedures to all paid and voluntary staff.
4. Ensure clear role descriptions, review and training plans are in place for all staff in writing.
5. Ensure safe recruitment practices and that checks and references are always undertaken and institute a probationary period for each new worker.
6. Train all workers in safe practice and safeguarding including updating training.

*Department of Health, No Secrets (London: HMSO, 2000).*

*Department of Health, Safeguarding Adults (London: HMSO, 2006).*



## 3 Values underlying the policy

Christian communities should be places where all people (children and adults alike) feel welcomed, respected and safe from abuse. The Church is particularly called by God to support those at the margins, those less powerful and those without a voice in our society. The Church can work towards creating a safe and non-discriminatory environment by being aware of some of the particular situations that create vulnerability. Issues which need to be considered include both the physical, emotional and spiritual environment and the attitudes and actions of workers.

A person who might be considered vulnerable has the right in common with all people to: -

- Be treated with respect and dignity and with recognition of abilities and gifts
- Have their privacy respected
- Be able to lead as independent a life as possible
- Be able to choose how to lead their life and make their own decisions
- Have the protection of the law
- Have their rights upheld regardless of their ethnicity, gender, sexuality, impairment or disability, age, religion or cultural background
- Be able to use their chosen language or method of communication
- Be heard.

Adult vulnerability must be recognised as a human condition that affects people's ability to participate. Churches must seek to live out our calling by valuing all people and the contributions each individual can make.

*Adapted from the Church of England publication Promoting a Safe Church (London: Church House Publishing, 2006).*

## 4 Forms and signs of harm

Harm is that which results from abuse, neglect, bullying and harassment. It may take the following forms. It should be noted that the various forms of abuse and harm can overlap.

**Physical abuse**, including hitting, slapping, pushing, kicking, restraint or inappropriate sanctions. It may include the inappropriate use of medication and the impairment of, or an avoidable deterioration in, health. Abuse can obviously be suspected if the person is seen to have injuries, particularly if these recur or are in the same place on more than one occasion or are without explanation. It may be that the person indicates that she or he does not want to be with a certain person.

**Emotional or psychological abuse**, including threats of harm or abandonment, deprivation of contact, humiliation, blaming, controlling, intimidation, coercion, harassment, verbal abuse, isolation or withdrawal from services or supportive networks. This may occur directly or indirectly by telephone or internet. This may be seen in a person becoming quiet or withdrawn or conversely becoming aggressive or angry for no apparent reason. They may show a change in characteristic such as becoming helpless or tearful. It should be noted that such signs may also be seen in those who are physically abused or sexually abused. All forms of abuse have an emotional component.

**Sexual abuse**, including rape and sexual assault or sexual acts to which the vulnerable adult has not consented, or could not consent, or was pressured into consenting. This also includes the illegal act of Female Genital Mutilation (FGM).

**Financial or material abuse**, including theft, fraud, exploitation, pressure in connection with wills, property or inheritance or financial transactions, or the misuse or misappropriation of property, possessions or benefits. There are also material signs to watch out for, such as a sudden change in a person's finances, not having as much money as usual to pay for shopping or regular outings, or getting into debt. Watch out for any official or financial documents that seem unusual, and for documents relating to their finances that suddenly go missing.

**Neglect and acts of omission**, including ignoring medical or physical care needs, failure to provide access to appropriate health, social care or educational services, the withholding of the necessities of life, such as medication, adequate nutrition and heating. This may be seen as a person looking unkempt or dirty and their personal hygiene being compromised. Their weight may alter.

**Discriminatory abuse**, including racist, sexist abuse based on a person's disability, and other forms of harassment, slurs or similar treatment. This may be observed in conversations or in reports by the person of how they perceive themselves. An example of this is where a person rubs their skin in order to remove the colour or who puts him/herself down in terms of their gender or sexuality.

### **Spiritual and ritual abuse**

In the church context there has been developing realisation that spiritual abuse is another form of harm. The Church of England Guidelines for the Professional Conduct of the Clergy cautions those who minister to beware of abusing their position.

Churches need to be sensitive so that they do not, in their pastoral care, attempt to 'force' religious values or ideas onto people, particularly those who may be vulnerable to such practices. Within faith communities harm can be caused by the inappropriate use of religious belief or practice: this can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries, which may result in vulnerable people experiencing physical, emotional or sexual harm. Other forms of spiritual abuse include the denial to vulnerable people of the right to faith or the opportunity to grow in the knowledge and love of God.

If such inappropriate behaviour becomes harmful it should be referred for investigation in the usual way. Careful supervision and mentoring of those entrusted with the pastoral care of adults should help to prevent harm occurring in this way.

### **Domestic abuse**

The terms violence/abuse are used interchangeably throughout this report. The Home Office describes domestic violence as follows:

Domestic violence is any threatening behaviour, violence or abuse between adults who are or have been in a relationship, or between family members. It can affect anybody, regardless of their gender or sexuality.

The violence can be psychological, physical, sexual or emotional. It can include honour-based violence, female genital mutilation, and forced marriage.

Whatever form it takes, domestic violence is rarely a one-off incident. Usually it is a pattern of abusive and controlling behaviour through which an abuser seeks power over their family member or partner.

Domestic violence occurs across all of society, regardless of age, gender, race, sexuality, wealth or geography. Women are more likely than men to be victims of domestic violence, and children are also affected – they can be traumatised by what they've seen, and there is a strong connection between domestic violence and child abuse.

No age group is particularly protected from or damaged by the impact of domestic violence. Key to the safety of women and children subjected to violence and the threat of violence is an alternative, safe and supportive residence.

### **Forced Marriage**

Guidelines on forced marriage are set out in Multi-Agency Practice Guidelines: Handling Cases of Forced Marriage HM Government 2009 from which the following extracts have been taken:

Marriage shall be entered into only with the free and full consent of the intending spouses.

Forced marriage is a form of child/ domestic violence against women and men; it should form part of existing child and adult protection structures, policies and procedures.

In line with other publications on domestic abuse, these guidelines focus mainly on women's needs and not men's. This is because 85% of cases referred to the Forced Marriage Unit involve women and the consequences for women are different than those for men.

Although these guidelines focus on women, much of the guidance applies to men facing forced marriage – and men should be given the same assistance and respect when they seek help.

### **Radicalisation and Extremism**

As a church we recognise that safeguarding against radicalisation and extremism is no different from safeguarding against any other vulnerability. All adult volunteer and paid workers are expected to uphold and promote the fundamental Christian and British values, including democracy, individual liberty and mutual respect.

**Radicalisation** is defined as the act or process of making a person more radical or favouring of extreme or fundamental changes in political, economic or social conditions, institutions or habits of the mind.

**Extremism** is defined as the holding of extreme political or religious views.

Although no incidents of radicalisation or extremism have occurred in Tidenham Parish to date, it is important for us to be constantly vigilant and to remain informed about the issues which may affect the vulnerable adults within the Parish. Adults should be encouraged to seek help if they are upset or concerned about anything they read or see on the internet or other media which may be related to Radicalisation or Extremism.

The Government in 2011 published its '**Prevent**' strategy to reduce the threat to the UK from terrorism; this included a focus on preventing radicalisation and extremism. For further information, please refer to The Diocesan Safeguarding Lead.

### **Institutional abuse**

This type of abuse is seen where an institution is inherently discriminatory toward a particular group. It may occur in a care home where the residents are routinely referred to in a derisory fashion or where their privacy and dignity is routinely compromised. An institution may then be unable to safeguard residents from emotional or even physical harm and neglect. The Church as an institution is not exempt from perpetrating institutional abuse.

## Modern Slavery

Modern slavery includes human trafficking, slavery, servitude and forced and compulsory labour. Exploitation takes a number of forms, including sexual exploitation, forced manual labour and domestic servitude, and victims come from all walks of life.

Victims may be unwilling to come forward to law enforcement or public protection agencies, not seeing themselves as victims, or fearing further reprisals from their abusers. Victims may also not always be recognised as such by those who come into contact with them.

Here are the most common forms of modern slavery: -

- **Forced labour** – any work or services which people are forced to do against their will under the threat of some form of punishment.
- **Debt bondage or bonded labour** – the world’s most widespread form of slavery, when people borrow money they cannot repay and are required to work to pay off the debt, then losing control over the conditions of both their employment and the debt.
- **Human trafficking**– involves transporting, recruiting or harbouring people for the purpose of exploitation, using violence, threats or coercion.
- **Descent-based slavery** – where people are born into slavery because their ancestors were captured and enslaved; they remain in slavery by descent.

*Guidelines for the Professional Conduct of Clergy (London: Church House Publishing, 2003).*

*A report accepted by the Methodist Conference 2002.*

*Adapted from the Church of England publication Promoting a Safe Church (London: Church House Publishing, 2006)*

<http://www.homeoffice.gov.uk/crime-victims/reducing-crime/domestic-violence/>

*Universal Declaration of Human Rights, Article 16(2)*

## 5 Implementing the policy

### **Tidenham Parish Churches will:**

Ensure that it has undertaken a review of its own situation, e.g.

- What is the building like? Is it accessible?
- What activities are undertaken on the premises?
- What are the personnel for those activities?
- What is its mission?

Each church in the Parish should be aware of and publish the Tidenham safeguarding policies for both children and adults.

The policy includes a date for review which should be no less frequent than annual, so that the Tidenham Parish confirms its acknowledgement of its responsibility for these issues. The Parish will appoint a Safeguarding Adults lead. This may or may not be the same person who is responsible for safeguarding children's work, but should be someone who has knowledge of the issues related to safeguarding adults. An action plan will be developed each year to ensure this policy is appropriately implemented.

### **Implementation in the Diocese**

The Diocese will also have responsibility for ensuring that a group of people who are specialists in safeguarding are available to support the local Parish churches, to provide advice on good practice, respond to incidents and to encourage and support training across the Diocese.

The Training Officers have responsibility where this is one of their priorities to enable and facilitate Safeguarding Adults training across the Diocese. The Diocese represents the Parish at the Gloucestershire Safeguarding Adults Board.

## 6 Promoting good practice

### **Underpinning safe and inclusive practice**

These principles, adapted from The Ten Essential Shared Capabilities for those working in the Mental Health services and provides a reference point for those working with individuals, carers, families, colleagues and the wider community to address safe and inclusive practice.

**Working in partnership.** Developing and maintaining constructive working relationships with individuals, carers, families, colleagues and wider community networks. Working positively with any tensions created by conflicts of interest or aspiration that may arise between the partners.

**Respecting diversity.** Working with individuals, carers and families in ways that respect and value diversity, including age, ethnicity, race, culture, disability, gender, spirituality and sexuality.

**Practising ethically.** Recognising the rights and aspirations of individuals and their families, acknowledging power differentials and minimising them whenever possible. Allowing individuals to make their own choices.

**Challenging inequality.** Addressing the causes and consequences of stigma, discrimination, social inequality and exclusion on individuals, carers and families. Creating, developing or maintaining valued social roles for people in the communities they come from. This includes ensuring the buildings and practices allow inclusion. Buildings should be assessed to check that they are as accessible as possible, and that aids and adaptations have been used. This may include the use of ramps, loop systems, etc. The worship and other activities within the church should also be as accessible as possible and the 'messages' given by those should be checked. For example, does moving forward and kneeling to receive Communion exclude those whose mobility is compromised? Does certain language cause pain to some people? Does the environment created within the church include everyone? Inclusion may mean that the church needs to consider making services available to particular groups, such as worship specifically for those who are frail, or have dementia or have learning difficulties. Inclusion also means enabling people to fulfil their discipleship and calling.

**Promoting recovery.** Working in partnership to provide help that enables individuals, families and carers to tackle problems with hope and optimism and to work towards a valued lifestyle within and beyond the limits of any problem.

*Department of Health, The Ten Essential Shared Capabilities (London: HMSO, 2004).  
The Disability Discrimination Act 1995 and the Equality Act 2010*

**Identifying people's needs and strengths.** Working in partnership in the context of the preferred lifestyle and aspirations of individuals their families, carers and friends. Materials provided for activities should be available as widely as possible. Within worship, material should be provided in large print (at least 18pt font) and material provided by PowerPoint should be supplemented if necessary.

**Promoting safety and positive risk taking.** Empowering the individual to decide the level of risk they are prepared to take with their lives. This includes working with the tension between promoting safety and positive risk taking, including assessing and dealing with possible risks for individuals, carers, family members and the wider public.

**Personal development and learning.** Keeping up to date with changes in practice and participating in life-long learning, personal and professional development for oneself and colleagues through supervision, appraisal and reflective practice.

### **Safer recruitment – a brief summary**

Safer recruitment applies to all roles, paid or voluntary, office holders(appointees), candidates for ministry and all employed roles. It applies to all churches, church organisations and parts of the Methodist Connexion, where there is work for or with children, young people or vulnerable adults.

### **Training**

All workers with vulnerable adults should receive training. This will include the following:

- Training specific to the role undertaken.
- Generic training in relation to the activity and the building.
- Training in relation to vulnerable adults. This will include dealing with the specific issues relating to vulnerable adults. Adults may have a range of vulnerabilities which could be addressed by the appropriate use of aids and adaptations or particular skills. Specialist training may be needed with these.
- Adults may express their vulnerability by a range of behaviour and training may be needed in how these are dealt with and how staff are supported to avoid inappropriate behaviour and to recognise this type of behaviour including bullying in themselves and others. Training will also be needed in relation to the issues of decision-making with adults whose capacities are impaired.

### **Advocacy**

Church workers are often placed in the role of advocate. Advocacy for adults who are vulnerable is especially important. Advocacy is about speaking up for, or acting on behalf of, yourself or another person. Advocacy can help individuals to:

- make clear their own views and wishes
- express and present their views effectively and faithfully
- obtain independent advice and accurate information
- negotiate and resolve conflict.

Some people aren't clear about their rights, or have difficulty in fully understanding these rights. Others may find it hard to speak up for them. Advocacy can enable people to take more responsibility and control for the decisions which affect their lives.



### **Advocacy principles**

- What the person communicates and wants is the most important thing.
- Advocacy enables individuals to do more for themselves and lessens their dependency on other people.
- Advocacy should help people to make informed choices. An advocate must ensure the individual is making real choices based on good quality information.
- Advocates should not have a conflict of interest. They should be independent.

### **Cultural Diversity**

In their publication Cultural Diversity in Britain (2006) The Joseph Rowntree Trust noted in their conclusions on the role of the faith communities:

... the faith sector is increasingly focusing on intercultural dialogue from within a perspective of human understanding and conflict reduction. It may be useful for faith organisations to consider broadening their view to assess the advantages of cultural mixing and cross-fertilisation.

The previous section on 'Underpinning safe and inclusive practice' sets out an approach to working with individuals, carers, families and communities. This is an approach which has a resonance in a society where cultural diversity is a reality.

# 7 Guidance for those who exercise pastoral care

Not everyone who receives pastoral care is vulnerable. However, all those involved in pastoral care of others, whether paid or unpaid, clergy or lay, should be working within these guidelines. Following such guidelines will not only protect vulnerable people but also help to ensure that workers are not wrongly accused of abuse or misconduct.

## **Pastoral relationships**

Exercising any kind of ministry involves workers developing an understanding of themselves and how they relate to others, how they increase the wellbeing of others and how they ensure the well-being and safety of themselves and others. People in positions of trust necessarily have power, although this may not be apparent to them; therefore respecting boundaries is particularly important. Many pastoral relationships can become intertwined with friendships and social contacts, making the following guidance even more necessary.

- Church workers should exercise particular care when ministering to persons with whom they have a close personal friendship or family relationship.
- Church workers must be aware of the dangers of dependency in pastoral and professional relationships and seek advice or supervision when these concerns arise.
- Church workers who exercise a 'healing ministry' should be trained in the theology and non-intrusive practice of that work.
- Church workers should recognise their limits and not undertake any ministry that is beyond their competence or role (e.g. therapeutic counselling, deliverance ministry, counselling victims of abuse and domestic violence, or their perpetrators, or giving legal advice). In such instances the person should be referred to another person or agency with appropriate expertise.
- Church workers should consider issues of ethnicity and gender in their ministry.
- Church workers should avoid behaviour that could give the impression of inappropriate favouritism or the encouragement of inappropriate special relationships.
- Church workers should treat those with whom they work or visit with respect, encouraging self-determination, independence and choice.
- Care should be taken when helping with physical needs, washing etc, always respecting the choices of the individual concerned. It may be necessary for specialist training to be given and workers should consider whether this help can be given in terms of their own safety and that of the vulnerable adult.

- Pastoral relationships may develop into romantic attachments and such situations should be handled sensitively. Workers need to recognise such a development and make it clear to both the person concerned and a supervisor or colleague. Alternative arrangements must be made for the on-going pastoral care of the person concerned.
- Church workers should not undertake any pastoral ministry while they are under the influence of drink or drugs.

### **Conversations and interviews in a ministry context**

Formal interviews and informal conversations in a ministry context are pastoral encounters. Church workers should be aware of their language and behaviour. For example, innuendoes or compliments of a sexual nature are always inappropriate. When a person asks questions or seeks advice around topics of a sexual nature, the worker should be discerning about the motives and needs of the person and question their own ability to assist.

The church worker should consider in advance:

- The place of the meeting, arrangement of the furniture and lighting, the worker's dress.
- The balance of privacy for conversation with the opportunity for supervision (open doors or windows in doors, another person nearby).
- The physical distance between people determined by hospitality and respect, being aware that someone may have suffered abuse or harassment in the past.
- Whether the circumstances suggest a professional or social interaction.
- The propriety or danger of visiting or being visited alone and personal safety in visits, especially in the evening.
- The personal safety and comfort of all participants.
- Establishing at the outset the nature of the interview in respect to subject matter, confidentiality and duration, and the appropriateness of initiating or receiving any physical contact, for example, gestures of comfort, which may be unwanted or misinterpreted.
- The specific pastoral needs of individuals and whether the worker has the skill to meet these without additional support. Certain people will need skilled and professional support to which pastoral work will be supplementary. It may be that the initial pastoral task in such a situation is to work with the individual in supporting them to access professional help.

### **Working with colleagues**

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

- Church workers should be aware of the responsibilities, function and style of other church workers and encourage cooperation and consultation between workers in the tasks they do.
- Colleagues should not be discriminated against, harassed, bullied or abused for any reason. Colleagues should not be penalised for following this guidance or for taking action regarding others and this guidance.
- When leaving office or relinquishing any task church workers should relinquish any pastoral relationship except with the agreement of any successor.
- Church workers should know to whom they are accountable and be regularly mentored by them or another person who can assist. Such mentoring is especially necessary for those undertaking a continuing individual pastoral ministry of counselling, or when their ministry takes them outside normal church work.
- Church workers should ensure that their tasks can be carried out by another if they are ill or otherwise unable to fulfil their responsibilities. This means that appropriate records should be maintained, and a diary of engagements kept.

### **Sexual conduct**

The sexual conduct of church workers may have an impact on their ministry within the Church. It is never appropriate for workers to take advantage of their role and engage in sexual activity with anyone with whom they have a pastoral relationship. Workers should be aware of the power imbalance inherent in pastoral relationships.

- Church workers must never sexually abuse or harass an adult or a child.
- Church workers must take responsibility for their words and actions if wishing to make physical contact with another adult (e.g. a hug may be misunderstood) or talk to them about sexual matters. This will include seeking permission, respecting the person's wishes, noticing and responding to non-verbal communication, and refraining from such conduct if in doubt about the person's wishes.
- Church workers must not view, possess or distribute sexual images of children and should refrain from viewing, possessing or distributing sexually exploitative images of adults.
- Church workers should avoid situations where they feel vulnerable to temptation or where their conduct may be misinterpreted.

### **Financial integrity**

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

- Church workers should not seek personal financial gain from their position beyond their salary or recognised allowances.
- Church workers should not be influenced by offers of money.
- Church workers should ensure that church and personal finances are kept apart and should avoid any conflict of interest.
- Money received by the church should be handled by two unrelated lay people.
- Any gifts received should be disclosed to a supervisor or colleague where it should be decided whether they could be accepted.
- Care should be taken not to canvass for church donations from those who may be vulnerable, e.g. the recently bereaved.

There are particular issues in relation to Lasting Powers of Attorney and wills. Lasting Power of Attorney can be made by an adult with capacity and can deal with issues of finance and/or welfare. When the person making the Lasting Power of Attorney loses their capacity (ability to make decisions), the person named as Attorney can continue to make decisions on their behalf. The safeguards in this instrument are that it has to be registered with the Court of Protection. It would be appropriate if an individual wishes to name a church worker as Attorney if the individual received independent legal advice on the subject before entering into this. This safeguards the church worker from possible issues of undue influence. However, the church worker should consider this carefully and may wish to seek their own advice from the Diocesan Safeguarding officer. This is not a task to be taken lightly.

In relation to wills, the guidance relating to Lasting Powers of Attorney should be followed where appointment as an Executor is being considered or where the individual is considering a bequest to a church worker or to a church. This should always be raised in with the Diocesan Safeguarding officer for advice.

### **Record keeping and privacy**

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

### **Behaviour outside work and Christian ministry**

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

*The Lasting Power of Attorney is the successor to the Enduring Power of Attorney. Guidelines for the Professional Conduct of the Clergy, Church of England 2003*

## 8 Responding to abuse

Disclosures may not always be made verbally or in writing to the worker. Sometimes, a worker will observe a situation which seems to be abusive or neglectful. Sometimes the adult has no means to communicate verbally but communicates distress by some other means, such as tears. Careful 'listening' is important and an adult may need support to tell their story. It is important that the story is received and taken seriously. It is not the worker's job, nor that of the church, to conduct an investigation. That is the task of the Local Authority's Adult Services and the police. Immediate safety should be ensured if necessary.

### **Process and confidentiality**

The first issue which needs to be taken account of is confidentiality. An adult will be presumed to have capacity to make decisions for him / herself. Therefore, if an adult requests confidentiality in respect of an issue, this should be accepted. (The worker should be able to access their own support in dealing with the issues and conflicts this raises.) A note should be retained of the matter.

The exceptions to this are as follows:

- Where the disclosure relates to harm to another person. So, for example, if the disclosure is of domestic abuse in relation to a partner.
- Where the disclosure relates to a risk of harm to a child or vulnerable adult. For example, if an adult discloses childhood abuse and the alleged perpetrator is still in a position to harm children. Similarly if the complaint relates to a worker.
- Where the disclosure is by an adult who does not have the capacity to make a decision as to whether the matter should be dealt with through an adult safeguarding route, i.e. adult social care; for example, if an adult in the late stages of dementia shows a worker bruises which appear non-accidental in origin and all attempts to find out what the adult wants done with this information fail.

Once a disclosure (with the exceptions above) has been made the procedure adopted for the parish should be followed. In cases of emergency or where there is need for urgent action, the Local Authority Adult Services should be informed (if necessary by using their out-of-hours number) or the police. Where the need is less urgent or in any event as soon as possible, the worker should ensure that their immediate line manager, the minister and the Diocesan Safeguarding Lead are notified (unless that person is implicated in the disclosure). In respect of notifying anyone else, such as carers, advice should be taken from the Local Authority or police (if urgent) or from the Diocesan Safeguarding Adults Officer. The worker to whom the disclosure has been made should ensure their own pastoral needs are met during this process, as such issues take a clear emotional toll.

Harm which is significant should always be referred to the statutory agencies, subject to consideration of confidentiality issues.

When a disclosure is made the worker should listen carefully to what is being communicated and do so without asking leading questions (those which presume or prompt a particular answer). If there is any evidence of the abuse this should be preserved and sealed.

If a worker has received a disclosure, they should record in writing the contents of that disclosure. The record should be as clear as possible and should include such description as is appropriate. It should avoid opinion and should be dated and signed.

The worker and those supporting them should always find out what process is being adopted by the statutory agencies for this will have an impact on both the worker and the vulnerable adult. This can usually be undertaken with the assistance of the Diocesan Safeguarding Adults Officer. Support should always be sought by the worker. It may be that a disclosure leads to criminal or other proceedings and it can be daunting for a worker to give evidence in court. Support for this process can and should always be given through the Diocesan Safeguarding Adults Officer.

It should be remembered that dealing with safeguarding issues in relation to vulnerable adults should include the adult (and wherever possible their carers) as much as possible. Safeguarding should not be imposed on adults without their involvement.

### **Record keeping and privacy**

- Church workers should consider keeping a brief record of pastoral encounters to include date, time, place, subject and actions to be taken. The content of any encounter should only be recorded with the person's consent unless it is a matter of child/adult protection or might be a record of suspicion of abuse or mistreatment.
- Any record should be factual and avoid rumour or opinion.
- Records concerned with abuse should be kept indefinitely (at least 70 years).
- The publishing, sharing or keeping of personal data or images should follow the appropriate legislation. The Data Protection Act 1998 prevents the publishing of information without consent from the person concerned. However, disclosure is permissible where a person is unable to give consent or consent is not given and disclosure is necessary in the public interest or where disclosure is made to the police for the purpose of detecting or preventing crime. Advice should be sought on this from the Diocese Safeguarding Adults Officer.

### **Information Sharing**

The following is a summary of good practice from the Department for Children, Schools and Families [DCSF] information sharing guidance 2008. Among other things this good practice requires that all ministers share key information which is needed for the safeguarding of children or vulnerable adults with their successors, with safeguarding representatives at church / Parish level as needed and with the local authority or the police in particular cases as required.

**Seven golden rules for information sharing**

- i) **Remember that the Data Protection Act is not a barrier to sharing information** but provides a framework to ensure that personal information about living persons is only shared appropriately.
  
- ii) **Be open and honest with the person** (and/or their family where appropriate) from the outset about why, what, how and with whom information will, or could, be shared, and seek their agreement, unless it is unsafe or inappropriate to do so.
  
- iii) **Seek advice if you are in any doubt**, without disclosing the identity of the person where possible.
  
- iv) **Share with consent where appropriate** and, where possible, respect the wishes of those who do not consent to share confidential information. You may still share information without consent if, in your judgement, that lack of consent can be overridden in the public interest. You will need to base your decision on the facts of the case.
  
- v) **Consider safety and well-being**: base your information-sharing decisions on considerations of the safety and well-being of the person and others who may be affected by their actions.
  
- vi) **Necessary, proportionate, relevant, accurate, timely and secure**: ensure that the information you share is necessary for the purpose for which you are sharing it. It is shared only with those people who need to have it. It is accurate and up to date. It is shared in a timely fashion and is shared securely.
  
- vii) **Keep a record of your decision and the reasons for it** – whether it is to share information or not. If you decide to share, then record what you have shared, with whom and for what purpose.

**If you are unsure about any of these, consult the Diocese Safeguarding Officer.**



## 9 Care of adult survivors

Adult survivors of abuse include those who have survived sexual, physical and emotional harm or neglect. They may be survivors with other vulnerabilities such as learning disabilities. The abuse can have been experienced in childhood or more recently as an adult. Most abuse is experienced within the family or community, but some children or adults have been subjected to abuse within a church setting.

It is known that many people within the Church are survivors of abuse. However, they will not necessarily make themselves known within the Church. Indeed their experiences may be known to nobody. Many women and men have never found anyone they can trust enough to tell. The Church needs to make sure all its practices take this into account. This requires a consideration of practice and language. This is particularly likely to be the case if the abuse has included elements of ritual practice, when items such as the cross will have particular significance. It may be that touch is a difficult area and the Church will need to consider its practice in passing the peace in Communion. Derisory language should always be challenged and language within worship should be considered. Whilst the use of the Lord's Prayer is essential to worship, nevertheless, the use of the word 'father' may be excluding to some people because of their childhood experiences. Consideration should be given to the use of inclusive language even in the Lord's Prayer, at least some of the time. Adult survivors may show a range of behaviour as a result of their experiences.

This can range from withdrawal and depression to anger, substance abuse and self-harm. This can all lead to a challenging pastoral situation. The person offering pastoral support should in turn identify someone to provide him or her with support and advice. This important but challenging work should never be attempted in isolation.

If a survivor decides to tell someone of their experiences, they may need to do so repeatedly so that they can 'process' their story. It may be necessary to inform Adults or Children's Services or the police, which will require significant support, particularly if criminal proceedings ensue. Issues of forgiveness may require resolution for the survivor. There is no easy or quick solution to these issues and the survivor should not be hurried, nor made to feel guilty, nor made to do anything (such as forgive) for which they are not ready. They need to be accepted as they are, to know that God loves them unconditionally and to be confident that the church community is with them on their journey, however long it may be and whatever direction that journey may take. It may be that additional professional services are needed to support this process and those concerned should approach the Diocese Safeguarding Officer which will be able to provide advice on access to resources and services.

# 10 Ministering to those where there are concerns about previous behaviour

## **Introduction**

The purpose of providing good practice for ministering to, and providing pastoral care for, those who have been convicted or cautioned is to enable those who might pose a risk to be able to worship and be part of a church community more safely. The procedures outlined here are a model of good practice when someone is suspended or awaiting trial for sexual offences in order to both safeguard those involved and all members of the church community.

## **'Covenant of Care'**

The Church and Sex Offenders Report 2000 recommended the setting up of 'Support and Monitoring' groups to manage those who have convictions and cautions for sexual offences against children or adults in churches / Parishes.

These arrangements should be regarded as a 'covenant of care'. It is proposed that in future they be called a 'Covenant of Care agreement'/'Covenant of Care arrangements'.

## **Key components of such a Covenant of Care are:**

- Pre-release phase where applicable / possible.
- Setting up a small group at church and / Parish level.
- Risk assessment – this may not be an externally commissioned professional risk assessment, but it will be informed by these where possible.
- Writing a contract – ideally together with the person involved and obtaining their agreement and understanding. Monitoring arrangements should be part of such an agreement.
- Meet regularly and review membership, training and support for the group.
- Review the contract – at regular intervals – not less than annually, or when circumstances change.

## **The agreement**

### **Areas which may need to be considered in developing a contract / agreement that works are:**

- Residential events, especially 'all-age' events
- Events in another church or church organisation or national events
- Finding another church or Parish when there are victims / survivors in former / current church
- Opportunities for the safe development of the subject's discipleship once they have demonstrated cooperation and trust with the agreement.

**Sensitive or difficult matters for the Minister in pastoral charge to consider are:**

- Insisting a church provides for a sex offender, when the church or minister rejected them outright.
- Developing a contract where there are 'old matters' convictions or cautions on someone's record but where some sort of contract is necessary.
- Deciding what cases can be 'light touch'.
- Keeping interest and energy of the monitoring group.
- Worship / membership. This should be considered with great care for the victims in the case. The presumption should be that unless there are good reasons the sex offender should worship elsewhere.
- Sustaining the contract for years and possibly decades.
- The provision of training for the members of the group and the wider church on these things.
- The development of discipleship for the subject over many years.

# 11 Handling disagreements and complaints

## **Introduction**

The Church of England has a formal Complaints and Discipline procedure for Church Members, Ministers and officers.

Disagreements may arise within the church or in relation to the church. This may be a minor issue, which can be resolved between those involved and this will apply to the majority of disagreements. However, if a disagreement is not capable of such resolution, it should be taken seriously and not ignored.

The church / Parish should have a complaints procedure which is aimed at dealing with issues expeditiously and appropriately. This procedure could helpfully name a person within the Parish who will take responsibility and whose name and some means of contact is available within each church in the Parish. Such a procedure shows that the church takes complaints seriously and wishes to improve its practice.

The Diocese Safeguarding Adults Officer should always be consulted about suspected abuse or inappropriate behaviour. Investigations by the statutory authorities must also take place before the church / Parish Complaints procedures are initiated.

## **Suspension**

If a complaint is made against a worker, consideration should always be given to the suspension of that worker. Advice should be obtained from the Diocese Safeguarding Adults Officer. If the complaint is, or may be, of criminal conduct, urgent and active consideration should be given to referral to the police and the rationale for any decision should be documented. In less serious matters, careful thought should be given to the ability to resolve any complaint and the ensuing training needs. The pastoral needs of the worker should be actively considered and met within the church, with support from the Diocese if appropriate.

## **Wider implications**

It should be noted that matters of this type always raise pastoral issues for other people. Those who work alongside the worker may well be suffering from stress and may feel an abuse of their trust. The families of the worker and the vulnerable adults concerned may also feel such an abuse of trust, and the whole congregation may feel their sense of mission compromised. The minister and the church stewards need to ensure resources for these additional tasks are available and this is likely to require support from the Diocese.

## **Referral to the Independent Safeguarding Authority**

If a worker is prosecuted or dismissed as a result of abusive conduct towards vulnerable adults, there is a duty to refer the matter to the Independent Safeguarding Authority. If a worker hands in his resignation prior to the completion of disciplinary or criminal procedures, that duty still exists. The Diocese Safeguarding Adults Officer will assist with this process.

# 12 Appendix A

## Tidenham Parish Statement of Safeguarding Principles

Every person has a value and dignity which comes directly from the creation of male and female in God's own image and likeness. Christians see this potential as fulfilled by God's re-creation of us in Christ. Among other things this implies a duty to value all people as bearing the image of God and therefore to protect them from harm.

The PCC complies with its duty to have due regard to the House of Bishops' guidance on safeguarding children and vulnerable adults, as stated in section 5 of the Safeguarding and Clergy Discipline Measure 2016.

We are committed to the: -

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

We will: -

- carefully select and train all those with any responsibility within the Church, in line with Safer Recruitment principles, including the use of criminal records disclosures and registration with the relevant vetting and barring schemes.
- respond without delay to every complaint made which suggests that an adult, child or young person may have been harmed, cooperating with the police and local authority in any investigation.
- seek to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.
- seek to challenge any abuse of power, especially by anyone in a position of trust.
- seek to offer pastoral care and support, including supervision and referral to the proper authorities, to any member of our church community known to have offended against a child, young person or vulnerable adult.

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

### **Contacts**

Marion Evans, Adult Safeguarding Officer: 01291 622252

Marilyn Henderson, Parish Safeguarding Officer: 01291 620140

Revd David Treharne, Vicar Tidenham Parish: 01291 760034

**Signed Revd David Treharne, Vicar**

**Dated 11 June 2019**