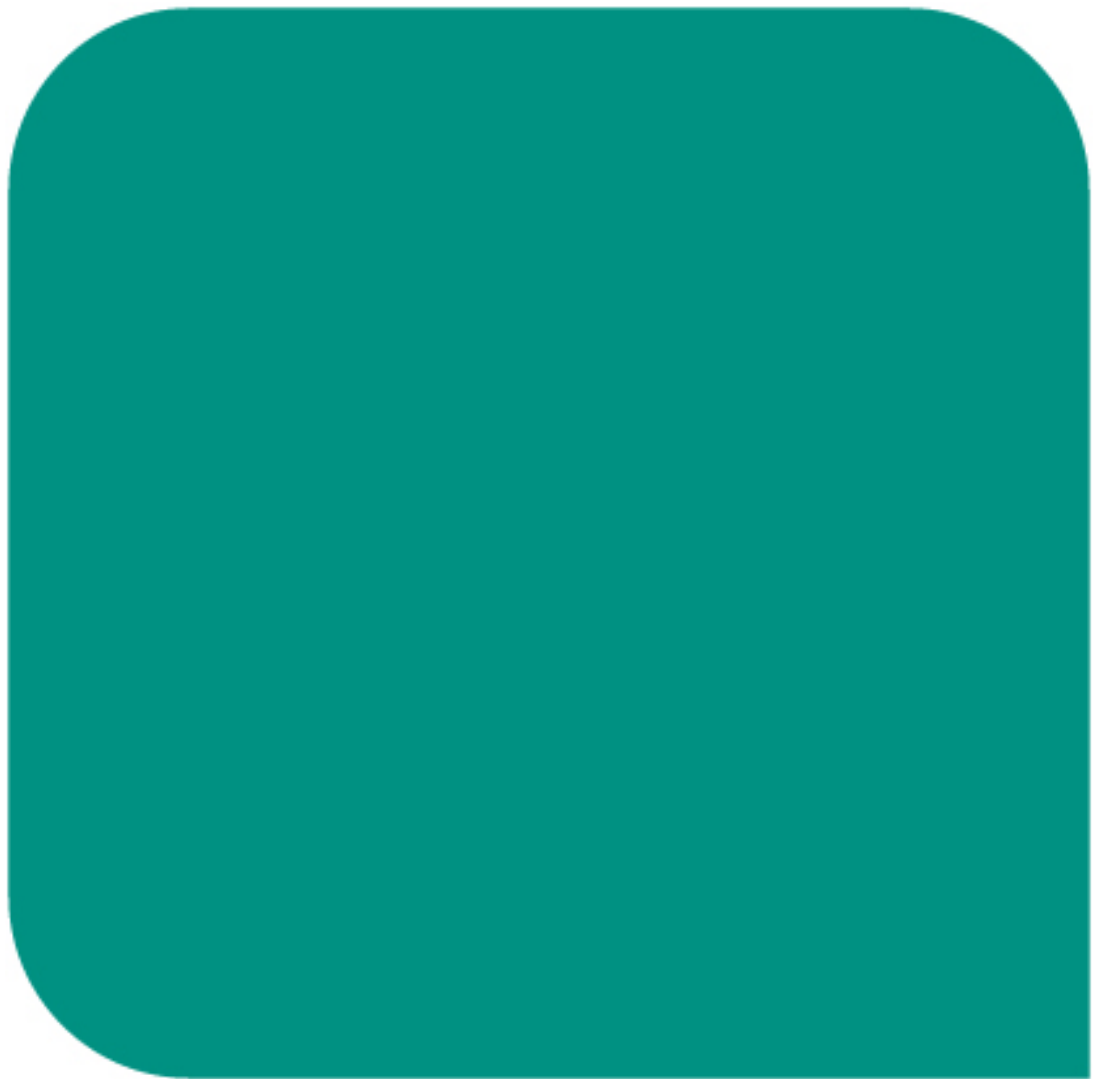




social care
institute for excellence

Diocese of Carlisle independent safeguarding audit (November 2016)



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Contents

1	INTRODUCTION	1
1.1	Context	1
1.2	The Diocese	1
1.3	Structure of the report	2
2	FINDINGS	3
2.1	Safeguarding management	3
2.2	Diocesan safeguarding adviser/s	5
2.3	Diocesan Safeguarding Panel	8
2.4	Guidance, policies and procedures	12
2.5	Casework	13
2.6	Training	16
2.7	Safe Recruitment of clergy, lay officers and volunteers	17
2.8	Disclosure and Barring Service (DBS)	19
2.9	Complaints and whistleblowing	20
2.10	Quality assurance processes	21
2.11	Monitoring of safeguarding in parishes as part of Archdeacon's responsibilities	21
2.12	Resources for children and vulnerable adults	22
2.13	Information sharing	23
2.14	Links with National Safeguarding Team	23
3	CONCLUSIONS	24
3.1	What's working well?	24
3.2	Areas for development	25

1 INTRODUCTION

1.1 CONTEXT

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

The audit of the Diocese of Carlisle was carried out by Susan Ellery (the lead auditor for this Diocese) and Leethen Bartholomew on 8, 9 and 10 November 2016. Leethen was unable to be part of the team on 10 November, for four conversations and the feedback session, but shared the points he would wish to make before the feedback was discussed with the Diocese.

The audit process incorporated an examination of files and documents, along with meetings with key individuals and a Focus Group of parish representatives. Details of the process are provided in the appendix.

The team of Archdeacons was below strength at the time of audit and it is acknowledged in section 3.11 that this was having an impact on the monitoring of parishes.

This report was written by Susan Ellery with support from Leethen Bartholomew and quality assurance provided by Edi Carmi, the lead auditor.

1.2 THE DIOCESE

The Diocese of Carlisle is one of the largest in terms of geographical area and one of the smallest in terms of population size. The Bishop described five areas in the Diocese: the Lake District, the Eastern Fells, the northern area bordering Scotland, the west coast from Silloth to Barrow in Furness, and the area around Kendal that was previously in Lancashire. The main industry is tourism, there is a high proportion of tied housing, overall the population is in decline and the economy struggles despite areas of comparative wealth. There are only five towns with a population greater than 25,000.

The Diocesan Office moved from Carlisle to Penrith in 2016 and is now more centrally placed, although the auditors heard that it still takes two hours or more to travel to the furthest parishes.

The Diocese of Carlisle is almost exactly coterminous with the local authority of Cumbria which creates potential efficiencies in working (mostly) with one local authority and one police force.

The Diocese contains 351 churches grouped into about 275 parishes served by about 100 stipendiary clergy (plus non-stipendiary and retired clergy with Permission to Officiate).

The Diocese is moving towards the establishment of ecumenical Mission Communities; this will ensure that each community has a church leader. It will also group parishes together, legally and/or in cooperation with each other, so that fewer clergy are needed. Although an initiative to revitalise outreach and ministry, this is also a logical response given the difficulties of recruiting clergy and the fact that this is not a wealthy diocese. The intention is also to fund dedicated administration support for clergy so that they can focus on their core task of ministry. At present, one Mission Community is up and running in a rural area, where eleven parishes are now legally one. Seven more have been launched or are close to launch and a further ten are in the preparation stage. It was acknowledged that setting up a Mission Community involves a huge culture change at parish level. The implications for Parish Safeguarding Coordinators are discussed in section 3.2.

1.3 STRUCTURE OF THE REPORT

This report is divided into:

- Section 1: Introduction.
- Section 2: The Findings of the audit [links have been made with the S. 11 (Children Act 2004) Church of England national audit form].
- Considerations for the Diocese are listed, where relevant, at the end of each finding: the term 'considerations' instead of recommendations is used in the SCIE Learning Together methodology. The reason for this is that it is important that each diocese decides exactly how to implement the improvements indicated. This is likely to be different from place to place. Some considerations will be around taking specific types of action, whilst others will be alerting the diocese to develop its safeguarding planning in the future.
- Section 3: Conclusions of the audit, providing an overview of the auditors' findings: what is working well and areas for development
- An appendix sets out the review process.

2 FINDINGS

2.1 SAFEGUARDING MANAGEMENT

2.1.1 Leadership

The Bishop's safeguarding lead is delegated to the Suffragan Bishop, and has been since at least 2002 when the Bishop arrived in the Diocese as the Suffragan (he became the Diocesan Bishop in 2009). The delegation is understood and appreciated by senior clergy and lay officers who see the current Suffragan Bishop as particularly experienced and understanding of the firm line that needs to be taken.

The current Suffragan Bishop expected to take on the lead for safeguarding when he joined the Diocese about five years ago although he did not recall being specifically interviewed on his ability to do it. He felt his lead is strategic and operational but not so much spiritual, as that rests with the Bishop. So, for example, the Bishop spoke of visiting the parish previously served by a priest who was convicted in 2012 for historic sexual offences in order to reconcile a divided congregation, and of meeting with survivors of abuse.

The auditors saw examples of the Suffragan Bishop's lead in practice; such as letters to incoming clergy that state that a DBS check must be done before joining the Diocese, and a draft press release about an offender who re-offended while on a safeguarding agreement.

The Suffragan Bishop manages the casework element of the DSA's contract (see 3.2 for discussion). His overall view of safeguarding was that, 'We've come a long way but not fast enough' – which feels like a realistic assessment.

2.1.2 Structure

The agenda for the Bishop's Staff meeting, which brings together senior clergy and lay officers, is set by the Bishop's Chaplain. The Bishop's Chaplain told the auditors that he ensures that actions agreed at a meeting are checked at subsequent meetings, and that safeguarding is usually on the agenda either in terms of parishes and/or clergy, or in terms of the effectiveness of policies and procedures. The DSA has attended the Bishop's Staff meeting three times in 2016, partly due to the preparation for this audit, and is due to attend again with the training officer to discuss the findings.

Bishop's Council discusses safeguarding less often but it will be a main agenda item at the residential for the Council in early 2017.

The DSA was, until April 2016, the Independent Chair of the Safeguarding Panel and in that role he used to report to Bishop's Council annually. This arrangement will continue with the new Chair presenting the report.

2.1.3 Links with the Cathedral

Links with the Cathedral are strong and should be strong enough to remain in place

despite the move of the Diocesan Office to Penrith. The DSA provides the same level of service to the Cathedral as to any parish.

The auditors met with the Cathedral Canon who has the lead for safeguarding. She had a very strong background in her previous parish which was an Urban Priority Area and where she attended multi-agency forums (e.g. Team Around The Child and Family meetings) and was a lead in a Common Assessment Framework agreement.

The Canon is supported by the Dean for whom safeguarding is 'non-negotiable' and, overall, it is clear that safeguarding at the Cathedral is showing signs of being embedded. The Canon talked about safeguarding in terms of:

- The 200 or more volunteers who have to attend training or stop volunteering. Quite recently, the volunteer team blew the whistle on a long-standing volunteer guide who was breaching safeguarding guidelines – the Canon was pleased to see evidence of the growth of a safeguarding culture.
- The implementation of the seven stage Safer Recruitment process in the Music Department, where one's musical ability is no longer the only factor in recruitment.
- Safeguarding the children in the choir, who (in the absence of a choir school) come from a range of schools in Carlisle. This includes not only their safety when at choir, but also supportive action when children are experiencing levels of neglect that would not bring them under Section 17 of The Children Act 1989, but mark them out among their peers. The choir seems to be a safe and stable place for some children in contrast to life outside it.
- A plan to run a session for child choristers to encourage them to speak out if anything happens in the Cathedral that they feel uncomfortable about.

The Canon has already brought in the current and previous DSAs to assess record keeping and audit files, and plans to commission an independent audit of the totality of safeguarding in the Cathedral.

2.1.4 Culture

When asked his vision for safeguarding over the next five years, the Suffragan Bishop talked about developing churches that own and embrace safeguarding. He is looking to the training programme, due from 2017 onwards, to change hearts and minds and build a different culture.

At the moment, the auditors thought that safeguarding is insufficiently embedded across the Diocese and at every level, although the commitment from the diocesan centre is strong. The auditors think that the Parish Safeguarding Coordinators (PSCs) need a broader base of support in order to become, in effect, agents of culture change, and that training alone cannot be expected to meet their needs (see 3.2).

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

2.2 DIOCESAN SAFEGUARDING ADVISER/S

2.2.1 Roles and responsibilities

The DSA is a freelance working on a minimum contract for a 0.5 full-time equivalent post but reports that he is paid (as was his predecessor) for the hours he works. His expectation is that the core role covering casework and policy should fit into the equivalent of three days per week. This is despite the size of the geographical area and is based largely on the current low rate of referrals (see 2.5). The DSA is responsible for all safeguarding concerns, children and adults.

Recently a bid was made for a further part-time training post (two days a week) and the Diocese was fortunate to be able to appoint an ex DSA with a strong training track record (see 2.6).

The auditors were provided with a job description and person specification for the DSA role. The Safeguarding Trainer is retained under a renewable annual consultancy contract and one of her tasks is to recommend to the Diocese the best shape and level of resource required to meet current and future need.

The Disclosure and Barring Service (DBS) is administered separately (see 2.8) but the DSA takes queries about eligibility for checks as well as other routine enquiries – most of which might be answered by reference to the diocesan policies and procedures. This is discussed below.

The Safeguarding Trainer is very new in post and there is not a real feeling of a safeguarding team, probably because both work part-time and rarely see each other (although plan next year to co-deliver some of the training to clergy).

The DSA has access to administrative support for a notional half a day a week. In theory, the Safeguarding Trainer can also share that half day but is reluctant to make demands as the person identified has already been asked to stretch her capacity to support the DSA, and is arguably over-qualified for the very practical support needed to set up venues, copy materials, issue certificates, etc. The Diocese is committed to finding this support within the Diocesan Office.

2.2.2 Qualifications and experience

The DSA is a qualified and very experienced social worker from the local authority who had a number of fieldwork and management roles (including children's safeguarding) before taking early retirement in 2013.

The Safeguarding Trainer is a former DSA, and is also a qualified social worker with management experience. In her previous diocese, she trained volunteer trainers to assist her in the delivery of direct training.

2.2.3 Employment arrangements

Both the DSA and Safeguarding Trainer posts are self-employed and contract-based. The contracts effectively allow for six weeks' leave a year by paying more for the other 46 weeks. The Diocesan Secretary sees the model as balancing flexibility

with security in that a minimum contract value is guaranteed and extra hours are paid as long as they are justified.

Both post-holders say they are content with the status quo although the Diocesan Secretary was open to the possibility that a future post-holder might wish to be employed.

The auditors wondered whether the current arrangements, which have been in place since the post of DSA ceased to be voluntary, are a sign that the Diocese is still working out what it needs in terms of professional safeguarding hours. The Diocese disagrees with this analysis, suggesting that it is a flexible and increasingly effective response to emerging needs. The Diocese is fortunate to have been able to appoint two highly competent officers on a contractual basis.

2.2.4 Management arrangements

The contracts are managed by the Diocesan Secretary. The casework is managed by the Suffragan Bishop. The issue of a contract review and/or a performance appraisal has not come up yet as the DSA has been in post only since April. But the auditors formed the impression that DSA contracts had rolled forwards year by year without a review.

The Suffragan Bishop showed a sound understanding of safeguarding and a supportive approach, meeting regularly with the DSA. He previously chaired the Safeguarding Panel before the first Independent Chair was appointed and found that a useful function in that he could make sure the group addressed the issues he saw as most important. He continues to be a member of the panel.

2.2.5 Supervision arrangements

The DSA receives professional supervision from his counterpart in the Roman Catholic Diocese of Lancaster, funded by the Diocese. She is an experienced adult safeguarding professional.

However, the DSA chairs the equivalent of the Safeguarding Panel for Lancaster, and this does raise the question of whether the two people are too interlinked professionally. Ideally, supervision might come from an experienced manager who is independent of any church and who is still employed in the statutory sector. The lack of non-denominational and truly external challenge in this Diocese was a concern.

The auditors also suggested putting in place a formal link between the supervisor, the Diocesan Secretary as contract manager and with the Suffragan Bishop as safeguarding lead. An annual contract review might be such an opportunity.

The Safeguarding Trainer does not receive supervision. The day-to-day management of the tasks set down in her contract comes from the DSA.

2.2.6 Any potential conflicts of interests to DSA's independence

The DSA is not a member of the Church of England and no potential conflicts of interest were identified.

2.2.7 Adequacy of resources

Despite both the DSA and the Safeguarding Trainer saying that their hours are sufficient, the auditors were sceptical about the total resource given to safeguarding.

There are two areas where the resource feels too limited:

- The administrative support provided for the DSA and Safeguarding Trainer, as discussed above.
- The-day to-day (as opposed to case-based) support available to Parish Safeguarding Coordinators (PSCs).

The DSA had already told the auditors that he was unable to give the PSCs a lot of support when the Parish Focus Group identified this as their main issue. Finding someone to take on the role seems difficult in this Diocese and both the Focus Group and the Bishop talked about how difficult it is to recruit volunteers despite a sizeable number of active retired people in many areas. A couple of Focus Group members questioned whether it is reasonable to expect a volunteer to take on the role.

The auditors found that in the Focus Group, participants tended to use each other and the auditors to answer questions they had about activity registers, frequency of training, eligibility for DBS checks, etc. They very much appreciated the case-based help provided by the DSA but were very aware that he is part time. They acknowledged that he answers messages within 24 hours. This felt something of a 'double bind' in that they didn't want to bother the DSA if it was not a working day despite knowing they could. The DSA admitted that he spends a fair amount of time answering queries that don't need a qualified professional to respond, although he justified it by seeing it as part and parcel of making links and getting known by people.

The Focus Group talked about a lack of regular communication about safeguarding developments, and came up with the idea that the existing monthly diocesan e-news bulletin might regularly include a paragraph of safeguarding news.

The auditors felt that the PSCs are still trying to get the basic building blocks of safeguarding in place and have not been able to progress into feeling confident about what they know and how they would find the answers to what they don't know. This seemed to be reflected by a couple of group members who questioned whether it is reasonable to expect a volunteer to take on the role of PSC and by others who said that 'It's too loose', 'I feel insecure' and, 'We need to make sure we're all at a diocesan level [of competence]'.

The support of some 275 PSCs across an area as large as Cumbria is a daunting challenge but the development of Mission Communities (see 1.1) should, in time, make the task more manageable. Where parishes merge into one larger parish, one PSC will be able to cover a wider area within the requirements of the forthcoming Promoting a Safer Church national policy. Alternatively, a team of PSCs might work together or the PSC role might be a function of a paid administration post. It would, however, seem unwise to wait for this to happen.

The views of the Focus Group and the auditors were discussed at the feedback session. The Diocesan Secretary was clear that further resource to promote and support safeguarding would be found, if needed. Additional resourcing was seen not necessarily to be in the form of a qualified safeguarding professional, but with experience and the ability to be able to interpret quite a large amount of policy and procedure, as well as the interpersonal skills to make people feel valued.

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

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

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

Considerations for the Diocese

Work with a group of Parish Safeguarding Coordinators to build a picture of the kind of support they would find useful in the voluntary role and how best to deliver it given the size of the area.

Consider how to more effectively support PSCs and embed safeguarding at parish level.

2.3 DIOCESAN SAFEGUARDING PANEL

2.3.1 Chair

The Chair has been independent for about three years. Before that, it was chaired by the Suffragan Bishop and he took over briefly, earlier this year, when the last Chair became the DSA and before the new Chair took over.

The Chair works for the Churches Child Protection Advisory Service (an independent charity that is commissioned by a number of dioceses to provide services such as DBS systems, training, DSA cover during leave or sickness) and so has a sound understanding of the Church of England. She is a very experienced trainer and a qualified social worker. CCPAS do not provide services to the Diocese of Carlisle so there is no immediate potential conflict of interest. Neither does the Chair hold any church office within the Diocese.

The Diocese pays CCPAS for four half-days a year plus expenses. This will only allow for preparation and the actual chairing of meetings and, as it stands, will not fund time for additional meetings, hands-on quality assurance work such as case auditing or being involved in setting up a parish self-audit, attending network meetings of panel chairs, inducting new panel members.

The Chair started only recently and has chaired only one meeting to date.

2.3.2 Composition of Group

Panel members:

- The Suffragan Bishop
- The Bishop's Chaplain
- One of the three Archdeacons
- The Independent Chair
- The Diocesan Secretary
- A retired Senior Probation Officer who is also a member of the Diocesan Synod (House of Laity)
- A recently retired Detective Sergeant from the Public Protection Unit
- A curate who was previously a children's social worker
- The Methodist equivalent of the DSA.
- The safeguarding lead at the Cathedral is about to join panel.

The DSA, the Safeguarding Trainer (and the secretary to the panel) are attendees but not full members. Given that the panel has plans to become more active in the quality assurance of the work of the safeguarding professionals, this would seem appropriate.

Assuming that the consultation version of Promoting a Safer Church comes into force, it is likely that dioceses will be asked to consider having at least three independent members with relevant current or recent child protection or adult safeguarding experience at a senior level in a statutory, voluntary or private organisation. Carlisle's panel will need to consider how to find people with the relevant recent experience at a sufficiently senior level.

In addition, apart from the Chair (to whom the question was not posed), all the panel members are communicant members of the Church of England with the exception of the Methodist representative. When one is an insider in an organisation, it is sometimes easier to explain rather than challenge. A core function of a safeguarding panel is to challenge practice or beliefs and the panel might benefit from having members who are not only uncompromising in terms of demanding high standards of safeguarding practice, but also are not influenced by their own loyalties or belief system. This is not to say that the auditors identified any issues arising from the lack of independence but rather that it makes sense to act to avoid the risk of such issues.

The Terms of Reference state that, 'The panel will seek to meet annually with senior representatives of the local authority's social care functions and Cumbria Police for a review of diocesan case management processes, the effectiveness of liaison with the statutory agencies, and casework outcomes'. The auditors were not aware that this has happened yet but, if such people cannot be recruited to the panel, it seems a good idea to effectively take the panel to them.

It was noted in 3.2 above that the DSA chairs the Safeguarding Commission for the Roman Catholic Diocese (while being supervised by his counterpart) and he also chairs the Methodist equivalent of the panel (while his Methodist counterpart sits on

Carlisle's panel). The auditors accept the constraints imposed in a large area where professionals rarely move in or out, as well as the ecumenical advantages of working across denominations, but were left with a feeling of concern that this is a very small group of professionals and ideally will be enlarged.

2.3.3 Clarity of purpose and function

The panel meets four times a year. The Terms of Reference were put in place by the previous Chair (now the DSA) and set out a list of 10 functions of the panel:

1. To ensure that the Church in the Diocese of Carlisle carefully selects candidates for any ministry within the Church (ordained, licensed or in other ministries) in line with Safer Recruitment principles, including the use of checks with the relevant disclosure services, and consistent with national guidance
2. To ensure that the Church in the Diocese of Carlisle trains candidates for ministry within the Church (ordained, licensed or in other ministries) in line with the Guidance issued by the House of Bishops
3. To ensure that the Diocese responds without delay to every complaint made which suggests that an adult, child or young person may have been harmed, cooperating with the police and local authority in any investigation
4. To ensure that the Diocese appropriately seeks to work with anyone who has suffered abuse, and develops with him or her an appropriate ministry of informed care
5. To ensure that the Diocese offers safe pastoral care and support, including supervision and referral to the proper authorities and access to worship, to any member of our Church community known to have offended against a child, young person or vulnerable adult (or where there are reasonable grounds to believe this to have happened). This will be based on the proper appreciation and management of all risk factors in accordance with national Church guidance
6. To monitor the overall performance of the Diocese against locally agreed safeguarding standards and the standards required nationally, ensuring that returns of performance are approved and submitted as required, and to recommend necessary action to the Diocese
7. To receive, consider and approve the work plan of the Diocesan Safeguarding Adviser
8. To receive, consider and approve amendments and updates to the Diocesan Safeguarding People Policy, and to ensure that its implementation is appropriately overseen in the Diocese
9. To receive, consider and approve amendments and updates to the Diocesan Safeguarding Training Plan, so as to ensure that those in parishes with responsibility for safeguarding are given training and support
10. To ensure the required audits of those who hold a ministry in the Diocese, that any safeguarding issues identified are assessed and addressed, and that the required files and references are maintained in accordance with national Church guidance

The auditors felt that this list may be too much for a group that meets only four times a year and has no sub-group structure. Functions 1 and 2, for instance, would seem to be the responsibility of the Diocesan Director of Ordinands and unfeasible for the panel to monitor. Function 10 is the responsibility of the Bishop's Chaplain, in terms of the maintenance of the Blue Files.

The auditors found that the three lay panel members they met struggled to think about how the panel might work differently (although it should be noted that two were very new to the panel). Perhaps the panel could develop a more unified sense of purpose if it refined its functions and asked itself how to answer the questions, 'How do you know that children and vulnerable adults are safe in church and how will you improve systems to make them safer still?'. The panel might also want to become more proactive in setting and reviewing the strategic direction of development rather than receiving and approving.

Within the Terms of Reference, the panel spends part of each meeting considering cases. The auditors were assured that the panel does not make casework decisions and that the cases shared are those that may come to the attention of lay panel members via the media. However, a panel member saw their QA role as the quality assurance of cases and suggested that people make suggestions for how to deal with a case. One panel member noted that the panel is trying to cover operational and strategic oversight, and that the two can become blurred.

The auditors were concerned that case discussion should not blur into group supervision as the lines of accountability need to remain clear, and that it may be taking up too much of the time available in meetings to no great purpose. It may happen that as the panel develops a more strategic and QA role, this aspect of its work will decrease.

Notes of the last three meetings are concise. It might be helpful to separate out agreed actions as they are then easier to track at the subsequent meeting, and the list of people present should include their role. Recently, meetings have been somewhat dominated by preparation for this audit and response to the Independent Inquiry into Child Sexual Abuse.

The Chair of the panel reports to Bishop's Council annually, in February. The Chair does not currently meet with the Suffragan Bishop (other than at panel) and this might be helpful in terms of setting the strategic direction of the work of the panel, and making sure that it doesn't fall into the trap of spending too much time on matters arising (from the previous meeting) and not enough on being proactive.

Panel members reported feeling supported by the Bishop and senior clergy. A long serving panel member described seeing the diocesan response to safeguarding develop alongside the role of the panel.

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

Considerations for the Diocese

Consider how to build the representation at panel of serving safeguarding professionals in senior positions in statutory agencies, so that the Diocese is more thoroughly subject to external challenge.

Revise the Terms of Reference and decide what the core business of the panel should be and how best to focus on it.

2.4 GUIDANCE, POLICIES AND PROCEDURES

A diocesan Safeguarding People Policy was produced in 2012 with an introduction and endorsement from the Suffragan Bishop writing in his (then) role of Chair of the Safeguarding Panel. The policy was formally adopted by the Diocesan Synod. It was updated in early 2016 by the previous DSA just before he left but is still substantially as written in 2012 and some sections require being updated. The auditors found it to be readable and comprehensive.

The policy is available via the diocesan website but you have to download sections in order to read them. If all sections are downloaded, it is not easy to see (on a laptop) which section is which and that can necessitate a lot of opening sections in an attempt to find the right one. This could act as a disincentive to finding the relevant extract. In terms of the section on recognising domestic abuse, there is a potential risk in it having to be downloaded as good practice suggests that such information should always be provided in a way that leaves no trace on a computer if the user is disturbed by the perpetrator while reading it. It also seems more normal to be able to access a complete policy online,

There are cross-references to current national policy and practice guidance but not in the form of hyperlinks.

We were advised that the website is being redesigned to address these issues.

The DSA's intention is to wait for the complete set of national policy and practice guidance and then adopt it, while focusing effort on providing parishes with a comprehensive toolkit linked to nationally agreed policies that enables them to put policy into practice. This will happen from 2017 when the House of Bishops has adopted Towards a Safer Church and the policy with supporting policy documents goes live. A Parish Focus Group member commented that it can currently be difficult to break down what one needs to do, using the current policy. The Suffragan Bishop commented that policy needs to be 'full strength, but accessible' so that it changes practice.

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

Considerations for the Diocese

How to best present national policy and practice guidance in a way that PSCs can understand and use readily, such as being available via the diocesan website and development of any local tools to make it more accessible (if required) e.g. local handbook.

2.5 CASEWORK

A total of 17 cases were audited, covering safeguarding agreements, and work with children and adults.

2.5.1 Quality of risk assessment and safeguarding contracts

Changes in practice and consequent historical safeguarding shortcomings provide challenges for the DSA when issues re-emerge and it is apparent that concerns were insufficiently addressed in the past, with insufficient professional scepticism and overt messages of support. The change in practice was though illustrated on a particular case by a current clergy status letter (CCSL), prepared by the Suffragan Bishop, that set out a history of concerns very clearly.

The DSA has not yet had a situation that requires a Type A Risk Assessment. Of two cases that initially require one, one person is subject to very strict bail conditions that set the agreement and the other has licence conditions that do the same.

In a further case, the DSA is planning a Type A assessment when the safeguarding agreement is reviewed in March 2017. The auditors' view was that the current agreement is too loose and allows an offender a church position that lends them authority and/or credibility.

Further examples were seen of safeguarding agreements that were, in the opinion of the auditors, insufficiently robust, including relying on bail conditions instead of formulating a more comprehensive safeguarding agreement and not providing agreements, when relevant, to a church setting out of the Diocese. None of this practice is down to the current DSA but illustrate that he has a real challenge to bring practice up to a standard that is good today. The auditors would suggest that the DSA review all safeguarding agreements with his supervisor and set out a programme of completing Type A assessments and revising the agreements. The DSA shared that he is due to complete training on risk assessment run by Cumbria MAPPA (Multi-Agency Public Protection Arrangements).

The DSA involves the subject in safeguarding agreements and in reviews. He signs the agreements as well as the subject and the incumbent. Evidence was seen of regular review of agreements. A Type B assessment has not yet been undertaken in the Diocese. In 2011, the then equivalent of a Type B (an assessment of a 'person in a position of trust') was done with an incumbent.

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

2.5.2 Quality of response to allegations

The quality of the response to allegations by the current DSA is very good. Again, there are cases where he is putting right what was not done well in the past. For example, the Cahill Report into abuse by Robert Waddington referred to a case when he was a Canon at Carlisle Cathedral and which first surfaced in 2005. At that time, it was dealt with by the Dean and not taken further. A recent re-referral resulted in a very high quality of response.

The Parish Focus Group was warm in its appreciation of the DSA and one person commented, 'He has inherited a job that's difficult'. As part of his contracted hours, the DSA undertakes to read emails daily on his 'Out of office' notice and Focus Group members felt he responded promptly.

In a sensitive piece of work with the Cathedral, a solution was found to the concerns of a parent who has moved due to domestic abuse and who feared that the inclusion of the child's name on confirmation and baptism registers might allow the ex-partner to trace them. The registers remain blank with a reference to safeguarding concerns and it has been confirmed that the Cathedral would not have to comply with a Freedom of Information request.

Only two cases involving adult safeguarding were seen in addition to the one above. One involved a church officer who was asked to stand down due to allegedly persistently invading the personal space of young women. The lack of women willing to say anything on record may be troubling if associated with a power dynamic that dissuades women from speaking out. The auditors were also concerned that the person was given a choice between stepping down or being referred to the police.

The second case, quite different, concerned allegations of financial malpractice involving a vulnerable adult. It is of note that members of the parish focus group spoke of confusion about what vulnerability means.

One case audited had been referred by the Local Authority Designated Officer (LADO) when a school governor and active church member was arrested for historic sexual abuse. Had the LADO not referred, the auditors could not be completely confident that the DSA would have found out in a timely way.

2.5.3 Multi-agency feedback

Multi-agency feedback was received from a Detective Constable, two LADOs and a Probation Officer. Three spoke positively in general terms about the previous and present DSAs and one referred to a specific case. One LADO said:

'They refer concerns to us promptly and also respond to our referrals regarding referrals that we may have about church members/staff etc. They also offer to find out information on other churches that may not be directly affiliated to their church to let us know of any wider concerns about practice or poor safeguarding procedures etc.'

When we work on cases together, they provide regular updates and inform us in a thorough way of all of the actions they are undertaking. They are excellent and helpful and the Cumbrian LADO service has no concerns about how they respond to concerns that meet the remit of the LADO, their advice and approach is always professional and timely.'

The Probation Officer, referring to a case, said:

'[The DSA] met with myself and police colleagues at an early stage to help draft an agreement. Communication has been clear and concise, and I have found that where diocesan safeguarding arrangements and legal restrictions have crossed over, these have been clarified fully with myself and police colleagues as to the implications before a final decision has been made. An agreement that probation/police be the lead agency in managing the individual has been agreed and issues and problems with the individual have been discussed fully with a clear line of communication between the parish concerned and others via [the DSA]. I have found that [the DSA's] breadth of experience in Social Services has been very beneficial as it has meant that we have been able to establish a professional perspective on situations balancing the needs of the individuals concerned alongside effective risk management and public protection.'

The DSA raised the fact that he receives a lower level of referrals than he would expect and the training programme run by the previous DSA does not seem to have resulted in more referrals. The view of the auditors is that the implementation of a new training programme that is delivered to smaller groups may result in more referrals. Also, should the Diocese choose to commit resources to the support of PSCs (see 2.2), it is likely that this would also produce a higher referral rate.

2.5.4 Recording systems

The DSA uses his own laptop but has remote access to the diocesan server so that all records are stored securely and not on his laptop. At present, there are duplicate paper records kept in a locked cabinet.

Prior to 2011, few if any records were kept and the recording system is still evolving. Past and present DSAs have written periodic case updates which are useful when trying to understand the 'story' but, on the paper records seen by the auditors, tend to be hidden among reams of repetitive emails. The DSA agreed that a case management system would be useful now and in the future.

There also seemed to be no differentiation between what is a case and what is a consultation. For example, there was a situation where an anonymous letter came to the DSA listing allegations about an incumbent and his adult daughter. The allegations did not constitute safeguarding and were passed to the relevant Archdeacon. This was seen as a case despite no safeguarding work being necessary. It might be useful to separate cases and consultations in recording.

Considerations for the Diocese

Review existing safeguarding agreements to be confident that they are based on an adequate risk assessment and that the agreements meet current practice standards.

Check that the training framework has clear content about adult safeguarding.

Consider introducing a case management system.

2.6 TRAINING

2.6.1 Training

Training was historically weak in the Diocese and the previous DSA made a huge effort to rectify the lack of training opportunities, using Methodist training materials which are sound. As a result, the Diocese currently boasts a near 100 per cent record on the training of clergy and lay readers and a high number of lay officers have also been trained. However, this could only be achieved as a one-off activity and by training large groups at each event. Parish Focus Group members were unaware that safeguarding training should be undertaken three-yearly.

The Diocese complied with the National Safeguarding Team (NST) requirement to produce a training strategy by July 2016. The Bishop's Leadership Team agreed a first draft of the training strategy earlier in 2016 in which the new DSA identified the need for an additional post to implement the national framework. The safeguarding trainer was subsequently recruited to start the roll-out in early 2017.

At the moment, there is a hiatus in training. The safeguarding trainer has updated the strategy to reflect current national requirements. She described the implementation of the new training framework as a 'massive task' but feels supported and has identified learning from her experience in setting up a training programme in another diocese. She is planning to train a pool of voluntary trainers as she has done before.

A Training and Development Strategy and Training Plan 2016–2017 was shared with the auditors. The scoping of how to train clergy, lay ministers and PSCs was clear as their numbers are known but it was noticeable that the numbers of other volunteers remain unclear. This does raise an element of doubt as to whether the safeguarding trainer can physically offer training (herself or via volunteers) at the new C1, C2 and C3 levels to everyone who needs it over the course of three years, and at suitable times and venues.

The concerns about adequate administrative support for training are addressed above in 2.2. The Canon from the Cathedral talked about a spreadsheet developed by her PA to track when people are due for renewed safeguarding training. Names turn amber six months ahead of the three-year mark, then red nearer the time. The Cathedral has made this available to the Diocese for use in parishes, where a tracking system is lacking. Prior to 2016, the Diocese did not keep immediately accessible records of training (these were held as sign-in attendance lists at specific events) or send reminders for refresher training. The exception was clergy training

where attendance was recorded on a centrally managed spreadsheet. The new safeguarding trainer would want to start those being trained under the new scheme on the C0 course completed on the Church of England training portal – this will ensure that incrementally all diocesan training is recorded there.

The Suffragan Bishop includes the need to undertake safeguarding training within 12 months in all appointment letters (and a couple were seen on Blue Files by the auditors). Curates receive training as a group. Permission to Officiate is not renewed unless safeguarding leadership training has been done.

Feedback was available to the auditors from training delivered earlier this year, and specifically about:

- two courses for church leaders, delivered with a senior cleric
- two courses for Parish Safeguarding Coordinators
- six Foundation courses with a mixed audience including clergy (presumably holders of PTO).

Feedback was mixed but with a reasonable percentage of excellent and very good ratings across all courses. Some evidently struggle to see why they need training and some seemed over-influenced by their physical surroundings (for example, parking, temperature in the room, and sound systems).

(Reference: part 1 of S.11 audit: Select and train those who are to hold the Bishop's Licence in safeguarding matters. Provide training on safeguarding matters to parishes, the Cathedral, other clergy, diocesan organisations, including religious communities and those who hold the Bishop's Licence.

And to part 8: Those working closely with children, young people and adults experiencing, or at risk of, abuse or neglect ...have safeguarding in their induction and are trained and have their training refreshed every three years.)

Considerations for the Diocese

How to provide training with the administration support it needs.

How to monitor the 'throughput' of people trained regularly, so that it is evident if targets are not achievable and that action is taken if needed.

2.7 SAFE RECRUITMENT OF CLERGY, LAY OFFICERS AND VOLUNTEERS

It was not possible to review Safer Recruitment to diocesan lay appointments as no suitable appointments had been made within a reasonable timeframe. As the DSA and safeguarding trainer both hold self-employed contracts, the process had been different (although might still have included references).

The auditors were satisfied that the recruitment of volunteers at the Cathedral follows the Safer Recruitment process. Given the level of uncertainty about safeguarding processes in general, voiced by members of the Parish Focus Group, it is probable that adherence to Safer Recruitment in parishes is more patchy. A generally low

level of movement in or out of the diocesan area means that it is very likely that volunteers have been personally known to recruiters for decades. The Archdeacon who met with the auditors said that Safer Recruitment is a source of concern to him as it is alien in an environment where people have known each other for years. It is such a struggle to get volunteers (a point also made by the Bishop and the previous DSA in the context of training feedback) that parish officers then don't want to put them off by asking for references.

One Focus Group member said that parishes are now responsible for the DBS checks for lay readers, but that the change had not been advertised. Others were unaware of this. This might suggest that lay reader DBS checks are not always renewed after five years.

The auditors read a sample of six Blue Files (clergy personnel files) for evidence of Safer Recruitment. It was difficult to understand the individual career history on all the files. The most recent substantive appointment on one file was in 2010, pre-dating the Safer Recruitment guidance so that was discounted.

Two clergy members had transferred in from other dioceses. One had a Clergy Current Status Letter (CCSL) on file and the other did not. The explanation for the latter was that he had obtained a post that was a diocesan post but not a clergy post so a CCSL was not automatic. However, he had consequently applied for PTO (as might have been expected) and no CCSL seems to have been obtained at that point. There was also no application form on file – this may have been in a separate diocesan personnel file but it would make sense to cross-reference the two.

A third clergy member had retired in from another diocese and applied for PTO in a non-stipendiary assistant minister post which indicates that he would focus on one parish rather than acting as a peripatetic locum (covering holidays, interregnums, etc.) as many clergy with PTO do. The only evidence for this appointment was in an email and there was no CCSL or application on the file. His PTO certificates for two neighbouring dioceses in the east of England were on file but not his certificate for Carlisle.

When talking to an Archdeacon later, it became clear that evidence of Safer Recruitment is not consistently reaching the Blue Files as he routinely saw all CCSLs and confirmed that the Diocese uses a modified version of the Church of England application form, including references.

Evidence of current DBS checks was found on three Blue Files.

Two had no evidence of DBS, one of which was the non-clerical post and the DBS is likely to be on a diocesan file. One file showed the DBS as being done in 2011, with no month given. The auditors understand that all 2011 checks were resubmitted to the DBS in 2016 but the Blue File did not record this.

The issues arising from the sample of Blue Files were readily acknowledged by the Bishop's Chaplain, who is in the process of implementing a plan of work to improve them. The auditors would want to highlight as good practice the very clear letters of appointment sent by the Suffragan Bishop that spell out the need for a clear DBS before starting in a post and the expectation of safeguarding training. In addition, the

Archdeacon said that the Suffragan Bishop not only sees all references for clergy but reads them, 'forensically'.

Two Blue Files were reviewed for evidence of a clear link between safeguarding and Blue Files when a member of the clergy is subject to an allegation. In one case, an anonymous letter alleged possible conduct issues but they were not safeguarding issues. A summary note was seen on the Blue File although it was unclear whether the subject had been made aware of the allegations. In a second case, the CCSL referred to a historic allegation that did not lead to prosecution. Although the links were there, the Diocese might consider a single method of flagging up safeguarding concerns on Blue Files to enhance clarity.

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

Considerations for the Diocese

Make sure that Blue Files meet national standards regarding the evidence of Safer Recruitment and that all the 2011 checks planned for resubmission in 2016 have now been received back in the Diocese.

Introduce a simple marker so that, where a member of the clergy is or has been the subject of a safeguarding allegation, it is clear where the information can be found.

2.8 DISCLOSURE AND BARRING SERVICE (DBS)

The DBS system in the Diocese is still paper-based and run by the Diocese, because of the practical difficulties in getting 275 PSCs across the Diocese to operate checking processes online. The Diocese will consider changing this as the new Mission Communities come online, each with dedicated administration and with a commensurate reduction in the number of locally-based representatives required.

PSCs complete the forms which are then processed by an administration team at Church House. There is a heavy reliance on the PSCs to make sure that all DBS checks reach an outcome, and the DSA talked about a recent exercise run from Church House in which every PSC was asked to check disclosures received where Church House had not been advised of the outcome.

The Parish Focus Group mentioned delays in receiving DBS checks and saw that as due to staffing shortages at Church House during holiday periods. One example of a resulting problem was an organ scholar whose starting date at the Cathedral had to be delayed. There was also some confusion about the portability of DBS checks and how this works, and about the fact that only the subject of a DBS check can contact DBS to chase it up.

It might prove useful if one person (or more if the volume would be too high) becomes the 'public face' for DBS checks at parish level and could be available to take queries and advice on eligibility and the process.

The Diocese has made two recent referrals (one priest and one lay person) to DBS for barring and this detail was also submitted to the Independent Inquiry into Child Sexual Abuse (IICSA).

Considerations for the Diocese

Keep under review the most efficient way to procure DBS checks.

2.9 COMPLAINTS AND WHISTLEBLOWING

2.9.1 Complaints

A search for 'Complaints' on the safeguarding page of the diocesan website leads you to section 6 of the Safeguarding Policy. The policy deals with complaints that are allegations, complaints about the clergy and about lay officers (e.g. church wardens) but does not allow for the possibility of a complaint about the DSA or the safeguarding process. Consequently there is no process for whom to contact, what to expect, who deals with a complaint, etc.

2.9.2 Whistleblowing

Whistleblowing is also addressed in section 6 of the Safeguarding Policy. There is a clear exposition of when whistleblowing is appropriate and the difference between complaints and whistleblowing.

There is reference to the Public Interest Disclosure Act 1998 which gives workers legal protection against being dismissed or penalised as a result of publicly disclosing certain serious concerns, and a statement that although the Act does not provide the same protection for volunteers, churches should adopt the same approach in their protection.

Whistleblowers are asked to contact their incumbent, churchwarden, Parish Safeguarding Coordinator or a member of the Parochial Church Council unless their concern is a safeguarding allegation in which case they should contact the DSA. Given the potential for anxiety in a parish about maintaining confidentiality and who should know what, it might help to provide a single point of contact who could advise on how to proceed.

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

Considerations for the Diocese

The need to specify in the complaints policy the process for complaints about safeguarding officers and their work.

2.10 QUALITY ASSURANCE PROCESSES

Quality assurance (QA) processes are at an early stage in the Diocese.

The Panel Chair reports annually to the Bishop's Council, as referred to in 2.1, so that Council members can be satisfied that safeguarding is supported and working well. What is not yet developed is the 'drilling down' to test whether processes work for the people using them, whether casework produces good outcomes and whether parishes are confident and competent in their safeguarding.

QA is referred to in the list of the functions of the Safeguarding Panel, '*To monitor the overall performance of the Diocese against locally and nationally agreed safeguarding standards and the standards required nationally, ensuring that returns of performance are approved and submitted as required, and to recommend necessary action to the Diocese*'. This is quite a complex sentence and might be read as referring primarily to the annual statistical return submitted to the National Safeguarding Team.

The auditors suggest that the panel asks itself what QA it wishes to undertake, as discussed in 2.3 above, and then seek the views of others before deciding what can be achieved. One panel member talked about how the emergence of less formal ways of worship, through Fresh Expressions, requires a more rigorous approach to safeguarding so that opportunities are not created for people to take advantage of a trusting community. An example given was a Fresh Expressions congregation that meets in a nursing home. There is the potential for adult safeguarding issues from the visitors and for them to see adult safeguarding issues themselves. Testing out how safeguarding works in a non-traditional setting might be another starting point for a QA initiative.

The auditors considered whether to suggest that a self-audit tool be developed for use by parishes but were concerned that, at present, this may be too much to expect across the board. However, it may be useful to use a self-audit in the emerging Mission Communities with the objective of finding out the strengths and weaknesses of the constituent parishes.

Considerations for the Diocese

Consider how quality assurance can be implemented: what the Diocese wants to achieve from it, next year and in years to come (given that it is not a one-off process).

2.11 MONITORING OF SAFEGUARDING IN PARISHES AS PART OF ARCHDEACON'S RESPONSIBILITIES

The auditors talked with one of the three Archdeacons. There is a vacancy in one archdeaconry and one Archdeacon is working towards retirement. Two appointments have been made to start early next year. The Archdeacon has worked in the Diocese for 20 years and is also Assistant Press Officer, in which role he deals with most of the media contact about safeguarding issues. He is also a member of the Diocesan Safeguarding Panel.

The 2015 Articles of Enquiry included a comprehensive set of 14 questions about safeguarding with the explanation that it was designed to inform people at parish level whether they were compliant with national and local requirements. The Archdeacon explained that all diocesan officers are asked each year whether they wish to add questions to the Articles and the Archdeacons make a decision about what goes in on the basis of whether the answers will be useful.

In 2016, there were three safeguarding questions, asking whether the parish policy had been reviewed and formally adopted at the annual parish meeting this year, and whether the parish has secure storage for records. The Archdeacon said that his PA follows up on parishes that have not formally adopted their safeguarding policy. However, there was a lower return rate than usual (about 80 per cent rather than about 95 per cent) due to there being insufficient administration hours available in 2016 to follow up every parish that did not make a return.

Visitations are usually conducted triennially but have not taken place in the north and west of the Diocese in 2016 as the team of Archdeacons is below full strength. At present, the Archdeacons are responsible for about 90 parishes each which means 30 visitations a year, or three a month over 10 months. This is a heavy load alongside all the other duties of an Archdeacon and will presumably become more manageable as Mission Communities get up and running.

Visitations are preceded by a self-audit that includes safeguarding and further questions are asked on the day. The team of Archdeacons agrees the content of the Visitation so there is consistency across the Diocese.

There would seem to be scope to use the Articles of Enquiry and the information from the Visitations to produce useable information about which parishes are struggling the most and need the most support. Should a discrete parish safeguarding self-evaluation be implemented in the future, there is further opportunity to put the sources of information together.

Considerations for the Diocese

Make sure that information about safeguarding systems that results from Articles of Enquiry and Visitations is shared with the panel and used to focus support on parishes that are struggling.

2.12 RESOURCES FOR CHILDREN AND VULNERABLE ADULTS

An Authorised Listener service was set up by the previous DSA. Despite a very clear description of what the service offers and how to access it (via the DSA), it has not been used to date. It might be helpful to partner with a diocese where the Authorised Listener Service is used to see if it is possible to work out what makes the difference.

The Diocese is willing to fund counselling or psychotherapy for survivors and is currently doing so for a probable victim of high-profile abuse. It is to the credit of the Diocese that funding continues although some of the dates don't quite tie up and the survivor is, quite rightly in the particular circumstances, given the benefit of any doubt. The action shows a determination not to compound past abuse but to make a good response today.

The Diocese does not have a structure to hear the views of young people about what makes a safe church and sees this as an area for development. There is a network of Youth Churches in nine of the eleven rural deaneries which seems a good place to start.

Considerations for the Diocese

Review the Authorised Listener Service with the aim of making it relevant and accessible.

Consider using the Youth Churches as a starting point for finding out what young people think makes a safe church.

2.13 INFORMATION SHARING

The auditors were confident that information is shared promptly with the DSA by all senior clergy. They saw evidence of good information sharing with statutory partners and with other DSAs. In one case, the DSA is working with a diocese in Canada to support a survivor of historic abuse.

The DSA reported that the Diocese works within the Cumbria Local Safeguarding Children Board (LSCB) Information Sharing Protocol. The churches are part of the Cumbria MAPPA Information Sharing Protocol and the DSA links with the MAPPA and LSCB.

There was one case seen where the previous DSA had asked that he be consulted before (rather than after) an appointment was made when the CCSL for an incoming clergy member raised safeguarding concerns. This would seem to have been an isolated incident.

Regarding the parishes, the Archdeacon said it was a concern that there is a culture of not 'telling the boss' and he outlined a situation where a youth worker (from a partner denomination) was convicted of sexual offences and although parishes then said they had always been suspicious of him and wouldn't welcome him, they had not reported their worries to the DSA. By contrast, the auditors heard that an independent bell ringer, the subject of safeguarding concern, was reported by local bell ringers when he tried to organise a bell ringing tour.

2.14 LINKS WITH NATIONAL SAFEGUARDING TEAM

The DSA reported that he and the Suffragan Bishop had both spoken with the National Team about local issues resulting from the Cahill Report.

The provincial (as in the Northern Province of the Church of England) safeguarding adviser has provided advice about a breach of trust case and another case that has a long and complicated history, where the DSA is pulling the standard of practice up to a level that would be judged as good today. The provincial safeguarding adviser will be conducting a paper review of the latter case.

The DSA also attends national training and meetings for DSAs.

3 CONCLUSIONS

This section provides the headline findings from the audit, in terms of what is working well and the areas for development.

3.1 WHAT'S WORKING WELL?

Carlisle wants to be a high-performing diocese in terms of safeguarding. There is a strong awareness that safeguarding is more than policies, procedures and checks and that safe churches depend on a culture of owning and embracing safeguarding. The Bishop and his senior clergy show a strong commitment to safeguarding and it is well established at Bishop's Staff meetings and at Bishop's Council.

The Bishop's lead is delegated to the Suffragan Bishop and this works well. The Suffragan Bishop has developed a sound understanding of safeguarding and provides practical support to the Diocesan Safeguarding Adviser (DSA) without taking over. Both Bishops respect the professional competence of the DSA. There is an understanding that more needs to be done and there is a willingness to do this at an operational level.

The limited funding available to the Diocese does not act as a barrier to resourcing safeguarding. If the case is made, the diocesan secretary finds the resources. The Diocese was keen to hear from the auditors what more they thought might be done to support safeguarding.

Although it is still in its early days, the appointment of the (part-time) training officer is a step in the right direction and an example of the understanding of the need to resource the growing need. The training needs of the Diocese were identified and action taken to fill the gap.

The casework of the DSA is a strength, including his use of professional networks across and outside the Diocese. The Parish Focus Group spoke warmly about the support given regarding cases by the DSA and the speed of response. Information sharing with and notifications from statutory agencies work well here.

Although the audit did not specifically include the Cathedral, the auditors want to acknowledge the work of the Canon responsible for safeguarding and her colleagues (clerical and lay) in making it a safe place and in learning from historic failures.

The Diocesan Safeguarding Panel has committed members with ideas for how they want to do things differently. The Chair is very new but is forming her views on how she wants the panel to develop in the future, and has the support and input of the DSA. Before becoming DSA, the post-holder was the panel chair and continues to chair two other faith-based safeguarding panels.

Senior clergy are aware of the potential for different safeguarding challenges to be brought up by Fresh Expressions (new ways and networks of worship that seek to attract people who have not been traditional churchgoers and account for about 10 per cent of Anglicans in this Diocese) and the emerging Mission Communities.

3.2 AREAS FOR DEVELOPMENT

The Suffragan Bishop and the DSA are strengths but they are individuals and not a system. The safeguarding system in Carlisle feels over-dependent on the good practice of these two people and not yet sufficiently embedded to be 'How we practise safeguarding here' rather than 'How the Suffragan Bishop and DSA work'.

The Parish Focus Group told us that Parish Safeguarding Coordinators (PSCs) need more ongoing support. Some questioned whether the PSC role is a reasonable request of a volunteer and spoke of feeling insecure. At the same time, the DSA is answering queries from PSCs that could be dealt with in a more cost-effective way.

The provision of training was historically weak. The previous DSA undertook a massive programme of training that achieved almost 100 per cent cover but could only do it as a -one off' in 2015. There is now a strategic plan for implementing the National Training Framework and a part-time safeguarding trainer in post but, at the time of audit, training was at a low level.

There is scope for the Safeguarding Panel to improve its quality assurance role – both qualitative and quantitative.

External challenge is an issue in this Diocese due to the relatively small pool of people to draw from and, in the view of the auditors, the Safeguarding Panel is weak in this respect, although the new Independent Chair believes both Diocese and Panel are aware of this.

The attention given to monitoring safeguarding in the parishes by the Archdeacons has inevitably suffered over the last few months, due to illness and a vacancy.

The Parish Focus Group showed some confusion about the interpretation and understanding of policies and procedures, and what applies to them.

Blue Files are currently a weakness in terms of the right information reaching them (Safer Recruitment) and then being filed securely in a logical order so that a reader can see where a person's career has taken them.

Case recording is a historical weakness. More recently, there are case updates to give the story on the paper files but these are hidden among reams of emails. A case management system might be useful to the DSAs of the future when today's cases resurface as well as useful for the present DSA in terms of supporting effective case management and recording.

The DSA has professional supervision but there is currently no formal link between the supervisor, the Diocesan Secretary as contract manager and, more importantly, with the Suffragan Bishop as the safeguarding lead.

There is scope to improve risk assessment and safeguarding agreements. The DSA has not yet started doing Type A Risk Assessments (no new assessments being needed since his appointment due to new agreements being driven by bail or licence conditions and statutory risk assessments). Some of the previous safeguarding agreements seen were implemented late, were too loose and/or lacked rigour.

APPENDIX: REVIEW PROCESS

DATA COLLECTION

Information provided to auditors

The Diocese provided the following in advance of the audit:

- Diocese Safeguarding Structure
- Summary – Structures and Arrangements
- Communications Protocol
- Safeguarding Panel Terms of Reference
- Panel Membership
- Carlisle Self-Assessment Audit 2015
- SCIE Self-Assessment
- Safeguarding Statistical Return 1
- Safeguarding Statistical Return 2
- Safeguarding Statistical Return 3
- Diocese of Carlisle Safeguarding Policy
- Cathedral Safeguarding Policy 2016
- Panel Meeting Note April16
- Panel Meeting Note July16
- Panel Meeting Note Oct16
- Advisers Report to Panel April16
- Advisers Report to Panel July16
- Advisers Report to Panel Oct 16
- Annual Report to Bishops Council 2016
- Training Report for Safeguarding Panel (Oct 2016)
- Authorised Listeners Service
- Report to Safeguarding Panel on Listeners Service 2014
- Safeguarding Adviser – Responsibilities and Role
- Safeguarding Panel Chairman Spec and Role
- Training Programme (New)
- Training Briefing for Safeguarding Coordinators 2015
- Foundation Training March 2014
- Leadership Training May 2014
- Training Feedback 2016
- Diocesan DBS Proforma Application Guidance Notes
- Carlisle Cathedral Choir Chaperone Pack
- Pastoral Link Visitor's Pack
- Articles of Enquiry 2015
- Articles of Enquiry 2016

Participation of members of the diocese

The following people participated in the field audit:

- the Independent Chair of the Diocesan Safeguarding Panel (by 'phone)

- the Training Officer (by telephone)
- the Suffragan Bishop (who is safeguarding lead)
- the Bishop and Bishop's Chaplain
- the DSA
- a Residentiary Canon (who is safeguarding lead)
- the DSA
- the Diocesan Secretary
- an Archdeacon
- three members of the Diocesan Safeguarding Panel (one clergy, two lay)

Also a Parish Focus Group comprising:

- an Adult Safeguarding Coordinator
- an Operations Manager in a Parish Centre
- a Children's Safeguarding Coordinator
- two Safeguarding Coordinators for children and adults
- a Pastoral Care Coordinator who is also a licensed lay minister
- a curate
- an ordinand who is also a licensed lay minister
- a PCC vice-chair
- the PA to the safeguarding lead at the Cathedral

The audit: what records / files were examined?

The auditors read:

- seventeen case records
- six Blue Files to check for Safer Recruitment
- two Blue Files to check for known safeguarding links.