



## Safeguarding Leadership Pathway Participant Handbook

Name:

Role:

Diocese of Liverpool

April 2024

## 1. Introduction

The national Safeguarding Learning and Development Framework sets out the vision for safeguarding learning to ensure that all Church officers<sup>1</sup> develop skills and knowledge in safeguarding to an appropriate level.

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

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

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

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

This learning pathway has been built around these National Safeguarding Standards<sup>2</sup>:

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<sup>1</sup> A 'Church officer' is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid.

<sup>2</sup> The exact wording of the Church's safeguarding standards is still draft, awaiting approval by the National Safeguarding Steering Group in May 2023, but the five standard areas will be the same.

## National Safeguarding Standards

Standard 1	<b>PREVENTION</b> Church Bodies have in place a planned range of measures which together are effective in preventing abuse in their context.
Standard 2	<b>CULTURE, LEADERSHIP AND CAPACITY</b> Church bodies have the safe and healthy culture, effective leadership, resourcing and scrutiny arrangements necessary to deliver high quality safeguarding practices and outcomes.
Standard 3	<b>RECOGNISING, ASSESSING AND MANAGING RISK</b> Risk assessments, Safeguarding Agreements and associated processes are of a high standard and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.
Standard 4	<b>VICTIMS AND SURVIVORS</b> Victims and survivors experience the timeliness and quality of Church bodies' responses to disclosures, and their subsequent support, as positively helping the healing process and meeting their needs.
Standard 5	<b>LEARNING, SUPERVISION AND SUPPORT</b> All those engaged in safeguarding related activity in Church bodies receive the type and level of learning, professional development, support and supervision necessary to respond to safeguarding situations, victims and survivors, and respondents, effectively.

### 2. Learning Outcomes of this pathway

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

By the end of this pathway participants will:

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

### 3. Structure of this pathway

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

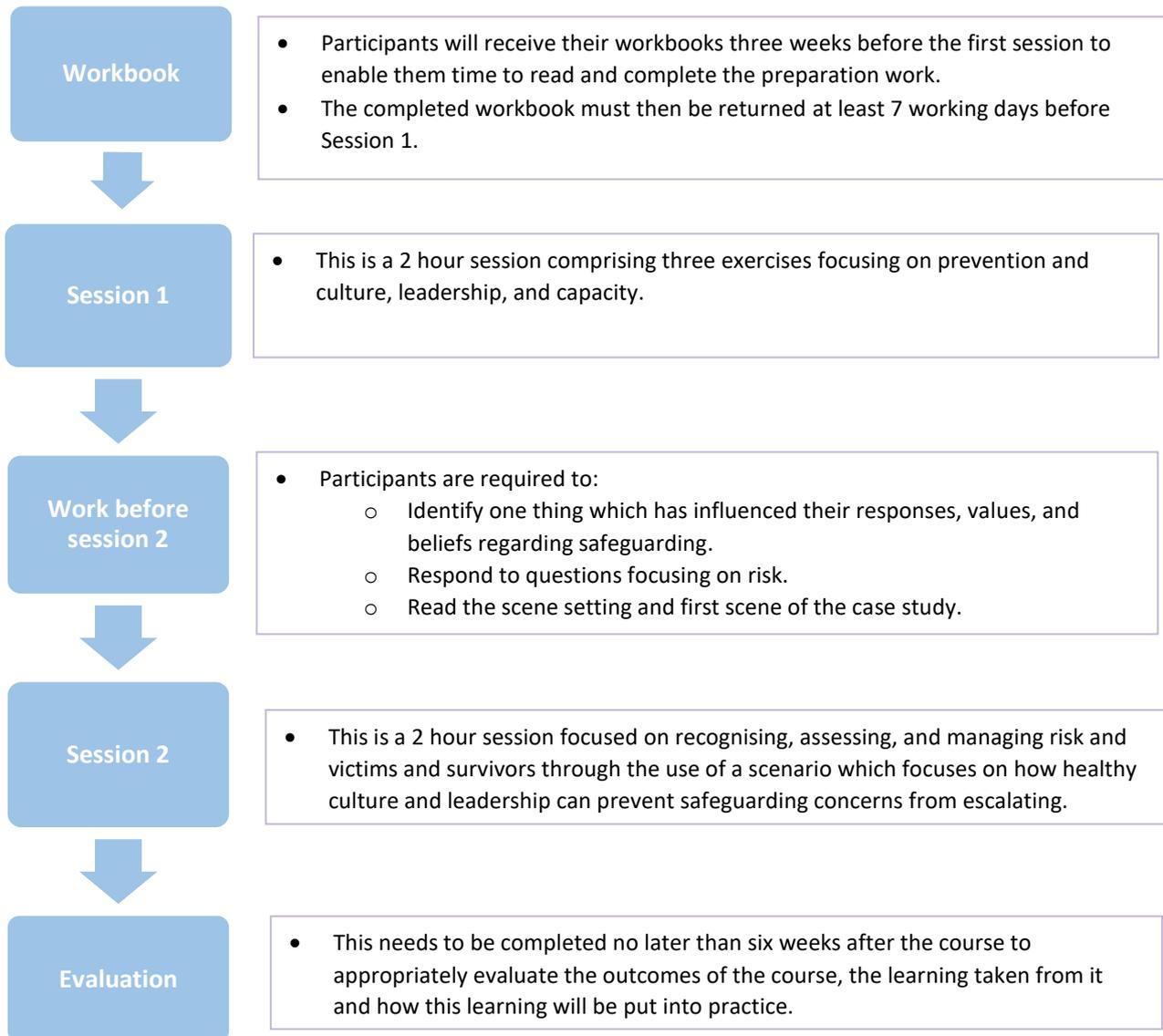
- **The focus of the first session** is on standards one and two – *prevention, and culture, leadership, and capacity*. Creating environments in which everyone is safe and can flourish is fundamental to our purpose as God's Church. Building safer, healthier cultures is all about modelling attitudes and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

The pathway is one course with two sessions, each with pre-work to be completed before them. There is an evaluation task to be completed after the final session.

**All elements of the pathway must be completed for you to be issued with your certificate of completion.**

## 4. Session preparation

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



## Session 1

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

### Preparation for the Session

1. Reflect on each of six aspects depicted on the Culture Conversation Cube.



2. Complete a written reflection in response to each of the questions detailed on page 8-9. There is no absolute word count or structure to these reflections however 250-300 word per question is a useful guide.
  - This personal reflection can also be informed by their experience of attending the last version of the Leadership Pathway (if previously completed) and reading of the **recommended** key texts listed on page 30. This is not a requirement as not everyone will have the time to do this reading – but some will.

3. Watch and/ or read the resources on the Social GRRAAAACCEEESSSS's, the paper is provided on page 17, with a short video presentation available on the Safeguarding training Portal <https://safeguardingtraining.cofeportal.org/course/view.php?id=436>

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

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

You should submit your workbook with your completed answers via email [safeguarding.team@liverpool.anglican.org](mailto:safeguarding.team@liverpool.anglican.org) no later than 7 working days before Session 1, so that the facilitators can prepare for the discussion that forms the basis of the session. **If you do not submit your answers within the time frame stated or if your answers indicate that no real thought and reflection has taken place, you will be unable to attend the training session and you will need to book another leadership session.** You must also produce evidence that you have completed the Basic Awareness and Foundation level modules.

**Question 1:**

Thinking about each aspect of the culture cube what attitudes, behaviours, and values are present within your church?

- Which are your areas of strength and development?

<b>Build effective structures</b>	<b>Listen well</b>
<b>Establish good governance</b>	<b>Communicate well</b>
<b>Model safe behaviours</b>	<b>Manage power</b>

The Code of Safer Working Practice and the Guidelines for the Professional Conduct of Clergy may assist in your responses regarding the 'model safe behaviours' aspect.

**The Code of Safer Working Practice:**

[Code of Safer Working Practice 02.07.2021.pdf \(churchofengland.org\)](#) additionally available on page 27-29.

**The Guidelines For Professional Conduct of the Clergy:** [The Guidelines | The Church of England](#)

Which are additionally available to purchase [Guidelines for the Professional Conduct of the Clergy 2015 Revised edition by The Convocations of Canterbury and York, Foreword by the Archbishops of Canterbury and York - Paperback - 9780715110966 \(chpublishing.co.uk\)](#)

Question 2:

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

Question 3:

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

## Session 2

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

### Preparation for the Session

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

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

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

#### **Examples:**

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

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

*Proverb- "It takes a village to raise a child"*

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

- 2. Reflect** on the questions detailed on page 11 which focus our minds on recognising, assessing, and managing risk.
- 3. Read scene 1 of the case study on page 12 and make notes on how you would manage this situation remembering in particular the 4 r's (recognise, respond, record and refer). Further scenes will be discussed within the training session.**

**Question 1:**

**What has influenced and therefore underpins your values and beliefs regarding safeguarding?**

**Question 2:**

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

**Question 3:**

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

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

## Case Study:

### Setting:

- Place: mid-size (≈15,000 people) market town in agricultural county. No other towns nearby, all villages and farms. Anytown is therefore the hub for services, shopping, education, and leisure activities for a large and mostly rural surrounding area.
- Church: St Ethelburga's. Mid-size (≈80 people) church in the middle of Anytown with a small number of young people in the congregation, plus a larger number of young people who 'hang around' the church but don't attend. Anytown does not have a youth club or anything similar. Several the young 'hangers on' have said they would attend a youth group if the church ran one.

### Main characters:

- Matthew: 35, Vicar. Has been at St Ethelburga's for seven years, his first incumbency. The congregation had dwindled under the previous incumbent who had been there for 25 years until retirement, but Matthew has slowly been bringing people back since he arrived. Matthew would love to run a youth group himself but doesn't have time with his other commitments.
- Emma (33). Emma is Matthew's wife. Emma with support from Kate runs Sunday School / Messy Church, which has been very successful.
- Kate (27), came back to the church following Matthew's arrival. Kate runs a mother's and toddler's drop-in group which meets at the church on weekday mornings. Kate also runs Sunday and Messy play with Emma.
- Clive, 67. Retired Probation Officer. Clive is the Parish Safeguarding Officer, having been appointed soon after Matthew's arrival. Prior to Clive, the parish had not had a PSO for several years. Clive has worked closely with Matthew, Emma, Kate, and others to get the parish's safeguarding back 'on track' from where it was when he took over.
- Christopher: 29. Single. Accountant. Very friendly, open. Went to Bible college after school, has done some overseas mission work. Joined St Ethelburga's three months ago, lives out of town. Gives the impression of being 'in tune' with the young people in the church; has similar musical and fashion tastes, etc.

### Scene 1:

Christopher has been going to almost every service at St Ethelburga's since he arrived three months ago. He is popular, energetic, and seems very devout. He has been helping at tea and coffee mornings and has said he would love to join the worship band which plays at the 'contemporary' service once a month (he plays guitar). He has been getting to know the young people in the church, chatting with them after the service, and knows the names of some of the other young people who 'hang around' the church but don't attend services. He has also got to know the wider church and appears to just be being very friendly and engaging with everyone.

## Consolidation and Evaluation

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

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

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

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

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

By the end of this pathway participants will:

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

### The evaluation task.

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

1. No later than six weeks after the second session, complete the self-reflection on how you have applied the learning from this pathway and complete an action plan (3-4 items) showing how you will integrate your learning into your safeguarding practices. Return the completed evaluation tasks to [safeguarding.team@liverpool.anglican.org](mailto:safeguarding.team@liverpool.anglican.org)
2. **If you do not submit your evaluation tasks within the time frame stated or if your comments indicate that no real thought and reflection has taken place, we will ask you to review your submission before issuing your attendance certificate.**



## Action Plan

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

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

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

When creating your action plan think “SMART”



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

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

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

## Further information/resources and websites.

### Preparation for session 1:

### Social GRRRAACCEEESSS and Safeguarding

#### Clarification of terms

This paper introduces readers to the concept of the Social GRRRAACCEEESSS. This is a crucial concept used in modern safeguarding practice.

The term is “A mnemonic that separates out different aspects of identity into separate categories.” (Butler, 2017, p. 17)

Discourse surrounding this mnemonic is situated within systemic practice<sup>3</sup>, with professional foundations including social work, counselling and psychotherapy. Therefore, such terminology and discourse sits externally from the Christian term “Grace” and its theological meaning, the unconditional and unearned love of God.

## 1. Introduction

The mnemonic GRRRAACCEEESSS proposes that, as individuals, we are a sum of parts, a sum of certain visible and invisible characteristics which in given contexts afford us power and privilege. Social GRRRAACCEEESSS (SGs) allow us to examine the elements of identity that might impact our lives and behaviours, asking us to be aware of how our identity influences our thinking. Providing a framework for thinking about identity, which is complex and interwoven.

When first being developed, the original mnemonic was arranged as “disgraces” to highlight the fact that such inequalities were disgraceful. Overtime the “dis” has been dropped with the addition of the word Social to ensure aspects are not merely seen on an individual level, but socially and contextually. The development of the Social GRRRAACCEEESSS as a framework derived from the work of John Burnham and Alison Roper-Hall<sup>4</sup>. To ensure practitioners recognised the challenges of working with social difference, enabling individuals to be alert to their own preconceptions.

## 2. What are the Social GRRRAACCEEESSS?

The mnemonic represents aspects of social difference. This list is not exhaustive. However, it is a starting point to allow us to consider in what way these influence how we view the world.

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<sup>3</sup> Systemic practice, is a way of acting, thinking and viewing the world, which focuses on relationships and recognises that individuals are always embedded in their social context

<sup>4</sup> Burnham, J. (2012) Developments in social GRRRAACCEEESSS: Visible-invisible and voiced-unvoiced. In I-B. Krause (Ed.) *Culture and Reflexivity in Systemic Psychotherapy*. Mutual Perspectives. London: Karnac.

The representation of the SGs within the diagram is particularly important in drawing attention to the nature of the interlinking circles. This suggests fluidity, movement and complexity. To simply list the individual aspects may result in us not paying attention to the interactions between the differing aspects.



**Reflection:**

Which Social GRRRAAACCEEESSS are you drawn to most and why?

If someone was to describe you through the application of the SGs, what do you think this description would be?

**3. How do the Social GRRRAAACCEEESSS inform safeguarding responses?**

When responding within a safeguarding context it is important that we are aware of how, we are perceived by others and equally, how we perceive individuals. Survivors across differing contexts all too often reference the fact that they feel they are seen not as individuals but, as a part of a homogenous group. The SGs ensure we pay attention to both visible and invisible characteristics that shape our experiences of the world. *“There is more to me than meets the eye”* is central when thinking about the SGs as, we are required to look beyond visible and voiced characteristics, to those that are unvoiced and invisible.

How the SGs impact our safeguarding responses:

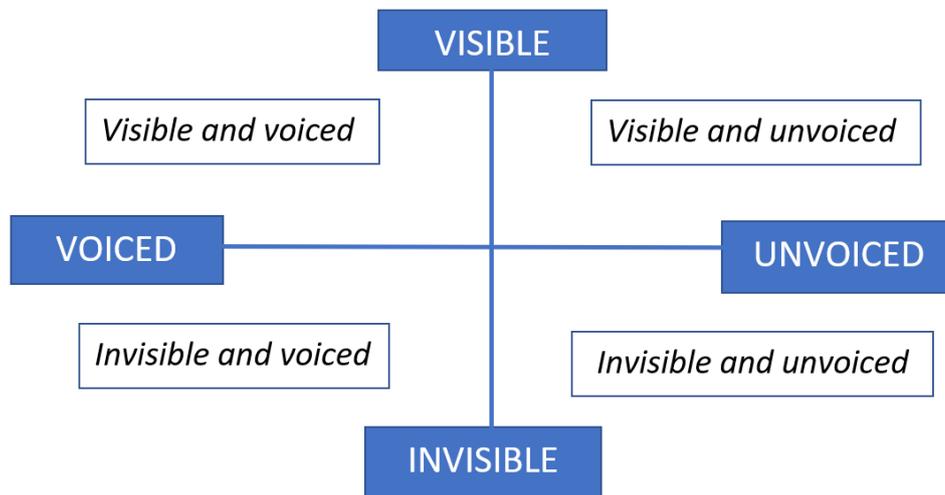
- They require us to explore our own privilege.
- They require us to acknowledge the perceptions held by those external to the Church and explore how this impacts on power, privilege and individual responses.
- They require us to reflect on our own and others’ visible, voiced, invisible and unvoiced SGs, and how these may impact the assumptions we and others form, and the responses / decisions we make (or fail to make).

#### 4. Visible, voiced, invisible and unvoiced?

Let’s think about a kaleidoscope. Images move back and forward, getting larger and smaller, and blurring into each other. The same can be said for the SGs: a “collide-scope” of aspects of self (and others) that expand, contract, and collide, temporarily move forward, or fade away within differing contexts.

Characteristics of self can be visible and invisible, voiced, and unvoiced. Visible qualities may be afforded due to visual clues, such as gender, race, culture, appearance, ability.

The aspects of SGs may vary in the way they are visible or invisible (whether it is visually present and obvious) and voiced or unvoiced (whether it can be named or discussed) and they may move between quadrants, as shown in Figure 2.



*“There is more to me than meets the eye”*: the “invisible or unvoiced” SGs.

**Example-**

*A white, middle-class professional male will be afforded privilege due to class, gender and professional role. This male will be perceived by society as holding privilege. However, invisible SGs may remain unvoiced such as sexuality, which in given circumstances will result in oppression. In given situations sexual orientation, homosexuality in this case, may be an **invisible-voiced** SG. However in other social circumstances, due to under-representation and oppression, this may be **invisible-unvoiced***

The nature of SGs means there is a state of flux, the collide-scope of characteristics moving to the fore and blurring into one another. In differing contexts, certain aspects of identity will either take a position of being voiced, or unvoiced, visible or invisible. SGs are dynamic and shifting with contexts, sometimes colliding together and always in relationships with each other (Burnham, 2013).

**Example-**

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

Engaging in conversation surrounding the unvoiced and invisible SGs, allows discussion around who, we are and how we are influenced beyond the presumed visible aspects.

## 5. Intersectionality

Intersectionality is the belief that the multiple parts, or sections, of our identity (race, ethnicity, sexuality, gender etc) can never be understood in isolation. Identity will always be made up of the overlap, or intersections, of these different aspects of identity, which are bound within contexts of power that give them meaning.

Intersectionality has often been in focus when aspects of the SGs intersect and lead to multiple marginalisation's. Intersectionality is noted when SGs are closely interwoven and hard to separate, such as religion, race and culture. This highlights the important understanding that social differences are not unitary or mutually exclusive entities but interwoven to shape either privilege or oppression. Exploring intersectionality requires us to consider the power and oppression which aligns with aspects of identity as they intersect and the subsequent impact.

**Example-**

*A physically disabled white man will be rewarded the privileges of patriarchy and whiteness, while discriminated against for being a wheelchair user. His age, sexuality, and class will bring additional axes of privilege and oppression into the mix. These intersections result in a unique lived-experience that can only be understood by holding these identities together.*

**Reflection:**

What are your invisible SGs and are there times these become voiced?

Do you feel there are any SGs missing?

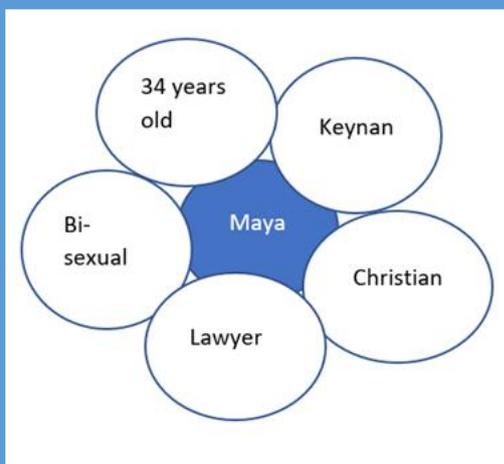
**6. What does this all mean?**

SGs are socially constructed. Within differing contexts certain aspects of identity will afford you power or privilege, whereas within other contexts they may lead to oppression. SGs hold stories of pride and shame, power and privilege, conferring positions of power.

SGs as a concept will not eliminate power or privilege; developing awareness and seeking to unpick differentials in power allows us to develop awareness of social difference and the power/ privilege afforded.

**Example**

I was first introduced to the SGs through a “line of privilege exercise”, utilised to explore how aspects of identity afforded power and privilege. I recall feeling uncomfortable as either I or a colleague stepped forward, but this exercise brought to the forefront the overriding focus of the SGs in allowing the identification of power differentials.



*This is a daisy model, with self, placed in the centre and the SGs that the individual aligns with most depicted as “petals”*

*Age- Education- sexual orientation- Religion- Culture*

These SGs will influence how Maya is perceived and how Maya perceives others. Maya moved to London to undertake her degree. Maya was fortunate in Kenya due to her father's politic standing. When returning to Kenya Maya is afforded privilege due to her education, professional role and class. However, her sexuality is unvoiced, due to the oppression she perceives she would encounter. By contrast, in London Maya's sexual orientation is voiced, she is afforded privilege and power due to her role within the LGBTQ community using her professional role to address inequality.

The way we think about the world is tied up with the position and power we have within this, and this will be fluid and change within different contexts and differing groups we might be involved within.

**Time to think:**

*What are the SGs that afford privilege or oppression to each family?*

## 7. Presumption, Bias and Preconceived Perceptions

SGs and our lived experiences will influence our own outlook and relationships both professionally and socially. SGs allow us to explore how we make sense of communication, relationships and experiences, and how this impacts on our relational processes, understanding and decision making.

Taking into consideration interactional patterns and lived experiences which inform our biases, perceptions and presumptions.

The word "bias" tends to align with negative connotations. However, such negative connotations are only aligned when we are not aware of our own biases and how they influence our behaviours and relationships. SGs allow us to challenge and reflect on self and rather than removing bias requires us to accept how this is formulated.

**Example-**

*“When you look at me who do you see?”*

*“I see all the previous social workers who have let me down, who have not supported me and want to take my children away”.*

*The above question, “when you look at me who do you see?” will be guided by the respondent’s presumptions and perceptions. There will be instances when we are “seen” by an overriding aspect of our identity, such as employment, culture or gender. This can lead us to be homogenously grouped, “tarred with the same brush” due to previous lived experiences.*

What does this mean? We need to be aware not only of **how we are viewed** due to SGs and the related power, but also **how we might view others**, requiring reflection in relation to preconceived perceptions, bias and presumptions.

The nature of preconceptions can lead to alignment with individuals due to similarities within visible and voiced SGs.



**Time to think:**

*When entering a professional or social situation who are we drawn to?*

*When entering a room within unknown individuals who are you drawn to?*

*Why are you drawn to these individuals?*

**Reflection:**

Using the daisy model and the SGs which you are most drawn to, which of these affords you either privilege or oppression?

- Within your professional role.
- Within your social context.

Do you dare ask yourself...

- Have you ever been overlooked for a promotion because of your gender?
- Have you ever felt too intimidated to disclose your sexuality to colleagues?
- Has a disability ever prevented you from contributing to the workplace?
- Have you ever been rejected from a job application solely based on your surname?

## 8. How does this impact our responses in safeguarding?

Power and privilege are socially constructed. What is not socially constructed is a person's ability to cause harm to others, to pose a safeguarding risk, or be the victim/ survivor of abuse.

Our responses within given contexts are impacted by socially constructed power and privilege. Power and privilege will be granted all too often due to positions in society. This can impact on our assessment of, and decision-making about, safeguarding situations.

Within practice settings professionals are often required to reflect on the impact of SGs within their work, and how this impacts their interactions and responses.

### **Example-**

*Two families are in the process of being assessed due to concerns regarding parental alcohol misuse.*

*The first family is upper-middle class, residing in an affluent area. Both parents work within the legal profession and are financially able to send both children to a prestigious private school. The second family resides within a deprived area. Neither parent is employed, with both in receipt of Universal Credit and the children receiving free school meals.*



**Time to think:**

***What are the SGs that afford privilege or oppression to each family?***

*Within these practice contexts professional responses will differ due to power and privilege. Working with the first family is seen all too often as disempowering for professionals, finding their own power and privilege diminished due to that of the family, making challenge and direct discussion more difficult. Whereas those working with the second family, will hold power and privilege, meaning professional challenge surrounding behaviours and risk becomes more direct. For the two families the outcome of assessment may differ due to the imbalance of power within the relationship.*

The example above highlights how SGs can impact our ability to challenge individuals in given circumstances. Power and privilege will empower and disempower individuals within given contexts. Understanding and reflecting on SGs (our own and those of others) allows us to explore how our responses are impacted. This requires us to develop a robust understanding of the complex interplay

of our own and others' SGs, and to pay attention to the patterns that influence our decision making and responses.

**Reflection:**

Which SGs do you privilege in yourself and others?

Has there been a time when SGs have affected your confidence to challenge or hold another to account?

- What happened within this situation?
- What were your emotional responses?
- Did you overcome this, if so how?

Does power and privilege impact our ability to hold to account within the Church?

Can you think of a situation where your response to someone has been influenced by your perception of their lack of power and privilege, and which you now question?

## 9. Final reflections and summary

**The cornerstone to systemic practice and principles (such as the SGs) requires individuals to reflect, take a position of curiosity and seek to explore the world from differing perspectives. Within the field of safeguarding, SGs afford us the opportunity to challenge oppression and privilege. Consciously reflecting on how and why we act and interact with others due to our identity and lived experiences helps us to make the best possible judgments in safeguarding situations, to get things right.**

Within safeguarding we are reminded that:

- Fast unconscious thinking leads us to make assumptions; time is required to pause and reflect. Ensuring we are consciously aware of what might influence our assumptions is essential.
- The exploration of SGs allows us to reflect on what informs our attitudes, perceptions and biases. All of which will influence how we work with individuals.
- The nature of the human mind and societal perceptions can lead to homogenous views of groups of individuals, whether it be the clergy or survivors.
- Reflecting on the aspects of the SGs that afford privilege allows awareness when working with others, whilst considering how our visible SGs can lead to presumptions about invisible aspects.
- Exploring SGs requires us to check for assumptions and preconceived knowledge ensuring we work collaboratively with individuals defining their unique intersecting experiences of oppression and privilege, to gain greater understanding of lived experiences.

## Further reading

- Burnham, J. (2012) Developments in social GRRRAACCEEESSS: Visible-invisible and voiced-unvoiced. In I-B. Krause (Ed.) *Culture and Reflexivity in Systemic Psychotherapy*. Mutual Perspectives. London: Karnac.
- Butler, C. (2017). Intersectionality and systemic therapy, *Context*, 151, pp. 16-18.
- Totsuka, Y. (2014). 'Which aspects of social GRRRAACCEEESSS grab you most? 'The social GRRRAACCEEESSS exercise for a supervision group to promote therapists' self-reflexivity. *Journal of family Therapy*, 36, pp86-106

## Preparation for Session 2:

THE CHURCH  
OF ENGLAND

### The Code of Safer Working Practice

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

#### Upholding the Code

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

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

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

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

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

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

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

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

- Give lifts to children you are supervising, on their own or your own (unless there are exceptional circumstances e.g. in an emergency for medical reasons or where parents fail to collect a child and no other arrangements can be made to take a child home. In such situations, the circumstances and your decision must be recorded and shared with an appropriate person at the earliest opportunity);
- Smoke or drink alcohol in the presence of children and young people, except when this is a social situation with family members/carers present, eg a parish party<sup>1</sup>
- Arrange social occasions with children and young people (other than events which also include family members/carers) outside organised group occasions.

### Acceptable Touch

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

- Ask permission before you touch someone;
- Allow the other person to determine the degree of touch except in exceptional circumstances (e.g. when they need medical attention);
- Avoid any physical contact that is or could be construed as sexual, abusive or offensive;

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<sup>1</sup> For the avoidance of doubt this document does not apply to church services, including Holy Communion.

- Keep everything public. A hug in the context of a group is very different from a hug behind closed doors;
- Touch should be in response to a person's needs and not related to the worker's needs. Touch should be age appropriate, welcome and generally initiated by the child, not the worker.

### Safeguarding Team Contact Details

Andy Holmes, Diocesan Safeguarding Adviser  
07940 378139 [andrew.holmes@liverpool.anglican.org](mailto:andrew.holmes@liverpool.anglican.org)

Mick Murphy, Deputy Diocesan Safeguarding Adviser  
07376431466 [michael.murphy@liverpool.anglican.org](mailto:michael.murphy@liverpool.anglican.org)

Karen Williams, Assistant Diocesan Safeguarding  
07946 189061 [karen.williams@liverpool.anglican.org](mailto:karen.williams@liverpool.anglican.org)

Deborah Doran, Safeguarding Support - contact for issues relating to Safer Recruiter, DBS, Parish Safeguarding Officer Support and Lead and Additional Recruiter information. Hours of work, Tuesday and Wednesday 8:30 - 5:30 pm. Tel 0151 705 2124, email: [deborah.doran@liverpool.anglican.org](mailto:deborah.doran@liverpool.anglican.org)

### Key relevant texts

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

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

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

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

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

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

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

Gardiner (2021), **Sex, Power, Control: Responding to Abuse in the Institutional Church**, [www.lutterworth.com](http://www.lutterworth.com)

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

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

[The Anglican Church: Safeguarding in the Church of England and the Church in Wales \(iicsa.org.uk\)](https://www.iicsa.org.uk/)

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

[Past Cases Review 2 - National Report.pdf \(churchofengland.org\)](https://www.churchofengland.org/past-cases-review-2-national-report.pdf)

### **The SCIE overview report**

[SCIE Final overview report of the independent diocesan safeguarding audits and additional work on improving responses to survivors of abuse.pdf \(churchofengland.org\)](https://www.churchofengland.org/scie-final-overview-report-of-the-independent-diocesan-safeguarding-audits-and-additional-work-on-improving-responses-to-survivors-of-abuse.pdf)

### **The Church of England's safeguarding policies**

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

### **Websites**

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

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

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

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

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

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

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

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

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

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

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

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

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

### Helplines for further support

- Safe Spaces –

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

**Tel: 0300 303 1056**

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

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

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

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

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

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