Manual on Safeguarding Children for Black Faith Organisations in the UK

2nd Edition

A guide to help prevent abuse towards children in Black faith settings
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PART 1: AFRUCA AND ITS WORK WITH FAITH ORGANISATIONS

1.1 About AFRUCA

Africans Unite against Child Abuse (AFRUCA) was established in May 2001 as a platform for advocating for the rights and welfare of Black African children following the deaths of some newly arrived children in the UK. It became a Company Limited by Guarantee in October 2001 and a registered Charity in July 2002 with a Board of Directors appointed to run the organization.

AFRUCA is embedded in and has developed out of Black / African communities in the UK as a response to their realization of the problems Black / African children and parents face and the gaps that exist within the child protection system for Black / African children in the country. The 1989 UN Convention on the Rights of The Child and the UK Children’s Acts of 1989, 2004 and 2014 provide the foundation for all our work at AFRUCA. We aim to promote the best interests of the child in all our activities. Our stance is that culture and religion should never be a reason to abuse children.

Our work includes:
AFRUCA works in many ways to help promote the rights and welfare of Black / African children and families. Our main areas of work are:

- **Awareness raising and sensitisation**: Within Black / African communities and among young Blacks / Africans about children’s rights as enshrined in the United Nations Convention on the Rights of the Child and other international conventions and UK legislation promoting the rights and welfare of children.
- **Information, education, and advisory services**: To raise the profile of Black / African children in the UK, increase awareness of their needs, improve policies and practices, and develop the leadership potential of young Blacks / Africans. Activities include research and publishing reports; media work; conferences, seminars, workshops, and training programmes for parents, policy makers, service providers, faith and community leaders, young people; community meetings; advice and consultancy services.
- **Advocacy and policy development**: Working closely with policy makers to shape the development of policy and regulatory action to promote the welfare of children and families.
- **Community and international development**: In partnership with others to put in place programmes and projects to help relieve the suffering and hardship that African children and their families experience.
- **Support for Children, Young People and Families**: Provision of practical and therapeutic support to children, young people and families in crisis or at the point of breakdown through effective early intervention services. Our therapeutic service provides a confidential space to explore thoughts, feelings, beliefs and experiences through one-to-one, psycho-educational groups or group therapy, to those who have been affected by abuse, trafficking or FGM.

1.2 AFRUCA’s Work with African Faith Organisations in the UK

In the last decades, there has been significant growth in the number of people from different parts of Africa coming to the UK for a variety of reasons. Some are here to escape the conflict situations and harsh economic realities in their own countries while others are here to study. Many others are here as victims of human trafficking, brought to be abused and exploited.

AFRUCA is aware of the strong role that faith organisations play in the lives of many Blacks / Africans. Hence, it has made strong efforts to reach out and work in partnership with various Black / African faith based organisations to help strengthen their skills and knowledge of child protection and safeguarding.
This is well evidenced by our work across the UK but mainly in the North and South of England where AFRUCA have undertaken successful faith-based projects especially in London, Greater Manchester and across Yorkshire and in the West Midlands.

AFRUCA’s work with Black / African faith based organisations has been developed as a response to the increase in the number of Black / African children engaging with the child protection system as a result of what is seen as “significant harm.” – based on figures from different local authorities. AFRUCA is aware that many newly arrived Blacks / Africans including faith leaders may not understand the rights of children in England and the law which protects them. Our intervention is helping to raise their knowledge of UK laws on safeguarding and work with them to establish systems to protect children attending places of worship. AFRUCA’s work also helps to fill the gap in the provision of training and support for faith groups by working to improve their knowledge, skills and capacity to create a secure environment for children. We want to help remove the stigma surrounding Black / African faith organisations as unsafe environments for children. There have been reports of abuse of Black / African children directly or indirectly implicating faith organisations and leaders. Chiefly among this is abuse linked to witchcraft branding and exorcism rites. It is important that children attending places of worship are safe and can be safeguarded from any forms of abuse, whether occurring as a result of religious practices or for any other reason.

1.3 AFRUCA’s Matrix of Support for Faith Organisations

AFRUCA’s Matrix of Support highlights our services based on the particular needs and priorities of individual faith organization. The menu of services available to faith organisations includes:

- Working with Faith groups to Develop, Implement, Monitor and Evaluate safeguarding policies and procedures to ensure they comply with statutory requirements of keeping children safe.
- Conducting child safeguarding training programmers for faith leaders, workers and members of their congregations to educate them about UK regulations on child protection and safeguarding.
- Facilitating safeguarding training for children and young people on child protection, bullying, positive attitudes, grooming for sexual exploitation and keeping safe both online and offline.
- Holding advice clinics for members of the congregation on parenting and on child protection.
- Producing and disseminating a range of child safeguarding material for faith organisations to educate them on child protection issues prevalent within the Black / African community including witchcraft abuse, over-chastisement, child trafficking and exploitation, sexual abuse and private fostering

This publication has been produced by AFRUCA as a useful resource for faith organisations to gain improved knowledge and understanding of child protection in the UK, how this affects their own organisations and what they must do to ensure children who attend are safe and secured.

To remember:

Many parents and faith leaders do not understand UK laws on child protection and safeguarding

AFRUCA’s work with faith groups has been developed in response to growing cases of children being removed from families due to “significant harm”

Our Matrix of Support for Faith Organisations includes a range of measures to help ensure children are safe and can be safeguarded when they attend places of worship

AFRUCA’s aim is to help remove the stigma of African faith organizations as unsafe places for children.
PART 2: CHILD RIGHTS AND SAFEGUARDING CHILDREN

2.1 Legal and Policy Framework on Safeguarding Children

The United Nations Convention on the Rights of the Child, ratified by the UK government in 1991, states that a child means “every human being below the age of 18 years”. Hence, in this manual, as in the Children Acts 1989, 2004 and 2014, a child is anyone who has not yet reached their 18th birthday. All over the world, there are universally agreed principles and rights of children enshrined in UN Declarations and Conventions of International Organisations and National Governments.

The United Nations Convention on the Rights of the Child (CRC) highlights the need to protect children from all forms of violence (Article 19) and no one is allowed to punish children in a cruel or harmful way (Article 37). Under article 39, Children who have been neglected, abused or exploited should receive special help to physically and psychologically recover and reintegrate into society. Particular attention should be paid to restoring the health, self-respect and dignity of the child. The CRC requires school administrators to review their disciplinary policies and eliminate any disciplinary practices involving physical or mental violence, abuse or neglect. (Article 28.3).

Under this Convention, there are four general principles that underpin the rights of children. These are; in all actions concerning children, the best interest of the child should be a primary consideration (Article 3), every child has an inherent right to life, survival and development (Article 6) and to non-discrimination (Article 2), and all children have the right to express their views freely in all matters affecting them and to have their views given due weight (Article 12).

It is important to note that most African countries have signed the UNCRC just like the UK. It is also important to note that in addition to this convention most African countries signed the African Charter on the Rights and Welfare of the Child which is based on the UNCRC. Most African countries therefore have the same obligations as the UK to safeguard children from all forms of abuses. As part of its obligation, the UK government has put in place a series of laws and guidelines in order to safeguard the development of children growing up in the country. These laws outline what action should be taken when a child is at risk and the consequences for offenders.

2.2 The UK Children Act of 1989

The Children Act 1989 was passed in order to bring together and properly define all the laws affecting children. It outlines the role of the court and local authorities in protecting the welfare of children. The ‘duty to investigate’ was granted to local authorities if they suspect that a child is in danger of suffering ‘significant harm’. This is known as Section 47 of the Children Act of 1989. It also became the duty of the local authorities to provide ‘Services for children in need, their families’ and others.’

Section 47 of the Children Act 1989
Child protection is considered to be a process of protecting individual children identified as either suffering, or at risk of suffering, significant harm as a result of abuse or neglect. And the local authority is under a duty to make enquiries, or cause enquiries to be made, where it has reasonable cause to suspect that a child is suffering or likely to suffer, significant harm.

Section 17(10) of the Children Act 1989: A child is a Child in Need if:
He/she is unlikely to achieve or maintain, or have the opportunity of achieving or maintaining a reasonable standard of health or development without the provision for him/her of services by a local authority; his/her health or development is likely to be significantly impaired, or further impaired, without the provision for him/her of such services; or he/she is a Disabled Child.
2.3 The Children Act of 2004

The Children Act 2004 outlines the process for combining children’s services in order for every child to be able to achieve the five ‘Every Child Matters’ outcomes, which are: Being healthy; Staying safe; Enjoying and achieving; Making a positive contribution to society and Achieving economic well-being.

2.4 The Children and Families Act 2014


2.5 What is Child Abuse?

Under UK laws, child abuse is simply any form of cruelty to a child. It is any behavior that causes harm to a child. Black / African children can suffer additional risks because of many harmful cultural and traditional practices such as Female Genital Mutilation (FGM), domestic servitude, child marriages, reliance on extreme forms of physical punishment as well as the branding of children as witches or as possessed by evil spirits. Please see section 3.1 below for further information on practices in faith groups that can put children at risk of abuse and harm.

The UK government has identified four main categories of child abuse. At AFRUCA we know from experience that these categories of abuse can occur in any faith setting in different ways – especially in groups where those at the head are not aware of child protection rules and regulations or do not have processes in place to ensure children are safeguarded.

These four categories of child abuse are:

A. Physical Abuse: Any intentional physical contact resulting in injury, pain or discomfort to a child. This is the most visible and commonly reported form of child abuse in the UK. This may include beating, slapping, shaking, burning, suffocating, drowning.

B. Neglect: Failure to meet the basic physical and/or psychological needs which has effects on a child’s development in all aspects.

C. Sexual Abuse: Having in-appropriate sexual relationship with children, involving a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and that violate the laws or social taboos of society.

D. Emotional Abuse: Actions that impact on a child’s emotion, making them feel worthless or unloved leading to severe effects on the child’s emotional well-being and development including failure to provide a developmentally appropriate, supportive environment.

AFRUCA has produced a series of publications: “Safeguarding African Children in the UK” which cover many different forms of abuse in the African community. We encourage all faith leaders and members of their congregation to read these publications. These can be downloaded on our website at www.afruca.org.
2.6 What is Significant Harm?

The government uses the concept of ‘significant harm’ to decide at what point (threshold) to intervene in a family to safeguard a child believed to be at risk of abuse or harm.  
• ‘Harm’ means ill-treatment or the impairment of health or development (including impairment suffered from seeing or hearing the ill-treatment of another).  
• ‘Development’ means physical, intellectual, emotional, social or behavioral development;  
• ‘Health’ means physical or mental health; and ‘ill treatment’ includes sexual abuse and forms of ill-treatment which are not physical.

When a Local Authority has reasons to believe that a child is at risk as described above, it has a duty to make enquiries and decide what action(s) need to be taken to protect the child or young person. This is seen to be done in ‘the best interest of the child’.

Faith organisations can play a big role in increasing child protection and safeguarding awareness of parents and continually supporting families to fully comply with relevant UK legislations. They are also expected to liaise and work with all relevant statutory agencies in detecting and responding to the needs of children who may be at risk of significant harm.

2.7 What is Child Protection?

Child protection is a process of protecting individual children identified as either suffering, or likely to suffer, significant harm as a result of abuse or neglect. It refers to the activity that is undertaken to protect specific children who are suffering, or are likely to suffer, significant harm. It is every organisation’s - including faith groups’ - responsibility to do their best to protect the children who they are in contact with whether harm is taking place inside or outside the organisation. It must be stressed that although this manual focuses on child protection within faith organisations, an individual working within that organisation also has a responsibility towards children they work with who may be experiencing specific forms of maltreatment external to the organization, for example, in schools.

2.8 What is Safeguarding Children?

The UK Government has defined the term safeguarding children as:
• Protecting children from mistreatment;
• Preventing impairment of children’s health or development;
• Ensuring that children are growing up in circumstances consistent with the provision of safe and effective care; and
• Undertaking that role so as to enable those children to have optimum life chances and to enter adulthood successfully.

Safeguarding children is thus not just a one-off action; it is a process of both preventing and responding to abuse and impairment of any kind while also providing consistent safe and effective care. Safeguarding is thus a term which is broader than ‘child protection’ as it also includes prevention. Hence, safeguarding can be seen as “all agencies working with children, young people and their families by taking all reasonable measures to ensure that the risks of harm to a child’s welfare are minimized; and where there are concerns about a child and young person’s welfare, all agencies will take appropriate actions to address those concerns, working to agreed local policies and procedures in full partnership with other agencies.” (Source: Safeguarding Children: The Second Joint Chief Inspectors Report on Arrangements to Safeguard Children, 2005)
2.9 Child Protection and Safeguarding within Faith Organisations

i. Why is it important?

There are religious, moral and legal imperatives for faith organisations of all sorts to ensure that their work and places of worship are safe for children. We have outlined some reasons why faith groups need to ensure that their work and places of worship are safe for children:

1. Child abuse takes place in places of worship just like in every other public places.

2. Having procedures and systems in place ensures that if the need arises, the organisation can respond effectively and can identify poor practice so appropriate action is taken at an early stage.

3. Many local authorities require that organisations have procedures in place before they will hire their facilities and many insurance companies require that organisations have procedures in place before they will provide ‘Public Liability’ insurance.

4. When applying for funding or charitable status many organisations require that appropriate procedures are in place to be eligible for consideration.

5. Having procedures shows the organisation’s commitment to protecting children. It also shows shared responsibility for child protection.

6. The development and implementation of child protection policies and procedures are now key requirements for any organisation working with children and young people.

7. There are religious and moral imperatives for faith organisations to protect and safeguard children.

ii. The consequences of failing to safeguard children

Failure to comply with relevant laws of protecting children means that faith establishments could face the following possible consequences:

• The establishment will be in breach of relevant laws to safeguard children and it will be held accountable should there be any harm or safeguarding issue.

• Children and young people may be placed in vulnerable situations and thus exposed to all kinds of abuses and even fatal incidents leading to the involvement of the Children Services and the Police.

• The organisation may be unable to hire certain facilities and there will be less opportunity to apply for funding.

• The organisation may lose its integrity and credibility.

• If members/staff are not trained they will not know what to do if they have to deal with an incident and may be placed in a vulnerable position.

• Incidents that could have been avoided take place.

To remember:

The UK government has put in place a series of laws and guidelines in order to safeguard children growing up in the country.

Faith organisations can play a big role in helping to improve child protection and safeguarding awareness of parents and continually support families to fully comply with relevant UK legislations.

There are religious, moral and legal imperatives for faith organisations to ensure that their work and places of worship are safe for children.

There are dire consequences for faith organizations who fail to act, including the loss of credibility and integrity.
3.1 Possible Harmful (or Risky) Practices

There are a number of faith-based practices that can put children at risk of abuse or harm in the UK. These include:

1) Witchcraft Abuse, Spirit Possession, Exorcism Rites or Deliverance

A belief in certain kinds of supernatural entities and powers has always been part of human history and many religions also acknowledge the existence of both evil and good powers. People from all ethnic communities in the UK face harsh socio-economic problems including immigration, family breakdown, physical and mental ill health, poverty and deprivation, unemployment among others. In many instances, the sources of these problems are attributed to supernatural evil forces embodied in children who are branded as witches or spirit possessed. Such children are subjected to varying forms of abuse and harm not only to punish them for their evil deeds, but also in an effort to exorcise them of the evil spirits seen as possessing them.

In recent years AFRUCA has witnessed a growing number of abuse and the long term damage that children branded as witches experience within Black / African communities in the UK. AFRUCA strongly believes that branding children as witches or as spirit possessed is a serious form of emotional abuse and the act of exorcism or deliverance carried out can lead to extreme forms of both emotional and physical abuse. We are aware that faith organisations may have different positions on this issue.

You can read more about witchcraft abuse and the impact on children in our publication: “What is Witchcraft Abuse?”, which can be downloaded for free on our website at www.afruca.org

2) Forcing Children to Fast

Another common form of faith based practice that can put children at risk of harm is the practice of forcing children to fast (abstinence from food or drink for religious reasons). While fasting is a core element of both Islam and Christianity, it can be wrong to force children to fast, especially if they are very young. Parents must therefore take advice and understand the health implications on a child before making their children to fast. Denying or refusing children food and drink especially on a regular basis for non-religious reasons is clearly a form of neglect.

3) Night Vigils

Children whose parents regularly attend Church or Mosque night vigils (overnight sessions / stay in a religious place) might be made to attend those same sessions. This can lead to sleep deprivation impacting on the child’s health and ability to concentrate in school. Deliberate sleep deprivation is a form of child neglect. Faith groups need to make arrangements for children so they are not deprived of sleep during night vigils. Children unwillingly exposed to vigils held for dead persons in a church or mosque while people around them are crying can experience emotional trauma and could be seen as being emotionally abused.
4) Ashura or the Practice of Self-Flagellation

Ashura is a major religious festival practiced by Shi’a Muslims. It is a ritual to commemorate the martyrdom of Hussain, a grandson of the Islamic prophet Mohammad (SAWS). Some Shi’a men flagellate themselves with chains or cut their foreheads until blood streams from their bodies trying to emulate Hussain’s suffering. As a way of commemorating this event and passing over this tradition or teaching the religious practice to children, some parents allow or even force their children to participate in this ritual flogging.

There has been little discussion or debate as to whether being allowed, or encouraged, to take part in flagellation should be seen as a child protection issue. However, letting children self-flagellate with knives on the ends of chains is clearly an offence based on Section 1(1) of the Children and Young Persons Act 1933 as stated below. AFRUCA therefore strongly advice that children and young people should not be made or allowed to practice self-flagellation as parents may be prosecuted for willful neglect.

Section One (1) Children and Young Persons Act 1933

“...If any person who has attained the age of sixteen years and has responsibility for any child or young person under that age, willfully assaults, ill-treats, neglects, abandons, or exposes him, or causes or procures him to be assaulted, ill-treated, neglected, abandoned, or exposed, in manner likely to cause him unnecessary suffering or injury to health including injury to or loss of sight, or hearing, or limb, or organ of the body, and any mental derangement), that person shall be guilty of a misdemeanor, ...”

5) Religion and Physical Chastisement

Some parents as well as faith leaders can use religion to justify harmful practices on children. Religious views often underpin the belief that corporal punishment is the most effective form of discipline for children, and many people do not view harsh punishment as an act of violence. In some cases, the justification of physical chastisement may be based on a literal reading and interpretation of religious texts. For example, the following religious text can be taken out of context and used to justify physical abuse:

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shall beat him with the rod, and shall deliver his soul from hell” (Proverbs 23:13-14 KJV)

“My religion says let your father be God...let your mother be God...Let your teacher be God. (Hinduism aititriyaka Upanishad 1.11.2)

“Teach your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are 10 years old, and separate them in their beds.” Classed as saheeh by al-Albaani in al-Irwa’ (247).

Not all parents physically abuse their children. Many religious parents - of all faiths - do not beat their children but adopt alternative strategies to discipline them with very positive results. However, some parents use corporal punishment to enforce parental authority. It is also seen as a way to prohibit sinful behavior. The notion of the ‘original sin’ which implies that all children are born inherently bad is still endorsed or accepted by many religious groups. Therefore, it is the duty of parents to control the child’s behavior through physical punishment. Attitudes such as these are supplemented by the belief that the Bible and the Quran are beyond criticism and contain Divine guidance or instructions to physically punish children.

This makes it hard to convince parents to avoid disciplining children through the use of physical punishment. In addition, many religious schools use corporal punishment to discipline children who attend them. However, any act where implements are used on children or where they are made to undergo strenuous physical activities as a form of punishment are against the laws of the UK and many parents and faith groups have been known to incur the wrath of the law by using physical punishment on children. You can read more about physical chastisement in our publication: “What is Physical Abuse?” which you can download for free on our website at www.afruca.org
6) Turning a Blind Eye to Child Trafficking and Exploitation

There are instances where faith organisations are not themselves responsible for acts of abuse but may be seen to turn a blind eye to abuse and exploitation practiced by members of the congregation inside their faith settings. An example is where children who have been trafficked and are being exploited as domestic slaves are also allowed to take children to church on Sunday as part of their exploitative work. Members of the wider congregation as well as faith leaders and workers while fully aware of the situation, might prefer to ignore and turn a blind eye to these practices. This allows the perpetrator to continue his/her abusive acts while the needs of the victim remain largely unaddressed. With the enactment of the Modern Slavery Act 2015, exploitation and trafficking of children for domestic servitude, slave labour, sexual exploitation among others are seen as appalling crimes and perpetrators will receive suitably severe punishments, including serving time in prison.

7) Sexual Abuse

While it is true that child sexual abuse exists in all settings and institutions, for so long the Black/African religious community has not been quick in accepting that this form of child abuse takes place in places of worship. The subject of child sexual abuse has been considered a taboo and consequently there has been little discussion taking place on the subject at any level. Child sexual abuse perpetrated by faith leaders, workers and/or members of the congregation is often swept under the carpet. When this happen, members of the congregation fear to denounce perpetrators for fear of bringing shame on their church or mosque.

3.2 What must Faith Leaders and Workers do to Safeguard Children?

Faith leaders and workers can play a significant role in safeguarding children within their faith establishments in particular and the wider society in general. Under normal circumstances they are the ideal people to:

- Create or raise awareness within their communities.
- Promote the child as a person with human rights and dignity by spreading positive views of their respective religions pertaining to children
- Teach positive parenting skills and support families.
- Support laws that prohibit abuse of children by adopting and implementing relevant policies, procedures and good practices.

In the subsequent sections of this manual, we will go through a step-by-step procedure that faith groups should follow to help ensure their work and place of worship are safe for the children who attend.

Keeping Children Safe in Faith Groups: A Step-By-Step Procedure:

1. Carry out a Safeguarding Audit to assess the current situation within the group in relation to child protection and safeguarding.
2. Based on the outcome of the Audit, Develop an Implementation Plan to help put in place a tailored Child Safeguarding Policy and Procedures.
3. Appoint a Safeguarding Coordinator to oversee and implement all aspects of the Policy and Procedures.
4. Conduct regular Monitoring and Evaluation to ensure the Safeguarding Policy and Procedures are meeting the needs for which they were developed – that is to safeguard children in the place of worship from abuse and harm.
To remember:

- Many faith-based practices put children at risk of abuse or harm.
- AFRUCA has witnessed the long term damage that children branded as witches experience within African communities in the UK.
- There are instances where harmful practices by members of the congregation inside faith settings can be seen as the organization tolerating or turning a blind eye to abuse and exploitation.
- Some parents as well as faith and community leaders can use religion to justify harmful practices towards children.
- The subject of child sexual abuse has been considered a taboo and there has been little discussion taking place on the subject.
- Faith leaders and workers must play a significant role in safeguarding children within their faith communities in particular and the wider society in general.
- Faith leaders must develop and implement a step-by-step procedure to ensure children who attend their places of worship are kept safe from harm.
# PART 4: SAFEGUARDING AUDIT FOR FAITH GROUPS

Auditing is an important aspect of ensuring your places of worship and your works remain safe for children. Undertaking safeguarding audits will help to identify risks posed to children in key areas. These include the organization’s physical environment, the provision of services for children, the adequacy of your safeguarding policies and procedures, implementation of your policies, recruitment and training of key staff, information and communicating your policies and procedures to everyone, supervision of children in the organization as well as monitoring and reviewing your policy on a regular basis.

## 4.1 Safeguarding Self-Audit Tool

This self-audit tool has been developed by AFRUCA to help you identify gaps in your safeguarding responsibilities and measures to make children safe, and where you need to improve. The checklist below is designed to draw out the minimum requirements that all faith organisations committed to protecting children should be striving to meet.

However, depending on the nature of your organisation’s work with children and the context, environment and conditions you work in, some of the checklists may seem more relevant than others.

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<thead>
<tr>
<th>READ EACH STATEMENT/STANDARD AND DECIDE WHETHER YES, PARTLY OR NO</th>
<th>YES</th>
<th>PARTLY</th>
<th>NO</th>
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<tbody>
<tr>
<td>1 Our place of worship is very clear about responsibilities to safeguard children and make this known to all who come into contact with us.</td>
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<tr>
<td>2 Our staff and members behave towards children with a commitment to safeguard them from abuse.</td>
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<td>3 We are well aware of the relevant UK laws and this is seen as a basis for child safeguarding in our place of worship.</td>
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<td>4 Our place of worship has a written child safeguarding policy to make sure that children are kept safe from harm.</td>
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<td>5 Our policy is approved and endorsed by our management committee and mandatory for all staff and volunteers to adhere to.</td>
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<tr>
<td>6 We have a Child Safeguarding Coordinator with responsibility for all safeguarding issues. All staff, volunteers, children and members are aware of who this person is and what their role entails.</td>
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<td>7 Our place of worship makes it clear that all children have equal rights to safeguarding.</td>
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<td>8 Our trustees, managers, staff and volunteers ensure that children are listened to and consulted and that their needs are met.</td>
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<td>9 Our place of worship treats children in ways which are non-violent and do not degrade or humiliate them.</td>
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<tr>
<td>10 There are clear safeguarding procedures in place that provide step-by-step guidance on what action to take to protect children.</td>
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<td>11 The policy is publicized, promoted and distributed to relevant audiences in the organization.</td>
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<td>12 We have strict policies and procedures of recruiting staff and for assessing their suitability to work with children, including obtaining references and disclosure and barring checks (DBS).</td>
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<td>YES</td>
<td>PARTLY</td>
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<tr>
<td>13</td>
<td>We have written guidelines of acceptable and unacceptable behaviors by staff and members when it comes to contact with children.</td>
<td></td>
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<tr>
<td>14</td>
<td>The consequences of breaking the guidelines on behavior are clear and linked to organizational disciplinary procedures.</td>
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<tr>
<td>15</td>
<td>Guidance exists on appropriate use of information technology such as mobile phones, the internet, websites, digital cameras etc. to ensure that children are not put at risk.</td>
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</tr>
<tr>
<td>16</td>
<td>Where there is direct responsibility for running/providing activities, children are adequately supervised and protected at all times.</td>
<td></td>
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<tr>
<td>17</td>
<td>We have well-publicized ways in which staff and members can raise concerns, confidentially if necessary, about unacceptable behavior by other staff or representatives.</td>
<td></td>
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<tr>
<td>18</td>
<td>We have clear cut procedures in place for dealing with concerns raised about unacceptable behavior including referrals to local authority and the police.</td>
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<tr>
<td>19</td>
<td>Children and young people are provided with information on where to go for help and advice in relation to abuse, harassment and bullying, or significant difficulties at home.</td>
<td></td>
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<tr>
<td>20</td>
<td>There are arrangements for providing regular supervision and support to staff and volunteers during and following an incident or allegation of abuse or a complaint.</td>
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<tr>
<td>21</td>
<td>Child safeguarding staff have access to specialist advice, training, support and information.</td>
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<tr>
<td>22</td>
<td>All members of staff and volunteers have training on child safeguarding which includes an introduction to the organizations’ child safeguarding policy and procedures where these exist.</td>
<td></td>
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<tr>
<td>23</td>
<td>All members of staff and members are provided with opportunities to learn about how to recognize and respond to concerns about child abuse.</td>
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<tr>
<td>24</td>
<td>Contacts are established at a local level with the key statutory child safeguarding agencies and with the local safeguarding children board.</td>
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<tr>
<td>25</td>
<td>Child safeguarding is being applied in ways that are culturally sensitive but without condoning acts that are harmful to children.</td>
<td></td>
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<tr>
<td>26</td>
<td>Contact details are readily available for local child safeguarding resources, safe places, national authorities and emergency medical help.</td>
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<tr>
<td>27</td>
<td>All incidents, allegations of abuse and complaints are recorded and monitored.</td>
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<tr>
<td>28</td>
<td>We have mechanisms to monitor and evaluate the child safeguarding procedures and the safe recruitment procedures on a regular basis (at least every three years).</td>
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<tr>
<td>29</td>
<td>When reviewing our policy and procedures, we have processes in place to consult children and young people and parents.</td>
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</tbody>
</table>
5.1 Action Plan

Once the Safeguarding Audit has been completed, it would be easy for the group to draw up an Action Plan for implementation. Before completing the Action Plan, raise the issue of adopting a Safeguarding Policy at your group’s Management Committee (MC) meeting, and gain approval and support to proceed with it. Then, set up a small ‘Safeguarding Working Group’ to complete the Action Plan and to monitor progress as the Plan is worked through. As an example, this Working Group could include the following:

a) At least one member of the group’s Management Committee
b) A member of the group working with children (Sunday School or Madrassa Team)
c) Someone in the group with ‘professional’ child welfare experience, i.e. a social worker, teacher, police officer etc (if possible)
d) A parent
e) A young person preferably a member of your youth group
f) Safeguarding Coordinator or Designated Person (once appointed). It is the role of the Designated Person to ensure Safeguarding Policy is developed, implemented, monitored and evaluated (see appendix 2 for more information on role of the Safeguarding Coordinator/Designated Person)

As a group, identify who will be responsible for each Action, and set a target date for each action to be completed by. Once an Action has been completed, the final column can be ticked.

<table>
<thead>
<tr>
<th>ACTION</th>
<th>By Whom</th>
<th>Due Date</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inform members of the organisation about the plan to implement a Safeguarding Policy (through a formal announcement, newsletter, information board etc.)</td>
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<tr>
<td>Produce a Safeguarding Policy for the organisation. Standard Policies (AFRUC will provide a template) can be adapted to meet the individual needs of your organisation, and it is advisable you discuss this to ensure that the procedures outlined in the policy are practical and fit for purpose to implement for your organisation.</td>
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<tr>
<td><strong>Safeguarding Policies should always contain:</strong></td>
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<tr>
<td>• A statement about your organisation’s commitment to Child Protection</td>
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<tr>
<td>• Guidance on good practice / practices to be avoided</td>
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<tr>
<td>• Information about procedures for recruiting staff / volunteers</td>
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<tr>
<td>• Procedures for dealing with concerns about poor practice or suspected abuse relating to staff</td>
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<tr>
<td>• Procedures for dealing with concerns about suspected abuse outside of the group environment</td>
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<tr>
<td>• The date the policy was formally adopted by the organisation’s trustee, with the date the policy will be reviewed</td>
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<tr>
<td>Produce a Code of Conduct for staff, Parents/ Carers and for children and young people.</td>
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<tr>
<td>Produce a Role Description for the organisation’s Safeguarding Coordinator.</td>
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<tr>
<td>Present the Safeguarding Policy and Code of Conduct to the organisation’s trustees and gain approval to implement them.</td>
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<tr>
<td>ACTION</td>
<td>Who</td>
<td>By when</td>
<td>Tick when completed</td>
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<td>-----------------------------------------------------------------------</td>
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<tr>
<td>Identify someone to take on the role of Safeguarding Coordinator.</td>
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<tr>
<td>Depending on the size of the organisation, you may find it appropriate to have more than one coordinator or an assistant.</td>
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<tr>
<td>Give the Safeguarding Coordinator a copy of their Role Description.</td>
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<tr>
<td>Arrange for the Safeguarding Coordinator to attend a Safeguarding and Child Protection training.</td>
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<tr>
<td>Circulate copies of the Safeguarding Policy to all your members and ensure that they are aware of the role of the Safeguarding Coordinator and know that any concerns should be reported to him/her.</td>
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<tr>
<td>Circulate a copy of the Staff Code of Conduct to all staff and volunteers. Ensure they sign a register agreeing to abide by the Code.</td>
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<tr>
<td>Circulate a copy of the Parents Code of Conduct to all Parents / Carers. Ensure they sign a register agreeing to abide by the Code.</td>
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<tr>
<td>Display Safeguarding Policy and Codes of Conduct on a public display board or include in your organisation’s handbook and website.</td>
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<tr>
<td>Use the Recruitment Procedures outlined in the Safeguarding Policy when recruiting new staff and volunteers.</td>
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<tr>
<td>Review the Safeguarding Policy on an annual basis, to ensure that the procedures are working effectively for your organisation.</td>
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</tbody>
</table>

5.2 What to do if you receive a report of abuse

The following procedures are designed to support a worker in dealing with disclosures of abuse that may arise in the course of working with children and young people. Remember that a child is a person under the age of 18 years.

DO:

• Make it clear that you cannot be asked to keep a secret
• Listen to the child or young person, let them express their views and feelings without interruption
• Accept what they are saying, reassuring the child or young person that they have done the right thing in telling someone
• Explain that you must pass this information on
• Make notes of what was said using the child or young person’s words whenever possible
• Speak to the Pastor, Priest, Imam or line manager and refer to the Safeguarding Coordinator
• If the subject of the allegation is the Pastor, Priest or Imam contact the Safeguarding Coordinator

DO NOT:

• Show shock or disbelief
• Agree to keep the disclosure a secret
• Make a promise or suggestion that you can stop the abuse
• Ask questions seeking further detail – you risk contaminating evidence
• Investigate any allegation – specially trained professionals will undertake this role
• Contact the alleged perpetrator
• Make any statement or comment to the press
• Remember, do not investigate any allegation as there are properly trained professionals who will undertake this role
5.3 Referral procedure for those with responsibility for children

Any child who is or has been exposed to danger or abuse must be protected without delay. Think clearly about the cause for concern and make brief notes recording the facts as you understand them. You have a duty to refer your concern.

Unless it would cause a delay, you must discuss your concerns with your Pastor or Imam, provided that he/she is not the cause of the concern. You should also refer the case to the Designated Safeguarding Coordinator to ensure action is taken.

If, however, the child is in immediate danger you should contact the police straight away. In the case of a clear allegation or a strong suspicion the case must be referred to the Police or Children and Young People’s Services and clarify who is making the referral.

The decision as to how the parents should be informed will be made in conjunction with the Local Authority or Police Representative. If the faith leader or one of the workers is the subject of the allegation, the remaining members of the Management Committee must be consulted for advice.

The group must ensure that any serious incident should be reported to the insurers. This enables them to be prepared should any claim arise. All communications must be handled in a sensitive manner and should be steered by the Designated Safeguarding Coordinator.
REFERRAL FLOW CHART

A child has disclosed a situation of possible abuse

Someone suspects a child may be being abused

Listen carefully without shock or judgment. Offer reassurance

Write down the reasons for suspicion

Write down a clear account of what the child said

Take Action (Do not contact the alleged perpetrator)

IMMEDIATE DANGER

CONTACT POLICE or CHILDREN’S SERVICES

CONCERN

Contact faith leader (if not accused) and Safeguarding Coordinator/Designated Person

POLICE or CHILDREN’s SERVICES may set up an investigation
PART 6: MONITORING AND EVALUATING SAFEGUARDING POLICIES AND PROCEDURES

6.1 Monitoring

Faith groups must always maintain a system of periodic monitoring and evaluation of their safeguarding policy and procedures to ensure that they are fit for purpose. Based on the information collected after a period of monitoring, groups need to be able to decide whether they need to improve or revise their policies and procedures. Collecting and analyzing information will help in identifying any strengths and weaknesses so that decisions can be made to resolve any limitations.

There are two aspects of monitoring. These are:

A. Process Monitoring: this is for
a) Reviewing and planning work on a regular basis so it is clear what needs to be done and when
b) Assessing whether activities are carried out as planned
c) Identifying and dealing with problems as they arise for example checking that personnel records are up-to-date, that job descriptions for new positions including DBS checks are carried out on time and that training has been undertaken according to schedule etc.

B. Impact Monitoring: this is for
a) For example, assessing the effectiveness of your safeguard policy and procedures in terms of working towards a child-safe organization, identifying changes that your safeguarding policy and procedures have brought about and adapting your policy and procedures to make sure that all children are protected at all times.

Tips for Monitoring

1) Include child protection as an agenda item in your regular staff and management meetings depending on the nature of your organization and use annual staff reviews as an opportunity to discuss safeguarding issues with staff
2) Keep a log of training / briefing sessions held with names, dates, content of training and suggestions for improvement of future sessions. Also keep a log of queries that are received by the Safeguarding Coordinator (Designated Person) in relation to safeguarding issues, including information on who made the query, date, nature of the query, how the query was dealt with, who else was informed (if relevant) and any follow-up actions taken and/or needed.
3) Keep personnel paperwork records up to date and also keep records of all incidents, minutes of relevant meetings, referrals and so on for future reference.
4) Remember to include children and young people in your monitoring as well as evaluation.
### 6.2 Evaluation

In conducting self-evaluation the following areas need to be considered by the Management Committee in order to establish whether the policies and procedures within the organization are effective in terms of safeguarding children.

<table>
<thead>
<tr>
<th><strong>1. Designated Person for Safeguarding</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Does the faith establishment have a Designated Person for Safeguarding?</td>
<td></td>
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<tr>
<td>1.2 Is it clear to all staff members/volunteers who the Designated Person is and what their role is?</td>
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<tr>
<td>1.3 When did they last undertake child protection related training?</td>
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<td>1.4 Who deputises when the Designated Person is not available?</td>
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<tr>
<td>1.5 Does the Designated Person consult with the Management Committee for advice, support &amp; guidance in his/her role?</td>
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</table>

<table>
<thead>
<tr>
<th><strong>2. Information for Staff and Volunteers</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Does the faith establishment have a Safeguarding Policy?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Is the Safeguarding Policy reviewed annually?</td>
<td></td>
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<tr>
<td>2.3 Are key safeguarding / child protection documents available within the organization?</td>
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<tr>
<td>2.4 Is there a budget for training staff and volunteers about safeguarding / child protection issues?</td>
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<tr>
<td>When was the last training on safeguarding / child protection? How often does it happen?</td>
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<thead>
<tr>
<th><strong>3. Children and Young People</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
</tr>
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<tbody>
<tr>
<td>3.1 Is the ethos of your faith establishment, one that children and young people are valued, respected and listened to?</td>
<td></td>
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<tr>
<td>3.2 Does staff encourage children and young people to communicate about issues that concern them?</td>
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<tr>
<td>3.3 Is appropriate support available to children and young people, including any who are at particular risk or who have disclosed abuse?</td>
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<thead>
<tr>
<th><strong>4. Record keeping</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
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<tbody>
<tr>
<td>4.1 Is there an established system for staff to record their concerns with the Designated Person</td>
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<tr>
<td>4.2 Does the Designated Person have an established electronic system for recording and storing confidential child protection information?</td>
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<thead>
<tr>
<th><strong>5. Information for Parents</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
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</thead>
<tbody>
<tr>
<td>5.1 Are concerns about children shared and discussed with parents, unless doing so may place a child at risk of harm?</td>
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<thead>
<tr>
<th><strong>6. Sermons/Preaching/Rituals and Activities</strong></th>
<th><strong>YES/NO</strong></th>
<th><strong>COMMENT</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1 Does your faith establishment promote child protection and the safeguarding of children through its sermons, preaching, rituals and activities? (i.e. issues of personal safety, use of children who have been trafficked, physical chastisement, fasting, night vigils, witchcraft branding and deliverance etc.)</td>
<td></td>
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<tr>
<td>7. Management Committee</td>
<td>YES/NO</td>
<td>COMMENT</td>
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</tr>
<tr>
<td>7.1 Does the Designated Person make a report annually on child safeguarding to the Management Committee covering changes to child protection policy/procedures, training undertaken by the Designated Person, other staff and volunteers; the number of incidents/cases (without names or details) and the place of child safeguarding issues in the faith organization?</td>
<td></td>
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</tr>
<tr>
<td>7.2 Have members of the Management Committee attended appropriate training?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.3 Does Management Committee members monitor that child protection arrangements are adequate and that gaps or weaknesses are remedied without delay?</td>
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</table>

<table>
<thead>
<tr>
<th>8. Recruitment and Selection of Staff and Volunteers</th>
<th>YES/NO</th>
<th>COMMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.1 Is the Management Committee aware of the procedures the organisation must follow when selecting staff so that recruitment and selection of staff and volunteers is carried out safely?</td>
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<td></td>
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<tr>
<td>8.2 Are such procedures in place?</td>
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<thead>
<tr>
<th>9. Allegations</th>
<th>YES/NO</th>
<th>COMMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.1 Is the Management Committee aware of the procedures the organisation must follow when an allegation of abuse has been made against any Imam, Pastor, leader, staff or volunteer?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.2 Is the Management Committee satisfied that the organisation has been pro-active in making arrangements to reduce the likelihood of allegations against staff, for example through appropriate policies on physical intervention, intimate care and professional behavior?</td>
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<thead>
<tr>
<th>10. Links with Other Agencies</th>
<th>YES/NO</th>
<th>COMMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.1 Is the organization pro-active in establishing positive links with other relevant agencies like AFRUCA and other statutory agencies in order to share learning and improve practices?</td>
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</table>
PART 7: USEFUL INFORMATION

7.1 Description of Key Roles and Responsibilities

1) The Role of the Management Committee (MC)
   • Each member of the MC and the faith leader, shares the responsibility for the duty of care of the children and young people in their place of worship.
   • Each member of the MC must be fully aware of the content of the Safeguarding policy of the faith establishment, agree to the content, and then produce a Policy consistent and adapted to the local situation.
   • The MC must appoint a Safeguarding Coordinator or a designated person and support him/her in the implementation and monitoring of the Policy.
   • Each member of the MC must ensure that people who are authorized to work with the children and young people within the organization or who hold a position of responsibility, are properly vetted, trained, supported and supervised in Child Protection and Safeguarding MC must be aware that there is a responsibility to ensure that people who pose a threat to children and young people are prevented by having safe recruitment policy and procedures which must be a component of the Safeguarding Policy.

2) The Role of the Safeguarding Coordinator or Designated Person
   The Safeguarding Coordinator or Designated Person is the person appointed by the MC and will be responsible for the following tasks:
   • To ensure that the Policy is reviewed, updated and adopted by the MC on an annual basis with a brief report on the current implementation within the faith establishment.
   • To ensure that the Policy is widely available and given to all existing and new workers in the various groups within the faith establishment and to ensure that the Policy is shared with all organizations using the facilities of the faith establishment.
   • To ensure that all volunteers go through the appropriate recruitment process in conjunction with the MC and faith leader and to ensure that volunteers have a role description and a volunteer agreement in respect of their work with children.
   • To monitor the implementation of the Policy and report to the MC any difficulties in doing so.
   • To ensure the display of information about sources of help for children and young people at the place of worship, for example, Children’s Service, AFRUCA, Childline, and NSPCC.

7.2 The Disclosure and Barring Service

What is the Disclosure and Barring Service?
The DBS was established by law in 2012 to prevent unsuitable people from gaining access to work or volunteer with children or vulnerable people. It takes over from the old Criminal Records Bureau (CRB) and Independent Safeguarding Authority roles of vetting and barring people who wish to work with children and vulnerable adults. People who work directly with children – either supervised or unsupervised fall under the definition of what is called “Regulated Activity”. These people must register with the DBS to enable them get a Disclosure. This is free for all volunteers but paid staff need to pay for their Disclosure. The good thing about this new system is that your disclosures will be “portable”. This means that unlike the old CRB check, you can use your disclosure in different jobs without the need to conduct new checks every time you change jobs. You can read more about this agency and its work by visiting: https://www.gov.uk/disclosure-barring-service-check/overview.
DBS and Faith Organisations

It is the role of faith organisations to ensure everyone who works directly with children has a DBS disclosure. Such organisations know that they are employing people who have been vetted and thus are ensuring their environments are safe for children. We recommend that faith groups ensure all those who work with children as well as all faith leaders in the group have a DBS disclosure. For further information on how to carry out a DBS check, we recommend faith groups contact AFRUCA. Our contact details are at the back of this publication.

7.3 Good Practice Guidelines for Workers

This section may be photocopied and handed to all workers, or you may wish to develop and distribute your own good practice leaflet, based on the recommendations below:

1) **Adult / Child Ratios** - Guidance recommends the following ratio of workers to children according to their age:
   - For 0 to 2 years - 1 leader to every 3 children (1:3)
   - For 2 to 3 years - 1 leader to every 4 children (1:4),
   - For 3 to 8 years - 1 leader to every 8 children (1:8),
   - For over 8s - 1 leader for the first 8 children followed by 1:12 (i.e. 32 children would require 3 leaders)

2) **Toilet Facilities** - The ideal is 1 toilet and 1 hand basin per 10 children

3) **Warm and Clean** - Group areas should be warm, adequately lit and ventilated. High standards of cleanliness should be maintained.

4) **Special Needs** - Be able and willing to accommodate children with special needs. Be aware of need for appropriate access to your building and toilet facilities.

5) **Entrances and Exits** - Should be well lit and easily accessible.

6) **Registration** - Where activities take place for more than 2 hours in any one day, or if a holiday club runs for more than 6 days a year, registration of the provision with Ofsted is required.

7) **More than One Leader** - There should always be more than one leader for any group. If possible have at least one male and one female leader if the group is mixed.

8) **Time Alone** - Minimize time alone with any child or young person. If it is vital to be isolated with an individual child ensure that another leader is informed of where you will be and why. If possible remain in the view of another leader. Try never to be behind a closed door but if necessary tell someone that you are there.

9) **Administration** - Keep an up-to-date register and record of children, their parents and contact phone numbers, attendance and other specific information (such as asthma, epilepsy, diabetes, allergies and medication etc.)

10) **Touch** - Touch is an important part of human relationships: for example, it can be necessary to stop a young child from hurting herself or himself; it can also be a natural way of responding to someone in distress. However, everyone working with children should be sensitive to what is appropriate and inappropriate physical contact, both in general terms, and in relation to a specific individual. Leaders need to be conscious of situations in which their actions, however well intentioned, could be misconstrued by others or be harmful towards children.
11) Good Practice of workers - Treat all children and young people with respect and dignity befitting their age. Be mindful of your use of words, language, tone of voice and where you place your hands.

Do not engage in any of the following:

- Invading the privacy of children when they are in the shower or toilet
- Rough, physical or sexually provocative games
- Making sexually suggestive comments about a young person, even in a funny way
- Inappropriate and intrusive touching of any form, scapegoating, ridiculing, or rejecting a child or young person
- Using physical chastisement to control and discipline a child or young person
- Do not let young people involve you in excessive attention-seeking that is overtly sexual or physical in nature
- Inviting a child or young person to your home alone: invite a group, or ensure that someone else is in the home. Make sure the parents know where the child is.
- Sharing sleeping accommodation with children or young people if you take a group out.

If you see another member of staff acting in ways which might be misconstrued, be prepared to speak to them or to your supervisor about your concerns. Leaders should encourage an atmosphere of mutual support and care which allows all workers to be comfortable enough to discuss inappropriate attitudes or behavior. Casual visitors, i.e. those who have not been authorized by the faith establishment as leaders or workers, should not have access to children without the presence of an adult who is deemed to be responsible for the group.

12) Health and Safety

- All leaders should know the location of the nearest telephone.
- Adults must be aware of the safety/fire procedure. A fire drill should be carried out regularly. Fire extinguishers should be available and regularly checked.
- Children with infectious illnesses must not attend.
- Children should submit a health form before an activity. Take health forms when going off-site.
- Accidents should be recorded in an “Accident Record Book” with a note of any action taken and signed by the leader involved.
- A first aid kit should always be available and its location must be well known.
- No medication should be administered without written parental consent.
- One leader should ideally be a first-aider and a responsible adult should make sure that the premises are open in good time.

13) Transport - If at all possible do not give lifts to children and young people on their own other than for short journeys. If they are alone ask them to sit at the back seat. Check that insurance covers the vehicle and passengers. Seat belts must be worn at all time.

14) Insurance - Most existing insurance for faith venues cover indoor activities for children and youth. MCs need a record of any other activities that may take place and it must be checked to confirm that insurance cover is adequate.

15) Volunteers - Volunteers under the age of 18, should never work with children unsupervised and should be given clear guidance and support.

16) Communication - The Safeguarding Coordinator, the Management Committee and parents should be clearly informed of all the activities in which children and young people may take part on faith establishment premises or through the organisation in anyway.
PART 8: AFRUCA RESOURCES ON SAFEGUARDING

We hope you have found this manual for faith groups useful. There is a lot of information out there that can help you carry out the task of protecting and safeguarding children. At AFRUCA we have produced a range of materials to help parents, faith and community leaders and workers. Here is a list of publications where you can get additional information.

Other AFRUCA Manuals:
• Manual on Child Protection for African parents in the UK

Safeguarding African Children in the UK Series:
• What is Child Abuse?
• What is Child Trafficking?
• What is Private Fostering?
• What is Female Genital Mutilation?
• What is Witchcraft Abuse?
• What is Physical Abuse?
• What is Sexual Abuse?
• What is Emotional Abuse?
• What is Child Neglect?

Children and Young Person’s versions of safeguarding Black African children in the UK
• What is FGM?
• What is Child Abuse?
• What is Child Trafficking?

Useful Websites:
www.afruca.org
www.nspcc.org.uk
www.ccpas.co.uk

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Your support will enable us to make plans for long term work to address the abuse and exploitation of African children in the UK and in Africa. Donations can be made securely online at:
www.justgiving.com/AFRUCA

You can also donate by Text: just text our code AFRU01 + the amount you wish to give to 70070. It is Quick, Easy and Free on all networks in the UK.