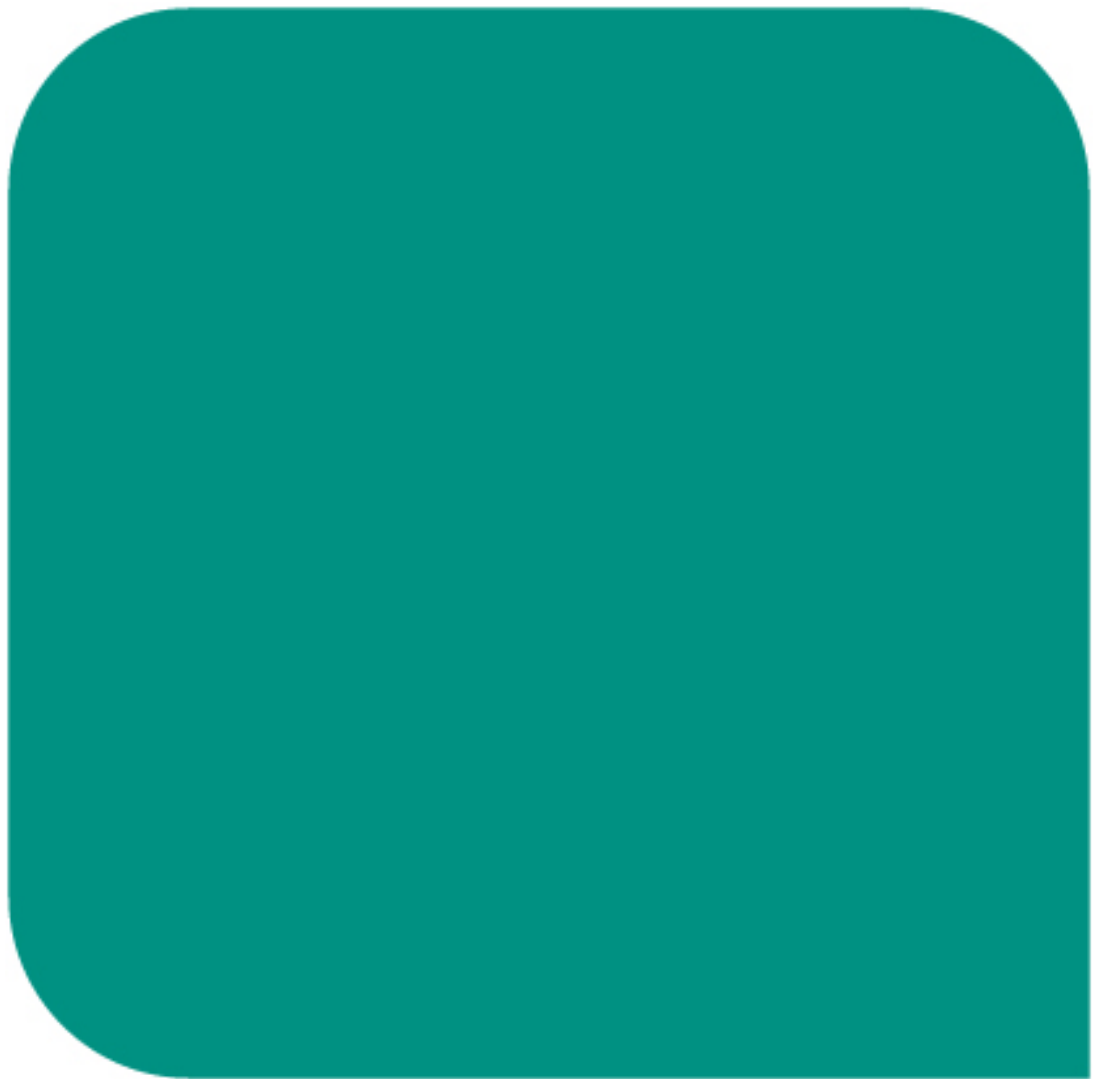




social care  
institute for excellence

# **Leicester Cathedral independent safeguarding audit (January 2019)**



The Social Care Institute for Excellence (SCIE) improves the lives of people who use care services by sharing knowledge about what works.

We are a leading improvement support agency and an independent charity working with adults', families' and children's care and support services across the UK. We also work closely with related services such as health care and housing.

We improve the quality of care and support services for adults and children by:

- identifying and sharing knowledge about what works and what's new
- supporting people who plan, commission, deliver and use services to put that knowledge into practice
- informing, influencing and inspiring the direction of future practice and policy.

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# 1 INTRODUCTION

## 1.1 THE AUDIT PROGRAMME

The Social Care Institute for Excellence (SCIE) is delighted to have been asked to provide an independent audit of the safeguarding arrangements of the cathedrals of the Church of England.

This programme of work will see four cathedral audits in 2018, 19 in 2019, 18 in 2020 and a final two early in 2021. It represents a significant investment in cathedrals and an important opportunity to support improvement in safeguarding.

We are aware that cathedrals are all unique and differ in marked and significant ways from a diocese. We have therefore worked hard to draw on our experience of auditing all 42 dioceses, to design an audit methodology fit for cathedrals. In doing this, we have sought both to assume and accommodate diversity and achieve adequate consistency across all the cathedral audits, so as to make the audits comparable.

Cathedral representatives will play a key role in adapting the audit framework to their particular cathedral context. Only in this way will we achieve bespoke audits that are right for each place respectively. Bespoke audits will in turn optimise the usefulness of the audit process and outputs to supporting progress in effective and timely safeguarding practice. We look forward to working with you to this end.

## 1.2 ABOUT SCIE

The Social Care Institute for Excellence (SCIE) improves the lives of people who use care services by sharing knowledge about what works.

We are a leading improvement support agency and an independent charity working with adults', families' and children's care and support services across the UK. We also work closely with related services such as health care and housing.

Safeguarding is one of our areas of expertise, for both adults and children. We have completed an independent safeguarding audit of diocesan arrangements across the Church of England as well as supporting safeguarding in other faith contexts. We are also committed to co-producing our work with people with lived experience of receiving a service/ response in the setting at hand.

You can find out more about us on our website [www.scie.org.uk](http://www.scie.org.uk)

## 1.3 THE AUDIT PROCESS

### 1.3.1 SCIE Learning Together and our approach to audit

SCIE has pioneered a particular approach to conducting case reviews and audits in child and adult safeguarding that is collaborative in nature. It is called **Learning Together** and has proved valuable in the adults' and children's safeguarding fields. It built on work in the engineering and health sectors that has shown that improvement

is more likely if remedies target the underlying causes of difficulties, and so use audits and reviews to generate that kind of understanding. So Learning Together involves exploring and sharing understanding of both the causes of problems and the reasons why things go well.

### **1.3.2 Key principles informing the audit**

Drawing on SCIE's Learning Together model, the following principles underpin the approach we take to the audits:

- Working collaboratively: the audits done 'with you, not to you'
- Highlighting areas of good practice as well as problematic issues
- Focusing on understanding the reasons behind inevitable problems in safeguarding
- No surprises: being open and transparent about our focus, methods and findings so nothing comes out of the blue
- Distinguishing between unique local challenges and underlying issues that impact on all or many cathedrals

### **1.3.3 Supporting improvements**

The overarching aim of each audit is to support safeguarding improvements. To this end our goal is to understand the safeguarding progress of each cathedral to date. We set out to move from understanding how things work in each cathedral, to evaluating how well they are working. This includes exploring the reasons behind identified strengths and weaknesses. Our conclusions will pose questions for the cathedral leadership to consider in attempting to tackle the underlying causes of deficiencies.

SCIE methodology does not conclude findings with recommendations. We instead give the cathedral questions to consider in relation to the findings, as they decide how best to tackle the issue at hand. This approach is part of the SCIE Learning Together audit methodology. The approach requires those with local knowledge and responsibility for progressing improvement work, to have a key role in deciding what exactly to do to address the findings and to be accountable for their decisions. It has the additional benefit of helping to foster ownership locally of the work to be done to improve safeguarding.

### **1.3.4 Structure of the report**

This report is divided into:

- Introduction
- The findings of the audit presented per theme
- Questions for the Archdiocese to consider are listed, where relevant, at the end of each Findings section
- Conclusions of the auditors' findings: what is working well and areas for further development
- An appendix sets out the audit process and any limitations to this audit

## **2 CONTEXT**

### **2.1 CONTEXT OF THE CATHEDRAL AND DIOCESE**

Leicester Cathedral is one of the smallest in England and became the seat of the Bishop of Leicester in 1927. However, it was previously the Guild Church and has a long history dating back to the medieval era. The Cathedral sits in the old centre of Leicester with the diocesan office (St Martins House) on one side and clergy accommodation, including The Deanery, on the other.

The Cathedral is still a parish church, albeit of a very small parish that consists mainly of commercial premises.

Leicester is a post-industrial city that is multi-ethnic, multi-faith and multi-cultural. The Cathedral seeks to take a lead in multi-faith and multi-organisation cooperation to tackle social issues, e.g. the launch of a Homelessness Charter. Leicestershire, by contrast, is largely rural, dotted with market towns. The Diocese comprises the city and the county.

### **2.2 CONTEXTUAL FEATURES RELEVANT TO SAFEGUARDING**

The Cathedral is an important gathering place for civic and community events that welcome people of all faiths or none, for example 600 people who came to the funerals of the victims of an arson attack in 2018. The Cathedral came across as being very grounded in its community and this report talks about several community-based initiatives.

A unique feature of Leicester Cathedral is that people often refer to 'before (or after) Richard III'. Following the king's re-interment, the Cathedral had to adjust rapidly to becoming more of a tourist attraction and that included the need to keep all who came to the Cathedral, for whatever reason, safe.

Music is an important part of the life of the Cathedral. Junior choir members are drawn from schools across Leicester and beyond. In addition, a programme called DioSing! provides musical education in 25 schools.

The Cathedral seeks to be a venue for arts events, often with a theme that is socially challenging; for example, in summer 2018 an installation drew attention to the experiences of asylum seekers across Europe. In Lent 2018, a series of sermons focused on aspects of safeguarding and included adoption, domestic abuse, disability and death and bereavement. Focus group members described how powerful the messages were in terms of their overall awareness of safeguarding as being much wider than child or adult protection.

The Cathedral and the Diocese work very closely together in Leicester, so much so that it can be difficult to work out who and what is managed by which. The Chief Executive of the Diocese is also Cathedral Administrator of the Cathedral and is supported by a Deputy Cathedral Administrator. Every week starts on Monday morning with a shared breakfast and meeting about the week ahead, with longer briefings three times a year. Given that the Cathedral is not a wealthy foundation, the



supportive relationship helps it to 'punch above its weight' but also strengthens both organisations.

The Cathedral was involved in the SCIE diocesan safeguarding audit in 2017 and actions that resulted from or were influenced by that audit have been put in place by the Cathedral and/or benefitted the Cathedral, e.g. the appointment of an assistant Diocesan Safeguarding Adviser. It may be useful to read this report in conjunction with the report on the Diocese which is available on its website.

## **2.3 DESCRIPTION OF THE SAFEGUARDING STRUCTURE**

The Diocesan Safeguarding Team provides a service to the Cathedral under a service level agreement (SLA).

The Cathedral Chapter holds responsibility for safeguarding, alongside all other areas of Cathedral administration. The Chapter includes the Dean and Canons Residentiary and other lay and ordained members.

The Dean holds the lead for safeguarding. In his absence this is delegated to the Canon Pastor who is also Sub-Dean and the Diocesan Adviser for Social Responsibility and has been the lead for the audit. The postholder is a former teacher and Deputy Headteacher who has also worked in the Youth Justice Estate and for the Bloxham Project (now the School Chaplains' and Leaders' Association).

The Cathedral has two voluntary safeguarding coordinators, one for adults and one for children. Both have relevant professional backgrounds (one in midwifery and one in social work) and have time to build and deliver the roles in dialogue with the Dean and others. They work to the Dean with good working relationships with the Canon Pastor and the DSA. Their work is further described in section 4.2.

The Cathedral has its own safeguarding meeting, chaired by the Dean and attended by the safeguarding coordinators, the Canon Pastor, the DSA and others.

The Dean is the Cathedral representative on the Diocesan Safeguarding Oversight Group (DSOG) and the Case Management Review Group (CMRG).

## **2.4 WHO WAS SEEN IN THIS AUDIT**

The audit involved reading key documentation and talking with people either individually or in focus groups. Conversations were held with the Dean and Sub Dean (who is also the Canon Pastor and was the audit liaison person), the Canon Missioner, the Canon Precentor, the Deputy Cathedral Administrator and a range of employed and voluntary lay and ordained people with a safeguarding role. Focus groups included volunteers, choristers, child servers, Sunday School attendees and the parents of children involved in the Cathedral. A more complete list is in the appendix.

The auditors also talked with a person who is the subject of a safeguarding agreement, at their request.

### **2.4.1 Any limitations to audit**

One possible limitation to this audit was identified retrospectively, in that the auditors, although able to watch how the choir was chaperoned to and from the Cathedral, did not meet any of the choir chaperones. It is accepted that chaperones were not in the core or supplementary lists of people with whom the auditors should have conversations, supplied in the briefing pack, and this has been addressed as a result of this oversight.

The audit was well planned and organised with very good attendance by parents of children involved in the life of the Cathedral, volunteers and staff members.

## 3 FINDINGS – PRACTICE

### 3.1 SAFE ACTIVITIES AND WORKING PRACTICES

#### 3.1.1 Introduction

Leicester Cathedral sets the bar high in terms of the attention given to safeguarding across all the activities that take place in and around the Cathedral or for which the Cathedral has oversight. The auditors found an open attitude amongst clerical and lay staff and a determination to get it right.

#### 3.1.2 Children

##### *Description*

Children are involved regularly in the life of the Cathedral through the choirs, the Sunday School (known as CHALK), Messy Cathedral, as servers, as bell ringers and, in one case, as a volunteer welcomer. Children visit with their families and their schools.

The choirs at Leicester are integrated and sing in different groupings in the course of the week. Children might start at age seven and continue until or after they leave school. There is no choir school and choristers are ferried in from across the city and county for weekday rehearsals after school.

The choir has voluntary chaperones who are subject to safer recruitment despite often being choir parents. The chaperones are responsible to the Canon Precentor through the Director of Music.

Several years ago, the Dean commissioned a review of safeguarding of the choir because he wanted to ascertain how safe Leicester Cathedral practices were and to build strength.

Because the choirs are integrated, younger, older and adult choir members mix. A Code of Conduct was issued in 2016 and reissued in 2018 to all adult singers and they were required to sign and return it. It states clearly that all adults have a duty to ensure the safety and wellbeing of children in a mixed age group and lists a number of expectations about responses to children, appropriate behaviour when with children, use of social media, etc. While the expectation is that all adults will remember and abide by the Code of Conduct, it is also seen as a starting point should the need arise for any conversations about behaviour that falls short. There is a Code of Conduct for the child choir members too which was issued with a letter to all parents that set out clearly what is expected of them and how they can help keep their children safe.

CHALK meets during Sunday morning service in the Old Song School. They have their own toilets but share space with the people preparing the post-service coffee.

The auditors met two of the three child servers and their parents; one server was 17 and the other was 10.

There are currently three bell ringers aged under 18, two of whom attend with parents and one with a family friend, by agreement.

School visits are run by an Education Officer and a team of volunteers. Schools remain responsible for safeguarding at all times, including the right staff/adult to child ratio and the risk assessment.

The Education Officer and volunteers have run periodic Messy Cathedral sessions for children aged about 3–8. All the volunteers have been subject to safer recruitment and have C1 safeguarding training.

There is also a 15-year-old welcomer who is always on duty paired with an experienced volunteer and never left alone. The young welcomer works the same shift each week. The Volunteer Manager sought the support of the Verger team and has made sure everyone is aware of their responsibility.

A colourful pamphlet for children, titled 'How We Keep You Safe', sets out what children can expect at the Cathedral, how leaders keep them safe and how they can report anything they feel unhappy about.

The Cathedral has an e-safety policy and e-safety is a priority area it has identified to develop.

### *Analysis*

Leicester Cathedral takes children's safeguarding seriously. All the children spoken with felt safe and enjoyed their chosen activity, and all the parents felt their children were safe while in the Cathedral.

The choristers focus group talked about being in the choir with great enthusiasm. They were realistic and knew they had had to prioritise choir over other potential out-of-school activities but no one expressed regret. The children talked about enjoying the singing and valuing the friendships they make, particularly mentioning the benefit of friendships made outside school. It was clear to the auditors that they were very happy in the choir.

When asked whether he saw a tension between achieving high standards and allowing young children to be just that, the Director of Music said that it may influence his choice of music. He expects the older singers to carry the younger ones, and had had to choose different music after losing several senior choir members last summer. The choristers did not seem to experience any such tension and expressed no anxiety about their director and no feeling of being pushed too far.

The role description of the choir chaperones makes it clear that they must adhere to the safeguarding policy and pass on any concerns about the safety of a child. The auditors did not see any referrals that had come to the DSA via the chaperones and were not able to test out how confident the chaperones would be about referring. Their role description states that they should liaise immediately with anyone of the following: Cathedral Safeguarding Officer, Canon Precentor or Director of Music, as appropriate. This might lead to scope for confusion.

Two areas emerged in the focus group about which choir members were less happy. They talked about being photographed, filmed or recorded covertly by visitors while rehearsing in the Cathedral and said it made them feel uncomfortable. They recognised that the vergers would speak to people if they saw it happening but knew that there are too few vergers to be able to spot everything. Auditors felt that it was a genuine concern by almost all choristers, including their young adult chaperone, that this was an issue for them.

The other area came about due to the intensity of some of the choir-based friendships and concerned the use of social media to share personal problems. Choir members advised auditors that they do talk with the Director of Music or with his assistant but some thought that it might be useful to have someone with a welfare role to share with, who was outside the choir itself.

The Cathedral called in external help several years ago, because it wanted to be sure that it was doing things well and right. This helped the Dean and Chapter identify where immediate weaknesses lay, such as the cordoning off of public toilets before evening service so that the choir has exclusive use.

The codes of conduct, particularly for the adults, are a sensible initiative in a choir where it is not possible to maintain a clear space between children and adults due to the fact that the choir is made up of all ages from seven to over 21. The Code of Conduct was accepted and even welcomed by adult choir members.

Due to a mistake about timing, the auditors met with two sets of choir parents instead of the planned single focus group. It was clear to auditors that all of the parents were happy with the experience their children were having and saw the expectations on them as proportionate and sensible. They cited good handover arrangements between music staff and parents, sensible arrangements for movement between St Martins House and the Cathedral and good arrangements for pick-ups and meetings between parents.

The auditors met a small group of CHALK members and their parent/grandparent. The children felt safe at CHALK and the parents were satisfied with arrangements now, saying that it was less 'tight' up until about seven years ago.

The child servers agreed that the clergy are very aware of their safety and they are always handed back to their parents. They both really enjoyed their duties and had no specific anxieties. The auditors met the Head Server separately and he confirmed that child servers stay with the Head Server of the day, that servers work in teams of four and that child servers are never alone or with just one adult server.

As all the child bell ringers are chaperoned, there seem to be no potential safeguarding issues.

The Cathedral regularly hosts school services where safeguarding again remains the responsibility of the school. The auditors were, however, troubled to hear of an exercise at a Diocesan Board of Education Carol Service in the Cathedral but created and managed in partnership with the Cathedral Education Team, where children were encouraged to write prayers that were then placed on a prayer wall. All the prayers were anonymous. One child had prayed for a peaceful Christmas and

included details that suggested they may need protection. The view was taken that it was not practical to contact all 25 schools that had attended to see if they knew which child this was, whereas the auditors felt that the organiser of the exercise had put themselves in a position where they had a duty to do just that. In effect a child had made a disclosure which was not then acted upon, but on a broader spiritual level, a child could be left feeling that their prayer had not been answered.

The auditors also heard from the Education Officer about a similar exercise, in a much smaller group, where children used UV pens to write a prayer that could not be seen. These were checked later and, while there were no safeguarding concerns identified, the Education Officer was clear about his duty to report should there have been.

The auditors found the e-safety policy to be an area of weakness. It is not detailed enough and does not cover up-to-date aspects of concern for those using IT and social media. In particular, although the auditors understood that Cathedral staff would use office mobile phones, and not their personal phones to store the numbers of children involved in activities, the policy only refers to children under 13 and not all children. It would make sense for requirements to be explicit in the policy.

Issues such as the IT filters within the Cathedral, the dark web, not contacting children on personal social media and IT boundaries between staff/volunteers and children are not covered within the policy. The lack of a robust e-safety policy means that children might not be protected from adults who wish to groom them, and also that adults working or volunteering within the Cathedral are not clear on their e-safety responsibilities and so might be vulnerable to allegations. However, the auditors also note that e-safety might be best tackled at a national, rather than local, level.

**Questions for the Cathedral to consider:**

- Is the Cathedral satisfied that all choir chaperones feel confident that they would know when to be concerned about a child and what to do?
- How can Cathedral staff better identify and respond to members of the public attempting to covertly film the choristers rehearsing and how can choristers be reassured of their safety during this time?
- How can Leicester Cathedral respond to the request of choristers to have someone with a pastoral responsibility outside the immediate music staff for them to speak to if required, particularly because the choristers attend schools from across the county?
- Because there is no choir school, how might the Cathedral develop and maintain links with the choristers' schools where they are concerned about the welfare of a child?
- Do the arrangements for responding to the prayers of children take safeguarding into account and are the measures to respond to any concerns robust enough?

### 3.1.3 Vulnerable adults

Leicester Cathedral seeks to be inclusive and welcoming. There is no admission fee and so no immediate deterrent for anyone seeking a safe place. The auditors heard about a small number of vulnerable people who visit regularly and are known to vergers, volunteer welcomers, St Martins House lay staff and Cathedral clergy. Some have become well known enough to feel able to share their contact details, and are phoned or texted if they are not seen for a while. Others stay more anonymous. Several of those we spoke to talked about trying to establish levels of vulnerability and the appropriate response.

Since the Diocese opened accommodation opposite the Cathedral in 2018, there has been a 24/7 staff presence at St Martins House which acts as the reception. As a consequence, coffee, biscuits and signposting for individual homeless people happens at night as well as during the day. The staff are part funded by the Cathedral and will go into the Cathedral if called.

Direct work takes place once a week between St Martins House and the Cathedral when the Sound Café meets. This is a registered charity providing a safe creative space for adults who are homeless, at risk of homelessness, vulnerable, or socially isolated and includes a growing choir that rehearses in the Cathedral. Although a diocesan initiative, Sound Café is also a part of cathedral life and members sometimes attend other events or services.

#### *Analysis*

Leicester Cathedral is actively inclusive and aims to help people who are struggling for whatever reason. People recognise that this carries risks to and from a small minority of vulnerable people and, when risks are known, they are managed. For example, the auditors heard about someone who wished to attend a family service and may have been a risk but was actively managed throughout. Senior clergy talked about the need to help people without creating a dependency that could not be sustained. A homeless person might be given coffee but not a meal, being encouraged towards the night shelter or other services instead. This is realistic as the Cathedral has to meet the needs of all its visitors and remain a place of worship.

The auditors heard about the Cathedral's oversight regarding support for asylum seekers, a food bank, a family contact centre, street pastors and a business enterprise club. The Canon Missioner talked about how the impending audit had nudged her into checking which organisations should or did have safeguarding policies, and into obtaining copies of those policies (just as a parish church would check organisations using the church hall). One organisation did not have a safeguarding policy and accepts that it should.

The Cathedral's theme during and after Lent 2018 was entitled 'Bodies Broken and Blessed' and included safeguarding. In addition to the sermons mentioned earlier, the auditors heard about a Lent evening course using the TV series 'Broken' as the basis for discussions. Several people in focus groups had taken part and described it as a powerful experience that had raised their awareness of vulnerable people.

In May 2018, the Cathedral organised a series of events to support Dementia Week

and encourage churches to be dementia-friendly. Events included a discussion chaired by the Dean, a singing session for people with dementia, a service and dementia-awareness training.

The auditors speculated whether the close cooperation between Diocese and Cathedral had had the unintended consequence of safeguarding slipping through gaps, perhaps due to everyone thinking it was someone else's responsibility. No evidence could be found and this is very positive.

**Questions for the Cathedral to consider:**

- How can the Cathedral, in tandem with the Diocese, hold organisations that are based at St Martins House and/or come under the oversight of the Cathedral to account for their safeguarding?

## 3.2 PRECINCTS AND BUILDINGS

### *Description*

Leicester Cathedral sits in the old centre of Leicester. Because of its size, apart from the choir practice room in St Martins House, there is currently no space in the Cathedral that can be dedicated to children's activities. The Sunday School meets in the Old Song School, and all other activities such as school visits and Messy Cathedral take place in the spacious south aisle while visitors are also in the Cathedral. This will change in the next couple of years as an extension is due to be built on the site of the current Old Song School.

Recently there has been a great deal of work to the Cathedral gardens. Hedges are now low and there are seating and statues. The area is popular and frequented regularly by groups of people.

A unique feature of Leicester Cathedral is that in 2012, King Richard III's remains were famously discovered under an adjacent car park and in 2015 he was re-interred at the Cathedral.

### *Analysis*

The auditors found that people often referred to 'before (or after) Richard III'. Following his re-interment, visitor numbers to the cathedral shot up and, having stabilised, remain much higher than previously. The auditors found a general view that the Cathedral had had to professionalise rapidly in order to welcome safely the increased numbers. It was evident to the auditors that from the higher number of volunteers and visibility of welcomers within the Cathedral building that this had been taken seriously.

The cathedral gardens do attract those wishing to take or deal in drugs and drink alcohol. The lower hedges and better lighting have helped to deter this but it was raised with the auditors as an ongoing concern. Staff at both the Cathedral and Diocese de-escalate issues where possible and have a good relationship with the local police community support officers (PCSOs). One PCSO uses St Martins House



as her base and is often to be found in the lobby which gives a good view of the cathedral gardens and makes her well known to frequent visitors.

A concern for the auditors was that one of the vergers talked about their anxiety when they are alone in the Cathedral early in the morning (before volunteers arrive) and later in the afternoon, when the welcomers have gone but before evening service. In December and January, it is dark at both times. Vergers no longer lock up the Cathedral alone but the suspicion, a while ago, that a burglary was committed by someone who had hidden overnight in the Cathedral has left its mark.

#### **Questions for the Cathedral to consider:**

- Are there adequate lone working arrangements for staff and volunteers and should they be made more robust?

### **3.3 CASEWORK (INCLUDING INFORMATION SHARING)**

#### **3.3.1 Introduction**

When safeguarding concerns are raised, a timely response is needed to make sense of the situation, assess any risk and decide if any action needs to be taken, including whether statutory services need to be informed. In a cathedral context, this includes helping to distinguish whether there are safeguarding elements to the situations of people receiving pastoral support.

The auditors found that casework was strong in all cases seen and that the DSA is well aware of the issues faced by the Cathedral.

Given that the DSA was in place during the diocesan audit in 2017, the casework element of the report of that audit is relevant here.

#### **3.3.2 Quality of recording practice**

The auditors only had time to review four cases but a further cathedral case had been reviewed in the diocesan audit in 2017. The four cases included a safeguarding agreement, a historical allegation that resurfaced more recently, a survivor's response to seeing a 'trigger' in the Cathedral that brought back memories of the experience and a matter involving children. The auditors also looked briefly at several safeguarding responses that did not become cases.

Recording was strong in all cases reviewed. The use of a closing summary is particularly helpful to anyone needing to find out the 'nuts and bolts' of a case.

The auditors saw little recording by the relatively new assistant DSA, but what was seen was good.

#### **3.3.3 Effectiveness of responses to vulnerable people or anyone in crises**

The Dean responded very sensitively to the person who had a memory triggered by seeing a religious object in the Cathedral, and suggested a variety of services offered by the Cathedral.

### **3.3.4 Effectiveness of risk assessments, safeguarding agreements and the risk management plan**

Safeguarding agreements are a key mechanism to support offenders who wish to attend church, to do so safely. They should be underpinned by a risk assessment that details the risks posed by a worshipper, the measures in place to manage those risks, and therefore the reasons for the safeguarding agreement. Having a clear rationale for any restrictions helps people enforce the agreements with the level of diligence appropriate to safeguarding agreements. Clarity about the risks that a safeguarding agreement is intended to address also allows for a robust reviewing process, which allows safeguarding agreements to be strengthened where needed, or indeed terminated if appropriate.

A person who is subject to a safeguarding agreement asked to meet the auditors. They were satisfied with the way their agreement is managed and commented that they felt a sense of belonging at the Cathedral.

The auditors looked at a risk assessment and the safeguarding agreement reached with the person who had requested a meeting with them, and at the safeguarding agreement reached in a case that had been audited during the diocesan audit in 2017.

The risk assessment in the first case was strong and the safeguarding agreement appropriate. It had been reviewed after six months and then after a year. In the second case, the auditors checked that reviews were still taking place once a year, and they are.

The assistant DSA, having a police background including several years in MOSOVO (Management of Sexual Offenders and Violent Offenders) is taking an increasing role in risk assessment and safeguarding agreements and this seems an entirely appropriate use of his skills.

### **3.3.5 Quality of engagement with the people who disclose abuse, share concerns of unsafe people or practice, or ask for help to keep safe for any reason including use of any targeted resources e.g. Authorised Listeners.**

Despite efforts by the Canon Pastor to encourage anyone in the congregation who was a survivor of abuse to come forward to talk with the auditors, none did.

### **3.3.6 Information sharing practice (including within the Cathedral, with linked Diocese, with statutory agencies, with other places of worship [i.e. when someone about whom there are concerns moves])**

The Diocese has signed an Information Sharing Agreement with Leicestershire Safeguarding Children Board, and this is seen as including the Cathedral through the SLA that guides the work of the Diocesan Safeguarding Team.

Information sharing was seen in work with the subject of the risk assessment and safeguarding agreement. Initially the auditors thought that information about the person's attendance at the Cathedral had not been shared but it was actually the

subject who had held on to information. The DSA had to work through the anxiety of other professionals that a wider circle of people would know about the person than would be usual in a parish church. This is because the Cathedral has a bigger staff group, of residentiary canons, who rotate being on duty in the Cathedral on a weekly basis so all need to know.

There was also information sharing with Children's Services in the case involving children.

Multi-agency feedback from a Detective Inspector in MOSOVO said that information sharing is working well. He commented that, 'I find the processes in place both efficient and function with a good degree of integrity. The need for confidentiality is observed ...'

**Questions for the Cathedral to consider:**

- There are no questions in this section.

### 3.4 CDM

No CDM complaints were seen.

**Questions for the Cathedral to consider:**

- There are no questions in this section

### 3.5 TRAINING

#### 3.5.1 Introduction

Safeguarding training is an important mechanism for establishing safeguarding awareness and confidence throughout the Cathedral. It requires good quality substance, based on up-to-date evidence, with relevant case studies, engaging and relevant to the audience. It also requires strategic planning to identify priority groups for training, detail the training needs/requirements of people in different roles, and an implementation plan for training over time that tracks what training has been provided, who attended and who still needs to attend or requires refresher sessions.

#### 3.5.2 Quality of content

Cathedral staff and volunteers can join parish-based safeguarding training (much of which is delivered at St Martins House) but also have the offer of training that is adapted to the needs of the Cathedral although one might have to wait until there is a large enough group to make it feasible. The Diocesan Training Officer commented that her practical task at interview was to design a safeguarding presentation for the cathedral, so she knew from the start that the training material approved by the House of Bishops would need to be adapted.

The DSOG has a Training Sub Group. One of the two Cathedral safeguarding coordinators is a member and a good working relationship has been built.

### **3.5.3 Strategic training programme and delivery plan**

The Cathedral has a clear document that sets out which roles need which level of training. According to the NST questionnaire completed in May 2018, 19 people had had C1 Foundation training, two had had C2 Leadership training, five (the Dean and the Residentiary Canons) had had C3 Clergy and Lay Ministers training, and six had had C4 Senior Staff training (the same group as had had C3 plus the Director of Music).

The Diocese had only just launched the C0 Basic Awareness training at the time of the audit, having waited for problems to be ironed out by the National Safeguarding Team (NST). At the Cathedral, nearly 200 people need to have C0 and a focus group of volunteers suggested that not all are aware of the plans for rolling it out. The intention is that C0 will become part of the induction for all new volunteers. There was some concern regarding the level of safeguarding knowledge for some volunteers and there was a lack of baseline knowledge seen.

The auditors did not see the training plan but did see evidence that the Training Officer knows how many people need which training and a very comprehensive list of courses.

Some of the volunteers at the Cathedral are also active members of congregations elsewhere, choosing to attend services perhaps monthly and/or to volunteer, and they may have been trained in their parishes. This should mean that fewer people will actually need the training than the head count suggests.

Staff and volunteers in the focus groups were uniformly positive about training they had participated in, in terms of quality, delivery and usefulness.

The Diocese is offering regular training sessions on Responding Well to Domestic Abuse, which key Cathedral staff have attended. There was a view that people have become saturated with the basic training in recent years and might be resistant to specialist training, but this was not borne out in the focus groups of the volunteers and welcomers. The auditors discussed the possibility that the Welcome teams at the Cathedral aim to develop a pool of specialist knowledge through training; perhaps one on each shift trained in domestic abuse and one trained in dementia awareness as a start.

### **3.5.4 Tracking system**

The Cathedral uses a database called Harlequin to track the take-up of training (among other tasks). The Deputy Administrator is responsible for adding the data and checks her information weekly with the Diocesan Safeguarding Administrator. She described how she can see the list of people who need a specific training course alongside the list of those who have done it enabling her to identify who needs follow up. Harlequin does not actively flag up those who have not been trained or are due for refresher but, given the relatively low numbers compared to the Diocese, the system works well.

### **Questions for the Cathedral to consider:**

- Now that there is a clear list of training required for each role, how can the Cathedral best publicise this and seek engagement and take-up as quickly as possible from each group of staff or volunteers?
- How can the Cathedral encourage take-up of specialist training and make best use of it?

## **3.6 SAFER RECRUITMENT**

### **3.6.1 Any central record keeping?**

As above, Harlequin also keeps records of safer recruitment for example references received and DBS checks completed.

### **3.6.2 Blue Files**

Clergy Blue Files were not seen as part of this audit and are not stored at the Cathedral.

### **3.6.3 Other cathedral staff**

Staff files indicated that interviews were carried in line with safe recruitment. Relevant safeguarding questions were asked, and handwritten notes from the interviews were kept on file. References are not taken up prior to interview and so cannot be discussed with the applicant at interview which may be a future consideration, although the auditors were assured that senior clergy would re-interview if necessary should a reference raise concerns about safeguarding. At present the House of Bishops Guidance does not require references prior to interview, but Working Together (the statutory guidance on inter-agency working to safeguard and promote the welfare of children) does.

Also, a reference had been accepted from a personal email address without a phone call or email (via the address on the diocesan database) to establish that the address did belong to the referee and this might allow applicants to write their own references.

### **3.6.4 Volunteer appointments**

The Deputy Administrator was clear about which roles need safer recruitment, whether salaried or voluntary.

In June 2018 the Deputy Administrator noted at the Cathedral Safeguarding Group that Chapter does not always practise safer recruitment. This is because Chapter is made up of Residentiary Canons and Lay and Clergy Representatives. The Representatives are nominated by the Dean and the Bishop and not appointed by a recruitment process. As they have no specific responsibilities in relation to children and vulnerable adults they do not qualify for needing an enhanced DBS check.

However these members of Chapter are required to sign a disclosure form and would not be accepted if they did not sign. This does seem to be a potential loophole across cathedrals and Leicester is doing what it can to fill a potential gap.

### **3.6.5 DBS**

DBS checks are managed by the Deputy Cathedral Administrator and blemished disclosures are managed by the DSA under the SLA.

The auditors saw no evidence of any problems arising from DBS checks.

**Questions for the Cathedral to consider:**

- There are no questions in this section.

## 4 FINDINGS – ORGANISATIONAL SUPPORTS

### 4.1 POLICY, PROCEDURES AND GUIDANCE

#### 4.1.1 National policies

The Cathedral operates to the House of Bishops' policies on safeguarding, including the recent practice guidance *Key Roles and Responsibilities of Church Office Holders and Bodies* (2017) which sets out more explicitly than before the safeguarding expectations for cathedrals.

The Cathedral also has its own separate policy and procedures for safeguarding children and adults. Both reference the national policy statement, 'Promoting a Safer Church' although do not set out how to find it.

The Cathedral website page on safeguarding has links to its own policies and to the diocesan website which in turn has links to national policies and procedures alongside the local Diocesan Safeguarding Handbook. The auditors had some doubt that many lay people would reach the national policies and practice guidance unless very motivated to do so.

#### 4.1.2 Diocesan policies

The Diocesan Safeguarding Handbook was revised in January 2017. Separate sections relate to children and adults. It includes a child safeguarding policy that sets out the actions the Diocese will take to underpin and promote child safeguarding. There is an adult policy and this is much briefer and refers to page ix of 'Promoting a Safe Church', the 2006 national policy for safeguarding adults. This would seem to be ripe for revision but would be the responsibility of the Diocese.

Overall, the diocesan policy for safeguarding adults is sparse. The handbook is much stronger on safeguarding children and acts as a toolkit for parish safeguarding. Most of it is relevant to the life of the Cathedral but it might be worth producing a Cathedral-specific handbook that reflects the language, patterns of worship, use of the building other than for worship and structures of the Cathedral.

The auditors note that the Diocese held back on revision to its Safeguarding Handbook in anticipation of the NST's Parish Safeguarding Handbook, which was published in July 2018. The Diocese will now decide how to respond in terms of its own Safeguarding Handbook. The Cathedral understands that the NST is working on a handbook specific to cathedrals, which will pick up the points raised above.

#### 4.1.3 Cathedral-specific policies

The cathedral policy for safeguarding children also refers to young adults but it is unclear who might qualify as a young adult. It might be clearer to keep to the legal definitions, i.e. a child is under 18 and an adult is over 18 especially as those definitions inform statutory and legal responses.

Although the policy for safeguarding children says it is also a set of procedures, it is

simply a policy that states what will be done to support safeguarding and not how it will be done. As a policy statement, it is comprehensive.

The adult safeguarding policy is just that. Both policies were agreed in September 2018 and will be subject to annual review.

All staff and volunteers are issued with a Pocket Guide to Safeguarding Children, last revised in August 2018. It fits on two sides of A4 paper and lists action to take if you hear an allegation, if you think someone may be committing abuse or if people who pose a risk (or may pose a risk) to children attend worship. In addition, it sets out a Code of Behaviour for adults towards children and contact details for the DSA, safeguarding coordinators and statutory services. Focus group members talked about the Volunteer Manager using the pocket guide in induction, as a bridge to training, and they indicated that they find it reassuring to have. The wording suggests that it is a diocesan document re-badged for the Cathedral and it might make sense to alter it so that it refers to the Canon in Residence rather than the priest, for example.

**Questions for the Cathedral to consider:**

- There are no questions in this section.

## **4.2 CATHEDRAL SAFEGUARDING ADVISER AND TEAM AND THEIR SUPERVISION & MANAGEMENT**

### **4.2.1 Roles and responsibilities**

The full-time DSA provides the same level of service to the Cathedral as to the Diocese, as do the assistant DSA and the Training Officer.

The DSA was in post at the time of the diocesan audit, as was the Training Officer but not the assistant DSA.

In addition, there are two voluntary Cathedral safeguarding coordinators who are longstanding members of the congregation. They do not handle casework and focus on promoting the awareness of safeguarding across all Cathedral functions. They have recently undertaken a programme of attendance at meetings of the various teams, e.g. the sidespersons, the bell ringers, the servers so that they become well known as a resource. Their aim is to encourage all the team leaders to accept a Safeguarding Champion role, with their support.

The Cathedral also has two Independent Persons, one male and one female. These are people who are available to anyone who wishes to talk about anything related to safeguarding, including staff and volunteers. The role is similar to an Authorised Listener in that the Independent Person listens and offers a non-judgemental presence. The Independent Persons report to the Dean as the overall head of safeguarding, sharing information on a need-to-know basis.

The auditors would not have expected to meet the Independent Persons but noticed that they seem not to be called on very often. This may be because people feel confident about talking directly to a range of clerical and lay staff, or perhaps they are simply not very well known.



#### **4.2.2 Qualifications and experience**

The DSA is a qualified social worker with many years of experience as a practitioner and a manager, mainly in the voluntary sector. The assistant DSA is a former police officer who worked in MOSOVO for several years. As such, they have complementary skills and experience. The Training Officer is also a qualified social worker with experience in both the statutory and voluntary sectors, including another faith organisation.

#### **4.2.3 Supervision arrangements**

The DSA has monthly supervision from a former DSA in a neighbouring diocese who shares her professional background. The DSA explained that, while she discusses cases in supervision, she does not use supervision to make case decisions. The auditors were provided with her supervision agreement.

#### **4.2.4 Employment arrangements**

All members of the Diocesan Safeguarding Team (DST) are full-time, except the administrator, and all are employed by the Diocesan Board of Finance.

#### **4.2.5 Adequacy of resources**

The adequacy of resources did not come up as an issue during this audit and the team seemed busy but well resourced.

#### **4.2.6 Isolation/Integration and team support within the Cathedral**

The Diocesan Safeguarding Team is well integrated into the Cathedral, helped no doubt by the fact that everyone works in St Martins House. For example, the DSA commented that the Director of Music will always come upstairs to discuss an issue that may be a concern.

During the Easter sermon series in 2018, the DSA and ADSA were introduced to the congregation at two of the services along with the Cathedral Coordinators and Independent Persons. The DSA was interviewed during the Coordinators' Thanksgiving Service at the Cathedral in May, thus raising her profile and knowledge about what the team does.

Making the point that the Diocese and Cathedral had always been working closely together on safeguarding, the Director of Operations & Governance said he had heard the initial impetus to establish a safeguarding panel had come from a former Dean about 16 or 17 years ago.

The current Dean is described as being highly supportive towards safeguarding in a very hands-on way when needed. He leads by example and commands a high level of respect. He is also very present in and around the Cathedral and seemed to be known by every volunteer as well as every professional when he showed the auditors round the building.

**Questions for the Cathedral to consider:**

- Should the Cathedral seek to highlight the role of the Independent Persons more robustly? How well are they known about within the various groups in the Cathedral or by the congregation?

## **4.3 RECORDING SYSTEMS AND IT SOLUTIONS**

### **4.3.1 An overall recording and storage system**

There is no single recording system and the auditors understand that, since the Diocese and the Cathedral are separate legal entities, there are barriers to having one. As seen above, the DSA uses a paper-based system for case recording. 'The Harlequin database used by the Cathedral is used as a pastoral recording system, including holding the records of a very small number of vulnerable people whose welfare is checked by the Canon Pastor, with their agreement. She keeps records and a very limited number of people can access them.

### **4.3.2 Secure storage**

The paper case records are stored in a fire-resistant locked storage cupboard and accessible to the DSA and assistant, and the Director of Operations and Governance.

The Harlequin database offers levels of access to information, and access is tightly controlled.

**Questions for the Cathedral to consider:**

- Would a shared electronic recording system be possible?

## 5 FINDINGS – LEADERSHIP AND ACCOUNTABILITY

### 5.1 QUALITY ASSURANCE

#### 5.1.1 Introduction

A safe organisation needs constant feedback loops about what is going well and where there are difficulties in relation to safeguarding, and this should drive ongoing cycles of learning and improvement. Robust quality assurance enables an organisation to understand its strengths and weaknesses. Potential sources of data are numerous, including independent scrutiny. Quality assurance needs to be strategic and systematic to support accountability and shed light on how well things are working and where there are gaps or concerns.

#### 5.1.2 Is there a QA framework and where does responsibility for it lie?

In 2017, the audit of the Diocese noted that quantitative information was presented to DSOG regularly but qualitative information was less available, and asked how the Diocese would know that the culture of safeguarding was growing stronger. There is now a Quality Assurance and Review Group (QARG), a sub-group of DSOG, that seeks to establish whether safeguarding provision establishes what it is intended to and what the experience is like for people who use the service.

QARG has met once to date and the first meeting focused to some extent on what the group should do and how. In addition, the group reviewed three risk assessments and safeguarding agreements, including a Cathedral case, and considered how to improve systems for monitoring compliance in the parishes.

The Diocese has a 2016–19 strategy for embedding safeguarding in the mission and ministry of the church and this includes the Cathedral. Each element of the strategy is part of the annual action plan for safeguarding, with a number of key actions. As the Dean is a member of DSOG, he is aware of and committed to supporting the actions in the Cathedral.

Chapter Members might consider how to make sure that QARG provides a ‘critical friend’ for the Cathedral and holds them to account for the quality of safeguarding.

#### **Questions for the Cathedral to consider:**

- How can the Cathedral continue to make best use of the newly formed QARG and integrate them into considerations from this review?

### 5.2 COMPLAINTS ABOUT THE SAFEGUARDING SERVICE

#### 5.2.1 Clarity and accessibility of how to make a complaint about safeguarding work

The Cathedral complaints policy applies equally to complaints about safeguarding work as to complaints about other areas.

## 5.2.2 Quality of complaints process in theory

The Cathedral complaints policy allows for complaints to come from people who are dissatisfied with the service received from a member of staff employed by the Cathedral or who have concerns relating to policies or decisions made by the Dean and Chapter. The former might lead to confusion about whether or not volunteers (often the public face of the Cathedral) can be the subject of complaints.

The policy allows for a three-stage process; informal, formal and external. The formal stage allows for investigation by a suitable senior person but does not say whether that person might, in exceptional circumstances, be independent of the Dean and Chapter. There is a clause saying that the Dean and Chapter might vary the process to avoid a conflict of interest. In practice, the Dean and Chapter might see a need to bring in outside expert support or challenge in some circumstances. The decision taken at this stage is final unless the Dean and Chapter decide to seek external assistance with resolution, and the external (third) stage is a complaint to the Charity Commission.

The complaints policy is not accessible to the public via the website. The policy states that the Deputy Administrator should receive written complaints but this is not clear until one has accessed the policy. There is an assumption that any member of staff might receive a telephone complaint. In practice, this might generate a risk that all complaints go to the Dean as the most public face of the Cathedral and/or that complaints become more serious to the complainant due to the difficulty of complaining. Overall the policy feels as if it is written for staff rather than the public.

The auditors view is that the complaints policy is fit for purpose in most circumstances but would be strengthened if the caveats above were to be addressed and it was more accessible. There would seem to currently be a risk that, should a member of the public wish to make a complaint, the difficulty inherent in finding out how to do it would escalate concerns for the complainant before an investigation has started.

## 5.2.3 Quality of complaints process in practice

The auditors saw no complaints about the Cathedral safeguarding service. This could be because the complaints policy is not easily accessible, but equally, the auditors accept that no complaints may have been made regardless of this.

### **Questions for the Cathedral to consider:**

- How might the Cathedral make the complaints policy more accessible to the public and less staff orientated?
- Would it be useful for the Cathedral clarify how complaints against volunteers are managed?

## 5.3 WHISTLEBLOWING

### 5.3.1 Existence of an appropriate policy

The Cathedral has a whistleblowing policy and procedure for clergy, lay people in licensed and authorised ministries and volunteers. It references the Public Interest Disclosure Act 1998 and lists the circumstances in which whistleblowing might be the right course of action. It then sets out who should be informed about what and what will happen next.

The policy mirrors that of the Diocese and, in the auditors' opinion, is strong.

### 5.3.2 How it works in practice

The auditors did not see the policy in practice.

#### Questions for the Cathedral to consider:

- There are no questions in this section

## 5.4 CATHEDRAL SAFEGUARDING GROUP

### 5.4.1 Introduction

Based on the national guidance in *Roles and Responsibilities for Diocesan Safeguarding Advisory Panels*, the panel should have a key role in bringing independence and safeguarding expertise to an oversight, scrutiny and challenge role, including contributing to a strategic plan. No specifics are provided in relation to cathedrals, with the apparent assumption being that cathedrals are part of diocesan structures.

Although the Dean sits on DSOG, as does the DSA, the Cathedral has its own safeguarding group. Membership of DSOG ensures that the Cathedral is strategically in step with the Diocese while the Cathedral Safeguarding Group (CSG) translates the strategy into practice.

### 5.4.2 Chair and membership

The CSG is chaired by the Dean and includes the Canon Pastor, the DSA, the two Cathedral safeguarding coordinators, the Deputy Administrator, the Canon Precentor, the Canon Missioner, the Canon Chancellor (a vacancy during the audit) and the Volunteer Manager. Minutes are taken and actions are noted.

In 2017, the auditors questioned the independence of the chair of DSOG but accepted that he was extremely well equipped professionally to undertake chairing. Since then, the previous chair's brother has become Archdeacon of Leicester and this was seen as a potential conflict of interest. A new chair has been appointed but, at the time of audit, not yet announced. He will be totally independent of the Diocese.

### 5.4.3 Clarity of purpose and function

The CSG has Terms of Reference that state the purpose of the group:

- An operational working group of Chapter accountable directly to Chapter
- To ensure Chapter safeguarding policies are consistently and effectively implemented
- To develop implementation of safeguarding policies or practices adopted by Chapter
- To ensure that Chapter safeguarding is developing in connection with and learning from diocesan safeguarding; to ensure good communication between DSOG and Chapter
- To receive departmental reports in order to collate and review safeguarding practices
- To reflect on the ongoing role of safeguarding in the Cathedral in order to ensure that we continue to learn and embed best practice appropriate to our context within the overall mission of the Cathedral and in connection to the Cathedral Strategic Plan.
- To consider recommendations from the safeguarding coordinators
- To make recommendations for safeguarding development to Chapter

The CSG may wish to consider whether the setting up of a QA sub-group of DSOG should lead to a discussion about strengthening the QA component on the CSG.

The two Safeguarding Coordinators are responsible for reporting annually to Chapter. The auditors were given a copy of a quantitative report about overall safeguarding and a descriptive report about the safeguarding of children, both dated June 2018. Minutes of the Chapter meeting in June list the additional points made verbally by the Safeguarding Coordinators and show evidence of the ensuing discussion.

The auditors were provided with three sets of minutes for the CSG. The minutes, which were themselves comprehensive, showed that attendance is excellent and the Chair keeps to task. The meeting discusses some of the important minutiae of safeguarding as well as the bigger themes and challenges. Action points are noted and followed up so that it is possible to see issues being resolved.

### 5.4.4 Effectiveness of scrutiny and challenge function

The CSG does not have an overt scrutiny and challenge function, as this is carried by the DSOG.

#### **Questions for the Cathedral to consider:**

- Should the Terms of Reference for the CSG respond to the setting up of a QA sub-group of the DSOG and consider how its own QA function might be strengthened?

## **5.5 LEADERSHIP AND MANAGEMENT**

### **5.5.1 Introduction**

Safeguarding leadership falls in the first instance to the Dean, in that he leads on all aspects of life in the cathedral. However, safeguarding leadership takes various forms – strategic, operational and theological/spiritual – with different people taking different roles. How these roles are understood, and how they fit together, can be determinative in how well led the safeguarding function is.

### **5.5.2 Theological leadership**

The remit for theological leadership in relation to safeguarding is clearly always with the clergy and especially with the Dean of the Cathedral. This is extremely valuable in helping congregations and clergy to understand why safeguarding is a priority and intrinsic to the beliefs of the Church of England. This aspect of the leadership role is the foundation for the culture of the Church and is critical in terms of making it a safer place for children and vulnerable adults.

### **5.5.3 Strategic leadership**

The Dean takes a very active and open lead on safeguarding. The Cathedral seeks to be inclusive and welcoming to everyone and the auditors formed the impression that people worship at and/or support the Cathedral because they subscribe to the message of inclusion. Sometimes the message is overt, such as flying the rainbow flag on Pride Day and hosting the AGM of Inclusive Church. The auditors found a total acceptance among staff and volunteers that an inclusive church must work hard to be a safe church for everyone.

The Dean chooses to be the Cathedral member of DSOG because, having filled in during a vacancy, he found it useful to have the complete picture of the functioning of the Cathedral when contributing to DSOG discussions.

Last year, the Dean hosted the first annual service to celebrate safeguarding, which was conducted by the suffragan Bishop.

Perhaps the most obvious safeguarding strength attributable to the Dean is his accessibility: he seems to know and be known by everyone and to be interested in everyone and everything. He shares the practice of ‘walking the floor’ with the Canons and, as a group, they put across a very clear message to all about safeguarding and its integral place within Cathedral life.

### **5.5.4 Operational leadership and management**

The Dean delegates the lead for safeguarding to the Canon Pastor but, in practice, they clearly operate as a team with all the Residentiary Canons. The Canon Pastor is very clear about the limits of her role and does not become involved in individual casework beyond the immediate response that might be made by any person, clergy or lay, to a distressed person and then signposting to appropriate agencies.

The auditors saw evidence that safeguarding is on the agenda of every Chapter meeting, introduced by the Dean or the Canon Pastor.

### 5.5.5 Culture

The most critical aspect of safeguarding relates to the culture within any organisation. In a Church of England context, that can mean, for example, the extent to which priority is placed on safeguarding individuals as opposed to the reputation of the Church, or the ability of all members of the Church to think the unthinkable about friends and colleagues. Any cathedral should strive for an open, learning culture where safeguarding is a shared responsibility, albeit supported by experts, and which encourages people to highlight any concerns about how things are working in order that they can be addressed.

SCIE's experience auditing safeguarding in faith contexts more broadly suggests that in areas where there is experience amongst senior clergy of previous serious abuse cases, a culture of openness and humility in approaching safeguarding issues can be stronger, along with a cultural move away from responses which give too much attention to reputational issues and the welfare of (alleged) perpetrators, as opposed to the welfare of victims and survivors.

An open learning culture starts from the assumption that maintaining adequate vigilance is difficult and proactively seeks feedback on how safeguarding is operating and encourages people to highlight any concerns about how things are working in order that they can be addressed.

The auditors found a very strong culture of safeguarding at Leicester Cathedral. Evidence includes: comments made by adult focus group members about the positive impact of the Lent course and Easter sermons in 2018, feedback from children involved in the Cathedral, and a range of printed evidence such as the weekly newsletter that always has something to say about safeguarding.

#### **Questions for the Cathedral to consider:**

- While already strong, how can the Cathedral continue to constantly reinforce the safeguarding message for all?

### 5.5.6 Links with the National Safeguarding Team

Links with the NST are made via the DSA.



## 6 CONCLUSIONS

This section provides the headline findings from the audit, drawing out positives and the areas for improvement. The detail behind these appraisals are in the Findings in section 3.

The auditors fully agreed with Leicester Cathedral's self-identified areas of strength in safeguarding practice:

- The close and integrated working relationship with the Diocese is a source of strength to both.
- The two safeguarding coordinators are active and confident in their roles, seeking ways to extend their influence.
- The culture of safeguarding is consciously being grown across a range of activities: e.g. training, the themes for sermons, the weekly newsletter. The strongly inclusive message of the Cathedral that seeks to avoid any 'them and us' culture.
- Allied to inclusivity is the outreach work with vulnerable people and the Cathedral's leadership in developing local strategy.
- Safer recruitment is used for staff and volunteers.

Areas of concern shared with the Cathedral at the end of the audit were:

- Some of the staff team had worries about their physical safety when alone in the Cathedral, especially in winter.
- Some staff and volunteers on the focus groups were unaware of the training available and perhaps were relying too much, in some cases, on previous training in other voluntary or work roles that might now be outdated or not fit the Cathedral.
- The e-safety policy was insufficiently robust and comprehensive, a view agreed by the Cathedral as it was a concern for them.
- Some choristers wanted someone to speak to about issues of concern who isn't linked with choir.
- A shared view needs to be reached about what to do if a visiting child writes a prayer that indicates they make be at risk of harm.

## APPENDIX: REVIEW PROCESS

### DATA COLLECTION

#### Information provided to auditors in advance of the audit:

- Cathedral context
- Cathedral self-assessment
- Maps and plans of the cathedral, precincts and St Martins House
- Organogram of Cathedral structure
- Sub-group structure
- Governance documents
- List of Chapter members
- Sub-committees of Chapter and Executive
- Cathedral Strategic Plan
- Role descriptions for all salaried Cathedral staff involved in the audit
- Role descriptions for the safeguarding coordinators and the Independent Persons
- DSA role description and CV
- DSA supervision agreement
- Assistant DSA role description and CV
- Training Officer role description
- Safeguarding structure in the Diocese of Leicester
- Safeguarding strategy and action plan
- Diocesan Self-Audit 2017/18 for NST (includes cathedral)
- Annual report to Bishop's Council 2018
- Protocol between DSA and Cathedral
- LSCB Information Sharing Agreement
- Terms of Reference for DSOG
- Independent Chair role description and CV
- DSOG membership
- Cathedral and diocesan safeguarding policies, guidance and procedures
- CSG minutes
- Pastoral Oversight Group minutes
- Chapter minutes
- Risk register
- Annual report to Chapter 2018
- Safeguarding training requirements for Cathedral
- Powerpoint slides for modules
- Training schedule 2018/19
- Questionnaires re impact of training for NST 2018
- Agreement re Disclosure and Barring with 31:8 (formerly CCPAS) plus

information

- Leaflet, booking form and FAQs for schools
- Choir Code of Conduct for adults
- Choir Code of Conduct for children
- Choir Chaperone role description
- Letter to parents re Choir Code of Conduct for children
- Information about the composition of choirs by age
- Leaflet for children
- Examples of weekly newssheets
- Seasonal publicity material
- Relevant sermons
- Leicester's Homelessness Charter
- Photographs of the hot water bottle tree and the Pride flag flying above the Cathedral
- Programme for 2018 Safeguarding Coordinators Thanksgiving Service
- Inclusive Church AGM and lecture
- Example of Dean's Discussion
- Welcome to Leicester Cathedral booklet
- Dementia Action Week flyer
- Example of Service Order during the Bodies Broken and Blessed season
- The Pastoral Handbook

### **Participation of members of the Cathedral**

During the audit, a Learning Together session was held at the start and end of the site visit, to discuss Leicester Cathedral's safeguarding self-audit, and the auditors' initial impressions. The auditors were taken on a tour of relevant parts of the cathedral, and observed the beginning of an evening service.

Conversations were held with:

- The Dean of Leicester
- The Canon Pastor (who is also the Sub Dean)
- The Canon Missioner
- The Canon Precentor
- A lay Chapter Member
- The DSA, Assistant DSA and Diocesan Training Officer
- The Cathedral safeguarding coordinators
- The Deputy Cathedral Administrator
- The Diocesan Director of Operations and Governance (and line manager of the DSA)
- The Director of Music
- The two DioSing! personnel
- The outgoing Chair of the Diocesan Safeguarding Oversight Group (by phone)
- The Operations Manager

- The Volunteer Manager
- A Pastoral Assistant
- The Chaplaincy Lead
- The Education Officer and two volunteers in the Education Department
- The Director of St Martins House

Focus groups, of between 5 and 15 people, were held with:

- choristers
- parents of choristers
- staff and volunteers
- members of the congregation (who were also volunteers)

### **The audit: what records / files were examined?**

The auditors looked at four safeguarding case files and one HR file for evidence of safer recruitment.

### **Limitations of audit**

One possible limitation to this audit was identified retrospectively, in that the auditors, although able to watch how the choir was chaperoned to and from the Cathedral, did not meet any of the choir chaperones. It is accepted that chaperones were not in the core or supplementary lists of people with whom the auditors should have conversations, supplied in the briefing pack, and this has been addressed as a result of this oversight.