Safeguarding
Learning & development

THE CHURCH
OF ENGLAND
HOUSE OF BISHOPS

Contents

Introduction

Safeguarding is the action the Church can take to promote a safer culture.

This means the Church will promote the welfare of children, young people, and adults, work to prevent abuse from occurring, seek to protect those that are at risk and respond well to those who have been abused.

The Church of England, in the policy document 'Promoting a Safer Church', set out the following principles for its safeguarding work:

1) Promoting a safer environment and culture. This means that we respect all children, young people, and adults, and are committed to their care and nurture, the provision of respectful pastoral ministry and establishing safer, caring communities which provide an environment of love where there is informed vigilance as to the risk of harm.

2) We shall select and train carefully all those with any responsibility related to children or vulnerable adults within the Church, in line with safer recruitment principles.

3) We shall respond promptly to every concern raised which suggests that a child, young person, or vulnerable adult may have been harmed or be at risk of harm. We will cooperate with the statutory authorities in their safeguarding work.

4) We shall endeavour to work with anyone who is suffering or who has suffered abuse or harm, developing with them and others appropriate support and care.

5) We shall challenge any abuse in our church communities, and care pastorally for those who are the subject of concerns or allegations of abuse.

6) We shall endeavour to offer pastoral care and support, including managed oversight and referral to the proper authorities, to any member of our church community who may present a risk to a child, young person, or vulnerable adult.

Church officers[1] are asked to undertake safeguarding learning activities because they have a role in their church community that connects directly to at least one of the six overarching commitments. For example, they might be involved in work with children, young people, or vulnerable adults. In which case they will be concerned with their wellbeing and flourishing, both as individuals and as part of the community. It could be that they are a member of their Parish Church Council (PCC), and are concerned with the safer recruitment, selection, and supervision of volunteers in their context. Or it could be the case that they are involved in pastoral care of adults, and need to gain a better awareness of issues of power and abuse as they present themselves in everyday situations.

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[1] 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. A church officer must be at least 18 years of age. However, we are aware that there are a great many young helpers, leaders and PCC members who are between the ages of 16 and 19 years of age; these individuals should be supported to engage in the same level of safeguarding learning as their adult counterparts.

Whatever a church officer's role, developing an understanding and awareness of safeguarding issues will enable them to be more informed and effective in their context.

This framework sets out details of the Church's safeguarding learning pathways, and expectations of church officers in respect of those pathways. The safeguarding learning pathways support participants in developing and maintaining the necessary values, beliefs, knowledge, and skills to safeguard and protect children, young people, and vulnerable adults[2] as outlined in the 'Promoting a Safer Church' House of Bishops policy statement (2017).

It replaces and updates the National Learning and Development Framework (2021) and all previous editions of this document published in 2015, 2017, 2019 and 2021. The revisions to this edition are driven by a programme of change designed to strengthen the opportunities for learning and development in safeguarding.

The framework sets out:

● The vision, model, standards and requirements for safeguarding learning and development in the church context.

● Details of the range of learning and development pathways available and the requirements for their delivery.

● Details of additional learning and development opportunities.

This practice guidance is for use across all church bodies.[3]

Once published in 2024, church bodies must plan for full implementation of this framework from January 2025. The framework will not be revised again until 2027, ready for the next three-yearly cycle of safeguarding learning to commence in 2028.

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[2]   In their policies and procedures our statutory partners have now moved away from the terminology of 'vulnerable adults' towards 'adults at risk of harm', usually shortened to 'adults at risk'.

[3]   Church bodies include PCCs, diocesan bodies, cathedrals, religious communities, and the National Church Institutions (NCIs). This policy will apply to the whole of the provinces of Canterbury and York (including the Diocese in Europe subject to local variations/modifications). There is also an expectation that the policy will apply to the Channel Islands and Sodor and Man unless there is specific local legislation in a jurisdiction that would prevent adoption.

What is the Status and Structure of this Document?

Ensuring that safeguarding learning is up to date helps embed a culture where people feel safe, and abuse can be spotted and dealt with in an appropriate and timely fashion. People should be encouraged to engage with the required safeguarding learning for their roles. However, where this encouragement fails it is important to remind people that all current safeguarding policy and practice guidance has been approved by General Synod as Safeguarding Code[4] and must be followed by all relevant persons. The Safeguarding Code replaces the former requirement to have 'due regard' to safeguarding guidance.

This document is a safeguarding Code of Practice issued under s. 5A of the Safeguarding and Clergy Discipline Measure 2016, as amended by the Safeguarding (Code of Practice) Measure 2021, which came into effect on 1 March 2022.

Section 5A replaces the former rules under which safeguarding guidance has been issued. Section 5A differs in two important respects from the former rules. First, it replaces the former 'duty to have due regard' with a 'duty to comply' with the requirements of the code. Secondly, it extends the list of 'relevant persons' to whom this code applies.

This code applies to people who have safeguarding responsibilities within the Church, including all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens, members of PCCs and cathedral chapters. The full list of relevant people is set out below. In practice, safeguarding policy uses the terms 'church bodies' and 'church officers' to cover relevant people.

This code contains both **requirements**, which are mandatory, and **good practice advice**, which is advisory. The **good practice advice** explains, for example, how to deliver some of the requirements, sets out some good practice examples, and explains why some requirements are necessary. In other words, it explains 'why and how' to deliver the requirements. Whilst the case examples and other associated advice should be considered as best practice which should be followed, the duty to comply does not apply to them.

Failure by a member of the clergy to comply with a **requirement** is an act or omission which may constitute misconduct under the Clergy Discipline Measure 2003 CDM. Failure by a reader or lay worker to comply with a **requirement** would be grounds for the revocation of that reader's or lay worker's licence by the bishop, and failure by a churchwarden, members of PCC or cathedral chapter could result in an investigation being conducted by the Charity Commission and the person being disqualified as a charity trustee. If a volunteer is in a role that requires them to undertake safeguarding learning, they should not be allowed continue in that role if they refuse to complete the required learning.

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[4]   https://www.churchofengland.org/sites/default/files/2021-04/gs-2182a-safeguarding-cop-final-approval-april-2021_0.pdf

Who is a relevant person?

Each of the following is a relevant person:

- a clerk in holy orders who is authorised to officiate in accordance with the Canons

- an archbishop

- a diocesan, suffragan or assistant bishop

- an archdeacon

- a person who is licensed to exercise the office of reader or serve as a lay worker

- a churchwarden

- members of a PCC

- members of the chapter of a cathedral

- the Diocesan Board of Education for a diocese

- the Diocesan Board of Finance for a diocese

- any other diocesan body as defined by section 19(1) of the Dioceses, Pastoral and Mission Measure 2007

- a body established to carry out a mission initiative as defined by section 80(1) of the Mission and Pastoral Measure 2011

- a person who is an officer or member of staff of the Archbishops' Council, or who provides services to the Archbishops' Council, and whose work to any extent relates to safeguarding children and vulnerable adults

- a person who works (on any basis) in a diocese or parish, or at a cathedral or for the purposes of a mission initiative, and whose work to any extent relates to safeguarding children and vulnerable adults.

Some of the required attendees listed in this code are not themselves 'relevant persons', for example, PCC members, diocesan, cathedral and parish staff, ordinands, bellringers. Where that is the case, the relevant 'requirement' under section 5A of the Safeguarding and Clergy Discipline Measure 2016 is imposed on the person or body who authorises or permits the required attendee to undertake duties or activities, or the body to which the required attendee belongs. For example, where the required

attendee is a PCC member, the requirement is imposed on the PCC and is a requirement for the PCC to take all reasonable steps to ensure that its members undertake the relevant training. Where the required attendee is a volunteer (such as a bellringer) or a member of staff, the requirement is imposed on the body – e.g. the Diocesan Board of Finance, the cathedral chapter or the PCC – which appoints or employs that person. Where the required attendee is an ordinand or reader in training, the requirement is imposed on the bishop who is sponsoring that person for training.

For ordinands, completion of safeguarding training is required at various stages throughout the discernment process.[5] For example, before a stage 1 selection panel a prospective ordinand must evidence completion of the Basic Awareness and Foundation pathways; they cannot proceed to panel without evidencing this. This training is then valid for the next three years, during which time they will complete the Leadership and the Raising Awareness of Domestic Abuse pathways; these must be completed prior to an ordinand going out on placement. The theological educational institution (TEI) within which they complete their training must report on their progress to the sponsoring bishop, including in that final report confirmation that the ordinand has completed all required safeguarding training. The bishop's responsibility is to receive the assurance of the TEI that adequate safeguarding training has been done before the candidate is recommended, at the end of their final year, for ordination.

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[5]   https://www.churchofengland.org/life-events/vocations/preparing-ordained-ministry/understanding-discernment

Preface

Dear Colleagues,

I have great pleasure in introducing our new Safeguarding Learning and Development Framework, published in August 2024. Thank you for taking the time to read the document, and I hope that it can underline the importance of proper safeguarding learning.

Effective safeguarding learning is essential to creating a safe and healthy Church, and this framework seeks to make this learning as impactful as possible.

We are very grateful to the many colleagues from across the Church who have contributed their time, ideas and passion to the development of this framework. It could not have been produced without the collaboration of a great many individuals providing their creative energies to the project of creating a safer Church.

Thank you very much for your help and feedback during the development phase, and for your support now in delivering the new framework. Please remember that the Safeguarding Learning and Development Managers in the National Safeguarding Team (NST) are always available to assist you with the implementation of this framework, as we continue our journey together to become a safer Church.

With my thanks for all you are doing and my prayers and best wishes,

+ Joanne

The Rt Revd Joanne Grenfell

Lead Bishop for Safeguarding

1 Our Vision for Safeguarding Learning

1.1 Transformative learning

Learning should be transformative and impactful but, in many sectors (local authority, police, health), has historically had a strong focus on the explanation of facts and processes. Organisational safeguarding failures have historically been responded to by national government and local statutory bodies by the creation of new processes and procedures – 'training' is then delivered to explain them. These organisations are often then surprised when, despite high levels of training, the same quality of practice continues. In other words, the training has not led to a change in behaviour.

Over the last decade in secular practice, there has been a major shift in the approach to training. There has been a realisation that learning opportunities should focus on people's beliefs and values and not just ensure that processes are understood.[6] People's behaviours flow from their beliefs and values – if the aim is to achieve 'good' safeguarding behaviours, it is necessary to engage people at this deeper level. This is called 'second order' change; this happens when people do things not because they will get into trouble if they do not, but because there is an inner drive and motivation to behave in a particular way.

People should leave a learning experience in some way different from the way they entered. The safeguarding learning and development pathways for the Church have been developed with this intention.

In terms of methodology, this principle will mean a greater focus on:

- 'Self-reflexivity' – whereby participants spend time in personal reflection on a safeguarding issue, connecting it to their beliefs, values and their own life experiences and characteristics which shape them and how they make sense of the world; then working this through to the implications for their behaviours.

- 'Dialogue' – whereby the participants are facilitated to engage in a depth of sharing of experience and perspectives through which they create wisdom and meaning.

- The voice(s) of victims and of survivors – see below.

- The theological underpinnings of good safeguarding behaviours.

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[6] https://www.contextualsafeguarding.org.uk/media/nbtc2yui/cs-and-systemic-practice_08-03-22_final-1.pdf

1.2   Survivors have a key role to play in the development and delivery of transformative learning

The impact of survivor and victim involvement – as 'experts by experience' – is transformative and significant in contributing to the second order change detailed above. It is also fundamental to the development of healthy and safe cultures within church communities that the voices of victims and survivors are heard and considered at every step of our learning and development journey. Best practice would be for safeguarding learning to be co-designed and co-delivered with survivors.

1.3   Learning is a journey with an outcome, not an event

As part of the development and revision of the learning and development framework we consider safeguarding learning to have four elements:

1)   Preparation: what participants need to do at the outset of the learning journey so that they maximise the gain they get from direct inputs.

2)   Learning: the methodologies and techniques used to achieve learning outcomes.

3)   Application: embedding the learning: how participants are supported to apply the learning.

4)   Evaluation: evidencing that the learning is making a difference to beliefs and behaviours.

1.4   Safeguarding trainers are crucial

The impact of safeguarding learning will be largely determined by the investment of church bodies in their local resource by ensuring they have the people with the right level of skills, experience, and expertise to deliver transformative learning experiences. Those with learning responsibilities need to be properly supported, developed, and supervised. Trainers who are delivering the Leadership pathway should be offered the opportunity to attend the facilitation skills training offered by the NST. Those who supervise trainers should ensure that they have sufficient time and resources to deliver quality learning experiences, they should be supported to identify their strengths and areas for development (best practice would be for direct observation of training delivery to be undertaken to inform this), they should be given space to reflect upon and discuss what works well and what needs to be done differently. Trainers should have

access to support immediately after session delivery if they require it, this may provide a space to debrief from the delivery and discuss any difficulties they have encountered during the session. Additionally, trainers should be supported to ensure they have opportunity to continuously develop professionally and for their wellbeing to be taken into consideration. Supervision of trainers would usually be undertaken by those to whom they directly report, though other models of supervision could also be utilised such as peer supervision.

The National Safeguarding Standards and the quality assurance framework (see page 47) will provide some opportunity for direct observation of training delivery and feedback directly to trainers.

Implementing the National Safeguarding Learning and Development Framework would not be possible without safeguarding trainers, both those who are employed and those who volunteer their time, and the National Safeguarding Team would like to express its sincere thanks and gratitude to all of those who deliver safeguarding learning and contribute to making the Church a safer place for all.

1.5   Promoting positive cultures: a message from the Independent Inquiry into Child Sexual Abuse (IICSA)

Promoting healthy Christian cultures in all church bodies needs to be an essential aim of our safeguarding learning. The 2020 IICSA Investigation Report[7] and other research[8] evidence highlights the importance of organisational culture in getting safeguarding right. The kinds of unhealthy cultural attributes identified by IICSA (e.g. tribalism, clericalism, deference, naivety, focus on reputation, fear, and secrecy about sexuality) were part of our church culture's DNA. These unhealthy attributes identified by IICSA increase the likelihood of abuse taking place, are barriers to positive prevention of abuse and perpetuate poor responses to victims and survivors. Healthy organisational cultural attributes, on the other hand, are a protective shield against those who would abuse or cover up abuse. They promote the proactive and loving behaviours which prevent abuse and help survivors to heal.

Promoting healthy Christian cultures will therefore be a golden thread running through all safeguarding pathways.

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7   https://www.iicsa.org.uk/reports-recommendations/publications/investigation/anglican-church

8   Two examples include: https://www.bond.org.uk/wp-content/uploads/2022/03/bond_understanding_effective_safeguarding_culture.pdf and https://www.acevo.org.uk/wp-content/uploads/2019/07/Leading-with-values.pdf

2 Safeguarding Learning

2.1 Elements of safeguarding learning

Core safeguarding learning pathways (Basic Awareness, Foundation, Leadership and Senior Leadership) have been developed as a modular programme which builds learning according to role. Therefore, these pathways should be completed in consecutive order until an individual has reached the required highest level of learning for their role.

The core safeguarding learning pathways have been designed around the National Safeguarding Standards,[9] further detail about which can be found in the Quality Assurance section on page 47.

Additional safeguarding learning pathways have been developed to further enhance safeguarding knowledge in specific practice areas, or for specific roles.

For consistency of delivery and content, safeguarding learning pathways will be produced and released for implementation by the NST by way of 'training for trainers' sessions. Church bodies will be asked to identify trainers for training by the NST.

It is expected that people work to achieve the required level of learning as soon as is practicably possible upon starting a new role. For example, PCC members often end up standing for election on the day and their appointment takes effect immediately. It is not therefore realistic to say that they must be trained before they start. The required core safeguarding learning pathways should be a priority with Basic Awareness and Foundation being completed as part of an induction process and the remaining core pathways being completed wherever possible within **six months** of an individual taking up a post.

Renewal of safeguarding learning should be completed at a three-yearly interval and will keep knowledge and skills up to date. It is expected that everyone will have been trained to the required level within each three-yearly cycle. Renewal learning is required be undertaken at the highest required level (as per safeguarding training in the statutory sector) for core pathways. Although not mandatory, it is best practice for Basic Awareness and Foundation training to be refreshed regularly too. Additional pathways (Safer Recruitment and People Management and Raising Awareness of Domestic Abuse) must also be refreshed on a three-yearly cycle. National learning pathways will be updated as required by changes in practice and to supplement the programme of learning.

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[9]   https://www.churchofengland.org/safeguarding/national-safeguarding-standards

The five national safeguarding standards

Standard 1

CULTURE, LEADERSHIP AND CAPACITY
Church bodies have safe and healthy cultures, effective leadership, resourcing and scrutiny arrangements necessary to deliver high quality safeguarding practices and outcomes.

Standard 2

PREVENTION
Church bodies have in place a planned range of measures which together are effective in preventing abuse in their context.

Standard 3

RECOGNISING, ASSESSING AND MANAGING RISK
Risk assessment, safety plans and associated processes are of a high quality and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.

Standard 4

VICTIMS AND SURVIVORS
Victims and survivors experience the timeliness and quality of church bodies' responses to disclosures, and their subsequent support, as positively meeting their needs, including their search for justice and helping their healing process.

Standard 5

LEARNING, SUPERVISION AND SUPPORT
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.

2.2　National Safeguarding Training Portal[10]

The Safeguarding Training Portal hosts the core Basic Awareness and Foundation online learning pathways, and the additional Safer Recruitment and People Management and Raising Awareness of Domestic Abuse pathways. The portal also contains the in person pathway materials for download and use for local delivery.

The additional resources area of the portal includes a virtual library of resources, signposting to other safeguarding related learning opportunities including:

- The Clewer Initiative e-learning resources on modern-day slavery and human trafficking.

- Useful websites and helplines for further information and support.

- Resources for use with children and young people in church to empower them to talk about safeguarding and their welfare with the aim of showing them that worshipping communities are places where they are kept safe and can share any worries or concerns.

The portal has been developed further to provide a basic learning management system for church bodies to co-ordinate their delivery of the Leadership pathway. This is being rolled out to all church bodies that want to administer and deliver the Leadership pathway through the portal. Administering and delivering the Leadership pathway through the portal provides time-saving benefits as it reduces the administrative tasks involved (such as sending out and receiving back workbooks, setting up virtual learning environment links, issuing certificates to participants) and allows for online recording of learning completions.

The portal's diocesan and cathedral reporting function enables those with the required level of permission to run reports detailing completions of each online course for their church body.

There is also functionality available for local reporting; this report enables parish safeguarding officers to run reports to check on training completions in their parish.

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[10]　The National Safeguarding Training Portal is found at https://safeguardingtraining.cofeportal.org

2.3   Planning

Each church body should develop a three-year safeguarding learning and development strategy to capture the numbers of people requiring each learning pathway which will in turn inform the number of learning opportunities and level of resources required to meet the assessed levels of need.

The questions below could be used to inform your learning strategy and structure your analysis.

1)   In addition to the Church's learning pathways, are there local needs we need to plan for?

2)   Which roles require which pathway/s?

3)   How many people do we have in each role?

4)   When did those people last receive training?

5)   How many times do we need to run the pathway each year to meet the assessed level of need?

6)   What is our local resource/capacity? Have we got the right skills and volume – including direct delivery, administrative support, equipment, IT systems etc?

7)   How do we secure additional resources if needed?

8)   What are our plans to develop a pool of experienced and skilled volunteer facilitators?

9)   How are we going to involve survivors and relevant organisations (e.g. domestic abuse organisations) in the delivery of learning pathways?

10)   How does this strategy relate to the safeguarding learning strategies of other local church bodies and of multi-agency safeguarding partnerships?

At a local level, within individual parishes for example, information relating to questions 1 to 4 should be gathered to determine the local training need. This should then be fed into the diocese to enable an overall learning and development strategy to be completed.

To ensure that safeguarding is embedded across the Church, the safeguarding learning and development strategy, and how it is delivered, should be developed in conjunction with the broader training strategies of other relevant church bodies. For ordinands and trainee readers, all safeguarding pathways should be integrated into Initial Ministerial Education (IME) phases 1 and 2, and this will require partnership between TEIs and dioceses. As an example, a prospective ordinand would be expected to complete the Basic Awareness and Foundation pathways during discernment, prior to any placement and certainly before the Bishops' Advisory Panel. The Leadership safeguarding pathway should then be completed prior to ordination. They would then repeat the Leadership pathway at three-yearly intervals and participate in additional safeguarding pathways as appropriate.

2.4   Delivery

Numbers and ratio of participants and facilitators for safeguarding pathways.[11]

There is a direct correlation between the ratio of facilitators/trainers to participants, the depth of engagement and quality of dialogue that can be achieved, and the consequent impact of the pathway. In traditional classroom training, where the trainer talks to a group with the aid of many PowerPoint slides, the ratio is less of an issue as participants are not being engaged in a dialogical or self-reflexive mode – rather, they are on the whole passive recipients of information. Such training can be useful e.g. to explain a process and to impart a set of facts. However, it is not 'transformative'; it will not deliver cultural and behavioural change.

The principles of this learning model do require depth of engagement and dialogue, as well as a trusting space, so ratios matter. The main reason is that this is intended to be **transformative** learning. In other words, it is intended to affect people's beliefs, values, and behaviours (rather than just imparting knowledge) and that requires a deeper level of engagement, reflection, trust, and dialogue than can be achieved with traditional 'classroom/PowerPoint' approaches with larger numbers.

With transformational learning the trainer's task is different compared with previous training: the primary focus is on **facilitating** dialogue and reflection so that the participants together develop safeguarding wisdom and meaning – rather than just **delivering** information. This means that to enable the trainer to be completely tuned in to each participant and how they are receiving and responding to the material, and then be able to support their engagement, smaller numbers are necessary. The safety dimension is also extremely important; responding well to people who are triggered/become distressed in a virtually delivered learning session is vital – too many people and even with two facilitators it will be difficult to respond well.

- The basic building blocks are:
  - that safeguarding pathways are delivered (virtually and in person) on a 1:8 ratio i.e. one facilitator working with up to eight participants.
  - that any session with more than eight people must have two facilitators.
- Each pathway then has an optimum number of people who can attend. For example, in the Leadership pathway, when delivered virtually the optimum is 16. This means there need to be two facilitators.
- To maximise available facilitation capacity, church bodies can book more than the optimum attendance levels. If the target attendance level is 16, 20 participants can be booked. It is recognised that this means that on occasion the 1:8 ratio and optimum number attending will be slightly exceeded.

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[11]   The amendments to the ratio of participants to facilitators have been informed by ongoing feedback from those responsible for ensuring training delivery, a survey done with DSAs in October 2023 and a consultation undertaken with safeguarding trainers in November 2023.

- With pathways that are delivered **in person**, the intention is that group sizes can increase from 16 to 32. The facilitators will still work with participants in groups of 1:8 but because participants and facilitators are physically in the same space it should be possible for one facilitator to monitor and engage with 2 groups of 8.

Summary of ratio and number of facilitators requirements[12]

Optimum number of participants in the group	Optimum ratio of facilitator to participant	Maximum number that can be booked	Facilitators required
16 for virtual delivery	1:8 *(Each facilitator working with 1 group of up to 6)*	20	2 **If a single facilitator is to deliver, then the group size should be limited to the optimum ratio.**
32 for in person delivery	1:16 *(Each facilitator working with 2 groups of up to 8.)*	40	2

Who delivers

Safeguarding learning must be facilitated by experienced and skilled people who understand safeguarding in respect of children and adults in a church context and have the requisite training and facilitation expertise. No matter how good the actual pathway, it is the skills of the person facilitating delivery that will determine the actual learning impact achieved.

Diocesan/cathedral safeguarding officers (DSOs/CSOs) must only lead on delivering training if they have the requisite skills to do so. If they cannot deliver training directly, they must ensure that they provide or co-ordinate the provision of training on safeguarding matters, as per their regulated responsibilities.[13] Many dioceses and cathedrals now have dedicated professional safeguarding trainers as part of their safeguarding team; this does represent best practice.

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[12]   Safeguarding Code requires a ratio for virtual training of 1:8. Guidance allows 1:10 for virtual delivery as a maximum. Likewise, for in person training, the Safeguarding Code requires a ratio of 1:16. Guidance will allow 1:20 for in person delivery as a maximum. It is best practice to have two facilitators for any number of participants, whether training in person or virtually, to avoid lone working.

[13]   See section 4 paragraph 1a-o of the Diocesan Safeguarding Advisors Regulations 2016. – NEEDS UPDATING TO NEW VERSION

Capacity

Facilitation capacity can be increased through the development of a pool of skilled volunteers. Several dioceses have already done this and have found that their capacity for delivering has increased significantly as a result. For example, in St Edmundsbury and Ipswich, volunteers have been recruited in each deanery to lead the delivery of safeguarding learning in their specific locality. In Chichester, volunteers are commissioned by the bishop as a way of marking the significant impact they have in extending the diocese's resources for training. In York, the Diocesan Safeguarding Trainer approaches participants who have demonstrated an excellent understanding and knowledge of safeguarding during sessions to act as co-facilitators for future sessions. Support is available through the Trainers Network[14] to explore a model that may work in your area.

Ongoing oversight and support should be offered to volunteers to ensure that they are resourced for the important work they are undertaking and that learning standards are maintained. Oversight and support should include observations of delivery. In Sheffield, the Diocesan Safeguarding Trainer has a programme of training and ongoing support and supervision in place for their volunteers which is very well established.

In the different church bodies consideration should be given to the best model to deliver the learning pathways. In some contexts, learning could be delivered across parishes or deaneries utilising volunteers and officially commissioning them where appropriate. Cathedrals should consider, together with the dioceses, the best methods for ensuring that all relevant church officers are engaged in the appropriate level of safeguarding learning, either by delivering independently or by sharing resources. Arrangements between church bodies should be agreed and monitored by those involved to ensure that they are meeting identified needs.

Needs of participants in learning pathways

Those delivering safeguarding learning need to recognise that some participants will have needs which need to be understood and responded to appropriately and creatively.

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[14]   Trainers can access the network through local contacts or by emailing lisa.clarke@churchofengland.org

Needs of participants	Possible response
Participants may have experienced abuse or trauma themselves and be at risk of the learning pathway triggering them.	Ensure that participants are aware that they are engaging in safeguarding learning and therefore there is a possibility that those who are victims/survivors may be triggered.
	Ensure that there is opportunity for participants to raise issues with facilitators before, during or after sessions.
	At the start of virtual sessions explain that it is possible for participants to turn off their video, mute themselves or withdraw if they need to.
	Ensure that any group of more than eight people (for both virtual and in person delivery) is facilitated by two people.
	Offer an alternative way to access the learning, e.g. 1:1, rather than in a group context.
Visual or hearing impairments	Where training is completed online, the format of the material is such that all written content is also available audibly at the click of a button. Transcripts of audio files are also available.
	The Basic Awareness online module is available on the National Safeguarding Training Portal in British Sign Language. The other online modules will also be available in this format in the future.
	Large print versions of materials can be produced.
	Where required, for the pre-work elements of the learning pathways, it is possible for participants to record their responses in audio format and submit them in this way. They could also have a supporter who records their responses for them.
	In person training of more than eight participants must be delivered by two people as explained in section 2.4 in order that appropriate support can be offered.
	Participants may also wish to bring along a supporter or require a signer who can assist them during the training to engage in the materials. This should be arranged in advance of attendance at safeguarding training.
Lack of access to computers or other equipment	The Basic Awareness and Foundation pathways are available in both online and in person training formats.
	Arrange for participants to attend an agreed office or location to access computer equipment.
	It is also possible for participants to complete pre-work in audio format, by hand and submit them by post.
	Learning sessions could be completed on a one-to-one basis via telephone.

Needs of participants	Possible response
Literacy or other learning needs	For the pre-work elements of the learning pathways, it is possible for participants to record their responses in audio format and submit them in this way. If available to them, participants could use dictation software to enable them to say their responses to questions and have software write this for them – this functionality is available using the 'dictate' function in Microsoft Word for example. They could also have a supporter who records their responses for them. It is also possible for participants to talk their responses through with a trainer who can note they have achieved the correct level of understanding. In person training of more than eight participants must be delivered by two people as explained in section 2.4 in order that appropriate support can be offered. Participants may also wish to bring along a supporter who can assist them during the training to engage in the materials, this should be arranged in advance of attendance at safeguarding training. Trainers could produce material on different colour backgrounds or provide overlay laminates for people with dyslexia.
English is not a participant's first language	Materials could be translated into an alternative language. A supporter/translator could be provided either in person or via telephone system. Consideration could be given to running sessions for those who speak specific languages, if appropriate or if demand warrants it.

2.5   Pathway fidelity and local flexibility of delivery

The expectation is that church bodies will deliver safeguarding pathways in a way that retains fidelity to the core elements of the pathway. Each pathway will specify what constitutes fidelity to the core elements – please see the tables in sections 3 and 4.

Should a church body implement the pathways without fidelity, they will no longer be pathways approved by the NST. This is important because there needs to be consistency across the Church that people are having the same learning experience. Without this, the Church is not able to give account to the wider community, survivors, or other parts of the Church as to the quality and efficacy of its safeguarding learning. To say a certain number of church officers have completed a particular pathway becomes meaningless if core elements are different between different church bodies. The Church will have no way of delivering church-wide quality assurance of its safeguarding learning as it would not be comparing like with like.

At a local level, lack of fidelity has other risks. For example, when a priest moves from one area to another, if the safeguarding Leadership pathway they have experienced in the diocese/cathedral they came from is different to that in the diocese/cathedral they are going to, then the receiving diocese/cathedral has no way of knowing what learning that person has and whether they have completed learning to the required standard.

Moreover, without these standards, there is a real danger that decisions on safeguarding learning will be based on current resource availability rather than what is needed to make change happen.

- Core material will be provided for each pathway, and facilitators' notes and training-for-trainers materials will be included. These base materials can be supplemented with locally relevant resources, case studies, exercises, etc. to bring the learning to life for the participants on each pathway delivered. Where materials are provided for in person delivery of the online learning modules, these can be adapted locally to fit the context for delivery and to meet the needs of participants in learning sessions.

- To make material specific for the participant group. For example, case studies within a pathway could be altered for a role specific group to ensure that the examples used are specific to the context in which attendees are working. This has been introduced in the online Basic Awareness and Foundations modules by providing general case scenarios as well as a selection of scenarios specifically for those in the following roles:

  - bellringers

  - cathedral volunteers

  - chaplains

  - children's and youth workers.

  Where alternative case studies are to be used these should be shared with the National Safeguarding Learning and Development Managers.

- Different communication methods can be used when, for example, some participants might struggle with written work. Alternatives to written work could include allowing people to submit reflections in audio format or through discussion with facilitators prior to learning sessions.

- Alternative ways of delivering the content prescribed in the national materials could also be utilised, for example, in Worcester diocese instead of using the culture cube as set out in the Leadership pathway materials, a questionnaire has been developed for people to self assess the aspects of the culture cube as they apply within the participants own context, their responses are then discussed in the session.

- To schedule and deliver learning opportunities in the best way possible to achieve maximum engagement. For example, utilising virtual delivery methods, in person learning sessions or a combination of the two. It is also possible to deliver learning sessions on a one-to-one basis.

- For the Leadership pathway, there is some flexibility provided in permitting the two sessions to be completed in a single day **where it is to be delivered in person, in limited circumstances and to meet the needs of some required participants.**[15] Where in person delivery over two sessions spaced a week apart is difficult either due to resources or the needs of participants there is some flexibility provided in permitting the two sessions to be completed in a single day. This should be facilitated through two distinct sessions (for example morning and afternoon or afternoon and evening) with a minimum of 60 minutes, but a suggested break of 90 minutes, between the two to allow for participants to have a break and prepare for the second session. This break is important and is required to maintain the quality of learning and to reflect the intensity of the sessions. Where a decision is made to offer the Leadership pathway as a single event there must be evidence that this has been discussed and agreed at the Diocesan Safeguarding Advisory Panel (DSAP).

ATTENDANCE AT SAFEGUARDING LEARNING AND DEVELOPMENT PATHWAYS NEEDS TO BE RECORDED CONSISTENTLY AND ACCURATELY

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[15] It is not suggested that the Leadership pathway should be delivered in this way as best practice or as the norm, but it could be delivered in this way in limited circumstances where identified as necessary and with the approval of DSAP. Single day delivery of the Leadership pathway is not permitted for virtual delivery as this is contrary to the spirit of the style of learning, which is to encourage a process of reflective learning. The main benefits from training come from reflection over a period between pre course work, sessions, and break in between and then post course reflection after 3-4 weeks.

2.6   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 do not know if it is having any impact – do people just 'attend' the 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 'second order' change – when people do things because there is an inner motivation. The purpose of evaluation, then, is to try to find out if any difference in behaviours has indeed been achieved. The level of evaluation required varies dependent on the pathway. Evaluation will be undertaken using the Kirkpatrick Evaluation Model. This was created by Donald Kirkpatrick, Ph.D., to define the four levels of evaluation. These are:

Level 1 – the reaction of the participant and their thoughts about the learning experience.

Level 2 – the participant's resulting learning and increase in knowledge from the learning experience.

Level 3 – the participant's behavioural change and improvement after applying the learning and skills; and

Level 4 – the results or effects that the participant's performance has on the organisation.

2.7   Monitoring attendance, successful completion, and engagement

Attendance

Attendance at safeguarding learning and development pathways needs to be recorded consistently and accurately to ensure that **all** attendees have a learning record. These records will enable refresher cycles to be identified and will facilitate the monitoring and quality assurance of safeguarding learning and development.

For clergy, their record of learning will be updated on the people system and will be included in their personal file ('Blue File') which is transferred with them if they move between locations throughout their ministry. Safeguarding learning information will be included by the Bishop in the Clergy Current Status Letter (CCSL).[16] Paragraph 37 of the Personal Files Relating to Clergy Guidance, 2018 edition, states

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[16]   For information about Clergy Blue Files and CCSL, see 'Personal Files Relating to Clergy' (2018).

'A record of a cleric's safeguarding training must be retained on the personal file, including the exact nature of the training, the date the training was received and who provided the training.' Details of attendance must be passed from the safeguarding team to the bishop's office to ensure that clergy files can be kept up to date. The record must certify whether the training received is compliant with NST requirements for fidelity. For ordinands and readers in training, safeguarding learning completed should feature in the final reports to ensure that learning records are complete.

Definition of 'successful completion'

Each pathway will specify what constitutes 'successful completion'. The Basic Awareness and Foundation online pathways have a 'pass' mark which must be achieved; this is set at 75%. Throughout the materials there are several questions to check knowledge ahead of the final assessment. Each of the questions contributes to the overall pass score. A certificate is automatically generated for those who reach or surpass the pass mark.

For safeguarding Leadership and Senior Leadership, completion means that individuals have engaged in all preparation work, submitted work required, engaged with all sessions, and completed the evaluation stage evidencing impact on behaviours. All of this is required before someone receives written confirmation of completion via the issue of certificates. The renewal date for these pathways is then three years from the training completion date.

Successful completion of the additional pathways is determined within the fidelity to the model for each. This is detailed in the tables in Section 4.

Exemptions

Ensuring that all church officers are trained to recognise and respond to safeguarding concerns and information is vital for our church to become a safer place for all. However, we are mindful regarding the exposure for some not only to difficult material but to painful memories and of course it is not our intention to re-traumatise or victimise people with lived experience. Whilst it may be possible with adaptation to the materials or additional support to enable those with lived experience to complete the safeguarding learning pathways required for their role, for others this will not be the case.

As a result, we have created a discreet system of passes such that someone who is willing, wise, and wanting to serve the community but who has been the victim of the matters they are required to take a course on, be allowed a 'pass'. Such individuals should be offered a confidential conversation with their local Diocesan Safeguarding Officer (DSO) or Cathedral Safeguarding Officer (CSO) in order that the 'pass' can be granted and recorded as appropriate within training records. This should not become a matter of interrogation to be granted such a pass – that is, if a person were to ask to be excused then there should not be a cross examination of what they are saying but it should be taken on trust and at face value – otherwise the victimhood is reinforced yet again.

Engagement

Where participants do not engage or are deliberately difficult or disruptive the facilitators are responsible for ensuring this behaviour is not accepted. Anyone attending who fails to participate or engage should be spoken to privately by the facilitators to ascertain if there are specific reasons for this. Where there are justifiable reasons for a person not participating or engaging, the person should be offered support or guidance including signposting to appropriate agencies/people and be offered the opportunity to complete their learning later. For those who do not have justifiable reasons it will be necessary and appropriate to report their non-participation or disengagement to the appropriate person, such as their diocesan bishop (for clergy), parish priest, supervisor, or manager (for employees/volunteers). Those who do not fully participate or engage in the safeguarding learning requirements should not be issued with a certificate of successful completion and should be requested to repeat the learning later.

Non-compliance with safeguarding learning

The Safeguarding Learning and Development Framework sets out the required attendees for each of the safeguarding learning pathways and the Safer Recruitment and People Management Guidance states that safeguarding learning is mandatory for all posts that fall within the scope of that guidance. It also highlights that learning requirements will vary according to role and responsibility as set out in the Safeguarding Learning and Development Framework.

This document is a safeguarding Code of Practice issued under s. 5A of the Safeguarding and Clergy Discipline Measure 2016, as amended by the Safeguarding (Code of Practice) Measure 2021, which came into effect on 1 March 2022.

Failure by a member of the clergy to comply with a **requirement** is an act or omission which may constitute misconduct under the Clergy Discipline Measure. Failure by a Reader or lay worker to comply with a **requirement** would be grounds for the revocation of that reader's or lay worker's licence by the bishop, and failure by a churchwarden, PCC or cathedral chapter could result in an investigation being conducted by the Charity Commission and the person being disqualified as a charity trustee. If a volunteer is in a role that requires them to undertake safeguarding learning, they should not be allowed continue in that role if they refuse to complete the required learning.

Safeguarding Learning and Development Framework

Issue-Based Pathways

Online (with in person option for local delivery)	Domestic Abuse

Role-Specific Pathways

Locally Delivered	Permission to Officiate
	Parish Safeguarding Officer Induction
Nationally Delivered	Link Person
Local delivery option subject to conditions	Support Person

Core Pathways

Online (with in person option for local delivery)	Basic Awareness
	Foundation
Locally Delivered	Leadership
Nationally Delivered	Senior Leadership

Toolkit Pathways

Online (with in person option for local delivery)	Safer Recruitment and People Management

Professional Development for Safeguarding Staff

Nationally Commissioned/ Delivered	DSA/CSA Development
	Trainers Development

3   Core Safeguarding Learning Pathways

The core learning pathways are a modular programme with the level of learning required being determined by the role and responsibilities of individuals. Those who hold positions of responsibility will require more in-depth learning than those who do not. For example, a member of clergy will require learning to Leadership level whereas a volunteer who is acting as an additional adult at a youth group session would require learning to Foundation level.

No accreditation is given against the core safeguarding learning pathways for prior learning, including in other denominations (except for the Methodist Church Foundation and Advanced modules which are seen as equivalent to the Church of England Foundation and Leadership pathways). This is due to Church core safeguarding learning pathways situating safeguarding practice within the unique context of the Church of England and providing participants with the opportunity to relate their learning to their faith or the faith context in which they are working.

The Basic and Foundation pathways provide the essential learning necessary to recognise, respond, record, and refer safeguarding concerns. The Leadership and Senior Leadership pathways explore effective leadership behaviours and organisational culture issues in depth. However further learning may also be needed for some. Beyond the requirements of core safeguarding pathways, additional pathways – covering a range of subject areas – have been developed.

All the safeguarding learning pathways within the framework have been accredited by the CPD Certification Service. CPD stands for Continuing Professional Development and is the term used to describe the learning activities professionals engage in to develop and enhance their abilities. It enables learning to become conscious and proactive, rather than passive and reactive.

The tables below set out, for each pathway, the following information:

- Pre-requisites for attendance at the pathway.
- Delivery methods.
- Learning outcomes.
- Required attendees.
- Recommended attendees.
- Fidelity to the pathway.
- Evaluation level.

3.1   Basic Awareness

Pre-Requisites	Not Applicable	
Delivery	**Online Pathway** (*Replica of online material available for in person delivery in exceptional circumstances.*)	
Outcomes	• Connect the core principles and practices of safeguarding to the Christian faith. • Recognise issues of power and abuse as they present themselves in a range of contexts, including the Church. • Identify the barriers (emotional, psychological and theological) that can prevent the promotion of healthy church communities. • Apply a clear process in the handling of concerns/safeguarding information whilst recognising the boundaries of their own role.	
Required Attendees	• All church officers,[17] staff in church bodies, and bellringers. • Anyone going on to complete any other safeguarding learning pathway.	
Recommended Attendees	• Anyone wanting or needing a basic awareness of safeguarding.	
Fidelity to the Pathway	**Online/Virtual Delivery**	**in person Delivery**
	Completed online.	• In person delivery by exception using the material provided by the NST. • Optimum group size of 32 with two facilitators.
Evaluation	Level 1 – Immediate feedback captured at the end of the learning pathway.	

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[17] A person appointed by the DBE as a foundation governor of a Church of England school is not required to undertake any diocesan safeguarding training in addition to the safeguarding training they are required to undertake as a school governor. A foundation governor must send a copy of their training completion certificate (or other evidence of their completion of the school governor safeguarding training) to the Diocesan Director of Education, or the DBE safeguarding lead, within [6] months of taking up their position as foundation governor and this must be retained by the DBE in its safeguarding training records. However, where a person appointed by the DBE as a foundation governor of a Church of England school also holds another church officer role in the diocese or elsewhere in the national church they must, in addition to the training they may undertake as a school governor, also undertake any diocesan or other safeguarding training as may be required in relation to their other church officer role.

3.2　Foundation

Pre-Requisites	Basic Awareness
Delivery	**Online Pathway** (*Replica of online material available for in person delivery in exceptional circumstances.*)
Outcomes	• Connect an understanding of good safeguarding practice to their own role and responsibilities. • Recognise commonalities and differences arising from the age or circumstances of those affected, and how this informs appropriate action. • Identify wider support, accountability, and governance arrangements relevant for safeguarding in their context. • Analyse and respond appropriately to variety of safeguarding scenarios whilst recognising the boundaries of their own role.
Required Attendees	• Anyone holding the bishop's licence, commission, authorisation, or permission – including clergy, those with permission to officiate (PtO), readers, licensed lay ministers (LLMs). • Anyone (volunteers and employees) in a role which involves work with children, young people, or vulnerable adults, including tower captains and ringing teachers. • Churchwardens • Pre-ordination or licence students, prior to Stage 1 Panel. • Vergers • PCC members/lay chapter members/DBF trustees. • Members of the Diocesan Safeguarding Advisory Panel.
Recommended Attendees	Not Applicable

Fidelity to the Pathway	**Online/Virtual Delivery**	**In person Delivery**
	Completed online.	• In person delivery by exception using the material provided by the NST. • Optimum group size of 32 with two facilitators.

Evaluation	Level 1 – Immediate feedback captured at the end of the learning pathway.

3.3   Leadership

Pre-Requisites	Basic Awareness and Foundation
Delivery	**Local delivery using a virtual platform or in person learning sessions.**
Outcomes	• 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.
Required Attendees	This is designed for those people who play a lead role in shaping the culture of the church body concerned. This will always include: • All clergy holding the bishop's licence, commission, authorisation, or permission (including PtO where exemption has not been given) including honorary/assistant bishops and chaplains. • All readers and LLMs holding the bishop's licence (under Canons E6 and E8), together with all others who hold the bishop's commission, authorisation, or permission to carry out similar ministerial functions (including PtO where exemption has not been given). ***(Ordinands need to have completed the Leadership pathway before their diaconal ordination and lay ministers in training before they are licenced, authorised or commissioned.)*** • Non-executive members of chapter (unless their role in the diocese requires a higher level). • Safeguarding officers/Leads in all church bodies.[18] It should also, according to the local context, include such other people who significantly influence the culture of that church body. These may include, for example, lay ministry staff employed by a PCC or Bishops' Mission Order (BMO), locally appointed leaders of new worshipping communities, focal ministers, and churchwardens.* Tower captains at prominent towers (including cathedrals, towers with frequent visitors or people learning) and the district chair/district safeguarding lead of bellringing guilds/councils should complete the Leadership pathway. The requirements for attendance for people in local leadership roles will be determined by agreement between the bishop/dean and their respective safeguarding officer. Where there is a determination that someone must undertake this pathway, that person then becomes a required attendee. * Whilst in many contexts the level of influence of churchwardens may well not reach the threshold, it should be noted that this can increase significantly during vacancies.

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[18]   This includes safeguarding officers in parishes, dioceses, cathedrals, and religious communities

Recommended Attendees		
Fidelity to the Pathway[19]	**Online/Virtual Delivery**	**In person Delivery**
	- Two 90-minute sessions delivered via Zoom, one/two weeks apart. - Two facilitators. - Optimum number of participants: 16. - Pre-work completed and submitted before Session One. - Session One – This is a 90-minute session comprising three exercises focusing on culture, leadership, and capacity and prevention. - Session Two – This is a 90-minute session focused on recognising, assessing, and managing risk and victims and survivors. - Evaluation – This needs to be completed six weeks after the course to appropriately evaluate the outcomes of the course, the learning taken from it and how this learning will be put into practice. The evaluation needs to be submitted to the facilitators.	- Pre-work completed and submitted before Session One. Session One – A 90-minute session, delivered in person by two facilitators to an optimum number of 32 participants. (Here the ratio of 1: 8 can be maintained as participants and facilitators are physically in the same space. This means that small groups of 8 can be engaged with and monitored by the facilitators as they move between the groups, something which cannot be done effectively when delivery is virtual.) - Break between sessions of 60-90 minutes. - Session Two – This is a 90-minute session comprising three exercises focusing on culture, leadership, and capacity and prevention. - Session Two – This should be held one/two weeks after session one. This is a 90-minute session focused on recognising, assessing, and managing risk and victims and survivors. - Evaluation – This needs to be completed six weeks after the course to appropriately evaluate the outcomes of the course, the learning taken from it and how this learning will be put into practice. The evaluation needs to be submitted to the facilitators.
Evaluation	Level 3 – Immediate feedback captured at the end of the learning pathway. Reflective evaluation tasks, including the setting of safeguarding goals which are reviewed by learning facilitators prior to the issue of certificates.	

[19] Fidelity as described here constitutes best practice for the delivery of the Leadership pathway. Delivering the two sessions a minimum of one week apart allows for participants to engage and reflect on the material covered, it gives time for them to digest the learning, consider culture and develop their thinking around safeguarding. Small group dialogical learning experiences with sufficient time allowed for self-reflexivity are central to the Church's safeguarding learning methodology.

It is however acknowledged that, in limited circumstances and to meet the needs of some required participants, in person delivery over two sessions spaced a week apart is difficult either due to resources or the needs of participants and therefore there is some flexibility provided in permitting the two sessions to be completed in a single day where it is to be delivered in person. This should be facilitated through two distinct sessions (for example morning and afternoon or afternoon and evening) with a minimum of 60 minutes between the two to allow for participants to have a break and prepare for the second session. This break is important and is required to maintain the quality of learning and to reflect the intensity of the sessions. Where a decision is made to offer the Leadership pathway as a single event there must be evidence that this has been discussed and agreed at the DSAP.

3.4   Senior Leadership

Pre-Requisites	Basic Awareness, Foundation, and Leadership
Delivery	**National Delivery via in person learning sessions**
Outcomes	- Gain confidence in effectively recognising the connection between our leadership role and effective responses to safeguarding. - Recognise our role in responding to and managing risk. - Evaluate how we cascade cultural expectations within our areas of responsibility to ensure healthy safeguarding cultures. - Recognise your accountability and ensure you are confident addressing and responding to safeguarding matters. **Organisational outcomes:** - Feel equipped to challenge conversations in chapter or parish that ensure we have a shared understanding of healthy cultures. - Recognise and apply reflections regarding theology and safeguarding within the day-to-day vision, practice, and communication. - Confidently articulate what is meant by a positive culture surrounding safeguarding and what inhibits this. - Understand how our responses to safeguarding are impacted by organisational culture, perceptions of risk and the impact of anxiety.
Required Attendees	This pathway is for members of the senior leadership team of a church body who have, in different ways, responsibility for, and involvement in, safeguarding matters: - Archbishops - Diocesan and suffragan bishops - Provincial episcopal visitors - Archdeacons, including associate archdeacons - Deans - Cathedral executive chapter members/residentiary canons (non-executive chapter members are trained at leadership level unless their role in the diocese requires a higher level) - Bishops' chaplains - Diocesan Secretaries/chief of staff/chief executive/cathedral administrators - Directors of communications - Diocesan directors of ordinands and assistant diocesan directors of ordinands

	- Wardens of readers/LLMs - Directors of ministry - Registrars - Diocesan and cathedral safeguarding officers - Cathedral directors of music/masters of choristers - HR directors - Senior chaplains to the armed forces - Leaders of religious communities.
Recommended Attendees	Not Applicable
Fidelity to the Pathway	**In person Delivery (March 2024 – October 2025)** - Two learning sessions delivered in person (sessions are five hours each). - Each session is spaced five/six months apart. - Two facilitators. - Optimum number of participants: 32. - Pre-work – Connects previous senior leadership safeguarding pathway evaluation and reflection to current culture and practice within the senior leadership team. - Session One – A groupwork session delivered in person between 10am and 3pm. The session focuses on **culture, leadership and capacity** and **learning supervision and support**. - A period of six months will be left between sessions, during which time reflections will be undertaken monthly (approximately 30 minutes each month). These activities will provide space to reflect and consolidate discussions from Session One and prepare participants for Session Two. - Session Two – A groupwork session delivered in person between 10am and 3pm. The session focuses on **recognising, assessing, and responding to risk** and **prevention.** - Post course evaluation – What role do I play in enhancing our safeguarding culture? **Develop a good practice guide – What would you see within any given context? Thinking about the national safeguarding standards** – what would 'good' look like within your diocese/cathedral? What is working well? And what would you like to achieve?

Individually	**A reflective commitment:** Where aremy strengths (realised or developing) in creating a healthy safeguarding culture? How will I use them to enhance our safeguarding culture?
As Senior leadership teams	**A practice statement:** What would good like within our context? Drawing on the five national safeguarding standards and your vision, what do we identify: ● is working well (**strengths**) ● we will commit to develop to achieve improvements (**developmental areas**).
Evaluation	Level 4 – Immediate feedback captured at the end of the learning pathway. Reflective evaluation tasks which are reviewed by learning facilitators prior to the issue of certificates.

4 Additional Safeguarding Learning Pathways

4.1 Role-specific pathways

Parish Safeguarding Officer Induction		
Aim	To equip learners with an understanding of the **role of the Parish Safeguarding Officer (PSO)** and induct them into key working practices and relationships.	
Pre-Requisites	Basic Awareness and Foundation	
Delivery	**Local delivery using a virtual platform or in person learning sessions.**	
Outcomes	• Understand the role, responsibilities and working relationships of the PSO, including the local authority. • Identify a variety of approaches to raising awareness and improving safeguarding practice. • Evaluate safeguarding information reported by members of the church or community and determining an appropriate response. • Create a development plan for local ministry to support development of safeguarding practice in their context.	
Required Attendees	• Persons taking on the role of PSOs.	
Recommended Attendees	• Existing PSOs.	
Fidelity to the Pathway	**Online/Virtual Delivery**	**In person Delivery**
	This is an induction session. It introduces participants to the role and the safeguarding team, rather than being a learning pathway. Everyone who attends this course must have completed the Basic and Foundation pathways. • One three-hour session. • Pre-reading materials sent two weeks prior to the session. • Optimum number of participants: 16. • Post course evaluation – four weeks after the session, completed as set out in the induction materials.	This is an induction session. It introduces participants to the role and the safeguarding team, rather than a learning pathway. Everyone who attends this course must have completed the Basic and Foundation pathways. • One three-hour session. • Pre-reading materials sent two weeks prior to the session. • Optimum number of participants: 32. • Post course evaluation – four weeks after the session, completed as set out in the induction materials.
Evaluation	Level 3 – Immediate feedback captured at the end of the learning pathway, reflective and practical evaluation tasks.	

Permission to Officiate	
Aim	To explore and reflect on the safeguarding dimensions involved in the ministry of these roles.
Pre-Requisites	Basic Awareness and Foundation
Delivery	**Local delivery using a virtual platform or in person learning sessions.**
Outcomes	• Connect the Church's mission and theological foundations with what good leadership behaviour looks like in a safeguarding context. • Evaluate aspects of their own 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. • Integrate their own faith, beliefs, and values with those underpinning good safeguarding behaviours.
Required Attendees	Anyone holding PtO whose role does not meet the Leadership pathway criterion.[20] *Where individuals hold more than one role, or serve more than one Church body, they should train at the highest required level.*
Recommended Attendees	Not Applicable

Fidelity to the Pathway	Online/Virtual Delivery	In person Delivery
	• One three-hour session split into three 50-minute sections with breaks in between. • Optimum number of participants: 16. • Pre-reading materials sent two weeks prior to the session. • Session split into three sections. • Post course evaluation – four weeks after session is completed.	• One three-hour session split into three 50-minute sections with breaks in between. • Optimum number of participants: 32. • Pre-reading materials sent two weeks prior to the session. • Session split into three sections. • Post course evaluation – four weeks after session is completed.

Evaluation	Level 3 – Immediate feedback captured at the end of the learning pathway. Reflective evaluation tasks, including the setting of safeguarding goals which are reviewed by learning facilitators prior to th e issue of certificates.

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[20] It is recognised that the exercise of PtO (for both retired clergy and readers) can vary considerably. As the main safeguarding Leadership pathway is now targeted at those people 'who play a lead role in shaping the culture of the church body concerned' those with PtO whose role meets this criterion must participate in the main safeguarding Leadership pathway. Those with PtO whose role does not meet this criterion must participate in a bespoke PtO safeguarding learning pathway. The decision about which pathway someone with PtO should take must be made by the bishop or dean in consultation with the DSA/CSA and/or safeguarding trainer. The local supervisor (incumbent or rural dean) may also be well placed to assist in identifying the level of involvement of an individual and therefore in which pathway would be most appropriate. For those newly retired, the pathway individuals take should be decided at the point they start their new role. For existing PtOs a formal decision based on consideration of a person's role against the above criterion would need to be made within the diocese.

	Link Person
Aim	To equip learners with an understanding of the **role of the Link Person** and induct them into key working practices and relationships.
Pre-Requisites	Basic Awareness and Foundation
Delivery	**National delivery via Zoom**
Outcomes	● Understand the role, responsibilities, and key working relationships of the Link Person. ● Explore the case/allegations management process, including partnership working with the DSO. ● Identify good practice in working with and effectively supporting respondents throughout the allegation management process. ● Reflect on the importance of self-care, supervision and pastoral support whilst performing the role of Link Person.
Required Attendees	Anyone undertaking the role of Link Person.

Fidelity to the Pathway	Online/Virtual Delivery	In person Delivery
	● Two two-hour sessions delivered via Zoom; each session is one week apart. ● Ratio of 1:8 maintained. ● Pre-work for Session One completed and submitted before Session One. ● Session One – interactive session. ● Pre-work for Session Two. ● Session Two – interactive session. ● Post course evaluation – three months after Session Two is completed as set out in the pathway, including 360° feedback and a reflective exercise.	Not Applicable.

Evaluation	Level 3 – Immediate feedback captured at the end of the learning pathway, reflective evaluation tasks and 360° feedback.

	Support Person
Aim	To equip learners with an understanding of the role of the Support Person and induct them into key working practices and relationships.
Pre-Requisites	Basic Awareness and Foundation
Delivery	**National delivery via Zoom.**
Outcomes	• Understand the role, responsibilities, and key working relationships of the Support Person. • Explore the skills and knowledge needed to undertake effective pastoral care, including a particular focus on trauma informed approaches. • Identify appropriate ways to support survivors, both during and after a disclosure has been made, and throughout the allegation management process. • Reflect on the importance of self-care, supervision and pastoral support whilst performing the role of Support Person.
Required Attendees	Persons taking on the role of Support Person

Fidelity to the Pathway	Online/Virtual Delivery	In person Delivery
	• Three two-hour sessions delivered via Zoom; each session is one week apart. • Two facilitators – one to be a person with lived experience. • Maximum number of participants: 8.[21] • Pre-work for Session One. • Session One – facilitated discussion focused on the survivor's perspective. • Pre-work for Session Two. • Session Two – interactive session focused on the survivor's journey from disclosure to closure. • Pre-work for Session Three. • Session Three – interactive session which consolidates the learning and focuses on the Support Person role. • Post course evaluation – three months after Session Three is completed as set out in the pathway, including 360° feedback and a reflective exercise.	Not Applicable
Evaluation	Level 3 – Immediate feedback captured at the end of the learning pathway, reflective evaluation tasks and 360° feedback.	

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[21] The optimum number of participants for this pathway is reduced. This is because of the experience of the pathway being significantly enhanced by a smaller group size with additional space to reflect, discuss and explore ideas. Local delivery of this pathway would be considered if diocese were able to provide assurance that they would co-facilitate alongside a person of lived experience. This would need to be shown through assurance that they had built a relationship of trust between co-trainers, that survivor co-trainers were genuine partners in the co-delivery, not just allocated specific input/slots, and there would need to be careful consideration of the skills and knowledge survivors need to be recruited as co-trainers. Survivor co-facilitators should be enabled to attend a nationally delivered Support Person course as a participant – observer before co-delivering. Clear routes for post-session debrief and support, (e.g. offer to pay for extra therapy if needed) should be provided.

Raising Awareness of Domestic Abuse[22]	
Aim	To equip participants to engage thoughtfully and proactively with the issue of domestic abuse and those affected.
Pre-Requisites	Basic Awareness
Delivery	**Online Delivery of Raising Awareness** (*Replica of online material available for in person delivery in exceptional circumstances*).
Outcomes	- Recognise the signs, types, myths, and stereotypes of domestic abuse. - Understand how to respond well through keeping people safe and sign posting to specialist support. - Identify safeguarding actions to protect victims or those at risk whilst also understanding the limitations and boundaries of your role. - Understand that scripture doesn't permit domestic abuse and be aware of how theology can be used to exert control. - Understand the impact on children living in a household experiencing domestic abuse. - Be aware of the characteristics of a healthy relationship.
Required Attendees	- Anyone holding the bishop's licence, commission, authorisation, or permission (including clergy, PtO, readers, LLMs) or serving as an officer of the bishop. - Anyone (volunteers and employees) working with children, young people, or vulnerable adults, including Bishops Visitors and Pastoral Visitors. - Safeguarding officers/safeguarding leads including designated safeguarding person in a religious community. - Pre-ordination or licence students, prior to BAP or selection panel.
Recommended Attendees	- All church officers - PCC and Chapter members - Members of the Diocesan Safeguarding Advisory Panel.

Fidelity to the Pathway	Online/Virtual Delivery	In person Delivery
	• Raising Awareness – Completed online.	• In person delivery using the material provided by the NST.

Evaluation	Level 2 – Immediate feedback captured at the end of the learning pathway and reflective evaluation tasks.

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22   This course is intended to build upon the Basic Awareness course by raising awareness specifically of domestic abuse. Recommendation 26 from the National Report into Past Cases Review 2 states 'All church bodies are to raise awareness of domestic abuse, including the understanding of the harmful impact of domestic abuse on children.'

Safer Recruitment and People Management	
Aim	To equip participants with an understanding of safer recruitment, including why it is important and when it should be used, and the skills and practices necessary to promote positive safeguarding behaviour (and detect safeguarding risk) once a person is in role.
Pre-Requisites	Basic Awareness and Foundation
Delivery	**Online Pathway** (*Replica of online material available for in person delivery in exceptional circumstances.*)
Outcomes	● Reflect theologically on personnel recruitment and safer people management. ● Understand the recruitment and people management process, its intersection with relevant legislation, and how each stage contributes to safer people management. ● Explore good people management practice to be implemented once a person is in post/role. ● Create a contextually relevant personal management plan that reduces risks.
Required Attendees	● Recruiting managers and anyone involved in the recruitment of church officers (employees, elected members, and volunteers). ● Those with responsibility for administering DBS. ● Safeguarding officers in all church bodies, including designated safeguarding person in a religious community. ● Ordinands during IME 1.
Recommended Attendees	Not Applicable

Fidelity to the Pathway	Online/Virtual Delivery	In person Delivery
	Completed online.	● In person delivery by exception using the material provided by the NST. ● Optimum number of participants: 32.

Evaluation	Level 2 – Immediate feedback captured at the end of the learning pathway and reflective evaluation tasks.

5 Professional Development for Safeguarding Staff

DSO/CSO Development

One of the structural vulnerabilities of the Church's current safeguarding arrangements is that there is no formal induction and professional development programme for diocesan and cathedral safeguarding advisers.

DSOs/CSOs come from a variety of professional backgrounds and must largely find their own way in developing their DSO/CSO role. This will inevitably mean variation in how the role is interpreted and does not allow for DSOs/CSOs to continuously develop their skills and knowledge in the unique circumstances of the Church context.

A professional development programme for DSOs/CSOs will comprise delivery of a minimum of two days learning activity each year.

The development of this programme will now also consider the development of the DSO/CSO role as set out in the IICSA recommendations which have been accepted by the House of Bishops.

The programme will be informed by developments in safeguarding practice, policy, and legislation and by the needs of DSOs/CSOs.

Trainers Development

Two days of development for safeguarding trainers will be offered each year.

This is imperative as the Safeguarding Learning and Development Framework is based on a blended learning approach requiring those who deliver the pathways to be skilled in a range of methodologies.

The programme content will be designed alongside safeguarding trainers.

6   Additional Development Opportunities

In addition to the safeguarding learning pathways detailed above, additional development opportunities will be offered by the NST. These additional opportunities will be arranged/commissioned/delivered nationally in response to safeguarding developments and learning from national and local reviews for a range of attendees across church bodies. Moving forwards this work will be presented by way of a structured training plan for each year. The plan will clearly set out:

● Why we are offering the opportunities.

● Who each opportunity is for.

● What forms our core offer each year.

● What the opportunities are for advancing and developing skills.

● How we will support safeguarding staff to develop new knowledge.

Whilst there will be an offer of additional learning opportunities from the NST to safeguarding staff it is also important that they are encouraged to take responsibility for their own CPD and that they make use of local resources and opportunities.

Examples of such opportunities will include:

● Training on risk assessment on an annual basis.

● Training in spiritual abuse and healthy cultures and mental health first aid.

● Training for chairs and members of safeguarding case management groups.[23]

● Networking days for DSOs/CSOs/safeguarding trainers (at least annually).

● Networking days for cathedrals.

● Networking days for diocesan safeguarding advisory panel chairs.

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[23]   Initially this training will be offered as part of the implementation plan for the new Safeguarding Code 'Managing safeguarding concerns and allegations' but will then continue as an annual offer.

6.1   Induction programme

A series of induction videos covering a broad range of topics is now available on the safeguarding training portal. Whilst the materials have been prepared with safeguarding team members in mind, some will be of use to other colleagues and so the videos are accessible for anyone volunteering or working within the church who needs or wants an understanding of how safeguarding works.

Topics covered as part of the programme are:

- The history of the church
- Safeguarding: the church's history of safeguarding
- Church traditions
- Doctrine – theology
- Connectivity between safeguarding and the faith
- Structure and roles within the Church of England
- Governance and decision making
- Formation
- Discernment
- Canon Law/CDM
- Diocesan secretaries
- Lay ministries
- National Safeguarding Panel
- The role of the DSAP chair.

6.2 Postgraduate Certificate and Master of Science – Safeguarding: Leading Safer Organisations

The MSc and PG Certificate in Safeguarding: Leading Safer Organisations is uniquely designed to support leaders and future leaders in a wide range of organisations to better protect children and adults at risk. The course has been developed with statutory, faith based and third sector organisations, recognising the need for cultural change, and to better understand risk from perpetrators and the impact on victims.

The quality of leadership and practice within institutions is critical in protecting children and adults at risk of harm, and in preventing and responding to abuse. Leaders have a key role and responsibility in improving culture and practice in responding to vulnerable children and adults. Leaders need to model the right behaviours and values, including engaging in open and honest dialogue within their organisations to promote and ensure safe practices. The programme aims to be reflective of cutting-edge thinking, practice, and research in safeguarding and in leadership, drawing on contemporary issues nationally and internationally. To support the programme national and international leading academics, practitioners and organisational leaders have been invited to contribute to the design, development, teaching, learning and assessment of the programme.

As part of the programme, there is input from experts regarding understanding of perpetrator behaviour, the experience of victims, trauma, and the healing journey. There is a strong emphasis on equality, diversity and inclusion and understanding how these can impact safeguarding in multiple contexts. Systems to protect individuals from the risk of allegations through safer working practices and the response to allegations in also addressed.

From the end of the first module learners will be able to demonstrate dealing with complex safeguarding issues systematically, sensitively, and creatively, making safe judgements often in the absence of complete data.

The MSc and PG Certificate in Safeguarding: Leading Safer Organisations is a part time, modular programme, at level 7 (post graduate level). The title reflects the emphasis of the degree; it is not primarily for professional safeguarding officers within organisations, but for leaders and future leaders who have (or will have) responsibility for creating and leading cultures that are protective rather than harmful, but who do not have a professional background in safeguarding. The degree is aimed at senior leaders from several sectors including faith, sport, the arts, charities, non-government organisations NGO and across the voluntary sector.

In a press release to support the launch of the course Stephen Cottrell, Archbishop of York said: '*I welcome wholeheartedly the opportunity the qualification in Leading Safer Organisations offers to explore good safeguarding practice and how we can all individually contribute to create safer organisations.*

'*This course equips leaders with the knowledge, skills and understanding they need to enhance the work already being done to embed safeguarding in all we do, and to make our organisations safe spaces for children, young people, and vulnerable adults. I hope many will be interested in the flexible study options that are available.*'

7 Quality Assurance

The Church of England published the National Safeguarding Standards in October 2023. The standards and Quality Assurance Framework are essential for the Church to understand the quality and, most importantly, the impact of its safeguarding activity. In addition, the standards provide a simple construct which integrates the complexity of all safeguarding activity in the Church. All such activities, at all levels across the Church, will relate to at least one standard. Thus, the standards provide a means of connecting and integrating what might otherwise be experienced as disconnected activities and enable the Church to easily communicate its commitment to safeguarding.

The five standards are:

- Culture, Leadership and Capacity: church bodies have safe and healthy cultures, effective leadership, resourcing, and scrutiny arrangements necessary to deliver high-quality safeguarding practices and outcomes.

- Prevention: Church bodies have in place a planned range of measures which together are effective in preventing abuse in their context.

- Recognising, Assessing and Managing Risk: Risk assessments, safety plans and associated processes are of a high quality and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.

- Victims and Survivors: Victims and survivors experience the timeliness and quality of church bodies' responses to disclosures, and their subsequent support, as positively meeting their needs, including their search for justice, and helping their healing process.

- Learning, Supervision and Support: 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.

Each standard contains:

- A statement of the Standard itself.

- An explanation of why it is important.

- A series of 'What Good Looks Like' Indicators – these are detailed criteria that show how well a standard is being achieved.

- Details of relevant House of Bishops' Guidance and Code, training, resources, and tools that can be used to help gather data relevant to the indicators. These are important as they will equip church bodies with the means to undertake quality assurance work locally, but also in a way that is consistent across other bodies.

It is not expected that every church body will be able to meet every indicator overnight. The standards set out the direction of travel and will enable church bodies to identify both their strengths and areas for development, which will in turn inform their strategic planning in respect of safeguarding.

The current version of the National Safeguarding Standards and Quality Assurance Framework were approved by the National Safeguarding Steering Group (NSSG) in July 2023 and can be found here:

**https://www.churchofengland.org/sites/default/files/2023-10/
national-safeguarding-standards-and-quality-assurance-framework_sep23.pdf**

Quality assurance processes only have value if they drive continuous safeguarding improvement in the organisation. Quality assurance information should encourage discussion and reflection within the organisation. This enables the following questions to be considered: What is this telling us? What does this mean for us? What do we need to do?

The timeline for quality assurance visits including the preparation required is detailed below:

Week -4

- Four weeks ahead of the proposed quality assurance visit, the National Learning and Development Manager or safeguarding Lead that will be completing the quality assurance visit and tasks will contact the Safeguarding Officer and Trainer of the diocese/cathedral to be visited.

- The quality assurance toolkit for standard 5 'Safeguarding Learning, Supervision and Support' will be sent via email, this toolkit contains the checklists and templates that will be utilised during the site visit.

- A date for the site visit will be mutually agreed.

- The diocese/cathedral will begin collating the document necessary to complete the quality assurance checklists and identify potential dates for training observations – two sessions will be observed, these can be in person or virtual sessions. If virtual, sessions can be at any time in the period leading up to the site visit. If in person, the session/s to be observed should be on the date of the site visit and the duration of the visit will be adjusted to accommodate this.

Week -3 to Week -1

- The diocese/cathedral will make all necessary arrangements for the site visit, ensuring documentation is ready, training observations are arranged, and people involved in meetings will be available during the day of the visit.

- The National Learning and Development Manager or Safeguarding Lead visiting will observe the virtual sessions identified for them and prepare feedback for the facilitators involved to be provided on the day of the visit.

Site Visit

● The National Learning and Development Manager or safeguarding lead will meet with the facilitators of the sessions observed to provide feedback on the sessions observed.

● The National Learning and Development Manager or safeguarding lead will meet with the Safeguarding Officer and Trainer/s and the manager of the safeguarding team for the diocese/cathedral to cover the governance points. During this meeting the National Learning and Development Manager will also provide feedback to those present on the sessions observed.

● Areas of strength will be identified and areas for potential improvement will be discussed.

Week +2

● No later than two weeks after the site visit, the National Learning and Development Manager or safeguarding lead overseeing the quality assurance for the site will present the findings of the quality assurance visit using the report template. This report will summarise the discussions of the day and the feedback provided.

To enable quality assurance of safeguarding learning a series of tools have been developed:

● **Template for auditing the governance for the delivery of safeguarding learning.**

— This asks key questions in relation to the strategic planning for delivery of safeguarding learning and the oversight that church bodies have over their learning provision.

● **Observation checklist for auditing the delivery of safeguarding learning.**

— This sets out the key practice issues to look for when observing someone facilitating safeguarding learning activities.

● **Facilitators checklist for self-auditing the delivery of safeguarding learning.**

— This sets out the key practice issues for facilitators to reflect upon after facilitating safeguarding learning activities.

● **Peer audit checklist for peer audit of delivery of safeguarding learning.**

— This sets out the key practice issues for peer auditors to reflect upon after observing safeguarding learning activities.

● **Example documentation which will support the recruitment of volunteer safeguarding trainers.**

— Volunteer safeguarding trainer role description.

— Questionnaire for volunteer safeguarding trainers.

● **Template for Quality Assurance Report.**

— This summarises the feedback, strengths and areas of improvement identified during the quality assurance visit.