

Come and Go to Love and Serve the Lord

St Mary's Pype Hayes 

Then the righteous will answer him,

“Lord, when did we see you hungry and feed you, and thirsty and give you something to drink?

When did we see you a stranger and invite you in, or needing clothes and clothe you?

When did we see you ill or in prison and go to visit you?”

The King will reply,

“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”

Matthew 25: 37 – 40

Adult Safeguarding Policy and Procedures 2018

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Bishop's Foreword to the Adult Safeguarding Parish Pack

I am pleased to commend to you an excellent parish pack which has been tailor- made for Birmingham diocese. This will be of great assistance to the parishes in responding to the new requirements for adult safeguarding. The pack takes each PCC into an understanding of the essential issues involved, ready to consider the adoption of a parish policy for which a draft is included. Additional support is provided through advice, information and guidelines for good practice, which bring together adult safeguarding issues and their application to concerns about domestic abuse where these arise.

The opportunity for every parish to consider and adopt a parish policy is an excellent time to look again at our practice for all our work with adults as a church so that we can convey welcome, hospitality and care. In this way, the pack provides help with an initiative in the parish which can be life enhancing in promoting best practice, rather than an onerous burden.

Within promoting good practice in all our work, the pack and policy also deals with the specific matter of adults who may be vulnerable.

In order to carry through our ministry in safeguarding adults, I have appointed the Rev'd Lucille Arlidge, a self supporting priest of this diocese, as my Bishop's Adviser for Adult Safeguarding (on a part time basis). Lucille has extensive senior experience of safeguarding work in the public sector and also in her work with voluntary organisations. She can be contacted through my office in cases where there are concerns.

A programme of training will be provided, at a variety of venues, over the coming year. I especially ask that all those who hold my licence or commission for work with adults, as well as those with a parish authorisation and parish "lead persons", will seek to attend a training event. Further information will be available in the autumn.

I am sure that this initiative will have great value in ensuring that we are a welcoming Church which has the kind of relationships, presence and participation in the life of local communities that will strengthen our efforts to be a Transforming Church.

Bishop David
25 May 2010

Our Response:

We, the PCC of St. Mary's Pype Hayes, Birmingham, welcome all opportunities to minister to adults in our congregation, parish and wider community. As with children and our Child Protection Policy, so with adults, we believe that we are called by God to recognise the value of each adult and to take particular responsibility for the needs of those who are vulnerable together with the safety of those who work with them.

As a Church we commit to the Diocesan 'Safeguarding Adults' Policy; it is the responsibility of all involved in pastoral care to implement this policy statement and guidelines.

2016 DBS and Safeguarding Modules

Safeguarding and DBS Personnel

Parish Identifier – DBS: *Franci Ball, Parish Administrator*

Parish Safeguarding Co-ordinator: *Chris Barnsley, Reader and Pastoral Team Leader*

Parish Safeguarding Officer for children and young people: *Thelma Sharpe*

Parish Safeguarding Officer for vulnerable adults: *Chris Barnsley, Reader and Pastoral Team Leader*

Every church employee and Church Officer should have a written role description.

A Church Officer is anyone appointed by or on behalf of the PCC to a post or role, whether they are ordained or lay, paid or unpaid.

At St Mary's Pype Hayes role descriptions are provided by each Team Leader to be included in our 'Church Teams/Open Doors' booklet.

Role description determines:

- (i) Whether **DBS** required (involvement with Children and Young People up to the age of 18 and/or Vulnerable Adults)
- (ii) Level of Safeguarding training needed.

DBS applications all completed online via Parish Identifier; renewed every **FIVE** years.

Safeguarding training renewed every **Three** years

Safeguarding training – Core modules as follows:

C0 – Safeguarding awareness online: all employees and volunteers

C1 – Foundation for Lay people: all PCC members, who work with children and young people and vulnerable adults, and all who work with children and young people and vulnerable adults.

C2 – Leadership for Lay people: Church Wardens, anyone with DBS role (followed by C5 every 3 years)

C3 – Foundation and Leadership for all clergy, licensed and commissioned people

C4 – For Bishops, senior staff

C5 – Safeguarding refresher to be completed every 3 years after C2 and C3 plus annual resourcing day for Parish Coordinators.

Clergy also have to do all **Five** of the following **Specialist** modules

Specialist Modules:

S1 – Safer Recruitment

S2 – Pastoral relationship, confidentiality, confession

S3 – Responding to Domestic Abuse (available from Spring 2019) for all ministers, lay and ordained, parish safeguarding coordinators, pastoral visitors and anyone working with “families” whatever shape or size.

S4 – Grooming, Sexual Abuse, responding to survivors

S5 – Assessing and managing risk

Two further modules coming on stream – Media and Spiritual Abuse

The Diocese is aiming to develop a team of volunteer trainers in each Deanery to deliver Core modules especially C1

Record Keeping

Don't know how long to keep records for?

To help parishes the Church of England issued the guidance below which was included in the 2016 copy of the Archdeacons' Visitation News.

Child or adult protection incidents and concerns	Keep for 70 years after last contact with the individual concerned
Concerns and allegations against workers and volunteers	Keep for 75 years after employment ceases
Children's and vulnerable adults activities, including risk assessments	Keep for 50 years after the activity ceases
Workers and volunteers who do not work with children or vulnerable adults	Keep for 6 years after employment ceases
Workers and volunteers who work with children or vulnerable adults	Keep for 75 years after employment ceases
DBS certificates	Destroy after 6 months – but keep a record of name, number, date, role, on the certificate

Further information and advice about keeping records is available on the Church of England website.

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Section One – The Parish Perspective

Every congregation needs to have in mind its care for all the people in its geographical parish. Everyone, as a citizen, has a responsibility for the safety, wellbeing and protection of others. In every congregation, many adults may experience greater or lesser degrees of vulnerability at different times. Christian communities should be places where all people feel welcomed, respected and safe from abuse.

The Parochial Church Council, together with the incumbent, carries a duty of care for the safety of those who attend or use the church. The Council should ensure that a policy is in place that reflects the need to safeguard vulnerable people and that it is being implemented and has appropriate resources. The Council needs to find ways to communicate the policy to the whole congregation. Clergy in particular need to be aware of the pastoral needs of vulnerable people, their carers and those that work with them.

In order to adopt and implement a policy on safeguarding adults, a parish should first consider:

- ❖ Some relevant issues
- ❖ The basis of the policy in Christian belief

What are Some of the Relevant Issues?

There are similarities between this issue and child protection, but there are also key differences:

1a The big difference is that this policy is focussing upon **adults** — who have a different position in law from children. This policy is not advocating that adults should be treated like children. Anyone under the age of eighteen is a child under law, and child protection legislation protects **all** children.

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- b For adults, however, vulnerability is not an absolute. All adults will experience greater or lesser degrees of vulnerability at different times in their lives.
 - c Different factors, such as illness, disability, addiction, mental health impairment, diminishment of faculties through ageing, can lead to an increase in vulnerability.
 - d It should not be assumed that impairment in abilities in one area of life implies impairment in all areas.
- 2 Adults may choose not to report instances of abuse towards themselves and in certain circumstances, they will have the right to refuse to allow others to do so.

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❖ Examples of Good and Bad Practice from all Areas of our Work - for discussion

Most people will have no difficulty accepting the core values of independence, choice, inclusivity, privacy and respect necessary for good practice. This is about creating an ethos of good practice for our work with all adults, to ensure it is based in a culture of respect. Working through these examples helps to bring us to a good understanding of the issues which are outlined in the draft parish policy which follows on p16-17.

Good Practice

Being careful of our language
Always use positive language, for example, a person has a physical, mental or learning disability.

Treat vulnerable adults with the same respect as you would when speaking to or about anyone else. Always refer to them by name, eg 'We must remember to save a seat so Bill can join in.'

Use proper sign language for the deaf and for those with learning difficulties.

Bad Practice

Maintaining a 'them' and 'us' divide in our attitudes, speech and actions. By not speaking to vulnerable adults as one would other adults or by only talking about 'them' without using individuals' names. Avoid using 'handicapped' or 'retarded', for example.

By not speaking to or about vulnerable adults as one would to other adults. Grouping people together as if they are all the same removes their individuality.

Using action songs as a substitute for signing is wrong. The 'actions' are not necessarily intelligible to deaf people or those with learning difficulties. They may be fun but actions don't use the words; they are also fine for children or as an aid to worship.

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Good Practice

Make sure everyone can get to where the coffee is served and that they receive the necessary books or papers on arrival at church. Clear access to enable independence is always the preferred option, but remember to be available to offer help should it be needed.

Giving the same respect as to others. Always knocking on the door before entering a room or home. Asking permission to join them; respecting their home and possessions.

Respecting differences — be it in appearance, ability or ideas.

Bad Practice

Assuming that the person with a disability has no need of books, etc. Assuming that all disabled people have to be served and cannot help themselves or express a choice or preference.

Touching or moving personal possessions without permission. Many people rely on familiarity as navigational aids around their homes. Tidying up without permission.

Attempting to change someone's appearance to a more acceptable style. Assuming that odd or challenging behaviour is a sign of demon possession. Imposing 'ministry' on vulnerable adults without their informed permission. Assuming that everyone shares your Christian values.

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Good Practice

Make sure that everyone has access to all the projected words, pictures and presentations by offering seating with a clear 'sight line' by, for example, offering seats near the front (if they are wanted). Have more than one screen for OHPs or PowerPoint presentations and ensure that the images are not adversely affected by light, or provide written copies.

Have a proper conversation using appropriate language. Ask about interests and hobbies.

Vulnerable adults sometimes welcome physical contact, but remember to ask first. Not withholding physical contact because someone has a disability. rejecting and hurtful.

Bad Practice

Ignoring or excluding people from everyday events or special occasions either by not inviting them or by not making communication possible. Ignoring people that are below your eye-level by only talking to their companions who may be on your eye-level. Standing whilst talking to someone in a wheelchair assumes you are talking down to them (even if you aren't) and makes two way communication difficult.

Using euphemisms, irony and some jokes with some vulnerable adults can sometimes be misunderstood and your true meaning will not be grasped or it may be felt to be offensive. Just because someone has a disability it doesn't mean they can't hold an adult conversation with you — it is important not to talk in childish language.

Hugging people without asking can cause distress; people who have disabilities have preferences too. Leaving a disabled person out of 'hugging' or handshakes can be very rejecting and hurtful.

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Good Practice

Check the building for accessibility. This doesn't only mean doors, steps and toilets, but also includes sight lines, lighting, acoustics, etc.

Respect for dignity and feelings. Ask about personal preferences, forms of address and how much help might be needed.

Remember the needs of carers for breaks and short times apart (they may want to go to the shops or the person cared for may welcome the chance to go shopping without their carer— it gives something different to talk about on return home).

Bad Practice

Failing to see that we all have similar needs.

Excluding vulnerable adults from events like funerals because, in your opinion, it may be upsetting. Assuming that help is needed all the time with everything.

Being insensitive or neglectful of the emotional needs of carers. Judging how they spend their time or money.

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❖ **Parish Safeguarding Coordinator – *what is envisaged here?***

There are tasks that each PCC is asked to ensure are covered and there are a range of possible ways in which these can be fulfilled.

The tasks:

i) **advocacy** at PCC and other meetings (in the church and the community) with regard to the concerns and views of those who are vulnerable

ii) **checking** that the PCC policy is being followed in a coordinated way in the activities of the church

iii) **listening** to concerns about their care raised by adults who are vulnerable. Where there are concerns about their care, being a point of contact with the person designated in the diocese (Bishop's Safeguarding Advisor). The lead person does not pass concerns to an outside body without referral to the diocesan designated Adviser.

The parish lead person should ensure that the PCC gives consideration to matters of domestic abuse.

These tasks could be met through one or more people in a parish, either by someone who is already a member of a PCC or co-opted for the purpose, or through one or more people acting for a number of parishes in the cluster, group or local area. However, it must be remembered that each PCC is legally responsible for the activities in its own parish.

Those appointed need to have some experience in the field of caring for vulnerable adults and will undertake a *Disclosure & Barring disclosure (formerly known as CRB and ISA, from here out referred to as DBS), and diocesan training.

The Safeguarding Coordinator acts on behalf of the incumbent and final responsibility remains with the incumbent. If no person is named as Safeguarding Coordinator, this responsibility continues to rest with the incumbent.

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❖ Important Definitions:

A/ What is understood by the term 'Vulnerable Adult'?

The following is the definition of a vulnerable adult as set out in the House of Bishops' Report [Promoting a Safe Church p2]:

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 him or herself, or to protect him or herself against significant harm or exploitation.

The phrase 'other situation' includes in the case of the Diocese of Birmingham those who are vulnerable for medical and social reasons and also those who are vulnerable by virtue of their economic position or their status under 'immigration' laws (for example, those who are asylum seekers or refugees). Taking into account the breadth of the definition, it is probably the case that in a good proportion of congregations in the Diocese there are many people who can be considered vulnerable in some respects.

B/ What is Abuse, where can it happen, who could be abusing people living in your parish and what is domestic abuse?

'Abuse is a violation of an individual's human and civil rights by any other person or persons.' (Human Rights Act 1998)

People of all ages can be vulnerable. The following statistics are an example to illustrate vulnerability with regard to older people:

Some facts about elder abuse, taken from The UK Study of Abuse and Neglect of Older People: conducted 2007

- 4% of people aged 66 and over living in private households (including sheltered housing) reported that they had experienced mistreatment during the past year.
- 51% of mistreatment in the past year involved a spouse/partner; 49% another family member; 13% a care worker; 5% a close friend (respondents could mention more than one person)
- Women were more likely to say that they had experienced mistreatment than men, but men also experience mistreatment.
- The results of the survey indicated that abuse of older people increased with age, depression, loneliness, and declining health status. A much greater percentage of those living alone reported instances of mistreatment, compared with those who had social contact.
- The most common form of mistreatment reported was neglect, followed by financial abuse, physical and psychological abuse and sexual abuse.

You may like to relate these statistics to your own church and neighbourhood... think of what proportion of people in your parish are living alone or are over 65. (The National Statistics website can be useful here, providing up to date information on a ward by ward basis

<http://www.neighbourhood.statistics.gov.uk/dissemination/>

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What is abuse?

Abuse can take many different forms:

- **Physical abuse** — being hit or restrained, or misuse of medication
 - **Sexual abuse** — being harassed, teased or touched in a way that the person does not like, being forced to have sex against their will
 - **Neglect** — not getting the food, care or clothing needed
 - **Psychological abuse** being bullied, threatened or verbally abused
 - **Discriminatory abuse** - being ridiculed or threatened because of race, gender, disability or age
 - **Financial abuse** — money or possessions being stolen or used in a way that the person does not like
 - **Institutional abuse** — being mistreated by an organisation or person that is providing care
 - Spiritual abuse — see Appendix B (page 63 in Diocesan document). There is also helpful information in the Prayer Ministry section in God's Children: Our Diocese Section
- Further information and definitions can be found in Appendix B, (page 62 in Diocesan document).**

Where can abuse happen?

Abuse can happen anywhere, for example:

- In the domestic home
- While with family and friends
- While receiving treatment
- In a day centre
- In a care home, residential home, nursing home
- In hospital
- In church

Who could be abusing people who live in your parish?

A partner (husband or wife)

- A friend or relative
- Someone employed to help look after a vulnerable person
- Someone living in the same care home, hostel, housing scheme
- Someone attending the same day activities or centre
- A stranger

What is domestic abuse?

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

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- You cannot make a victim of domestic abuse take any action. You must get their permission before you refer your concerns to the parish safeguarding coordinator person or incumbent.
- Record what you have been told, any action you have taken and note your concern. Date the record and keep it confidentially.

C/ What is the definition of a 'vulnerable adult' for DBS purposes?

(This is a narrower definition than the one on pp 14 & 15.)

A vulnerable adult is a person who is aged 18 years or older and:

- Is living in residential accommodation, such as a care home or a residential special school;
- Is living in sheltered housing;
- Is receiving domiciliary care in his or her own home;
- Is receiving any form of health care;
- Is detained in a prison, remand centre, young offender institution, secure training centre or attendance centre or under the powers of the Immigration and Asylum Act 1999;
- Is in contact with probation services;
- Is receiving a welfare service of a description to be prescribed in regulations;
- Is receiving a service or participating in an activity which is specifically targeted at people with age-related needs, disabilities or prescribed physical or mental health conditions or expectant or nursing mothers living in residential care (age-related needs includes needs associated with frailty, illness, disability or mental capacity);
- Is receiving direct payments from a local authority/HSS body in lieu of social care services;
- Requires assistance in the conduct of his or her own affairs.

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D/ What is the definition of a 'regulated activity' for DBS purposes?

Regulated activities involve contact with children and vulnerable adults and are defined as:

- Any activity of a *specified nature* that involves contact with children or vulnerable adults *frequently, intensively or overnight*.

specified nature: teaching, training, care, supervision, advice, treatment and transportation.

frequently: regularly once a week or more often

intensively: 4 days or more in a 30 day period

overnight: any time between 2am and 6am

- Any activity allowing contact with children or vulnerable adults that is in a *specified place* frequently or intensively.

specified place: schools, children's homes, hospitals, juvenile detention facilities, adult care homes.

- Any activity that involves people in certain *defined positions* of responsibility.

defined position: such positions include school governor and trustee of certain charities

- Activity which involves on a *regular basis* the *day to day management or supervision* of people carrying out activity of a specified nature or in a specified place.

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E/ Who should apply for a DBS check in respect of their ministry with vulnerable people?

The PCC together with the incumbent should ensure that DBS checks are obtained for people who fall into the following categories:

- 1/ Those commissioned by the Bishop as Lay Pastoral Ministers
- 2/ All those who become parish safeguarding coordinators under the policy (see p 10)
- 3/ Those visiting care homes on behalf of the church
- 4/ Those who are licensed by the Bishop to distribute Holy Communion to people in their own homes
- 5/ According to the House of Bishops' policy, 'Those who regularly care for, train, supervise or are in sole charge of vulnerable people' (as described by the narrower definition) should obtain a DBS check.

The implications of this is that many of those who work with adults in our churches do not fall into the above categories, and so will not be able to be checked. In these cases, references should be taken with care. [*Promoting a Safe Church pp24,25*]

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❖ Implementing this Policy - Checklist

The government guidance No Secrets provides a checklist showing the responsibilities of those who have contact with or provide services for vulnerable people. It has been adapted below to provide an action plan for churches. We should:

- Seek to work in a non-abusive way that respects the right of individuals to enjoy privacy, dignity, independence and choice.
- Actively promote the empowerment and well-being of vulnerable people.
- Ensure rigorous recruitment practices to deter those who actively seek vulnerable people to exploit or abuse, including taking up references and DBS checks as required.
- Actively promote a church culture within which all those who express concern will be treated seriously and will receive a positive response.
- Ensure that clergy, paid members of staff and volunteers understand that vulnerable people can be abused and that they know what to do if they think that someone is being abused.
- Have a parish policy, procedure and guidance on how clergy, paid staff and volunteers will deal with allegations of abuse, including allegations against their own organization's staff and volunteers.
- Work in cooperation with the local Adult services and the police when they are investigating an allegation of abuse.
- Identify a parish safeguarding coordinator or persons who is/are link people for training and for contact with the Bishop's Safeguarding Advisor.

NB All organizations also have a responsibility to report any concerns that staff and volunteers may have about the abuse of a child or young person (under 18) to the local authority Children's Service. See God's Children: Our Diocese Section Three.

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Section Two - Assistance for Those Who Work with Vulnerable Adults with either a Parish or Diocesan Authorisation

Considering the questions below will assist in getting clear the issues that are important for those in positions of trust or exercising pastoral ministry with vulnerable people. Before the questions are tackled, look at the checklist for implementing the policy (p 16). Having noted any comments or responses to this checklist, then brainstorm answers to the following two questions:

1/ How can I ensure I give the best care to those I visit/have contact with?

2/ How can I avoid making a mistake in my care of those I visit/have contact with?

Having done the brainstorm, then look at the section of this document entitled 'Guidelines for those in positions of trust or exercising pastoral ministry with vulnerable people' (see pages following) . (This information is taken from Promoting a Safe Church pp13 - 16.) Compare your list from the brainstorm with these guidelines and note any issues raised by the guidelines which are not on your original list.

The third question is as follows:

3/ What do I do if I am told that abuse has taken place where I visit/have contact?

The relevant material here is the flowchart which is on p 25 of this document. One of the aims of this flowchart is to flag up the differences in procedure between response to victims of domestic abuse and response to other forms of abuse of vulnerable adults.

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❖ **Guidelines for Those in Positions of Trust or Exercising Pastoral Ministry with Vulnerable People**

Many dioceses have produced helpful guidance for the professional conduct of clergy and lay people. The Convocations of York and Canterbury have also produced *Guidelines for the Professional Conduct of the Clergy*.

All those involved in pastoral ministry, whether paid or unpaid, clergy or lay, should be working within this or a similar set of guidelines. Following such guidelines should not only protect vulnerable people but also ensure that workers are not wrongly accused of abuse or misconduct.

1 Pastoral relationships

Exercising any kind of ministry involves workers developing an understanding of themselves and how they relate to others, how they increase the well-being of others and how they ensure their own well-being and safety. People in positions of trust necessarily have power, although this may not be apparent to them, therefore respecting professional boundaries is particularly important. Many pastoral relationships can become intertwined with friendships and social contacts making this 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 should 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 recognize their limits and not undertake any ministry that is beyond their competence or role (eg 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. (See also guidelines specific to domestic abuse in appendix C.)
- ❖ Church workers should avoid behaviour that could give the impression of inappropriate favouritism or the encouragement of inappropriate special relationships.

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- ❖ Church workers should treat those with whom they minister or visit with respect, encouraging self—determination, independence and choice.
- ❖ Care should be taken when helping with physical needs, washing and toileting, always respecting the choices of the individual concerned.
- ❖ Pastoral relationships may develop into romantic attachments and such situations should be handled sensitively. Workers need to recognize such a development and make it clear to both the person concerned and a supervisor or colleague. Alternative arrangements should be made for the ongoing pastoral care of the person concerned.
- ❖ Church workers should not undertake any pastoral ministry while they are under the influence of drink or non—prescribed drugs.

2 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, 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;
- ❖ The appropriateness of initiating or receiving any physical contact, for example gestures of comfort, which may be unwanted or misinterpreted.

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3 Confidentiality and Information Sharing with regard to vulnerable adults

Both law and sound morals impose a general duty not to pass on information which has been received in the clear expectation that it will be treated as confidential. That duty is not absolute, however, and the courts will not intervene to restrain disclosure where (a) the information relates to a crime or other serious misconduct and (b) disclosure is in the public interest. **Thus, where a vulnerable person or victim is judged to be at risk of significant harm or an adult is likely to harm themselves or others, usually it will be legally possible, appropriate and highly desirable to disclose relevant information to the public authorities for the sake of protecting that vulnerable person.**

If such information has been received in confidence, the person giving the information should in the first instance be encouraged to disclose it to the authorities him or herself. Alternatively, the person receiving the disclosure should ask permission to pass the information on. If this request is denied it might still be possible to pass the information to a statutory body.

Government guidance relating to child protection issued in 2003 gives helpful advice, which is also relevant in the context of the protection of vulnerable adults. These matters are dealt with fully in God's Children: Our Diocese chapter 2.11 pp15 — 17 under the following headings —

- ❖ Disclosure in the absence of consent
- ❖ Confession
- ❖ Relevant legislation
- ❖ Data protection
- ❖ Human rights

4 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 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 50 years).

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5 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 work place. 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.

- ❖ 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 penalized 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.

6 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 not sexually abuse 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, refraining from such conduct if in doubt about the person's wishes.

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- ❖ Church workers should follow the Church's discipline on sexual matters.
- ❖ 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.

7 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 recognized 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 should be accepted.
- ❖ Care should be taken not to canvass for church donations from those who may be vulnerable, e.g. the recently bereaved.

8 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.

9 It is important to follow these guidelines to ensure good practice

If Church workers are suspected of mistreatment this will need to be referred to the parish lead person and the Bishop's Adviser for Adult Safeguarding. If less serious matters are raised such as inappropriate behaviour or attitude not amounting to abuse, the worker's parish lead person should approach the worker and discuss the concern with them with the aim of identifying ways of improving the situation. The worker should be informed that disciplinary proceedings might be brought if there is no improvement. People suffering from mistreatment may wish to make a complaint. This would need to be raised with the Bishop's Adviser for Adult Safeguarding.

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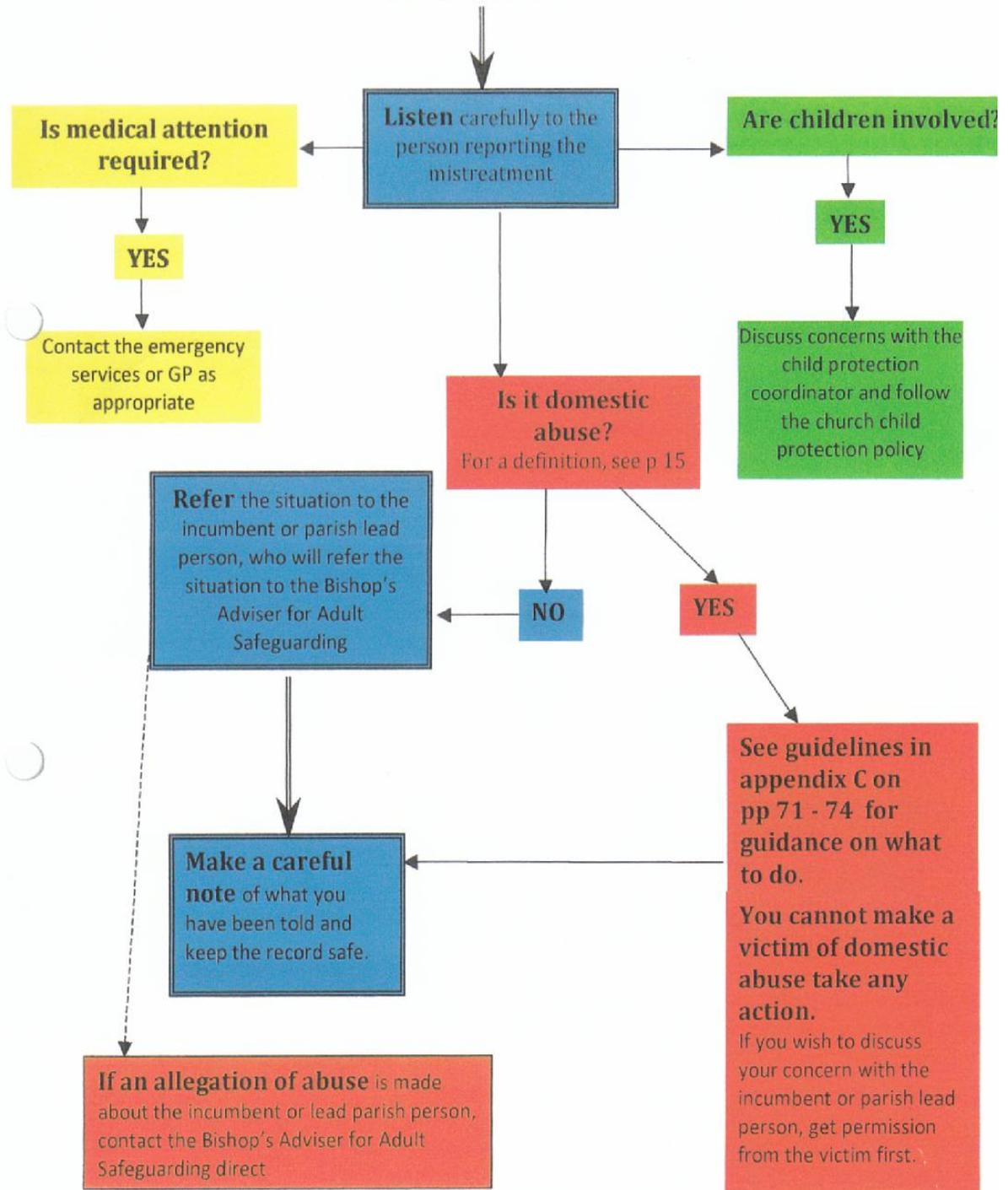
❖ **The Role of the Bishop's Safeguarding Advisor**

The Bishop's Safeguarding Adviser will be responsible for:

- overseeing training for staff and volunteers, provided in liaison with the Bishop's Child Protection and Safeguarding Adults Management Group
- advising parishes with regard to policy, procedures and good practice
- advising on whether a referral to statutory bodies is appropriate
- the annual review of the Bishop's Policy for Adult Safeguarding
- *(see also God's Children : Our Diocese Section 7 page 5 on the role of the Bishop's Child Protection Adviser)*

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What do I do if I am told that abuse has taken place where I visit/have contact?



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❖ Duty To Refer

- PCCs will almost always be providers of regulated activity and as such they now have a new statutory duty to refer information to the ISA.

- It will be important for PCCs (or other body) to consider when an individual's behaviour has:
 - caused concern.
The type of behaviour which would cause concern is referred to as '**relevant conduct**' and is defined on p50 of the Diocesan document.
 - raised concerns in respect of harm they have caused or potentially could cause in the future to a child or vulnerable adult
The type of harm which may cause concern is referred to the '**Harm Test**' and is defined on p50 of the Diocesan document.

and / or an individual has:

- received a caution or conviction for a relevant offence
A relevant offence is a serious criminal offence which qualifies a person for automatic inclusion in the 'barred' lists (e.g. the rape of a child)

- If having gathered sufficient evidence to suggest on the balance of probabilities that any one of the above criteria have been met, then the PCC or other body has a duty to make a referral.

- A referral must be made where an employee of, or a volunteer appointed by the PCC or other body is removed from regulated activity for any of the above reasons irrespective of whether that person subsequently resigns, retires, is made redundant, transfers to other activity or leaves the parish.

- This duty is unlikely to arise very often but it is important when it does occur, because failure to comply is a criminal offence.

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HOW TO REFER

- If the PCC (or other body) believes that a referral may be necessary, they should contact the Bishop's Safeguarding Advisor, Steph Haynes, T: 07432 993 844, E: StephH@cofebirmingham.com . The Bishop's Advisor will then advise the PCC on what appropriate action should be taken.
- PCCs and other bodies will need to put arrangements in place now so that they can be confident that any instances that may warrant a referral will be properly handled. The most sensible way for a PCC to discharge its responsibilities will normally be to delegate specific authority to a small group, which could include the parish lead person for safeguarding adults, the parish child protection co-ordinator, and the vicar or another member of the clergy, to deal with any instances which might trigger a referral. The small group should be empowered to act without reference back to the PCC but should be required to report to the PCC from time to time on the exercise of its delegated powers (without, of course, disclosing personal information that should remain confidential to those who need to have it).
- The above refers to the PCC's statutory duty to make a referral. However, it is important to remember that safeguarding vulnerable groups is the responsibility of us all and that anyone can and should report an individual if their behaviour is such that they believe that the individual has caused or is likely to cause harm to a child or vulnerable adult. Such referrals should be made directly to social services or to the police

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APPENDIX C

❖ **Guidelines for those in positions of trust or exercising pastoral ministry with vulnerable people with regard to domestic abuse.**

What to be aware of

Those suffering abuse are likely to turn to someone they trust, who may or may not be in a position of responsibility. However, if you are concerned that someone you know might be a victim, you may notice that she / he exhibits one or more of the following behaviours;

- ❖ Has unexplained bruises or injuries
- ❖ Shows signs of feeling suicidal
- ❖ Becomes unusually quiet or withdrawn
- ❖ Has panic attacks
- ❖ Has frequent absences from work or other commitments
- ❖ Wears clothes that conceal even on warm days
- ❖ Stops talking about her / his partner
- ❖ Is anxious about being out or rushes away

How to help

- ❖ Most survivors want to be asked. If you are able to broach the subject, your offer of help could be the first step in enabling them to seek help; e.g. 'How are things at home?' and if it becomes appropriate, 'Is anyone hurting you?'
- ❖ Do try wherever possible to talk in a safe, private place where you will not be interrupted, or arrange to talk again (but someone in distress may start talking anywhere).
- ❖ Do try to make it clear that complete confidentiality cannot be guaranteed, depending on the nature of what is disclosed.

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- ❖ Do dial 999 if you are witnessing a violent incident or if the person needs medical care.
- ❖ Do take plenty of time to listen and believe what they say. If they sense disbelief they may be discouraged from speaking again.
- ❖ Do be sensitive to people's backgrounds and cultures and check your own and their understanding of how the cultural issues affect them. Ask them about the attitude of their families and what support they can expect.
- ❖ Do affirm the strength and courage it takes to have survived the abuse and even more to talk about it.
- ❖ Do express concern for their safety and discuss it. Do they have somewhere to stay?
- ❖ Do ask about the children. Are they abused or witnesses to abuse? If so you may need to persuade them to report it or allow you to do so. You may have no option but to do so if a child is at risk. (Discuss your concerns with the child protection co-ordinator and follow the church child protection policy).
- ❖ Do encourage them to focus on their own needs, something they may not have been able to do since the abuse began but which is critical in helping them to change their situation.
- ❖ Do reassure them that, whatever the circumstances, abuse is not justified and not their fault.
- ❖ Do ask them what they want from you and the parish. Offer help which is in response to their needs and preferences and which lets them keep in control.
- ❖ + Do check if it is all right to contact them at home before doing so.
- ❖ Do keep information confidential and never pass on an address without consent (unless it is a child protection issue).
- ❖ Do give information about where to get specialist help (see Section Three — Resources p 57 of Diocesan document), particularly help that is available locally.
- ❖ Do encourage them to seek professional help even if they do not want to leave.
- ❖ Do make a brief objective note of date, facts and context of what you have been told but keep your opinions separate. This should be kept in strict confidence but could be useful in any future prosecution (see Guidelines for those in positions of trust, points 3 and 4 on p 21 of document).

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- ❖ Do not trivialize, judge, criticise or dismiss what they tell you.
- ❖ Do not have physical contact.
- ❖ Do not put yourself in a dangerous position. Do not confront the alleged abuser or offer to mediate.
- ❖ Do not give advice, suggest they 'try again' or make decisions for them or try to take control. Discuss their options, find out what they want (bearing in mind that sometimes their wishes will have been manipulated by the perpetrator) and help them to achieve it. They may change their mind several times. You may experience feelings of frustration, but the choice has to be theirs otherwise you are mirroring the behaviour of an abuser.
- ❖ Do not expect them to make decisions in a hurry. Leaving may be as frightening as staying. Helping them build a contingency/crisis plan can make them feel in control of their life.
- ❖ Do not forget your own needs. Such disclosures will be stressful for you. Discuss the situation with a specialist or supervisor without identifying the victim.

The following points are of particular relevance when dealing with survivors from a minority ethnic background

- ❖ Do remember that the need to build a sense of security and trust, which applies to all encounters with survivors, is likely to be intensified for those from minority ethnic communities.
- ❖ Do take extreme care before deciding whether family or community support networks would be beneficial —they might be part of the problem.
- ❖ Do make referrals, as far as possible, for support and advice to organisations from the same background as the survivor, with a reliable track record of helping survivors.
- ❖ Do make referrals to specialist practitioners and organisations if immigration or asylum issues are involved.
- ❖ Do make an accurate record of allegations of domestic abuse, since this may be vital in enabling someone with insecure immigration status to obtain indefinite leave to remain in the UK.
- ❖ Do consider what financial and other support can be offered to a survivor whose immigration status is insecure and who cannot access housing or benefits.

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- ❖ Do make sure that any interpreter speaks the correct language, and dialect, and that the survivor feels comfortable with this person (issues of confidentiality may arise if the interpreter is from the same community).
- ❖ Do continue to provide befriending and support, remembering the isolation, shame and poverty which may befall women from minority communities whose marriages break up.
- ❖ Do not attempt to mediate or reconcile out of respect for cultural difference. This places the survivor at further risk of abuse.
- ❖ Do not allow lack of secure immigration or asylum status prevent attempts to ensure the safety of the survivor.
- ❖ Do not use children as interpreters, since they may have experienced or witnessed violence and been deeply affected by it.

Reviewing the policy

This policy will be reviewed annually by St. Mary's PCC; the revised policy to be available for adoption at the September PCC each year.

Further Resources

Diocesan Contacts

Claire Wesley
Safeguarding Training and Development Officer
T: 0121 426-0432
ClaireW@cofebirmingham.com

Sarah Rose
Safeguarding Support Officer
T: 0121 426 0407
E: SarahR@cofebirmingham.com

The Venerable Simon Heathfield
The Archdeacon of Aston
The Church of England
1, Colmore Row
Birmingham B3 2BJ
Telephone: 0121 426-0428
SimonH@cofebirmingham.com

Steph Haynes
Bishop's Safeguarding Adviser
Telephone: 07342 993 844
E: StephH@cofebirmingham.com

Church's Child Protection Advisory Service (CCPAS)
Telephone: 0845 120 4550 (24 hour access)
Website: www.ccpas.co.uk

Director of Communications
Fiona Handscomb
Telephone: 0121 426 0438
FionaH@cofebirmingham.com

Contact the National Team

- Casework enquiries – safeguarding@churchofengland.org
- General Safeguarding enquiries – safeguardinge@churchofengland.org

Other organisations that can help or give information:

Action on Elder Abuse Hotline
080 8808 8141 (Free phone Monday to Friday 9 – 5 pm)

Adult Survivors
National Association of People Abused in Childhood (NAPAC)
Tel: 0808 801 0331; www.napac.org.uk

Christian Survivors of Sexual Abuse
CSSA (National) PO Box 951, Northampton, NN7 9AS
www.ncssa.org.uk

National Domestic Violence Helpline
0808 2000 247 (Line is free and open 24 hours)

Relate Relate offers counselling services for every type of relationship nationwide. E: info@relatebirmingham.co.uk T: 0121 643 1638

Rape Crisis England and Wales
www.rapecrisis.org.uk Support and advice for anyone who has experienced rape, child sexual abuse or any kind of sexual violence.

The Rape and Sexual Violence Project
Tel: 0121 643 0301

Samaritan's Helpline
08457 909090 (Open 24 hours) Phone if you feel you are struggling to cope and need someone to talk to

Survivors Network

Free help line Tel: 01273 203380

Social Care Services & Domestic Abuse Contact Details

Adults 0121 303 1234; Out of hours 0121 675 4806

Birmingham & Solihull Women's Aid 0800 800 0028

Birmingham LGBT Domestic Abuse Service 0121 643 0821

Trident Reach Men's Domestic Violence Service 0121 375 4249/0200 111 4223

Further information and local support agencies can be found on the following websites:
Birmingham City Council and West Midlands Police.