

## Safeguarding Adults - A policy for good practice in the care of adults when they are vulnerable

### Basic Information

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<b>Status of Paper</b>	Draft for Conference
<b>Action Required</b>	For Information and feedback prior to sending to Conference
<b>Draft Resolution</b>	The Methodist Council approves the policy document entitled "Safeguarding Adults" for presentation after final editing to the Conference. <i>See draft Conference resolutions in section 10 of the report</i>
<b>Alternative Options to Consider, if Any</b>	This document was requested by Conference in 2009 and the time line was specified. Some detailed procedure or further guidance will arise in consequence and will be posted on the Methodist web site, safeguarding pages.

### Summary of Content

<b>Subject and Aims</b>	N.B. This document is a draft of the full safeguarding adults document. The core document will be presented to the Conference – with Appendices published separately on the web.
<b>Main Points</b>	A Joint statement of principles on safeguarding (Church of England and Methodist Church) has been negotiated and agreed. Safeguarding is everyone's business. <b>A brief outline of contents</b> – Introduction including theology and values; definitions of forms of harm; implementation; promoting good practices; responding to concerns; procedures and model church; circuit and district policies.
<b>Background Context and Relevant Documents (with function)</b>	In 2000, the Department of Health published <i>No Secrets</i> , <sup>1</sup> a document developing and implementing inter-agency policies and procedures to protect vulnerable adults. This guidance provides a framework for the safeguarding of adults, including structures investigations by local authorities of allegations of abuse. Voluntary organisations are asked to develop safeguarding procedures where relevant to them. There have been other developments including The Mental Capacity Act 2005, Safeguarding Vulnerable Groups Act 2006 and the development of the Independent Safeguarding Authority from 2009.
<b>Consultations</b>	This document is still under a scrutiny and feedback process. Comments have been incorporated thus far. The length of the document is an issue we are hoping to manage by separating out Appendices and providing supplementary material on the web in due course. However, we do need one core document.

<sup>1</sup> Department of Health, *No Secrets* (London: HMSO, 2000).

## **Summary of Impact**

<b>Standing Orders</b>	Sex offender policy and SOs (690 etc.) – are already scheduled for full Review in the next year, see resolutions. Other issues are included under safer recruitment changes, e.g. SO010
<b>Faith and Order</b>	F&O have been asked for comment on the Statement and Theology for Safeguarding children. The statement and theology for safeguarding adults is almost the same and will be forwarded for F&O comment.
<b>Financial</b>	A few resources at District and Circuit level to support coordinators. Where this is combined with Safeguarding children group the additional cost will be quite small but the work is inclined to grow in any event.
<b>Personnel</b>	See 'Recruiting Safely' implications
<b>Legal</b>	See SO010 2) i) changes.
<b>Wider Connexional</b>	All levels of church life will be affected. Safeguarding is everyone's business.
<b>External (e.g. ecumenical)</b>	Other Churches are doing likewise or have already done so, e.g. Baptists, Catholics (CSAS) and C of E.
<b>Risk</b>	None.

### Relevant documents/ agencies

*No Secrets* - Department of Health 2000, Local Safeguarding Adults Boards

The Mental Capacity Act 2005,

Safeguarding Vulnerable Groups Act 2006

Independent Safeguarding Authority from 2009

*Time for Action* - Churches Together in Britain and Ireland, 2002

Tracing Rainbows – the Methodist Conference 2006

*Creating Safer Space* - the Methodist Conference 2007

**A policy for good practice in the  
care of adults when they are vulnerable**

The **Methodist** Church 

# **Safeguarding Adults**

**A Methodist response to the protection of adults  
when they are vulnerable**

# Contents

[A short **boxed** summary of how to respond when abuse occurs/ a flowchart will be included here]

Joint Statement of Safeguarding Principles for the Methodist Church and the Church of England

Preface by the President of the Conference

## 1. Introduction

- Theology/pastoral
- Societal context
- Description and brief discussion of definitions of Vulnerable adults

## 2. Values underlying the policy

## 3. Definitions of forms of harm

- Physical
- Emotional
- Sexual
- Financial
- Neglect
- Spiritual
- Institutional
- Discriminatory abuse
- Domestic abuse
- Forced Marriage

## 4. Implementing the policy

- Checklist
- Implementation in local Church
- Implementation in Circuit/deanery
- Implementation in Diocese/District
- Implementation nationally

## 5. Promoting good practices

- Safe and inclusive practice
- Safe Recruitment
- Training
- Guidance for pastoral practice
- Advocacy
- Cultural diversity
- Guidance for those who exercise pastoral care (including Wills etc)
- Domestic Abuse Flowchart

## 6. Responding to concerns (disclosures)

Process and confidentiality

- Record keeping and privacy
- Seven golden rules of information sharing

## 7. Care of adult survivors

**8. Ministering to those where there are concerns as to previous behaviour**

**9. Handling disagreements and complaints**

**10 Resolutions**

**11. Appendices**

- A) Safeguarding Policy Statement in poster format
- B) Church policies
  - (i) Model Church Policy
  - (ii) Model Circuit Policy
  - (iii) Model District Policy
- C) A table of responsibilities
- D) The role of the District Adults Safeguarding Group and coordinator
- E) A church checklist
- F) A model of good behaviour
- G) Domestic Abuse Guidelines
- H) Resources

## Safeguarding policy statement for the Methodist Church and the Church of England

### Preamble

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

### Principles

We are committed to:

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

We will carefully select and train all those with any responsibility within the Church, in line with Safer Recruitment principles, including the use of criminal records disclosures and registration with<sup>2</sup> the relevant vetting and barring schemes.

We will respond without delay to every complaint made which suggests that an adult, child or young person may have been harmed, cooperating with the police and local authority in any investigation.

We will seek to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.

We will seek to challenge any abuse of power, especially by anyone in a position of trust.

We will seek to offer pastoral care and support to, including supervision and referral to the proper authorities of any member of our church community known to have offended against a child, young person or vulnerable adult.

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

*A copy of this text, in poster format, can be found at appendix A. The poster can be displayed on the church notice board to confirm the local church acceptance and commitment to the safeguarding policy statement.*

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<sup>2</sup> Or 'membership of' (PVG scheme Scotland)

## **Preface by the President of Conference**

### **1. Introduction to Safeguarding Adults**

'Adult safeguarding incorporates the concept of prevention, empowerment and protection to enable adults who are in circumstances that make them vulnerable, to retain independence, well-being and choice and to access their right to a life free from abuse and neglect.'<sup>3</sup>

#### **1.1 Our Theological Approach In The Face of Abuse**

Every human being has a value and dignity which comes directly from the creation of male and female in God's own image and likeness. Christians see this as fulfilled by God's re-creation of us in Christ. Among other things this implies a duty to value all people as having the Holy Spirit within them and therefore to protect them from harm. Christ saw all people as valuable, especially those who were vulnerable. He gave them love, attention, time, challenges and respect.

God is present and at work in the world in many ways. A Church indwelt and empowered by the Holy Spirit might especially be a place where the wonderful character of God is manifested. The church is called to witness to that truth. As individual Christians or representing the Church we should reflect the character of God. We are called to welcome and care for the oppressed, the marginalized, and the victims of injustice. Safeguarding good practice concerns the development of safer care to all and thus expresses the love and welcome of God for all people.

Every person is equally precious to God. Each one needs this knowledge and assurance, and the respect it brings. Individuals who have suffered serious harm or abuse often experience lasting damage to their identity and worth; there is often shame and a false guilt. The Church's vocation is to be a place where men and women, children and young people, those who are hurt and those who are damaged, may find healing and wholeness. It is our calling to be Christ's agents of healing and recovery in such a way that enables victims to become survivors, to lead lives with dignity in a context that is safe. It is about speaking words and living the way of peace. It is communication of "shalom"; that is of justice, healing and peace for the whole of the individual, as well as for the community. All adults, especially those who have experienced acute vulnerability or marginalisation need to be enabled and nurtured in faith and to develop their discipleship and ministry.

Justice is part of the outworking of love. Sometimes adult victims or survivors of abuse find an unsympathetic hearing: they may be disbelieved, discouraged and damaged further. This occurs in all parts of society, but it is particularly hurtful when it occurs within the church. Such actions compound the sense of injustice that many feel. In answer to the question "What does God require of us?" the need to act justly is set alongside the need to love mercy and to walk humbly with God (Micah 6:8).

Many of those who have endured abuse as adults or children consider that mercy towards those who have sinned is set above the need for the victims to be enabled to find justice. Both are essential. In creating humankind God made us to be together, to live in community. When one suffers we all suffer. We are all made poorer by every incidence of child or adult abuse. In finding the grace to act righteously towards those who suffer, we also experience transformation through grace. We become better people and our churches become safer places for all. Church people have sometimes required survivors of abuse to forgive; instead it is our calling to hold on to both justice and grace and to build safer church communities often in challenging circumstances.

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<sup>3</sup> the Association of Directors of Adult Services

In the similar ways offenders may also be assured that they are precious to God and find healing and wholeness. Because redemption and the possibility of forgiveness are so central to the Gospel, the Church is not only well-equipped to assist in the rehabilitation of offenders but is also challenged by the issues their presence raises for us. The church is also part of a society where collusion with violence in families, emotional abuse or certain taboos on sexual abuse often holds sway.

Our congregations can be a refuge for those who have perpetrated abuse but are seeking help in maintaining a non-abusive way of life. Some abusers may see church membership as an opportunity to try to be close to children, vulnerable adults or vulnerable parents and carers in order to continue their abusive patterns of behaviour. Experience shows that whether penitent or not, abusers always need support in taking responsibility for their own actions and in stopping their abusive behaviour, and of course the vulnerable need protecting from them. The genuine penitent will accept the need for careful arrangements, including appropriate restrictions, for their return to church fellowship. This is in line with the Church's realistic understanding of sin and its continuing effects.

All abuse is a scourge on individuals, on our church and in our society and we must name it as such, doing everything we can to prevent it. We are to nurture both children and adults as fully as we can in Christ's name. A Christian approach to safeguarding adults will therefore ask both individuals and communities to create a safer environment for children and their carers, to act promptly on any complaints made, to care for those who have been abused in the past and to minister appropriately to those who have abused. God's mission is a message of good news to love and welcome the poor and marginalised. The Church must take seriously both human propensities to evil but also the God-given resources of goodness, peace, healing and justice.

## 1.2 The Societal Context

In recent years, society as a whole has become more aware of the extent of harm to adults, inflicted deliberately or neglectfully. In 2000, the Department of Health published *No Secrets*,<sup>4</sup> a document developing and implementing inter-agency policies and procedures to protect vulnerable adults, including the creation of Safeguarding Adults Boards in each local authority area. This guidance, which is currently under review, provides a framework for the safeguarding of adults, including recommended structures for the investigation by local authorities of allegations of abuse. Voluntary organisations, such as churches, are also asked to develop similar procedures if they are providing services, or are in regular contact with adults who might be vulnerable, and to participate in the protection of adults in a wider context. The message is that safeguarding of adults is everybody's business. There have been other developments including The Mental Capacity Act 2005, Safeguarding Vulnerable Groups Act 2006 and the development of the Independent Safeguarding Authority from 2009 as well as the creation of Local Safeguarding Adults Boards

In 2002 Churches Together in Britain and Ireland produced the report *Time for Action*,<sup>5</sup> which in part challenged the churches to respond more compassionately and effectively to adults who had been sexually abused. In 2007, the Methodist Conference accepted the report 'Creating Safer Space', which affirmed the churches' commitment to best practice in respect of work with both children and vulnerable adults<sup>6</sup>. This stemmed from a Methodist Conference Notice of Motion in 2005 and an earlier audit of training.

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<sup>4</sup> Department of Health, *No Secrets* (London: HMSO, 2000).

<sup>5</sup> CTBI, *Time for Action* (London: CTBI, 2002).

<sup>6</sup> NOM 15 clause 5.2.4 of the report.

### 1.3 Description and brief discussion of definitions

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

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

Vulnerability may bring with it some difficulties in making decisions or communicating those decisions. This may range from simple decisions, such as what to choose to eat, to more complicated decisions, such as whether to participate in certain activities or where to live. The capacity to make decisions should always be presumed to exist and care should be taken to understand what choices are being made, even where this is expressed non verbally or in a different language. If the vulnerability prevents the ability to make *some* choices, it should be assumed that *other* choices are not so limited unless it is clear that this is so<sup>7</sup>.

### 1.4 Definitions

The term 'vulnerable adult' has a number of meanings used by the states in the UK and Great Britain. In order to bring into focus those adults for whom the church should have a particular care this working definition, for use in church contexts may be helpful:

#### 1.4.1 Any adult aged 18 or over who, by reason of mental or other disability, age, illness or other situation is permanently or for the time being unable to take care of her or himself, or to protect her or himself from significant harm or exploitation<sup>8</sup>

1.4.2 The Criminal Records Bureau defines vulnerable adults as follows:

A person aged eighteen or over who receives services of a type listed in paragraph 1 below and in consequence of a condition listed in paragraph 2 below or has a disability of a type listed in paragraph 3 below:

1.
  - a) Accommodation and nursing or personal care in a care home
  - b) Personal care or support to live independently in his or her own home
  - c) Any services provided by an independent hospital, independent clinic, independent medical agency or National Health Service body
  - d) Social care services
  - e) Any services provided in an establishment for a person with learning disabilities
  
2.
  - a) A learning or physical disability
  - b) A physical or mental illness, chronic or otherwise including an addiction to alcohol or drugs
  - c) A reduction in physical or mental capacity

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<sup>7</sup> Mental Capacity Act 2005

<sup>8</sup> The definition of significant is a matter for the workers concerned. It should take into account issues such as the vulnerability of the individual, the gravity and extent of the harm, the length of time of the harm and the intention of the alleged perpetrator as well as the effect upon the individual.

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

1.4.3 The Safeguarding Vulnerable Groups Act 2006 (for England and Wales) defines a vulnerable adult as:

A person who has attained the age of 18 years and

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

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

It should be noted The Mental Capacity Act includes young people over 16 in its ambit. *No Secrets*<sup>9</sup> in 2000 however defined vulnerable adults as people aged 18 or over 'who is or may be in need of community care services by reason of mental or other disability, age or illness and is or maybe unable to take care of him or herself, or able to protect him or herself against significant harm or exploitation'. Thus, depending on the context, the term may have different meanings. **The important thing to remember is that the Church needs to safeguard vulnerable adults from abuse, harm and neglect.** As for government guidance, *Safeguarding Adults* states the emphasis should be on enabling adults to 'retain independence, well being and choice and to access their human right to live a life that is free from abuse and neglect'. Those who consider that an adult is vulnerable should deal with situations relating to that adult within that context.

## 1.5 Scotland - definition of a Protected Adult – for vetting and barring scheme

A **protected adult** is an individual aged 16 or above who is receiving certain types of services. There are four categories of services specified in the Protection of Vulnerable Group Act (**PVG Act**). The exact nature of these services is set out in section 94 and regulations, but in summary they are:

- A service by a person carrying on –
- A support service
- An adult placement service
- A care home service, or
- A housing support service as defined in Part 1 of the Regulation of Care (Scotland) Act 2001,

<sup>9</sup> Department of Health, *No Secrets* (London: HMSO, 2000).

### 1.5.1 PVG consultation on draft guidance November 2009 - definition of 'services'

Healthcare services:

- provided or secured by the NHS or provided by independent operators, (which concern the treatment, care and support of, and provision of advice and assistance to individuals in relation to their health and well-being)

Community care services:

- provided or secured by a council under the Social Work (Scotland) Act 1968 or the Mental Health (Care and Treatment)(Scotland) Act 2003, or services for which the council has made a direct payment

Welfare services:

- encompassing caring and support activities being performed in the voluntary and private sector that do not come under any of the first three categories.
- this includes any service which provides support, assistance, advice or counselling to individuals with particular needs, AND
- is provided in the course of work to one or more persons over the age of 16,
- is delivered on behalf of an organisation,
- requires training to be undertaken by the person delivering the service,
- has a frequency and formality attached to the service, and either
- requires a contract to be agreed between the service provider and the recipient of the service prior to the service being carried out, or
- is personalised to an individual adults needs

(an 'organisation' is defined at section 97 of the Act)

## 2. Values underlying the policy<sup>10</sup>

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

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

- be treated with respect and dignity and with a recognition of abilities and gifts;
- have their privacy respected;
- be able to lead as independent a life as possible and make their own decisions;
- be able to choose how to lead their life;
- have the protection of the law;
- have their rights upheld regardless of their ethnicity, gender, sexuality,

impairment or disability, age, religion or cultural background;

- be able to use their chosen language or method of communication;

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<sup>10</sup> Taken from the Church of England publication *Promoting a Safe Church* (London: Church House Publishing, 2006).

- be heard<sup>11</sup>

**Adult vulnerability must be recognised as a human condition that affects people's ability to participate and the churches response to them. The churches must seek to live out our calling to value all people and the contributions we can all make.**

### **3. Forms and signs of harm**

Harm is that which results from abuse, neglect, bullying and harassment. It may take the following forms:

- 3.1. Physical abuse**, including hitting, slapping, pushing, kicking, misuse of medication, restraint, or inappropriate sanctions. It may include the inappropriate use of medication and the impairment or an avoidable deterioration in health. This can obviously be suspected if the person is seen to have injuries, particularly if these recur or are in the same place on more than one occasion or are without explanation. It may be that the person indicates that she or he does not want to be with a certain person.
- 3.2 Emotional or psychological abuse**, including emotional abuse, threats of harm or abandonment, deprivation of contact, humiliation, blaming, controlling, intimidation, coercion, harassment, verbal abuse, isolation or withdrawal from services or supportive networks. This may occur directly or indirectly by telephone or internet. This may be seen in a person becoming quiet or withdrawn or conversely becoming aggressive or angry for no apparent reason. They may show a change in characteristic such as becoming helpless or tearful. It should be noted that such signs may also be seen in those who are physically abused or sexually abused. All forms of abuse have an emotional component.
- 3.3 Sexual abuse**, including rape and sexual assault or sexual acts to which the vulnerable adult has not consented, or could not consent, or was pressured into consenting;
- 3.4 Financial or material abuse**, including theft, fraud, exploitation, pressure in connection with wills, property or inheritance or financial transactions, or the misuse or misappropriation of property, possessions or benefits. There are also material signs to watch out for, such as a sudden change in their finances, not having as much money as usual to pay for shopping or regular outings, or getting into debt. Watch out, for any official or financial documents that seem unusual, and for documents relating to their finances that suddenly go missing.
- 3.5 Neglect and acts of omission**, including ignoring medical or physical care needs, failure to provide access to appropriate health, social care or educational services, the withholding of the necessities of life, such as medication, adequate nutrition and heating. This may be seen as a person looking unkempt or dirty and their personal hygiene being compromised. Their weight may alter.
- 3.6 Discriminatory abuse**, including racist, sexist, that based on a person's disability, and other forms of harassment, slurs or similar treatment. This may be observed in conversations or in reports by the person of how they perceive themselves. An example of this is where a person rubs their skin in order to remove the colour, or who puts themselves down in terms of their gender or sexuality.

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<sup>11</sup> <sup>11</sup>The Human Rights Act 1998 includes Article 2 'The right to life', Article 3 'Freedom from torture' (including humiliating and degrading treatment) and Article 8 'The right to respect for family and private life'

### 3.7 Spiritual / ritual abuse.

In the church context there has been developing realisation that spiritual abuse is another form of harm.. The Church of England *Guidelines for the Professional Conduct of the Clergy* Church House Publishing 2003 cautions those who minister to beware of abusing their position. In *Domestic Violence and the Methodist Church - the Way Forward*, a Methodist Conference 2002 report, there is evidence of spiritual abuse issues.

Churches need to be sensitive so that they do not, in their pastoral care, attempt to 'force' religious values or ideas onto people, particularly those who may be vulnerable to such practices. Within faith communities harm can be caused by the inappropriate use of religious belief or practice; this can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries, which may result in vulnerable people experiencing physical, emotional or sexual harm. If such inappropriate behaviour becomes harmful it should be referred for investigation in the usual way. Careful supervision and mentoring of those entrusted with the pastoral care of adults should help to prevent harm occurring in this way. Other forms of spiritual abuse include the denial to vulnerable people of the right to faith or the opportunity to grow in the knowledge and love of God<sup>12</sup>.

### 3.8 Domestic abuse

The Home Office describes domestic violence as<sup>13</sup>

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

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

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

Domestic violence occurs across all of society, regardless of age, gender, race, sexuality, wealth or geography. Women are more likely than men to be victims of domestic violence, and children are also affected - they can be traumatised by what they've seen, and there is a strong connection between domestic violence and child abuse<sup>14</sup>

### 3.9 Forced Marriage

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

"Marriage shall be entered into only with the free and full consent of the intending spouses."<sup>15</sup>

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

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<sup>12</sup> Taken from the Church of England publication *Promoting a Safe Church* (London: Church House Publishing, 2006),

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<sup>13</sup> <http://www.homeoffice.gov.uk/crime-victims/reducing-crime/domestic-violence/>

<sup>14</sup> Further guidance is offered on domestic abuse within the domestic abuse guidelines produced by the Methodist Church and available at [www.methodistchurch.org.uk](http://www.methodistchurch.org.uk)

<sup>15</sup> (Universal Declaration of Human Rights, Article 16(2))

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

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

### **3.10 Institutional abuse**

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

It should be noted that the various forms of abuse and harm can overlap.

## **4. Implementing the policy**

### **4.1 Implementation in the local church**

The local church needs to ensure that it has undertaken a review of its own situation e.g.

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

Having done this, the Church Council needs to consider its policy.

A policy needs to include these issues and:

- ensure that it supports good and open practice
- includes appropriate measures to deal with disclosures, complaints and discipline.

The District Group responsible for safeguarding adults will be available to assist in this process. Model policies are included at Appendix 1 of this policy for assistance. These should be read in terms of the content. However, a church should write a policy or adapt the model one to which reflects its own situation.

The policy should include a date for review which should be no less frequent than annual, so that the local Church confirms its acknowledgement of its responsibility for these issues. The Church needs to appoint a Safeguarding Adults representative. This may or may not be the same person who is responsible for safeguarding children's work, but should be someone who has knowledge of the issues within safeguarding adults. It is important to work out how the policy will be implemented and to have an action plan for each year as well.

If the church is involved in a local ecumenical partnership it should follow the guidelines of both churches in establishing its vulnerable adults policy<sup>16</sup>.

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<sup>16</sup> A checklist for LEPs on safeguarding policy and procedures is available from County Ecumenical Officers.

## **4.2 Implementation in Circuit**

The Circuit may have activities of its own and the process which is undertaken for the local church needs to be undertaken for the Circuit also, taking account of the need to identify responsibility for activities and individuals' needs. The Circuit also needs to consider the support it offers to the local church. The Circuit needs to appoint a Safeguarding Adults coordinator and they must make themselves known to the District Safeguarding group so that information can be disseminated. The responsibility for implementing lies with the Circuit meeting and Circuit staff and stewards, so the Safeguarding coordinator must have access to this group and to the circuit meeting, including a right to speak at the meeting and give an annual report.

## **4.3 Implementation in District**

The District also may have activities of its own and the process for the Circuit needs to be undertaken for the District.

The District will also have responsibility for ensuring a group of people who are specialists in Safeguarding are available to support the Circuits and the local churches to enable advice on good practice, respond to incidents and to encourage and support training across the District. A description of the responsibilities of the safeguarding coordinator and the group is in the Appendix...

The District will already have a Safeguarding group for children. It will also be necessary to establish a safeguarding group for vulnerable adults. This may be the same group as for Safeguarding children, expanded to include the appropriate expertise and experience for vulnerable adults. However, some Districts may prefer to establish a different group entirely, either to reflect the different experiences or to reflect the amount of time needed for the issues.

If the latter model is selected then there should be regular communication between the two groups. A number of the issues of safeguarding are common to children and vulnerable adults and it would be confusing if two groups were offering advice and training which was not reflective of this. It is possible to do this either by having joint meetings or to have a shared time between the two meetings. The Coordinator of the group needs to be able to liaise with relevant local authority Adult Social Care personnel. The groups need to coordinate responses and training around domestic abuse in particular.

The Safeguarding Adults group will contribute to the facilitation, development and delivery of the awareness raising concerning the safeguarding of adults who are vulnerable. They will need to monitor the safeguarding content of training and where possible respond to requests for training.

## **4.4 Implementation denominationally**

The whole Church has responsibility for providing expertise and for enabling the resourcing of this area. It also has responsibility for liaison with other agencies including government on a national basis.

# **5 Promoting good practices**

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

These principles adapted from *The Ten Essential Shared Capabilities* Department of Health 2004 for those working in the Mental Health services, provide a reference point for

those working with individuals, carers, families, colleagues and the wider community to address safe and inclusive practice.

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

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

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

**Challenging Inequality.** Addressing the causes and consequences of stigma, discrimination, social inequality and exclusion on individuals, carers and families. Creating, developing or maintaining valued social roles for people in the communities they come from. This includes ensuring the buildings and practices allow inclusion. Buildings should be assessed to check that they are as accessible as possible and that aids and adaptations have been used. This may include the use of ramps, loop systems, etc<sup>17</sup>. The worship and other activities within the church should also be as accessible as possible and the 'messages' given by those should be checked. For example does moving forward and kneeling to receive communion exclude those whose mobility is compromised? Does certain language cause inadvertent pain to some people? Does the environment created within the church include everyone? Inclusion may mean that the church needs to consider making services available to particular groups, such as worship specifically for those who are frail, or have dementia or have learning difficulties. Inclusion also means enabling people to fulfill their discipleship and calling.

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

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

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

**Personal Development and Learning.** Keeping up-to-date with changes in practice and participating in life-long learning, personal and professional development for one's self and colleagues through supervision, appraisal and reflective practice.

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<sup>17</sup> Disability Discrimination Act 2005\*\*\*\* Equalities Bill 2010, draws all similar legislation together. Further Guidance is available from those who deal with property at Central Buildings, Oldham Street, Manchester M1 1JQ telephone 0161 236 5194 and on the Methodist Church website [www.methodistchurch.org.uk](http://www.methodistchurch.org.uk)

<sup>18</sup> Resources are available from Methodist Church House telephone 020 7486 5502

## 5.2 Safe recruitment - a summary

Safer recruitment is not dealt with here in full, as it is covered in the companion volume *'Recruiting Safely in the Methodist Church'* 2010. A brief summary of procedures is described here.

The following procedures apply to all roles, whether paid or voluntary, office holders (appointees) including candidates for ministry or all employed roles and all churches, church organisations and parts of the Methodist Connexion, where there is work for or with children, young people or vulnerable adults.

- i) Plan the process and decide who will be involved at each stage making sure everyone knows their role in the process.
- ii) Write a job description for paid posts or role outline for volunteers listing what the post holder is expected to do, what or whom they are responsible for and who is responsible for supervising and managing them
- iii) Write a person specification listing essential criteria and desirable criteria
- iv) Include the Methodist Statement of Safeguarding Principles in information about the job information pack to emphasise how important Safeguarding is to the Church and local policy and procedures.
- v) Ensure all applicants for paid roles complete an application form and volunteers a registration form including a Confidential Declaration.
- vi) Create a shortlist based upon applicants and candidates ability to meet the criteria
- vii) Where possible obtain written references from all short-listed applicants before interviewing them. In all cases references should be obtained before entering into a contract of employment with any applicant or undertaking to train any candidate. (*A sample reference form in Safeguarding children and young people handbook 2010, Appendix ...*) References should be based upon the candidate's ability to undertake the role and their motivation for doing so.
- viii) Ensure that any discrepancies or gaps within the application/ registration form.
- ix) Collaborate within the appointing panel on the questions to be asked or any exercises or presentations to be given.
- x) Interview applicants and candidates against agreed selection criteria using a measurable approach/ consistent scoring system.
- xi) Confirm the identity of every applicant and relevant certificates of qualification or certificates of attendance at courses undertaken. This may be combined with checking their 'right to work' in the UK status.
- xii) Ensure that all candidates understand that appointment is subject to satisfactory completion of all appropriate checks including disclosure checks and registration or membership of a vetting scheme.
- xiii) Complete appropriate vetting procedures before you allow them to work.
- xiv) Plan the probationary period and subsequent reviews including assessing and planning for relevant essential training.
- xv) Plan the appropriate levels of supervision for each worker.
- xvi) Ensure that safer working practices and safeguarding procedures are both part of the induction, probationary and annual reviews.
- xvii) Ensure procedures are understood concerning complaints and grievances

## 5.3 Training.

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

- Training specific to the role undertaken
- Generic training in relation to the activity and the building
- Training in relation to vulnerable adults. This will include dealing with the specific

issues relating to vulnerable adults. Adults may have a range of vulnerabilities which could be addressed by the appropriate use of aids and adaptations or particular skills.

- Specialist training may be needed with these. Adults may express their vulnerability by a range of behaviour and training may be needed in how these are dealt with and how staff are supported to avoid inappropriate behaviour and to recognise this type of behaviour including bullying in themselves and others.
- Training will also be needed in relation to the issues of decision making with adults whose capacities are impaired.

#### **5.4 Guidance for those who exercise pastoral care<sup>19</sup>**

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

##### **5.4 .1 Pastoral relationships**

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

- Church workers should exercise particular care when ministering to persons with whom they have a close personal friendship or family relationship.
- Church workers must be aware of the dangers of dependency in pastoral and professional relationships and seek advice or supervision when these concerns arise.
- Church workers who exercise a 'healing ministry' should be trained in the theology and non-intrusive practice of that work<sup>20</sup>.
- Church workers should recognise their limits and not undertake any ministry that is beyond their competence or role (e.g. therapeutic counselling, deliverance ministry, counselling victims of abuse and domestic violence, or their perpetrators, or giving legal advice). In such instances the person should be referred to another person or agency with appropriate expertise. Church workers should consider issues of ethnicity and gender in their ministry.
- Church workers should avoid behaviour that could give the impression of inappropriate favouritism or the encouragement of inappropriate special relationships.
- Church workers should treat those with whom they work or visit with respect, encouraging self-determination, independence and choice.
- Care should be taken when helping with physical needs, washing and toileting,

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<sup>19</sup> Taken from *Guidelines for the Professional Conduct of the Clergy*, Church of England 2003

<sup>20</sup> Reference needed

always respecting the choices of the individual concerned. It may be necessary for specialist training to be given in these areas and workers should always consider whether this help can be given in terms of their own safety and that of the vulnerable adult.

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

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

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

The church worker should consider in advance:

- the place of the meeting, arrangement of the furniture and lighting, the worker's dress;
- the balance of privacy for conversation with the opportunity for supervision (open doors or windows in doors, another person nearby);
- the physical distance between people determined by hospitality and respect, being aware that someone may have suffered abuse or harassment in the past;
- whether the circumstances suggest a professional or social interaction;
- the propriety or danger of visiting or being visited alone, especially in the evening;
- the personal safety and comfort of all participants;
- establishing at the outset the nature of the interview in respect to subject matter, confidentiality and duration the appropriateness of initiating or receiving any physical contact, for example gestures of comfort, which may be unwanted or misinterpreted.

- The specific pastoral needs of individuals and whether the worker has the skill to meet these without additional support. Certain people will need skilled and professional support to which pastoral work will be supplementary. It may be that the initial pastoral task in such a situation is to work with the individual in supporting them to access professional help
- The issue of capacity is important in this area. Adults are presumed to have capacity to make all decisions about themselves. Those who work with them should use every endeavour to obtain the decision from the adult. However, if this fails, then the person who is working with the adult may make day to day decisions eg what they will have for lunch. More major decisions such as with whom they will have contact, need to be made in a more structured way. This will generally involve the Local Authority Adult Services.

#### 5.4.3 Working with colleagues

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

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

#### 5.4.4 Sexual conduct

Proper boundaries concerning the conduct of church workers in one to one settings including personal relationships must be maintained. The inappropriate conduct of church workers is not acceptable within the Church. It is therefore not appropriate for workers to take advantage of their role and engage in sexual activity with anyone with whom they have a pastoral relationship. If a close personal relationship develops they should inform the minister/ superintendent/ person to whom they are responsible, so that other arrangements can be made for their pastoral care.

Workers should be aware of the power imbalance inherent in pastoral relationships.

- Church workers must never sexually abuse or harass an adult or a child.
- Church workers must take responsibility for their words and actions if wishing to make physical contact with another adult (e.g. a hug may be misunderstood) or talk to them about sexual matters. This will include seeking permission, respecting the person's wishes, noticing and responding to non-verbal communication, refraining

- from such conduct if in doubt about the person's wishes.
- Church workers must not view, possess or distribute sexual images of children and should refrain from viewing, possessing or distributing sexually exploitative images of adults.
- Church workers should avoid situations where they feel vulnerable to temptation or where their conduct may be misinterpreted.

#### 5.4.5 Financial integrity

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

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

There are particular issues in relation to Lasting Powers of Attorney and wills<sup>21</sup>. A Lasting Power of Attorney can be made by an adult with capacity and can deal with issues of finance and/or welfare. When the person making the Lasting Power of Attorney loses their capacity (ability to make decisions), the person named as Attorney can continue to make decisions on their behalf. The safeguards in this instrument are that it has to be registered with the Court of Protection. It would be appropriate if an individual wishes to name a church worker if the individual received independent legal advice on the subject before entering into this. This safeguards the church worker from possible issues of undue influence.

A church worker should not normally take on such a responsibility or be named in a will. They may wish to seek their own advice, which can be accessed through the District Safeguarding Adults group. This is not a task to be taken lightly.

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

#### 5.4.6 Behaviour outside work and Christian ministry

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

### **5.5 Advocacy**

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

- make clear their own views and wishes;

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<sup>21</sup> The Lasting Power of Attorney is the successor to the Enduring Power of Attorney.

- express and present their views effectively and faithfully;
- obtaining independent advice and accurate information;
- negotiate and resolve conflict.

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

### 5.5.1 Advocacy principles

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

N.B. Safeguarding advisers or coordinators at Circuit or District level are not expected to take responsibility for all advocacy e.g. for disability rights or access issues<sup>22</sup>. These are the responsibility of the whole Church, although some safeguarding advisers may have the necessary skills and may wish to be involved in this area.. While safeguarding does relate to these areas, and there are areas in common, this is an area which is distinct from the core tasks of responding to good practice queries and issues, to specific concerns and in enabling and supporting training.

## 5.6 Cultural Diversity

The Joseph Rowntree publication *Cultural Diversity in Britain 2006*<sup>23</sup> identified that

“Altogether, more than 300 languages are spoken by the people of London, and the city has at least 50 non-indigenous communities with populations of 10,000 or more..... There are 37,000 Pakistan-born people in Birmingham and 27,500 in Bradford, 25,000 Indians in Leicester, 4,000 Bangladeshis in Oldham and 4,000 West Indians in Nottingham. There are now over 1,000 French people living in Bristol and Brighton, 650 Greeks in Colchester, 600 Portuguese in Bournemouth and Poole, 800 Poles in Bradford, 1,300 Somalis in Sheffield, 770 Zimbabweans in Luton, 370 Iranians in Newcastle and 400 in Stockport, and 240 Malaysians in Southsea. And these figures represent only those who are foreign born and not the much larger numbers of second-generation and beyond people whose nationality and identity will be hyphenated”

In their conclusions they note the role of the faith communities

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

In section 5.1 Underpinning safe and inclusive practice, is set out an approach to working with individuals, carers, families and communities. It is therefore an approach which has a resonance in a society where cultural diversity is a given.

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<sup>22</sup> You should consult your District Disability Advisor

## **6 Responding to abuse**

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

*[Examples]*

### **6.1 Process and confidentiality**

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

The exceptions to this are as follows:

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

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

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

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

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

The worker and those supporting them should always find out what process is being adopted by the statutory agencies for this will have an impact on both the worker and the vulnerable adult. This can usually be undertaken with the assistance of the District

Safeguarding Adults Coordinator. Support should always be sought by the worker. It may be that a disclosure leads to criminal or other proceedings and it can be daunting for a worker to give evidence in court. Support for this process can and should always be given through the District Safeguarding Adults Coordinator.

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

## **6.2 Record keeping and privacy<sup>24</sup>**

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

The Methodist Church is registered with the Data Protection Registrar and therefore documents (including electronic documents) may only be held for the purposes for which they are given [the usual exceptions apply]. It should be understood that such documents can be required to be produced either to a person about whom they are written or for the purpose the detection or prevention of crime.

## **6.3 Seven golden rules of information sharing**

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

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<sup>24</sup> *With Integrity and Skill* Methodist Conference 2008 and *further* guidance on Record Keeping 2010

- vii) Keep a record of your decision and the reasons for it – whether it is to share information or not. If you decide to share, then record what you have shared, with whom and for what purpose.

The ‘*Seven Golden Rules*’ and the following Questions 1- 7 will help support your decision making so you can be more confident that information is being shared legally and professionally.

If you answer ‘*not sure*’ to any of the questions, seek advice from your District Safeguarding coordinator minister/ supervisor/ nominated person within your organisation or area, or from a professional body.

## **7. Care of adult survivors**

Adult survivors of childhood abuse include those who have survived sexual, physical and emotional harm or neglect. They may be survivors with other vulnerabilities such as learning disabilities. There will also be adult survivors of adult abuse who have some similar needs. Each survivor is an individual and needs respect and self-determination their care.

It is known that many people within the church are survivors of childhood abuse. However, they will not necessarily make themselves known within the church. Indeed their experiences may be known to nobody. Many women and men have never found anyone they can trust enough to tell. The church needs to make sure all its practices take this into account. This requires a consideration of practice and language, especially in worship<sup>25</sup>. It may be that touch is a difficult area and the church will need to consider its practice in passing the Peace in communion. This is particularly likely to be the case if the abuse has included elements of ritual practice, when items such as the cross will have particular significance. Derisive language should always be challenged and language within worship should be considered. Whilst the use of the Lord’s Prayer is essential to worship, nevertheless the use of the word ‘father’ may be excluding to some people because of their childhood experiences. Consideration should be given to the use of inclusive language even in the Lord’s Prayer at least some of the time.

Adult survivors may show a range of behaviour as a result of their experiences. This can range from withdrawal and depression to anger, substance abuse and self harming.

This can all lead to a challenging pastoral situation. If a survivor decides to tell someone of their experiences, they may need to do so repeatedly so that they can ‘process’ their story. It may be necessary to inform Children’s Services or the police which will require significant support, particularly if criminal proceedings ensue. Issues of forgiveness may require resolution for the survivor. There is no easy or quick solution to these issues and the survivor should not be hurried, nor made to feel guilty, nor made to do anything (such as forgive) for which they are not ready. They need to be accepted as they are, to know that God loves them unconditionally and to be confident that the church community is with them on their journey, however quickly or slowly that may be and in whatever way that journey may take. It may be that additional professional services are needed to support this process and those concerned should approach the District Safeguarding Group which will be able to provide advice on access to resources and services.<sup>26</sup>

## **8. Ministering to those where there are concerns as to previous behaviour**

### **8.1 Introduction**

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<sup>25</sup> See *Time for Action*, CTBI report 2002 and *Tracing Rainbows*, Methodist Conference report 2006

<sup>26</sup> See ‘*Tracing Rainbows*’ Conference report, available at [www.methodistchurch.org.uk](http://www.methodistchurch.org.uk)

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

*As to undertaking work with children and young persons, or vulnerable adults and as to appointment to any office, post or responsibility or engagement under a contract, see S.O. 010 – currently being revised.*

- 8.2** The Church and Sex Offenders Report recommended setting up of ‘Support and Monitoring’ groups to manage those who have convictions and cautions for sexual offences against children or adults in churches/ circuits. (This is in SO69f and Part 2 Section 12 of the guidance section of CPD. It is reproduced as Appendix G in *Safeguarding children and young people*, forthcoming MC document, 2010)

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

Key components of such a Covenant of Care:

- Pre-release phase where applicable/ possible
- Setting up a small group at Church and/ circuit level
- Risk assessment – this may not an externally commissioned professional risk assessment but it will be informed by these where possible.
- Writing a contract – ideally together with the *person* involved
- Meet regularly and reviewing membership, training and support for the group
- Review the contract – at regular intervals – not less than annually, or when circumstances change.

*N.B. Such a group can be set up ‘in principle’ in advance by Church Councils*

- 8.3** The guidance in Standing Order 69f<sup>27</sup> and in Part 2 Section 12 of the guidance<sup>28</sup> offers a framework for this. This is to be reviewed in 2011, but the following are additional points and do not replace the guidance as they stand.

Additional areas which may need to be dealt with in developing a contract/ agreement that works:

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

Sensitive or difficult matters for the Superintendent/ minister in pastoral charge and the group to consider:

- Insisting a church provides for a sex offender, when the church or minister rejected them outright
- Developing a contract where there are ‘old matters’ convictions or cautions on someone’s record but where some sort of contract is necessary
- Deciding what cases can be ‘light touch’
- Keeping interest and energy of the monitoring group

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<sup>27</sup> In CPD

<sup>28</sup> Also in CPD - at the back

- Worship/ membership, *especially* when victims/survivors have been in the same church
- Sustaining the contract for years and possibly decades
- The provision of training for the members of the group and the wider church on these things
- The development of discipleship for the subject over many years

## **9. Handling disagreements and complaints**

- 9.1 The Methodist Church has a formal complaints and discipline procedure for members and officers.

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

- 9.2 In relation to complaints, - each Circuit has a local complaints officer in connection with the Complaints and Discipline procedure of the Methodist Church. This will often be the Superintendent Minister of the Circuit. However, it should be accepted that anybody in the church who receives a complaint should deal with it in some way. This may be by resolving it, if it is a minor issue, or by passing it on to the local complaints officer. However, the local church should have a complaints procedure which is aimed at dealing with issues expeditiously and appropriately.

- 9.3 This procedure could helpfully name a person within the church who will take responsibility and whose name and some means of contact is available within the church. Such a procedure shows that the church takes complaints seriously and wishes to improve its practice. Further details about the formal complaints and discipline procedure can be obtained from Part 11 Constitution Practice and Discipline of the Methodist Church or from the District Office.

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

### **9.5 Wider implications**

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

### **9.6 Referral**

If a worker is prosecuted or dismissed as a result of abusive conduct towards vulnerable adults, there is a duty to refer the matter to the Independent Safeguarding Authority. If a worker hands in his resignation prior to the completion of disciplinary or criminal

procedures, that duty still exists. The District Safeguarding Adults Group Coordinator will assist with this process. See the protocol in *Recruiting Safely* Appendix XXX.

## **10. Resolutions**

**10.1 The Methodist Conference adopts the policy document entitled “Safeguarding Adults” and directs that it be published and implemented throughout the Church.**

**10.2 The Conference further directs the Methodist Council**

- (a) to ensure that proposals for dealing with the issue of vulnerable adults in processes of learning and development are formulated and brought to the Council within the next 12 months; and**
- (b) to include the implications of this policy in a review of the policy and procedures entitled “The Church and Sex Offenders”.**

**10.3 The Conference directs the Law and Polity Committee to consider whether any changes to Standing Orders are required in the light of the policy “Safeguarding Adults”.**

**10.4 The Methodist Conference recommends that**

- (a) Districts appoint a District Safeguarding adults group or additional members of an existing Safeguarding group in accordance with models that are recommended in the policy “Safeguarding Adults” together with a coordinator for Safeguarding Adults; and that districts should support and resource these roles and the group should report to the District Policy Committee or its equivalent / District Council at least annually.**
- (b) Circuits should appoint, support and provide resources for a Circuit Safeguarding adults coordinator, who should report to the Circuit meeting at least annually.**

## **11. Appendices**

- A) Safeguarding Policy Statement in poster format**
- B) Church policies**
  - (i) Model Church Policy**
  - (ii) Model Circuit Policy**
  - (iii) Model District Policy**
- C) A table of responsibilities**
- D) The role of the District Adults Safeguarding Group and coordinator**
- E) A church checklist**
- F) A model code of behaviour**
- G) A reporting form for concerns and allegations**
- H) Resources**

## Appendix A - Safeguarding Policy Statement in poster format



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

### **Principles**

We are committed to:

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

We will carefully select and train all those with any responsibility within the Church, in line with Safer Recruitment principles, including the use of criminal records disclosures and registration with<sup>29</sup> the relevant vetting and barring schemes.

We will respond without delay to every complaint made which suggests that an adult, child or young person may have been harmed, cooperating with the police and local authority in any investigation.

We will seek to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.

We will seek to challenge any abuse of power, especially by anyone in a position of trust.

We will seek to offer pastoral care and support to, including supervision and referral to the proper authorities of any member of our church community known to have offended against a child, young person or vulnerable adult.

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

### **Appendix B – Model Policies**

#### **i) The Safeguarding children and vulnerable adults policy of ..... Church**

This policy was agreed at a Church Council held on .....  
It will be reviewed annually.

The Methodist Church, along with the whole Christian Community, believes each person has a value and dignity which comes directly from creation of male and female in God's own image

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<sup>29</sup> Or 'membership of' (PVG scheme Scotland)

and likeness. Christians see this as fulfilled by God's recreation of us in Christ. Among other things, this implies a duty to value all people as having the Holy Spirit within them and therefore to protect them from harm.

The .....Church is committed to the safeguarding and protection of all children, young people and vulnerable adults, and that the needs of children or of people when they are vulnerable are paramount.

This policy addresses the safeguarding of children and young people and vulnerable adults. It is intended to be a dynamic policy. It is intended to support the church in being a safe supportive and caring community for children, young people, vulnerable adults, for survivors of abuse, for communities and all those affected by abuse.

The .....Church fully agrees with the Connexional statement:

*As the people of the Methodist Church we are concerned with the wholeness of each individual within God's purpose for everyone. We seek to safeguard all members of the church community of all ages<sup>30</sup>*

The .....Church recognises the serious issue of the abuse of children and vulnerable adults and recognises that this may take the form of physical, emotional, sexual abuse or neglect<sup>31</sup>. It acknowledges the effects these may have on people and their development. It accepts its responsibility for ensuring that all people are safe in its care and that their dignity and right to be heard is maintained. It accepts its responsibility to support, listen to and work for healing with survivors of abuse and communities; also to minister carefully with offenders, and all those who care about them. It takes seriously the issues of promotion of welfare so that each of us can reach our full potential in God's grace and seeks to affirm the gifts and graces of all God's people.

The .....Church commits itself to respond without delay to any allegation or cause for concern that a child or adult may have been harmed, whether in the church or in another context. It commits itself to challenge the abuse of power of anyone in a position of trust.

The .....Church commits itself to ensuring the implementation of the Methodist Church Safeguarding policies and procedures, of government legislation and guidance and of safer working practices in the Circuit and in the churches.

The .....Church commits itself to the provision of support, advice and training for lay people and ministers in offices, roles or with responsibilities, that will ensure people are clear and confident about their roles and responsibilities in safeguarding and promoting the welfare of children and vulnerable adults.

The .....Church affirms and gives thanks for the work of those who are workers with children and vulnerable adults and acknowledges the shared responsibility of all of us for safeguarding children and vulnerable adults in our activities and our community.

The .....Church appoints .....as Church Safeguarding Adults Coordinator **and**<sup>32</sup> ..... as the Church Safeguarding Children Coordinator and supports him/her in his/her/their role which is to

- i) Support and advice the Minister and the Stewards in fulfilling their roles
- ii) Providing a point of reference to advise on safeguarding issues
- iii) Liaise with Circuit and District Safeguarding Coordinators

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<sup>30</sup> reiterated in 'Creating Safer Space' 2007

<sup>31</sup> Including the abuse or neglect of spiritual or financial needs.

<sup>32</sup> This could be one person, but this should not be assumed, as the current safeguarding reps. may not feel equipped to do this.

- iv) With the support of Circuit ministers, promote safeguarding best practice within the local church

#### **a) Purpose**

The purposes of this safeguarding policy are to ensure procedures are in place and people are clear about roles and responsibilities for children in our care and using our premises. It is to be read in conjunction with the District and Circuit policy and with the latest edition of the 'Safeguarding children' handbook.

#### **b) Good Practice**

We believe good practice means that

- i) all people are treated with respect and dignity
- ii) Nobody acting on behalf of the church is to meet or work alone with child or young person or vulnerable adult where the activity cannot be seen, unless this is necessary for pastoral reasons. In such cases a written note of this will be made and kept noting date time and place of meeting.
- iii) If it is necessary as a routine pastoral visit on behalf of the church with an adult in their home, then the minister and the pastoral meeting must be aware of this (e.g. part of the appointment of visitors and their regular meetings) where issues can be raised. Urgent concerns must be taken to the minister and safeguarding adviser immediately; or the authorities.
- iv) The church premises will be assessed for safety for children and vulnerable adults and the risk assessment report will be given annually to Church council in written form. This will include fire safety procedures. The Church Council will consider the extent to which the premises and equipment are suitable or should be made more suitable.
- v) Transportation of children and young people or vulnerable adults will be audited regularly in order to ensure the vehicle is suitable and insured and that the driver and escort are appropriate.
- vi) Promotion of safeguarding is recognised to include undertaking those tasks which enable all God's people to reach their full potential. The Church Council will actively consider the extent to which it is succeeding in this area.

These things are to both safeguard those working with children and young people as well as those people who are vulnerable.

#### **c) Appointment and training of workers**

Workers will be appointed after completion of Safeguarding Children or Vulnerable Adults - **Form A (parts 1 and 2)**. Appointments will include ISA registration and a satisfactory criminal record disclosure. Each worker will be expected to undergo basic safeguarding training, within the first year of appointment. The other training needs of each worker will be considered (e.g. food hygiene, first aid, lifting and handling, etc.) and each worker will have an annual review conducted by a named member of the Church Council or the Stewards and another worker within the organisation. The Safeguarding Forms and confirmation of criminal record checks will be held securely on behalf of the Church Council (e.g. by the minister).

#### **d) Pastoral Visitors**

In terms of safeguarding, Pastoral Visitors will be supported in their role and provided with essential Safeguarding training upon appointment (for working with children and vulnerable adults).

#### **e) Guidelines for working with children and vulnerable adults**

A leaflet or pocket guide will be given to each worker with children and young people outlining how to respond to concerns. [Church Councils may produce their own material or use appropriate Connexional leaflets] The use of these leaflets will be reviewed annually.<sup>33</sup>

**f) Ecumenical events**

Where ecumenical events happen on church premises, safeguarding is the responsibility of this Church Council.

**g) Events with church groups off the premises**

Adequate staffing will be ensured for such events, best practice (including a risk assessment) will be undertaken. Notification of the event will be given to .....

**h) Other groups on church premises**

Where the building is hired for outside use, the person signing the letting agreement [which should include the wording on Safeguarding Form E<sup>34</sup>], will be given a copy of this policy and any other local safeguarding information<sup>35</sup>. The lettings secretary will consider the needs of various users of the building in making lettings.

**i) Complaints procedure**

It is hoped that these can generally be dealt with internally and fairly, with pastoral sensitivity by the organisations. However, a complaint may be made to a person who will be appointed by the Church Council and who is currently.....

If a complaint is made to another person, it should be passed to ..... who will arrange to meet with the complainant and attempt to resolve the complaint.

If the complaint cannot be resolved, consideration will be given to invoking the complaints system of the Methodist Church which will involve initially speaking with the Local Complaints Officer who is.....

**j) Review**

This policy will be reviewed annually by the Church Council. The date of the next review is....

Dated.....

Signed..... Chair of Church Council

Date for review.....

**ii) Safeguarding Children and Adults Policy for .....Circuit**

This policy was agreed at the Circuit meeting held on.....It will be reviewed on.....

The Methodist Church, along with the whole Christian Community, believes each person has a value and dignity which comes directly from creation of male and female in God's own image and likeness. Christians see this as fulfilled by God's recreation of us in Christ. Among other things, this implies a duty to value all people as having the Holy Spirit within them and therefore to protect them from harm.

The .....Circuit recognises that none of us is invulnerable but that there is a particular care for those whose vulnerability is increased by situations, by disabilities or by reduction in

<sup>33</sup> These have yet to be produced for work with vulnerable adults.

<sup>34</sup> To be found in Recruiting Safely, 2010 - Appendix

<sup>35</sup> Such as the code of practice or the pocket guide.

capacities. It is recognised that this increased vulnerability may be temporary or permanent and may be visible or invisible, but that it does not diminish our humanity and seeks to affirm the gifts and graces of all God's people.

This policy addresses the safeguarding of vulnerable adults. It is intended to be a dynamic policy. It is intended to support the church in being a safe supportive and caring community for vulnerable adults, for survivors of abuse, for communities and for those affected by abuse.

The .....Circuit fully agrees with the Connexional statement reiterated in 'Creating Safer Space' 2007

*As the people of the Methodist Church we are concerned with the wholeness of each individual within God's purpose for everyone. We seek to safeguard all members of the church community of all ages*

The .....Circuit recognises the serious issue of the abuse of Vulnerable Adults and recognises that this may take the form of physical, emotional, sexual, financial, spiritual or institutional abuse or neglect. It acknowledges the effects these may have on people and their development including spiritual and religious development. It accepts its responsibility for ensuring that all people are safe in its care and that their dignity and right to be heard is maintained. It accepts its responsibility to support, listen to and work for healing with survivors, offenders communities and those who care about them. It takes seriously the issues of promotion of welfare so that each of us can reach our full potential in God's grace.

The .....Circuit commits itself to respond without delay to any allegation or cause for concern that a vulnerable adult may have been harmed, whether in the church or in another context. It commits itself to challenge the abuse of power of anyone in a position of trust. It commits itself to providing informed pastoral care to those in need., including the supervision of those who have committed criminal offences

The .....Circuit commits itself to ensuring the implementation of Connexional Safeguarding Policy; government legislation and guidance and safe practice in the Circuit and in the churches.

The .....Circuit commits itself to the provision of support, advice and training for lay and ordained people that will ensure people are clear and confident about their roles and responsibilities in safeguarding and promoting the welfare of vulnerable adults.

## **Purpose**

The purpose of this safeguarding policy is to ensure procedures are in place and people are clear about roles and responsibilities for children and vulnerable adults in our care and using our premises. It is to be read in conjunction with the District and Circuit policy and with the latest edition of the 'Safeguarding adults' policy handbook

### **a)Roles and responsibilities**

#### **Superintendent**

- 1.Ensure all churches have appropriate and up to date safeguarding policies in place.
- 2.Support those in pastoral charge in exercising responsibility for the implementation of safeguarding policy and practice
- 3.Ensure the provision of pastoral support for those involved in issues of abuse and in management of sex offenders
- 4.Ensure training opportunities are in place for all workers with vulnerable adults, for staff of the Circuit and for members of the local churches in the Circuit
- 5.Ensure the Circuit Meeting appoints a safeguarding adults coordinator and that the details of that person are passed to the District office
- 6.Ensure the Circuit Meeting reviews this policy annually

7. Support the Safeguarding Adults coordinator in their work, providing access to resources to enable them to fulfil their functions.

### **Circuit Stewards**

Ensure agreed procedures are in place for Circuit and ecumenical events that involve vulnerable adults

### **Circuit Safeguarding Adults' Coordinator**

1. Support and advise the Circuit Superintendent and the Circuit Stewards in fulfilling their roles
2. Provide a point of reference to advise on safeguarding issues
3. Liaise with the District Safeguarding Adults' Group

## **b) Procedures for Circuit Events involving Vulnerable Adults**

It is essential that Circuit events that involve vulnerable adults do not slip through the net because they are not owned by one church.

## **c) Responsibility for those planning and leading the event**

All those involved in leading and running the event must be aware of the procedure.

The event should have been planned effectively and attention given to the following issues:

- Risk assessment and suitability of the activity and the premises
- The appointment of a team to take charge of the event, including safeguarding and first aid personnel. Particular health or ability needs should have been taken into account.
- Numbers of vulnerable adults involved
- Transportation following good practice guidelines

Dated .....

Signed ..... Chair of Circuit Meeting

Date for review.....

## **iii) A Model District Safeguarding Adults' Policy**

The Methodist Church, along with the whole Christian Community, believes each person has a value and dignity which comes directly from creation of male and female in God's own image and likeness. Christians see this as fulfilled by God's recreation of us in Christ. Among other things, this implies a duty to value all people as having the Holy Spirit within them and therefore to protect them from harm

The ..... Methodist District fully agrees with the Connexional statement reiterated in 'Creating Safer Space' 2007

*As the people of the Methodist Church we are concerned with the wholeness of each individual within God's purpose for everyone. We seek to safeguard all members of the church community of all ages*

The ..... Methodist District recognises the serious issue of the abuse of Vulnerable Adults and recognises that this may take the form of physical, emotional, sexual, financial, spiritual or institutional abuse or neglect. It acknowledges the effects these may have on people and their development including spiritual and religious development. It accepts its responsibility

for ensuring that all people are safe in its care and that their dignity and right to be heard is maintained. It accepts its responsibility to support, listen to and work for healing with survivors, offenders, communities and those who care about them.

The ..... Methodist District commits itself to respond without delay to any allegation or cause for concern that a vulnerable adult may have been harmed. It commits itself to challenge the abuse of power of anyone in a position of trust.

The ..... Methodist District commits itself to ensuring the implementation of Connexional Safeguarding Policy; government legislation and guidance and safe practice in circuits and churches.

The ..... Methodist District commits itself to the provision of support, advice and training for lay and ordained people that will ensure people are clear and confident about their roles and responsibilities in safeguarding and promoting the welfare of vulnerable adults. It affirms the role of the District Safeguarding Group.

The ..... Methodist District recognises that none of us is invulnerable but that there is a particular care for those whose vulnerability is increased by situations, by disabilities or by reduction in capacities. It is recognised that this increased vulnerability may be temporary or permanent and may be visible or invisible, but that it does not diminish our humanity and seeks to affirm the gifts and graces of all God's people.

## **Purpose**

The purposes of this safeguarding policy are to ensure procedures are in place and people are clear about roles and responsibilities for vulnerable adults in our care and using our premises. It is to be read in conjunction with the District and Circuit policy and with the latest edition of the 'Safeguarding adults' policy handbook

## **a) Roles and responsibilities**

### ***District Chair***

- Support Superintendent Ministers in their implementation of Safeguarding policies

#### *Action*

- The District Chair will ensure that Superintendent Ministers are aware of their responsibilities in this area and will enable training opportunities to be made available
- Use the expertise and advice of the District Safeguarding Group and, as appropriate, Connexional personnel.
- Ensure that all circuits and churches create and implement their own policies
- *Action*
- The District Chair will support the District Safeguarding Adults Group in this area as requested
- Each Superintendent will complete an audit/ monitoring form after the first Circuit meeting of each Connexional year confirming that policies are in place in the Circuit and each church and that these have been annually reviewed. The Superintendent will send copies of policies to the District Safeguarding Group as requested by the District Safeguarding Group.
- Ensure that where are District Meetings and events, the District policy is implemented

#### *Action*

The monitoring of this will be a subject of the District Safeguarding Group report to the District Policy Committee

### ***District Safeguarding Group***

Ensure a response to requests for help, advice, information and training  
Ensure support in implementing District and Connexional policy

#### *Action*

- The District Safeguarding Adults group will contribute to the facilitation, development and delivery of safeguarding adults awareness training as requested.
- The District Safeguarding group will respond to queries and their role will be publicised. The District will provide resources for this.
- The District Safeguarding Group will ensure that the Chair Superintendents and District Policy Committee are updated on any changes to safeguarding policy, practice and guidance. A report will be delivered to the First District Policy Committee meeting of each Connexional year by a member of the District Safeguarding group, which will include a note on the monitoring of District events.
- Initiate programmes of awareness and good practice
- Work collaboratively with other relevant groups (eg Connexional, Regional and ecumenical partners and professional colleagues) in safeguarding issues

**b) Appendix - Key concepts and definitions**

**i) Vulnerable Adults**

There are a large number of definitions of vulnerable adults. Vulnerability can be increased by situations, by disabilities or by reduction in capacities. Vulnerability may be permanent or temporary and maybe in particular areas of living. It will increase the person's risk of exploitation or significant harm or neglect. It should be remembered that none of us is 'invulnerable'

**ii) Safeguarding**

Protecting vulnerable adults from maltreatment and neglect. Promoting fullness of life for all people

**iii) Adult protection**

This is part of safeguarding and promoting welfare. It refers to the activity which is undertaken to protect specific adults who are suffering or are at risk of suffering significant harm including neglect. This is essential as part of promoting a safe church

District Chair.....

Date.....

Date for review.....

## Appendix C - Table of responsibilities

### Church Council/PCC

General implementation of policy		minister in pastoral charge
Ensuring Safeguarding forms are completed		minister in pastoral charge
Ensuring no office holder is in place where They are unable to sign form		minister in pastoral charge
Ensuring all officers understand policy		minister in pastoral charge
Ensuring copies of booklet are available and Given to relevant workers		church council secretary
Including safeguarding on church council Agenda and retain copies of forms		minister in pastoral charge/church c council secretary
Preparing a policy	working group	
Adopt the policy	church council	
Share policy with church		stewards
Delivery of training	safeguarding coordinator	
Risk assessment of premises		property stewards and church council

### **Circuit**

Circulate copies of policy to churches		circuit meeting secretary
Ensure all churches have policies		superintendent minister
Ensure preachers complete form		superintendent minister
Ensure circuit office holders complete form		superintendent minister
Ensuring training	circuit stewards	

### **District**

Develop a policy	Chair	
Implementation of policy		Chair
Support superintendents		Chair
Ensure District Officer sign form		Chair
Provide copies of booklet to DPC		Synod secretary
Support district safeguarding group		chair
Ensure district policy is implemented		chair/synod secretary
Ensure that those elected to Conference Comply with standing orders		chair
Respond to requests for help and training		district safeguarding group
Working with other agencies		district safeguarding group
Implementation of policy		district safeguarding group

### **Conference**

Develop policy	designated person	
Respond to government initiatives		secretary of conference
Work with other agencies and churches		secretary of conference
Organise a programme of awareness		secretary of conference
Ensure the development of training		secretary of conference

## **Appendix D**

### **The role of the District Safeguarding Adults Group and the Coordinator**

- *To do*

## **Appendix E - A checklist for churches**

<b>Church council policy</b>	<b>What else is needed?</b>	<b>Who will take action?</b>	<b>Action reviewed - date and notes</b>
<b>1. An overview:</b> a) Implementation/ action plan and b) Review timetable c) allocated responsibility for this d) equality and diversity issues discussed			
<b>2. Safer recruitment procedures:</b> a) records of vetting processes – i.e. criminal records and ISA registration / PVG scheme membership. b) registration forms, references, identity c) the person with responsibility for the activity and volunteers d) reviews of probation, annual reviews, training and development e) the code of conduct - distributed and discussed			
<b>3. Planning of activities:</b> a) staff ratios and balance b) written risk assessments c) reviews of risk assessments d) responsibility for occasional events e) equipment f) transport g) permissions i.e. for photography h) E-Safety			
<b>4. Training and development:</b> a) induction b) arrangements for team supervision c) individual supervision or support d) review of training needs and planning			
<b>5. Responding to incidents:</b> a) Incident book b) First Aid c) Local police child protection and Adult Social Care numbers d) responsibility for referral e) responsibility for reporting to others on a need to know basis			
<b>6. Who else needs to know:</b> - about the policy a) where is it displayed/ made available b) local ecumenical contacts c) lettings and hirers			
Other – please add			
<b>Signed:</b> <b>Review date:</b>			

## **Appendix F - Summary of Good Practice**

*(adapted from Home Office Safe from Harm Guidelines)*

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

## **Appendix G Resources**

### Relevant organisations

#### Sight

Royal National Institute for the Blind [NB Not their current name]  
105 Judd Street  
London WC1H 9NE  
[www.rnib.org.uk](http://www.rnib.org.uk)

#### Hearing

Royal National Institute for deaf People  
19-23 Featherstone Street  
London EC1Y 8SL  
[www.rnid.org.uk](http://www.rnid.org.uk)

#### Mental Health

Mind  
15-19 Broadway  
London E15 4BQ  
[www.mind.org.uk](http://www.mind.org.uk)

#### Older People

Methodist Homes for the aged  
Epworth House  
Stuart Street  
Derby DE1 3EQ  
[www.mha.org.uk](http://www.mha.org.uk)  
Age Concern  
Astral House  
1268 London Road  
London Sw16 4ER  
[www.ageconcern.org.uk](http://www.ageconcern.org.uk)

Action on Elder Abuse  
0808808 8141  
[www.elderabuse.org.uk](http://www.elderabuse.org.uk)

## Dementia

Alzheimer's Society (also have information on other dementias)  
Gordon House  
10 Greencoat Place  
London SW1P 1PH  
[www.alzheimers.org.uk](http://www.alzheimers.org.uk)

## Learning Disability

Mencap  
123 Golden Lane  
London EC1Y 0RT  
[www.mencap.org.uk](http://www.mencap.org.uk)

## Physical Disability

The Shaftesbury Society  
16 Kinston Road  
London SW19 1JZ  
[www.shaftesburysociety.org.uk](http://www.shaftesburysociety.org.uk)

SCOPE  
6 Market Road,  
London N7 9PW  
<http://www.scope.org.uk/index.shtml>

## Domestic Abuse

Women's Aid  
08457 023468

## Survivors

Christian Survivors of sexual abuse  
c/o 38 Sydenham Villa Road  
Cheltenham  
Gloucester  
GL52 6DZ

Survivors UK (support for male survivors)  
2 Leathermarket Street  
London SE1 3HN  
[www.survivors.org.uk](http://www.survivors.org.uk)

Respond (support for those with learning difficulties who have been abused)  
3<sup>rd</sup> Floor  
24.32 Stephenson Way  
London NW1 2HD  
[www.respond.org.uk](http://www.respond.org.uk)

## Written resources

### *To be completed*

Your local authority Adult Services department and your District Safeguarding Adults Group will also have resources, particularly those which are local.

## Appendix H - The Domestic Abuse guidelines

These will be printed in full in published version of this policy and good practice Handbook.