



Safeguarding Leadership Pathway Participant Workbook

Version: September 2024

Contents

	Page
Introduction	3
Learning Outcomes	4
Before Session 1	5
Session 1	6
Before Session 2	7
Session 2	8
After the sessions	9

Appendices:

a. Culture	12
b. Code of Safer Working Practice	16
c. Social GRRRAAAACCEESSSS	19
d. Case Study	23
e. Helplines	24
f. Key Relevant Texts	26
g. Websites	27

If you have any reason to be concerned about completing this safeguarding training, for example because of your life experiences, then please contact the course facilitator at safeguardingsupport@cofebirmingham.com or phone 0121 426 0407, option 3 to discuss the best way forward for you. Please look after yourself in whatever way is appropriate for you as you complete the workbook.

Introduction

The national [Safeguarding Learning and Development Framework](#) sets out the vision for safeguarding learning to ensure that all Church officers¹ develop skills and knowledge in safeguarding to an appropriate level.

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 helping leaders to develop and maintain the knowledge, attitude, behaviours and skills to safeguard and protect children, young people and vulnerable adults.

This leadership pathway supports our vision and aims to encourage a process of reflective learning involving individual tasks and groupwork. We must understand safeguarding as a theological essential, rooted in the nature and love of God, and demonstrated through basic commitments to valuing everyone equally.

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

Pre-session reflection

The sessions are a group conversation – all participants are expected to contribute this conversation. To help participants contribute to the discussion they are asked to think about the questions - and submit a summary of their reflections – before attending session one.

Post-course reflection

If a learning experience has been effective, it will have affected someone's beliefs, values and understanding at a deep level so that there is a change in behaviour. They now do things not because they must do something, but because there is an inner motivation for change.

The post-course reflective tasks have been designed to assess this change in motivation and how it will be put into practice.

Feedback on the course itself is welcome and participants are requested to complete the separate session feedback form.

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.

Learning Outcomes

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.

This pathway reflects the **National Safeguarding Standards** and creates a dedicated space to explore culture, values, beliefs and responses to safeguarding.

1. **Culture, Leadership and Capacity:** Church bodies have safe and healthy cultures, effective leadership, resourcing and scrutiny arrangements necessary to deliver high-quality safeguarding practices and outcomes.
2. **Prevention:** Church bodies have in place a planned range of measures which together are effective in preventing abuse in their context.
3. **Recognising, Assessing and Managing Risk:** Risk assessments, safety plans and associated processes are of a high quality and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.
4. **Victims and Survivors:** Victims and survivors experience the timeliness and quality of Church bodies' responses to disclosures, and their subsequent support, as positively meeting their needs, including their search for justice and helping their healing process.
5. **Learning, Supervision and Support:** All those engaged in safeguarding-related activity in Church bodies receive the type and level of learning, professional development, support and supervision necessary to respond to safeguarding situations, victims and survivors, and respondents, effectively.

Before Session 1

Throughout this workbook, estimated times for tasks have been offered as a rough guide only. The actual time taken will vary from person to person. Please plan your own timings accordingly.



READ

Culture

Appendix: a
Page: 12
Estimated time: 5 minutes



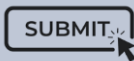
READ

Code of Safer Working Practice

Appendix: b
Page: 16
Estimated time: 5 minutes



REFLECT &



YOUR WRITTEN RESPONSES

1. Thinking about each topic on the culture conversation cube:



Estimated time: 60 minutes




What attitudes, behaviours and values are present within your faith community² in relation to safeguarding?
Which are the areas of strength and which areas need to be developed?

Reflect honestly about your context and consider the positives but also any issues there may be. You may have different views to others in your context due to your role and experience.

2. If your faith community were a perfect example of a healthy culture, what would you see, hear, feel, and experience as a member?
3. How could your faith community, its healthy culture, and the way it is experienced help prevent safeguarding issues?

'Before Session 1' continues on next page

² For many participants their faith community will be the church they serve in. For others their faith community may be, for example, their chaplaincy context, their religious community, their Fresh Expression, their workplace etc

	<p>Submit your reflections for the above 3 questions to the course facilitator no later than 4 working days before the start of your first session using the online form at www.dio.org.uk/1stprcr</p> <p><i>If you are unable to submit your responses within this time, you may be asked to re-book for a later course.</i></p> <p><i>The requirement here is for a personal reflective response. Lists, bullet points, descriptions etc must be accompanied by some reflection on why you have included these in your response.</i></p>	
 <p>READ</p>	<p>Social GRRRAAAACCEEESSSS's</p> <p>Optional:</p> <p>There is a 30 minute video presentation about Social GRRRAAAACCEEESSSS available on the safeguarding training portal https://safeguardingtraining.cofeportal.org/course/view.php?id=436. You can choose to watch the video instead of, or as well as, reading the appendix.</p>	<p>Appendix: c Page: 19 Estimated time: 5 minutes</p>
 <p>REFLECT <i>[Do not submit]</i></p>	<p>As you read the above handout (or watch the video) on the Social GRRRAACCEEESSSS, consider the following questions:</p> <ul style="list-style-type: none"> ○ What life experiences, history and characteristics might affect your own beliefs, values and emotions? ○ How does this affect the way you respond to others? ○ How does this affect how you are seen by others? 	<p>Estimated time: 30 minutes</p>

Session 1

The focus of the first session is on the national safeguarding standards:

1. culture, leadership, and capacity
2. prevention.

The session is a discussion on the questions you have been asked to reflect on in advance - see 'before session 1' above.

Zoom Sessions: *The Zoom link will be emailed to you just before the session, after you have submitted your pre-session reflections. There is an expectation that all participants will contribute to the conversation and therefore sessions are 'camera on'.*

In-person Sessions: *Confirmation that you may attend the session will be emailed to you after you have submitted your pre-session reflections. Refreshments are provided.*

Before Session 2



What has influenced and underpins your values and beliefs with regard to safeguarding?

*Estimated time:
15 minutes*



Identify one thing to bring to session 2 to share with other participants that has influenced your values and beliefs regarding safeguarding.

*Estimated time:
15 minutes*

You will be asked to share - for no more than 2 minutes - what has influenced you and explore how this has shaped your responses, values and beliefs regarding safeguarding.

Ideas for something to share might be linked to song lyrics, nature, a piece of art, literature, a passage from scripture, a quotation, a poem, an image, an object, theology, teachings etc

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."

'Before Session 2' continues on next page



- How confident are you in recognizing and managing safeguarding risk?

It may be helpful to 'score' yourself on a scale of 0 – 10 (where 0 is not at all confident and 10 is extremely confident) and reflect on why you chose this score. You will not have to share your score with anyone else. We all have different experiences and roles and therefore may feel more confident with some risks than others.

- What safeguarding risks are you worried about in your own faith community?
- What challenges have you experienced in managing a known safeguarding risk?
- How do you think these risks could be managed or reduced – what's working well and what could be done to improve?

Remember that safeguarding risks are not always big things and safeguarding covers a range of areas. Your role may mean that you see things in a different way to others and notice different things. Think about any pieces of the safeguarding 'jigsaw' you might be aware of.



Optional:

Scene setting and part 1 of the case study

Estimated
time:
20 minutes

Appendix: d
Page: 23
Estimated
time:
5 minutes

Session 2

The focus of the second session is on national safeguarding standards:

3. *recognising, assessing and managing risk.*
4. *victims and survivors.*

At the start of the session, each participant will be asked to share, for no more than 2 minutes, what they have chosen that has influenced, and therefore supports, their values and beliefs regarding safeguarding. The remainder of the session is a discussion of a six-part case study. Participants are not given parts two to six of the case study in advance of the session.

Zoom Sessions: *The Zoom link for this session was emailed to you before session 1 (in the same email that included the Zoom link for the first session). The link for the second session is different to the link for the first session. There is an expectation that all participants will contribute to the conversation and therefore sessions are 'camera on'.*

In-person Sessions: *the second session is on the same day as the first session with a one hour- break between sessions for lunch and reflection. Please bring your own lunch.*

At the end of the session



At the end of the session, it is recommended you make a note of your top 'takeaways' (the key things you have learned or been reminded of) from the sessions to inform your post-course reflective tasks.

*Estimated
time:
5 minutes*



To improve the learning experience for future learners, please complete and submit the session feedback form at www.dio.org.uk/lstfbk

*Estimated
time:
5 minutes*

After the sessions


The focus of the evaluation task is on national safeguarding standard:

5. learning, supervision, and support.

It is important that our leaders maintain the knowledge, attitudes, and skills to safeguard and protect children, young people, and vulnerable adults and also, to understand safeguarding as a theological essential, 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 to bring about a shift in our relationship with safeguarding, so that guarding the safety of others flows from the very core of all our behaviours - where safeguarding is more than about ticking a box – it must be at the heart of everything we do.

Evaluative Task



REFLECT
&

SUBMIT

YOUR
WRITTEN
RESPONSES

Consider your learning from the sessions and how you have, or will, include this in your practice:

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

*Estimated
time:
30 minutes*



Developing a four- to six-month action plan will allow you to practice new leadership behaviours which others can see and which achieves real safeguarding outcomes. It also demonstrates that safeguarding is becoming increasingly natural to you and is at the heart of everything you do.


From your learning during the sessions, the top 'takeaways' you noted at the end of session 2 and your reflections above, identify 2 -3 actions that you could personally integrate into your safeguarding practice over the next 4-6 months.

The actions should be appropriate to your role and faith community context.

It is important to remember that it is not always big things that can make a difference to safeguarding, little ones can too. You won't always know how actions that you take may make a difference.

The actions must be SMART:

*Estimated
time:
30 minutes*



'Evaluative Task' continues on next page

Example of a SMART action:

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
<i>Create an environment in which Safeguarding is not feared but spoken about openly (not just in processes and policies)</i>	<i>Safeguarding is discussed at Parochial Church Council (not just when reporting safeguarding concerns)</i>	<i>Discussions surrounding safeguarding in Parochial Church Councils are not a box-ticking exercise, but are an open dialogue, in which we can explore how to create a safe space.</i>	<i>six months</i>

It would be beneficial to your own learning and context for you to discuss your action plan with other leaders in your faith community who might be able to support or contribute.



Within 4 – 6 weeks of attendance at session 2, submit your reflections and action plan using the online form at www.dio.org.uk/lstpocet

You do not need to complete your identified actions before submitting your reflections and action plan to the facilitator.

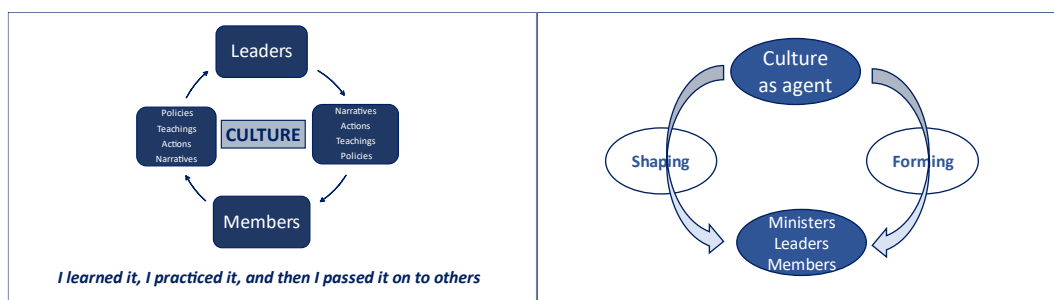
Your certificate will be emailed to you when both your reflective responses to the above 3 questions *and* your action plan have been submitted.

Thank you for your participation in the course. You will receive your certificate by email once all the post course reflections for your learning group have been received.

a. Culture

Culture socialises us into what is considered ‘proper’ behaviour. Culture affects everyone because we are all in relationship with each other in many different ways.

The leaders of an organisation like the Church can guide members toward a particular culture – but members are also involved in shaping culture. Leaders and congregations shape a church’s culture together. We shape, and are shaped by, culture. In the behaviours, structures and relationships of a church we will see the culture of a church in action – the values and priorities that govern day-to-day life.



Abusive behaviours are often characterised by controlling, coercive and disempowering practices. A healthy faith community will seek to model and implement structures, behaviours and relationships that instead nurture empathy, grace, justice, service, truthfulness and putting people first to become more ‘Christlike’.³

It might be helpful to think of a spectrum of behaviour where we are seeking to model and enact healthy behaviours and address unhelpful behaviours before they become unhealthy or abusive.






This course asks learners to look at the safeguarding values, practices and priorities of their faith community and the behaviours and relationships they see that are healthy – and those that are unhelpful, unhealthy or even abusive.

The *Culture Cube* is a tool developed by Thirty-one:eight to help participants to have a conversation around six aspects of safeguarding culture in the Church. Participants are asked to reflect on the strengths and areas for development they currently see in their faith community. To assist

³ A Church Called Tov, Scot McKnight & Laura Barringer 2020, Tynedale

participants with the written responses they are required to submit ahead of the first session, a set of statements for reflection have been developed by Thirty-one:eight. You may wish to consider whether you agree or disagree with these statements in relation to your own faith community:

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

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

Optional: Exploring culture further:



Culture Cube – facilitate a community wide conversation about safeguarding culture. Email the [safeguarding team](#) for a pdf copy of the *Cube*.

Other aspects of culture and servant leadership can be explored through courses offered via the Church of England – Birmingham's [Pathways Learning Platform](#):

- Intercultural Awareness
- Difference Course
- Pastoral Principles
- Way of Servant Leadership

b. Code of Safer Working Practice



THE CHURCH
OF ENGLAND

The Code of Safer Working Practice

The Code of Safer Working Practice expresses our commitment to demonstrating God's love by placing the highest priority on the safety of those to whom we minister. It sets out what we expect from anyone who ministers in our church, in both paid or voluntary roles, and is one of the ways we ensure high standards of safeguarding in all we do.

Upholding the Code

All members of staff and volunteers are expected to report any breaches of this code to the Parish Safeguarding Officer. Staff and volunteers who breach this code may be subject to disciplinary procedures or asked to leave their role. Serious breaches may also result in a referral made to the relevant statutory agency.

All those working on behalf of the parish with children, young people and adults must:

- Treat all individuals with respect and dignity;
- Respect people's rights to personal privacy;
- Ensure that their own language, tone of voice and body language are respectful;
- Ensure that children, young people and adults know who they can talk to about a personal concern;
- Record and report any concerns about a child, young person or adult and/or the behaviour of another worker with their activity leader and/or the Parish Safeguarding Officer. All written records should be signed and dated;
- Obtain written consent for any photographs or videos to be taken, shown, displayed or stored.

In addition, those working with children and young people must:

- Always aim to work with or within sight of another adult;
- Ensure another adult is informed if a child needs to be taken to the toilet;
- Respond warmly to a child who needs comforting but make sure there are other adults around;
- Ensure that the child and parents are aware of any activity that requires physical contact and of its nature before the activity takes place.

All those working on behalf of the parish with children, young people and adults must not:

- Use any form of physical punishment;
- Be sexually suggestive about or to an individual;
- Scapegoat, ridicule or reject an individual or group;
- Permit abusive peer activities e.g. initiation ceremonies, ridiculing or bullying;
- Show favouritism to any one individual or group;
- Allow an individual to involve them in excessive attention seeking;
- Allow unknown adults access to children, young people and adults who may be vulnerable. Visitors should always be accompanied by an approved person;
- Allow strangers to give lifts to children, young people and adults who may be vulnerable in the group;
- Befriend children, young people and adults who may be vulnerable on social media;
- Take photographs on personal phones or cameras as this means that images are stored on personal devices.

In addition, for children and young people, must not:

- Give lifts to children you are supervising, on their own or your own (unless there are exceptional circumstances e.g. in an emergency for medical reasons or where parents fail to collect a child and no other arrangements can be made to take a child home. In such situations, the circumstances and your decision must be recorded and shared with an appropriate person at the earliest opportunity);
- Smoke or drink alcohol in the presence of children and young people;
- Arrange social occasions with children and young people (other than events which also include family members/carers) outside organised group occasions.

Acceptable Touch

Sympathetic attention, encouragement and appropriate physical contact are needed by children and adults. Some physical contact with children, particularly younger children, can be wholly appropriate. However, abusers can use touch that appears safe to 'normalise' physical contact which then becomes abusive. As a general rule, the use of touch between adults in positions of responsibility and those with whom they are working or volunteering should be initiated by the person themselves, and kept to the minimum. In addition to this, always follow the guidelines below:

- Ask permission before you touch someone;
- Allow the other person to determine the degree of touch except in exceptional circumstances (e.g. when they need medical attention);
- Avoid any physical contact that is or could be construed as sexual, abusive or offensive;
- Keep everything public. A hug in the context of a group is very different from a hug behind closed doors;

- Touch should be in response to a person's needs and not related to the worker's needs.
- Touch should be age appropriate, welcome and generally initiated by the child, not the worker.

Clergy may also like to read and consider the '*Guidelines For Professional Conduct of the Clergy*' at

[The Guidelines | The Church of England](#)

c. Social GRRRAAAACCEESSSS and Safeguarding

The 'social graces' provide us with a framework to think about our identity in terms of power, an important aspect in both leadership and safeguarding.

As you read this handout consider the following questions:

- What factors from your own life experiences, history and characteristics could affect your beliefs, values and emotions?
- How does this affect the way you respond to others?
- How does this affect how you are seen by others?

1. What are the Social GRACES?

The 'social graces' is a framework to help us understand parts of our identity - who we are and how this impacts how we think, and how others might think about us.

The 'social graces' help us think about the power we might hold within relationships due to parts of our identity.

The 'social graces' can be seen as quite clumsy or confusing because of all the letters, but we don't need to remember them all and can add others. For example, institution or establishment which are important within the Church and can either afford us power or, due to other people's views, leave us powerless.

G	Gender Geography
R	Race Religion
A	Ability Accent Age Appearance
C	Class Culture
E	Education Employment Ethnicity
S	Sexuality Sexual orientation Spirituality Something else?



Reflection:

Using the diagram on page 19 how would you describe yourself? *for example, white, middleclass, female, aged 36.*

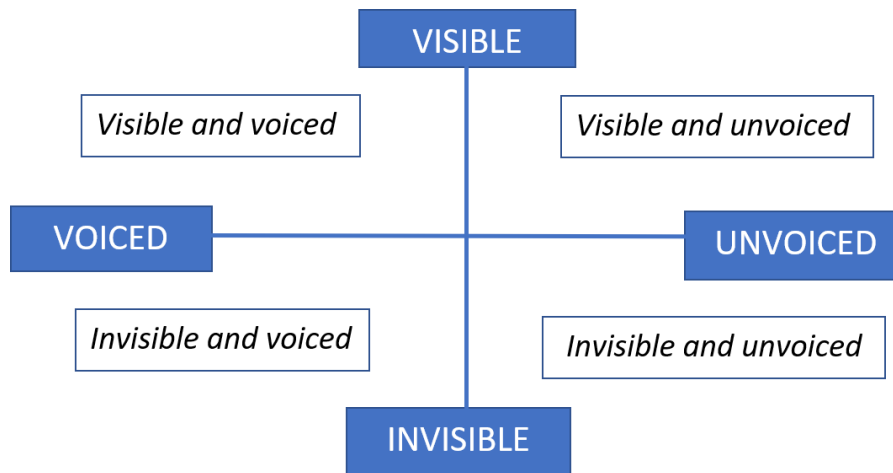
How might someone you meet describe you?

The nature of the ‘social graces’ means that although some parts of our identity may afford us power, for others this may leave them feeling powerless.

We must also remember that we find ourselves in many different social situations which may mean, due to the presence of others, the aspects of identity which afford power may shift.

2. Visible, voiced, invisible and unvoiced?

Some parts of our identity can be seen, such as gender, or age for example, but others might not be such as, education, culture or religion - these are said to be invisible or unvoiced. Nevertheless, they can carry power.



Example-

*A female Afghan refugee, settled within a predominantly white, middle-class, rural village, with conversational English will be underrepresented. She might feel oppressed due to culture, gender, geography, ability and religion. All of which will be **visible** or **voiced** within social situations. However, the **invisible-unvoiced** SG of education, being that of a medical degree in this case, would - if voiced - afford privilege.*

There might be times when we share and/or talk about our unvoiced or invisible ‘social graces’. Education is a good example of this; when people share the university they attended or use letters in front of their names.

Reflection:

Can you think about times in which you have shared these invisible parts of you?
Why did you do this?

- Did you feel comfortable to do this?
- Would you share this part of you with everyone upon meeting them?

3. Why do we talk about the Social GRACES?

Within safeguarding we need to be aware of our biases and our thoughts in addition to how we might be viewed by others.

- The 'social graces' help us think about why we think in certain ways about someone or something.
- They ask us to talk about difference and how having power, or not, might impact our behaviours.
- They allow us to think about how we are viewed by other people.

Do you dare ask yourself...

- Have you ever been overlooked for a promotion because of your gender?
- Have you ever felt unable to disclose your sexuality?
- Has a disability ever prevented you from contributing to the workplace?
- Have you ever been rejected from a job application solely based on your surname?
- Have you ever felt your view would not be heard due to the professional titles of those around you?
- Have you ever not spoken about your education for fear of being judged?

Creating a safe culture means we hear everyone's voice, and we don't use power to silence or control. Recognising our identity and in turn our 'social graces' means we are more aware of how others might see us. If they see us as powerful could this stop them speaking to us, or make them feel they won't be heard?

We can't eliminate power in relationships but being aware means we can act in ways that address power.

Final Thoughts

The 'social graces' ask us to think about our behaviours and relationships. They ask us to recognise when we might hold power due to part of our identity and how this might affect others.

Within safeguarding we are reminded that:

- Due to your identity people may view you as holding more power than they do.
- Due to visible and invisible aspects of identity we may hold incorrect opinions and views.
- To create a healthy culture, we need to talk about power and how this is shared.
- We need to question when we make assumptions about someone's identity.

We will not always remember the clumsy order of letters within the 'social graces' but having awareness of some of the aspects of identity we aren't always drawn to will help us create healthy relationships and culture.

Further reading

- Drew, C. (2020). *What are the Social Graces by John Burnham? (Explained for Students)*. Helpful Professor. <https://helpfulprofessor.com/social-graces/>
- Burnham, J. (2012) Developments in social GRRRAACCEEESSS: Visible-invisible and voiced- unvoiced. In I-B. Krause (Ed.) *Culture and Reflexivity in Systemic Psychotherapy*. Mutual Perspectives. London: Karnac.
- Totsuka, Y. (2014). 'Which aspects of social GRRRAACCEEESSS grab you most?' 'The social GRRRAACCEEESSS exercise for a supervision group to promote therapists' self-reflexivity. *Journal of family Therapy*, 36, pp86-106

d. Case Study

The Church:

St Ethelburga's in Anytown is a mid-sized church in a rural market town with a mainly retirement age congregation and some younger families.

The main characters:

Matthew (47), Vicar. His first incumbency, Matthew has been at St Ethelburga's for two years. Matthew wants to encourage more younger families to attend and introduce more outreach initiatives to support older people, both in church and the wider Anytown community. The church already has a well-used rota for pastoral visits to the housebound and has now started a 'Warm Welcome' lunch club once a week, open to anyone. Matthew would one day like to introduce a Dementia Café.

Emma (43), Matthew's (Vicar's) wife and volunteer. Emma, with support from Kate and 5 other volunteers, runs the successful Warm Welcome lunch club.

Kate (69), volunteer. A retired secondary school cook, Kate does most of the cooking, sets out tables and serves meals at the Warm Welcome lunch club. A life-long Anytown resident she joined the church just after Matthew arrived and is delighted to be involved. Her faith is growing, and she thinks the church should be the 'backbone of the town' and wider community life.

Christopher (70), church member. Christopher started attending St Ethelburga's about three months ago after moving to Anytown. He was depressed after his wife's death a few years earlier, but is now in a much better place and ready for a fresh start. He is so grateful for the lovely welcome at church.

Clive (67), Parish Safeguarding Officer. A retired Probation Officer, Clive was 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 and others to get the parish's safeguarding back 'on track' from where it was when he took over.

Lois (86), church member. Anytown born and bred, Lois has attended St Ethelburga's for many years. Her mobility isn't great now, but she finds a frame with wheels and shopping basket really helpful to allow her to get to the local shops and to church. She is a gentle lady who doesn't want to bother anyone. She admits to getting forgetful sometimes, often finding she can't remember what she came for at the shop, or what she has done with her purse or house keys. The shopkeeper is also a regular church attender and very kind to her, as are other church members. They help but don't openly fuss over her as they know she would not like it. Lois never married but often talks of her great nephew and family who now live in Australia.

Joan (80), attends the lunch club. Joan's husband died 5 years ago, and she lives alone in a large 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 now and she must downsize. She can't bear this, as it has been the family home for decades and she is suspicious about his ulterior financial motives. Her son has never had much business sense and squanders money all the time. Not being good with finances, Joan recently decided to give up the cleaner and gardener, worried she won't be able to pay them. Despite her age she has good health and is sure she can manage the chores, though admits to herself she does feel exhausted these days. Being private and proud, she does not find it easy to share her worries.

Scene 1

Christopher has been to almost every service and activity at St Ethelburga's since he arrived three months ago. He particularly appreciates the Warm Welcome lunch club. He has enjoyed getting to know the people at church there and doesn't feel lonely now. He seems very amiable and helpful.

e. 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

A live chat service is also available through the Safe Spaces website - [Safe Spaces England and Wales - Safe Spaces England and Wales](#)

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**

f. 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

Honeysett (2022), **Powerful Leaders: When Church Leadership Goes Wrong and How to Prevent It**, www.thegoodbook.co.uk

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 \(iicsa.org.uk\)](http://www.iicsa.org.uk)

The National Report on Past Cases Review 2

[Past Cases Review 2 - National Report.pdf \(churchofengland.org\)](https://www.churchofengland.org/past-cases-review-2-national-report.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/scie-final-overview-report-of-the-independent-diocesan-safeguarding-audits-and-additional-work-on-improving-responses-to-survivors-of-abuse.pdf)

The Church of England's safeguarding policies

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

g. Websites

www.nspcc.org.uk (National Society for the prevention of cruelty to children)

www.womensaid.org.uk (Female domestic abuse charity)

www.restoredrelationships.org (Christian domestic abuse charity)

www.mankind.org.uk (Male domestic abuse charity)

www.stopitnow.org.uk (child safeguarding organization)

www.scie.org.uk (Social Care Institute for Excellence)

www.ceop.police.uk (child exploitation and online protection command)

www.wearehourglass.org (adult safeguarding charity)

www.ageuk.org.uk (adult safeguarding charity)

www.barnardos.org.uk (child protection charity)

www.theclewerinitiative.org (modern slavery charity)

www.modernslavery.co.uk (modern slavery charity)

www.macsas.org.uk (survivor advocacy charity)