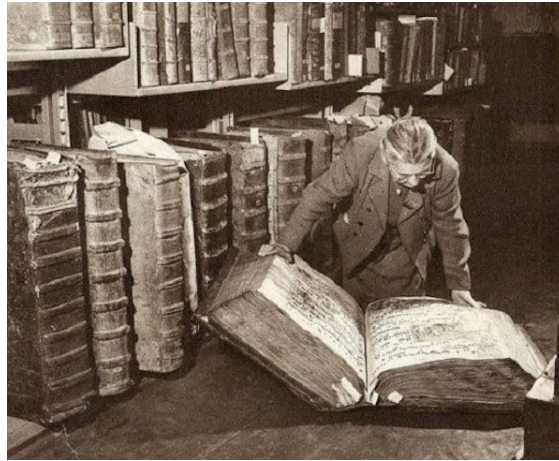


Diocese Safeguarding Handbook



Section 1: Policies and Guidance

This section contains some quick and simple information on what to do if someone makes a disclosure, the SEC Safeguarding Policy and training material.

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1.1 Frequently Asked Questions (FAQs)

Introduction

Ministry to children, young people and vulnerable adults is a cherished and important part of the work of the Church and each week, many will visit church premises for worship or for social and recreational activities.

This document is intended to provide some quick and easy guidance notes and links to SEC safeguarding documents for members of the Diocese of Edinburgh who have questions and queries regarding safeguarding of children and vulnerable adults and their role and responsibilities.

It is not intended to replace the detailed guidance and documentation that is available on the SEC website:

[Safeguarding in the Scottish Episcopal Church - The Scottish Episcopal Church \(anglican.org\)](http://www.scottishepiscopalchurch.org.uk/safeguarding)

Legislative Framework

There are a number of pieces of legislation that define the rights of children and vulnerable adults including the UN Conventions on the Rights of the Child, Children (Scotland) Act 1995 and the Adult Support and Protection (Scotland) Act 2007. All legislation is designed to protect children and “adults at risk” from being harmed by others. The definition of a child is anyone under the age of 18. An adult at risk is defined as someone who:

- Is unable to safeguard themselves, their property (home and things they own), their rights or other interests.
- Are at risk of harm; and
- Because they are affected by disability, mental disorder, illness or physical or mental infirmity, are more vulnerable to being harmed than others who are not so affected.

It is worth remembering that having a particular condition such as a learning difficulty, mental health problem or physical disability does not automatically mean that an adult is at risk. **To be an adult at risk, all three parts of the definition must be met.**

The Protection of Vulnerable Groups (Scotland) Act 2007 (PVG Act 2007) was introduced to consolidate a number of pieces of legislation and introduced the PVG scheme to improve disclosure arrangements for people who work with children and/or vulnerable groups and narrows the range of roles considered to be “regulated work” excluding those that only occasionally work with children. Under the Act, a protected adult for the purposes of the SEC church a protected adult is someone over the age of 16 who has a “particular need” and is receiving a welfare service from the church, i.e:

- It is provided in the course of work to people over the age of 16 with particular needs.
- It is a service delivered on behalf of the SEC.
- It requires training to be undertaken by the person delivering the service.
- The service provided has frequency and formality. And
- The service is personalized to the individual’s needs.

The PVG Act 2007 makes it an offence to employ a paid person or volunteer in a position of “Regulated Work” with children or adults at risk if their name appears on the list of those that are disqualified to do so.

Frequently Asked Questions

Q. Who is classed as a vulnerable adult or a child?

The definition of a child is anyone under the age of 18.

An adult at risk is defined as someone who:

- Is unable to safeguard themselves, their property (home and things they own), their rights or other interests;
- Are at risk of harm; and,
- Because they are affected by disability, mental disorder, illness or physical or mental infirmity, are more vulnerable to being harmed than others who are not so affected.

It is worth remembering that having a particular condition such as a learning difficulty, mental health problem or physical disability does not automatically mean that an adult is at risk. **To be an adult at risk, all three parts of the definition must be met.**

Q. What is meant by Harm or Abuse?

Harm or abuse of children or adults at risk can happen or can be disclosed anywhere, including church communities and services. The person causing the harm may be a stranger or may be known to the person being harmed. They may be a relative, a friend, a volunteer or a professional.

Harm or abuse can take many different forms.

Harm may include:

- Physical Harm including Female Genital Mutilation
- Emotional / Psychological harm
- Sexual Harm / Sexual Exploitation including arranged marriage
- Financial harm
- Neglect
- On-line Abuse

The SEC Safeguarding Policy contains more detailed definitions of the above.

Q. How can we keep people safe?

As part of the safer recruitment process, all roles within the church (whether paid or unpaid) should be assessed prior to appointment to see if it falls within the definition of regulated work and therefore would require a PVG Check to be carried out on the individual filling the role,

Q. What is a PVG check?

An employer has a legal obligation to carry out a PVG to check via Disclosure Scotland to ensure that an individual has not been barred from working with children or vulnerable adults.

Q. Who needs a PVG?

Anyone that is engaged in a position of regulated work within the SEC will need a PVG check. The PVG Co-Ordinator will be able to advise you and walk you through the application process.

Q. What is considered regulated work within the SEC?

The following table (from the Church of Scotland) gives some, but not all, examples of regulated and non-regulated work roles within a church.

Needs a PVG (Regulated Work)	Not Regulated Work
Choir master & chaperones	Servers and bell ringers in church unless training or supervising children
Playgroup/creche if children are left for supervision Summer play schemes if run by the church staff	Playgroups if carers are present and supervising the children
Eucharist Assistants in the community	Refreshment servers and greeters Helpers at fetes, fairs and other church events
Junior Assistants if over the age of 18	Gardeners/florists/cleaners/handyman are not included but can be considered as positions of trust
Sunday School Teacher Bible classes with under 18's or vulnerable groups	Sunday school teaching last minute stand-in Open access bible classes with over 18's
Ministry – as there is a spiritual aspect	Ministers covering occasional services
Pastoral Care worker regularly visiting vulnerable people in their own homes	Hand delivering the parish magazine
Lunch/social clubs and /or coffee mornings if targeted at specific groups e.g. dementia sufferers and, volunteers were helping to support or care for attendees	Lunch/social club and coffee mornings if open access Community cafe Foodbank volunteers
Be-friending services in the community if training is provided and the service is regular and by arrangement e.g lifts to regular appointments or the supermarket or providing meals on a regular basis	Lifts to church services as these are not considered to be a welfare service but positions of trust
PVG Co-Ordinator	Vestry members although they may hold another position that requires a PVG Administrators / office staff although these are considered positions of trust
Drug and alcohol drop-in centre counsellors if the service is provided by the church as a welfare service	Drop-in centre counsellors and volunteers e.g. debt advisors, language classes, literacy classes, cookery classes and signposting services

This list is not exhaustive, the PVG Co-Ordinator should contact the Provincial Officer for advice if unsure of a particular role.

Q. What is a Regulated Work Employer?

Vestry members have a collective responsibility for safeguarding within the charge. This responsibility can be delegated to someone as the Regulated Work Employer who will take responsibility for day-to-day training, supervision and management of those doing regulated work. This role is usually taken on by the Rector or the PVG Co-Ordinator. This also means that members of the vestry do not need to join the PVG scheme.

Q. What is a position of trust?

These are people who are doing work (e.g. a gardener, grave digger or church administrator) within the church and, because of this, children or vulnerable adults may see them as a responsible and trusted member of the church community. These roles are not regulated work however the vestry must ensure that a robust recruitment process is followed prior to appointment and all efforts are taken to ensure that the person is suitable to work for the church.

Q. Are references needed for all roles?

The SEC codes of good practice recommend that at least one reference is obtained from someone who has experience of the person in a previous work or volunteer role, ideally with children or vulnerable adults. Two references should always be obtained and validated.

Q. Can someone start without a PVG check?

Whilst it is recommended that a PVG check is obtained prior to anyone commencing in a role we do recognise that this may not always be possible, particularly if there is an emergency. A person can start in a role if the vestry is happy to undertake a risk assessment and that they do not have unsupervised access to children or vulnerable adults.

Q. Are separate PVG 's required for children and vulnerable adult roles?

The short answer is yes. If someone has roles with both groups, they will need two PVGs.

Q. Do members of the vestry need PVG checks?

You do not need a PVG check to serve on the vestry. You will need a PVG check if you undertake additional roles that involve working with children or vulnerable adults e.g playgroup helper or choir master.

Q. What if the cover is on a temporary basis?

If you are a last-minute stand in e.g. a Sunday school teacher is unwell then you do not need to have a PVG check but you must not have unsupervised access. It is advisable for vestries to keep a list of stand-in volunteers that have PVG checks to cover key roles.

Q. Who is responsible for 3rd party groups that use the church?

It is the responsibility of the 3rd party group e.g. Scouts to make sure that their employees are compliant with safeguarding regulations, and this should be covered as part of the hire agreement.

PVG checks are not required for private functions such as birthday parties and wedding breakfasts.

Q. Is training needed for Regulated Work roles?

Anyone in a regulated work role must undertake safeguarding training before starting in their role and at least every two years whilst in the role. The PVG co-Ordinator is responsible for organizing training, keeping a church wide record of training and keeping everyone up-to-date with the latest legislation.

Q. Who provides the training?

The PVG Co-Ordinator should arrange training with the Provincial Office. Resources are also available on the SEC website:

[Children's Workers' Induction Pack Outline \(anglican.org\)](http://www.anglican.org/childrens-workers-induction-pack-outline)

Q. Are role description necessary for every role?

It is best practice for employees and volunteers to have a role description that outlines the purpose and scope of the role.

Q. Can an ex-offender work/volunteer in a church?

Having a criminal record is not necessarily a bar to working or volunteering within the SEC. This will depend on the nature of the position together with the circumstances, age and background of the offence.

Q. What if I have a concern about a child or vulnerable adult?

Any concerns about a child or a vulnerable adult must be reported to the PVG Co-Ordinator in the first instance. However, if you believe that someone is at immediate harm or risk you must contact either the police or Social Services. Contact numbers should be on display in the church.

Concerns should not be discussed with anyone other than the PVG Co-Ordinator.

Q. What if someone makes a disclosure?

Listen to what the child or vulnerable adult is telling you. Listening and believing are the most important things to do at first – you can make a written record later. Never agree to keep the conversation secret or private, you must contact your PVG Co-Ordinator or, if they're not available, the Provisional Safeguarding Office as soon as possible.

Provincial Officer: John Wyllie, 0131 225 6357 Email: safeguarding@scotland.anglican.org

Assistant Officer: Daphne Audsley, 0131 225 6357 Email: PVG@scotland.anglican.org

If you believe that someone is at immediate harm or risk you must contact either the police or Social Services. Contact numbers should be on display in the church and can be found at 1.3 in this booklet.

[Disclosures should not be discussed with anyone other than the PVG Co-Ordinator and/or Provincial safeguarding staff.](#)

Q. What do I do if I am given 3rd party information regarding possible harm or abuse?

As with a concern or a disclosure, you must inform the PGV Co-Ordinator immediately you get the information. The Co-Ordinator will escalate to Provincial level. You must not share the information with anyone else.

If you think there is an immediate threat to a child or a vulnerable adult you must contact the police and/or Social Services.

Q. Is taking and sharing photographs allowed?

You must obtain consent before taking photographs for use in any type of media. The subject must know what the photograph will be used for and where. Pictures must be stored securely and disposed of after the consent expires – usually two years. For children you must get parental consent before taking or using any photograph.

Q. Is consent needed from everyone?

It is not practical to get permission from everyone in a crowd however large events such as fetes or carol concerts are classed as public areas so therefore consent is not required. It is considered best practice to pixelate children in the foreground or obtain consent prior to use.

Q. Can I use social media to keep in touch with children and vulnerable adults?

There is a separate guidance note regarding using social media particularly for children but there are six key SEC principles that need to be followed:

<p>Keep it legal: ensure that leaders are PVG-checked and have had training within the last two years and that the app and/or programme is legal for the age group e.g. Facebook can only be legally used by over 13's.</p>	<p>Be accountable: use group conversations. If 1-2-1 is necessary have another adult in the room at all times. Keep a log of 1-2-1 contacts, why it was necessary and who was present.</p>
<p>Be official: never use a personal account to contact children or vulnerable adults. Use a work phone number and a church social media account with 2 PVG checked administrators.</p>	<p>Be clear: use professional language and avoid emojis, icons and abbreviations that could be mis-interpreted e.g. LOL, xx.</p>
<p>Give information: make sure that everyone knows that social media will be used to contact people and share links to organisations that can provide information on how to stay safe on-line. Make sure everyone has the contact details for the church PVG Co-Ordinator.</p>	<p>Get consent: you should get consent forms completed before using social media communications. The consent form should include links to organisations that can help parents ensure their child is safe on-line and, how to report any concerns about on-line abuse.</p>

1.2 Key Information for Workers and Volunteers

Who is a Child?

Child protection procedures may be considered for a person up to the age of 18. However, the legal boundaries of childhood and adulthood are variously defined. There are overlaps. Where a young person is aged between 16 – 18 years, requires support and protection considerations should be given to the legal framework that best fits the young person's needs and circumstances.

Who is an Adult at Risk of Harm?

The Adult Support and Protection (Scotland) Act 2007 defines an adult at risk as someone aged 16 or over who:

- can't look after their own well-being, property, rights or other interests, and
- are at risk of harm, and
- because they are affected by disability, mental disorder, illness or physical or mental infirmity are more vulnerable to being harmed than adults who are not so affected.

Harm or abuse of children or adults at risk can happen or can be disclosed anywhere, including church communities and services. The person causing the harm may be a stranger or may be known to the person being harmed. They may be a relative, a friend, a volunteer or a professional.

What is meant by Harm or Abuse?

Harm or abuse can take many different forms. Harm may include:

- Physical Harm including Female Genital Mutilation
- Emotional / Psychological harm
- Sexual Harm / Sexual Exploitation including arranged marriage
- Financial harm
- Neglect
- On-line Abuse

The SEC Safeguarding Policy contains more detailed definitions of the above.

Not too sure?

As a general rule, if it looks or feels wrong, then it probably is wrong; trust your gut feeling and report your concerns to your PVG Co-Ordinator.

1.3 WHAT TO DO ...

If a vulnerable person discloses to you abuse by someone else:

- allow him or her to speak without interruption, accepting what is said, but do not investigate.
- remember don't prompt the person making the disclosure, let them say what happened in their own words no matter how rambling or jumbled. The person may only tell half a story and decide to stop. This is OK, it can take many conversations often with trained professionals to establish what has happened.
- do not dismiss, play down, or offer your own explanation as to what could have happened.
- alleviate feelings of guilt and isolation, while passing no judgement.
- let him or her know you are glad they have shared this information with you.
- advise the person that you **must** pass on the information.

If you suspect a vulnerable person is being abused, emotionally, physically or sexually:

- report the matter to your Church PVG Co-Ordinator or Diocesan Protection Officer, your Priest or the Provincial Officer
- make sure that the person is not going to be in immediate harm.

If you receive an allegation about harm or abuse:

- immediately tell your Church or the Diocesan Protection Officer, your Priest or the Provincial Officer
- try to ensure that no-one is placed in a position which could cause further harm.

In all cases:

- make a note of the conversation as soon as possible after the disclosure has been made – it is important to let the person talk rather than ask them to wait until you have pen, paper etc. The report does not need to be verbatim but should record the main points of the conversation as you can remember them – don't worry if you can't quite remember the whole conversation and do not add any opinion or thoughts of your own on the matter.
- Do not wait until you have the whole story – no matter how brief or matter-of-fact the information appears to be you must refer it to your PVG co-Ordinator.
- Do not discuss the conversation with anyone else.
- **you must refer; you must not investigate.**



NOTE OF CONVERSATION/INCIDENT/DISCLOSURE

Reporter's Name		Date	
Person's Name			
Signed			

1.4 Useful Telephone Numbers

Immediate Danger – Contact Telephone Numbers

If you believe that a person is in immediate danger of harm, or would suffer further harm if returned to their home, you must contact Social Services or the police on:

Edinburgh City Council: Children & Adults 0131 200 2324

East Lothian: Children’s Services 01875 824 090
 Adult Services 01875 824 309
 Emergency/Out of Hours 0800 731 6969

West Lothian:

Livingston Social Work Centre 01506 282252
 Bathgate Social Work Centre 01506 284700
 Broxburn Social Work Centre 01506 284440
 Emergency out of hours contact numbers 01506 281028 or 281029

Falkirk: Children & Adults 01324 506070

Police on 101 or 999

Other Useful Telephone Numbers

Role / Organisation	Name	Contact Details
Child Protection Co-Ordinator (Church)		
Rector		
Provincial Safeguarding Officer	John Wylie	☎ 07881 868 387 ✉ safeguarding@scotland.anglican.org
Deputy Provincial Safeguarding Officer	Daphne Audsley	☎ 07720 162273 ✉ DaphneA@scotland.anglican.org
Diocesan Protection Officer	Joanna Appleby	☎ 0131 346 9085 ✉ jappleby@dioceseofedinburgh.org
Care Inspectorate		✉ enquiries@careinspectorate.gov.scot ☎ 0345 600 9527

1.5 SEC Safeguarding Policy and Principles 2020

In seeking to make the Scottish Episcopal Church a safer place for all people, we make the following commitments:

Culture of safety

- 1. We will promote a culture of safety in our congregations and church organisations and communities by education and training to help clergy, other church workers and participants prevent the occurrence of harm and abuse.**

The church bears witness to the gospel message of salvation by its teaching and its life as a community. Church communities seek to be like the kingdom of God, but humanity is imperfect, and people harm one another, both intentionally and unintentionally. Only in heaven will God's people be completely free and safe from harm. On Earth we need safeguards to enable the church to become more like the kingdom of God.

There are many forms of abuse, but abuse is always wrong. The harm caused by abuse can be deeply destructive and have lifelong effects. People in the church must work together to prevent abuse, seek justice when it has occurred, and care for those affected by abuse.

It is the responsibility of all who are called to positions of authority and leadership in the church to promote and exercise good safeguarding practice. In Acts 20: 28-30 Paul speaks to the elders of the church at Ephesus of their responsibilities, recognizing the difficulties that lay ahead for them:

Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. I know that after I have gone, savage wolves will come in among you, not sparing the flock.

Some even from your own group will come distorting the truth in order to entice the disciples to follow them.

This passage speaks to the church today of the need always to be alert, and of the harm and distress caused by those who have perpetrated abuse in the church, and of those who have concealed abuse or minimized the effects of abuse.

People who are known or suspected abusers may seek to participate in the life of a church community. They include those charged with or convicted of criminal offences involving sexual abuse. While ministry to them is encouraged, this should not compromise the safety of others, especially children, young people and vulnerable adults. Those who pose a risk to vulnerable people should not be permitted to participate in a leadership role.

Creating and maintaining a culture of safety in the church requires the involvement of all who participate in the life of church communities, not just clergy and church workers. Training to understand and prevent the occurrence of abuse should be part of the formation and ongoing development of clergy. Church workers should receive safeguarding training relevant to their area of responsibility in the church's ministry. Those charged with church governance should receive training in their responsibilities for implementing safeguarding policy. All participants in church communities should receive teaching to help them understand the principles of safeguarding and its importance to

a Christian way of life.

Creating and maintaining a culture of safety in the church requires more than the adoption of rules and policies. These need to be effectively implemented, and their implementation monitored. The Anglican Communion's Safe Church Commission *Guidelines to enhance the safety of all persons especially children, young people and vulnerable adults within the provinces of the Anglican Communion* is based on the Safe Church Charter, and the guidelines are adopted as benchmark against which to assess implementation of the Scottish Episcopal Church's safeguarding policy on an ongoing basis.

Suitability for ministry and positions of trust

- 2. We will have and implement policies and procedures to assess the suitability of persons for ordination and clergy appointments, and lay appointments to positions of responsibility and trust in the church including checking their background.**

Safer recruitment practice is an important means to prevent abuse in the church, as past conduct is an indicator of behaviour in both the present and the future. Assessment of clergy and church workers' suitability for ministry should include background checking. The purpose of background checking is to identify any information which indicates that the person may pose a risk to the safety of others.

Background checking involves a criminal record check where permitted or required by Government legislation. Clergy background checks require bishops to disclose ministry suitability information.

In assessing suitability for training for ministry and ordination, discernment processes should include background checking.

Safer recruitment practice for lay appointments, both paid and voluntary, should include publicizing the paid position or voluntary role, interviewing candidates and taking up references.

Information from background checking is taken into account in assessing whether the person is suitable to undertake a ministry role in the church.

Practice of ministry

- 3. We will adopt and promote by education and training standards for the practice of ministry by clergy and other church workers, whether employees or volunteers, who share in specific areas of the church's ministry.**

There is an intrinsic imbalance of power in a ministry relationship between clergy and other church workers and those to whom they minister. This arises because they have spiritual authority over others, specialized knowledge and expertise, or access to the leaders and resources of the church. It is always the responsibility of the clergy and church workers to maintain appropriate boundaries in their ministry relationships.

Clear standards for the practice of ministry should be understood and adopted by all clergy. Other church workers should be provided with a job description that sets out the responsibilities for their particular role in the church's ministry. Training on standards of behaviour helps clergy and church workers to maintain appropriate boundaries in their ministry relationships. Mentoring, supervision, peer support and ministry review are effective ways of promoting good safeguarding practice.

Effective responses to abuse

- 4. We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church workers that include:**
 - 1. making known the procedure for making complaints;**
 - 2. arranging care and advice for any person making a complaint of abuse;**
 - 3. the impartial determination of allegations of abuse against clergy and other church workers, and assessment of their suitability for future ministry;**
 - 4. providing support for affected congregations and church organisations.**

Transparency and openness, accountability and justice are guiding principles in responding to abuse.

Clergy and church workers have power and authority by virtue of their role in ministry and are therefore in a position of trust. Some may be unaware of their power and unconsciously exercise it in abusive ways to achieve their own desires. Others intentionally use their power to overcome the resistance of their victims. Clergy and church workers who misuse their power and authority by abusing others have betrayed the trust conferred on them and should be held accountable for their conduct.

The church has a duty to take allegations of abuse seriously, and not to minimise or cover up allegations to protect the church's reputation. Concealment of abuse is an abuse of power and is a failure to act with justice and integrity. Survivors of abuse are further harmed when the church fails to act upon their complaints.

Support where there is abuse

- 5. We will provide support for the abused, their families, and affected congregations and church organisations and communities by:**
 - 1. listening with patience and compassion to their experiences and concerns;**
 - 2. offering spiritual assistance and other forms of care.**

Abuse is behaviour which causes harm to another person or is undertaken with the intention of causing harm to another person, or which may place another person at the risk of harm. Types of abuse include, but are not limited to, bullying, concealment of abuse, cyber abuse, emotional abuse, financial abuse, gender-based violence, harassment, neglect, physical abuse, racial abuse, sexual abuse and spiritual abuse.

When abuse occurs more than one form of abuse can be involved. In the church, other forms of abuse can be accompanied by spiritual abuse. Perpetrators of abuse sometimes silence their victims by misusing their spiritual authority, such as by saying that compliance with the abuse is God's will or threatening exclusion from the church if the abuse is disclosed.

Abuse often occurs and continues unimpeded because of the unequal power relationship between the abuser and their victim. People will be afraid to disclose abuse where there is a culture of silence



in the community and the church. When people disclose alleged abuse, the Church should listen without judgement, respond with compassion and maintain confidentiality, therefore church leaders and members should not make comments or express opinions on such allegations.

A variety of social and cultural factors can contribute to a person's vulnerability to abuse, such as the poverty, ethnicity, sexual orientation, gender, and physical or intellectual disability of the victim. Other circumstances in which a person may be vulnerable include bereavement, relationship breakdown, loss of employment and other life changing events.

People who have suffered abuse must never be pressured to forgive their abuser. Further harm can be caused through pressure to forgive. They may condemn themselves and believe they are condemned by others if they are not willing or able to forgive. They may see themselves as 'not being Christian', and beyond the forgiveness of God.

Abuse does not only affect the person who has suffered abuse. Secondary victims include families both of the victim and the alleged abuser, friends and church communities. The way in which the church cares for victims must be centred on the individual's needs. Some situations will require specialist support from outside the church.

Those who provide care to primary and secondary victims of abuse should receive relevant training. They also require support in their ministry. It is often not realized that caring for victims can be emotionally and spiritually draining, especially where care is provided for a long period of time. Support of those providing care helps to sustain them in this ministry.

If the principles outlined in these policy commitments are followed, the Scottish Episcopal Church will be a place of enhanced safety for everyone, where:

- **clergy and church workers act with integrity**
- **victims of abuse receive justice**
- **clergy and church workers who commit abuse are held accountable**
- **church leaders do not conceal abuse**

DEFINITIONS

These definitions are for use in conjunction with the Scottish Episcopal Church (SEC) safeguarding policy commitments and associated guidance and practice notes.

abuse means behaviors which causes harm to another person, or is undertaken with the intention of causing harm to another person, or may place another person at the risk of harm. Types of abuse include:

- bullying
- concealment of abuse
- cyber abuse
- emotional abuse
- financial abuse
- gender-based violence
- harassment
- neglect
- physical abuse
- racial abuse
- sexual abuse
- spiritual abuse

Abuse of children and young people is commonly called 'child abuse'. Abuse of a vulnerable adult can take many forms. Abuse in a family or domestic context is commonly called 'family violence' or 'domestic violence' or 'domestic abuse'.

age of consent means the age at which a person can legally consent to sexual activity.

allegations means the allegations which are the subject of the complaint.

authorized means authorized by a licence or other similar authority issued by the SEC.

bullying occurs where a church worker engages in behaviors directed to a person which is repeated, unreasonable (such as where it is victimizing, humiliating, intimidating or threatening), and creates a risk to the person's health and safety. It includes:

- making derogatory, demeaning or belittling comments or jokes about someone's appearance, lifestyle, background, or capability
- communicating in an abusive manner
- spreading rumours or innuendo about someone or undermining in other ways their performance or reputation
- dismissing or minimising someone's legitimate concerns or needs
- inappropriately ignoring someone, or excluding someone from information or activities
- touching someone threateningly or inappropriately
- teasing someone, or playing pranks or practical jokes on someone



- displaying or distributing written or visual material that degrades or offends.

It does not consist of conduct of a church worker carried out in a reasonable manner, such as:

- disagreeing with or criticising someone's beliefs or opinions or actions in an honest and respectful way
- giving information about inappropriate behaviour in an objective way to the person or people concerned and to any other person with a proper reason for having that information
- setting reasonable performance goals, standards or deadlines
- giving information about unsatisfactory performance in an honest and constructive way
- taking legitimate disciplinary action



'Cyberbullying' is a form of bullying which involves the use of technology such as sending text messages and emails.

care means any form of support either spiritual or secular provided for those affected by abuse.

charter means the *Charter for the Safety of People within the Churches of the Anglican Communion* and the *Guidelines to enhance the safety of all persons -especially children, young people and vulnerable adults – within the provinces of the Anglican Communion* which form the basis of the SEC policy and guidelines. <https://www.anglicancommunion.org/media/349360/ACSCC-Guidelines-2019- English.pdf>

child means anyone who under the applicable law has not attained their majority. In Scotland the law defines a child as anyone under the age of 16 years. For the purposes of the Protection of Vulnerable Groups Act a child is anyone under the age of 18 years. For the purposes of SEC safeguarding policy a child is anyone under the age of 18 years.

church authority means a diocesan bishop or a person or body having authority to ordain, license, elect, appoint, dismiss or suspend a church worker.

child pornography describes or depicts a person who is or who appears to be a child engaged in sexual activity, or in a sexual context. It can include any film, printed matter, electronic data, computer image and any other depiction.

church community means a congregation or church organization in which ministry is undertaken.

church workers means clergy and lay workers, whether stipendiary or non-stipendiary, employed or volunteers.

civil authority means the police or other authority to which a report of known or suspected abuse may or should be made.

clergy means bishops, priests and deacons of the church.

clericalism means clergy encouraging and taking advantage of deference to them.

complainant means a person who makes a complaint that they were abused, or a person making a complaint on behalf of the primary victim.

complaint means a complaint of abuse against a church worker.

concealment of abuse means the failure without reasonable excuse to disclose known or suspected abuse by a church worker to the SEC Safeguarding Officer, church authority or civil authority.

cyber abuse occurs where a church worker engages in behaviors involving the use of technology which harms or threatens to harm a person socially, psychologically or physically. It can take place in various online spaces, like chat rooms, on social networking sites, through emails, messaging apps or on message boards. It includes a range of behaviors which are sometimes described as 'cyberbullying', 'cyberstalking', and 'image-based abuse'.

emotional abuse occurs where a church worker engages in behaviors directed to a person where the person suffers, or is likely to suffer, harm to their health and safety. It includes:

- making derogatory, demeaning or belittling comments, jokes or gestures about someone's appearance, lifestyle, background, or capability
- ridiculing a person, including the use of insulting or derogatory terms to refer to them
- coercing, manipulating, threatening or intimidating a person



It does not consist of conduct of a church worker carried out in a reasonable manner, such as:

- disagreeing with or criticising someone's beliefs or opinions or actions in an honest and respectful way
- giving information about inappropriate behaviour in an objective way to the person or people concerned and to any other person with a proper reason for having that information
- taking legitimate disciplinary action.

Emotional abuse is commonly called 'psychological abuse'.

financial abuse occurs where a church worker seeks personal advantage or financial gain for themselves or their family from their position or from a ministry relationship, beyond their stipend or wage and recognized allowances. Where it involves theft, it will constitute a criminal offence. It includes soliciting a gift or loan, whether monetary or otherwise, from a person with whom there is a ministry relationship.

gender-based violence means any act that is perpetrated against a person's will and is based on harmful gender norms and unequal power relationships. It encompasses threats of violence and coercion. It can be physical, emotional, psychological, or sexual in nature, and can take the form of a denial of resources or access to services. It inflicts harm on women, girls, men and boys.

grooming occurs where a church worker deliberately undertakes actions with the aim of engaging and influencing an adult or a child or young person for the purpose of sexual activity. In the case of a child or young person, the church worker may groom them and those close to them, such as parents, family members and other church workers, with the aim of having sexual activity with the child or young person. In the case of an adult, the church worker may groom the adult and those close to the adult such as family members, other church workers and church communities, with the aim of having sexual activity with the adult. Grooming commonly precedes other forms of sexual abuse and can involve contact involving the use of technology to build the relationship with the child or adult.

harassment occurs where a church worker engages in unwelcome conduct, whether intended or not, towards another person where the person feels with good reason offended, belittled or threatened. This behaviour may consist of a single incident or several incidents over a period of time. It includes:

- making unwelcome physical contact with a person
- making gestures or using language that could reasonably give offence, including continual and unwarranted shouting
- making unjustified or unnecessary comments about a person's capacities or attributes
- putting on open display pictures, posters, graffiti or written materials that could reasonably give offence
- making unwelcome communication with a person in any form such as phone calls, email, text messages
- stalking a person

'Cyberstalking' is a form of harassment which involves the use of technology such as sending text messages and emails.

image-based abuse occurs where a church worker engages in the taking of, distribution of, or threat to distribute, intimate, nude and/or sexual images of another person without their consent. The images may be original and photoshopped photos, drawn pictures, and videos. It is called 'sexting' when technology is used to distribute the image. It is called 'sextortion' when the church worker tries to get sexual favours, money or something else, by threatening to reveal intimate images of the other person, or requests money, additional images, or sexual favours for removing the images online.



lay worker means a lay person who:

- is authorised by the bishop of a diocese
- is appointed, elected or employed by or on behalf of a church community
- as a volunteer, undertakes ministry in the church.

ministry means the work involved or the situation which exists when a church worker has responsibility as part of their role for the wellbeing of others. Ministry involves a wide range of activities and roles including those involved in working with children, pastoral visitors, counsellors, spiritual directors and other areas of ministry that focus on a specific area or group of people or particular needs, as well as all persons in ordained ministry.

ministry relationship means a relationship between a church worker and any person for the purposes of ministry.

ministry suitability information means a written statement by a church authority of a province about a church worker that discloses whether or not there has been, and, if there has, the substance of any allegation, charge, finding or admission of the commission of a criminal offence, or the breach of the province's rules regarding the conduct of church workers, including rules relating to sexual conduct and conduct towards children, young people and vulnerable adults.

physical abuse occurs where a church worker commits an intentional or reckless act, uses force or threatens to use force causing injury to, or involving unwelcome physical contact with, another person. It includes:

- Slapping
- Hitting
- Punching
- Shaking
- Choking
- Kicking
- Burning
- Shoving
- Grabbing

primary victim means the person who has been abused.

province or provincial refers to the seven dioceses of the SEC as a province of the Anglican Communion.

racial abuse means abuse that is motivated by hostility or prejudice based on race.

respondent means a church worker against whom a complaint has been made.

safe church or **safeguarding** means policies and practices to promote the physical, emotional and spiritual wellbeing of all persons within the church, including children, young people and vulnerable adults.

safeguarding office means the staff of the General Synod Office with responsibility for safeguarding.

safeguarding officer means the Provincial Safeguarding Officer.

secondary victim means other people who have suffered harm as a result of the abuse of the primary victim. They will be likely to include members of their family of the primary victim as well as members of the family of the abuser, other church workers and members of the church.

sexual abuse occurs where a church worker engages in any of the following conduct:

- Grooming
- Sexual assault
- Image-based abuse
- Sexual exploitation
- Sexual harassment
- Viewing, possessing, producing or distributing images of child abuse also known as child pornography

sexual assault occurs where a church worker engages in any intentional or reckless act, uses force or threatens

to use force involving some form of sexual activity against a person without their consent, or with their consent in circumstances where consent is not a defence to such sexual activity under the applicable laws. Children who are under the age of consent, or any adult on their behalf, cannot consent to sexual activity. Sexual assault will normally constitute a criminal offence and includes:

- rape
- touching a person in a sexual manner
- inviting, inducing, inciting or forcing a child, young person or vulnerable adult to touch themselves, the church worker or another person in a sexual manner.

sexual exploitation occurs where a church worker, who has a ministry relationship with a person who is over the age of consent, invites them to engage in sexual activity, or engages in sexual activity with them with their consent. It does not matter that the person made the invitation or initiated the sexual activity.

sexual harassment occurs where a church worker makes an unwelcome sexual advance, or an unwelcome request for sexual favours, to a person. It may consist of a single incident or several incidents over a period of time, and may involve different forms of communication such as phone calls, email, text messages and social media. It includes:

- asking for sex
- making gestures, jokes or comments containing sexual references
- showing sexually explicit material

spiritual abuse occurs where a church worker mistreats a person by actions or threats when justified by appeal to God, faith or religion. It includes:

- using a position of spiritual authority to dominate or manipulate another person or group
- using a position of spiritual authority to seek inappropriate deference from others
- ostracising a person from their church community
- isolating a person from friends and family members
- using biblical or religious terminology to justify abuse

vulnerable adult means an adult who by reason of an intellectual disability, mental illness or other impairment, age or other circumstance, has reduced capacity, whether permanently or temporarily, to protect themselves from abuse. This includes any adult who:

- is ministered to in their home
- is dependent on one or more persons for support such as in the case of an accident, illness or birth of a child
- experiences a life crisis or natural disaster, such as the death of a family member, relationship breakdown or loss of employment, or loss of home and possessions

through poverty, war or civil strife, displacement, ethnicity, sexual orientation or gender, or other social and cultural factors has a diminished ability to protect themselves.