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**Safeguarding Leadership Pathway**

**Participant Handbook**

Name:

Role:

Diocese/Cathedral:

May 2023

1. **Introduction**

The national Safeguarding Learning and Development Framework sets out the vision for safeguarding learning to ensure that all Church officers[[1]](#footnote-1) develop skills and knowledge in safeguarding to an appropriate level.

As a Church we recognise the importance leaders play in creating and maintaining a safe environment for all, in whatever way they support the work of the Church. We are committed to enabling leaders to develop and maintain the necessary knowledge, attitude, behaviours and skills to safeguard and protect children, young people and vulnerable adults.

This pathway supports our Church vision. It is essential that we understand safeguarding as a theological imperative, rooted in the nature and love of God, and outworking in basic commitments to giving equal worth to all.

The Church has committed to developing a set of National Safeguarding Standards as part of a quality assurance framework. The quality assurance framework currently under development will be a mechanism for:

* Asking and answering the question: How well are we doing this and what is the difference / outcome being achieved?
* Analysing the answers to this question to gain learning and deepen organisational safeguarding understanding and expertise.
* Using that learned expertise to drive systematic change and continuous improvement in both the quality and impact of the activity, and to increase our knowledge and understanding of the evolving nature of Church-based abuse.

This learning pathway has been built around these National Safeguarding Standards[[2]](#footnote-2):

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**2. Learning Outcomes of this pathway**

This pathway is intended to be transformational. Once people have completed it, the aim is that they are in some way different from the people they were at the start. The aim is that participants reflect deeply on their own values and beliefs and integrate these with the values and beliefs underpinning good safeguarding behaviour. The idea is that good safeguarding behaviour can then flow from an inner motivation, rather than be experienced as an external process to be followed under duress.

By the end of this pathway participants will:

* + Understand how safeguarding concerns and abuse can be prevented within their context.
  + Understand how healthy culture, and safe and effective leadership, shape Christian communities that are healthy, safe, and have the capacity to deliver high quality safeguarding practices.
  + Recognise when risk assessment and management processes are required, understanding when, why and how they must be utilised.
  + Understand more of the impact that abuse and trauma have on individuals’ lives, relationships, and interactions in a community setting, leading to better responses to victims and survivors.
  + Evaluate their learning and translate this into an individual plan of action that will improve their safeguarding practice and responses.

**3. Structure of this pathway**

This pathway aims to encourage a process of reflective learning involving individual tasks and groupwork. The pathway consist to two sessions with an evaluation task to be undertaken after session 2. This Pathway reflects our National Safeguarding Standards creating dedicated space to explore or culture, values, belief and responses to safeguarding within our Church.

* **The focus of the first session** is on standards one and two – ***prevention, and culture, leadership, and capacity***. Creating environments in which everyone is safe and can flourish is fundamental to our purpose as God’s Church. Building safer, healthier cultures is all about modelling attitudes and behaviours to those around us to achieve this purpose. To effectively create safer places, we must be prepared to take a look at our cultures – do they support this mission and vision? How do we know that we are both safe and healthy?
* **The focus of the second session** is on standards three and four – ***recognising, assessing and managing risk, and, victims and survivors***. In exploring how to respond effectively to safeguarding concerns and the people involved within them the aim is to get beyond mere consideration of process. This session builds upon discussions around the importance of healthy culture, leadership and capacity as the foundation of good safeguarding practices and the role that they play in prevention.
* The focus of the evaluation task is on standard five – ***learning, supervision, and support***.

The pathway is one course with two sessions, each with pre-work to be completed before them. There is an evaluation task to be completed after the final session. All elements of the pathway must be completed for you to be issued with your certificate of completion.

**4. Session preparation**

Prior to each session there is preparation work to be completed, the **flow-chart** below summarises the pathway and the pre-work required. You are invited to undertake the tasks at your convenience however please ensure these are completed prior to the session for which they are required.

* Participants will receive their workbooks three weeks before the first session to enable them time to read and complete the preparation work.
* The completed workbook must then be returned at least 4 working days before Session 1.
* This is a 90-minute session comprising three exercises focusing on prevention and culture, leadership, and capacity.
* Participants are required to:
  + Identify one thing which has influenced their responses, values, and beliefs regarding safeguarding.
  + Respond to questions focusing on risk.
  + Read the scene setting and first scene of the case study.
* This is a 90-minute session focused on recognising, assessing, and managing risk and victims and survivors through the use of a scenario which focuses on how healthy culture and leadership can prevent safeguarding concerns from escalating.
* This needs to be completed six weeks after the course to appropriately evaluate the outcomes of the course, the learning taken from it and how this learning will be put into practice.

**Session 1**

Session one focuses on the standards ***prevention, and culture, leadership, and capacity***. This session will draw on reflections from your preparation work and your own experiences of healthy cultures. The session places focus upon creating environments in which everyone is safe and can flourish citing this as fundamental to our purpose as God’s Church.

**Preparation for the Session**

1. Complete the Culture Conversation Audit on pages 7 and 8.
2. Complete a written reflection in response to each of the questions detailed on page 9. There is no absolute word count or structure to these reflections however 250-300 word per question is a useful guide.

* This personal reflection can also be informed by their experience of attending the last version of the Leadership Pathway (if previously completed) and reading of the ***recommended*** key texts listed on page 18. This is not a requirement as not everyone will have the time to do this reading – but some will.

1. Read the attached document introducing Social GGRRAAAACCEEESSSS’s.

There is also a 30-minute video presentation on this topic should you wish to view it. This is available on the [Safeguarding training Portal:](file:///C:/Users/LizToone/AppData/Local/Microsoft/Windows/INetCache/Content.Outlook/7SVVMUSE/Safeguarding%20training%20Portal:) [https://safeguardingtraining.cofeportal.org/course/view.php?id=436](https://eur02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fsafeguardingtraining.cofeportal.org%2Fcourse%2Fview.php%3Fid%3D436&data=05%7C01%7Channah.thompson%40churchofengland.org%7C1ab88ca09acd458db3f808db3519940e%7C95e2463b3ab047b49ac1587c77ee84f0%7C0%7C0%7C638162156217180949%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6Ik1haWwiLCJXVCI6Mn0%3D%7C3000%7C%7C%7C&sdata=1dqHMKqaTHM%2BP%2BwgTgu1N05OxG3JF5LlxnYGKSfftpc%3D&reserved=0)

When exploring these resources you might want to consider the following questions:

* + What factors from a person’s own life experiences, history and characteristics could impact on their beliefs, values, and emotions?
* How does this impact the way we respond?
* How does this impact how we are perceived?

You should submit your workbook with your completed answers via email to the facilitators no later than four working days before Session 1, so that the facilitators can prepare for the discussion that forms the basis of the session. If you do not submit your answers within the time frame stated or if your answers indicate that no real thought and reflection has taken place, we will ask you to review your submission before inviting you to join the rest of the pathway. You must also have completed the Basic Awareness and Foundation level modules.

**Culture Conversation Audit**

Please highlight whether you agree or disagree with the statements below. For example: Agree / Disagree / Not sure.

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| --- | --- | --- |
| A picture containing icon  Description automatically generated | Our procedures and the expectations on people are clear, consistent, and easy to understand. | Agree / Disagree / Not sure |
| Control within our church is not coercive, and the difference between demands and requests is clear. | Agree / Disagree / Not sure |
| When dealing with complex situations our church willingly seeks impartial advice from outside. | Agree / Disagree / Not sure |
| The behaviours shown by our leaders and others within our church are not rigid, dogmatic, or controlling. | Agree / Disagree / Not sure |
| People are given genuine freedom to make choices for themselves about matters that affect their lives. | Agree / Disagree / Not sure |
| A picture containing text, clipart  Description automatically generated | Stories being told by people outside our church are mostly positive. | Agree / Disagree / Not sure |
| Stories being told by people inside our church are mostly positive. | Agree / Disagree / Not sure |
| I know what negative stories might be being told about our church. | Agree / Disagree / Not sure |
| Our church has a culture that welcomes feedback and encourages open discussion about these stories. | Agree / Disagree / Not sure |
| Our church has a culture that encourages us to be humble in the way we respond to issues and learn from them. | Agree / Disagree / Not sure |
| Icon  Description automatically generated | The structures in our church help to develop and maintain safer, healthier cultures and practices. | Agree / Disagree / Not sure |
| I am clear about what our church is trying to achieve with its structure and that leadership is exercised safely. | Agree / Disagree / Not sure |
| Our leadership structure has processes in place that encourage and invite challenge, scrutiny and accountability. | Agree / Disagree / Not sure |
| The way our church’s structure works displays and develops safer, healthier culture. | Agree / Disagree / Not sure |
| Everyone with responsibility is offered an appropriate level of support e.g. through supervision, personal development, coaching/mentoring, etc. | Agree / Disagree / Not sure |

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| --- | --- | --- |
| Icon  Description automatically generated | In our church decisions are made in a way that includes and welcomes the input of others. | Agree / Disagree / Not sure |
| Our leaders model humility and respect. They challenge any behaviours and attitudes which don’t value and treat people equally. | Agree / Disagree / Not sure |
| In our church I see people displaying safe and healthy attitudes, values, and behaviours. | Agree / Disagree / Not sure |
| In our church I can see where power dynamics could create unhelpful or harmful imbalances and I feel able to talk about this openly. | Agree / Disagree / Not sure |
| I feel I could challenge the development of authoritarian or dictatorial power dynamics in our church’s leadership. | Agree / Disagree / Not sure |
| Logo, company name  Description automatically generated | Our church is committed to being transparent and clearly communicates what behaviours are acceptable and permissible. | Agree / Disagree / Not sure |
| Our church welcomes feedback on our practices and ways of working from people who are new. | Agree / Disagree / Not sure |
| Our church welcomes feedback on our practices and ways of working from people who are long-standing members. | Agree / Disagree / Not sure |
| Our routines and rituals are kept under review and reflect a safer, healthier culture. | Agree / Disagree / Not sure |
| Our routines and rituals take into account how they might affect people who may be vulnerable. | Agree / Disagree / Not sure |
| Logo  Description automatically generated | Our church communicates messages that support us to develop and maintain a safer culture. | Agree / Disagree / Not sure |
| Our church clearly communicates what a safe place looks like so everybody understands what’s expected of them and others. | Agree / Disagree / Not sure |
| A commitment to being a safer place is an important part of who we are as church. | Agree / Disagree / Not sure |
| I am clear about where accountability lies and that it is used to encourage personal value and equality? | Agree / Disagree / Not sure |
| Our church actively welcomes people who are broken, wounded and vulnerable providing them with a safe place. | Agree / Disagree / Not sure |

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| **Question 1:**  **If your Church epitomised a healthy culture, what would you see, hear, feel, and experience as a member?** |

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| **Question 2:**  **How could your church, its culture, and the way it is experienced contribute to the prevention of safeguarding issues?** |

**Session 2**

Session 2 focuses on the standards of **recognising, assessing and managing risk and victims and survivors**. It draws upon the discussions from session one around healthy culture, leadership and capacity using a scenario that emphasises how safeguarding concerns can be prevented from escalating.

**Preparation for the Session**

1. **Identify**: What has influenced your values and beliefs with regards to safeguarding?

Please identify one thing that reflects what has influenced your individual connection with safeguarding and underpins your values and beliefs regarding safeguarding. This might be an abstract conceptualisation linked to song lyrics, nature, or literature, or may be informed by your own theology, religious scripture, or teachings.

We ask that you come prepared to this session being able to share what’s influenced you and explore how this has informed your responses, values, and beliefs regarding safeguarding.

***Examples:***

*Thomas Jefferson / Mahatma****Gandhi****“The true****measure of any society****can be found in how it treats its most vulnerable members.”*

“Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy’ (Proverbs 31:8).

*Proverb- “It takes a village to raise a child”*

*Mark 12:30-31 (ESV) And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.”*

1. **Reflect** on the questions detailed on page 11 which focus our minds on recognising, assessing, and managing risk.
2. **Read** **the case study on page 12.**

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| **Question 1:**  **What has influenced and therefore underpins your values and beliefs regarding safeguarding?** |

**Question 2:**

**How confident are you in recognising and managing risk on a scale of 0 – 10 (where 0 is not at all confident and 10 is extremely confident). What supports your score?**

**Question 3:**

**What safeguarding risks exist in your own context – *what are we worried about*?**

* What challenges have you experienced in managing a known safeguarding risk?
* How are/should these risks be managed/mitigated – *what’s working well and what can we do?*

**Case Study:**

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| **Setting:**   * Place: mid-size (≈15,000 people) market town in agricultural county. No other towns nearby, all villages and farms. Anytown is therefore the hub for services, shopping, education, and leisure activities for a large and mostly rural surrounding area. * Church: St Ethelburga’s. Mid-size (≈80 people) church in the middle of Anytown and very much seen as an important part of the community for those who attend the church as well as those who do not. Whilst there are a small number of children who come with their family, currently the congregation is mainly made up of retired and older people aged 70 and above. The Church has recently become a member of an ecumenical group, keen to work in partnership with other churches in the wider community.   **Main characters:**   * Matthew: 47, Vicar. Has been at St Ethelburga’s for two years, his first incumbency. The congregation had dwindled under the previous incumbent who had been there for 25 years until retirement, and Matthew has been keen to find ways to encourage more families to attend as well as introduce more initiatives to support the older people in the congregation and those in the wider Anytown community as part of the church’s ‘outreach support’. The church already has a well-used rota for those who can do pastoral home visits to the housebound and has now initiated a ‘Warm Spaces’ lunch club once a week, open to anyone. Matthew would one day like to introduce a dementia café as he can see this would fulfil a real need. * Emma (43). Emma is Matthew’s wife. Emma with support from Kate runs the Warm Space lunch club, along with 5 volunteers. The initiative is proving very successful. * Kate (69), is retired and used to be the main cook at the local secondary school. She is Emma’s main supporter of the Warm Space lunch club. She does the cooking, setting out the tables and serving the meals. She is delighted to be involved. She has lived in Anytown most of her life. She started coming to the church when Matthew came. She thinks the church should be the ‘backbone of the community’ and was really pleased with Matthew and Emma’s wish to reach out to the wider community. Her faith is really growing since attending the church. * Clive, 67. Retired Probation Officer. Clive is the Parish Safeguarding Officer, having been appointed soon after Matthew’s arrival. Prior to Clive, the parish had not had a PSO for several years. Clive has worked closely with Matthew, Emma, Kate, and others to get the parish’s safeguarding back ‘on track’ from where it was when he took over. * Christopher: (70) has recently started attending St Ethelburga’s. He moved to Anytown just over a year ago, explaining that following his wife’s death a few years earlier, he had become depressed but now is in a much better place. He has ‘pulled himself together’ and is ready for a fresh start. He is so grateful for the lovely welcome he has received from the church. * Lois: (86) has lived in Anytown most of her life, and has attended St Ethelburga’s for many years. Her mobility isn’t great these days but she has found the frame with wheels and shopping basket on really helpful, allowing her to get to the grocery store and church which is really close by to her maisonette. She is a gentle lady who doesn’t want to bother anyone, though admits that she is getting rather forgetful these days, and often finds she can’t remember what she was meant to get when she arrives at the shop or what she has done with her purse or house keys. The shopkeeper, who is also a regular church attender is very kind to her as are other people in the church who look out for her though don’t openly fuss over her as they know she would not like this. Lois never married but often talks of her great nephew and family who now live in Australia. * Joan (80) attends the lunch club. Her husband died 5 years ago and she lives alone in a large mansion house at the edge of Anytown. She has fallen out with her son as he seems determined to sell the house saying it is too big for her and she must downsize. She can’t bear to do this as its been the family home for decades and she is suspicious that he may have ulterior financial motives. Unlike her husband, her son has never had much business sense and squanders any money he gets hold of. The relationship with their son has always been strained. He is only ever in touch when he needs something and was barely present even at his father’s funeral. Not being very good with the finances, Joan recently decided to give notice to the cleaner and gardener, worried that she won’t be able to pay them for much longer. Despite her age she has good health and is sure she can manage without them, though quietly admits to herself she does feel quite exhausted these days. Being a private and proud person, she does not find it easy to share her worries with anyone.   **Scene 1:**  Christopher has been going to almost every service at St Ethelburga’s since he arrived three months ago. He has attended any church activity available and has particularly appreciated coming to the lunch club. He has enjoyed getting to know the people in the church, and is no longer feeling lonely. He comes across as very amiable and helpful.   * What ‘business-as-usual’ preventative safeguarding practice should be in place at St Ethelburga’s, and how would that make it a safer place when welcoming new people? |

**Consolidation and Evaluation**

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

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

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

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

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

By the end of this pathway participants will:

* + Understand how safeguarding concerns and abuse can be prevented within their context.
  + Understand how healthy culture and safe and effective leadership shape Christian communities that are healthy, safe, and have the capacity to deliver high quality safeguarding practices.
  + Recognise when risk assessment and management processes are required, understanding when, why and how they must be utilised.
  + Understand more of the impact that abuse and trauma have on individuals’ lives, relationships, and interactions in a community setting, leading to better responses to victims and survivors.
  + Evaluate their learning and translate this into an individual plan of action that will improve their safeguarding practice and responses.

**The evaluation task.**

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

1. Six weeks after the second session, complete the self-reflection on how you have applied the learning from this pathway and complete an action plan (3-4 items) showing how you will integrate your learning into your safeguarding practices.

**Leadership Safeguarding Pathway - Self-reflection and action plan.**

Your name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Location: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Role: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

As a Church we count it important that our leaders maintain the necessary knowledge, attitudes, and skills to safeguard and protect children, young people, and vulnerable adults. Also, to understand safeguarding as a theological imperative, rooted in the nature and love of God and demonstrated in behaviours, attitudes and language that give equal value to all.

The overall aim is for the Church to bring about a shift in our relationship with safeguarding, whereby guarding the safety of others flows from the very core of all our behaviours - where safeguarding is more than just about ticking a box and is integral to all that we do.

**Self-Reflection**

Having now completed the Leadership Safeguarding Pathway please reflect on your learning from the sessions and its integration in your practice.

1. What difference have I noticed in myself in my approach to safeguarding? (e.g., knowledge, attitude, language, importance/integration within my work)
2. What opportunity do I have or could use, to create a healthy church community?
3. What would it look like for me to demonstrate behaviours that give equal value to all?

**Action Plan**

Developing a 4–6-month action plan will allow you to implement new and observable leadership behaviours which deliver concrete safeguarding outcomes and demonstrate that safeguarding is increasingly intuitive and at the heart of everything you do.

When developing this action plan consider how you would demonstrate the learning gained to:

* + Reflect on how safeguarding concerns and abuse can be prevented within their context.
  + Consider how healthy culture and safe and effective leadership shape Christian communities that are healthy, safe, and have the capacity to deliver high quality safeguarding practices.
  + Recognise when risk assessment and management processes are required, understanding when, why and how they must be utilised.
  + Understand more of the impact that abuse and trauma have on individuals’ lives, relationships, and interactions in a community setting, leading to better responses to victims and survivors.
  + Evaluate their learning and translate this into an individual plan of action that will improve their safeguarding practice and responses.

When creating your action plan think “SMART”



We would suggest that you develop 3-4 objectives for the next 6-8 months.

It would also be beneficial to your own learning and context for you to discuss your action plan with colleagues who might be able to support or contribute.

|  |  |  |  |
| --- | --- | --- | --- |
| **Objective**  **What would you like to achieve/ implement** | **Task/s**  **What do you need to do** | **Success Criteria**  **What will it look like if you achieve your objective** | **Timescale**  **When would you like to achieve this** |
| *Create an environment in which Safeguarding is not feared but spoken about openly, beyond process and policy* | *Safeguarding is discussed at PCC beyond reporting.* | *Discussions surrounding safeguarding in PCC’s are not a tick box but an open dialogue, in which we can explore how to create a safe space.* | *6 months* |
|  |  |  |  |
|  |  |  |  |

**Further information/resources and websites.**

**Key relevant texts**

Oakley & Humphries (2019) **Escaping the Maze of Spiritual Abuse. Creating Healthy Christian Cultures**. SPCK Publishing. <https://spckpublishing.co.uk/escaping-the-maze-of-spiritual-abuse>

Fife, Janet and Gilo (2019), **Letters to a Broken Church.** Ekklesia.

Harper and Wilson (2019) **To Heal and Not to Hurt: A fresh approach to safeguarding in Church**, Darton, Longman and Todd

Merchant (2020), **Broken by Fear, Anchored in Hope: Faithfulness in an age of anxiety.** SPCK Publishing. <https://spckpublishing.co.uk/broken-by-fear-anchored-in-hope>

Frankl, Viktor (2004) **Man's Search for Meaning**: The classic tribute to hope from the Holocaust, Rider

Atkinson (2014), **Struggling to Forgive: Moving on From Trauma**, Monarch Books

Atkinson (2006), **Breaking the Chains of Abuse: A Practical Guide**, Lion Books

Gardiner (2021), **Sex, Power, Control: Responding to Abuse in the Institutional Church**, [www.lutterworth.com](https://www.lutterworth.com/product/sex-power-control/)

Honeysett (2022), **Powerful Leaders: When Church Leadership Goes Wrong and How to Prevent It,** [www.thegoodbook.co.uk](https://www.thegoodbook.co.uk/powerful-leaders)

**The Independent Inquiry into Child Sexual Abuse, Report on The Anglican Church**

[The Anglican Church: Safeguarding in the Church of England and the Church in Wales (iicsa.org.uk)](https://www.iicsa.org.uk/key-documents/22519/view/anglican-church-investigation-report-6-october-2020.pdf)

**The National Report on Past Cases Review 2**

[Past Cases Review 2 - National Report.pdf (churchofengland.org)](https://www.churchofengland.org/sites/default/files/2022-10/Past%20Cases%20Review%202%20-%20National%20Report.pdf)

**The SCIE overview report**

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

**The Church of England’s safeguarding policies**

<https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance>

**Websites**

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

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

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

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

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

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

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

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

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

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

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

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

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

**Helplines for further support**

* Safe Spaces –

Safe Spaces is for anyone who feels they have experienced church related abuse of any form in England or Wales. Safe Spaces comprises a team of trained support advocates who have undergone specialist training in supporting survivors of sexual violence and who have received additional specific training in how the churches respond to abuse cases, the way in which faith and church-related settings have been used to carry out abuse, and the issues affecting people who have had or still have, a relationship with the church. You can contact the Safe Spaces team by: -

**Tel: 0300 303 1056**

**(Answerphone available outside of opening times)**

**Email:**[**safespaces@victimsupport.org.uk**](mailto:safespaces@victimsupport.org.uk)

A live chat service is also available through the Safe Spaces website - [Safe Spaces England and Wales – Safe Spaces England and Wales](https://eur02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.safespacesenglandandwales.org.uk%2F%3Futm_source%3DSafeguarding%2520newsletter%26utm_campaign%3D57504bfe24-EMAIL_CAMPAIGN_2019_10_08_10_43_COPY_01%26utm_medium%3Demail%26utm_term%3D0_7fd532e97d-57504bfe24-249142853%26mc_cid%3D57504bfe24%26mc_eid%3Dc4f094113c&data=04%7C01%7CLisa.Clarke%40churchofengland.org%7Cf04612de456a41d4e4e408d89533fc6d%7C95e2463b3ab047b49ac1587c77ee84f0%7C0%7C0%7C637423397804696399%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6Ik1haWwiLCJXVCI6Mn0%3D%7C1000&sdata=6njALewtkIuIGWNew5XKepnuvjWNooWJsaz6UbMJTPg%3D&reserved=0)

The Safe Spaces team are available through their helpline and live chat service on:

**Monday, Tuesday, Wednesday, Friday, Saturday: 10am-6pm** and **Thursday: 12pm-8pm**

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

1. A ‘Church officer’ is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid. [↑](#footnote-ref-1)
2. The exact wording of the Church's safeguarding standards is still draft, awaiting approval by the National Safeguarding Steering Group in May 2023, but the five standard areas will be the same. [↑](#footnote-ref-2)