



RUWACH
CHRISTIAN
CHURCH

Safeguarding Policy

Updated August 2023

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Section One: Key Information

Name of Organisation:	Ruwach Christian Church
Places of Worship:	87 Eastern Road, Haywards Heath, RH16 3NQ Northlands Wood Primary School, Beech Hill, Haywards Heath, RH16 3RX
Email address:	office@ruwach.org.uk
Senior Leader:	Tom Partis
Senior Leader Contact:	Email: tom@ruwach.org.uk Phone: 07921 673583
Safeguarding Lead:	Jessica Beaumont
Safeguarding Lead Contact:	Email: jessicakbeaumont@gmail.com Phone: 07599 297223
Charity Number:	1127027
Company Number:	06759923
Regulators:	The Charity Commission
Insurance Company:	Congregational
Work/activities undertaken:	<ul style="list-style-type: none">• Sunday services including children's groups for ages 2-11 and a youth group for ages 11-16• Mid-week groups including adult life groups, men's group, seniors' group, Bible study group, Training School and prayer groups.• Pastoral care, discipleship and training as needs arise.• Community involvement and outreach events.

Section Two: Introduction

Our Commitment

As a leadership we recognise the need to provide a safe and caring environment for all people. We acknowledge that children, young people and adults can be the victims of physical, sexual, emotional and spiritual abuse, and neglect.

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

A model safeguarding statement for display can be found in Appendix 1.

This safeguarding policy and any attached practice guidelines are based on the ten safeguarding standards published by Thirtyone:eight (thirtyoneeight.org/ten-standards).

Governance

Good governance helps the church to prevent abuse and means that it can respond quickly and with integrity when concerns arise. Central to this is the eldership team and the Board of Trustees.

The eldership team is responsible for evaluating and protecting the vision, values, doctrine and direction of the church, with support from a wider leadership team. The Board of Trustees have independent authority and legal responsibility for the church and have a critical role in decision making and compliance, as well as setting the values, standards and behaviours of the church. These may be referred to as the culture of the church or “the way we do things around here.” We recognise that culture can be shaped in both positive and negative ways and that...

“The culture of a charity goes beyond mere compliance with legal and regulatory demands. Charity governance is most effective when it provides assurances not just that legal requirements are met, but that the behaviour of people working for the charity, and those who come into contact with it, is proper and ethical. Culture, alongside good governance, can be pivotal to whether a charity achieves its stated object”

ICSA The Governance Institute, 2017

For further discussion on Healthy Church Culture, please see Appendix 4.

Positions of Trust

All who work with children, young people and adults are in a position of trust and must understand the power this relationship can give them over those they care for, and their responsibility to work safely and appropriately because of this.

It is vital that all workers ensure they do not use their position of power and authority inappropriately. They should always maintain professional boundaries and avoid behaviour which could be misinterpreted.

As of April 2022 it is illegal (in England, Wales and Northern Ireland) for those in positions of trust in a faith setting to engage in sexual activity with a 16 or 17 year old under their care or supervision.

For further discussion on positions of trust and abuse of power, please see Appendix 4.

Section Three: Prevention

Understanding Abuse and Neglect

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

In order to safeguard the children in and around our church, we adhere to the UN Convention on the Rights of the Child and have, as our starting point, a definition of abuse from Article 19, which states:

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

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

In the same regard, in order to safeguard adults in and around our church, we adhere to the UN Universal Declaration of Human Rights with particular reference to Article 5, which states:

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

For detailed definitions of all forms of abuse, signs and indicators of abuse, and how to respond to a disclosure of abuse, please see Appendix 3.

Safer Recruitment

We will ensure all staff and volunteers are appointed, trained, supported and supervised in accordance with government guidance on safe recruitment. This includes ensuring that:

- There is a written job description and person specification for the post.
- Those applying have completed an application form, where applicable.
- Those short listed have been interviewed, where applicable.
- Safeguarding has been discussed during the interview.
- Written references have been obtained and followed up where appropriate.
- A self-declaration form and disclosure and barring check (DBS) has been completed where necessary (we will comply with Code of Practice requirements concerning the fair treatment of applicants and the handling of information – see Appendix 6).
- Qualifications where relevant have been verified.

- Suitable training is provided for the successful applicant.
- The applicant has completed a probationary period.
- The applicant has been given a copy of the church's safeguarding policy and knows how to report concerns.

Safeguarding Training

We are committed to providing on-going safeguarding training and development opportunities for all staff and volunteers in order to continuously grow a culture of awareness and to protect all people to the best of our ability. All our staff and volunteers will undertake recognised safeguarding training on a regular basis.

We will also ensure that all people are provided with information on where to get help and advice in relation to abuse, discrimination, bullying or any other matter where they have a concern.

To view our anti-bullying policy, please see Appendix 7.

Our whistleblowing and complaints policies are available on request from the church office.

Practice Guidelines

As a church working with children, young people and adults, we endeavour to operate in such a way that promotes good working practice. This enables staff and volunteers to run activities and work safely with all people, developing good, healthy relationships and minimising the risk of false or unfounded accusation.

We are committed to supporting all staff and volunteers, ensuring they receive support and supervision. All workers will be issued with a Code of Conduct for working with children, young people and adults, which includes clear expectations for their conduct and behaviour, both in and outside of their role. This can be found in Appendix 2. They will also receive further training as necessary.

Some activities require specific forms, e.g., consent forms, risk assessments etc and specific practice guidelines. These can be obtained on request from the church office.

Section Four: Partnership Working

The diversity in organisations and settings creates the potential for great variation in practice when it comes to safeguarding children, young people and adults. This can be because of cultural tradition, belief and religious practice or understanding, for example, of what constitutes abuse.

We therefore have clear guidelines with regards to our expectations of those with whom we work in partnership, whether in the UK or further afield. All partners will be required to consent and agree to our safeguarding expectations as outlined in this policy. It is also our expectation that any organisation using our premises, as part of the letting agreement will have their own policy that meets Thirtyone:eight's safeguarding standards.

We believe good communication is essential in promoting safeguarding: to those we wish to protect, to everyone involved in working with children and adults and to those with whom we work in partnership. This safeguarding policy is just one means of promoting safeguarding.

Section Five: Responding to Allegations of Abuse

Recording and Reporting a Concern

Please note under no circumstances should a volunteer or worker carry out their own investigation into an allegation or suspicion of any form of abuse.

Concerns about a child, young person or adult should be reported in the following way:

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

Name: Jessica Beaumont (hereafter the "Safeguarding Lead")

Tel: 07599 297223

Email: jessicakbeaumont@gmail.com

This may be done by completing a record of concern form (see Appendix 5) or making direct contact.

The above is nominated by the Leadership to deal with the allegation or suspicion of neglect or abuse, including referring the matter on to the statutory authorities.

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

Name: Sarah Gillies (hereafter the "Deputy")

Tel: 07730 357811

Email: sarahgillies@live.co.uk

If the suspicions implicate both the Safeguarding Lead and the Deputy, then the report should be made in the first instance to:

Thirtyone:eight PO Box 133, Swanley, Kent, BR8 7UQ

Tel: 0303 003 1111. Option 2

Alternatively, please contact Child or Adult Services (contact details below) or the police if you believe any child, young person or adult to be in immediate danger.

- The Safeguarding Lead may first ring the Thirtyone:eight helpline for advice, before contacting social services in the area the child or adult lives.

Name of local authority: West Sussex County Council

Children's Services

Tel: 01403 229900

Out of hours Tel: 033 022 26664

Website Address: <https://www.westsussex.gov.uk/education-children-and-families/keeping-children-safe/raise-a-concern-about-a-child/>

Adults Services

Tel: 01243 642141

Out of hours Tel: 033 022 27007

Website Address: <https://www.westsussex.gov.uk/social-care-and-health/social-care-support/adults/raise-a-concern-about-an-adult/>

- The Safeguarding Lead may need to inform others depending on the circumstances and/or nature of the concern. These include:
 - The trustee responsible for safeguarding who may need to liaise with the insurance company or the charity commission to file a serious incident report, as well as ensuring all relevant authorities have been informed, including the police.
 - The Senior Leader, Tom Partis.
 - The LADO (Local Authority Designated Officer) if the allegation concerns a staff member or volunteer working with someone under 18.
 - The police.
- Suspicions must not be discussed with anyone other than those nominated above. A written record of the concerns should be made in accordance with these procedures and kept in a secure place.
- Whilst allegations or suspicions of abuse will normally be reported to the Safeguarding Lead, the absence of the Safeguarding Lead or Deputy should not delay referral to Social Services, the Police or taking advice from Thirtyone:eight.
- The Leadership will support the Safeguarding Lead/Deputy in their role and accept that any information they may have in their possession will be shared in a strictly limited way on a need to know basis.
- It is the right of any individual as a citizen to make a direct referral to the safeguarding agencies or seek advice from Thirtyone:eight, although the Leadership hope that members of the church will use the procedure stated above. If, however, the individual with the concern feels that the Safeguarding Lead/Deputy has not responded appropriately, or where they have a disagreement with the Safeguarding Lead(s) as to the appropriateness of a referral they are free to contact an outside agency direct. We hope by making this statement that we demonstrate our commitment to effective safeguarding and the protection of all those who are vulnerable.

The role of the Safeguarding Lead/Deputy is to collate and clarify the precise details of the allegation or suspicion and pass this information on to statutory agencies who have a legal duty to investigate.

Detailed procedures where there is a concern about a child

Allegations of Physical Injury, Neglect or Emotional Abuse:

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

- Contact Children's Services (or Thirtyone:eight) for advice in cases of deliberate injury, if concerned about a child's safety or if a child is afraid to return home.
- Not tell the parents or carers unless advised to do so, having contacted Children's Services.

- Seek medical help if needed urgently, informing the doctor of any suspicions.
- For lesser concerns (e.g. poor parenting), encourage the parent/carer to seek help, but not if this places the child at risk of significant harm.
- Where the parent/carer is unwilling to seek help, offer to accompany them. In cases of severe concern, if they still fail to act, contact Children's Services directly for advice.
- Seek and follow advice given by Thirtyone:eight (who will confirm their advice in writing) if unsure whether or not to refer a case to Children's Services.
- Seek to provide or facilitate pastoral care and signpost where appropriate.

Allegations of sexual abuse

In the event of allegations or suspicions of sexual abuse, the Safeguarding Lead/Deputy will:

- Contact the Children's Services or the police directly. They will NOT speak to the parent/carer or anyone else.
- if for any reason they are unsure whether to contact Children's Services or the police, they should contact Thirtyone:eight and follow the advice given. Thirtyone:eight will confirm its advice in writing for future reference.
- Seek to provide or facilitate pastoral care and signpost where appropriate.

Detailed procedures where there is a concern about an adult:

Suspicious or allegations of abuse or harm including physical, sexual, organisational, financial, discriminatory, neglect, self-neglect, forced marriage, modern slavery and domestic abuse:

If there is concern about any of the above, the Safeguarding Lead/Deputy will:

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

If there is a concern regarding spiritual abuse, Safeguarding Lead/Deputy will:

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

For detailed information regarding spiritual abuse, and a detailed response to Clergy Sexual Abuse (CSA), please see Appendix 4.

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

If an accusation is made against a member of staff or a volunteer, whilst following the procedure outlined above the Safeguarding Lead, in accordance with the West Sussex Safeguarding Children Partnership procedures, will:

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

Allegations of abuse against a person who works with adults

The Safeguarding Lead will:

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

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

Section Six: Pastoral Care

Supporting those affected by abuse

We are committed to offering pastoral care, working with statutory agencies as appropriate, and providing a victim-centred response and support to all those in or around the church who have been affected by abuse.

For a detailed response to Clergy Sexual Abuse, please see Appendix 4.

Organisations providing support:

- Association of Christians in Counselling - <https://www.acc-uk.org>
- Arise Counselling Services, East Grinstead - <https://arisecounsellingservice.com>
- Restored – a Christian charity responding to violence against women - <https://www.restored-uk.org>
- Childline - <https://www.childline.org.uk>
- Replenished – a Christian charity supporting those who have experienced abuse and trauma within faith - <https://www.replenished.life>

Working with offenders and those who may pose a risk

When someone attending the church is known to have abused children, is under investigation, or is known to be a risk to adults with care and support needs, we will supervise the individual concerned and offer pastoral care. In our safeguarding commitment to the protection of children, young people and adults, rigorous boundaries will also be set for that person, which they will be expected to keep. These boundaries will be based on a risk assessment and through thorough consultation with appropriate parties. Repeated failure to adhere to these may result in their removal from certain events or activities.

Section Seven: Adoption of the Policy

This policy was agreed by the leadership of Ruwach Christian Church and was reviewed by Thirtyone:eight.

Annual Review Date: 1st September

Signed by: _____ Tom Partis, Lead Pastor

Signed by: _____ Jess Beaumont, Safeguarding Lead

Signed by: _____ Sarah Gillies, Deputy Safeguarding Lead

Signed by: _____ Philip Crouch, Trustee

Signed by: _____ Stephen Beard, Trustee

Signed by: _____ Charlie Price, Trustee

Date: 05/09/2023

APPENDIX 1

Ruwach Christian Church - Statement of Safeguarding

The following statement was agreed by the leadership on:

We are committed to:

- Ensuring the well-being and safeguarding of all people.
- Following statutory and specialist guidelines in relation to safeguarding and will ensure that all workers in the church, whether paid or voluntary, work within and agree with the policies, guidelines and procedures outlined in our Safeguarding Policy.
- Implementing the requirements of all relevant legislation including, but not limited to; Working Together to Safeguard Children 2018, the Disability Discrimination Acts 1995 and 2005, Equality Act 2010 and referring concerns about adults with care and support needs to the local authority under the Care Act 2014.
- Exercising proper care in the appointment and selection of those who will work with children, young people and adults.
- Ensuring that all people can enjoy, access and participate in church life.
- Providing the appropriate support, resources and training for all those who undertake paid or voluntary work in the church.
- Ensuring that we keep up to date with national and local developments relating to safeguarding and good practice.
- Supporting anyone in the church who has been affected by harm or abuse.

We recognise:

- That safeguarding is everyone's responsibility - we are all responsible for preventing and protecting all people from harm or abuse in all their recognised forms.
- The dignity and rights of children and adults and will ensure that our policies, procedures and practice reflect these.
- The intrinsic value of every person and their right to safety and happiness. We seek to ensure that all those we have contact with know and experience this and are able and empowered to tell us if they are experiencing harm or abuse.
- Children's Services has lead responsibility for investigating all allegations or suspicions of abuse where there are concerns about a child.

- Adults Services has lead responsibility for investigating all allegations or suspicions of abuse where there are concerns about an adult.
- Where an allegation suggests that a criminal offence may have been committed then the police should be contacted as a matter of urgency.

This statement and our Safeguarding Policy will be reviewed annually.

If you have any concerns about a child or adult, please speak to one of the following who have been approved as Safeguarding Leads for Ruwach Christian Church.

Jessica Beaumont - Safeguarding Lead

Sarah Gillies - Deputy Safeguarding Lead

A copy of our Safeguarding Policy can be found on our website: www.ruwach.org.uk or can be obtained from the church offices at 87 Eastern Road, Haywards Heath, RH16 3NQ.

Signed by:

_____ **Tom Partis – Lead Pastor**

_____ **Jessica Beaumont – Safeguarding Lead**

_____ **Sarah Gillies – Deputy Safeguarding Lead**

_____ **Philip Crouch – Trustee**

_____ **Stephen Beard – Trustee**

_____ **Charlie Price – Trustee**

APPENDIX 2

Code of Conduct

Purpose

This code of conduct outlines the behaviour expected of all paid and voluntary workers and aims to help protect all children, young people and adults from harm, abuse and inappropriate behaviour from those in positions of trust. It also aims to reduce the risk of unfounded allegations of abuse against workers.

The Role of Workers

When working with children, young people or adults, you are acting in a position of trust representing Ruwach Christian Church. You will be seen as a role model, and it is imperative that you act appropriately.

Good Practice

- Recognise that the safety and well-being of those you are working with are of vital importance.
- Treat everyone with dignity, respect and fairness, avoiding favouritism, with proper regard for their interests, rights, safety and welfare.
- Familiarise yourself with our Safeguarding Policy.
- Ensure that everyone has equal opportunity to take part and contribute.
- Work in a responsible, transparent and accountable way in an open, safe environment, avoiding unnecessary private or unobserved situations.
- Be prepared to challenge any form of unacceptable behaviour and to be challenged.
- Listen carefully to those you are supporting.
- Ensure access to a phone and a first-aid kit.
- Avoid physical contact unless it is justified in the context of the activity/circumstance, explained to the individual, and with their permission.
- Avoid bullying, harassment, emotional abuse, physical abuse, spiritual abuse or sexual abuse, or any behaviour that could be construed as such (including any inappropriate physical contact or sexual interaction such as rough play and inappropriate language or gestures).
- Seek advice from someone with greater experience when necessary.
- Report all disclosures, concerns, allegations, and suspicions to the Safeguarding Lead, following the procedure in our Safeguarding Policy.
- Do not place yourself in a situation where you may be open to suspicion or allegation, or where your actions may be misinterpreted. Discipleship/mentoring should take place at an appropriate place and time.

Children and Young People

- Avoid using inappropriate language in front of, to, or about a child/young person.
- Avoid being alone with a child/young person – conduct all dealings with children/young people in a public environment in full view of other adults.
- Avoid doing things of a personal nature that children/young people can do independently.
- Ensure that all children and young people are always adequately supervised, in line with recommended supervision ratios for the activity.

Notes

In certain situations, you might find yourself unable to adhere to some of these guidelines. As a rule, if by following one of these guidelines you are putting an individual at greater risk, then please take alternative action. If this is the case, common sense should dictate your response, with the individual's safety and well-being in mind. For example:

- A distressed adult or child may require physical contact, such as an arm around the shoulders to comfort or reassure them. Particularly in the case of children, try to ensure that you are with, or in sight of, another adult, and ensure that the purpose of your actions is clear.
- A child who has not been collected after an activity should be offered a lift home after a reasonable amount of time, and if the parents/carers cannot be contacted. In this case, take another adult with you, or if this is not possible, let another adult know what you are doing and have the child sit in the back seat.
- Physical restraint may be necessary in certain situations, such as a fight between children. In this case, keep any physical intervention to the minimum required to prevent harm to children or others, and ensure that the purpose of your actions is clear.

Breaching the Code of Conduct

If you have behaved inappropriately, you will be subject to disciplinary procedures (particularly in the case of paid staff where the line manager will consult the Safeguarding Lead as appropriate). Depending on the seriousness of the situation, you may be required to leave Ruwach Christian Church. We may also make a referral to statutory agencies such as the police and/or the local authority Children's or Adult's Services or the Disclosure and Barring Service (DBS). If you become aware of a breach of this code, you should escalate your concerns to the Safeguarding Lead, or, in the case of paid staff, your line manager.

Declaration

I agree to abide by the expectations outlined in this code and confirm that I have read the relevant policies that assist my work with children, young people or adults.

Name: _____

Signature: _____

Date: _____

APPENDIX 3

Types and Signs of Abuse

What is Abuse?

Abuse is a single or repeated act, or lack of action, that happens within any relationship where there is an expectation of trust, which causes harm or distress to another person or violates their human or civil rights.

It is the misuse of power and control and can be perpetrated by a wide range of people, including those who are close to the person or those who have no previous connection to them.

Physical Abuse

Physical abuse is the deliberate use of physical force by one person against another to cause harm. It may result in physical harm or injury to the other person or it may not, and may be a one-off act or ongoing.

Physical abuse can include:

- Hitting, slapping, biting or pinching.
- Rough handling, shaking, pushing, or throwing.
- Burning or scalding.
- Drowning, or suffocating.
- Poisoning, misuse of medication or the denial of treatment.
- Intentional exposure to extreme heat or cold, or force feeding.
- Misuse or illegal restraint, inappropriate physical punishment, or depriving someone of their liberty.

Physical harm may also be caused when a child's parent/carer fakes the symptoms of, or deliberately causes illness or ill health in a child.

Injuries caused by accidents such as trips and falls are not uncommon, especially in children, but these usually occur on bony or prominent areas such as knees, shins and elbows.

Abusive injuries tend to involve softer areas that are harder to damage accidentally e.g. upper arms, forearms, chest, back, abdomen and thighs.

Possible signs and indicators:

- Visible injuries and bruising.
- Unexplained cuts, marks or scars.
- Injuries that don't match the explanation given.
- Getting injured often.
- Unexplained falls.
- Subdued or changed behaviour.
- Changes in weight, being excessively under or overweight or malnourished.
- Failing to get medical treatment or changing doctors often.

Emotional/Psychological Abuse

Emotional abuse, or psychological abuse, can be defined as:

'The regular and deliberate use of a range of words and nonphysical actions used with the purpose to manipulate, hurt, weaken or frighten a person mentally and emotionally; and/or distort, confuse or influence a person's thoughts and actions within their everyday lives, changing their sense of self and harming their wellbeing.' (Women's Aid, 2023)

This form of abuse involves harming a person emotionally and includes any persistent emotional ill-treatment that causes severe and long-lasting adverse effects on a person's emotional development.

Some level of emotional abuse is present in all types of abuse and ill treatment of one person by another, but it can also occur on its own.

Emotional abuse can include:

- Consistently telling someone that they are worthless, unloved or inadequate.
- Using intimidation, coercion, and harassment.
- Having inappropriate expectations for a person's age or development.
- Seeing or hearing another person being mistreated, such as in domestic abuse.
- Not giving someone opportunity to express their views or to take part in normal social interaction.
- Bullying, including online bullying.
- Causing someone to frequently feel frightened or in danger.

Possible signs and indicators:

- Low self-esteem, attachment issues, depression, self-harm, and eating disorders.
- Signs of distress, tearfulness or anger.
- Reluctance to be alone with a particular person.

Grooming (children and young people)

For information on adult grooming, please see Appendix 4.

Grooming is when someone builds a relationship, trust and emotional connection with a child or young person so they can manipulate, exploit and abuse them. This relationship could be a romantic relationship, a mentor, an authority figure or a dominant or persistent figure in a child's life.

Children and young people who are groomed can be sexually abused, exploited or trafficked. This includes involvement in county lines, where vulnerable children and young people are targeted for the dealing and delivery of illegal drugs.

Anybody can be a groomer, no matter their age, gender or race. Grooming can take place online or in person, over a short or long period of time – from weeks to years. Groomers may also build a relationship with the young person's family or friends to make them seem trustworthy or authoritative.

Grooming can occur online through social media networks, text messages and messaging apps like Whatsapp, email, text, voice and video chats in forums, games and apps. Groomers might pretend to be younger, give advice or show understanding, buy gifts, give attention or take victims on trips, outings or holidays. They might also isolate children from friends and family, use blackmail, or introduce secrets to control and manipulate.

It can be difficult to tell if a child is being groomed – the signs aren't always obvious and may be hidden. Older children might behave in a way that seems to be "normal" teenage behaviour, masking underlying problems.

Possible signs and indicators:

- Being very secretive about how they're spending their time, including when online.
- Having an older boyfriend or girlfriend.
- Having money or new things like clothes and mobile phones that they can't or won't explain.
- Underage drinking or drug taking.
- Spending more or less time online or on their devices.
- Being upset, withdrawn or distressed.
- Sexualised behaviour, language or an understanding of sex that's not appropriate for their age.
- Spending more time away from home or going missing for periods of time.

Sexual Abuse

Sexual abuse (or sexual violence) is any behaviour perceived to be of a sexual nature which is unwanted or takes place without consent or understanding. The abuse may involve physical contact and touching or non-contact activities.

Sexual abuse is found across all sections of society, irrelevant of gender, age, ability, religion, race, ethnicity, personal circumstances, financial background or sexual orientation. It can be perpetrated by family or non-family members, women, men and other children.

Children and Young People

The sexual abuse of children or young people - also called Child Sexual Abuse - is involving a child or young person in an activity for the sexual gratification or gain of another person, whether or not it is claimed they have consented or agreed.

Sexual abuse of a child can include:

- Forcing or enticing a child or young person to take part in sexual activities, including penetrative or non-penetrative acts, whether they are aware of what is happening or not.
- Including children in looking at adult sexual content or activities, or having their photo taken or being filmed to produce indecent images.
- Using sexual language towards a child or encouraging them to behave in sexually inappropriate ways.
- Grooming a child in preparation for abuse, either in person or online.

Child sexual exploitation is a form of child sexual abuse where a child is sexually exploited for money, power or status.

Sexual abuse may awaken premature sexual feelings in a child that they find hard to deal with and feel guilty about and they may need reassurance that they are not to blame for the abuse.

Penetrative sex with a child under 13 years by an adult or another child is classed as rape.

One of the ongoing effects of childhood sexual abuse may be that adult survivors experience difficulties forming meaningful relationships with other adults.

Sexual Abuse of Adults

The sexual abuse of adults involves sexual acts to which the person has not consented or has been pressured into consenting to.

Sexual abuse of adults can include:

- Penetrative or non-penetrative sexual acts, whether they are aware of what is happening or not eg. sexual assault, oral sex, rape, attempted rape, and date rape.
- Indecent exposure, sexual harassment, inappropriate looking or touching, groping, sexual teasing or innuendo.
- Being made to look at or be involved in the production of sexually abusive material or being made to watch sexual activities.
- Stalking and grooming (for further information on grooming, please see Appendix 4)

Possible signs and indicators:

- Physical injuries and bruising, particularly to the thighs, buttocks, upper arms and neck.
- Bleeding, pain or itching in the genital area or when walking or sitting.
- Sexually transmitted diseases or infections.
- Pregnancy in a woman who is unable to consent to sex.
- Uncharacteristic or age-inappropriate use of sexual language or significant changes in sexual behaviour or attitude.
- Self-harming.
- Poor concentration, withdrawal, sleep disturbance.
- Excessive fear/apprehension of, or withdrawal from, relationships or being alone with a particular person.

Domestic Abuse

Domestic abuse (or domestic violence) is any incident of threatening behaviour, violence, or abuse by one person against another where they are or have been intimate partners or family members. It can include violence by a son, daughter, mother, father, husband, wife, life-partner, or by an extended family member, and happens across all sections of society, regardless of gender, age, ability, religion, race, ethnicity, financial background or sexual orientation.

Both men and women can be victims, although a greater number of women experience all forms of domestic violence. Children and young people can suffer this form of abuse directly or are considered victims of domestic abuse by seeing, hearing or experiencing the effects of living in a household where domestic abuse is happening.

Domestic abuse is a pattern of coercive and controlling behaviour by one person over another that is usually frequent and persistent. It can happen inside and outside the home and can continue even after a relationship has ended.

Coercive control

Coercive control is an act or a pattern of acts of assault, threats, humiliation and intimidation or other abuse used to harm, punish, or frighten another person. It is designed to make a person dependent by isolating them from support, exploiting them, depriving them of independence and regulating their everyday behaviour.

Domestic abuse can include:

- Emotional abuse
- Physical abuse
- Sexual abuse
- Financial abuse
- Forced marriage, female genital mutilation and 'honour crimes.'

Possible signs and indicators:

- Low self-esteem, attachment issues, depression, self-harm and eating disorders.
- Signs of distress, tearfulness or anger.
- Reluctance to be alone with a particular person.
- Visible injuries and bruising.
- Injuries that don't match the explanation given.
- Unexplained falls.
- Subdued or changed behaviour.
- Changes in weight, being excessively under or overweight or malnourished.
- Signs of coercive control.
- Feeling that the abuse is their fault when it is not.
- Isolation – not seeing friends and family.
- Limited access to money.

Neglect

Neglect (or acts of omission) is the failure to meet a person's basic physical or emotional needs which is likely to have a serious negative impact on their health or development. It happens when a person deliberately withholds or fails to provide an appropriate level of care and support which is needed by another person. It can involve a parent/carer and can also happen during pregnancy e.g., as a result of maternal substance abuse.

Neglect may happen because of a lack of knowledge or awareness, or through a failure to take reasonable action whether deliberate or not.

In its extreme form, neglect can be a significant risk as it can lead to serious long-term effects and even be life-threatening.

Neglect is the most common form of child abuse in the UK.

Neglect can include:

- Not providing adequate food, clothing, or assistance with personal hygiene.
- Not providing adequate shelter and heating.
- Failing to protect someone from harm or danger.
- Not ensuring appropriate supervision (including the use of inadequate caregivers)
- Failing to give prescribed medication or provide access to appropriate health care or treatment.
- Failing to provide access to educational services.
- Ignoring a person's basic emotional needs.
- Failing to act when a person is taking unnecessary risk (especially when the person lacks capacity to properly assess risk).

Possible signs and indicators:

- Poor appearance or hygiene e.g. being smelly or dirty.
- Living in an unsuitable home environment e.g. having no heating.
- Inappropriate or inadequate clothing.
- Signs of malnutrition or not being given enough food.
- Having frequent and untreated medical issues or an accumulation of untaken medication.
- Body issues such as sores, skin complaints, poor muscle tone or prominent joints.
- Poor language or social skills.
- Being left alone for a long time.
- Being withdrawn, depressed or anxious.
- Tiredness or finding it hard to concentrate or take part in activities.
- Self-soothing behaviours such as drug or alcohol misuse and self-harm.
- Poor school attendance or performance.

Self-neglect

Self-neglect is when an adult lives in a way that puts their own health, safety or well-being at risk. It is an extreme lack of self-care that is often related to deteriorating health and ability in older age, poor mental health, or other issues such as addictions. However not everyone who self-neglects needs to be safeguarded.

Incidents of abuse may be one-off or multiple and affect one person or more. People who self-neglect will often decline help from others.

There are limitations to what help can be offered if the adult has mental capacity to make their own decisions about how they live, even if they may suffer significant harm or death as a result of their own action or inaction.

Any action taken should seek to minimise any risks while respecting the person's choices, trying to engage with the person to offer as much support as possible without causing distress.

It is important that all efforts to engage with and support the person are clearly recorded.

Self-neglect can include:

- Neglecting to care for personal hygiene, health or surroundings to the extent that it threatens personal health and safety.
- Inability to avoid self-harm.
- Failure to seek help or access services to meet health and social care needs.
- Inability or unwillingness to manage one's personal affairs.
- Behaviours such as hoarding.

Possible signs and indicators:

- Very poor personal hygiene.
- Unkempt appearance.
- Lack of essential food, clothing or shelter.
- Malnutrition and/or dehydration.
- Living in squalid or unsanitary conditions.
- Neglecting household maintenance.
- Hoarding.
- Collecting a large number of animals in inappropriate conditions.
- Non-compliance with health or care services.
- Inability or unwillingness to take medication or treat illness or injury.

Fabricated or Induced Illness (FII)

Fabricated or induced illness (FII) is a form of child abuse that happens when a parent or carer exaggerates or deliberately causes symptoms of illness in the child. The parent or carer tries to convince doctors that the child is ill, or that their condition is worse than it really is.

The parent or carer may not necessarily intend to deceive doctors, but their behaviour is likely to harm the child. For example, the child may have unnecessary treatment or tests, be made to believe they're ill, or have their education disrupted.

Fabricated or induced illness, previously known as 'Munchausen's syndrome by proxy', covers a wide range of symptoms and behaviours involving parents or carers seeking healthcare for a child. This ranges from exaggerating or inventing symptoms, to deliberately making the child ill.

Possible signs and indicators:

- Symptoms only appear when the parent or carer is present.
- Alleged symptoms do not seem plausible – for example, a child who has supposedly lost a lot of blood but does not become unwell.
- The child has an inexplicably poor response to medicine or other treatment.
- The child's daily activities are being limited far beyond what you would expect for a certain condition – for example, they never go to school or have to wear leg braces even though they can walk properly.

A parent or carer may:

- Be the only person who claims to notice the symptoms.
- Not let healthcare professionals see the child on their own.
- Talk for the child, or the child refers to them rather than speaking for themselves.
- Report a new set of symptoms when one health problem is resolved.
- Have a history of frequently changing GPs or visiting different hospitals for treatment, particularly if their views about the child's treatment are challenged by medical staff.
- Not accept reassurance or recommended treatment and insists on continued investigations or new treatments.
- Encourage medical staff to perform often painful tests and procedures on the child (tests that most parents would only agree to if they were persuaded that it was necessary).

Organisational Abuse

Organisational abuse (or institutional abuse) is when a person is abused or mistreated within an institution such as a care home or hospital, or by an organisation providing care in the person's own home. It can include one-off incidents or long-term mistreatment and can be through neglect or poor professional practice as a result of inadequate resources, structures, policies, processes and practices within an organisation.

The abuse may happen because of a culture that denies or restricts privacy, dignity, choice and independence, and involves the collective failure of a service provider or an organisation to provide safe and appropriate services, and to ensure that the necessary preventative and protective measures are in place.

Organisational abuse can include:

- A run-down or overcrowded environment.
- Insufficient staff or high staff turnover resulting in poor quality care.
- Abusive and disrespectful attitudes towards people using the service.
- Not offering choice or promoting independence.

Possible signs and indicators:

- Signs of neglect.
- Inadequate staffing levels.
- Poor standards of care.
- Lack of adequate procedures.
- Absence of visitors.
- Few social, recreational and educational activities.
- Unnecessary exposure during bathing or using the toilet.
- Lack of management overview and support.
- Signs of physical or emotional abuse.

Financial Abuse

Financial abuse (or material abuse) is the attempted or actual misappropriation or misuse of a person's money, property, benefits, or other assets, by means of intimidation, coercion, deception, or other ways to which the person does not or cannot consent to. Financial abuse includes having money or other property stolen, being defrauded or put under pressure in relation to money or other property and having money or other property misused.

Financial abuse can include:

- Theft, burglary, or fraud (including internet scamming).
- Exploitation and embezzlement.
- Coercion or being put under pressure concerning a person's finances (including wills, property, inheritance or financial transactions).
- Misuse or misappropriation of property, possessions or benefits.
- Withholding pension or other benefits.

Possible signs and indicators:

- Unusual financial activity such as making an unexpected change to a will, a sudden sale or transfer of a property, or unusual activity in a bank account.
- Sudden inclusion of additional names on a bank account or where a signature does not resemble the person's normal signature.
- Reluctance or anxiety shown by a person when discussing their finances.
- A substantial gift to a carer or other third party.
- A sudden interest by a relative or other third party in the welfare of the person.
- Bills remaining unpaid.
- Complaints that personal property is missing.
- Signs of coercive control or neglect.

Discriminatory Abuse

Discriminatory abuse is when a person is treated unfairly, bullied, or abused because of a particular characteristic.

It is against the law to discriminate against someone because of:

- Age
- Disability
- Gender reassignment
- Marriage and civil partnership
- Pregnancy and maternity
- Race
- Religion or belief
- Sex
- Sexual orientation

These are called protected characteristics.

Discriminatory abuse links to other forms of abuse and may have similar effects e.g. physical abuse motivated by racism would be classified as discriminatory abuse.

Discriminatory abuse can include:

- Unequal treatment.
- Verbal abuse, derogatory remarks or inappropriate use of language related to a protected characteristic.
- Physical and emotional abuse.
- Denying access to communication aids, not allowing access to an interpreter, signer or lip-reader.
- Harassment or deliberate exclusion on the grounds of a protected characteristic.
- Denying basic rights to healthcare, education, employment and criminal justice relating to a protected characteristic
- Substandard service provision relating to a protected characteristic.

Hate crime

Hate crime is any incident which constitutes a criminal offence perceived by the victim or any other person as being motivated by prejudice, discrimination or hate towards a person's actual or perceived race, religious belief, sexual orientation, disability, political opinion or gender identity.

Possible signs and indicators:

- Low self-esteem, attachment issues, depression, self-harm and eating disorders.
- Signs of distress, tearfulness, anger or anxiety.
- The person appears withdrawn and isolated.
- The support on offer does not take account of the persons individual needs in terms of a protected characteristic.

Modern Slavery

Modern slavery (or human trafficking) is the recruitment, movement, and holding of a person by improper means, such as force, threat or deception, for the purposes of exploitation or abuse. Victims of human trafficking can be male or female, children or adults, and may come from migrant or indigenous communities.

Modern slavery is different from illegal immigration as people who are trafficked are tricked, coerced, lured or forced by criminals to work for them or others in their criminal networks around the world. People are forced into and held by threats of violence and intimidation against them or their family, fear, debt bondage, isolation and the removal of identification or travel documents, or imprisonment and torture.

Children living in the UK can also be targeted and trafficked internally. This includes involvement in county lines, where vulnerable children and young people are targeted for the dealing and delivery of illegal drugs.

Modern slavery can include:

- Forced labour.
- Domestic servitude.
- Sexual exploitation such as prostitution and pornography.
- Bonded labour (forcing someone to pay a debt that can't be paid).

- Criminal activity.
- Private fostering.
- Forced marriage.

Possible signs and indicators:

- Signs of physical or emotional abuse or neglect.
- Isolation from the community.
- Seeming under the control or influence of others.
- Lack of personal effects or identification documents.
- Avoidance of eye contact, appearing frightened or hesitant to talk to strangers.
- Fear of law enforcers.

APPENDIX 4

Healthy Church Culture and Spiritual Abuse

Culture can be defined as the ideas, customs, and social behaviour of a particular people or society.

Creating a culture in which everyone is safe and can flourish is fundamental to our purpose as God's church. We believe that healthy culture in the church is vitally important and goes hand in hand with strategy to accomplish the goals, vision and mission of the church.

Creating a safer, healthier culture requires attention and hard work – it does not happen automatically or by mistake. In seeking to create and maintain a church culture that is healthy, we must continually examine our attitudes, beliefs and behaviours and be willing to change, and encourage others towards healthier culture too.

Safer, healthier culture means:

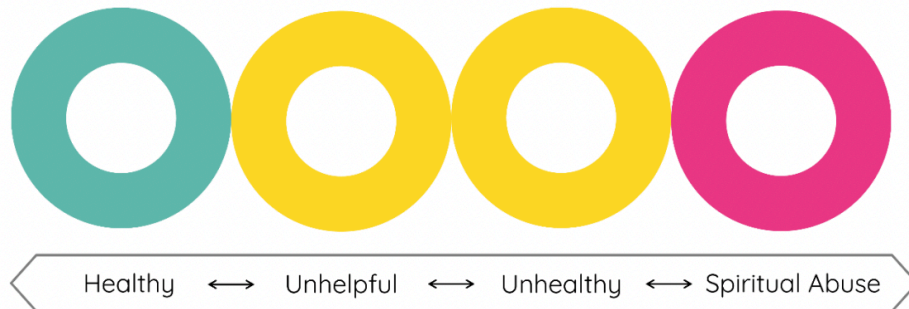
- We have the principles of safeguarding as the foundation of our efforts.
- We respect, value and nurture those in our church and our community.
- We empower and guide through appropriate use of scripture.
- We nurture and train our leaders at all levels.
- We value whole people and whole lives, not just what happens in church.
- We operate with a healthy regard for accountability, both for ourselves and others.
- We model inclusion and participation.
- We lead and guide people in a manner that maintains freedom of choice.

In order to do this, we must:

- Listen and pay attention to what is being said about the church, both by those inside and outside. How do people think challenges have been managed? Can we demonstrate that we are prepared to learn from what didn't go well, or from what we got wrong?
- Be proactive in our communications and messaging, making every effort to be clear in our intention to facilitate and foster safer practices.
- Manage power dynamics, being attentive to how power is used in our church, by who and for what purpose. We will make every effort to ensure that power is used in a way that empowers others.
- Be transparent about our structures and accountability mechanisms. This means being alert to the formal and informal structures and accountabilities in the church, making sure that informal structures do not undermine our efforts.
- Be clear about governance and leadership, ensuring that people know the difference between organisational governance and spiritual leadership.
- Foster good customs and practices, modelling the day-to-day behaviours and ways of working that we desire to see in our church, welcoming appropriate challenge to any behaviours or attitudes that threaten or conflict with safe and healthy culture.
- Review and refresh the above regularly, keeping issues of safer, healthier culture on the agenda so that it becomes normalised, encouraging growth and flourishing.

A Scale of Health

The behaviours we see normalised in our churches culture can be reimagined on a scale:



Healthy: Good, nurturing behaviour in which people flourish and grow.

Unhelpful: Reactions/behaviour that is not harmful but not helpful. We all behave in this way at times.

Unhealthy: A consistent pattern of behaviour that is negative. We may check ourselves before approaching that person and find that they are not open to questions or challenge. Behaviour can and must be addressed at this stage.

Spiritual Abuse: A persistent pattern of coercive, controlling behaviour that reflects the definition of psychological abuse (above).

Spiritual Abuse

What is Spiritual Abuse?

In their book, 'Escaping the Maze of Spiritual Abuse', Dr Lisa Oakley and Justin Humphreys provide a useful analysis of spiritual abuse. After years of study and research, Oakley settled on the following definition. However, as she states, spiritual abuse is so complex that her definition is always open to further development:

'Spiritual abuse is a form of emotional and psychological abuse. It is characterised by a systematic pattern of coercive and controlling behaviour in a religious context. Spiritual abuse can have a deeply damaging impact on those who experience it.'

Diane Langberg, one of the most prominent writers and speakers on the subject of spiritual abuse, wrote in her book 'Redeeming Power':

'Here are two words that should never go together. 'Spiritual' and 'abuse'. It's a diabolical pairing. The Spirit of God hates abuse, uncovers abuse and cares for the abused. But we often see spirituality misused to damage a person created in the image of God. Spiritual abuse involves using the sacred to harm or deceive the soul of another.... When we use God's sacred Word in a way that harms another, commanding them to do wrong, manipulating them, deceiving them or humiliating them, we have spiritually abused them.'

Signs and Indicators

- **The use of scripture to coerce and control.**

Teaching and challenging through scripture are part of the life of a Christian and should be used for the development and nurture of the person receiving it, not to fulfil the agenda of the person sharing it. There are key biblical messages, such as those of unity and submission, that can be misused to coerce and control.

- **Enforced accountability.**

Being forced into accountability gives rise to concern. Individuals should be able to exercise consent and set boundaries around accountability.

- **Manipulation and exploitation.**

These are hallmarks of spiritual abuse. In these, pressure is felt in a variety of ways, accompanied by a feeling that an individual must conform to the ever-increasing expectations of another. These requests often involve excessive service, presence at all meetings etc. This conformity might be suggested to be a measure of how much someone loves God or how healthy their spiritual life is. In a coercive controlling culture, often only service inside the church is valued.

- **Censorship.**

Another hallmark of spiritual abuse. Communication might be censored in various ways. These include pressuring people to be silent if they disagree or raise concerns about harmful behaviour, villainising and accusing those who do raise concerns as causing division or being difficult and presenting decisions as team decisions, when only one or a few individuals make decisions in which everyone is expected to agree.

- **Requirement for blind obedience.**

Obedience to the abuser may be equated to obedience or love for God. This may be accompanied by fear of the abuser, or fear of what God may think of them if they fail to obey.

- **Use of 'divine' calling to coerce.**

This comes with the suggestion that God has placed someone in a role and therefore no one can disagree with them, as this is like disagreeing with God. When a calling is used to coerce and control others, there should be concern.

- **Exclusion and isolation.**

These are used as a form of punishment for disobedience or non-conformity. An individual may find themselves isolated within the church or discouraged from mixing with other churches or those outside of the church.

- **Public shaming and humiliation.**

Some may experience public shame to rebuke and silence them, leaving the individual unable to defend themselves.

Adult Grooming

Grooming is more likely to occur in an unhealthy or spiritually abusive culture when someone builds a relationship, trust and emotional connection with another with the purpose of exploitation for their own motives: sexual abuse, psychological abuse, financial, power kicks or trafficking.

Grooming may be online or face-to-face, by a stranger or by someone known to their target (family members, friends or professionals).

Whilst grooming children (up to age 16) is illegal in the UK, it's not illegal to sexually groom an adult (although vulnerable adults do have pockets of protection). Adult grooming is the adult equivalent to child grooming and applies to any behaviour where an adult is deliberately prepared for abusive behaviour or exploitation to occur later. The same or similar psychological processes used on children are used to exploit adults. The abuser typically befriends or builds a relationship with the victim in order to build a false trust.

Signs of grooming in adults:

- The person may become withdrawn, upset or distressed, yet unable to talk about the reasons behind this.
- The person may become isolated from their friends or family.
- The person may be secretive about how they are spending their time, or who they are speaking to online.
- The person may have a very close relationship with or spend significant time alone with an authority figure.
- The person's behaviour may change around the groomer.
- The person becomes very interested in a topic or cause that they have previously shown no interest in (this can lead to radicalisation).

Clergy Sexual Abuse

'Adult clergy sexual misconduct (CSM), also known as clergy sexual abuse (CSA), is any sexualised behaviour by a church leader/spiritual leader toward someone under his/her spiritual care, who by nature is in a position of less power and authority. CSM is an abuse of power and authority, not an 'affair,' as it cannot be considered mutual consent due to the unequal power dynamics. When the leader forgoes his ethical obligation to maintain healthy boundaries between himself and those he is ministering to, the leader is misusing his power to violate the sacred trust and safety of the victim, committing a break of fiduciary duty, and violating professional ethics, often resulting in a traumatic experience for the victim.'*

(<https://clergysexualmisconduct.com>)

*Consent happens when all people involved in any kind of sexual activity agree to take part by choice. They must have the freedom and the capacity to make that choice. For further information about consent, please visit www.rapecrisis.org.uk.

CSA is far more likely to occur in an unhealthy or spiritually abusive culture, where a victim has been groomed over time, the signs and indicators of which are detailed above.

It is important to note that CSA is not an affair. Clergy sexual abuse is often mislabelled as an “affair” if either the pastor, or indeed anyone in a ministerial role with some level of authority, or the victim is married. Many people view clergy sexual abuse as merely a pastor cheating on their spouse with a church member. However, an affair is a relationship between two people who have mutually consented and are participating without any form of manipulation. This is not the case with CSA. The sexualized so-called “relationship” has arisen within asymmetrical power dynamics, where the spiritual leader occupies a more powerful and dominant position in relation to the victim.

For more information on CSA, please visit <https://clergysexualmisconduct.com/what-is-csm%3F>

A Victim-Centred Response to Clergy Sexual Abuse

The church should be one of the safest places on earth for those who are vulnerable to seek help and healing. When it comes to abuse in the wider church, the response has historically been wrong and often highly damaging to victims and their families. We are committed to doing everything in our power to prevent abuse from happening in our church, and to supporting, caring for and protecting victims and survivors of any type of abuse, including clergy sexual abuse.

Below are several principles to be adhered to in responding to clergy sexual abuse:

- **Report it.**

When a disclosure of CSA is made, it should be reported to the police and other relevant local authorities in line with our procedures for recording and reporting allegations of abuse. An investigation should be conducted by an independent third party, not the church. A serious incident report should be made by the trustees to the Charity Commission and the church’s insurance company should be informed.

- **Protect the people, not the institution.**

It is important that those who have suffered abuse are supported and protected above the reputation of the church. The church should not attempt to hide, minimise or cover up the abuse, but rather make clear that they recognise that the victim has suffered abuse, admitting to the failing of the leader who abused and acknowledging that their position of power has been abused, as well as their own fault in failing to prevent the abuse.

- **Use correct language.**

It is paramount that the correct language is used when communicating to the church or others about clergy sexual abuse, ensuring that incorrect language is corrected. CSA is not an affair and should never be referred to as such (see above). A clear message should be sent to the victim and congregation that speaking out was the right thing to do and that exposing the deeds done in darkness is both biblical and encouraged. This can give courage to those who have also suffered abuse and have yet to speak up.

- **Provide care for all.**

The church should offer itself as the place for healing in the life of the victim, not a place of condemnation. It should also offer help and encouragement to the spouse and children of the victim, as well as the perpetrator's spouse and children. The church should take responsibility to address the damage inflicted upon the victim, including assuming the financial cost of medical and mental health expenses or any other reasonable requests made by a victim. Victim shaming and blaming should be discouraged. Members should be exhorted and taught how they can care for the hurting and one another in a way that brings healing.

- **Be trauma informed.**

Throughout the entire process of responding to adult clergy sexual abuse, leadership should consistently use best trauma-informed practices. These practices include putting the needs of the victim first, not the institution, ensuring safety and respecting the agency of the survivor, communicating updates with the survivor consistently and clearly with trauma-informed language, and moving as quickly as possible to handle the situation with integrity. A commitment to not downplay the abuse should be made by the ministry. A direct and public apology should be given, recognising the damage done and that the abuse occurred on the church's watch. The ministry should make sure that any public statement made does not bring further harm to the victim.

- **Make the church a safe place.**

The abuser should be removed from their role so that others are kept safe and professional help can be sought to address the abusive behaviour. A thorough third-party investigation should take place that is not controlled by the church and findings are not withheld from the public. A trauma-informed advocate should be provided for the victim and paid for by the church. If the victim remains in the church, the offender should not be able to attend the same church. Another course of action is to not allow the abuser to attend church, but instead "bring church to the abuser" by meeting with the offender outside of church services. An outside, unbiased agency can help leaders determine the best course of action so that the victim(s) and all church members are not put in harm's way. In no case should the abuser be able to regain a leadership role (spiritual or otherwise), so as not to misuse their power again.

Safeguards should also be put into place to help prevent abuse from occurring again, including formally educating the leadership on how to prevent abuse.

Prevention

It is crucial to put safeguards in place to prevent clergy sexual abuse in the church. These include:

- **Education.**

Spiritual leaders will be provided with training on maintaining appropriate relationships and boundaries with those in their care, as well as training on what

CSA is, how it happens, how to spot it and how to handle abuse cases properly. Learning about common CSA experiences can also help leaders to better understand and empathise with victims. Leaders will also be properly trained in trauma-informed practices.

- **Choosing leaders safely and wisely.**

When interviewing candidates for a leadership role within the church, great care will be taken to ensure that applicants who have sexually abused either children or adults, or who are at risk of abusing, are screened out.

- **Hold leadership accountable.**

Our code of conduct will be signed by all leadership. Any concerns that a leader may be in breach of this should not be suppressed but expressed to another leader or to the Safeguarding Lead, depending on the severity of the concern. If a leader is found to be in breach of the code, disciplinary measures will be implemented.

- **A zero-tolerance approach to abuse.**

If abuse is discovered, it will be reported promptly to the authorities, the leader will be removed from their position, an independent investigation will be carried out and victims will be supported. It is imperative that grace is not misapplied when a perpetrator is discovered. Grace is properly given by addressing the situation correctly and in a loving, caring way that does not look to destroy anyone but to bring truth to light so that healing and repentance can occur.

- **Talk about abuse.**

Abuse, as well as other difficult topics, should not be taboo but rather spoken about with compassionate candour in the church, ensuring that victims can come for healing without judgement.

APPENDIX 5

Record of Concern

1: Record of Concern About a Child/Adult's Safety and Welfare

For use by any staff/volunteers. To be completed electronically or by hand.

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

**Check to make sure your report is clear to someone else reading it.
Please pass this form to your Safeguarding Lead without delay.**

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

Following are some helpful pointers in completing the above form:

1. As a registered body the church/charitable organisation is required to ensure that its duty of care towards its beneficiaries is carried out in line with the principles enshrined within the Working together to safeguard children and young people, 2018 and the Care Act, 2014. (Refer to your own church's/organisation's safeguarding policy at this point too).
2. Essential principles of recording the information received/disclosed/observed:
 - a. Remember: do not investigate or ask any leading questions
 - b. make notes within the first one hour of receiving the disclosure or observing the incident
 - c. be clear and factual in your recording of the incident or disclosure
 - d. avoid giving your opinion or feelings on the matter
 - e. aim to record using the 4 W's and 1 H: When, where, what, why and how
 - f. do not share this information with anyone else except your safeguarding co-ordinator in the first instance and they will advise on who else will need to be informed, how and when.
 - g. make use of the additional information section to add any other relevant information regarding the child/adult/ family that you may be aware of. This can include any historic concerns or observations.
3. ***What constitutes a safeguarding concern?*** – any incident that has caused or likely to cause significant harm to a child can be classed as a safeguarding concern. Abuse is classified under four different categories (with regards to children) as already stated within the safeguarding policy (physical, sexual, emotional, neglect). With regards to adults there are 6 further categorisations. Whilst it may be helpful to record a specific category in the above form, if possible, this may not always be the case. Therefore, it is important to seek advice from your safeguarding co-ordinator or thirtyone:eight at this stage.
4. ***Why do you need information regarding 'other household members'?*** – It has been demonstrated as important to include information about significant adults in the household especially when concerns relate to children as this has been a recurrent risk factor in several serious case reviews.
5. ***Why is the view of the child/adult significant?*** It is important to give whatever detail is available of the child or adult's explanation (or verbatim) of the matter to help ascertain if it is plausible and to help offer a context to the concern identified.
6. ***Passing information to the Safeguarding co-ordinator*** – Your safeguarding co-ordinator holds ultimate responsibility in responding to any safeguarding concerns within the church/organisation and therefore it is important that they have oversight of the actions being taken and make relevant and appropriate contact with statutory agencies if required. They will remain the most appropriate link between the organisation and external agencies.

APPENDIX 6

Policy: Handling of Disclosure Information

This is our policy on handling, using and securely storing disclosure information. The policy also covers the retention and disposal of disclosure information.

General Principles

As an organisation using the Disclosure and Barring Service (DBS) to help assess the suitability of applicants for positions of trust, Ruwach Christian Church complies fully with the code of practice regarding the correct handling, use, storage, retention and disposal of certificates and certificate information. It also complies fully with its obligations under the General Data Protection Regulation (GDPR), Data Protection Act 2018 and other relevant legislation pertaining to the safe handling, use, storage, retention and disposal of certificate information and has a written policy on these matters, which is available to those who wish to see it on request.

Storage and Access

Certificate information should be kept securely, in lockable, nonportable, storage containers with access strictly controlled and limited to those who are entitled to see it as part of their duties. Electronic disclosure information is held on a secure password protected system accessible only to those authorised to view it in the course of their duties.

Handling

In accordance with section 124 of the Police Act 1997, certificate information is only passed to those who are authorised to receive it in the course of their duties. We maintain a record of all those to whom certificates, or certificate information has been revealed and it is a criminal offence to pass this information to anyone who is not entitled to receive it.

Usage

Certificate information is only used for the specific purpose for which it was requested and for which the applicant's full consent has been given.

Retention

Once a recruitment (or other relevant) decision has been made, we do not keep certificate information for any longer than is necessary, giving full consideration to the General Data Protection Regulation, Data Protection and Human Rights of the individual before doing so.

Throughout this time, the usual conditions regarding the safe storage and strictly controlled access will prevail.

Disposal

Once the agreed retention period has elapsed, we will ensure that any DBS certificate information is immediately destroyed by secure means, for example by shredding, pulping

or burning. While awaiting destruction, certificate information will not be kept in any insecure receptacle (e.g. waste bin or confidential waste sack).

For disposal of electronic certificate results, the system automatically deletes the result after six months.

Thirtyone:eight acting as an umbrella body

We accept that the Thirtyone:eight Disclosure Service, as our umbrella organisation, has a responsibility to ensure, as far as possible, that we comply with all the requirements in the DBS Code of Practice, this and other policy statements, and in other DBS procedures and processes. We undertake to keep Thirtyone:eight informed of any changes in our organisation, personnel or practices which could materially affect our ability to work within these expectations.

APPENDIX 7

Anti-Bullying Policy

Definition of Bullying

The repetitive, intentional hurting of one person or group by another person or group, either face to face or online, where the relationship may involve an imbalance of power.

Objectives of this policy

- All children, workers, parents and carers should be aware of the anti-bullying policy within the church and what they should do if bullying arises.
- All workers should understand what bullying is, be aware of possible signs and follow the policy when it is reported.
- Children and parents/carers should be assured that they will be supported when bullying is reported.

Prevention

Strategies can be adopted to prevent bullying. As and when appropriate, these may include:

- Writing a set of group rules.
- Signing a behaviour contract.
- Having discussions about bullying and why it matters.

Procedures

- Report the bullying incident to children's leaders. In all cases of bullying, the incidents should be recorded by the worker.
- Ensure that details are carefully checked before action is taken.
- Consideration should be given to informing the parents/carers of the perpetrator, but this should only be done if workers are satisfied there is no bullying/abuse going on at home that might exacerbate the situation.
- If it is thought that an offence has been committed, consideration should be given to contacting the police.
- The bullying behaviour or threats of bullying must be investigated and stopped quickly.
- Help should be offered to help the perpetrator address his/her behaviour.

Outcomes

- The children's worker involved in dealing with the incident should issue a warning to the child concerned.
- An apology should be given by the child who has bullied another.
- If possible, those involved will be reconciled.
- After the incident has been investigated and dealt with, the situation should be monitored to ensure repeated bullying does not take place.

- After the incident(s) have been investigated parents/carers should be informed of the action taken.
- All incidents must be recorded in the logbook.