

WALGRAVE BENEFICE
St Peter's Walgrave
St Peter's and St Paul's Hannington
St Andrew's Old
St Peter's and St Paul's Scaldwell

SAFEGUARDING POLICY
PROMOTING A SAFER CHURCH

The following policy was agreed at the Parochial Church Council's (PCC's) of
St Peter's Walgrave at a meeting held on

St Peter's and St Paul's Hannington at a meeting held on

St Andrew's Old at a meeting held on

St Peter's and St Paul's Scaldwell at a meeting held on

In accordance with the Church of England Safeguarding Policy our church is committed to:

- Promoting a safer environment and culture.
- Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the church.
- Responding promptly to every safeguarding concern or allegation.
- Caring pastorally for victims/survivors of abuse and other affected persons.
- Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons.
- Responding to those that may pose a present risk to others.

The Parish will:

- Create a safe and caring place for all.
- Have a named Parish Safeguarding Officer (PSO) to work with the incumbent and the PCC to implement policy and procedures.
- Safely recruit, train and support all those with any responsibility for children, young people and adults to have the confidence and skills to recognise and respond to abuse.
- Ensure that there is appropriate insurance cover for all activities involving children and adults undertaken in the name of the parish.
- Display in church premises and on the Parish website the details of who to contact if there are safeguarding concerns or support needs.
- Listen to and take seriously all those who disclose abuse.
- Take steps to protect children and adults when a safeguarding concern of any kind arises, following House of Bishops guidance, including notifying the Diocesan Safeguarding Adviser (DSA) and statutory agencies immediately.
- Offer support to victims/survivors of abuse regardless of the type of abuse, when or where it occurred.
- Care for and monitor any member of the church community who may pose a risk to children and adults whilst maintaining appropriate confidentiality and the safety of all parties.
- Ensure that health and safety policy, procedures and risk assessments are in place and that these are reviewed annually.
- Review the implementation of the Safeguarding Policy, Procedures and Practices at least annually.

Each person who works within this church community will agree to abide by this policy and the guidelines established by this church.

This church appoints _____ as the Parish Safeguarding Officer

Signed

Churchwardens

Date:

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SAFEGUARDING POLICY: OFFENDERS AND EX-OFFENDERS

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As with all individuals, St Peter and St. Paul's Scaldwell is committed to assuring those who have engaged in criminal activity that they are precious to God and in Him and through Him are offered healing and wholeness. It will assist where possible in the rehabilitation of offenders and challenge appropriately the social issues raised by the presence of such individuals within the community, living out forgiveness, which lies at the heart of the Gospel.

St Peter and St. Paul's recognises the research stating that a disproportionately large number of convicted offenders against children and vulnerable people attend churches. It is therefore possible that amongst the worshipping community there will be offenders, some of whom will be known and some unknown. This may include those who have committed sexual offences, but also those guilty of neglect, physical or emotional abuse.

Whilst St Peter's Church aims to fulfil its duty to minister to all people, including ex- offenders, the safety of children, young people and adults (including vulnerable adults) will not be compromised in carrying out this duty.

Where it is brought to the attention of the clergy that a member of the church is an ex-offender, the Diocesan Safeguarding Officer may be alerted, together with offender and a safe course of action will be agreed upon. Where the offence is of a sexual nature, the Diocesan Safeguarding Officer will be notified immediately.

An agreement/action plan between the Rector, on behalf of the PCC, and St Peter and St. Paul Church may include:

- Attending designated meetings/worship only
- Sitting apart from vulnerable adults and/or children and young people
- Staying away from areas of the building where vulnerable adults or children and young people meet
- Only attending meetings held in the church/public spaces rather than an individual's home
- Never being alone with children, young people or vulnerable adults
- Declining hospitality where there are children, young people or vulnerable

adults

- Never working with children, young people or vulnerable adults

The offender will be asked to sign an agreement, which will be enforced and reviewed at regular intervals. Where the agreement is broken, other churches may be notified and/or the individual's key worker/probation officer will be involved and the Diocesan Registrar will be consulted for advice.

To respect the confidentiality of the individual involved, it will be discussed with them who in the congregation will need to know, in order to create a safe place for him/her. Those likely to be involved will include: clergy; churchwardens; safeguarding officers; the individual's key worker (if they have one); the youth worker; and anyone else responsible for co-ordinating activities. It will be made clear that no-one else other than those agreed will be informed of the facts without the offender's knowledge, and the highest levels of confidence will be maintained.

The Rector (and/or other clergy/safeguarding officers) will endeavour to keep open lines of communication with the individual in question, appropriate boundaries will be established and standards of vigilance kept high, seeking to ensure the protection of both adults and children, and the individual themselves from, for example, false accusations of further abuse.

Where past offences come to light after a number of years, great sensitivity will be applied, but the above process will still be followed.

Where a person makes it known to someone in the church that they believe they may be tempted to cause, or are at risk of causing, harm to a child by committing a sexual offence, they will be encouraged to seek confidential advice

Signed

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USE OF SOCIAL MEDIA POLICY

Social media sites enable users to create and share content and keep in touch with other users. They include maintaining a profile on a networking site such as Facebook, Twitter, Instagram, Snapchat; writing or commenting on a blog, whether it is your own or the blog of another person; and taking part in discussions on web forums or message boards. For many, especially young people, using social media is an extension of physical face-to-face relationships. It is therefore important that churches also engage with their community and worshippers through these platforms. However, this must be done safely to avoid the risk of:

- Forming inappropriate relationships.
- Saying things you should not, such as offensive, sexual or suggestive comments.
- Blurring the boundaries between public work/ministry and your private life.
- Grooming and impersonation.
- Bullying and harassment.

The role of the PCC

The PCC must approve the use of social media and mobile phones by the church. Where there are Facebook or similar online groups set up on the church's behalf, the PCC must ensure there is a named person to whom all workers are accountable.

The named person must be a church officer and should be aware of the account name and password so that they can at any time log on to the account to monitor the communications. The named person should be proactive in fulfilling this role.

Communications must be shared with the named person. Church officers remain bound by professional rules of confidentiality. Where there is concern that a young person or adult is at risk of abuse, or they themselves pose a risk of abuse to others, safeguarding procedures must always be followed.

Guidance for church officers

Do:

- Have your eyes open and be vigilant.
- Maintain the upmost integrity – honesty, transparency, consistency and accountability are key. Treat online communication with children, young people and adults as you would communication that is face to face. Always maintain the same level of confidentiality.
- Report any safeguarding concerns that arise on social media to the PSO and the DSA.
- Always assume that everything you write is permanent and may be viewed by anyone at any time; and that everything can be traced back to you personally as well as to your colleagues or the church. Always think before you post.
- Draw clear boundaries around your social media usage associated with your private life and your use of different social media for public ministry. Keep church account/s and profiles separate from your personal social media account/s e.g. only use a Facebook page, Twitter or blogs for public ministry, while keeping a separate Facebook profile for private life.

Always ask parents/carers for written consent to:

- Use and store photographs of children/young people from activities or events in official church publications, or on the church's social media, website and displays.
- Use telephone, text message, email and other messaging services to communicate with young people.
- Allow young people to connect to the church's social media pages.

Only use an approved church/ministry account to communicate with children, young people and/or vulnerable adults. The named person should be able to access this and review conversations, and the account should be visible to young people and their parents. Young people must be made aware that any communication will be viewed by all users. Save any messages and threads through social networking sites, so that you can provide evidence to the named person of your exchange when required.

Avoid one-to-one communication with a child or young person.

Use clear and unambiguous language in all communications and

Use and store photographs of children/young people from activities or events in official church publications, or on the church's social media, website and displays.

Use telephone, text message, email and other messaging services to communicate with young people.

Allow young people to connect to the church's social media pages.

Do not:

- Use a personal Facebook or any other social media account in your work with children, young people or vulnerable adults.
- Add children, young people or vulnerable adults as friends on your personal accounts.
- Facebook stalk (i.e. dig through people's Facebook pages to find out about them).
- Say anything on social media that you would not be happy saying in a public meeting, to someone's face, writing in a local newspaper or on headed notepaper.
- Comment on photos or posts, or share content, unless appropriate to your church role.
- Use visual media (e.g. Skype, Facetime) for one-to-one conversations with young people – use only in group settings.

In particular, do not allow content to contain or share links to other sites that contain:

- Libellous, defamatory, bullying or harassing statements.
- Breaches of copyright and data protection.
- Material of an illegal nature.
- Offensive sexual or abusive references.
- Inappropriate language.
- Anything which may be harmful to a child, young person or vulnerable adult, or which may bring the church into disrepute or compromise its reputation.

Mobile phones

Wherever possible, church officers should be supplied with a mobile phone dedicated for work purposes. This allows for the phone to be switched off outside working hours, and for usage to be accountable. This means that the work phone number is the only number that young people or adults are given, and the church officer's personal number can remain private. Texts or conversations that raise concerns should be saved and passed on to the named person or the PSO/incumbent (or if unavailable the DSA).

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HUMAN TRAFFICKING AND MODERN SLAVERY POLICY

The following policy was agreed at the Parochial Church Councils (PCC's) of

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Walgrave Benefice has a duty of pastoral care to all people who live in the parish.

As such, we should be mindful of the growing problem of modern slavery and human trafficking.

The Church's response to human trafficking is the recognition that this most wicked of practices is incompatible with the dignity and worth of the human being.

What is Human Trafficking?

"The recruitment, transportation, transfer, harbouring, or receipt of persons, by means of threat, use of force or other means of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the receiving or giving of payment or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs."

Article 3 of the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the UN Convention Against Transnational Organised Crime

The Modern Slavery Act was introduced into law in 2015. It states an offence is committed if someone holds another in slavery or servitude or requires them to perform forced or compulsory labour. The legislation also increased the maximum jail term for people traffickers from 14 years to life.

See it, say it

Trafficked persons are often victims of abuse such as rape, torture, debt bondage, unlawful confinement and threats against their family or other people close to them, as well as other forms of physical, sexual and psychological violence.

These are some of the signs to look out for if you suspect someone is a victim of modern slavery. The victim:

- Is fearful, anxious, depressed or nervous

- Does not make eye contact
- Lacks healthcare
- Appears malnourished
- Shows signs of physical abuse, constraint, confinement or torture
- Has few or no personal possessions
- Is not in control of his/her money, identification documents or passport
- Is not allowed or able to speak for themselves

If you have concerns, and you suspect someone is the victim of trafficking, please contact the Rector or the Safeguarding Officers immediately. If necessary they will inform the police.

Signed

Date

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POLICY FOR RESPONDING TO DOMESTIC ABUSE

The following policy was agreed at the Parochial Church Council's (PCC's) of
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All forms of domestic abuse are wrong and must stop. We are committed to promoting and supporting environments which:

- ensure that all people feel welcomed, respected and safe from abuse;
- protect those vulnerable to domestic abuse from actual or potential harm;
- recognise equality amongst people and within relationships;
- enable and encourage concerns to be raised and responded to appropriately and consistently.

We recognise that:

- all forms of domestic abuse cause damage to the survivor and express an imbalance of power in the relationship;
- all survivors (regardless of age, disability, gender, racial heritage, religious belief, sexual orientation or identity) have the right to equal protection from all types of harm or abuse;
- domestic abuse can occur in all communities;
- domestic abuse may be a single incident, but is usually a systematic, repeated pattern which escalates in severity and frequency;
- domestic abuse, if witnessed or overheard by a child, is a form of abuse by the perpetrator of the abusive behaviour;
- working in partnership with children, adults and other agencies is essential in promoting the welfare of any child or adult suffering abuse.

We will endeavour to respond to domestic abuse by:

In all our activities –

- valuing, listening to and respecting both survivors and alleged or known perpetrators of domestic abuse.

In our publicity –

- raising awareness about other agencies, support services, resources and expertise, through providing information in public and women-only areas of relevance to survivors, children and alleged or known perpetrators of domestic abuse.

When concerns are raised –

- ensuring that those who have experienced abuse can find safety and informed help;
- working with the appropriate statutory bodies during an investigation into domestic abuse, including when allegations are made against a member of the church community.

In our care –

- ensuring that informed and appropriate pastoral care is offered to any child, young person or adult who has suffered abuse;
- identifying and outlining the appropriate relationship of those with pastoral care responsibilities with both survivors and alleged or known perpetrators of domestic abuse.

If you have any concerns or need to talk to any one please contact

Signed

Date

SAFEGUARDING CODE OF CONDUCT FOR OPEN THE BOOK STORYTELLERS

Volunteer storytellers are expected to adhere to this Code of Conduct.

Bible Society requires each church to ensure that each of its storytellers has been appropriately vetted and is suitable for OtB work prior to the commencement of their role.

It is recommended that storytellers should receive a clear DBS¹ check in accordance with current DBS guidelines before attending any school as part of their work as an Open the Book (OtB) storyteller.

For the purposes of this Code, a 'clear DBS check' means that the results of a DBS check reveal no information which would, in the view of the church conducting the vetting, make the individual unsuitable for the storyteller role.

Storytellers delivering OtB assemblies/acts of collective worship should not be left with children on their own. School staff should always be present at each assembly/act of collective worship.

Within each primary school a person, often the head teacher, will be responsible for safeguarding within the school. They are referred to as the Designated Safeguarding Lead (DSL) in England or Designated Senior Person (DSP) in Wales.

Each storyteller should know who this person is. OtB Team Leaders should be kept up to date by the school on their Safeguarding Policy and procedures and share this information with the storytellers. The update should include:

- How to operate when on school premises as a storytelling team e.g. the agreed procedure to collect and rehearse children to be part of the assembly/act of collective worship
- The procedure for reporting any concerns about individual children
- The procedure for reporting any inappropriate behaviour of storytellers
- The procedure for reporting an incident which happens outside of school premises
- And anything else the school's DSL /DSP feels is appropriate to protect all parties.

¹ In England and Wales. Storytellers in the Isle of Man or Channel Islands should be cleared by their local

OtB will do all it can to promote good practice of behaviour around children through our written communication, training and follow-up workshops.

Some dioceses, church organisations and Social Services will run Safeguarding courses or training days. Schools may also run these for their volunteers. We encourage all storytellers to enquire about these and attend wherever possible. New teams are encouraged to undergo initial training either through approved trainers or using the training DVD. New Team Leaders should contact Open the Book for support and advice. Existing team training will include Safeguarding and established teams are encouraged to attend training annually. We also recommend that storytellers attend their church/denomination's Safeguarding training and a session with the school's DSL/DSP.

All those who work with children or who have significant contact with them on behalf of the church are in positions of trust. They will be seen as role models by the children, with whom they are in contact, including when they are 'off duty'. All storytellers should, therefore, conduct themselves in accordance with the reasonable expectations of someone who represents the church.

Guidelines for storytellers:

1. Treat all children and young people with respect and dignity.
2. Always share concerns about a child with the school's DSL /DSP. Always share concerns about the behaviour of another storyteller with the relevant Church Safeguarding Officer and notify the Human Resources Manager at Bible Society.
3. Seek to minimise situations where you could be alone with an individual child in school. Ensure there is always another storyteller or member of staff with you. For example:
 - Do not hide out of sight on your own with a child even to make a surprise appearance in a story.
 - Do not collect an individual child on your own from a classroom to bring to the assembly hall.
 - Do not dress children in a separate room without other adults present.
 - Avoid the accidental encounter with a child in the corridor by staying with the rest of the team when you move around the school.
 - Always use the staff toilets and never the children's.
4. Ensure that your own language, tone of voice and body language is respectful.
5. If any activity requires physical contact, ensure that the child and the teachers or parents are aware of this and its nature beforehand.

6. Obtain consent for any photographs/videos to be taken, shown or displayed.

We are aware that children may seek out OtB storytellers outside the school premises. Please remember that it is not your place to form an individual relationship with a child. Without being rude or frightening, avoid long conversations especially if there is no other adult present. If you have concerns that there may be a child protection issue, you must refer it to the school's DSL/DSP without delay. If this happens out of school hours, contact the relevant Church Safeguarding Officer immediately. Do not deal with it yourself.

Where concerns arise in relation either to a child's safety or the behaviour of another storyteller, these concerns should be disclosed only in compliance with the relevant law and in line with the safeguarding policies of the relevant school, the relevant church and Bible Society. Such concerns should not be discussed with others, including other storytellers.

Where possible a child's confidentiality should be respected, but it is important that storytellers appreciate that confidentiality cannot be maintained if there are known concerns regarding the safety and wellbeing of a child. Concerns regarding confidentiality should never be allowed to prevent the appropriate reporting of concerns regarding child welfare.