

Chase Family Church Safeguarding Policy

Preamble

We gratefully acknowledge the guidance and assistance of the thirtyone:eight (previously Churches Child Protection Advisory Service), PO Box 133, Swanley, Kent, BR8 7UQ
Helpline: 0303 003 11 11

This document is based on a model safeguarding policy supplied by thirtyone:eight

This policy **MUST NOT BE COPIED** by other Churches or organisations without the written consent of thirtyone:eight.

First issued in September 1998 and reviewed annually and amended where necessary.

This latest version was updated on April 2021.

Section 1

Key Contact Information

Church Details:

Name: Chase Family Church (hereafter, "The Church")

Postal Address: Shirley Hall, Shirley Rd Enfield EN2 6SB
Tel No: 020 8366 5488
Email address: office@chasefamilychurch.com

Elim Network and member of Evangelical Alliance of Great Britain

Safeguarding co-ordinator: Elizabeth Higgins liz@chasefamilychurch.com

Deputy Safeguarding Coordinator: Peter Tidey peter@chasefamilychurch.com

Church leader: Martin Higgins martin@chasefamilychurch.com

thirtyone:eight:

Helpline 0303 003 11 11
Office 0303 003 11 11
Email helpline@thirtyoneeight.org

Enfield Social Services: 020 8379 2483

Edmonton Police station:

Main phone no. 101
Opening hours: 24 hours

Our Commitment

The Church Leadership [-hereafter referred to as CL] recognises the importance of its ministry to children and young people and its responsibility to protect and safeguard the welfare of children and young people entrusted to the church's care or who find themselves at church run events.

As part of its mission, the Church is committed to:

- Valuing, listening to and respecting children and young people as well as promoting their welfare and protection.
- Safe recruitment, supervision and training for all the children's/youth workers within the church.
- Adopting a procedure for dealing with concerns about possible abuse.
- Encouraging and supporting parents/carers.
- Supporting those affected by abuse in the church.
- Maintaining good links with the statutory childcare authorities and other organisations.

The CL recognises the need to provide a safe and caring environment for children and young people. It also acknowledges that children and young people can be the victims of physical, sexual and emotional abuse, and neglect. The CL has therefore adopted the procedures set out in this document (hereafter "the policy"). It also recognises the need to build constructive links with statutory and voluntary child protection agencies. The policy and attached practice guidelines are based on a model published by thirtyone:eight (previously Churches' Child Protection Advisory Service). The CL undertake to file a copy of the policy and practice guidelines with social services, and any amendments subsequently published. The CL agrees not to allow the document to be copied by other organisations.

The CL is committed to on-going child protection training for all children/youth workers and will regularly review the operational guidelines attached.

The CL also undertakes to follow the principles found within the Abuse of Trust guidance issued by the Home Office and it is therefore unacceptable for those in a position of trust to engage in any behaviour which might allow a sexual relationship to develop for as long as the relationship of trust continues.

Section 2

Understanding abuse and neglect

Defining child abuse or abuse against an adult is a difficult and complex issue. A person may abuse by inflicting harm or failing to prevent harm. Children and adults in need of protection may be abused within a family, an institution or a community setting. Very often the abuser is known or in a trusted relationship with the child or adult.

In order to safeguard those in our places of worship and organisations we adhere to the UN Convention on the Rights of the Child and have as our starting point as a definition of abuse, Article 19:

1. *States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including*

sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.

2. *Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.*

Also, for adults the UN Universal Declaration of Human Rights with particular reference to Article 5:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Detailed definitions, and signs and indicators of abuse, as well as how to respond to a disclosure of abuse, are included here in our policy.

Safer Recruitment and Safeguarding Training

The [CL] will ensure all workers will be appointed, trained, supported and supervised in accordance with the principles set out in government guidelines “Working Together to Safeguarding Children (2018)” the Disclosure & Barring Service / Disclosure Scotland / PECS Codes of Practice, thirtyone:eight guidance and Church practice guidelines. The same principles will be applied to those appointed to work with vulnerable adults.

Only members of Chase Family Church or members of other churches well known to us will be considered for any appointment working with children. All applicants will complete an application form and declaration and be subject to DBS disclosure. References will be taken up and a church Leader will personally interview applicants recommended by department heads or other workers. In the case of workers whose employment provides them with good child protection training they would be excused church training as long as they have read and agreed to abide by the church policy.

Equal Opportunities Statement

1. Chase Family Church is committed to providing a vital, practical response to the needs of those we serve, regardless of race, religion, lifestyle, sex, sexuality, physical/mental disability, offending background or any other factor.
2. As a Church using the DBS Service to assess applicants' suitability for positions of trust, the church (organisation) undertakes to comply fully with the DBS Code of Practice and to treat all applicants for positions fairly. It undertakes not to discriminate unfairly against any subject of disclosure on the basis of conviction or other information revealed.
3. We actively promote equality of opportunity for all, with the right mix of talent, skills and potential and welcome applications from a wide range of candidates, including those with criminal records. We select all candidates for interview based on their skills, qualifications, experience and commitment to the values of the organisation.

4. A Disclosure is only requested after a thorough risk assessment has indicated that one is both proportionate and relevant to the position concerned. For those positions where a Disclosure is required, all application forms will contain a statement that a Disclosure will be requested in the event of the individual being offered a position.
5. Where a Disclosure is to form part of a recruitment process, we encourage all applicants called for interview to provide details of any criminal record at an early stage in the application process. We request that this information is sent under separate, confidential cover to the recruiter within the organisation and we guarantee that this information will only be seen by those who need to see it as part of a recruitment process.
6. Unless the nature of the position allows Chase Family Church to ask questions about your entire criminal record, we only ask about “unspent” convictions as defined in the Rehabilitation of Offenders Act 1974.
7. We ensure that all those in the organisation who are involved in the recruitment process have been suitably trained to identify and assess the relevance of circumstances of offences. We will also ensure that they have received appropriate guidance and training in the relevant legislation relating to the employment of ex-offenders e.g. the Rehabilitation of Offenders Act 1974.
8. At interview, or in separate discussion, we ensure that an open and measured discussion takes place on the subject of any offences or other matter that might be relevant to the position. Failure to reveal information that is directly relevant to the position sought could lead to withdrawal of an offer of employment or voluntary work.
9. We make every subject of a DBS Disclosure aware of the existence of the Code of Practice and make a copy available on request.
10. We undertake to discuss any matter revealed in a disclosure with the person seeking a position before withdrawing a conditional offer of employment.

Having a criminal record will not necessarily bar you from working with us. This will depend upon the nature of the position and the circumstances and background of your offences.

Management of Workers – Code of Conduct

In the case of other workers then initial and ongoing training is provided. Regular staff meetings will often include an element of training by way of a “refresher” and extra support will be always available. Anyone regardless of seniority who in the opinion of the Church Leaders is temporarily unable to fulfil their role will be relieved of it until such time the leaders feel it is appropriate to recommence working. If the “gap” were to be longer than a few weeks then re training would be considered dependant on the problem e.g. sickness, bereavement etc. All workers must abide by our Code of Conduct (see appendices).

Section 3

Practice Guidelines

As an organisation / place of worship working with children, young people and adults with care and support needs we wish to operate and promote good working practice. This will enable workers to run activities safely, develop good relationships and minimise the risk of false or unfounded accusation.

As well as a general code of conduct for workers we also have specific good practice guidelines for every activity we are involved in and these are attached or in the appendices.

Working in Partnership

The diversity of organisations and settings means there can be great variation in practice when it comes to safeguarding children, young people and adults. This can be because of cultural tradition, belief and religious practice or understanding, for example, of what constitutes abuse.

We therefore have clear guidelines in regards to our expectations of those with whom we work in partnership, whether in the UK or not. We will discuss with all partners our safeguarding expectations and have a partnership agreement for safeguarding. It is also our expectation that any organisation using our premises, as part of the letting agreement will have their own policy that meets thirtyone:eight's safeguarding standards.

We believe good communication is essential in promoting safeguarding, both to those we wish to protect, to everyone involved in working with children and adults and to all those with whom we work in partnership. This safeguarding policy is just one means of promoting safeguarding.

Section 4

RESPONDING TO ALLEGATIONS OF ABUSE

Under no circumstances should a church worker carry out their own investigation into the allegation or suspicion of abuse. The person in receipt of allegations or suspicions of abuse will do the following:

- Concerns must be reported as soon as possible to Elizabeth Higgins (hereafter the "Co-ordinator") who is nominated by the [CL] to act on their behalf in dealing with the allegation or suspicion of neglect or abuse, including referring the matter on to the statutory authorities.
- In the absence of the Co-ordinator, or if the suspicions in any way involve the Co-ordinator then the report should be made to Peter Tidey (hereafter the "Deputy Co-ordinator") If the suspicions implicate both the Co-ordinator and the Deputy Co-ordinator, then the report should be made in the first instance to thirtyone:eight, PO Box 133, Swanley, Kent, BR8 7UQ. Telephone 0303 003 11 11 or alternatively contact Social Services.
 - The local Social Services office telephone number between 9.00am and 5.00pm is 020 8379 2483.

- The out of hour's emergency number is 020 8379 2483.
- The Police Child Protection Team telephone number is 020 8363 1212.
- Suspicions must not be discussed with anyone other than those nominated above. A written record of the concerns should be made in accordance with church procedures and kept in a secure place.
- Whilst allegations or suspicions of abuse will normally be reported to the Co-ordinator, the absence of the Co-ordinator or Deputy Co-ordinator should not delay referral to the Social Services Department.
- The [CL] will support the coordinator/Deputy Co-ordinator in their role, and accept that any information they may have in their possession will be shared in a strictly limited way on a need-to-know basis.
- It is, of course, the right of any individual as a citizen to make a direct referral to the child protection agencies or seek advice from thirtyone:eight, although the [CL] hope that members of the church will use this procedure. If, however, the individual with the concern feels that the Co-ordinator/Deputy Co-ordinator has not responded appropriately, or where they have a disagreement with the Co-ordinator(s) as to the appropriateness of a referral they are free to contact an outside agency direct. We hope by making this statement that the [CL] demonstrate the commitment of the church to effective child protection.

The role of the co-ordinator/ deputy co-ordinator is to collate and clarify the precise details of the allegation or suspicion and pass this information on to the Social Services Department. It is Social Services task to investigate the matter under Section 47 of the Children Act 1989.

Detailed procedures where there is a concern about a child:

ALLEGATIONS OF PHYSICAL INJURY OR NEGLECT

If a child has a physical injury or symptom of neglect, the Co-ordinator/Deputy Co-ordinator will:

- Contact Social Services (or thirtyone:eight) for advice in cases of deliberate injury, if concerned about a child's safety or if a child is afraid to return home.
- Will not tell the parents or carers unless advised to do so having contacted Social Services.
- Seek medical help if needed urgently, informing the doctor of any suspicions.
- For lesser concerns, (e.g. poor parenting), encourage parent/carer to seek help, but not if this places the child at risk of injury.
- Where the parent/carer is unwilling to seek help, offer to accompany them. In cases of real concern, if they still fail to act, contact Social Services direct for advice.
- Seek and follow advice given by thirtyone:eight (who will confirm their advice in writing) if unsure whether or not to refer a case to Social Services.

ALLEGATIONS OF SEXUAL ABUSE

In the event of allegations or suspicions of sexual abuse, the Co-ordinator/Deputy Co-ordinator will:

- Contact the Social Services Department Duty Social Worker for children and families or Police Child Protection Team direct. They will NOT speak to the parent/carer or anyone else.
- Seek and follow the advice given by thirtyone:eight if, for any reason they are unsure whether or not to contact Social Services/Police. Thirtyone:eight will confirm its advice in writing for future reference.

Detailed procedures where there is a concern that an adult is in need of protection:

Allegations of abuse against a person who works with adults with care and support needs.

Any concerns should be reported to the Safeguarding Coordinator (or deputy). If the Safeguarding Co-ordinator is concerned that a vulnerable adult may have been or is in danger of being abused, they should contact Adult Social Services. If they are unsure as to whether a referral should be made they should contact Adult Social Services to discuss their concerns, or contact thirtyone:eight for advice.

Suspicious or allegations of abuse or harm including; physical, sexual, organisational, financial, discriminatory, neglect, self-neglect, forced marriage, modern slavery, domestic abuse.

If there is concern about any of the above, Safeguarding Co-ordinator/Deputy will:

- Contact the Adult Social Care Team who have responsibility under the Care Act 2014 to investigate allegations of abuse. Alternatively thirtyone:eight can be contacted for advice.
- If the adult is in immediate danger or has sustained a serious injury contact the Emergency Services, informing them of any suspicions.

If there is a concern regarding spiritual abuse, Safeguarding Co-ordinator will:

- Identify support services for the victim i.e. counselling or other pastoral support
- Contact thirtyone:eight and in discussion with them will consider appropriate action with regards to the scale of the concern.

Allegations of abuse against a person who works with children/young people

If an accusation is made against a worker (whether a volunteer or paid member of staff) whilst following the procedure outlined above, the Safeguarding Co-ordinator, in accordance with Local Safeguarding Children Board (LSCB) procedures will:

- Liaise with Children's Social Services in regards to the suspension of the worker
- Make a referral to a designated officer formerly called a Local Authority Designated Officer (LADO) whose function is to handle all allegations against adults who work with children and young people whether in a paid or voluntary capacity.
- Make a referral to Disclosure and Barring Service for consideration of the person being placed on the barred list for working with children or adults with additional care and support needs. This decision should be informed by the LADO if they are involved.

Allegations of abuse against a person who works with adults with care and support needs

The safeguarding co-ordinator will:

- Liaise with Adult Social Services in regards the suspension of the worker
- Make a referral to the DBS following the advice of Adult Social Services

The Care Act places the duty upon Adult Services to investigate situations of harm to adults with care and support needs. This may result in a range of options including action against the person or organisation causing the harm, increasing the support for the carers or no further action if the 'victim' chooses for no further action and they have the capacity to communicate their decision. However, this is a decision for Adult Services to decide not the church.

Section 5

SUPPORT TO THOSE AFFECTED BY ABUSE

The [CL] is committed to offering pastoral care, working with statutory agencies as appropriate, and support to those attending the church that have been affected by abuse.

WORKING WITH OFFENDERS

When someone attending the Church is known to have abused children, the (CL) will supervise the individual concerned and offer pastoral care, but in its commitment to the protection of children, set the boundaries for that person which they will be expected to keep.

Adoption of the Policy

This policy was agreed by the leadership and will be reviewed annually.

Appendices

Leadership Statement

Definitions and Signs and Symptoms of Abuse

Form 1 – Responding to Abuse – Workers Action Sheet

Form 2 – Accident and Incident Form

Code of Conduct

Practice Guidelines (available in separate document)

Online Safety Policy

Flowcharts for Action

Whistleblowing Policy

Leadership Statement

The following policy was agreed by the church leadership on the 19th October 2005:

- We are committed to supporting parents and families
- As leaders of the church, we are committed to the nurturing, protection and safeguarding of children and young people
- We recognise that child protection is everybody's responsibility
- We are committed to following the agreed procedures and following statutory, denominational and specialist guidelines
- We seek to support all in the Church affected by abuse
- We review this policy, annually

Definitions and Signs and Symptoms of Abuse

The following definitions of child abuse are recommended as criteria throughout England and Wales by the Department of Health, Department for Education and Skills and the Home Office in their joint document, Working Together to Safeguard Children (2018).

Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting by those known to them or, more rarely, by a stranger.

PHYSICAL ABUSE

Physical abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer feigns the symptoms of, or deliberately causes ill health to a child whom they are looking after. This is commonly described using terms such as, 'factitious illness by proxy', or 'Munchausen Syndrome by proxy'

EMOTIONAL ABUSE

Emotional abuse is the persistent emotional ill-treatment of a child such as to cause severe and continuous adverse effects on the child's emotional development. It may involve conveying to children that they are worthless or unloved, inadequate or valued only so far as they meet the needs of another person. It may feature age or developmentally inappropriate expectations being

imposed on children. It may involve causing children to feel frightened or in danger, or the exploitation or corruption of children. Some level of emotional abuse is involved in all types of ill-treatment of a child, though it may occur alone.

SEXUAL ABUSE

Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities, whether or not the child is aware of what is happening. There are two types of sexual abuse – 'contact' and 'non-contact'.

Contact abuse is where an abuser makes physical contact with a child. This includes: sexual touching of any part of a child's body whether they are clothed or not; using a body part or object to rape or penetrate a child; forcing a child to take part in sexual activities; making a child undress or touch someone else.

Non-contact abuse is where a child is abused without being touched by the abuser. This can be online or in person and includes: exposing or flashing; showing pornography, exposing a child to sexual acts, forcing a child to make, view or share child abuse images or videos; making, viewing or distributing child abuse images or videos; forcing a child to take part in sexual activities or conversations online or through a smartphone.

NEGLECT

Neglect is the persistent failure to meet a child's basic physical and/or psychological needs, likely to result in the serious impairment of the child's health or development. It may involve a parent or carer failing to provide adequate food, shelter and clothing, failing to protect a child from physical harm or danger, or the failure to ensure access to appropriate medical care or treatment. It may also include neglect of, or unresponsiveness to, a child's basic emotional needs.

Further definitions of abuse:

SIGNIFICANT HARM

This relates to the degree of harm that triggers statutory action to protect a child. It is based on the individual child's health or development compared to that which could reasonably be expected of a similar child. E.g. severity of ill treatment, degree and extent of physical harm, duration and frequency of abuse and neglect, premeditation. Department of Health guidance suggests that 'significant' means 'considerable, noteworthy or important.'

MUNCHAUSEN'S SYNDROME BY PROXY

The Oxford Textbook of Psychiatry defines Munchausen's Syndrome by proxy as: "A form of child abuse in which the parents or carers give false accounts of symptoms in their children and may fake signs of illness (to draw attention to themselves). They seek repeated medical investigations and needless treatment for their children." The government issued guidance for professionals working in situations where Munchausen's is suspected in 'Safeguarding Children in whom Illness is Fabricated or Induced' (2002).

SPIRITUAL ABUSE

Linked with emotional abuse, spiritual abuse could be defined as an abuse of power, often done in the name of God or religion, which involves manipulating or coercing someone into thinking, saying or doing things without respecting their right to choose for themselves. Some indicators of spiritual abuse might be a leader who is intimidating and imposes his/her will on other people,

perhaps threatening dire consequences or the wrath of God if disobeyed. He or she may say that God has revealed certain things to them and so they know what is right. Those under their leadership are fearful to challenge or disagree, believing they will lose the leader's (or more seriously God's) acceptance and approval. See also Chapter 2, Section 6.

The issue of the exploitation of vulnerable young people and adults by people in positions of power within the church is covered in some detail in the report "Time for Action", produced by Churches Together in Britain and Ireland (CTBI).

DOMESTIC VIOLENCE

The Home Office definition of domestic violence is "Any violence between current or former partners in an intimate relationship, wherever and whenever the violence occurs. The violence may include physical, sexual, emotional or financial abuse." (Home Office Research Studies. Domestic Violence: Findings from a new British Crime Survey self-completion questionnaire.1999)

In 2004 the Government's definition of domestic violence was extended to include acts perpetrated by extended family members as well as intimate partners. Consequently, acts such as forced marriage and other so-called 'honour crimes', which can include abduction and homicide, can now come under the definition of domestic violence. Many of these acts are committed against children. (Section 6.18 Working Together to Safeguard Children (2006))

ORGANISED ABUSE

Complex (organised or multiple) abuse may be defined as abuse involving one or more abusers and a number of children. The abusers concerned may be acting in concert to abuse children, sometimes acting in isolation, or may be using an institutional framework or position of authority to recruit children for abuse.

Complex abuse occurs both as part of a network of abuse across a family or community, and within institutions such as residential homes or schools. Section 6.7 Working Together to Safeguard Children (2006)

CHILD PROSTITUTION

Children involved in prostitution and other forms of commercial sexual exploitation should be treated primarily as the victims of abuse, and their needs require careful assessment. (Section 6.2 Working Together to Safeguard Children' (2006), see also 'Safeguarding Children Involved in Prostitution (2000)

Recognising possible signs of abuse

The following signs may or may not be indicators that abuse has taken place, but the possibility should be considered.

PHYSICAL SIGNS OF ABUSE

Any injuries not consistent with the explanation given for them

Injuries that occur to the body in places which are not normally exposed to falls, rough games, etc.

Injuries that have not received medical attention

Neglect - under nourishment, failure to grow, constant hunger, stealing or gorging food, untreated illnesses, inadequate care, etc.

Reluctance to change for, or participate in, games or swimming

Repeated urinary infections or unexplained tummy pains.
Bruises, bites, burns, fractures etc which do not have an accidental explanation*
Cuts/scratches/substance abuse*

INDICATORS OF POSSIBLE SEXUAL ABUSE

Any allegations made by a child concerning sexual abuse.
Child with excessive preoccupation with sexual matters and detailed knowledge of adult sexual behaviour, or who regularly engages in age-inappropriate sexual play.
Sexual activity through words, play or drawing
Child who is sexually provocative or seductive with adults
Inappropriate bed-sharing arrangements at home
Severe sleep disturbances with fears, phobias, vivid dreams or nightmares, sometimes with overt or veiled sexual connotations
Alcohol/drug misuse or self-harm
Eating disorders - anorexia, bulimia*
Being secretive about who they are talking to and what they are doing online/on phone

EMOTIONAL SIGNS OF ABUSE

Changes or regression in mood or behaviour, particularly where a child withdraws or becomes clinging. Also, depression/aggression, extreme anxiety.
Nervousness, frozen watchfulness
Obsessions or phobias
Sudden under-achievement or lack of concentration
Inappropriate relationships with peers and/or adults
Attention-seeking behaviour
Persistent tiredness
Running away/stealing/lying

RACE, CULTURE & RELIGION

Crucial to any assessment is a knowledge and sensitivity to racial, cultural and religious aspects. Remember also that differences exist not only between ethnic groups but also within the same ethnic group and between different neighbourhoods and social classes. While different practices must be taken into account, it is also important to remember that all children have basic human rights. Differences in child-rearing do not justify child abuse.

*These signs may indicate the possibility that a child or young person is self-harming, mostly by cutting, burning, self-poisoning. Approximately 20,000 are treated in accident and emergency departments in the UK each year

FORM 1 - Responding to Abuse – Workers Action Sheet

CONFIDENTIAL

Name of Church/Group _____

Name of Child/Young Person _____

Address _____

Date of Birth ____ / ____ / ____

Name of Person Reporting Incident _____

Date ____ / ____ / ____ Time of incident _____

Sequence of Events/Actual Words Used/Observations
(Use skin map overleaf where appropriate, but do not undress the child!)

Action Taken (including person(s) contacted)

Date ____ / ____ / ____ Time _____

Notes: _____

FORM 2 - Accident and Incident Form

This form should be completed immediately after any accident or significant incident. The worker should discuss with the minister/church leader what follow up action is necessary.

Day, date and time of the incident _____

Names, addresses and ages of those involved in the incident

Where did this incident take place? _____

Name of church/organisation: _____

Name of the group: _____

Who is normally responsible for group? (Name, address and telephone number)

Who was responsible for the group at the time of the incident, if different from the above?
(Name, address and telephone number)

Which other workers were supervising the group at the time of the incident? (Names, addresses and telephone numbers)

Who witnessed the incident? (Names, addresses, telephone numbers, and ages if under 16)
Normally only two witnesses would be needed.

Describe the accident/incident (include injuries received and any first aid or medical treatment given)

Have you retained any defective equipment?

YES NO NONE INVOLVED (Please tick)

If so, where is it being kept and by whom?

What action have you taken to prevent a recurrence of the incident?

Is the site or premises still safe for your group to use YES NO (Please tick)

Is the equipment still safe for your group to use? YES NO (Please tick)

Who else do you need to inform? _____

Have they been informed? YES NO (Please tick)

If so, when and by Whom? _____

Signature of person in charge of group at time of accident/incident

Signed: _____ Print Name: _____

Date: ___/___/___

Form seen by Minister/Leader

Signed: _____ Print Name: _____

Date: ___/___/___

Code of Conduct

All workers at Chase Family Church are expected to:

- understand our safeguarding policy and good working practice
- listen to children, young people and adults.
- respect boundaries and privacy of those being cared for
- know how to deal with issues of discipline in line within our Code of Conduct and Safeguarding Policy and Practice
- develop an awareness of disability issues as well as issues of equality and inclusion, and act in accordance with Chase Family Church policy and Equal Opportunities statement.

Practice Guidelines

Practice Guidelines giving detailed guidance on each church activity can be found in a separate document.

Online Safety Policy

1. Access to the Internet

Most young people possess a smart phone or mobile device with internet access. They are encouraged not to use their phones during youth services/meetings/groups so that they can engage and participate fully with activities.

The church's WIFI password is not shared with young people – if they do access the internet on their smart phone or mobile device, it will be using their own internet data.

If a leader discovers that a young person is watching inappropriate images or videos during a youth meeting/group they will immediately ask that young person to stop and will report it to the safeguarding officer.

2. Workers' communication with Young People

All children and young people need to be aware of the protocols that workers follow in relation to email, online messaging and texting/phone calls. It is important to remember that as well as the parent/carer, children and young people have a right to decide whether they want a church worker to have their email address or mobile telephone number and shouldn't be pressurised into divulging information they would rather keep to themselves.

(i) Messaging

- Leaders must communicate using messaging apps that keep a record – therefore, Snapchat must never be used as it deletes messages.
- Leaders are asked not to delete messages they have sent to, or received from, young people.
- Where possible, leaders are asked to communicate with young people in groups where another leader is also part of the group and therefore receiving the messages.
- Messaging must not take place after 10pm or before 8am.
- It is important to note the age limits for the different messaging apps. Some apps, such as WhastApp for example, have an age limit of 16+. Therefore, leaders should not invite young people to download apps that they are not the right age for. In

some cases, leaders can receive permission from parents for their child to use a messaging app in order to be included in a group with other young people.

- When it is necessary for a leader to contact an individual young person it must always be that male leaders contact boys and female leaders contact girls.
- Leaders must only message using text, never use images or videos.
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(ii) Mobile Phones - Mobile phones are perhaps the most popular way of communication.. Particular diligence needs to be applied therefore when workers use mobile phones to communicate with children and young people:

- Workers should keep a log of significant conversations/texts.
- Any texts or conversations that raise concerns should be passed on/shown to the worker's supervisor.
- Workers should use clear language, particularly when texting and not use words such as 'luv' or abbreviations like 'lol' which could mean 'laugh out loud' or 'lots of love'.

Many mobile phones have digital cameras. Workers should ensure that they only take photographs of children and young people in accordance with their church's policy on photography e.g. ensure that consent is obtained and all images are stored in accordance with Data Protection Act principles. It would be unwise to keep images on a worker's mobile phone. Images should be downloaded to the church computer and kept securely.

(iii) Online Gaming

Gaming online is a great way to connect with young people, but it's important that we make sure we participate safely.

Leaders must only play games as a group with at least two leaders involved. They should never play solo on an online game with a young person under 18.

Consideration must be made about what game is being played – is it age-appropriate? Does it have appropriate content?

Consideration must also be made about what time the game is being played – best practice not to play after 10pm.

(iv) Video Calls

- Leaders must never have a video call alone with a child or young person.
- If a young person wishes to have a video call with a leader on their own, there must always be a second leader present. Male leaders meeting with boys and female leaders meeting with girls.
- Video calls with young people must never be recorded.
- It is important that all video calls for children's/youth groups have a password that attendees need to use to access it. The password must not be posted onto social media. It's best practice to change the password each week for extra security.
- As with messaging apps – video call platforms also have age limits. It is therefore important to check the age limit and seek written permission from parents in the event that a child/young person is not within the correct age limit.

(v) Leaders' Social Media Accounts

It is important that leaders recognise that they are role models and representatives of the church, and therefore they need to be aware of what they comment on or post online. Leaders must never ask a child or young person under 18 to follow their social media account, and they must also never accept 'friend requests' or 'follows' from anyone under 18.

Whistleblowing Policy

As a place of worship, we will follow the principles contained in the Public Interest Disclosure Act 1998. Therefore, we expect that all employees (paid or voluntary) will report improper actions and omissions. Whilst all malpractice and acts of discrimination will be investigated, it is especially important that suspicions of abuse are immediately reported to the safeguarding co-ordinator.

Flowcharts for Action

This is not a substitute for reading the child protection policy.

