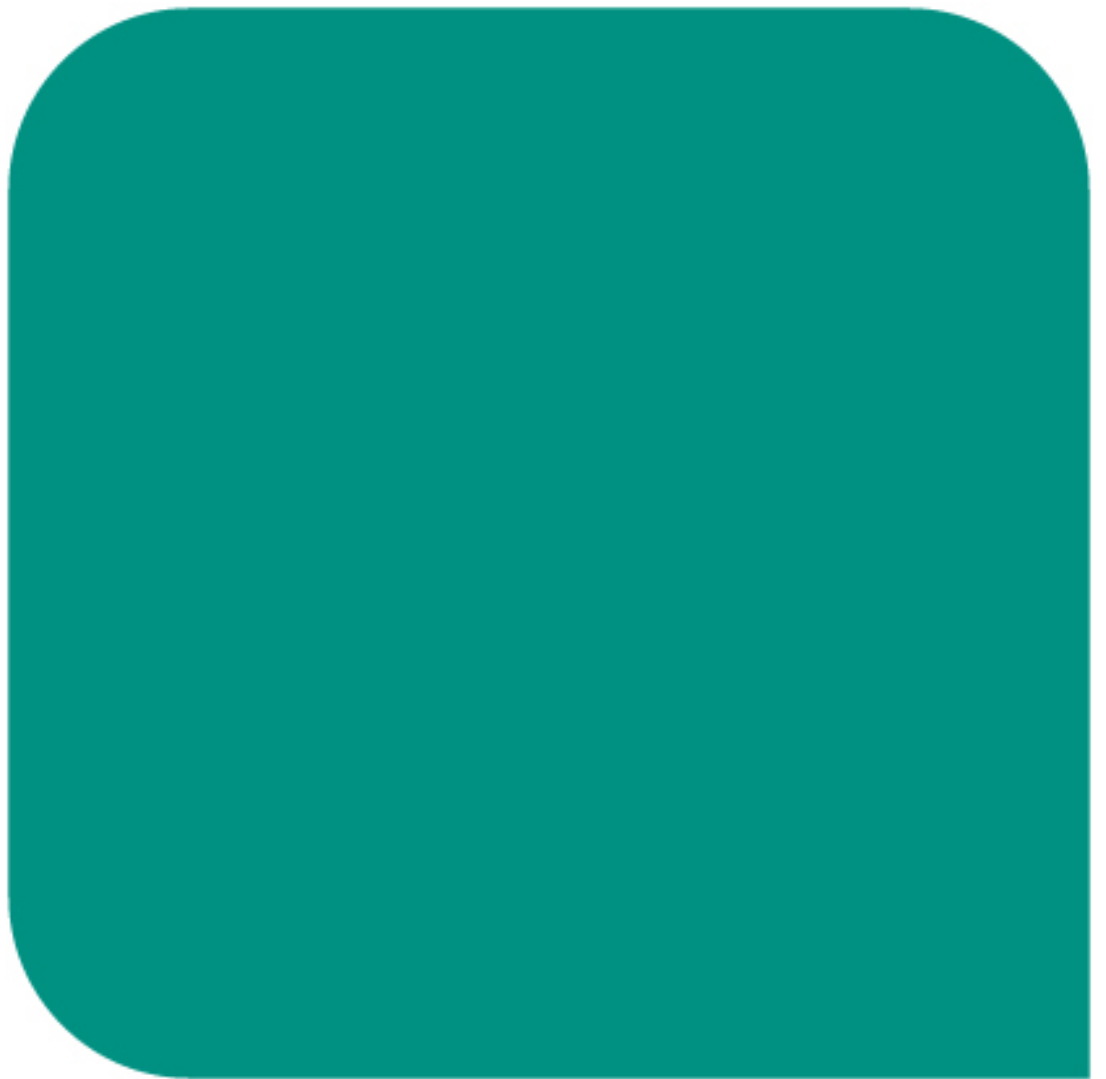




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# **Diocese of Leicester independent safeguarding audit (February 2017)**



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# 1 INTRODUCTION

## 1.1 CONTEXT

The Social Care Institute for Excellence (SCIE) has been commissioned to undertake an audit of the safeguarding arrangements of each diocese of the Church of England. The aim of these audits is to work together to understand the safeguarding journey of the diocese to date and to support the continuing improvements being made. Following pilot audits of four dioceses in 2015, an agreed audit model is being applied nationally during 2016 and 2017.

The audit of the Diocese of Leicester was carried out by Susan Ellery (the lead auditor for this diocese) and Hugh Constant on 21, 22 and 23 February 2017.

The audit process incorporated an examination of files and documents, along with meetings with key individuals and a focus group of parish representatives. Details of the process are provided in the appendix.

This report was written by Susan Ellery with support from Hugh Constant and quality assurance provided by Edi Carmi, the senior auditing lead.

## 1.2 THE DIOCESE

The boundary of the Diocese is almost co-terminus with the county of Leicestershire and includes the City of Leicester, which is a unitary authority. The Diocese itself is divided into two Archdeaconries, broadly covering the west and east of the county. It includes about one million people and has 250 parishes, 120 stipendiary clergy and around 50 non-stipendiary ministers. There are also 97 Church of England schools and academies.

The City of Leicester is Britain's most multi-cultural, multi-faith city. Over 50 per cent of the population have ethnicities other than white British and there are significant communities of other faiths. Nearly half of the children in the city's schools have a language other than English as their 'preferred' language. The Diocese was instrumental in setting up the ecumenical St Philip's Centre for faith and engagement in a multi-faith society, which has gained a national and international reputation.

A growing partnership between Church, local government and the University of Leicester has been strengthened since the discovery of the remains of King Richard III just a few yards from the Cathedral where the King was reinterred in March 2015. Visitor numbers to the Cathedral have since increased from 20,000 a year to 200,000.

## 1.3 STRUCTURE OF THE REPORT

This report is divided into:

- Section 1: Introduction.

- Section 2: The Findings of the auditors: the auditors have made links with the S. 11 (Children Act 2004) audit form completed by the Diocese in preparation for the audit.
- Considerations for the Diocese are listed, where relevant, under each finding in section 2: The term 'considerations' instead of recommendations is used in the SCIE Learning Together methodology. The reason for this is that it is important that each diocese decides exactly how to implement the improvements indicated. This is likely to be different from place to place. Some considerations will be around taking specific types of action, whilst others will be alerting the Diocese to develop its safeguarding planning in the future.
- Section 3: Conclusions providing an overview of what is working well, what needs to work better and a summary of considerations for the Diocese.
- Appendix, providing detail of the methodology along with any limitations of the audit.

## **2 FINDINGS**

### **2.1 SAFEGUARDING MANAGEMENT**

#### **2.1.1 Leadership**

The Bishop was very clear about his leadership role in safeguarding. He described his personal journey of learning since his time as a curate in the Diocese of Sheffield in the 1990s, through being a vicar and archdeacon in the same diocese, and as Suffragan Bishop in the Diocese of Gloucester from 2013 until his move to Leicester in 2016. He has had first-hand experience of responding to or knowing about several major safeguarding issues.

In order to embed understanding of his role and his championing of safeguarding, the Bishop has made a brief film that is shown at every safeguarding training event. As well as setting the theological context, he talks about needing to deny opportunities to abuse again, to be wary of rushing into talk of forgiveness, and to acknowledge the need to change the way the Church has dealt with safeguarding issues in the past. Several members of the Focus Group said that they had found the message very powerful.

One of the two Archdeacons leads on safeguarding in the Bishop's Staff team. The Archdeacon described a strategic role, ensuring the integrity of safeguarding within the overall vision for the Diocese. The operational lead is taken by the Assistant Diocesan Secretary (ADS) who has safeguarding as a part of his portfolio and manages the Diocesan Safeguarding Adviser (DSA). He also takes responsibility for policies and procedures due to the casework demands on the DSA.

This strategic/operational split was described coherently by several people and seems to work well in an overall context where safeguarding is a very high priority for the Bishop. Roles were felt to be clear and that has brought more security to those who had previously sometimes felt exposed, such as the lead Archdeacon.

#### **2.1.2 Structure**

The view of the Chief Executive was that safeguarding is represented in all the places where it needs to be, such as Bishop's Council, Bishop's Staff team and in the lay hierarchy. The Independent Chair of the Diocesan Safeguarding Oversight Group (DSOG) reports annually to the Bishop's Council and meets with the Bishop twice a year. The DSOG provides governance (see 2.3). The Chief Executive described an approach of mutual accountability.

The lead Archdeacon makes sure that safeguarding is on the agenda at Bishop's Staff team and invites the ADS and DSA when appropriate. Both the ADS and DSA thought they had sufficient access to the Bishop's Staff team. The DSA also meets the Bishop monthly for an hour and has access to the Bishop outside these meetings when necessary.

### **2.1.3 Links with Cathedral**

A Partnership Agreement is in place with the Cathedral. The DSA provides the same level of service to the Cathedral as she does to parishes and benefices and the Training Officer provides the training. Closer links preceded the discovery of Richard III but the events surrounding his re-burial had evidently been instrumental in bringing together the Diocese, Cathedral, local authority, police and both universities. Senior clergy are keen to keep this going.

The Dean talked about how the sudden increase in visitor numbers following the discovery and reburial of the remains of Richard III had necessitated a huge recruitment operation for volunteers with a proper process led by a volunteer coordinator.

Each residentiary canon holds a safeguarding responsibility, e.g. the Canon Precentor is responsible for the Safer Recruitment of volunteers and the Canon Chancellor for safeguarding in relation to the children's work and school visits to the Cathedral. The Cathedral also has two lay safeguarding coordinators, both of whom are professionally well qualified for the role.

The Cathedral choir is recruited from local schools. A social work-qualified consultant was brought in to advise on the practical implications for safeguarding such as the management of the only available lavatories that are also usually open to the public.

The Dean chairs the St Philip's Centre, which is an ecumenical charity working to improve understanding between the different faiths in Leicester. In that role he has helped a Muslim community to train in safeguarding and facilitated public meetings about Child Sexual Exploitation. He also seemed very well networked into the Diocese and shares the Communications Team with the Diocese.

### **2.1.4 Culture**

A culture of safeguarding is seen by the Bishop and his team as a positive expression of faith and not an 'add on' to existing structures. Building the culture was expressed in a number of ways. There was a consensus view about when the culture began to change, namely when the Acting Bishop arrived in 2015. He announced that his primary intention was to change the culture around safeguarding and make it solid for the incoming Bishop. He was felt by some to have raised anxieties but that was probably a necessary phase in a shift in culture: from a reluctance to open things up (if they had the potential to create anxiety) to one in which the needs of survivors shape the response by the Diocese. This is discussed further in section 2.5 (Casework).

The Bishop talked about how, when he is out and about in the Diocese, he looks for evidence that safeguarding is embedded and asks questions about the level of awareness. As evidenced by his video, he also promotes the theological point that the care of every person is at the core of the Church so safeguarding is not an 'add on'. When asked what he finds, he admitted that there is a range of attitudes, to some extent linked to generational differences.



The auditors also felt that the willingness of the Acting Bishop and the Bishop to meet with and apologise to survivors of past abuse reinforced the intention to change the culture to one that prioritises the needs of survivors. The lead Archdeacon talked about the shift from a culture that took only legal advice and was risk averse in terms of taking robust action, such as the Clergy Disciplinary Measure, in safeguarding situations to one where he is supported to take a risk if it is the right thing to do from the perspective of a victim or complainant.

The DSOG has produced a Safeguarding Strategy and Action Plan, both of which put culture change as the first point. The expressed aim is to achieve '*a cultural change at all levels in the Diocese so that safeguarding from abuse is seen as everybody's responsibility within the context of seeking health, wholeness and salvation for all*'. This is discussed further in section 2.3.

The auditors felt that the physical proximity of most senior clergy and senior officers at the Diocesan Office (in the centre of Leicester and adjacent to the Cathedral), coupled with a perceived lack of the kind of hierarchical deference that inhibits healthy challenge, formed a sound basis for the development of a shared culture. The challenge is to spread and embed this culture in the parishes.

*(Reference: part 1 of S.11 audit: Provide a structure to manage safeguarding in the Diocese. Also to part 2: The Bishop appoints a member of his senior staff to be the lead person for safeguarding.)*

## **2.2 DIOCESAN SAFEGUARDING ADVISER/S**

### **2.2.1 Roles and responsibilities**

The DSA is a full-time post and has been since January 2015 when the current post holder was appointed. Prior to that, the DSA role was held on a consultancy basis by a social work professional. The previous DSA was well regarded and suitably qualified but worked about 10 hours a week and lived over a hundred miles away, so could not be fully available. Until 2009 there was also a Child Protection Officer who mainly dealt with training, CRB (as it was then) and policies. This post was deleted in a restructure.

The DSA was joined in March 2016 by a full-time Training Officer and a part-time administrator. All three roles have job descriptions. The DSA does all the casework and the ADS takes care of policies and procedures.

The team is based at the Diocesan Office (in the centre of Leicester and adjacent to the Cathedral), as are most senior clergy and senior officers.

### **2.2.2 Qualifications and experience**

The DSA has a 30-year career in social work, as a practitioner and manager, starting in the statutory sector but mainly in the voluntary sector. Her experience is primarily in therapeutic work with children, young people and their families, including children with sexually harmful behaviour. She has worked with parents who are affected by the impact of their own childhood experience of abuse. The DSA was a manager of post abuse and adoption support services for several years before joining the Diocese.

The Training Officer also has a social work background and qualification. She has experience in the statutory and voluntary sectors and in another faith organisation.

### **2.2.3 Employment arrangements**

Both the DSA and the Training Officer have full-time permanent posts as employees of the Diocese.

### **2.2.4 Management arrangements**

The DSA is managed by the Assistant Diocesan Secretary who in turn reports to the Chief Executive. The ADS conducts her annual appraisal and supports her professional development through the funding of training, where necessary.

The ADS has a background in administration and has been the business manager for a Baptist Church charity where he had to put in place a safeguarding policy. He has done CCPAS training on Safer Recruitment and Referral and Barring through the Disclosure and Barring Service (DBS), as well as the National Framework Training for Bishops and Senior Clergy. He does not undertake any casework or make case decisions.

The DSA and ADS are both members of the DSOG (see 2.3).

### **2.2.5 Supervision arrangements**

The DSA has monthly supervision from a former DSA in a neighbouring diocese who shares her professional background. The DSA explained that, while she discusses cases in supervision, she does not use supervision to make case decisions.

At present, supervision is not integrated into management. The ADS was open to the idea that it might be, perhaps via 360° feedback. He was confident that, should the DSA's supervisor identify a concern about the DSA's performance, she would share it with him.

### **2.2.6 Any potential conflicts of interests to DSA's independence**

The DSA is a communicant member of the Church of England but holds no other office that might result in a conflict of interest.

### **Adequacy of resources**

The total resource given (by officers rather than clergy) to safeguarding includes about 40 per cent of the ADS's time as well as the full-time posts of the DSA and Training Officer. The 0.6 post for administration is supported by an unquantified number of hours put in by an apprentice working for the Diocese.

There is a recognition that the level of resource is insufficient and unsuccessful efforts have been made to recruit temporary additional DSA time. The DSA has been heavily involved in casework that is the result of an insufficient or insensitive response in the past (see section 2.5), and it is still unclear whether her workload will now settle. The view of the auditors is that the Parish Safeguarding Coordinators (PSCs) would appreciate more non casework-related input and more networking

opportunities, and this may be an area to explore (see 2.11 below).

Although Bishop's Council would need to approve growth in the team, there is a shared confidence that this is not an obstacle and that resources are kept under review. One example of the financial commitment is that the Training Officer post was originally presented as a proposal for a fixed-term post and Bishop's Staff team took the view that it needed to be permanent. This may help to explain the reported high level of interest in the post when it was advertised, leading to a very good appointment.

*(References: part 1 of S11 audit. Appoint a suitably qualified DSA, and provide financial, organisational and management support. The adviser must have full access to clergy files and other confidential material.*

*Part 6: The DSA's role is clear in the job description and person specification. And*

*The DSA has sufficient time, funding, supervision and support to fulfil their safeguarding responsibilities, including local policy development, casework, advice, liaison with statutory authorities, training, personal and professional development and professional registration.*

*Part 8: The DSA should be given access to professional supervision to ensure their practice is reviewed and improves over time.)*

### **Considerations for the Diocese**

*Consider how to improve the capacity of the safeguarding team*

*Consider how to integrate feedback from the DSA's supervisor into her annual appraisal and overall performance management.*

## **2.3 DIOCESAN SAFEGUARDING OVERSIGHT GROUP**

### **2.3.1 Chair**

The Independent Chair of the Group is a former Chief Executive of Leicestershire and Rutland Probation Trust, and more recently a manager in Victim Support. He is a qualified social worker and is also an Inspector with Her Majesty's Inspectorate of Probation. The role is unpaid.

The Chair is a communicant member of the Church of England and worships at the church in Leicester where his brother is the incumbent. The auditors questioned whether he was, perhaps, too embedded in the Church of England. The Chair feels that understanding how the church works and knowing what it is like on the ground has made him more critical and that he has the independence of mind to remain objective. He also refuses offers that might compromise his objectivity, such as to be a volunteer trainer.

### **2.3.2 Composition of Group**

At present, the membership of the Group is a problem as external agencies are unrepresented. Members are:

- the two Archdeacons

- a Cathedral representative (a residential canon)
- the DSA
- the Training Officer
- the Chief Executive
- the Assistant Diocesan Secretary
- the Bishop's Chaplain
- two Parish Safeguarding Coordinators (to be recruited)
- the Diocesan Children and Families Officer.

The Bishop, the Chair and the DSA met with the Chairs of the Adult and Children's Safeguarding Boards for Leicester and Leicestershire at the end of last year, with the objective of finding a statutory partner member of the Group. The Bishop followed the meetings up with a letter, and wrote to the Chief Constable asking for a representative to join the group. Finally, the Bishop asked the Diocesan Director of Education to identify a person from a church school, and the Director has indicated a willingness to do this.

So far, there has been no response from the statutory agencies and it was agreed that they would be more likely to participate if they can see a mutual benefit. The Chair reported, for example, that the City is interested in the potential for training faith leaders through the Near Neighbours Project that aims to create more cohesive neighbourhoods. The lack of statutory membership of DSOG does mean that the Diocese is not compliant with the recommendation in the draft Promoting a Safer Church to include three or more members from statutory agencies.

There is social work input to the group, but from employees and the Chair. The auditors' view is that the quality assurance role of the group will be significantly strengthened if it can use the expertise in this area of senior officers in statutory agencies (see 2.10).

### **2.3.3 Clarity of purpose and function**

The DSOG meets four times a year. Minutes of the meetings are clear and have action points that are followed up at the next meeting. At present, only names and not roles are given in the list of attendees and it would help future accountability if job titles were added.

The Terms of Reference for DSOG were revised in 2016 and predate the draft national Promoting a Safer Church policy, which provides guidance on the functions and membership of such a group. The Terms of Reference list the functions of DSOG as:

- reviewing and developing policies, procedures and protocols for the safeguarding of children and vulnerable adults
- developing and reviewing a training strategy and monitoring the provision and effectiveness of safeguarding training
- working with the National Safeguarding Team
- monitoring the implementation and effectiveness of safeguarding policies across the Diocese

- providing professional support and advice for the DSA and other members of the Safeguarding Team
- in consultation with the Secretary of the Diocesan Board of Finance, drawing up a schedule of resource requirements for safeguarding to enable the Diocese to comply with good practice, and to make application for additional funding or resource as required.

The Group plans to begin monitoring the Action Plan at the meeting in March 2017. The auditors' view is that quality assurance could usefully be developed as a task for the Group, and this is discussed in section 2.10.

The Group has three sub-groups; Case Management and Review, Inquiry and Audit and Training.

The Terms of Reference for the Case Management and Review Group state that this group will:

- advise the Bishop and staff regarding appropriate action to be taken in relation to individual cases and may undertake to review such cases to identify points of learning for the Diocese and the Bishop to implement, working through core groups as appropriate
- monitor cases of actual or suspected abuse and agreements with known offenders
- monitor blemished DBS disclosures.

The membership of the sub-group overlaps to a great extent with the membership of DSOG, but includes the Director of Communications. There is an aspiration to recruit the Local Authority Designated Officer (LADO) but this has not yet happened. The auditors had some concerns about the case decision-making aspect of the group but the Chair and the members present saw it more as a quality assurance group, monitoring the quality of decision-making (in core groups or elsewhere) rather than making the decisions.

The auditors also asked why continue the group given that case management and review does not form part of the remit of a safeguarding management group as envisaged by the draft Promoting a Safer Church. The answer was that the group supports reflection, may give a steer as to whether a situation is safeguarding or a disciplinary matter and helps give an overview. The minutes of the last three meetings show that much of the group's time has been spent in checking the progress of work that has surfaced due to review of past cases by the Churches Child Protection Agency (CCPAS) in 2016. It feels as if it has been useful to have a group that monitors progress and is aware of what is happening. As these cases reach resolution, the auditors would suggest keeping the Case Management Review Group under review itself.

The auditors also shared concern that the Information Sharing Agreement with the two Local Safeguarding Children Boards (see 2.13 below) may have implications for the Case Management and Review Group. The ADS thought that first and foremost the implications are for the core groups that manage individual cases. The auditors

were provided with a paper, written by the ADS in December 2016, which highlights the need for training in confidentiality and information sharing for those who are involved in core groups. This would also include most members of the Case Management Review Group. At the time of the audit, the Diocese was still exploring where they might find a suitable trainer and the auditors formed the view that this training will take place.

The purpose of the Inquiry and Audit Subgroup is to prepare for the Independent Inquiry into Child Sexual Abuse and for this audit. The group reports into DSOG twice a year.

The purpose of the Training Subgroup is to oversee the provision of training and development, and it also reports into DSOG twice a year.

*(Reference: part 1 of S.11 audit: Provide a structure to manage safeguarding in the Diocese. Also to part 2: The Bishop appoints a member of his senior staff to be the lead person for safeguarding.)*

### **Considerations for the Diocese**

*Consider the future of the Case Management and Review Group in relation to the expectations of a diocesan safeguarding group as set down in Promoting a Safer Church.*

*Follow through on the plan to train core group members in the legal implications of information sharing.*

## **2.4 GUIDANCE, POLICIES AND PROCEDURES**

The Diocese formally adopted Practice Guidance issued by the national Church at Bishop's Council on 5 December 2016. There are links on the diocesan website to the following national guidance:

- Protecting All God's Children (2010)
- Responding to Domestic Abuse (2006)
- Responding Well (sexual abuse) (2011)
- Safer Recruitment Practice Guidance (2016)
- Promoting a Safe Church (adult safeguarding) (2016).

In addition, there is a diocesan Safeguarding Handbook (revised January 2017), also available on the website. The Handbook is introduced by the Bishop. The contents are:

- Diocesan policy (principles statement and definitions)
- Model parish policy and procedures
- Supporting information, e.g. how to develop a policy, risk assessment of events, DBS, role of the PSC
- Forms, e.g. for parental consent, annual reporting to the PCC
- Safeguarding Adults.

The Handbook aims to support safeguarding at parish level, where a detailed knowledge of national guidance is usually too onerous to expect. The auditors saw no conflict between local and national guidance.

The Synod has formally adopted Protecting all God's Children and Promoting a Safe Church. It has not yet adopted the Practice Guidance and it would now make sense to await the final version of Promoting a Safer Church.

*(Reference: part 1 of the S. 11 audit: Ensure the Diocesan Synod adopts the House of Bishops' safeguarding policies, together with any additional diocesan procedures and good practice guidelines.)*

## **2.5 CASEWORK**

The quality of casework undertaken by the DSA and reviewed by the auditors was very high. Referrals are responded to in a timely way and work was extremely thorough and sensitive. Since the arrival of the DSA in January 2015, there has been a robust review of past cases and this has brought up a considerable volume of work, especially with survivors whose needs were not met in the past. One particular case, in which the Diocese had previously not responded well to a survivor, is seen in the Diocese as having led directly to a realisation of the need to improve the safeguarding response.

### **2.5.1 Quality of risk assessment and safeguarding contracts**

The auditors saw several examples of Type A and Type B Risk Assessments with their accompanying Safeguarding Agreements. Unfortunately, in a couple of cases, the imposition of an agreement led to the subject of concern leaving the congregation or deciding not to settle in any one congregation (and so avoiding the agreement) but it was still the right course of action.

The risk assessments seen were all balanced and followed the recommended format. The auditors saw a Safeguarding Agreement for a person awaiting trial and a further agreement for a person who was assessed as being misguided and a risk to himself through his actions, rather than an alleged or actual offender.

The agreements were not always signed by the DSA but she had always written the Risk Assessment (if it was Type A) and been involved in drawing them up. Reviews are usually annual and the DSA is involved. All the working Safeguarding Agreements seen had been signed by the subject, sometimes after considerable efforts had been made to engage them.

Type B Risk Assessments are commissioned from independent, and suitably qualified, social work consultants or from CCPAS.

One Focus Group member had taken part in three reviews of a Safeguarding Agreement with the DSA and Archdeacon. He commented that the offender felt safe in the process.

*(Reference: part 1 of S. 11 audit: Provide access to a risk assessment service so the Bishop and others can evaluate and manage any risk posed by individuals or activities within the Church.)*

### **2.5.2 Quality of response to allegations**

The DSA's recording is very detailed and shows a meticulous approach to casework. She liaises with the appropriate statutory agencies, consulting the LADO whenever appropriate. In one case, Probation was slow to share vital information about an offender but this was not the fault of the DSA.

The DSA is also very prompt and thorough in her liaison with senior clergy in the Diocese and with Communications.

In appropriate cases, casework followed the guidance in Responding to Serious Safeguarding Situations Relating to Church Officers (2015). Core groups were in evidence, at monthly intervals for five months in one case. It was also clear that an Archdeacon, who is not the safeguarding lead, was knowledgeable about safeguarding guidance. He replied to an incumbent (who felt that the DSA had been over-zealous) that she was, in fact, following the national Church guidance.

No tensions were perceived in terms of the DSA's freedom to act e.g. to refer to the LADO and/or the police, and she felt supported by the Diocese when taking such action.

The Focus Group valued the support and intervention of the DSA. One Parish Safeguarding Coordinator (PSC) had joined the DSA's meetings with a member of a congregation who wanted a licensed role but had a distant history of domestic abuse. He found the DSA to be very careful and sensitive, investing a lot of time to get it right. Another person had experience of a person who disclosed historic abuse and commended the DSA for her sign-posting and support to all involved. And a third person had known the DSA take four or five hours to build the confidence of a domestic abuse victim from a minority ethnic group to seek help.

### **2.5.3 Recording systems**

The Diocese uses paper files for recording. The auditors found closure summaries very helpful in understanding the basic 'story' of a case and suggested using updated case summaries at regular intervals in cases that are open for some time, or re-open. The very detailed recording sometimes made it quite difficult to understand a case and might hamper the efforts of, say, an Archdeacon should the DSA be absent. For the auditors, this was mostly an issue when a case had been open in the past and then re-opened recently.

The casework files are stored in a fire-resistant locked filing cabinet in the Safeguarding Team room. The files are mainly accessed by the DSA and the Safeguarding Administrator but could be accessed if needed by the ADS or either Archdeacon.

### **2.5.4 Any other issues arising in casework?**

Feedback was obtained from two statutory agencies and is summarised below.

The Allegations Manager (LADO) at the County Council said that the contact made by the DSA during the last two years has been timely and relevant. The DSA has



sought advice appropriately (in terms of known requests). Information provided is comprehensive and relevant and the referrals have been of a high quality.

A Detective Inspector in the MOSOVO team (Management of Sexual Offenders and Violent Offenders) said that contact with the DSA was initially established via a formal meeting. This proved useful for the DSA to gain an insight into the department's work and for the police to understand the scope of work on offer through her post. This has proved highly productive as it led to a review of existing Church contracts. Since then, the DSA has proved a valuable point of reference, particularly for individual offender managers who can access her on a one-to-one basis. He notes that the working arrangements are very productive, and that they do not have similar arrangements with other faith groups that are as clear and efficient.

### **Considerations for the Diocese**

*Consider how best to record in a way that allows other professionals to understand a case.*

## **2.6 TRAINING**

The provision of training was, until recently, a known and serious deficit in the Diocese. Between 2009 and 2015, DSA provision was very limited and sporadic. In 2013, two external DSAs provided training for clergy and Safeguarding Coordinators which reached over 250 people. Delivery of what became the C1 and C3 modules started in September 2015 delivered by the DSA assisted by the ADS. The lead Archdeacon commented he was shocked by the lack of training when he joined the Diocese and that the provision of training satisfied no one. When the DSA arrived, she found no training materials and got agreement to use the national framework training in its post-pilot phase of development.

The Training Officer started work in March 2016 and has prioritised the training of clergy, including holders of Permission to Officiate (PTO), in the first year. To date, 68 per cent of clergy have been trained at C3 level.

### **2.6.1 Delivery**

The DSA delivered training from September 2015 and, until September 2016, co-delivered with the Training Officer once she joined the team in March 2016. The Training Officer now delivers all training. The participant evaluations of one C3 course and five C1 courses in January shows almost 100 per cent rating the course as good or above, with a lot of Excellent ratings.

Members of the Focus Group noted that training is a 'harder sell' if participants already have training in their workplace, although one professional said that it is very different doing training as a volunteer, as one doesn't have the same authority as in the professional role.

Delivery of courses, and especially the C1 course, takes place across the Diocese. Increasingly, the Training Officer goes out to a benefice or group of parishes at a time that suits them. She has also delivered training in a clergy retirement home and one-to-one in order to train holders of PTO.

The Training Officer takes a 'partner' when training, having found that issues evoked can require a one-to-one session for some. It is also helpful to have another diocesan or church officer present should the Training Officer meet with resistance. The DSA has undertaken this role, as has the Assistant Diocesan Secretary, the previous Bishop's Chaplain, both Archdeacons, the Youth Officer, and the Children and Families Officer. This approach is working well.

The Training Officer has recruited a team of five volunteer trainers, with a sixth on their way, to deliver future C1 training and/or act as a training partner (see above). The Training Officer plans to use observations of the volunteers to ensure consistency of training.

Plans are underway to start rolling out specialised training, starting with Domestic Abuse. Some Focus Group members who belonged to city centre churches talked about the challenges posed by people who walk in and are vulnerable, or may pose a risk. They wanted some very practical training for voluntary guides in making churches as safe as possible. This is a national, rather than local, issue.

### **2.6.2 Who is trained?**

So far, training has prioritised the clergy and the Diocese is having to catch up as fast as it can. The Assistant Diocesan Secretary reported to Bishop's Council that it will take three to four years to achieve the minimum level of training for all who need it. The data reported to the national team for 2016 was not yet available but the 2015 data showed that only 15/149 holders of PTO, 15/167 lay readers and 220/2,000 (approx.) lay officers had received training in the previous three years.

Between July and December 2016, 13 C3 courses were held and 13 C1. Given that the highest demand (in terms of numbers) is for C1 training for lay officers, this will change in the future. The January to May 2017 programme shows a much higher proportion of C1 training with some C1/C2 or C2 courses and the introduction of specialist training in Domestic Abuse.

No problems in getting people to train were reported, other than the issue of PTO holders who are too frail to attend. This may, of course, become an issue over the next year once the more willing participants have been trained.

### **Clergy and training**

The Bishop provides leadership through his brief film about the importance and place of safeguarding, which is shown at every training event (see 2.1 above). He has also written to all clergy stating his expectation that they will undertake the C3 training, attended the C3 training himself and ensured that all his staff team attended a C3 session.

The DSA noted that, should clergy still resist training, the Archdeacons follow this up.

### **2.6.3 Organisation and recording systems**

The admin officer keeps records of who has been trained and when their refresher training will be due. As noted above, resistance to training is not (yet) an issue and the Diocese may want to prepare its response, should it happen.

*(Reference: part 1 of S.11 audit: Select and train those who are to hold the Bishop's Licence in safeguarding matters. Provide training on safeguarding matters to parishes, the Cathedral, other clergy, diocesan organisations, including religious communities and those who hold the Bishop's Licence.*

*And to part 8: Those working closely with children, young people and adults experiencing, or at risk of, abuse or neglect ...have safeguarding in their induction and are trained and have their training refreshed every three years.)*

### **Considerations for the Diocese**

*Consider how to ensure compliance with training, should this become an issue.*

## **2.7 SAFE RECRUITMENT OF CLERGY, LAY OFFICERS AND VOLUNTEERS**

Safe Recruitment was checked by a sample of six Blue Files and six HR files for lay officers. The auditors were very impressed by a recruitment checklist found on each file that listed each action needed to achieve Safer Recruitment, and that was ticked and dated by the recruiting officer. This was simple and very effective. The actual evidence was also on file – the application form, the interview notes, the references, etc.

There were two or more references (one professional, one personal) on each file. DBS checks were at the front of the file.

The subject of one file was joining the Diocese and asked the then Bishop's Chaplain whether her induction could go ahead without a DBS check, as it was taking some time. She was advised that to do this would go against national guidance, but there was an offer made to consult the Bishop. This offer was though not progressed as the subject withdrew her request, but the offer need not be made, as national guidance is clear.

Clergy Blue Files were generally in good order although with a few loose pages in some files. It was possible to see where people had served and, when people were applying from other dioceses, the Clergy Current Status Letter was on file.

The Blue Files of all the clergy who were subject to a safeguarding allegation and where the case was reviewed by the auditors were checked for recording. The Diocese uses a system of a yellow insert stapled inside the front of the file to flag up a safeguarding concern and a mauve insert to flag up a Clergy Disciplinary Measure (current or past). This was also effective. The auditors did not see any cases where clergy had been subject to allegations of domestic abuse but have been assured that it is treated as a safeguarding issue and therefore would be noted on the Blue File.

The Assistant Diocesan Secretary has run Safer Recruitment training for people at parish level and this was reported to have been very good by a member of the Focus Group. There was some discussion in the Focus Group about whether Safer Recruitment processes put people off volunteering. Some felt that it does, including one person with experience of a church warden who has resigned rather than have a DBS check. Others had not had similar experience and one PSC found interviewing

volunteers to be a useful part of the process. She used the interview to get to know the person, find out their ideas for how they wanted to undertake the role, and checked their understanding of the policies and procedures.

*(Reference to part 7 of S.11 audit: The Diocesan Secretary has implemented arrangements in line with the House of Bishops' policy on Safer Recruitment 2015. And to part 1: Keep a record of clergy and church officers that will enable a prompt response to bona fide enquiries...where there have been safeguarding concerns, these should be clearly indicated on file.)*

## **2.8 DISCLOSURE AND BARRING SERVICE (DBS)**

The administration of DBS checks in the Diocese has been contracted out to CCPAS since September 2015 and a copy of the agreement was provided to the auditors. All church officers have DBS renewals on a five-yearly basis. The system is online and has had time to bed down.

Some members of the Focus Group voiced a lack of certainty about which roles require a DBS check but others said they had consulted CCPAS when unsure and had found them very helpful. The DSA noted that she and the Assistant Diocesan Secretary still field quite a lot of queries about DBS, which they try to channel to CCPAS.

There was some negative comment in the Focus Group about the difficulty of using the DBS site but no one reported any refusal to use it.

Overall, the administration of DBS checks works well in the Diocese. There have been no referrals to the DBS in the last four years and the auditors did not see any cases where there should have been a referral.

## **2.9 COMPLAINTS AND WHISTLEBLOWING**

### **2.9.1 Complaints**

The Diocese has a complaints policy that relates to all members of diocesan staff and/or policies and decisions taken. The policy makes a clear distinction between a complaint, an allegation or disclosure and a grievance.

The policy allows for complaint by email or by telephone. Complainants are asked to try to resolve their complaint at the informal stage if possible. The formal stage involves a senior person investigating the complaint and reporting back, usually within 28 days. A third, external, stage is for the complainant to complain to the Charity Commission.

The complaints policy is reached immediately on the diocesan website by typing 'Complaints' into the search bar.

The auditors saw a complaint about the work of the DSA (see 2.5) that was dealt with formally by an Archdeacon.

The first sentence of the policy is commendable as it says, 'The Diocese of Leicester views complaints as an opportunity to learn and improve for the future, as well as a

chance to put things right for the person who has made the complaint.’ This is repeated on the website. In terms of safeguarding, the only other complaint to date was not upheld as the DSA was following national guidance. It is not clear how the Diocese would record learning from complaints or track improvements made as a result of complaints, and perhaps a link in the Terms of Reference for the DSOG would clarify this.

### 2.9.2 Whistleblowing

Diocesan staff whistleblowing is dealt with in a brief section of the Staff Handbook 2013. It instructs staff to report any suspicion that a criminal offence has been or is being committed or any legal obligation is not being complied with, to report to the Diocesan Secretary (Chief Executive). It does not distinguish between whistleblowing and complaints, nor does it refer to whistleblowing, using the term ‘Disclosure of Public Interest Matters’ instead. There is also no allowance made for a lack of trust in the employing organisation and it does not include information about a relevant non-profit making organisation, Public Concern at Work.

The Diocese has subsequent to the audit provided a new whistleblowing policy for staff dated January 2017. This policy is comprehensive and explains the investigatory process. It would be greatly improved if it provided more guidance for staff who may fear reprisals for voicing their concerns, and the role of Public Concern at Work in the provision of advice in such circumstances. The policy currently states that:

*‘Also, you may make such a disclosure to Public Concern at Work, the leading authority on public interest whistleblowing, if you consider that it has an interest in the matter and, despite the best efforts of the DBF, you believe that disclosure within the DBF is inappropriate or as noted previously has been unsuccessful.’*

The wording of this paragraph restricts the role of Public Concern at Work to only having a function if they have an 'interest in the matter' and as a place to disclose, and could deter employees from seeking help. The function is wider, as they provide advice and support for those in ethical dilemmas.

The auditors were given a separate, draft whistleblowing policy and procedure for clergy, church officers and volunteers (i.e. people who are not employees of the Diocese). This is much more comprehensive and takes you through the possible stages, including investigatory hearing and being a witness at a disciplinary hearing.

*Reference: part 1 of S. 11 audit: Provide a complaints procedure which can be used by those who wish to complain about the handling of safeguarding issues. Also part 4: There is an easily accessible complaints procedure including reference to the Clergy Disciplinary Measures and whistleblowing procedures.*

#### **Considerations for the Diocese**

- a) *The revision of the staff whistleblowing policy and procedure, so that it provides specific advice for employees who may not trust the employing organisation and*
- b) *The implementation of the policy for those who are not employees.*

*Consider how to make sure that any learning from complaints is followed up and embedded where it needs to be.*

## **2.10 QUALITY ASSURANCE PROCESSES**

The auditors' view is that quality assurance is at a fairly early stage in the Diocese and that it could be used more widely to review the range of safeguarding activity.

At present, QA is the task of the Case Management Review Group (see 2.3) and applies to the quality of casework only, although it does encompass looking at how the safeguarding system works in relation to actions taken in casework.

The Chair of DSOG has compiled a list of quantitative information to be reported to the Group and to Bishop's Staff team on a quarterly basis. It covers information about the DSA's workload, DBS checks, training and parish audit (information collected via the Archdeacons monitoring of safeguarding). The intention is to monitor this alongside the Action Plan for the Safeguarding Strategy.

The area of QA that would benefit from development is the qualitative aspect, which is far more difficult to measure as it often depends on 'soft' information such as reported comments. The question that might be asked is, 'How do you know that activity is making a difference in safeguarding?' The feedback given to the auditors by the Focus Group consists of opinion, feelings and experiences rather than statistical data but it is useful in giving an indication of how far a culture of safeguarding has become embedded. It may be possible to develop this concept into regular feedback meetings, perhaps with an independent facilitator.

### **Consideration for the Diocese**

*Consider how to develop QA so that it measures quality as well as quantity, and seeks to find out what makes a difference.*

## **2.11 MONITORING OF SAFEGUARDING IN PARISHES AS PART OF ARCHDEACON'S RESPONSIBILITIES**

The auditors met with the Archdeacon who has responsibility for safeguarding on the Bishops Staff team. Since 2013 and with his colleague, he has developed the Articles of Enquiry into a tool for gathering basic data about safeguarding, e.g. adoption of policies (adults and children), appointment of PSC, Safer Recruitment. The admin officer and apprentice have the job of collating the information and mapping it at the parish/benefice level. Addressing the gaps is the next step and the Archdeacon sees that as a manageable task.

The Archdeacon reported a rapidly improving picture with about 90 per cent of parishes now having a PSC. He also talked about collecting information when visiting parishes through noticing whether the policy is on the notice board, for example.

The Diocese has not required parishes to do a self-audit of safeguarding, although

Parochial Church Councils (PCCs) have been provided with a template for reporting to the Diocese. The Archdeacon was open to trying a diocesan-wide approach to parish self-audits after he is joined by his new colleague (the other Archdeacon having moved to another role). The current template could readily be adapted, perhaps with 'traffic light' reporting so that a parish can use amber to indicate that work is underway but the action in question isn't complete yet.

During the course of the audit, the auditors met both Archdeacons as the other Archdeacon formed part of the group from DSOG. Both Archdeacons know their patch and their clergy within it. They may be the first person to hear of a safeguarding concern, although as the DSA becomes more widely known, this happens less often. The auditors were satisfied from case evidence that, when the Archdeacons are the first to be notified of a concern, they contact the DSA with the minimum delay.

The Archdeacons send out an annual newsletter to church wardens that is well produced and colourful. The edition in 2014 included an article called 'Safeguarding – what church wardens need to know' and in 2016 an article to introduce the training programme.

The auditors also considered the level of support on offer to PSCs that is outside the casework. The Diocese holds an annual conference for PSCs, introduced by the Bishop and with a guest speaker(s). Speakers have included the Chair of the Local Safeguarding Children Board, the DSA from the Diocese of Chichester, and the National Safeguarding Adviser. A member of the Focus Group who attends every year spoke very highly of the conference.

PSCs in the Focus Group talked about needing support to become confident in their role. One PSC had run a workshop at the conference called 'New to the role?' and found she attracted PSCs who had held the role for some time but felt unsure of what they should be doing. It was noted that the role has changed a lot recently. The Diocesan Safeguarding Handbook, revised in January 2017, includes a job description for a PSC but not everyone in the group was aware of it.

The Focus Group thought that a network of PSCs and perhaps a peer mentoring scheme would help them to grow into the role. One person felt that the amount of training demanded put some people off being a PSC, and it may be that having an experienced PSC to talk one through why training is a benefit rather than a demand might be helpful.

The DSA sends out safeguarding newsletters twice a year and these are informative and inclusive.

#### **Considerations for the Diocese**

*Consider how to develop information sourced from the parishes so that a picture of safeguarding compliance can be further developed.*

*Consider how Parish Safeguarding Coordinators can be encouraged to share practice that works so that others may learn from it.*

## 2.12 RESOURCES FOR CHILDREN AND VULNERABLE ADULTS

The Diocese has commissioned Authorised Listeners through a Christian counselling service (Acorn Foundation) since October 2015 but to date, they have not yet been used, although they have been offered. A Memorandum of Understanding was seen that sets out mutual obligations. The DSA and Assistant Diocesan Secretary met with a representative of the counselling service to review it, in January 2017.

The auditors saw evidence in one case that an Authorised Listener was offered to a survivor. One of the reasons why Authorised Listeners are not being taken up might be the high quality of the work carried out with survivors by the DSA (which has continued over months for some), linked to the difficulty of switching to another professional after making the first contact.

The Diocese has started to explore how to use Authorised Listeners more widely, including as part of the offer to churches when they are facing upsetting situations. For example, informing congregations about the sentencing of another member of the congregation for sexual offences, or the conclusion of serious safeguarding situations involving priests or other church officers. There was an initial discussion of this with Acorn Foundation in January 2017.

The Diocese has offered or arranged counselling for survivors of non-recent abuse by church officers. The DSA reported that this has been done on a bespoke basis depending on individual's wishes, circumstances and location, for example:

- Some have found their own counselling and then invoiced the Diocese by agreement.
- The Diocese has funded additional sessions for people already in counselling.
- The Diocese has provided information about a range of options to consider, e.g. details of a local specialist counselling service and also how to identify an independent counsellor.

For other survivors, including young people and their families being supported in parish situations, the DSA has helped signpost to local services. Information is shared at safeguarding training sessions.

In June 2016, the Diocesan Children and Families Officer and the Training Officer presented a verbal proposal to DSOG to pilot a toolkit of conversation starters for children to talk about what makes them feel safe or unsafe. The intention is to work with children's workers in specific churches in one deanery. This was not, however, brought forward to the meeting in September. At the November meeting, it was reported that this would be picked up again in March 2017.

A Bishop's Youth Council has been in place for a number of years. This is a group of young people that seeks to draw representation from all of the deaneries in the Diocese. It acts both as a forum for making the views of young people known and as a diocesan youth group. Two members of Bishop's Youth Council attend meetings of Bishop's Council and there is regular (at least annual) interaction between the Bishop and the Youth Council. The Bishop's Youth Council is currently reviewing its Terms of Reference.



### **Considerations for the Diocese**

*Make sure that the pilot project with children goes ahead and the responses brought to DSOG.*

*Continue with the review of the Bishop's Youth Council and consider how it might support a wider interpretation of quality assurance.*

## **2.13 INFORMATION SHARING**

No concerns were noted about information sharing within the Diocese, once it is known by a senior clergy member (usually an Archdeacon). The lead Archdeacon commented that he works very closely with the DSA and used an example of a recent case where a parent initially contacted him with an allegation of harm. While working hand in hand, each took care of their own area of professional responsibility.

The Diocese has signed an Information Sharing Agreement with both Leicester and Leicestershire and Rutland Safeguarding Children Boards (LSCBs). Co-signatories are the local authority, the police, probation, fire and rescue, health agencies, district councils and a number of voluntary organisations. The Diocese signed on 21 December 2016, subsequent to the information-sharing problem noted in section 2.5. It is an extremely comprehensive document. The auditors saw evidence that the Assistant Diocesan Secretary had read it and considered the implications for the Diocese in terms of training core group members, recording and storage of information, etc.

The auditors saw plenty of evidence on case files of liaison and information sharing with other dioceses and with the national team.

## **2.14 LINKS WITH NATIONAL SAFEGUARDING TEAM**

The auditors were given the following example of liaison or links with the national team:

- The DSA's response to a questionnaire about Type B Risk Assessments (January 2017)
- The DSOG response to the consultation on the draft Promoting a Safer Church
- The DSA's response to a re-consultation about clergy risk assessment
- The Diocesan response to a consultation about Domestic Violence and Abuse.

All the above were thorough and thoughtful.

The Assistant Diocesan Secretary liaised with the national team in 2014 about the job description for the DSA, and then sought advice on the representation on the interview panel of a DSA from another diocese.

The Head of the National Team was guest speaker at the PSC's conference in September 2016 and the National Safeguarding Training Officer attended DSOG in November 2016.

Some of the case records reviewed showed evidence that the DSA consults the National Safeguarding Adviser when an allegation concerns a church officer.

## **2.15 NATIONAL SYSTEMIC SAFEGUARDING ISSUES**

The Bishop questioned the extent to which safeguarding is embedded in the curriculum in theological colleges, which are all independent entities, although he added the rider that there may be changes he is unaware of. This comment arose from his observations of the training needs of newly trained curates.

Section 2.6 refers to the request from some Focus Group members from city centre churches for practical training for voluntary guides in safeguarding the vulnerable people who are attracted to churches in central locations.

## 3 CONCLUSION

This section provides the headline findings from the audit, drawing out positives and the areas for improvement. The detail behind these appraisals are in the Findings in section 2.

The auditors gave overall feedback that the Diocese functions, in terms of safeguarding, with a coherence that belies the fact that there has been a full-time DSA for only two years and a Training Officer and Administrator for less than one year.

The sections below are based on the feedback given to the Diocese on 23 February.

### 3.1.1 What's working well?

The Diocese has travelled a long way in a short space of time and does not feel like a diocese that has only had a full-time DSA for two years. Safeguarding feels organised, coherent and important.

There has been a clear change in pace and purpose. Safeguarding is presented as core church work but also as a way to make the church better. The video gives that message, as well as being an efficient way of stressing the importance the Bishop places on this. Further examples are the foreword to the Handbook, the talk at the PSC's Conference, the distribution of the 'The Gospel, Sexual Abuse and the Church' and the Theology of Forgiveness consultation to all clergy.

There is a supportive and cohesive senior team. People know their roles and safeguarding is seen as a shared endeavour.

There is a clear strategy, with an action plan, owned by Bishop's Council, Bishop's Staff, and the DSOG. It starts with culture change and suggests an organisation that is open to learning, and generally outward-looking.

This extends to the Cathedral. There is a pragmatic approach to joint working, supported by geography and bolstered by formal agreements.

Leicester feels like a well-run diocese more generally. So communications and HR work really well alongside safeguarding. The management of safeguarding seems to work well, and the need for extra resources is recognised and acted on where necessary. The Information Sharing Protocols with City & County LSCBs are commendable. The Complaints Policy is sound. Safer Recruitment, of both clergy and lay staff, is sound.

At the heart of it there is a very experienced and competent safeguarding team. The Assistant Diocesan Secretary has been a key player in the transformation and has put in place a structure in terms of practical and manageable policy and procedure, line management and support that has been the foundation for the good practice that the DSA carries out.

The DSA shows the ability to balance the complexities of supporting the victim, consideration for the perpetrator, following church procedures and national legislation. The auditors saw evidence of excellent communication skills and very

good interpersonal work with survivors. Safeguarding Agreements and risk assessments are in place where they need to be.

Training is gathering pace and is well evaluated. There is a commitment to training, combined with pragmatism and consideration. As an example, all PTO holders must receive safeguarding training and, to make this possible for a PTO holder who is a full-time carer, training was delivered on a one-to-one basis.

### **3.1.2 Areas for development**

The Diocese is not at a standing start on most, if not all, of the areas for development but rather working out what to do and how to do it.

It was widely acknowledged that even the expanded team is not enough and more resources are needed – whether more casework capacity or other capacity is to be worked out.

The support to PSCs might be stronger in terms of making and supporting networks among the PSCs. Members of the Focus Group liked the idea of stronger networks between PSCs and a peer mentoring system for new PSCs, but there are many ways to support PSCs and the Diocese needs to find out what works here.

The DSOG should have external representation and not only because the new guidelines recommend it. Objective professional scrutiny of safeguarding would be strengthened by harnessing the experience of senior officers from statutory agencies.

The Diocese is starting to collect data and information about safeguarding in the parishes. It can develop this more by finding out which congregations are experiencing difficulty in meeting their safeguarding obligations and/or embedding an active culture of safeguarding. There is also scope for self-audits by the parishes.

Listening to children and young people is on the action plan, but is at a very early stage. There may be more scope for joint working with others to find out what makes children feel safe in church.

The work with survivors is an area flagged up for action by the Diocese. However, the auditors heard about highly effective work that has been undertaken, in terms of the sensitive and long-term support given by the DSA. Perhaps the decision to be made is who should be doing this work and if it is the DSA or not: then if it is, how to ensure she has the capacity and practical and emotional support.

QA is solid in terms of casework and training (via feedback). But there is less of an understanding of QA in terms of the ‘So what?’ question – how you know that what you are doing is making a difference? The DSOG should ask the question of itself as well as of others.

The Diocese raised adult safeguarding as an area for development. Adults were proportionately represented in the cases seen. There does seem to be lower awareness of adult safeguarding in the parishes and what it might mean to be vulnerable.

# APPENDIX: REVIEW PROCESS

## DATA COLLECTION

### Information provided to auditors

#### 1. Safeguarding management and leadership

- Organogram of safeguarding structure
- Safeguarding Strategy and Action plan plus minutes of discussion of strategy at Bishop's Council
- Annual reports to Bishop's Council 2015 and 2016 plus minutes of meetings at which discussed
- DSA presentation to Diocesan Synod 2015
- Review of safeguarding 2014
- Protocol between DSA and Leicester Cathedral

#### 2. Diocesan Safeguarding Adviser and Safeguarding Team

- CV of DSA
- HCPC registration of DSA
- DSA job description
- DSA supervision agreement
- CV of Training Officer
- Safeguarding Training Officer job description
- Safeguarding Administrator job description

#### 3. Diocesan Safeguarding Management Group

- Terms of Reference for Diocesan Safeguarding Oversight Group and Case Management and Review Group
- Terms of Reference for Inquiry and Audit Sub-Group and Training Sub-Group
- Agenda and minutes of last three meetings of DSOG/Business Meeting
- Role description for Independent Chair
- CV of Independent Chair
- Risk Register

#### 4. Guidance, Policies and Procedures (including Authorised Listeners)

- Safeguarding Handbook (including policies)
- Minutes of Synods where policies were adopted
- Minutes of Bishop's Council adopting Church of England Practice Guidance
- Pocket Guide to Safeguarding Children
- Flowchart for internal information flows following a disclosure
- Safeguarding Updates and Newsletters 2015–16
- Safeguarding guide for churchwardens
- Protocol for access to clergy files and safeguarding files
- Protocol for passing of concerns from BSM to DSA
- Memorandum of Understanding with Acorn Christian Listeners regarding

provision of Authorised Listeners

- Notes of annual review meeting with Acorn (Jan 2016)

## **5. Casework**

Sent separately

## **6. Training**

- Powerpoint slides for the following courses
- C1
- C3
- Implementing a Parish Policy
- Online DBS checks
- Safeguarding workshop for churchwardens' training day
- Curate training – Managing Sex Offenders in the congregation
- DVD and transcript of Bishop Martyn talk on theology of safeguarding
- Training programme 2015, 2016 (two documents), 2017
- Evaluation summaries 2017 to date
- Work in progress on planning additional modules (Domestic Violence, Safer Recruitment)
- Programmes for Safeguarding Coordinators' Conferences 2014-16 and pack for 2016 conference
- Role description for volunteer trainers
- Process for booking training

## **7. Safe Recruitment of clergy, lay officers and volunteers**

- Checklist for new clergy appointments
- Responding to requests for the Bishop's Permission to Officiate
- Lay Ministry discernment process
- Safer recruitment implementation plan for parishes (excerpt from Safeguarding Newsletter)
- Information about Safer Recruitment Practice Guidance (excerpt from Safeguarding Newsletter)

## **8. Disclosure and Barring Service**

- Agreement with CCPAS
- CCPAS documentation (information to parishes, Applicant Guide, Recruiter Guide)
- List of registered users with Lead Recruiters and Recruiters
- Texts of emails from Bishop's Lodge regarding clergy DBS checks

## **9. Complaints and whistleblowing**

- Complaints policy and procedure
- Whistleblowing policy for DBF staff
- Draft whistleblowing policy for clergy, lay people in authorised ministries and DBF volunteers

### ***Additional information provided during the audit***

- Overview of the Diocese
- Letters/emails to Chief Constable, Chairs of Safeguarding Boards and Director of DBE seeking nominations to DSOG
- Attendance at safeguarding training by clergy and PSC's
- Draft DBF recruitment procedure
- Clergy DBS information
- DBF staff DBS renewal dates
- Evangelists DBS information
- Pastoral assistants DBS information
- Readers DBS information
- List of PSCs
- List of parishes sending a copy of policies to the Diocese.

### **Participation of members of the Diocese**

The auditors had conversations with the following people:

- the Dean of Leicester Cathedral
- the DSA, and the Training Officer for the final 15 minutes
- the Assistant Diocesan Secretary (and audit liaison)
- the Independent Chair of the Safeguarding Oversight Group
- four members of the Safeguarding Oversight Group who joined the Chair for the first 30 minutes.
- the Bishop
- one of the two Archdeacons, who is the lead for safeguarding on Bishop's Staff
- the Chief Executive of the Diocese
- the Chaplain to the Bishop until January 2017.

The auditors met with a Focus Group comprising the following roles:

- a vicar (city)
- a team rector (rural, and who is also an area dean)
- a church warden who is also the PSC
- three further parish safeguarding coordinators
- a parish administrator for three benefices
- a Youth Worker
- a curate who is also leader of a mission order
- the Volunteer Coordinator for the Cathedral.

### **The audit: what records / files were examined?**

A total of 16 case files were reviewed. Eight involved an alleged perpetrator who was, or wished to be, licensed by the Bishop and four were church officers. Nine of

the cases were children's safeguarding. Seven were historic in that the allegation related to the past (between three and 30 years) but it had been addressed by the current DSA.

Seven Blue (personnel) Files were checked for evidence that safeguarding concerns were obvious. The eighth file was not held in the Diocese.

Six further Blue Files and six lay diocesan officer personnel files were checked for evidence of Safer Recruitment.