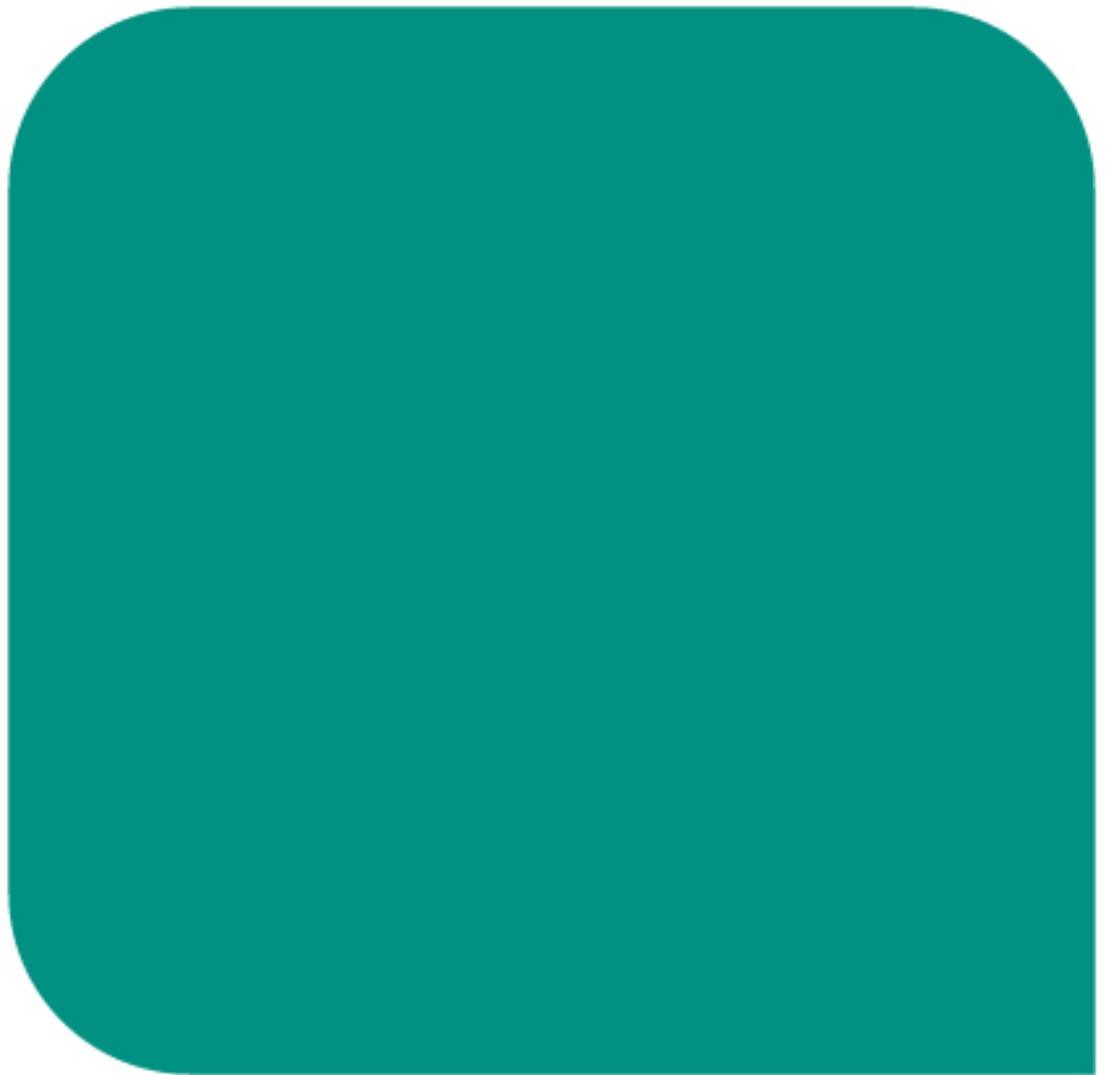




social care
institute for excellence

Diocese of Canterbury independent safeguarding audit (March 2017)



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1 INTRODUCTION

1.1 CONTEXT

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

The audit of the Diocese of Canterbury was carried out by Hugh Constant (the lead auditor for this diocese) and Lucy Erber from 28 to 31 March 2017.

The audit included a day's work auditing the safeguarding arrangements in the Channel Islands, which, although legally annexed to the Diocese of Winchester, have been under the pastoral care and oversight of the Bishop of Dover since 2014.

The audit process involved an examination of case files and other documents, along with conversations with key individuals and focus groups of parish representatives in the diocese, and in Jersey and Guernsey. Details of the process are provided in the appendix.

This report was written by Hugh Constant with support from Lucy Erber. Quality assurance was provided by Edi Carmi, the senior auditing lead.

1.2 THE DIOCESE

The Diocese of Canterbury is the oldest in England, and is the seat of the Archbishop of Canterbury, the head of the worldwide Anglican Church, and of the province of Canterbury, which covers 30 dioceses across the south and midlands of England.

Daily life in the Diocese is led by the Suffragan Bishop of Dover, a pro-diocesan bishop who acts as the Archbishop's delegate.

The Diocese covers the Eastern half of Kent. It therefore incorporates many seaside towns and Channel ports, which means there is a need to support large numbers of migrants and asylum seekers. The Diocese incorporates areas of relative affluence as well as areas experiencing significant deprivation. It is a fairly rural part of the country, with no large city.

There are three archdeaconries, Ashford, Canterbury, and Maidstone, and fifteen deaneries. The Diocese has 237 parishes. The diocesan offices are in central Canterbury, adjacent to Canterbury Cathedral. About 16,000 people a week worship in an Anglican church in the Diocese.

Since 2014, the Channel Islands have been under the pastoral care and oversight of the Bishop of Dover although legally annexed to the Diocese of Winchester. The

Channel Islands consist of two distinct bailiwicks, Guernsey and Jersey, although Guernsey is itself multi-jurisdictional, in that the islands of Alderney and Sark, within the bailiwick, each have their own legislatures and courts. Never having been part of England, and not having a relationship with the United Kingdom Parliament, the bailiwicks have their own laws, and in relation to safeguarding these are sometimes essentially the same as UK law, but sometimes they differ in important aspects.

Each of the Channel Islands maintains its own culture. Jersey has a population of c.100,000, and ecclesiastically is led by the Dean of Jersey, a post that was vacant at the time of the audit. It is divided into 12 ancient parishes, which are very closely interlinked to the state, and six district parishes. Guernsey's population is around 63,000. It is also led by a Dean, and has 14 parishes. Alderney has one parish and a population of about 1,900; Sark also has one parish, and a population of c.450 people.

1.3 STRUCTURE OF THE REPORT

This report is divided into:

- Introduction
- The findings of the audit [links have been made with the s.11 (Children Act 2004) Church of England national audit form]
- Considerations for the Diocese are listed, where relevant, at the end of each finding
- Conclusions of the auditors' findings: what is working well and areas for further development
- An appendix sets out the audit process and any limitations to this audit

Please note that the term 'considerations' instead of recommendations is used in the SCIE Learning Together methodology. The reason for this is that it is important that each diocese decides exactly how to implement the improvements indicated; this is likely to be different from place to place. Some considerations will be around taking specific types of action, whilst others will be alerting the diocese to develop their safeguarding planning in the future.

2 FINDINGS

2.1 SAFEGUARDING MANAGEMENT

Safeguarding in the Diocese of Canterbury is led by the Suffragan Bishop of Dover, and is not delegated to any member of the Bishop's Staff. The Bishop of Dover has been in post since 2010, and strives to make safeguarding something 'ordinary' within the Diocese – an established fact of life, rather than an external imposition. He is aware that any safeguarding cases within the Diocese would be perceived as occurring on the Archbishop of Canterbury's patch, and that part of his responsibility therefore is to make sure nothing happens to embarrass the Archbishop. But more prominent in his thinking is a recognition that the Church of England has failed people in the past, and that everyone, especially those who are vulnerable, has a right to the highest standards of care that the Church can offer.

Having grasped the scale of the safeguarding challenge in the Church, the Bishop of Dover has sat on the National Safeguarding Board for two years, and within the Diocese takes an active safeguarding role. He meets with the two Diocesan Safeguarding Advisers (DSAs) and the Diocesan Safeguarding Trainer (DST) together quarterly, and all three attend Bishop's Staff meetings three times a year as standard, as well as any additional attendance which may be of use. Safeguarding is a standing item on the Bishop's Staff meeting agenda. The Bishop has frequent contact with the Chair and Vice-Chair of the Diocesan Safeguarding Management Group (DSMG), and his Chaplain represents him at DSMG, and at meetings of the Risk Assessment Group (RAG) which acts as the executive arm of the DSMG. The auditors saw evidence that the Bishop's Chaplain is a key conduit of information among people involved in safeguarding in the Diocese.

Other ways in which the Bishop shows leadership in safeguarding include commissioning an annual service for survivors of abuse, following on from the report on Kendall House, a church-run children's home in neighbouring Rochester, in which a number of girls were abused for many years prior to its closure in the 1980s. The Bishop writes the foreword for the safeguarding policies of Canterbury, Jersey and Guernsey, and there is widespread awareness of his very clear line that without the requisite training and DBS checks having been done, there can be no Bishop's Licence. The auditors saw case file evidence of the Bishop being kept aware of the progress of certain cases, while all the time respecting the expert advice of his DSAs, and some Parish Focus Group members spoke of personal contact from the Bishop when facing safeguarding difficulties.

Safeguarding leadership in the bailiwicks of Jersey and Guernsey falls to the Deans in the first instance. The support and encouragement of the Bishop of Dover is much appreciated and welcomed – a different level of episcopal input than that with which the islands are familiar. When the new Dean of Jersey is in post the mechanisms by which the safeguarding lead role is shared out could usefully be reviewed.

The Diocesan Secretary, who has a finance background, has been in his current job for ten years, and was the Diocese's finance officer before that. He has therefore witnessed the development of safeguarding in the Diocese over many years, and

continues to support it by providing a link between the DSMG, RAG, the Bishop's Staff and the Archbishop's Council, and by oversight of the safeguarding budget, which is considerable. His predecessor as Diocesan Secretary is now the Chair of the DSMG, and alongside the vice-chair – an area dean and former GP – takes an active leadership role in the safeguarding provision of the Diocese.

There are, therefore, well-established links between the Bishop, the Bishop's Staff and the formal safeguarding structures within the Diocese, that allow for issues to be discussed and disagreements to be aired should they occur.

Alongside this, links with Canterbury Cathedral are gradually being developed, and could perhaps be developed further. One of the DSAs is now also the safeguarding adviser for the Cathedral, and while she is retained by the Cathedral independently of any arrangement she has with the Diocese, the shared appointment inevitably creates opportunities for more joint-working. The DSMG has Cathedral representation on it, and a meeting between the Dean of the Cathedral and the Bishop of Dover in January 2017 has laid the groundwork for a bi-annual safeguarding liaison committee, and better information sharing across the two organisations. Sharing training and a shared database are now also under discussion.

The three archdeacons are not on the formal safeguarding structures within the Diocese, although in conversation each clearly prioritised safeguarding as a vital aspect of their work. They and the area deans provide the bridge between the parishes and the Diocese. Given the inevitable challenge of getting the message of safeguarding out to everyone in every parish, it may be that the Diocese feels the archdeacons could play a more formal role that directly links them into the safeguarding structures of the Diocese. Different reasons were cited for their absence from, for example, the DSMG, including the intense workload of the archdeacons and the effective role the Chaplain plays as a safeguarding link to the Bishop. Nonetheless, the Diocese should at least consider whether the approach of including an archdeacon within the main safeguarding structures would be of benefit.

The Parish Focus Groups, and all staff – ecclesiastical and lay – to whom the auditors spoke were clear in their opinion that safeguarding is a high priority for the leadership of the Diocese, and that goes some way towards generating a culture of safety. The responsibility of being the Archbishop's diocese and the need to avoid the safeguarding problems of some other dioceses, were mentioned more than once to the auditors by people in various positions. These are clearly important, and in no way are the auditors suggesting these are the only, or even primary, motivations that have led to the Diocese's strong safeguarding culture. But the Parish Focus Group discussed the recent publication 'The Gospel, Sexual Abuse, and the Church', setting out the theological basis for embracing safeguarding, and it may be that a more explicit focus on the positive message of safeguarding as a way to promote the wellbeing of the vulnerable would further energise the safeguarding message, and would make a strong culture stronger still.

In part, the strength of the service arises from the many years it has been in place. Canterbury has had some form of safeguarding management group and DSA role for 20 years, and so has been something of a leader in this regard.

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

Considerations for the Diocese

Use the forthcoming appointment of a new Dean of Jersey as an opportunity to explore the division of safeguarding leadership roles in the Channel Islands.

Consider whether there is a role for archdeacons and Channel Islands deans in the formal safeguarding management structures of the Diocese.

Consider promoting a positive view of safeguarding to further build upon the strong safeguarding culture.

Discuss whether further developing safeguarding links with Canterbury Cathedral would be of mutual benefit.

2.2 DIOCESAN SAFEGUARDING ADVISER/S

2.2.1 Roles and responsibilities

The Diocese has two Diocesan Safeguarding Advisers (DSAs), who share casework, and a Diocesan Safeguarding Trainer (DST) who takes the lead on training. One DSA has been working for the Diocese since 2002 (and so is referred to as DSA02), and the other has been in post since 2016 (and is thus DSA16). There is therefore a useful blend of someone who knows the Diocese extremely well, and someone who can bring a fresh perspective. The DST has been working for the Diocese for c.18 months. Both she and DSA02 also have contracts with Canterbury Cathedral, and the DST does training too with the Diocese of Rochester.

The team has additional, regional and national responsibilities: the DSAs are joint chairs of the regional group of DSAs; DSA16 sits on the national group for the Safeguarding Hub; DSA02 is the southern representative for the joint group with the Methodist Church and the DST meets quarterly with members of the Communities and Partnerships framework in connection with safeguarding training beyond the parish structure.

2.2.2 Qualifications and experience

Both DSAs are qualified social workers, and have extensive, and complementary, experience. DSA02 additionally practices as a child psychotherapist, and holds a forensic psychology and law qualification. DSA16 has an Advanced Social Work Diploma and many years at a senior level in local authority children's social services. The DST has run her own training consultancy for 18 years and worked for children's charities and social services before that. Between them, the team makes up a very strong safeguarding workforce, albeit one in which their shared experience is predominantly in child, not adult, safeguarding.

DSA16 also works as a sessional social work lecturer at Canterbury Christ Church University, which helps him stay up-to-date with professional developments. As well as her role as Canterbury Cathedral's Safeguarding Adviser, DSA02 practices as a child and family psychotherapist in adoption cases, and does some court work in contested cases.

2.2.3 Employment status and resource implications

All three are self-employed, and contracted by the Diocese on a freelance basis. Each DSA does an average of c.20–25 hours per week, and the DST puts in similar time. This adds up to a considerable resource, and it is sufficient, because there is no question that, if work were unusually busy, that the DSAs would do extra hours to cover it. This flexibility seems a clear advantage of the arrangement and a benefit of having two DSAs is that the other could take any case in which one might arise. The fact that the DSAs have other professional roles, outside the Church, does not raise any conflicts of interest.

The auditors were unconvinced that the DSAs are necessarily freed up to be more independent-minded and outspoken by virtue of being freelancers and not employed exclusively by the Diocese. It seems theoretically at least as likely that, without the protection of full employment rights, their status could make them less willing to challenge. But the auditors were satisfied that actually the DSAs do challenge where appropriate, and that the leadership culture in the Diocese would not tolerate an approach that made the DSAs unwilling to voice their professional opinion.

2.2.4 Team working arrangements

The DSAs work at home, and use their own laptops, but with adequate security. No case records are kept in their homes. The auditors tested quite extensively the hypothesis that by not being based in the diocesan office the DSAs might be inaccessible, or detached from the life of the Diocese. They are not invited to diocesan team meetings, and changing that might further embed them in the life of the Diocese – for instance by further strengthening links with HR, the communications team etc. But beyond that, there was wide praise from all levels in the Church for how accessible they are. As one archdeacon pointed out, the archdeacons are not based in the diocesan office either, and so for them (and this could be extended of course to all the parish priests, churchwardens and others in Canterbury and the Channel Islands), it does not much matter where the DSAs are when they pick up the phone.

While they do not share an office, there does appear to be a sense of a team among the safeguarding professionals. Cases are sometimes worked on jointly, and the DSAs support the DST in her delivery of training. There is a high volume of phone and email contact, and occasional joint visits to the Channel Islands, and all of these add up to sufficient contact for there to appear to be a good, cohesive working relationship. Cases are divided up according to a number of factors: workload, gender, skills and experience – although some parishioners acknowledged they tend to call DSA02 in the first instance, just because of the longer familiarity. DSA02 described the role she has taken in inducting and supporting DSA16, but now both are bringing the full weight of their experience and skills to bear, and DSA16 is leading on some useful information system developments, which perhaps reflects his management experience.

2.2.5 Management and supervision

One issue that may possibly be linked to the self-employed status of the DSAs is that while both DSAs and the DST receive supervision from the Diocesan Secretary, none have annual appraisals. Moreover, none receive professional supervision other than peer supervision. Both caseworking DSAs mentioned that the peer supervision is useful, but cases are worked on fairly fluidly between the two, so there is no truly external scrutiny or challenge involved. The three professionals have group supervision as well, and it is a strength that the DST is part of that, in that it adds to team cohesion, but it also benefits her training, because it can be explicitly linked to real life casework. There are plans to bring in a former DSA to lead the group supervision. However, there remains a need for professional one-to-one supervision in accordance with the Diocesan Safeguarding Adviser regulations (2016) which state that:

'The bishop of a diocese must make arrangements for ensuring that any person appointed as diocesan safeguarding adviser receives professional supervision at an appropriate level from a person with experience of work that is concerned with the safeguarding of children or vulnerable adults.'

Such supervision arrangements should have links with the management processes carried out by the Diocesan Secretary.

2.2.6 Administration

The DSAs and DST are well-supported by two administrators, who between them work five days a week. They manage DBS checks in the Diocese (see 2.8), arrange training, and help maintain Safebase, the case management system the DSAs use. The auditors only met one of the administrators, but the administrative support generally was praised by people at all levels in the Diocese, and by dint of being office-based, the administrators are a useful point of contact for other diocesan staff.

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

Part 6: The DSA's role is clear in the job description and person specification. And The DSA has sufficient time, funding, supervision and support to fulfil their safeguarding responsibilities, including local policy development, casework, advice, liaison with statutory authorities, training, personal and professional development and professional registration.

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

Considerations for the Diocese

Consider whether including the DSAs and the DST in wider diocesan team meetings would be of mutual benefit.

To arrange professional supervision in accordance with the requirements of the Diocesan Safeguarding Regulations, with explicit links to internal management systems and annual appraisals for the DSAs and DST.

2.3 DIOCESAN SAFEGUARDING MANAGEMENT GROUP

There are two main groups involved in safeguarding in the Diocese. The Diocesan Safeguarding Management Group (DSMG) has existed in various iterations for nearly 20 years. Originally it covered only child protection matters, but merged with the more recent adult safeguarding group to take its current form in 2014. Acting as an executive sub-group of the DSMG, there is the Risk Assessment Group (RAG).

The Chair of both DSMG and RAG has a financial professional background. He has chaired the groups for ten years, and was for 17 years prior to that the Diocesan Secretary in Canterbury. He was asked by the DSAs at the time to consider the chair role, because they wanted a person in post who understood the Church well. He is paid an annual honorarium for his work. The Vice-Chair of both groups – who used to chair the adult safeguarding group – is a GP by background, and now an ordained minister and area dean within the Diocese. It is open to question whether the Chair meets the requirement of Protecting All God's Children and the forthcoming Promoting a Safer Church that DSMG chairs be independent. He is not employed by the Diocese at present but was in a very senior role, and undoubtedly is closely involved with its systems and personalities. He does not have a safeguarding professional background, although clearly his long service as Diocesan Secretary will have involved a good deal of contact with the safeguarding systems of the Diocese. The Vice-Chair objectively does not meet the independence requirement, but will have had safeguarding experience as a doctor.

For all these caveats, however, both the Chair and the Vice-Chair have a thorough grasp of safeguarding in the Diocese, and both are clearly people who will speak plainly about any concerns they have. A number of people commented on the Chair's willingness to speak independently, including to bishops, where safeguarding is concerned. And while his long association and employment by the Diocese may arguably compromise his independence in a formal sense, it also means he has an expertise and a status within the Diocese which enables him to freely speak his mind. The auditors had no concerns about the chair and vice-chair in their roles, therefore. In fact, the two evidently perform them diligently and skillfully.

The DSMG itself meets twice a year. The Diocese, leaving aside the Channel Islands, only covers one local authority, Kent, and this helps develop statutory relationships. The Bishop and others have actively sought to develop good links, and while the DSMG experiences the common issue of statutory partners not always being able to attend, it is a strength that the Group includes local authority adults' and children's social services, the police and probation. In addition, there is strong diocesan representation, including representatives of the laity and the clergy, legal expertise, the Bishop's Chaplain, and people involved in children's and adults' wellbeing in a wider sense. The Group appears to be effective, and produces an annual plan to guide the safeguarding work of the Diocese. The Chair and Vice-Chair have regular access to the Bishop, and report to Bishop's Staff meetings twice annually.

The Risk Assessment Group (RAG) meets quarterly as a minimum, and acts as the executive body for the DSMG, making sure DSMG's decisions happen in practice. It consists of the Chair and Vice-Chair, the DSAs, the DST, the Diocesan Secretary,

the Bishop's Chaplain, the diocesan legal adviser and the safeguarding administrator. As well as executing the DSMG strategy, the Group oversees safeguarding agreements in the parishes, and risk assessments for any blemished DBS checks. Where appropriate, this is done virtually by email.

The varied function of the Group means that its full name – the Risk Assessment Group – has fallen into disuse, because it is much broader than that. The auditors did question why, for example, the DST, with her training remit, was on a group looking at individual risk assessment, but just as her involvement in group supervision helps enrich her training, so too would her membership of RAG – quite apart from its more broad role which includes looking at training plans in the Diocese. The auditors noticed a couple of references, including in the 2015 audit return, to the RAG as being in some way equivalent to a core group as set out in Responding to Serious Safeguarding Situations, and while there would be an overlap in membership, the Diocese should be aware that the core group function and membership is clearly delineated. The role of the RAG should not be allowed to blur with that of the core group.

Neither DSMG nor RAG includes representation from the Channel Islands. It is important to be mindful of the risks of people attending meetings that are only in small part relevant to them, and logistics may preclude regular attendance of people from the Islands in person. Nonetheless, the auditors did hear that more work is needed to include the Channel Islands fully in the safeguarding life of the Diocese, and some mechanisms by which, for example, the deans or other representatives of the Channel Islands could be included should be sought.

As mentioned in 2.1, the archdeacons are not on either the DSMG or the RAG. The Diocese faces the challenge of fully embedding the safeguarding agenda in the parishes, and the archdeacons will certainly have a role to play in this. Their inclusion, in some form, in the safeguarding management groups of the Diocese should, therefore, be discussed.

Both the Chair and Vice-Chair will step down from their roles in 2018, and both see their main role in their remaining time as preparing the way for a successful transition to a new management structure. Certainly, there is an opportunity to look afresh at the structure, to see if it is serving the Diocese as well as it can. The forthcoming Promoting a Safer Church will have clear steers about what a Diocese should have in place. This will give Canterbury a helpful starting point for any discussion.

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

Considerations for the Diocese

Consider a review and restructure of the management of safeguarding in the Diocese, using Promoting a Safer Church as a reference point. Within that to address:

- a) the independence of the chair of the DSMG*
- b) the function of the RAG*
- c) how to include archdeacons in the diocesan safeguarding management groups*
- d) how best to incorporate representation from the deaneries of Jersey and Guernsey.*

2.4 GUIDANCE, POLICIES AND PROCEDURES

The Diocesan Synod has formally adopted all House of Bishops safeguarding guidance. In addition, the Diocese has local guidelines, jointly for children and for adults, which were published in April 2015. The guidelines are brief enough to be useful, and include helpful templates for parishes. They are easy to locate on the diocesan website, as are all the national policies and guidelines. The diocesan guidelines include a foreword from the Bishop, in which his commitment to safeguarding, and his insistence upon safeguarding training for all those who hold his licence, is made plain.

The Bishop's foreword only mentions the longer-serving of the two DSAs as a point of contact. The guidelines also make reference to the No Secrets adult safeguarding policy, which is now defunct. The guidelines would be strengthened by minor tweaks to update them.

When, in 2014, the Channel Islands came under the pastoral care and oversight of the Bishop of Dover, neither deanery had a functional safeguarding policy. The Diocese has developed guidelines for both, based on the Canterbury ones, but with suitable amendments to cover the different legislative regimes in Guernsey and Jersey. This has been useful in developing a clearer safeguarding structure in the Islands.

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

Considerations for the Diocese

Make minor updates to the local safeguarding guidelines to remove reference to No Secrets and to include all members of the safeguarding team.

2.5 CASEWORK

Casework in the Diocese is of a good standard, befitting the experience and skills of the DSAs. There was an overall sense of safety – that whenever safeguarding concerns were presented, the response was timely, thorough and professional.

The promptness of the DSAs' response was a particular cause for comment among parishioners and clergy, who praised the speed with which their concerns were addressed. The case files showed evidence of this too, with work being tackled on the day of the referral in most cases, and responses not being limited to Monday–Friday office hours. The two DSAs are able to back each other up, so if one receives a referral on holiday, they can immediately transfer it to the other. In this way, there is the reassuring presence for people in the diocese, and in the Channel Islands, of a very flexible and immediate safeguarding service.

Another characteristic of the casework was good liaison with various safeguarding partners. Wherever appropriate, police and probation were involved, and there was close joint-working with children's social care. Some case files reflected a frustration with the approach of adult social services, but whether this is the result of mutual misunderstandings or the pressures in adult services, it certainly does not appear to be through want of effort on the part of the Diocese. A number of cases demonstrated thoroughness in liaising with other dioceses where people had moved or were in churches elsewhere. The quality of liaison work is reflected in the universally positive feedback the auditors received about joint-working with the Diocese from police, probation and social services in Kent and the Channel Islands.

The auditors were struck by the lack of safeguarding cases involving serving members of the clergy. There was no indication that this was in anyway reflective of a weakness in the system for identifying concerns, but nor was there a clear shared sense of why it would be the case. It may simply be, as the Bishop of Dover suggested, that two decades' worth of safeguarding work has created a culture which lessens the risk of safeguarding incidents occurring. An archdeacon suggested that the very clear message that the Bishop gives to clergy that holding his licence requires a higher standard than simply not having been convicted of a crime or not having been placed on the DBS barred list has also helped.

One possible by-product of the low number of clergy cases is that there was some lack of clarity about the mechanisms for handling cases involving church officers, with blurred understandings of the core group and of Type B Risk Assessments as a tool in the national risk assessment guidance. The auditors saw cases in which core groups could have been convened, but were not – they did not involve clergy, but did involve church officers – and one in which there was mention of one, but no minutes. It is important that everyone involved in safeguarding is familiar with these mechanisms.

The quality and management of safeguarding agreements, by which the church attendance of people with convictions is monitored, and any risk minimised, is good. The agreements are clear, and are well-monitored, with reviews taking place at least annually. The auditors noted cases in which planned reviews were brought forward on the discovery of new information, which suggests the system can work flexibly. There was one case in which the terms of a safeguarding agreement were softened,

without it being evident what the risk assessment behind the softening was, and more generally there were agreements without an accompanying risk assessment on file. Usually, this was because the statutory agencies involved, such as probation, have drawn up the risk assessment and not shared it with the Diocese. Wherever possible, these should be sought, so that there is a clear paper trail should anyone challenge the need for their agreement in the future.

A strength of the system is that people who present a safeguarding concern, but who do not have a conviction, are given what the Diocese calls a letter of understanding. This serves a similar purpose to the safeguarding agreements by setting boundaries around a person's church attendance and/or engagement with their parish.

The auditors came across one case, involving adult safeguarding, in which the decision-making – while it absolutely did not increase anybody's risk of experiencing harm – was not of the same high standard as the decision-making in other cases. The auditors did not identify a broader theme of adult work being less well done than children's work, but offer the observation about this one case should the Diocese feel it may be indicative of an issue they would like to explore.

Many of the cases looked at involved vulnerable perpetrators – people with autism or mental health problems, for example, or people who, as well as placing others at risk, may be vulnerable to exploitation as they become older. The support offered by the DSAs and the wider Diocese looked appropriate in these cases. There is a general sense of the Church, and therefore its safeguarding arm, engaging more frequently with vulnerability, as Church-backed initiatives such as foodbanks and the provision of loans bring increasing numbers of vulnerable people into contact with the Diocese. The Diocese could usefully consider if this has implications in terms of training, awareness-raising and support.

Casework in the Channel Islands presents some challenges for the DSAs. It has involved getting to grips with different legal frameworks – in one Guernsey case, options were limited by there being no law against grooming, for example – and working remotely most of the time. One focus group member pointed out as an example that, on small islands where people tend to know each other, it may be very natural for an adult youth worker to already know some of the teenagers with whom they are working, so identifying where those relationships may be becoming inappropriate can be more difficult. Nonetheless, people in the parish focus groups on Jersey and Guernsey spoke warmly of the availability of, and support from, the DSAs, with some dissenting voices feeling they needed to do more to be a presence on the Islands and to grasp the legislative and cultural differences. Generally, the case files the auditors saw relating to Channel Islands cases displayed the same good quality practice as in work within the main Diocese.

Recording practices are generally good. The Diocese is moving from paper filing to an electronic case management system, Safebase. This appeared to the auditors to be simple to use and effective. Inevitably, a period of dual systems is necessary, but there are inconsistencies between the two files in some cases, and some misfiling, and the Diocese could usefully prioritise a full move to Safebase. Closed cases included a useful case summary, and it is positive that these include a section specifically to capture the views of the survivor. It may be that complex ongoing cases would also benefit from having a case summary, reviewed regularly.

As mentioned in 2.2, the DSAs access Safebase via their own laptops. The auditors were satisfied that the records on them were held securely, but the Diocese may want people who know more than the auditors about IT security to satisfy themselves that this is the case. One data protection issue that was of concern was the use of private email addresses, sometimes shared with other family members, for sensitive information. Everyone involved in safeguarding has a formal diocesan email address, and these should be used exclusively.

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

Considerations for the Diocese

Consider how to consistently implement the use of core groups for church officers, in line with the national guidance (Responding to Serious Situations relating to Church Officers (2015)).

Consider how to further improve recording systems through prioritising the move to one recording system and including case summaries on large ongoing cases.

Consider how to facilitate all involved in safeguarding to exclusively use their diocesan email addresses.

Consider how to consistently have risk assessments on file to accompany safeguarding agreements.

Consider the implications of the Diocese's increasing engagement with service provision for vulnerable people.

2.6 TRAINING

The Diocese employs, on a freelance basis, a very experienced Diocesan Safeguarding Trainer (DST) – see 2.2. The DST is the lead trainer for anyone in the Diocese holding the Bishop's Licence, and uses the national learning and development framework as the basis for the courses. DSMG representatives from the police and social services have enriched the training with useful case examples. The training coverage of licensed people is good, with 613 out of 695 people holding a licence in the Diocese and in the Channel Islands having had safeguarding training within the last three years, according to the Diocese's 2015 annual safeguarding audit return. This no doubt in part reflects the Bishop of Dover's insistence in training for all people holding his licence. The training appears to be well-administered.

Feedback on the training was broadly positive, albeit there was some comment from people in the Channel Islands that more progress needed to be made on tailoring the content and scenarios, and making the training less discursive. But there was a general sense that training is improving, and benefitted from being scenario-based.

Archdeacons introduce the safeguarding training for newly-ordained ministers and others moving into the Diocese, and the DSAs support the DST by attending most sessions for licensed people. The training schedule the auditors saw included

sessions at different times, different days of the week, and in various locations, so there would appear to be opportunities for everyone to attend a session.

There is a significant challenge in training lay people and volunteers. The 2015 audit return indicates that only 184 out of 1,974 lay church officers have been trained in safeguarding in the last three years, and the Diocese estimates that c.4000 lay people need training. In the past, laity training has been by request, but the Diocese is shifting to a more proactive approach: this is in plans the DST has presented to RAG and DSMG, and is monitored by the archdeacons and area deans.

At the heart of the plan is an effort to recruit and support paid sessional parish trainers to deliver sessions to the laity. Thus far, there are nine in the main Diocese, one in Jersey, and three in Guernsey, with newcomers in the pipeline. As quality assurance, the DST co-trains with them in their early sessions, and monitors their feedback forms. The Diocese plans to make use of the Basic Awareness online module when it is launched, and is thinking creatively about how best to utilise it, for example using school IT suites as venues where large numbers of people can do the course together, and benefit from mutual support and discussion. The pressure to train such large numbers did lead to suggestions that sessions could be run for up to 150 people at a time, and is positive that the DST felt able to challenge this, as something that would inevitably affect quality, and positive too that she was listened to and the suggestions was scrapped.

The training of clergy and laity will soon be more effectively monitored by the Diocese's parish dashboard, which is being rolled out – see 2.11.

(Reference: part 1 of S.11 audit: Select and train those who are to hold the Bishop's Licence in safeguarding matters. Provide training on safeguarding matters to parishes, the Cathedral, other clergy, diocesan organisations, including religious communities and those who hold the Bishop's Licence. And to part 8: Those working closely with children, young people and adults experiencing, or at risk of, abuse or neglect ...have safeguarding in their induction and are trained and have their training refreshed every three years.)

Considerations for the Diocese

Continue to develop and monitor a clear strategy for training lay people, and for reaching the last of the untrained people with the Bishop's License.

2.7 SAFE RECRUITMENT OF CLERGY, LAY OFFICERS AND VOLUNTEERS

The diocesan systems for Safe Recruitment seem strong. The clergy Blue Files the auditors saw were well-structured, and the application forms, references and personal details were easy to locate. Where clergy had been involved in safeguarding concerns, this was prominently clear on the Blue File.

The diocesan recruitment files were similarly clear and well-ordered, with references in place, although in one case the CV of an unsuccessful candidate was on file, which is a data-protection breach. The recruitment files of ordinands demonstrated good recruitment practices, but all papers were completely loose, which creates a risk they could be lost.

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

Considerations for the Diocese

Ensure recruitment filing is secure in line with data protection practice.

2.8 DISCLOSURE AND BARRING SERVICE (DBS)

The Diocese of Canterbury administers its own DBS checks, and the DBS support offered to the parishes by the safeguarding administrator is very highly regarded. The online DBS system chosen by the National Safeguarding Team is being rolled out across the Diocese, deanery by deanery, and the change seems to be enthusiastically received, particularly because it speeds the process up. At present, according to the Diocese's audit return for 2015, there are nearly 900 lapsed DBS checks, so work needs to be done to reduce this number, possibly using the parish dashboard as a monitoring tool.

The fact that DBS checks were taking a long time to come through was cited in a couple of examples by priests who allowed lay officers to start work before a DBS check was received. In one case, the check, when it came through, revealed a host of concerns and the person – after a good risk assessment by DSA16 and consideration by RAG – was removed from post. Where priests had permitted people to start without a DBS, there was evidence of a very clear message from archdeacons or the Diocesan Secretary that this must not be allowed to happen again.

In Canterbury, Jersey and Guernsey, the auditors heard that the message of the importance of DBS checks is filtering through to the parishes, although perhaps more clearly in relation to work with children compared to work with adults. There remains occasional resistance from people who have been working for a parish for decades, for example, and geographical pockets that are less engaged with the process.

The rules pertaining to DBS checks are different in Guernsey and Jersey from those in England. For example, churchwardens in England are regarded as charity trustees, and are therefore eligible for a DBS check, but their status is different on Jersey, so they are not. The challenges this poses are gradually being worked through, and the Chair and Vice-Chair of the DSMG among others have met with representatives of both the Jersey and Guernsey Vetting Bureaux – which report to the English DBS office – to help develop shared systems. The Diocese is about to take over the full administration of Jersey's DBS checks, which feels like helpful streamlining.

Considerations for the Diocese

Use the parish dashboard to identify missing DBS checks, and use that information to make a concerted effort to address any backlog.

2.9 COMPLAINTS AND WHISTLEBLOWING

The Diocese has a whistleblowing policy. It is broad in scope, covering anyone working or volunteering for the church, but is nonetheless called the Clergy Whistleblowing Policy, which may make people who are not ministers think it does not apply to them. It could also give more concrete detail in terms of timescales and expectations.

The auditors could not find a complaints policy that members of the public could access were they to be unhappy with the way safeguarding work was conducted, although the auditors note reference is made to one in the Diocese's audit return of 2015.

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

Considerations for the Diocese

Consider reviewing the whistleblowing policy.

Put a complaints policy in place, and/or make it more accessible.

2.10 QUALITY ASSURANCE PROCESSES

Much of what has been discussed already – a strong DSMG; good communication between DSMG and Bishop's Staff; the mutual support of the DSAs – contributes to assuring the quality of the safeguarding provision in the Diocese. And while there is confidence locally in the systems that are in place, the Diocese does show itself to be an organisation that is keen to develop. The open-minded attitude to this audit was an indication of that, and similarly the commissioning in 2013 of an external review of the service – and acting upon its recommendations – is a sign of a reflective set-up.

Given that there is no external professional supervision of the DSAs, and that the Chair and Vice-Chair of the DSMG are closely embedded in the life of the Diocese, there is relatively little external safeguarding scrutiny. It may be of use to the Diocese to consider some formal quality assurance measures, therefore, such as benchmarking with other dioceses, or rolling out the parish dashboard – see 2.11 – to give a clearer picture of the state of safeguarding across the Diocese.

Considerations for the Diocese

DSMG to consider what formal quality assurance systems to implement.

2.11 MONITORING OF SAFEGUARDING IN PARISHES AS PART OF THE RESPONSIBILITIES OF ARCHDEACONS, AND DEANS IN THE CHANNEL ISLANDS

A key part of quality assurance of safeguarding in the Diocese is the work of the archdeacons, and the deans of Jersey and Guernsey, in monitoring what is happening in their parishes. About five years ago, the Diocese moved from having two archdeacons to three, and this has helped them in assessing what is happening locally. Visitations are predominantly done by area deans, and they monitor whether policies are in place and people such as parish safeguarding coordinators are in post. Generally, the compliance is good. Articles of Enquiry from the archdeacons vary each year, but cover adults' and children's safeguarding. The recording of answers to the Articles allows the archdeacons and area deans to identify which parishes may be a cause of concern, and the archdeacons also pick up on potential issues through word-of-mouth and the annual Ministerial Development Reviews they carry out with clergy.

The auditors came across a small number of cases in which clergy did not display best safeguarding practice. Either, as mentioned in 2.8, they allowed people to start working without a DBS check, or they significantly delayed making a referral to the DSAs about matters that ought to have prompted a swifter response. Where these occurred, the auditors saw evidence of archdeacons being clear with clergy about their responsibilities. The role of archdeacons and deans (one instance was in the Channel Islands) in identifying and following up on these problems – and their role in supporting congregations where abuse has caused divisions among worshippers – perhaps suggests again that as a group of people the deans and archdeacons could usefully play a role in the management structures of the Diocese.

The potential benefits of bringing the Channel Islands deans more closely into the safeguarding life of the Diocese is reflected in some comments that communication with them is not as clear as it could be, which could potentially hamper the efforts to develop a cohesive approach. The deanery of Guernsey has oversight of parishes in Alderney and Sark, where very different safeguarding cultures prevail, and ongoing work, sensitive to local cultures, needs to be carefully thought through.

The archdeacons, while not on RAG, are sent the details of everyone in their archdeaconry who is on RAG's Watch List – that is, anyone subject to a safeguarding agreement or letter of understanding, or who is simply on the DSAs' radar. This is a useful tracking mechanism.

Support to Parish Safeguarding Coordinators was well-regarded, with those to whom the auditors spoke praising the DSAs for this, and appreciating the annual safeguarding conference as a useful experience.

A positive development looks to be the rolling out of a new parish dashboard. Introduced by DSA16, this looks at details such as who has attended training, who has had a DBS check, and so forth. It has the potential to give a very clear picture – the dashboard seems easy to use – of what the state of play is with safeguarding in each parish. This could usefully then incorporate other data, such as replies to Articles of Enquiry, and perhaps could be the basis of parish self-audits in the future.

This is not to replace the importance of local knowledge; the Diocese referred to one parish priest whose data returns would raise no concerns whatsoever, but whose attitude to safeguarding was certainly alarming. The dashboard, though, could be an additional helpful tool for DSAs, archdeacons, area deans, Channel Island deans and others.

Considerations for the Diocese

Consider involving archdeacons and the deaneries of Guernsey and Jersey in formal safeguarding structures, as per 2.1 and 2.3.

Continue the shared endeavour to develop commonalities in safeguarding culture across the Diocese, and all of the Channel Islands.

Roll out the parish dashboard as the basis for data capture in the future.

2.12 RESOURCES FOR CHILDREN AND VULNERABLE ADULTS

The Diocese retains six people to act as Authorised Listeners for those who have experienced abuse. There is a clear protocol setting out the use of Authorised Listeners, and a good deal of thought was clearly given to establishing the service locally. This befits the role that DSA02 had in shaping Responding Well to Those Who Have Been Sexually Abused, the policy that established the role within the Church of England. Despite this, the use of the Listeners in Canterbury is low. The name of the role was cited as an off-putting and confusing factor. It was suggested too that many people who had been abused within the Church would not seek support from it, and that those who would want support from the Church despite experiencing abuse would more readily seek it from local clergy. It may be helpful, therefore, to review the offer – the protocol is now five years old – and see whether it remains the best approach.

An Authorised Listener has recently been commissioned for Jersey and Guernsey and details are being circulated to all churches in the islands. Until now, this has not been available within the Channel Islands, and mention was made in one focus group there of referrals being made instead to a local counselling service.

There may be interesting learning to be gleaned from the process of offering support to people who were abused at Kendall House (see 2.1). As well as there being an annual service for survivors across the dioceses of Rochester and Canterbury, the auditors were told that the support offered to survivors by the chaplain of the Diocese's Living Well centre was taken up in good numbers.

Considerations for the Diocese

Review the options available for supporting survivors of abuse within the Diocese.

2.13 INFORMATION SHARING

Mention has been made (2.5, 2.7) of instances which showed that information needs

to be shared and stored securely and appropriately at all times. That aside, information sharing in the Diocese generally works well. Communication appears from case files to be shared promptly and appropriately between the DSAs, clergy and other staff such as communication workers.

There are no formal information-sharing protocols with local statutory services, but the sharing of pertinent information works well, judging from the files, and was not reported by anyone as problematic.

It may be useful proactively to address, as part of wider engagement work, any information-sharing concerns that may arise on smaller Channel Islands, where external agencies require encouragement to engage.

It is positive that the photographs and contact details of both DSAs and the DST, and the contact details of the Chair and Vice-Chair of DSMG, are easily found on the diocesan website, as it eases the sharing of safeguarding concerns.

The Parish Focus Group discussed in some depth the challenge of getting the balance right between confidentiality and people's need to know about a safeguarding situation. There was a sense that, in their desire to protect people, senior people in the Diocese did not in one instance share information that was necessary for people to do their job. The auditors acknowledge this, but are not in a position to say if this is a common issue.

2.14 LINKS WITH NATIONAL SAFEGUARDING TEAM

The auditors saw examples of cases that were referred to the National Safeguarding Team because they involved licensed people as alleged perpetrators. The referrals were not for support or advice necessarily, more for information. The Bishop of Dover, as mentioned in 2.1, has served on the National Safeguarding Board, and DSA02 helped in the development of Responding Well. There have therefore been good links, but as per comments in 2.5, the team needs to be clear about national case working policies.

3 CONCLUSION

1.1 WHAT'S WORKING WELL

Canterbury has been an early adopter of safeguarding structures, and is thus well-advanced on its development of a strong set of safeguarding processes.

There is a well-resourced safeguarding team, in which two DSAs each work 20–25 hours per week, a very experienced trainer does similar hours, and skilled administrators are in place to hold it all together.

The team is populated with experienced and skilled DSAs, who have a complementary skill mix. They also provide a helpful blend of someone who has been in the Diocese for many years, and knows it inside-out, and a newer DSA, with fresh approaches to practice, monitoring in the parishes, recording and so forth. Casework judgements are sound, and cases are invariably well-handled overall. The Diocese feels safe in this regard. Casework is prompt and displays good liaison with statutory services. Recording standards are generally high, and the case management system is easy to use.

The DST has an ideal CV for the role, and the improvement in training has been noted. It is positive that DSAs, archdeacons and Channel Island deans signify their backing for training by introducing it. There is evidence of creative thinking in the mammoth task of training 4,000+ volunteers, and good figures on how many people with licences have been trained.

Administrators are also very skilled, and help hold the service together. The support in guiding people through DBS is hugely appreciated in the parishes.

The Bishop of Dover is very engaged in the safeguarding agenda. He is accessible and helps make strong links between the DSAs, the DSMG and the Bishop/Bishop's Staff. The Bishop is involved in cases, and robust on DBS and training being a prerequisite for licence, but he is aware of where the safeguarding expertise lies, and takes advice accordingly. He is well-supported in safeguarding by the Bishop's Chaplain.

DSMG has a strong, independently-minded Chair and Vice-Chair, good external representation, and appropriate diocesan attendees.

The Diocesan Secretary is well-engaged and informed, and willing to ensure the safeguarding service is properly funded.

The Diocese has engaged positively with the task of supporting safeguarding in the Channel Islands.

1.2 AREAS FOR DEVELOPMENT

The safeguarding culture might be made even stronger by a conscious celebration of safeguarding as a positive aspect of life in the Diocese.

Clarity of purpose is needed for the Risk Assessment Group, particularly in terms of it being seen as a core group. Its name is misleading and it may be blurring too many streams of work.

Core groups and proper risk-assessment procedures are very specific requirements of safeguarding from the NST, and need to be fully implemented whenever relevant.

Professional supervision in accordance with the DSA Regulations 2016 to allow for a fresh perspective, professional one-to-one support and challenge on casework.

DSAs and the DST should have annual appraisals.

Monitoring the safeguarding situation in the parishes needs to be ongoing – there are too many DBSs not received before people start in their roles, and there are some delays in making referrals to the safeguarding team.

Work needs to be ongoing in developing shared safeguarding understandings with the smaller Channel Islands.

The different support the Church offers – hubs, cafes etc. – to vulnerable people will have implications in terms of awareness, training and support that the Diocese should consider.

Further development of recording practice is needed so casework papers are only on one aspect of the system.

It may be possible to further develop safeguarding links with the Cathedral.

APPENDIX: REVIEW PROCESS

DATA COLLECTION

Information provided to auditors

Prior to the audit, the Diocese of Canterbury supplied the auditors with:

- an introduction to the Diocese
- Safeguarding guidelines for the Diocese
- Safeguarding guidelines for Jersey
- Safeguarding guidelines for Guernsey
- CVs of the two current DSAs, one former DSA, the DST, and the diocesan legal adviser
- job descriptions/person specifications for the DSA, DST and chair of DSMG roles
- Terms of Reference, membership and minutes of recent DSMG meetings
- Terms of Reference, membership and minutes of recent RAG meetings
- the Diocese's safeguarding audit returns to the National Safeguarding Team for 2104 and 2015
- Overviews of local safeguarding structures; the practice supervision process; the risk assessment process; and joint working protocols.
- an overview of the legislative differences and differences in church structures between England, Jersey and Guernsey
- the clergy whistleblowing policy
- the Authorised Listeners protocol
- a report from a 2013 external review of safeguarding in the Diocese
- a report from a 2008 review of past child protection cases
- three recent safeguarding newsletters

During the audit, the Diocese also supplied notes from a recent group supervision session.

Ten external professionals involved in safeguarding supplied feedback on their joint working with the Diocese.

Participation of members of the Diocese

During the audit, the auditors had conversations, in chronological order, with:

- Bishop of Dover
- Archdeacon of Maidstone
- Diocesan Secretary
- Archdeacon of Canterbury
- Dean and Vice-Dean of Guernsey, and the Deanery Disclosure Officer for Guernsey

- Vice-Dean/Acting Dean of Jersey and a Parish Rector from Jersey
- Archdeacon of Ashford
- Both Diocesan Safeguarding Advisers
- Diocesan Safeguarding Trainer
- Chair and Vice-Chair of the Diocesan Safeguarding Management Group

The auditors also met with a parish focus group consisting of two parish priests; a children and families minister; a chaplain; a children and youth minister; two churchwardens; and four parish safeguarding coordinators.

Each auditor conducted a video conference parish focus group with people from the Channel Islands. The Guernsey group comprised one parish priest; a licensed lay minister, churchwarden and safeguarding coordinator; one other safeguarding coordinator; and a churchwarden/local safeguarding trainer. In Jersey, there were three members of the clergy; two churchwardens; two parish safeguarding coordinators; and a youth worker.

The audit: what records / files were examined?

The auditors looked at 30 safeguarding case files, of which 22 were from Canterbury, and four each from the deaneries of Jersey and Guernsey. The auditors also examined the Blue Files of those cases where a safeguarding concern involved a member of the clergy.

In addition, the auditors looked at ten general Blue Files, four of which were from the Channel Islands, for evidence of Safe Recruitment of clergy. Finally, the files of four diocesan employees and eight ordinands were audited for Safe Recruitment practices.