



## **Safeguarding Leadership Pathway Participant Workbook**

Name:

Role:

Church/Cathedral Name:

Course Date:

## 1. Introduction

Welcome to the workbook which accompanies the Safeguarding Leadership Pathway for those in leadership in church settings. It builds on the Basic Awareness and Foundation modules, available online at the [Church of England's learning portal](#). If you have not yet completed those two courses, please do so now as they provide the foundation for the learning you will undertake here.

This Learning Pathway provides a chance to reflect on your own understanding of safeguarding in a church setting. Rather than focusing on simply providing you with information or 'step-by-step' guides, this module encourages you to reflect on the foundations and priorities of good safeguarding in your church setting and how you can contribute to its development.

## 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 who started it. 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, you will:

- Connect the Church's mission and theological foundations with what good leadership behaviour looks like in a safeguarding context.
- Evaluate aspects of their own leadership practice and identify changes required which they then take forward with confidence.
- Analyse what healthy Christian communities look like, how healthy communities keep people safe, and their role as leaders in shaping Christian communities that are healthy and safe.
- Reflect on the impact that abuse and trauma have on individuals' lives, relationships, and interaction in a community setting.
- Integrate their own faith, beliefs, and values with those underpinning good safeguarding behaviours.

## 3. Structure of this pathway

- There are several components to this pathway. In part this is because the use of technology means that it is not possible to have over-long training sessions. But it is also the recognition that participants are on a learning journey in respect of safeguarding which we would want them to continue after their involvement in this specific pathway.

- **The focus of the first session** is the exploration of what effective leadership behaviour looks like in respect of safeguarding and connecting this an understanding of how the culture of a Christian community protects people.
- The people joining this pathway are all leaders, though their roles will be varied, they all have responsibility for shaping the culture within their church context. Therefore, we need to explore with them ideas such as the values and beliefs they need to have, and how will these be demonstrated in their behaviours. These issues will be explored in the first session through **facilitated dialogue** around four questions. The session will be preceded by participants considering the same questions through personal reflection and recording of that reflection in their workbooks. It could also be supported through the recommended reading (please find relevant links to further reading on page 15).
- **The focus of the second session** is exploring how to respond effectively to safeguarding concerns. But the aim is to get beyond consideration of process. Rather, it aims to help people reflect on how the theology and beliefs of their faith harmonise with the beliefs and values underpinning good safeguarding practice.

## Session 1

### Preparation for the Session by participants

1. You will find that you get most out of Session 1 if you take time for some personal reflection first. Session 1 is based around the four questions below.
2. Please take time to answer these questions as carefully and honestly as possible. The purpose of these questions is not for you to produce the 'right' answer, but to reflect on your own views, experiences, and values so that you come to the discussion in Session 1.
3. There is no absolute 'minimum word count' – participants should write their answers in a way that most helps them to learn. However, 250 – 300 words is a useful guide to give to people. What is unacceptable (and must be returned to participants) is for people just to write a sentence or two with no real thought.
4. This personal reflection can also be informed by your reading of the **recommended** key texts listed on page 15. This is not a requirement as not everyone will have the time to do this reading – but some will.
5. Please submit your answers via email to the trainer no later than 4 working days before Session 1, so that the trainer can prepare the facilitated discussion that forms the basis of the session.
6. **Please note that we are asking you to submit your responses to these four questions so that the trainers can prepare to facilitate the discussion between you and your fellow course participants in Session 1. Your responses will not be stored beyond the end of the training (i.e., they will be permanently deleted). For clergy, there will not be any note made in your 'blue' file about your responses. The written responses are there to facilitate reflection, individually and then as a group. Please do not feel under pressure to give the 'right' answer, but please *do* take this opportunity to reflect deeply and to answer as honestly as possible!**
7. **Read the Parish Safeguarding Handbook.**

**Question 1**

**What do you think of when you hear the word “safeguarding”?**

The purpose of this question is to help participants to develop a holistic understanding of what we mean by “safeguarding”.

Please write your answer below

## Question 2

Think about your own church / cathedral situation.

**What evidence would your church / cathedral point to, to demonstrate that it understands what “good safeguarding culture and arrangements” look like?**

The purpose of this question is to explore what the characteristics of a “safe” church / cathedral are. This is more than how well people respond to allegations. It is about **prevention**, the church needing to become a safe place for those at risk of harm and ensuring it is not a place where potential abusers feel they can hide and prey on the vulnerable.

Please write your answer below

**Question 3.**

**What are the attributes (e.g., values, beliefs, behaviours) of a “good” and effective safeguarding leader, and why do you think this?**

The purpose of this question is to explore what values, beliefs and behaviours participants should be demonstrating as effective leaders in respect of safeguarding.

Please write your answer below

**Question 4**

**What is your understanding of the impact of abuse in a church context on victims and survivors?  
How does this understanding shape your leadership values, beliefs, and behaviour in respect of  
safeguarding?**

The purpose of this question is to make sure participants fully understand (emotionally and intellectually) the impact of church-based abuse and can use this to shape their own leadership behaviours.

Please write your answer below



## Session 2

### Preparation for the Session 2

Participants are asked to do three tasks in advance of Session 2. **You do not need to submit this work** but please complete it to participate during the session:

**1. Please Read Psalm 40 or Psalm 91 and write a short reflection on how this informs your safeguarding leadership beliefs, values and behaviours.**

**2. Please read “Promoting a Safer Church” - House of Bishops Policy statement 2017 found here:**

**<https://www.churchofengland.org/sites/default/files/2019-05/PromotingSaferChurchWeb.pdf>**

**3. Please read the case study (provided separately) before you attend the session and write down your answers. Session 2 will focus on the case study extensively.**

## The Psalms:

### Psalm 91

- <sup>1</sup> You who live in the shelter of the Most High,  
who abide in the shadow of the Almighty,<sup>[a]</sup>
- <sup>2</sup> will say to the LORD, "My refuge and my fortress;  
my God, in whom I trust."
- <sup>3</sup> For he will deliver you from the snare of the fowler  
and from the deadly pestilence;
- <sup>4</sup> he will cover you with his pinions,  
and under his wings you will find refuge;  
his faithfulness is a shield and buckler.
- <sup>5</sup> You will not fear the terror of the night,  
or the arrow that flies by day,  
<sup>6</sup> or the pestilence that stalks in darkness,  
or the destruction that wastes at noonday.
- <sup>7</sup> A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.
- <sup>8</sup> You will only look with your eyes  
and see the punishment of the wicked.
- <sup>9</sup> Because you have made the LORD your refuge,<sup>[b]</sup>  
the Most High your dwelling place,  
<sup>10</sup> no evil shall befall you,  
no scourge come near your tent.
- <sup>11</sup> For he will command his angels concerning you  
to guard you in all your ways.
- <sup>12</sup> On their hands they will bear you up,  
so that you will not dash your foot against a stone.
- <sup>13</sup> You will tread on the lion and the adder,  
the young lion and the serpent you will trample under foot.
- <sup>14</sup> Those who love me, I will deliver;  
I will protect those who know my name.
- <sup>15</sup> When they call to me, I will answer them;  
I will be with them in trouble,  
I will rescue them and honour them.
- <sup>16</sup> With long life I will satisfy them,  
and show them my salvation.

## Psalm 40:

<sup>1</sup> I waited patiently for the LORD;  
he inclined to me and heard my cry.

<sup>2</sup> He drew me up from the desolate pit,<sup>[a]</sup>  
out of the miry bog,  
and set my feet upon a rock,  
making my steps secure.

<sup>3</sup> He put a new song in my mouth,  
a song of praise to our God.  
Many will see and fear,  
and put their trust in the LORD.

<sup>4</sup> Happy are those who make  
the LORD their trust,  
who do not turn to the proud,  
to those who go astray after false gods.

<sup>5</sup> You have multiplied, O LORD my God,  
your wondrous deeds and your thoughts toward us;  
none can compare with you.  
Were I to proclaim and tell of them,  
they would be more than can be counted.

<sup>6</sup> Sacrifice and offering you do not desire,  
but you have given me an open ear.<sup>[b]</sup>  
Burnt offering and sin offering  
you have not required.

<sup>7</sup> Then I said, "Here I am;  
in the scroll of the book it is written of me."<sup>[c]</sup>

<sup>8</sup> I delight to do your will, O my God;  
your law is within my heart."

<sup>9</sup> I have told the glad news of deliverance  
in the great congregation;  
see, I have not restrained my lips,  
as you know, O LORD.

<sup>10</sup> I have not hidden your saving help within my heart,  
I have spoken of your faithfulness and your salvation;  
I have not concealed your steadfast love and your faithfulness  
from the great congregation.

<sup>11</sup> Do not, O LORD, withhold  
your mercy from me;  
let your steadfast love and your faithfulness  
keep me safe forever.

<sup>12</sup> For evils have encompassed me  
without number;  
my iniquities have overtaken me,  
until I cannot see;  
they are more than the hairs of my head,  
and my heart fails me.

<sup>13</sup> Be pleased, O LORD, to deliver me;  
O LORD, make haste to help me.

<sup>14</sup> Let all those be put to shame and confusion  
who seek to snatch away my life;  
let those be turned back and brought to dishonour

The rest of session 2 focuses on the case study exercise.

**As a final exercise, you are asked to note in your workbook at the end of session two:**

- three main lessons you have learned from this training.
- three main changes you want to make in their church because of this training.

These factors are to assist you in the evaluation tasks which are detailed below.

## 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:

- Connect the Church’s mission and theological foundations with what good leadership behaviour looks like in a safeguarding context.
- Evaluate aspects of their own leadership practice and identify changes required which they then take forward with confidence.
- Analyse what healthy Christian communities look like, how healthy communities keep people safe, and their role as leaders in shaping Christian communities that are healthy and safe.
- Reflect on the impact that abuse and trauma have on individuals’ lives, relationships, and interaction in a community setting.
- Integrate their own faith, beliefs, and values with those underpinning good safeguarding behaviours.

### **The evaluation tasks.**

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

1. Within four weeks of the second Zoom session, watch the BBC documentary: *Exposed: The Church's Darkest Secret*.

This documentary tells the story of the individuals who brought Bishop Peter Ball to justice; and the cover-up that went to the highest levels of the Church of England. The two-part documentary is emotionally moving and therefore must come with a health-warning as we are aware that for some it will be very difficult to watch and indeed for those who are themselves survivors may be too difficult.

It may be that you would be more comfortable watching with someone else alongside you for support or that additional support may be needed before, during or after watching the documentary.

For those for whom watching the documentary would be too difficult, please complete some of the recommended reading as listed on page 24 instead.

We would like to assure you that there is support available for you from your Diocesan Safeguarding Adviser or from Safe Spaces.

2. Four to six weeks after the second Zoom session, you must write a 250-300-word reflection about how you have applied the learning from this course. Please do this by referring to the three main lessons you have learned from this training and the three main changes you identified that you wanted to make in your church.

Your reflection should consider whether you have been able to apply the learning and make any of the changes you identified.

Your reflection should be submitted to the facilitators who will review it. It is only after facilitators receive the completed reflection that the certificate of completion for this pathway will be issued.

## Further information/resources and websites.

### [The Church of England's safeguarding policies and where to find them.](#)

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

### [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, (2004) Man's Search for Meaning: The classic tribute to hope from the Holocaust, Rider.

**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 \(iicsa.org.uk\)](#)**

**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)**

### Websites

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

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

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

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

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

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

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

[www.elderabuse.org.uk](http://www.elderabuse.org.uk) (adult safeguarding charity)

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

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

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

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

[www.macsas.org.uk](http://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**