

**Virtual Safeguarding Leadership (C2)**

**Diocesan Participant Workbook**

Name:

Role:

Church/Cathedral Name:

Version 5 June 2020

**1. Introduction**

* The national safeguarding training and development practice guidance sets out the framework for safeguarding training to ensure that all Church officers[[1]](#footnote-1) are trained in aspects of safeguarding.
* Church officers must develop and maintain the necessary knowledge, attitude and skills to safeguard and protect children, young people and vulnerable adults[[2]](#footnote-2).
* It is essential that churches/cathedrals understand safeguarding as a theological imperative, rooted in the nature and love of God, and outworking in basic commitments to giving equal worth to all.
* Considering the current government guidance around social distancing and the current period of lockdown that the whole country has been asked to adhere to, a virtual Leadership Module has been created.
* This module does not replace the plans for a new and revised Leadership Module but will be an interim course until there is a way forward with face to face training.

**2. Learning Outcomes of this module**

By the end of this module you will be able to:

* 1. Know and understand how the Church’s mission and theology should promote a safe and healthy Christian culture and align with safeguarding principles and practices.
  2. Know and understand what effective safeguarding leadership behaviors, values and beliefs are, and how you will translate this understanding into practice.
  3. Know and understand the impact of abuse on survivors and use this knowledge to respond well as a leader.
  4. **A picture containing food

     Description automatically generated**Use your acquired knowledge in leadership behaviors, values and beliefs to lead the development of a healthy culture within your church body.
  5. Promote good **preventive** safeguarding practice.
  6. Promote effective and compassionate **responses** to disclosures and allegations of abuse and harm.
  7. Ensure key safeguarding processes and good practice are followed by you and those you lead.

**3. Structure of this module**

* There are several components to this module. In part this is because the use of technology means that it is not possible to have over-long training sessions. But in part it is also the recognition that participants are on a learning journey in respect of safeguarding which we would want them to continue after their involvement in this specific module.
* **The focus of the first session** is the exploration of what effective leadership behaviour looks like in respect of safeguarding. The people joining this module are all leaders, though their particular roles will be varied. What are the values and beliefs they need to have, and how will these be demonstrated in their behaviours? These issues will be explored in the first session through facilitated dialogue around four questions. The session will be preceded by participants considering the same questions through personal reflection and recording of that reflection and reading (please find relevant links to further reading in pages 14-16).
* **The focus of the second session** is exploring how to respond effectively to safeguarding concerns – both in terms of their own responsibilities, the responsibilities of others and the key elements of the safeguarding process.

**Session 1**

**Preparation for the Session by participants and trainers**

* Session 1 will be a facilitated dialogue based on the four questions below.
* For you to get the most from this session, it is important that you engage in some **personal reflection** in advance. Your task is to reflect on the four questions and write out the answers using at least 250-300 words per question. This personal reflection needs to be informed by your reading of the key texts listed on page 11-12.
* Your answers must be submitted to the trainer no later than 4 working days before session 1. If you do not submit Your answers by this point, you will not be allowed to join the rest of the module. You must also produce evidence that they you have completed the Basic and Foundation level modules. [[3]](#footnote-3)

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| **Question 1**  **What do you think of when you hear the word “safeguarding”?** |

The purpose of this question is to help participants to develop an holistic understanding of what we mean by “safeguarding”.

Please write your answer below

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| **Question 2**  **Think about your own church / cathedral situation.**  **What evidence would your church / cathedral point to in order to demonstrate that it understands what “good safeguarding culture and arrangements” look like?** |

The purpose of this question is to explore what the characteristics of a “safe” church / cathedral are. This is more than how well people respond to allegations. It’s about **prevention**, the church needing to become a hostile place for potential abusers and a safe place for those at risk of harm.

Please write your answer below

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| **Question 3.**  **What are the attributes (e.g. values, beliefs, behaviours) of a “good” and effective safeguarding leader, and why do you think this?** |

The purpose of this question is to explore what values, beliefs and behaviours participants should be demonstrating as effective leaders in respect of safeguarding.

Please write your answer below

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| **Question 4**  **What is your understanding of the impact of abuse in a church context on victims and survivors? How does this understanding shape your leadership values, beliefs and behavior in respect of safeguarding?** |

The purpose of this question is to make sure participants fully understand (emotionally and intellectually) the impact of church-based abuse and can use this to shape their own leadership behaviours.

Please write your answer below

**Session 2**

**Preparation for the Session**

Participants are asked to do three tasks in advance of Session 2 you do not need to submit this work but you do need to complete it in order to discuss this during the session:

**1. “Please Read Psalm 91 and write a short reflection on how this informs your safeguarding leadership beliefs, values and behaviours”.**

* For the Church to really get and embrace safeguarding in its deepest beliefs and values, we need to see safeguarding and the Church’s mission and messages as one and the same, each reinforcing the other. “Safeguarding” is not an add-on and needs to be in the DNA of the organisation.
* Please would you focus on a verse or number of verses for this reflection, for example (verse 2 , which says: “I will say of the Lord, “He is my refuge and my fortress, my God, in whom I trust””). What does this mean for those who are the victims/survivors of abuse? It means that God is their protector, that He doesn’t want to hurt them or others to hurt them etc. **We are aware that there may be those reflecting on this who are themselves victims and survivors of abuse. If you have been affected during this reflection exercise, please do contact your Diocesan safeguarding team and let them know and they can help support you.**

**2**. Please read **“Promoting a Safer Church”** - House of Bishops Policy statement 2017 found here: <https://www.churchofengland.org/sites/default/files/2019-05/PromotingSaferChurchWeb.pdf>

**3**. Please read the case study which should have been sent alongside this workbook before you attend the session and write down your answers.

**Consolidation and Evaluation**

The history and experience of evaluation in “safeguarding training” – across all sectors, not just the Church - is that it tends to focus on the immediate self-reported capturing of people’s experience of the session itself. The limitation of this is that we just don’t know if such training is having any impact – do people just “attend” the training event, tick that box, and carry on as before?

The evaluation that really matters is whether the “learning experience” has actually affected someone’s beliefs, values and understanding at a deep level so that there is a change in the person’s behaviours. They now do things not because they have to do something, but because they really want to exhibit those behaviours. This is called “second order” change – when people do things because there is an inner motivation.

So, if this “learning experience” has been effective, a participant will, in some respects, be a different person from the one that started the experience.

The purpose of evaluation, then, is to try to find out if any difference has indeed been achieved.

At the beginning of the workbook we set out the learning outcomes the programme is designed to deliver and they are repeated here. Participants will:

* + Know and understand how the Church’s mission and theology should promote a safe and healthy Christian culture and align with safeguarding principles and practices.
  + Know and understand what effective safeguarding leadership behaviors, values and beliefs are, and how they will translate this understanding into practice.
  + Know and understand the impact of abuse on survivors and use this knowledge to respond well as leaders.
  + **A picture containing food

    Description automatically generated**Use their acquired knowledge in leadership behaviors, values and beliefs to lead the development of a healthy culture within their church body.
  + Promote good **preventive** safeguarding practice.
  + Promote effective and compassionate **responses** to disclosures and allegations of abuse and harm.
  + Ensure key safeguarding processes and good practice are followed by them and those they lead.

**The evaluation tasks**

If this learning programme has been successful, there will be evidence of the above behaviours which **others** will be able to see. The evaluation tasks, therefore, are:

1. Within four weeks of the second Zoom session, please watch the BBC documentary: *Exposed: The Church’s Darkest Secret.*
2. Four weeks after the second Zoom session, participants to ask for “360 degree feedback”; that is, they ask those they report to, their peers and those they lead what difference, if any, they have noticed in the behaviours of the participants since completion of this programme. **OR** Please write a 250-300 word reflection about a scenario in which you have applied the learning from this course. Please do this 4 to 6 weeks after completing the course and submit to the trainer.
3. Record the responses (anonymized) in participants’ workbook. (for 360 degree)
4. The trainer will then select a sample of participants to have a conversation with to reflect on the feedback people have received. How many people the trainer contacts will depend on capacity, but it should be a minimum of five per learning group. (for 360 degree)

**360 Degree feedback.**

Feedback Person 1.

Feedback Person 2.

Feedback Person 3.

**Further information/resources and websites.**

1. **The CoE’s safeguarding policies and where to find them.**

* Parish Safeguarding Handbook. <https://www.churchofengland.org/sites/default/files/2019-10/ParishSafeGuardingHandBookAugust2019Web.pdf>
* Safer Environment and Activities. <https://www.churchofengland.org/sites/default/files/2019-11/Safer%20Environment%20and%20Activities%20Oct19_0.pdf>
* Templates and further resources for Diocese and Cathedrals. <https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance/templates-resources>
* Responding to Safeguarding Concerns or Allegations that relate to Children, Young People and Vulnerable Adults practice guidance (2018)

<https://www.churchofengland.org/sites/default/files/2018-11/Responding%20to%20Safeguarding%20Concerns%20or%20Allegations%20that%20relate%20to%20Children%2C%20Young%20People%20and%20Vulnerable%20Adults.pdf>

* Responding to, assessing and managing concerns or allegations against church officers practice guidance (2017)

<https://www.churchofengland.org/sites/default/files/2017-12/Responding%20PG%20V2.pdf>

* Responding well to domestic abuse practice guidance (2017)

<https://www.churchofengland.org/sites/default/files/2017-12/RespondingWellWeb.pdf>

* Responding well to those who have been sexually abused practice guidance (2011)

<https://www.churchofengland.org/sites/default/files/2017-11/Responding%20well%20to%20those%20who%20have%20been%20sexually%20abused%20%282011%29.pdf>

* For further policies and procedures please follow this link. <https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance>

1. **Key relevant texts**

* Higgs M (2013) Change and its leadership: the role of positive emotions. In Linley PA, Harrington S, Garcea N(Eds) The Oxford Handbook of Positive Psychology andWork. Oxford University Press, Oxford, 67-80. <https://books.google.co.uk/books?id=JR51T4KHf3AC&pg=PA67&lpg=PA67&dq=Change+and+its+leadership:+the+role+of+positive+emotions&source=bl&ots=ZsPQ4c5iZK&sig=ACfU3U1UssQJAn32YplRGsLp9Yx8HCL_RQ&hl=en&sa=X&ved=2ahUKEwjBmsG53-fpAhUIURUIHeFPBT8Q6AEwBnoECAoQAQ#v=onepage&q=Change%20and%20its%20leadership%3A%20the%20role%20of%20positive%20emotions&f=false>
* Role of leadership behaviours in safeguarding supervision: a literature review. Primary Healthcare, Vol 27 issue 10. 2017 <https://www.provide.org.uk/modules/downloads/download.php?file_name=198>
* Smith S, Ladbury B, Morris-Thompson T et al (2012) .Preparing Leaders for Safeguarding Children. <https://cdn.ps.emap.com/wp-content/uploads/sites/3/2012/05/120522-Innov-child-2.pdf>
* Oakley & Humphries (2019) Escaping the Maze of Spiritual Abuse. Creating Healthy Christian Cultures. SPCK Publishing. <https://spckpublishing.co.uk/escaping-the-maze-of-spiritual-abuse>

1. **The SCIE overview report** (Please do look for your particular Diocese)

* <https://www.churchofengland.org/sites/default/files/2019-04/SCIE%20Final%20overview%20report%20of%20the%20independent%20diocesan%20safeguarding%20audits%20and%20additional%20work%20on%20improving%20responses%20to%20survivors%20of%20abuse.pdf>

1. **Websites**

[**www.nspcc.org.uk**](http://www.nspcc.org.uk)(national Society for the prevention of cruelty to children)

[**www.womensaid.org.uk**](http://www.womensaid.org.uk/)(Female domestic abuse charity)

[**www.restoredrelationships.org**](http://www.restoredrelationships.org/)(Christian domestic abuse charity)

[**www.mankind.org.uk**](http://www.mankind.org.uk/)(Male domestic abuse charity)

[**www.stopitnow.org.uk**](http://www.stopitnow.org.uk/)(child safeguarding organization)

[**www.scie.org.uk**](http://www.scie.org.uk/)(Social Care Institute for Excellence)

[**www.ceop.police.uk**](http://www.ceop.police.uk/)(child exploitation and online protection command)

[**www.elderabuse.org.uk**](http://www.elderabuse.org.uk)(adult safeguarding charity)

[**www.ageuk.org.uk**](http://www.ageuk.org.uk)(adult safeguarding charity)

[**www.barnardos.org.uk**](http://www.barnardos.org.uk)(child protection charity)

[**www.theclewerinitiative.org**](http://www.theclewerinitiative.org)(modern slavery charity)

[**www.modernslavery.co.uk**](http://www.modernslavery.co.uk)(modern slavery charity)

[**www.macsas.org.uk**](http://www.macsas.org.uk)(survivor advocacy charity)

1. **Helplines for further support**

* **NSPCC** - For adults concerned about a child **0808 800 5000**
* **ChildLine** - For children and young people on **0800 1111**
* Action on **Elder Abuse** helpline **0808 808 8141**
* 24-hour National **Domestic Violence** Helpline **0808 2000 247**
* **NAPAC** – Offer support and advice to adult survivors of childhood abuse **0808 801 0331**
* **Stop It Now** – preventing child sexual abuse **0808 1000 900**
* **Cruse** – bereavement helpline **0808 808 1677**

1. A ‘Church officer’ is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid. [↑](#footnote-ref-1)
2. For the purpose of Church policy and guidance the definition of ‘vulnerable adult’ is contained in the Safeguarding and Clergy Discipline Measure 2016, which definesa ‘vulnerable adult’ as ‘a person aged 18 or over whose ability to protect himself or herself from violence, abuse, neglect or exploitation is significantly impaired through physical or mental disability or illness, old age, emotional fragility or distress, or otherwise; and for that purpose, the reference to being impaired is to being temporarily or indefinitely impaired’. Please note that the Care and Support Statutory Guidance issued under the Care Act 2014 (14.2) by the Department of Health uses the term ‘adults experiencing, or at risk of abuse or neglect’ to assess eligibility to statutory social care services. [↑](#footnote-ref-2)
3. <https://www.churchofengland.org/sites/default/files/2019-07/Safeguarding%20Training%20%26%20Development%202019%20Final%20version_0.pdf>. These courses can be accessed via https://safeguardingtraining.cofeportal.org/ [↑](#footnote-ref-3)