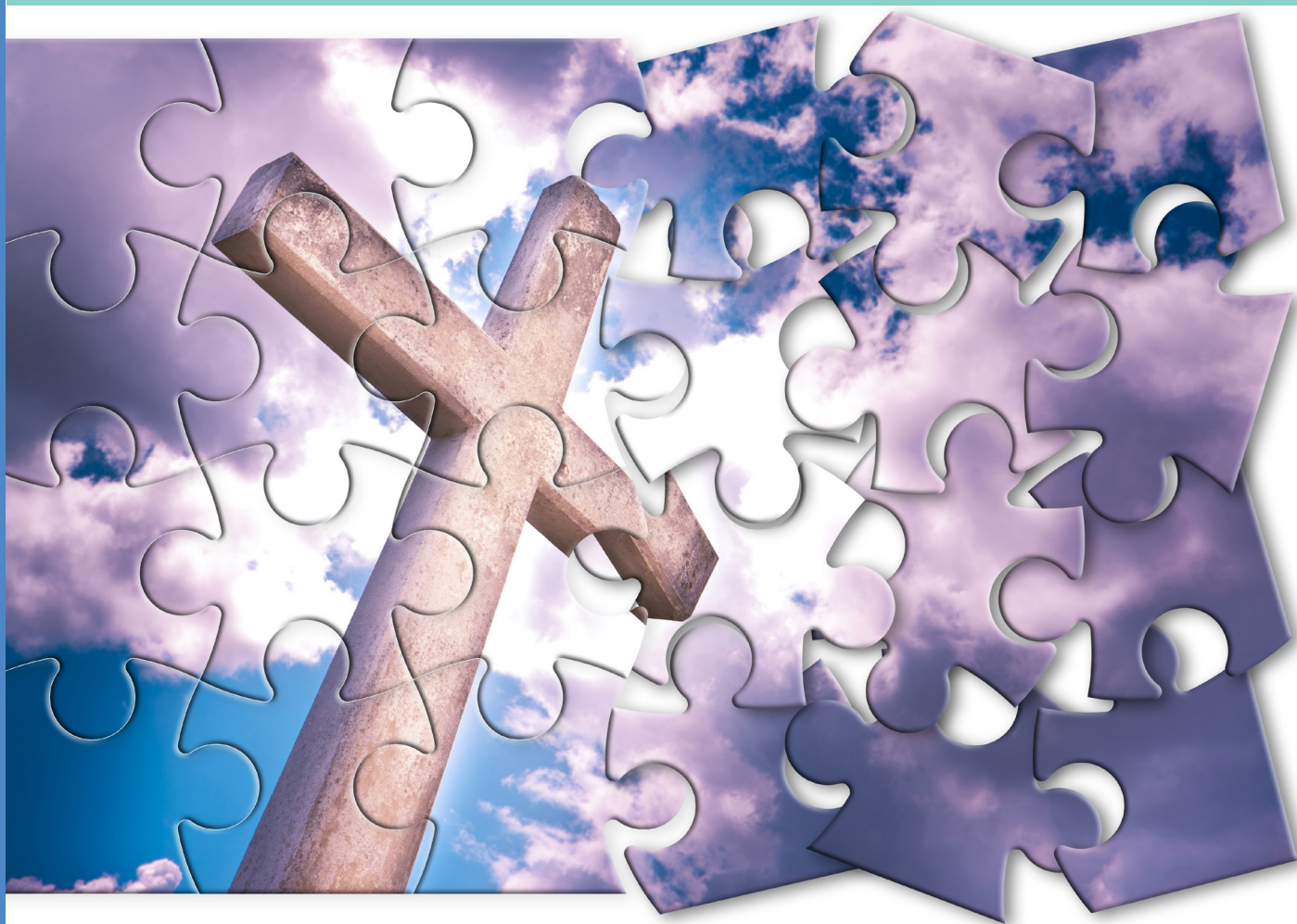


Safeguarding Adults Guidance for Christian Faith Organisations



Jubilee+

 Faith in Later Life

Foreword

The National Centre for Post Qualifying Social Work and Professional Practice at Bournemouth University has a proud history of working at the forefront of complex social issues within our society. We work with a number of governmental departments and bodies and have previously developed and published The National Competency Framework for Safeguarding Adults, The National Mental Capacity Act Competency Framework and The National Mental Capacity Forum Advice on Next of Kin, understanding decision making authorities, amongst other advice.

We are the national leaders in the provision of the Mental Health Act (1983) and Mental Capacity Act (2005) education and training for approved Mental Health Professionals and Best Interest Assessors in the UK. In addition, our education text books in these areas are used extensively by health and social care professionals working in these fields. Currently, the centre is leading the national research into financial abuse on behalf of the Chartered Trading Standards Institute (C.T.S.I) and is writing the NHS (England) guidance surrounding consent for treatment when a person lacks capacity to consent, as well as, The National Scams Team and the City of London Economic Crime Unit. Our research and guidance in these areas is used extensively within the UK. Please note the legal aspects contained within this guidance relates to England and Wales, the principles though are relevant U.K. wide.

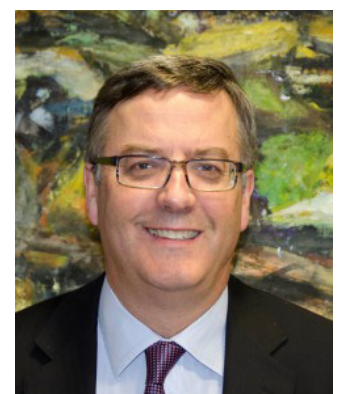
It is from this professional practice background that we wanted to offer a comprehensive set of advice and guidance in the area of safeguarding for those working within a faith-based context. In developing this framework, we recognise that there are examples of good practice in Christian safeguarding and that there are organisations working to continue to develop safeguarding policies and practice in this area. The Christian church has a long and justifiably proud history and reputation for working with and alongside those who are the most deprived and marginalised within our society and it could be argued that this need is greater today than for many years.

In an era of austerity and government cutbacks it is often Christian faith-based organisations who step into the breach to support and help the lonely and disadvantaged and this is to be commended and admired. However, issues regarding safeguarding and appropriate safe practice when working with the vulnerable are also sadly in the news for the wrong reasons. We, therefore, wanted to produce this safeguarding guidance to provide advice and support to all working in a faith-based context to help them provide the best possible care and support to those they come into contact with.

There are a number of links to other resources that you might find of use within this guidance. Together, it is our desire that this guidance will help all Christian and faith-based communities/ organisations to operate in a safe and healthy way, with a clear understanding of the legal and moral context that ensures the best possible practice. This guidance has been made freely available to all with the intention of supporting best practice and advice. If you have any suggestions or advice for other areas to be considered please do contact me and I personally thank every person and organisation for your efforts to support and help the needy, marginalised and vulnerable in our society.

Professor Keith Brown
Director of The National Centre for Post-Qualifying Social Work
and Professional Practice

Tel: +44 (0)1202 962536
Email: kbrown@bournemouth.ac.uk
Website: www.ncpqsw.com
Twitter: [@researchpqsw](https://twitter.com/researchpqsw)



Introduction

Christian faith organisations work in a variety of ways with children, young people and adults – through their membership, volunteer and paid workers and people in the communities they serve. The safeguarding of children and adults is paramount in the working of all Christian faith groups and most will have established safeguarding policies and procedures to ensure that safeguarding is integral to all activities and fundamental to the work of the organisation.

Safeguarding means protecting an individual's right to live in safety, free from abuse and neglect; it is about organisations working together to prevent and stop both the risks and experience of abuse, exploitation or neglect. Safeguarding adults is not only about the prevention of abuse and protection from harm – it is also about making sure that the individual's wellbeing is promoted and their views, wishes, feeling and beliefs are respected.

The Social Care Institute of Excellence (2018) reported that churches and faith-based groups play a vital role in the lives of many children, young people and adults. Christian faith organisations have a moral responsibility and ethical duty to keep safe the adults with whom they are involved; they have a vital role in responding effectively and compassionately when someone comes forward to share concerns or disclose abuse. Christian faith communities need to be outward-looking and prepared to work in partnership with and seek opportunities to learn from other organisations.

SCIE (2018) identify that organisations working with adults and children need to focus on:

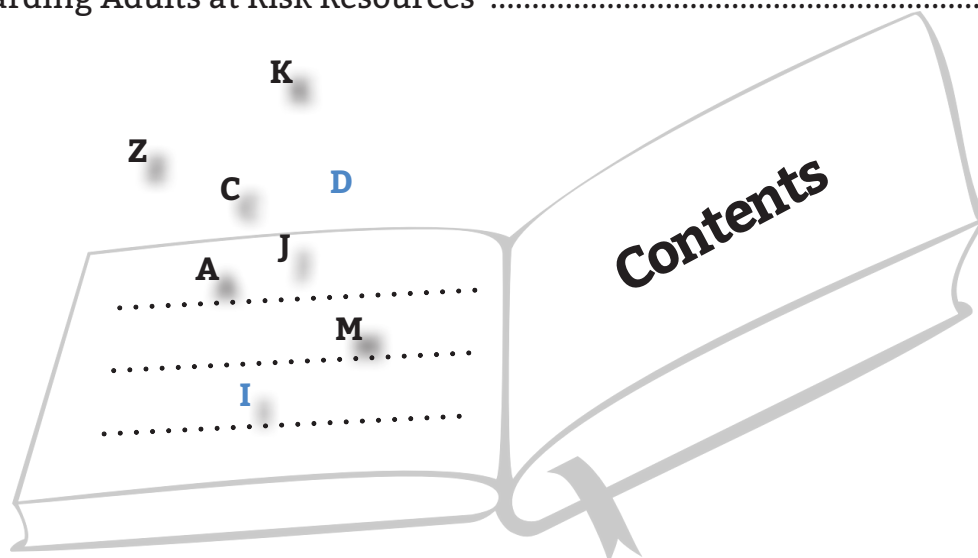
- Getting the foundations right – having robust policies and procedures in place.
- Creating clear leadership and governance structures - so that everyone connected to the organisation knows who to go to for help and what to do when there are concerns.
- Ensuring staff and volunteers are trained and confident - so that people understand what to be aware of and how to respond to concerns or issues.

This guidance for safeguarding adults is intended as a quick reference for those working and belonging to Christian faith organisations. It is intended to supplement and support existing organisational safeguarding policies, procedures and training. The writing inside the grey and aqua rounded boxes are a quick reference for organisations to refer to. The aim of this guidance is to support Christian faith organisations to develop healthy cultures, build effective multi-agency relationships and establish appropriate policies and procedures to maintain good safeguarding practice – using this guidance and the links to a range of national resources.

This guidance for safeguarding adults is based on the National Competency framework for Safeguarding Adults, the National Mental Capacity Act Competency Framework and other safeguarding adults at risk resources, developed by the National Centre for Post-Qualifying Social Work at Bournemouth University - www.ncpqsw.com

Contents

Principles of Safeguarding Adults	1
Adults who are at Risk of Abuse	3
Making Safeguarding Personal.....	5
Ethos of Trust within Faith Organisations.....	6
Mental Capacity Act 2005 and Safeguarding Adults	7
Best Interest Decisions and Actions	8
Lasting Powers of Attorney and Advanced Decisions to Refuse Treatment	9
Next of Kin and Advance Decisions to Refuse Treatment Leaflets Available at the NCPQSW Website	10
Financial Abuse and Financial Scams.....	11
Types of Financial Scamming	12
What is a Loan Shark?.....	13
Domestic Violence and Abuse	15
Neglect and Self Neglect	17
Historical Child Abuse and its Affects on Adults.....	19
Refugees and Asylum Seekers	20
Modern Slavery and Human Trafficking	21
Radicalisation to Terrorism - The Prevent Strategy	23
Information Sharing.....	24
Standards of Safeguarding Needed Within Christian Faith Organisations	25
Further Advice and Reporting	27
References	28
Materials on the Topic of Scamming are Available at the NCPQSW Website.....	29
Safeguarding Adults at Risk Resources	30



Principles of Safeguarding Adults

Safeguarding adults involves reducing and preventing the risk of significant harm from abuse, neglect or exploitation. It also involves supporting people to protect themselves, where possible, enabling them to make informed choices and take control of their own lives. Christian faith organisations have a responsibility to work in partnership with other agencies to ensure the protection of adults at risk and the promotion of their safety and wellbeing.

The Care Act (2014) provides the legal framework for organisations to work with local authorities, in order to protect adults at risk of abuse. Within this framework are six principles which Christian faith organisations should follow towards the safeguarding of adults at risk.

Empowerment

People should be supported to make their own decisions based on the best possible information. Christian faith organisations should support individuals to safeguard themselves and encourage them to make their own decisions.

Prevention

It is better to take action to prevent abuse, neglect or exploitation. Christian faith organisations should be proactive in identifying potential abuse situations and take action to reduce the likelihood and potential impact of harm to individuals.

Proportionality

Actions taken to safeguard individuals should be proportionate to the risk of harm; “heavy-handed” safeguarding actions are at risk of disadvantaging individuals, alienating them against a Christian faith organisation and depriving them of the opportunity to make their own decisions.

Protection

Those in greatest need and at highest risk of abuse may turn to a Christian faith organisation for support and protection.

Partnership

Safeguarding is about different people, professions, groups and communities working together to cover all the angles in preventing, detecting and reporting neglect and abuse. Christian faith organisations should work with other agencies and be true partners in safeguarding within their communities.

Accountability

Christian faith organisations need to have in place appropriate policies, processes and leadership to be accountable for how the organisation operates and ensure that all aspects of work is conducted safely and in accordance with the local safeguarding adult board.

Protecting those at risk of harm requires commitment from everyone involved in Christian faith organisations – from leaders, staff, volunteers and members. Everyone involved should understand the risks of adult abuse and the forms abuse may take; they need to be aware of the principles of safeguarding and have an acceptance of the multi-agency working which may be required in order to keep people safe. There needs to be a willingness to act whenever and wherever there is a suspicion, allegation or disclosure of abuse, exploitation or neglect. Safeguarding is everyone's business.

Christian faith organisations need to have good structures in place to ensure the support of individuals and protection from abuse, neglect or exploitation:

- Good accountability structures, e.g. safeguarding policies and procedures, lead safeguarding roles, identified reporting processes.
- Safe recruitment practices for paid staff and volunteers – compliant with safeguarding standards, e.g. clear job descriptions, interviews, references, disclosure and barring checks.
- Safeguarding awareness training for all those working with children, young people and adults at risk of harm.
- Supervision and support for staff (paid and volunteers).
- Procedures for responding to concerns and reporting incidents to statutory agencies.
- A clear process for dealing with complaints and allegations against staff.
- Clear communication channels within the organisation and to partner agencies to protect the health, safety, welfare and security of those involved.
- Pastoral care to ensure that support is available to all those affected by abuse.
- Supervision support and management of those who pose a risk to others.
- A commitment to working in partnership to ensure appropriate safeguarding practice.

(based on Churches Child Protection Advisory Service -2017)

Working as active partners with local authorities and other voluntary agencies, Christian faith organisations can improve the prevention of abuse, exploitation and neglect, by taking positive action to meet the needs of adults at risk, providing support and care to those who are at risk or where abuse has occurred, creating a culture which upholds the rights of people to make decisions about their safety and involving individuals throughout the safeguarding process. Christian faith organisations should take account of the different lifestyles, beliefs and personal experiences of those coming into contact with the organisation and their rights to a private life, when attempting to safeguard them from harm and work with other agencies to develop adult protection plans which are least restrictive of the person's rights.

Adults Who Are at Risk of Abuse

Processes for safeguarding children tend to be better established and understood in public sector, voluntary sector and Christian faith organisations. Children are more easily defined - according to the United Nations Convention on the Rights of the Child (Unicef 1990), a child is anyone under the age of 18. Working Together to Safeguard Children (HM Government 2018) states that safeguarding children is everyone's responsibility and must be child-centred.

Safeguarding in terms of adults has had fewer legislative powers until fairly recently, it is less robust in terms of statutory guidance and understanding by the public and faith organisations.

Definition

The Care Act (2014) defines 'an adult at risk' as someone who:

- Has needs for care and support
- Is experiencing or at risk of abuse or neglect, because of these needs
- Is unable to protect themselves from either the risk or experience of abuse

Adult abuse may arise from an act, or series of actions of commission or omission, which causes serious harm to an adult at risk.

Definition

The categories of adult abuse as defined by the Care Act (2014) include:

- Physical
- Psychological /Emotional
- Sexual
- Financial Exploitation
- Institutional or organised abuse
- Discriminatory
- Neglect

In addition, adults may also be at risk of harm through domestic abuse, modern slavery, exploitive use of technology, self-neglect and radicalisation

Abuse may not be a one-off incident or action. It is important to recognise and be aware of longer-term abuse, which may even be "hidden" from public view or not recognised by the abused individual, e.g.:

- Serial abuse will involve an individual being abused or exploited over a period of time, perhaps being "groomed" into abusive situations or relationships e.g. sexual exploitation, modern day slavery, extremist exploitation to terrorism.
- Domestic abuse may involve physical, emotional and sexual abuse which may take place over many years and be within a family for generations.
- An individual may have put up with a lifetime of abuse through controlling and coercive behaviours within a relationship, particularly if they have a long-term need for care and support from a single carer.
- Neglect usually happens over a period of time, whereby the individual does not receive the appropriate care or support, causing them physical and/or psychological harm.
- Financial scamming may take place on a single or repeated "scams", which exploits an individual into giving money or property.
- Institutional abuse may occur to a number of individuals over time through discriminatory practices and behaviours or unreported incidents.



The nature and focus of Christian faith organisations - on the life of Jesus and His teachings on compassion, forgiveness and love, are particularly attractive to those in society who may otherwise struggle to be included or valued. Individuals who may be unable to protect themselves from abuse, exploitation or neglect are often supported by the inclusiveness, openness and support of a Christian faith organisation.

The breadth of people that Christian faith groups serve presents an enormous opportunity for organisations to play a key role in working in partnership with the local community, to safeguard those adults who may be at risk of abuse. But it also creates a challenge in terms of ensuring that there is the right level of awareness to those who may be at risk and the actions and approach needed to safeguard them from abuse.

There are particular groups of 'vulnerable' people in communities who may be drawn to a Christian faith organisation, for whom the organisation needs to provide appropriate support and be aware that they may be 'at risk' (vulnerable) or unable to protect themselves from abuse, exploitation or neglect. These include:

- People living with severe and enduring mental illness.
- People with Learning Disabilities or Autism.
- Those who struggle with substance misuse and addiction.
- People living with Dementia.
- Those living alone who feel lonely and isolated.
- People who are homeless, have no fixed abode or are seeking asylum.
- People with severe physical disabilities or sensory impairments.

People with severe and enduring mental health needs and those with learning disabilities or autism are particularly 'vulnerable' – both to being victims and perpetrators of abuse. They are often dependent on others, have a lack of understanding of what abuse is, are commonly unable to protect themselves from harm and have developed an acceptance of abuse, based on their own experiences.

The fluctuation of their mental health state, which can lead to changes in behaviours and responses of the individual, can result in abuse or neglect going unnoticed or being hidden – with signs or symptoms of abuse being explained by the individual's behaviour or mental illness. Individuals with mental health needs, learning disabilities or autism may be overlooked or ignored when they are being abused and not believed when they try and raise concerns.



Safeguarding processes and safeguarding training in Christian faith organisations should raise awareness of the needs of individuals with severe and enduring mental illness, learning disabilities or autism. Support to these individuals should be based on their wishes and preferences; any processes to protect them from harm should focus on what is important to the individual and involve those people who are important to them.

Making Safeguarding Personal

The Care Act (2014) introduced the concept of Making Safeguarding Personal, which ensures that any safeguarding concern or investigation is focused on the person's views and wishes; where any action aims to improve the situation for an individual, prevent or stop abuse or reduce the risks an individual is facing to abuse, neglect or exploitation.

Christian faith organisations need to be able to support individuals to improve or resolve situations which may be putting them at risk of abuse; to engage and empower individuals to achieve outcomes they want through any safeguarding actions; to work with them to review if the support received achieves the outcomes they would wish for.

Where safeguarding processes are employed, and a referral is needed, the Christian faith organisation should work closely with the local authority and any other statutory organisations, to ensure that Making Safeguarding Personal achieves the following:

- A personalised approach that enables safeguarding with the individual(s) – where the voice and views of the individual are central to any process.
- Actions which focus on achieving meaningful improvements to a situation – not simply undertaking an investigation.
- Partnership working with local authority and other organisations, which focuses on good outcomes for the individual, not just the safeguarding process.
- An approach that enables the individual, families, the faith organisation and partner agencies involved to see what differences have been made for the individual.

Where there are concerns regarding the safety and wellbeing of an adult at risk of harm, the Christian faith organisation should work with the person, their family (if appropriate) and other agencies who may be involved with supporting the individual, to ensure that they get the best possible resolution and outcome they wish from any safeguarding adult process or care and support offered.

Making Safeguarding Personal promotes person-centred outcomes, where individuals can have confidence that:

- Organisations work together to reduce the risks of harm to me and promote my wellbeing.
- I will be given the information I need in a way/format/style I need it.
- Organisations plan to manage those risks that are important to me.
- I am understood as an individual, and organisations involved in supporting me recognise and respect what I can and cannot do and how I need help.
- Those people I want to be involved are included in any process/actions.
- I will be helped to feel safe and in control – able to be part of things only as I wish.
- People notice when things may go wrong for me and work together to help me.
- I am asked what I want to happen, and people support me in this.
- People will treat my personal and sensitive information in confidence, only sharing what is necessary and only to whom it is necessary.
- I am helped to understand the reasons when decisions are made that I didn't want.
- Organisations will learn from my experiences and use this to help others.

Based on 'Making Safeguarding Personal – what might 'good' look for health and social care commissioners and providers? (LGA and ADASS 2017)

Ethos of Trust within Faith Organisations

In Christian faith organisations, many people will hold positions of trust as paid or volunteer workers, in a wide range of roles, activities and responsibilities. These roles are not covered by the legislation of the Sexual Offences Act (2003), which defined certain professions such as teachers, social workers and police officers as having 'positions of trust' – whereby it is an offence for an adult in a position of trust to engage in sexual activity with a child or young person with whom they work. However, the responsibility of anyone working with children, young people or adults at risk of harm within a church or Christian faith organisation should be taken seriously and processes be put in place to ensure appropriate practices and relationships are maintained.

The cultures and ethos of Christian faith organisations are largely based around mutual and inherent trust. It can be difficult to challenge or question some organisations or individuals with respect to safeguarding children or adults - it is easy for an organisation to believe "abuse wouldn't happen here". Such cultures make it difficult for individuals to raise concerns, where they believe abuse is happening or there is a risk of abuse; perpetrators of abuse and exploitation of others may 'target' faith communities, knowing that there is a high level of trust within the organisation, often less promotion of safeguarding and commonly fewer process to protect those who are at risk of abuse.

The culture and ethos of Christian faith organisations pose some challenges to the safeguarding of individuals, including:

- An inherent trust in church or faith leaders – lack of belief in allegations against leaders.
- High levels of mutual trust of each other – denial that abuse can happen.
- A desire to protect the reputation of the faith group may prevent reporting of abuse.
- The inclusive approach of 'all are welcome' and lack of "checking" of members.
- Views that safeguarding policies only apply to statutory or secular organisations.
- Forgiveness and trust levels make it easy for those with a history of abusing to be accepted.
- Commonly blurred boundaries in relationships – with close working of people in small groups or pairs, often with no checking or supervision processes to safeguard individuals.
- Reliance on unpaid volunteers for much of the organisation's activity – with fewer processes and governance arrangements to ensure good practices and open reporting.
- Poor recruitment practices/checks, particularly for volunteer roles.
- Tension between statutory requirements and the desire to provide community support.
- Limited resources for training, legal advice and leadership for safeguarding.

(based on Safeguarding People in Faith Communities - SCIE 2018)

Many people will hold positions of trust within the Christian faith organisation. The policies and procedures of the organisation should promote the principles of position of trust, and ensure that people work safely and appropriately in a culture of openness.

Safeguarding, respecting and empowering members to show love and care for each other is core to the teachings and values of Christian faith organisations. Most will include a general call and commitment to discipleship; to show the love of Jesus, through words, teaching, actions and lifestyle; to support those in society who most need care and protection. Christian faith organisations should be aware that some members may themselves be 'high risk' individuals, as potential perpetrators of abuse and may pose a risk to others. These individuals need a different kind of care and support. Working with local authorities and other agencies, the Christian faith organisation may have an important role in an adult protection plan for individuals who pose a risk to others, which may involve supervision, support and help. Whilst such care and support may be necessary for an individual member of the organisation – the over-riding priority should be to safeguard the safety of others and reduce the risk of abuse.

Mental Capacity Act 2005 and Safeguarding Adults

According to the Mental Capacity Act (2005), individuals are assumed to have the mental capacity to make their own decisions – unless otherwise demonstrated. Even if someone makes an unwise decision, which renders them at risk of harm, they are deemed to have the mental capacity and right to make that decision unless otherwise proven. It is important, therefore, to be clear with any safeguarding actions, whether the person lacks capacity to make their own decision, take actions to protect themselves and consent to any process or actions needed to protect them from harm.

Key Principles of the Mental Capacity Act (2005):

- The assumption that a person has capacity unless otherwise demonstrated and proven.
- Individuals should be given all practicable support to help them make their own decisions, before they are deemed as lacking mental capacity.
- Making an unwise decision does not on its own mean that an individual lacks capacity.
- Decisions and actions taken on behalf of someone who lacks capacity must be in their best interest.
- The least restrictive or invasive actions must be taken when making decisions in the best interests of someone who lacks capacity.

from: Brown et al. (2010) The Mental Capacity Act 2005 - A Guide for Practice

There may be individuals involved in a Christian faith organisation who may lack the mental capacity to protect themselves from abuse - for mental health, learning disabilities, physical frailty or age-related issues. The principles of Making Safeguarding Personal should still apply, keeping the individual central to any processes, part of all decisions and focusing on outcomes they would wish to achieve.

The capacity for an individual to make their own decisions and consent to actions may vary – depending on the situation, the decision to be made and time of the decision. Individuals may have the capacity to make their own decisions about most daily living but lack the capacity to protect themselves from harm, or to be involved in safeguarding processes. Capacity is decision specific – and incapacity should not be assumed due to a diagnosis, assumed cognitive functioning or particular behaviours.

The test for mental capacity includes two stages:

- Does the person have an impairment or disturbance in the functioning of the brain which means they cannot make a specific decision?
- Can the person fulfil all of the following –
 - o understand the decision.
 - o retain the information needed to make the decision.
 - o use the information to make the decision.
 - o communicate the decision.

The assessment of mental capacity does not need to be undertaken by a mental health practitioner, but it is a formal process which needs to involve relevant people, including the individual. By following the principles of Making Safeguarding Personal, the Christian faith organisation can maintain focus of any safeguarding practice on the needs and wishes of the individual – whether they have capacity to make decisions to protect themselves or not.

Best Interest Decisions and Actions

For people who lack capacity to consent to safeguarding processes, the organisation should help provide protection from abuse, neglect or exploitation by having a culture of awareness of the risks of abuse and the harm this may cause; ensuring that there are robust processes of recruitment and supervision in place to protect individuals who may not be able to protect themselves; having the means to support individuals who may not be able to make decisions to protect or safeguard themselves from harm.



The Mental Capacity Act requires organisations to take all practicable steps to help those individuals who lack mental capacity to make their own decisions. This may be through allowing more time for decisions, delaying the decision to a time when the individual may be able to make their own decision or receive appropriate support for this, providing simple explanations and support to understand decisions, helping someone with communication - understanding and giving decisions, involving their family or others who can help them understand and communicate.

For those individuals who lack capacity to protect themselves or consent to safeguarding processes, and have no significant person to support them, an Independent Mental Capacity Advocate may be appointed by the local authority to advocate and support the individual through the safeguarding processes and to ensure that their wishes are considered and decisions made, with regard to their protection, are done in their best interest.

Other individuals who lack mental capacity to understand their actions or make their own decisions may pose a risk to others. Christian faith organisations need to have in place appropriate pastoral support for these individuals, to enable them to be guided and encouraged in acceptable behaviours; there needs to be appropriate support and supervision of these individuals when engaged in activities or relationships to reduce the risk of harm to others.

The Mental Capacity Act (2005) introduced the criminal offences of ill-treatment and wilful neglect. These are now been incorporated into the Care Act (2014). Christian faith organisations need to have appropriate pastoral support in place to ensure that its members are not ill-treated or neglected by the organisation, its leadership or other members. Reports of abuse within faith organisations, have highlighted the exploitation which led to the abuse and a reluctance of the faith organisations to report, investigate or even acknowledge the abuse. Christian faith organisations need to be open and transparent, with a willingness to work with other organisations and statutory agencies, when there are concerns for the safety of individuals; they need to demonstrate a commitment to safeguarding its members and promoting a culture which is free from abuse, neglect or exploitation.

Lasting Powers of Attorney and Advanced Decisions to Refuse Treatment

The Mental Capacity Act (2005) introduced new provisions for individuals to identify representatives who can legally make decisions and take actions on their behalf. The term 'Next of kin' has no legal basis whilst a person is alive – they are unable to make any decisions on behalf of an individual, for finance or health/medical decision making. Lasting Powers of Attorney (LPA) - for Property & Affairs or for Health & Welfare are able to make decisions on behalf of an individual who lacks mental capacity. The LPAs are identified when the individual has the mental capacity to nominate someone to act on their behalf, in the event that they lose capacity for decisions regarding finance or health in the future.

The LPAs for Property & Affairs and Health & Welfare can be the same person or different people, according to the individual's choice. More than one LPA can be appointed who can act individually or where more than one attorney is appointed, they are required to act together. The important aspect of LPAs is that the individual chooses and appoints these attorneys, who later have the legal right to make decisions on the person's behalf, when they lack the mental capacity to do so.

Christian faith organisations may need to be aware of Lasting Power of Attorneys nominated by members, so that the rights and choices of individuals are adhered to, when it is clear that they lack mental capacity to make their own decisions. Where there are safeguarding adult concerns regarding an individual who lacks capacity, their LPA for Health & Welfare (if appointed) must be informed and involved in all decisions and actions to safeguard the individual; where there are financial decisions needed by an individual who lacks capacity, their LPA for Property & Affairs (if appointed) must be involved and their consent gained on behalf of the individual.

In addition to appointing LPAs for Health & Welfare, the Mental Capacity Act enables individuals to choose to make their wishes known regarding specific medical treatments they would not want to have in the future, when they lack mental capacity to make decisions, through Advance Decisions to Refuse Treatment (ADRT). Medical treatments such as resuscitation, transplant surgery, artificial ventilation or renal dialysis may be declined by the individual at a time when they do have the capacity to make this decision, which is then applied for future treatments. ADRTs become legally binding once the person has lost capacity to consent to treatment; clinical staff have to follow the individual's wishes as defined in the ADRT.

Leaders and pastoral support workers in Christian faith organisations are often involved in supporting individuals and their families with complex health, care and financial situations requiring careful decisions. When individuals lack the mental capacity to make their own decisions, it is important to be aware of the legislation in the Mental Capacity Act; know about any particular wishes of individual members and provisions they may have made in terms of LPAs or ADRTs and to understand the implications of these.

LPAs and ADRTs become particularly pertinent in decisions regarding care and care settings in later life and for end-of-life care, when the individual's wishes regarding the level of care they would choose, and the setting of such care become relevant; when decisions are being made regarding the support a person needs. Christian faith organisations are often in a good position to help support individuals and families, to ensure that decisions made are both in accordance with the individual's wishes and in line with legal requirements.

Next of Kin and Advance Decisions to Refuse Treatment Leaflets Available at the NCPQSW Website

BU The National Centre
for Post-Qualifying
Social Work and
Professional Practice



Next of Kin: Understanding decision making authorities

Next of Kin: Understanding decision making authorities



In law, the term Next of Kin has no status when you are alive. This helpful leaflet clarifies how people can plan ways, with those they love, to ensure their wishes are taken into account if through illness they cannot make decisions for themselves. Our advice is that every adult (aged over 18) should at the very least have an L.P.A. (Health and Welfare) so that if they even lack capacity via a brain injury, stroke or dementia somebody has the clear legal authority to act on their behalf with regards to how they are cared for. The other option is the potential to use the Court of Protection which has a cost and often significant delay before a decision surrounding care is made.



www.ncpqsw.com/publications/next-of-kin-understanding-decision-making-authorities/

Advance Decisions to Refuse Treatment

The Mental Capacity Act allows the person, if they have the capacity, to plan ahead for decisions about medical treatments, using a tool called an Advance Decision to Refuse Treatment (ADRT). This will only come into force once the person loses capacity to make their own choices. It is important to note that ADRTs **do not** support euthanasia or assisted suicide in anyway - they refer to stopping life support and resuscitation, not the active ending of life.

ADRTs are legally binding decisions and clinical staff must take these into account.

'Capacity' means being able to make one's own decisions. This leaflet will provide information about ADRTs and points towards further information.

Good pastoral advice should involve consideration of writing an ADRT so that a person's wishes can be enacted upon in the future if they lose capacity.

www.ncpqsw.com/publications/advance-decisions-to-refuse-treatment/

BU The National Centre
for Post-Qualifying
Social Work and
Professional Practice

Advance Decisions to Refuse Treatment



Suggestions on the value and use of
ADRTs in society



Office of the
Public Guardian

www.ncpqsw.com

Financial Abuse and Financial Scams

Reported incidents of financial abuse are increasing, being the second most common form of abuse investigated under safeguarding adults. Age UK (2015) report that 70% of financial abuse is perpetrated by family members, with 50% by 'adult' children of elderly people.

Definition

The Care Act (2014) defines "financial abuse" as:

- Having money or other property stolen.
- Being defrauded.
- Being put under pressure in relation to money or other property.
- Having money or other property misused.

Whilst it is the loss of money or property which would be investigated under financial abuse, it is important to note that the impact of financial abuse goes beyond a person's pocket or purse – it often causes emotional, psychological and even physical health problems.

Age UK (2015) identified a range of key risk factors that indicate those who are most likely to be victims of financial abuse:

- Older people – particularly older women.
- People living with Dementia or reduced cognitive function.
- People who are frail, poor health or have long-term conditions.
- Those who are depressed or living with a mental illness.
- People who are socially isolated and lonely.
- Those who are single and widowed.
- Ethnic minority or those whose first language is not English.

The Care Act 2014 gives local authorities a duty to take steps to prevent individuals from being subjected to financial abuse.

Christian faith organisations should be aware of those in their membership or community who could be at risk of financial abuse. Knowing about the support and involvement of family members, provisions for Lasting Powers of Attorney and any financial planning/arrangements an individual may have made may help reduce the likelihood of financial abuse. Discussing financial matters may not be an obvious role for Christian faith organisations, but being aware of the risks of financial abuse, signposting to financial organisations who may be able to advise or empowering individuals to make their own financial decisions may help to safeguard an individual from financial abuse.

The Charity Commission oversees how charities raise funds, including how they contact individuals for financial gain. Christian faith organisations need to be mindful of fund-raising campaigns, to avoid being insistent or persistent to individuals in seeking to raise money and to be aware that pressurising vulnerable people to give money or property may cause financial abuse.

The Fraud Act (2006) describes a form of financial abuse through deliberate deception, trickery or cheating. Such abuse by traders is deemed a criminal offence under The Consumer Protection from Unfair Trading Regulations (2008) – where practices such as deceptive advertising, bogus prizes and aggressing selling techniques would be in breach of the regulations. Scams and financial scamming are forms of personal fraud leading to financial abuse, which extort money from people using deceptive or misleading selling techniques. Scamming is often targeted at vulnerable individuals who are least able to protect themselves – such as elderly, people living alone and those with cognitive impairment.

Types of Financial Scamming

There are a number of different forms of financial scamming – which all constitute financial abuse:



Doorstep callers – rogue traders, bogus charity collectors, distraction burglars

Mail scams - postal mass marketing, lottery or prize draws, catalogues, 419 letters (request to help transfer money out of a country)



Telephone callers – posing as bank representatives, charity scams, pressurised selling, investment scams, vishing (eliciting personal information/details)

Investment scams – deceiving people into paying large sums of money into non-existent companies



Charity Scams – use details of donors to access accounts, use premium rate phone numbers for contact, create bogus causes

Cyber scams – phishing (eliciting bank details/ passwords), impersonation of websites, pension scams, computer service fraud



Victims of scams, whether that is mass marketing scams or doorstep scams, are victims of financial exploitation and abuse. The financial cost can be in regions of hundreds or thousands of pounds. In many cases, the financial loss may lead to real poverty. Scamming also causes long-lasting damage to the individual's health – some victims are left with emotional and psychological effects of stress, anxiety, fear, depression and shame.

Christian faith organisations need to be aware of the risks of scamming and those who are most vulnerable to this personal fraud. Where financial scamming is suspected for an adult at risk, there should be a referral to the local Trading Standards department and also to the Safeguarding Adult department of the local authority. Individuals may need the support and help of pastoral support workers, in order to have the strength to report as a victim of a scam. Christian faith organisations need to conduct financial activity in accordance with Charity Commission rules and be assured that there is no risk of any mis-representation, over-pressurised approaches to individuals or failure to disclose details relating to any financial dealings.

The National Centre for Post-Qualifying Social Work and Professional Practice leads the national research into financial fraud and scamming. It has produced a number of helpful resources to help prevent scams - see resource section at the end.

What is a Loan Shark?



Some of the poorest members of society have very low credit scores and are, therefore, unable to take out or borrow money from a bank or building society. People in this situation, who have an urgent need for a loan to pay for a replacement fridge or cooker or to buy food, will often turn to a loan shark without realising the very serious consequences of this course of action.

As loan sharks operate illegally, their debts aren't normally enforceable in law; therefore they can only resort to other methods to enforce repayment.

Many Christian organisations working with those in poverty will come across people who have loans with loan sharks. The following advice offered is to help organisations who are working with people who have a loan from a loan shark and explains where to turn to for advice.

The England Illegal Money Lending Team is funded by Treasury through a levy on the consumer credit industry. It works in partnership with local Trading Standards Authorities across the country. They are a criminal investigation team covering all of England. They are a standalone Trading Standards unit that identifies, investigates and prosecutes Illegal Money Lenders otherwise known as loan sharks.

The Illegal Money Lending Team has supported more than 27,500 victims so that gives you an indication of the scale of the issue.

The Illegal Money Lending Team supports victims of loan sharks, works with partner agencies to try and solve their problems and help them move forward in their lives.

The team will investigate and prosecute illegal lending and any related activity. In the past, this has included threatening behaviour, violence, intimidation, drugs offences, kidnap and rape. They run a 24/7 confidential hotline for people to report illegal lending to trained investigators.

The Team operate on a "parachute-in" model from a centralised base in Birmingham, with up to 30 specialist investigators moving to the area once a suspected illegal lender is identified. A local presence is maintained with LIAISE officers, (Leads In Awareness, Intelligence, Support and Education) in every region. These officers work in communities supporting victims, raising awareness, organising community events and initiatives and working with various partnership agencies, including housing associations, credit unions, the CAB, police and debt advice services to ensure front line staff know how to spot an illegal lender in order to help their clients. Most of the awareness raising is funded using proceeds of crime money taken from convicted loan sharks.

Useful Contacts

To report a Loan Shark or seek advice regarding illegal loans contact –

- Illegal Money Lending Team Hotline - 0300 555 222
- Text 07860022116
- Email: reportaloanshark@stoploansharks.gov.uk
- Website: www.stoploansharks.co.uk

Typically loan sharks...

- Start out being friendly - they are often heard of via friends. It is only when repayments are missed their behaviour changes.
- Offer little or no paperwork.
- Increase the debt or add additional amounts.
- Refuse to tell the borrower the interest rate, how much they still owe or how long they will be paying back. (We have seen APR as high as 7.2 million %).
- Take items as security - this may include passports, driving licences, jewellery or even bank or post office cards with the PIN to withdraw directly from borrower's accounts.
- Resort to intimidation, threats or violence.



Why do people borrow from a loan shark?

- Funerals/health costs.
- Christmas/celebrations.
- To help family members.
- To pay off other debts.
- Repairs to home.
- Replacement of essential household items.
- Suspension of state benefits or awaiting benefits to be implemented.
- Everyday living expenses.

We are grateful to the National Illegal Money Lending Team (England) Regulation and Enforcement Trading Standards for providing the material in this section of the guidance.

Domestic Violence and Abuse

Domestic Violence and Abuse (DVA) continue to be an issue of concern across society and within faith contexts. Domestic violence is defined as 'any incident or pattern of incidents of controlling, coercive or threatening behaviour, violence or abuse between those aged 16 or over who are or have been intimate partners or family members regardless of gender or sexuality.'


This can encompass, but is not limited to, the following types of abuse:

- Psychological.
- Physical.
- Sexual.
- Financial.
- Emotional.

(Home Office, 2015)

Current statistics show that 1 in 4 women and 1 in 6 men will experience DVA in their lifetime. As with other forms of abuse, it is hard to come to terms with the reality that domestic abuse can happen in our churches and Christian organisations. However, there is clear evidence that DVA is perpetrated in faith communities and must be addressed. Indicators of DVA include: victim's unexplained injuries, making excuses about injuries, someone becoming more isolated from friends and family, becoming more withdrawn from or in the Christian faith community, the perpetrator may talk over or for the victim and may exhibit controlling or derogatory behaviour, the victim may not be seen alone without her partner, the victim may justify publicly inappropriate behaviour from the perpetrator, the victim may have limited money, have regular absence from work or often be late to work, the perpetrator may claim to be the victim of DVA, the perpetrator may be very unfriendly to others or overly friendly, children may be difficult to control or may be very derogatory to the victim (mimicking behaviour they have seen), the victim may not want people to visit them at home.

It is important to understand that the change in definition of DVA now includes anyone over the age of 16. Also, coercive control is now recognised as a form of abuse independent of any other forms of abuse.



The new Domestic Violence Act came into effect in 2015, with a new criminal offence of coercive control. Coercive control is a pattern of controlling behaviour which seeks to take away the victims liberty or freedom, to strip away their sense of self. Experiencing coercive control is like being taken hostage; the victim becomes captive and entrapped, with fear and confusion 'controlling' their lives.

The '4 Rs' of responding to domestic abuse

Recognise	Respond	Refer	Record
<ul style="list-style-type: none"> That abuse does happen in Christian relationships The signs of power and control in a relationship 	<ul style="list-style-type: none"> Expressing respect for the individual, assuring them that their disclosure will be addressed seriously and promptly, is a helpful first response Within your limitations and the safeguarding framework (especially if children are involved) 	<ul style="list-style-type: none"> To the National DV helpline - 0808 2000 247 To local professionals - go with the individual if you can 	<ul style="list-style-type: none"> Dates/ times and quotes of what has been said Your actions and any concerns you may have and keep the notes in a secure place

Restored recommend the following levels of response for Churches/Christian Organisations:



Level 1 – Be aware – Build an understanding and awareness of DVA - speak openly on DVA in meetings/services, adopt the 'Charter for Churches', display posters and books about DVA in Church.

Level 2 - Engage - This second step involves the church becoming a safe place, with more considered actions taken by the congregation and leadership – reflection on personal attitudes to DVA, educate the whole Church through local experts, review safeguarding policies to ensure they include DVA, include discussion of DVA in marriage courses, create safe spaces to discuss attitudes towards gender.

Level 3 – Support - The church seeks to provide holistic support for survivors and/or perpetrators in partnership with local service providers – it is important to understand that working with victims of DVA is specialist work and requires training.

If domestic abuse is suspected, the Christian faith organisation should refer to their safeguarding lead and, where necessary, make referral to the safeguarding teams of the Local Authority.

We are grateful to Restored for allowing us to use the material in their Church resource pack for this section of the guidance. The full pack can be accessed at: www.restoredrelationships.org

Useful Contacts

- Home Office (2015) website: www.gov.uk/guidance/domestic-violence-and-abuse
- The National Centre for Domestic Violence (0800 970 2070) can be contacted by victims of DVA for free; they provide confidential advice. This organisation can make referrals to numerous organisations across the country, which offer support and guidance to victims.

Neglect and Self Neglect

Christian faith organisations should be aware that people receiving care and support from statutory agencies, care homes, family members or private domiciliary care at home, are more likely to be abused or neglected (SCIE 2018). Individuals receiving regular care and support may be less likely to identify abuse themselves, be unable to protect themselves or unwilling to report abuse. People with communication difficulties or cognitive impairment may be particularly at risk, because they may not be able to alert others – some may not even be aware that they are being abused. The power-base in a care relationship creates a dependency on the carer, which makes it hard for the cared-for to report concerns.

Care homes, hospitals and domiciliary care providers are required by their regulator, the Care Quality Commission, to comply with national standards of care, which include specific regulations on safeguarding people from abuse and improper treatment. **Care provided should promote the safety, health and wellbeing of individuals and ensure that their care meets their personal needs.**

The national standards for all care providers include providing:

- Person-centred care – tailored to the needs and preferences of individuals.
- Dignity and respect -ensuring everyone is treated as equals and independence promoted.
- Consent – individuals (or Lasting Power of Attorney) must give consent for care given.
- Safety – individuals must not be put at risk of avoidable harm, including harm from abuse.
- Safeguarding from abuse -from ill-treatment, neglect, degrading treatment, disproportionate restraint or inappropriate limits to freedom.
- Sufficient food and drink.
- Clean and suitable premises/equipment for care.
- Provision to complain or raise concerns about care – for complaints to be investigated thoroughly and actions taken as needed.
- Effective governance arrangements to ensure the quality and safety of care.
- Sufficient suitably qualified, trained, competent and experienced staff to meet the standards and provide the appropriate care for individuals.
- Duty of candour – to be open and transparent about the care and treatment and explain and apologise if anything goes wrong.
- Details of CQC ratings – displaying the results of inspections.

Christian faith organisations involved in providing care services – whether as care homes or domiciliary care, need to comply with the CQC standards, in providing care which meets the physical, emotional, social, spiritual and health needs of individuals.

Christian faith organisations can have a role in supporting local care homes with the spiritual and pastoral needs of residents and through involving and engaging individuals with local community activities/ social events. Those involved in supporting local care homes in the spiritual and pastoral needs of individuals on a regular basis, through visiting, offering religious services or administering the sacraments – should be aware of the standards required by care homes, bring to their attention any concerns or issues which may compromise the safety or wellbeing of residents and where necessary report to the Local authority and/or CQC where standards do not appear to be maintained.



Neglect and Acts of Omission in Care

The Mental Capacity Act (2005) made the ill-treatment or neglect of an individual, who lacks mental capacity to consent to their care, a criminal offence. Care must be planned and provided in the person's best interest and to meet their needs for care and support, as far as possible. Neglect can occur when there is a failure to meet the needs of an individual, through the lack of provision, failure of organisation or poor standards of care.

Neglect can occur when the care provider:

- Fails to provide or allow access to food, shelter, clothing, heating, medication, medical treatment, personal care, stimulation and activity.
- Fails to ensure privacy, dignity and personal safety of the individual.
- Provides care in a way that the person dislikes, against their cultural, religious, ethnic or personal preferences.
- Refuses access to visitors, limiting personal interactions or lack of social input.
- Prevents the person from making their own decisions or being involved in their care.

Members of Christian faith organisations who are in contact with different care settings, need to be aware of the risks of institutional abuse and what may constitute neglect or ill-treatment. This may apply in care homes, day centres or hospitals; it can also apply in people's homes, where care is provided by an organisation. Individuals receiving care and support from others may be at risk of abuse, simply from the routines, organisation or provision of care. Where care is focused on the needs and priorities of carers, the organisation or even on the regulatory standards required – the needs of the individual receiving care may not be fully met; their wishes and preferences may not be taken into consideration and their care not focused on meeting their needs. Local authorities and the Care Quality Commission may use safeguarding adult processes to investigate and address any concerns regarding ill-treatment, neglect or acts of omission in care – in order to protect people from harm and ensure appropriate, person-centred care which meets the needs of those in care settings.

Self Neglect

Some individuals within and supported by Christian faith organisations, may pose a risk to themselves, through self-neglect. Examples include:

- Lack of self-care, personal hygiene or living conditions which pose a threat to personal health and safety.
- Behaviours causing self-harm or posing a threat to own personal health and safety.
- Failure to manage one's own personal affairs safely to seek help and support or follow medical care/advice.

Individuals, who have needs for care and support but who decline, disengage or withdraw from help, may need to be supported through safeguarding adult processes, to protect them from harm through self-neglect. The Christian faith organisation may have an important part to play in supporting individuals at risk of self-neglect, by encouraging them to engage with services, maintain healthy relationships, accept help and support, take responsibility and make good decisions regarding their self-care.



Historical Child Abuse and Its Effects on Adults

The impact of any abuse can have a lasting effect on individuals. People attending Christian faith institutions may come with experiences and memories of abuse, particularly when this has involved any element of exploitation; adult members of Christian faith organisations may have living memories of abuse from within their home, the church or other institutions.

The Royal Commission into Institutional Responses to Child Sexual Abuse (2014) reported that it takes on average 20 years for someone to disclose their abuse. Therefore, for some people with living memory of child sexual abuse, the pastoral and spiritual support a Christian faith offers can be of enormous help, which they have never had before – part of a resolution and healing process for the individual. For many individuals, coming to a faith institution may help them develop beliefs and values to support them with their lives (Robinson and Hanmer 2014) – to enable them to deal with the past abuse, offer comfort to the distress they still experience and provide hope for their future and ongoing survival.

When institutional abuse happens within a religious faith context, it is often perpetrated by those people the children and their parents trusted the most and suspected the least. Survivors of child sexual abuse from religious institutions report that leaders and elders of the organisations often knew of the allegations of abuse – but did nothing about it (Royal Commission into institutional responses to Child Abuse 2014). Children were ignored or not believed; alleged perpetrators were not reported or were treated leniently; the reputations of the perpetrators or the institution were put above the needs of the child or the requirement to report alleged abuse. Perpetrators of child abuse in faith institutions have been found not only to abuse their position of trust, but to actively use this to hide and sustain the abuse.



It is important to recognise that survivors of child abuse may suffer physical and mental health problems for many years, as a result of this abuse. The support from Christian faith organisations can contribute a great deal to the healing and resolution of the long-term impact of abuse. Pastoral workers need to be trained in identifying those with living memories of abuse and how best to support them; to empower them to report abuse if this has gone unidentified to date, to seek professional counselling and support where this is necessary.

A number of Christian organisations are now reviewing both their safeguarding processes and also historic cases of child abuse – in response to national and international concerns over incidents of child sexual abuse within religious institutions. These inquiries are investigating incidents, some of which were reported at the time, and other incidents which have thus far gone unnoticed - listening to survivors with a living memory of child abuse, taking allegations seriously and ensuring that appropriate actions are taken. There now appears to be a real commitment within and across Christian faith organisations to ensuring that there are transparent, comprehensive and robust processes in place to safeguard children and adults at risk of harm.

Refugees and Asylum Seekers

Under the 1951 UN Convention, the UK provides a system of asylum for those in need of protection from persecution in their own country, who would face cruel and degrading treatment if they were to return – for some this would involve death.

The New Asylum Model of application was introduced in 2007 and provides each individual with a specific case worker responsible for the case, and for all decisions taken on it, from the time the application is made until the person is granted permission to stay or the person is removed from the UK. This involves an interview with the individual, to clarify the level of abuse they were facing and the risks of harm with their return to their homeland.

In some cases, the asylum seeker may be detained at an Immigration Removal Centre until a decision is made. This can happen at any time within the asylum process.



Asylum seekers are not allowed to work unless they have been waiting for a decision on their case for more than a year through no fault of their own, in which case they can apply to the Home Office for permission to work. Asylum seekers who need financial support and/or accommodation whilst they are waiting for a decision on their claim can apply to the Home Office. Asylum seekers do not continue to receive support after their application has been refused and their appeal rights are exhausted.

Christian faith organisations may wish to help refugees and asylum seekers, through opening up their church buildings or homes to those seeking refuge. The Church of England (2015) have produced guidance for churches wishing to offer such support to individuals. They recommend churches work with other charities established to support refugees and in line with Home Office and Local authority requirements – in order that the needs of individuals are met appropriately, and no one is put at risk; they stress that it is important to ensure people have some awareness of the UK Asylum system and that whatever support is offered does not contravene this or put either hosts or refugees in an illegal situation.

Some young people seek asylum as unaccompanied children – when in fact they are young adults. This is because there are specific provisions made by Local Authorities and the Home office to support unaccompanied asylum-seeking children. Where there is doubt or concern regarding the age of a young person seeking asylum, a multi-agency age assessment process is undertaken – this can involve a range of agencies and may include a Christian faith organisation, where the young person has sought help and support. It is important to determine the age of an unaccompanied child or young person, in order to ensure the appropriate support and provision are available to the individual and to safeguard the protection of other children within services and care settings.

Modern Slavery and Human Trafficking

Despite the Abolition of Slavery bill being passed in the UK in the 19th Century, slavery and human trafficking is on the increase today, with tens of thousands of people in situations of modern slavery in the UK. Whilst the Modern Slavery Act (2015), has made slavery and human trafficking a criminal offence, the proportion of prosecutions is low and only 1% of victims see their exploiter brought to justice (Anti-Slavery Commissioner 2018).

Human trafficking involves the recruitment, harbouring or transporting of people into a situation of exploitation and slavery, where they are forced and coerced to work against their will. It is itself a process of enslaving people.

The term modern slavery applies to those who are:

- Forced to work through mental or physical threat.
- Owned or controlled by an 'employer', usually through mental or physical abuse or the threat of abuse.
- Dehumanised, treated as a commodity or bought and sold as 'property'.
- Physically constrained or have restrictions placed on his/her freedom.



Modern slavery involves many forms of coercion and exploitation; individuals and groups are often 'trafficked' in sex trades, working gangs or as part of illegal immigrant groups. In the UK, modern slavery includes:

- Domestic servitude – where an individual is forced and coerced to undertake domestic chores or care work, but their freedom is restricted, they work long hours for little or no pay.
- Forced labour – individuals work long hours for little or no pay, in poor conditions with restricted freedoms; there are often threats made to them or their families and their lives are completely controlled by the 'employer'.
- Bonded labour – individuals are forced to work in order to pay-off a 'debt', being unable to leave until the ever-increasing 'debt' is paid off, their 'employer' controls where they live, where they go, sometimes what they wear.
- Criminal exploitation – individuals are forced into criminal activities such as shop-lifting, drug dealing, benefit fraud in order to produce financial gain for the controller.
- Sexual exploitation – this includes forced prostitution, forced sexual acts or pornography, abuse of children. 33% of human trafficking victims are subject to sexual exploitation.
- Other exploitation – may involve the controller forcing an individual into acts against their will, e.g. marriage, adoption, organ removal/donation.

There is no typical victim of slavery – victims are men, women and children of all ages, ethnicities and nationalities. However, the charity Unseen – which supports victims of human trafficking and modern slavery, report that it is more prevalent among the most vulnerable groups of society. Poverty, limited opportunities at home, lack of education, unstable social and political conditions, economic imbalances and war are some of the key drivers that contribute to someone's vulnerability in becoming a victim of modern slavery.

The control and exploitation involved in modern slavery may be 'hidden' from view, behind respectable doors, in well-known neighbourhoods or within established companies. Victims of modern slavery are often reluctant to disclose their situation or report their abuse – through fear of violence and harm to them or their families. Christian faith organisations should be aware that modern slavery may be happening in their communities or even within their membership; to be prepared to report situations which may be overly controlling or appear to be exploiting individuals; to have the means to offer pastoral support and guidance, to help individuals with their situation and in reporting to statutory agencies.

The National Referral Mechanism has been put in place to identify and support victims of human trafficking and modern slavery. The UK Independent Anti-slavery commissioner identified that faith groups often have knowledge and insight into their local communities and can play an active role in the identification of cases of modern slavery.

Christian faith organisations should be prepared to report any suspected cases of human trafficking or modern slavery, through to the National Referral Mechanism, via the police or local authority.

Useful Contacts

- There is a Modern Slavery National Helpline (0800 0121700) or website: www.modernslaveryhelpline.org/ which can give advice and help to organisations and/or individuals and enable reporting of suspected cases of modern slavery or human trafficking.

Other sources of advice and reporting include:

- The Police - 101, or in an emergency 999
- Crimestoppers – Anonymously (+44) 0800 555 111
- Modern Slavery and Human Trafficking Unit - National Crime Agency (+44) 0844 778 2406 (24 hour advice and support) www.nationalcrimeagency.gov.uk
- The Salvation Army UK - (+44) 0300 303 8151(24 hour referral line) www.salvationarmy.org.uk
- NSPCC Child Trafficking Advice Centre - (+44) 0808 800 5000 Email: help@nspcc.org.uk www.nspcc.org.uk/Inform/research/ctail/ctail_wda84866.html#how
- Gangmasters and Labour Abuse Authority Responsible for investigating labour exploitation and modern slavery offences. – (+44) 0115 959 7052 (Intelligence team) Email: intelligence@gla.gsi.gov.uk www.gla.gov.uk

We are grateful to the Modern Slavery and Human Trafficking Unit of the National Crime Agency for providing material and contact details in this section of the guidance.

Radicalisation to Terrorism - The Prevent Strategy

Radicalisation is a process which involves people adopting extreme political, social, or religious ideals; their views often go against the accepted norms of society and can lead to extremist behaviours. The Department for Education (2017) described radicalisation as having two stages: changes of attitude, which begins to develop extremist views, influenced by background social factors, individuals' experiences, influences of others, individual's need for belonging, value, status; changes of behaviours, with extremist views leading to violent actions often influenced by social, emotional or experiential factors.

The Prevent agenda recognises that a wide range of people across communities, cultures and society may be at risk of radicalisation. Christian faith organisations have a key role in the identification and support of those at risk of radicalisation, who may need protection from the influences of radical groups, the power of radical ideologies and the motivations which lead to extremist actions.

The Government's national counter-terrorism strategy (CONTEST), has four areas of work:

- Pursue: to stop terrorist attacks.
- Prevent: to stop people becoming terrorists or supporting terrorism.
- Protect: to strengthen our protection against a terrorist attack.
- Prepare: to mitigate the impact of a terrorist attack.

Prevent is an important element of safeguarding adults at risk, to support those individuals who are at risk of being radicalised. Whilst the focus is on the significant threat posed by international terrorism, it is also concerned with reducing threats of radicalisation from extremist living within our communities, e.g. extreme political views, animal rights activists and extreme social justice groups. Christian faith organisations should be prepared to work with other agencies, to reduce the opportunities for extremist activity within their communities, offer alternative ways for individuals to meet their psychological needs and encourage actions which support their social justice causes in non-violent ways.

The Prevent strategy has three objectives:

- Respond to the ideological challenge of terrorism and the threat from this.
- Prevent people from being drawn into terrorism, through advice and support.
- Work with sectors and institutions to reduce the risks of radicalisation.

Prevent uses a range of measures to challenge extremism including:

- Support to people who are at risk of being drawn into terrorist or extremist activity - through the national referral process (called CONTEST).
- Work with community groups and projects providing support to vulnerable people.
- Work with faith groups and organisations, in providing support and guidance to people who may be vulnerable to radicalisation.
- Support to local schools and partner agencies through engagement, advice and training.

Christian faith organisations should ensure that leaders, workers and members are aware of the Prevent strategy. They need to understand who in their community may be at risk of radicalisation. Concerns for individuals at risk of radicalisation should be raised through safeguarding adult processes, offering support to protect them from being radicalised and drawn into terrorism, working with local authorities and the police, where necessary.

Information Sharing

The Care Act (2014) places a Duty of Candour on organisations to provide and share information, when an individual's safety is affected during the course of services provided. Sharing the right information, at the right time, with the right people – on a need-to-know basis, is fundamental to good practice in safeguarding adults.

Christian faith organisations may need to share relevant information with the right people at the right time to safeguard that individual or others, as follows:

- Provide an effective and efficient response to a safeguarding adult concern.
- Enable early interventions to prevent the escalation of risk and harm to an individual.
- Prevent abuse and harm to an individual or groups of adults at risk.
- Maintain and improve good practice in safeguarding adults.
- Reveal patterns of abuse that were previously undetected which could identify others at risk of abuse.
- Identify low-level concerns that may reveal people at risk of abuse.
- Help individuals access the right kind of support to reduce risk and promote wellbeing.
- Help identify people who may pose a risk to others and, where possible, work to reduce offending behaviour.
- Reduce organisational risk, protect reputation and promote effective partnership working.



The General Data Protection Regulations 2018 were introduced to ensure individuals' data and information are stored and used by organisations securely, so that this information cannot be misused by others e.g. scammers, abusers and make individuals' at risk of abuse.

Working with adults at risk of harm, confidential information should only be disclosed with their full involvement and consent. However, where the individual is unable to give informed consent to the disclosure of confidential information, this may be shared without consent only where the situation requires the particular information and on the basis of relevance and proportionality.

In order to comply with both the Data Protection Act 1998 and the Care Act 2014, information may be disclosed without the individual's specific consent in cases when:

- The information to be disclosed is vital to the protection of an individual or community from serious harm.
- The only information shared is that directly relevant to the situation being managed.
- Information is only shared on a need-to-know basis; limiting the numbers of people/agencies to only those with direct involvement in managing the situation.
- There has been a risk assessment made of the rights of the individual and the interests of the wider community; assessing the consequences of disclosure.

Standards of Safeguarding Needed within Christian Faith Organisations

Christian faith organisations have a moral responsibility and ethical duty to keep safe those adults with whom they are involved. They have a statutory duty to respond appropriately when someone shares concerns or discloses abuse.

In order to establish a good culture for safeguarding, with relevant safeguard practices, multi-agency working and an openness to recognising and reporting safeguarding concerns or situations, Christian faith organisations should work closely with local authorities and other statutory organisations.

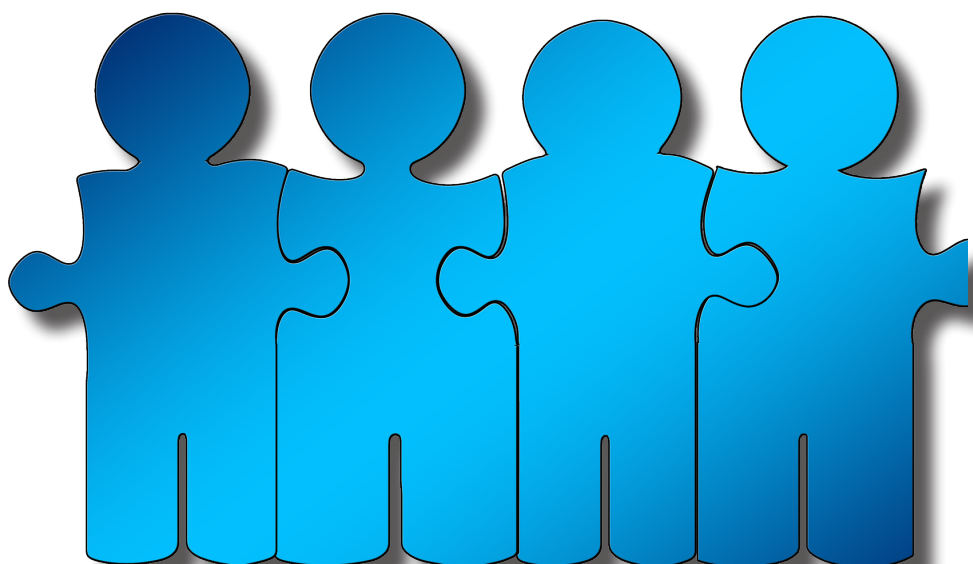
Responsibilities of the Christian Faith Organisation

- Publish a Safeguarding policy – setting out responsibilities, procedures and reporting requirements, in accordance with local authority standards.
- Nominate a Safeguarding co-ordinator – to lead the development of policy and good practice, respond to any concerns and report to the local authority as required.
- Provide Safeguarding awareness training – for all those working with children, young people and adults at risk of harm, to ensure appropriate responses to any signs of abuse.
- Adopt Safer Recruitment processes - for paid and volunteer workers; to include clear role description, interview process, taking up of references and Disclosure and Barring checks.
- Develop processes for the support and supervision for all workers – with a clear policy for any allegation made against a member of staff (paid or volunteer).
- Provide pastoral care and support for anyone affected by abuse/potential abuse – for adults at risk of harm and those who pose a risk to others.
- Develop an open safeguarding culture within the organisation – with a focus on prevention and early response to any potential abuse, neglect or concerns for individuals; supporting individuals to be independent and empowered to make informed decisions and play a part in their own protection and safety.

based on:

The Church of England (2017) Key Roles and Responsibilities of Church Office Holders and Bodies: Practice Guidance

Individual members of Christian faith organisations need to adhere to their organisational safeguarding policies and procedures. Some members will have additional responsibilities, depending on their role in the organisation.



Responsibilities of Trustees, Elders or Senior Leaders

- Take overall responsibility for safeguarding across and within the organisation.
- Ensure the organisation has policies and processes for the safeguarding of individuals, with clear responsibilities defined for safeguarding.
- Support the work and role of the safeguarding co-ordinator and support their role.
- Ensure the organisation works in partnership with the local authority and other agencies.
- Undertake regular safeguarding training and be familiar with safeguarding procedures.
- Be aware of relevant elements of legislation relating to the safeguarding of individuals – Mental Capacity Act (2005), The Care Act (2014), Working together to Safeguard Children (2018) and ensure the policies of the organisation comply with these.
- Ensure any safeguarding complaint, concerns or issues are actioned appropriately.
- Report any allegation or potential abuse, exploitation or neglect to the local authority, whether individuals are suspected victims or possible perpetrators of abuse.
- Establish pastoral support to members – for both adults at risk of harm, individuals working with children and adults at risk and those who may pose a risk to others.
- Always behave in a way which models best practice in safeguarding.
- Promote an open culture of the organisation, which encourages reporting of concerns.

Responsibilities of Safeguarding Co-ordinator

- Oversee the development, implementation and monitoring of safeguarding policies, procedures and training – ensuring these are compliant with legislation and good practice.
- Ensure that safe recruitment processes are in place for paid and volunteer workers, which comply with safeguarding standards – including DBS checks, interviews, induction.
- Act as an advocate and advisor for any situation of safeguarding within the organisation.
- Promote an awareness of safeguarding for all members and organise appropriate safeguarding training for all workers (paid and volunteers).
- Raise any safeguarding concerns or incidents with the Elders/management team – ensuring timely reporting to local authority where needed and relevant information sharing.
- Always behave in a way which models best practice in safeguarding.
- Promote an open culture of the organisation, which encourages reporting of concerns.

Responsibilities of Workers (paid or volunteers)

- Be aware of the safeguarding policies and procedures of the organisation and the risks of abuse, neglect or exploitation of those involved with Christian faith group.
- Comply with recruitment and monitoring processes of the organisation.
- Attend relevant safeguarding training and update training.
- Adhere to safeguarding procedures for raising concerns and reporting situations of abuse.
- Maintain an awareness of safeguarding and an openness which encourages multi-agency working and reporting or disclosure of safeguarding concerns.
- Always behave in a way which models best practice in safeguarding.

Further Advice and Reporting

Domestic Violence - There is a national 24-hour helpline for advice and reporting of Domestic violence on Freephone 0808 2000 247; or The National Centre for Domestic Violence (0800 970 2070). Further information can be accessed on the Home Office website- www.gov.uk/guidance/domestic-violence-and-abuse or the Restored website on www.restoredrelationships.org and the Women's Aid and Refuge websites – www.womensaid.org.uk and www.refuge.org.uk.

Concerns Regarding a Child - The NSPCC have trained professionals who can advise on action needed to protect a child – they can be contacted on 0808 800 5000 or by emailing help@nspcc.org.uk.

Female Genital Mutilation - Cases of suspected FGM or females at risk of FGM should be reported to the FGM Helpline on 0800 028 3550 or by emailing fgmhelp@nspcc.org.uk.

Forced Marriage - The Forced Marriage unit provides information, resources and a helpline to advise anyone who is concerned about someone being forced into marriage www.gov.uk/guidance/forced-marriage

Financial Scamming - The National Fraud & Cyber Crime Reporting centre can be contacted on 0300 123 2040 or at www.actionfraud.police.uk/reporting-fraud-and-cyber-crime

Institutional Abuse – Where there are concerns regarding standards or practices within care settings (institutions), advice may be sought from the Local Authority Adult Social Services or from the Care Quality Commission (regulators) www.cqc.org.uk/file/4731

Illegal Money Lending Team - The hotline number is 0300 555 222, email address is reportaloanshark@stoploansharks.gov.uk and website is www.stoploansharks.co.uk

Mental Health Problems – Advice, information and support for those with mental health needs or for those caring for them, can be obtained from MIND on 0300 123 3393 or at www.mind.org.uk/information-support/

Modern Slavery and Human Trafficking - The Modern Slavery National Helpline (0800 0121700) can give advice and help to organisations to enable the reporting of suspected cases of modern slavery or human trafficking www.modernslaveryhelpline.org/

NSPCC - The Child Trafficking Advice Centre (08088 005000) or by emailing help@nspcc.org.uk or visiting their website www.nspcc.org.uk

Radicalisation to Extremist Terrorist Activity – Guidance on the multi-agency approach to identifying and providing support to individuals who may be at risk of being drawn into terrorism, can be found at www.gov.uk/government/publications/channel-guidance

References

- Age UK (2015)** - Financial Abuse Evidence Review
- Anti-slavery commission (2018)** - Slavery in the UK www.antislavery.org/slavery-today/slavery-uk
- Brown R, Barber P and Martin D (2010)** - The Mental Capacity Act 2005 – A guide for Practice Learning Matters
- Care Act (2014) Part 1: Care and Support** www.legislation.gov.uk/ukpga/2014/23/contents
- Churches Child Protection Advisory Service (Thirty-one: eight)** - Staying Safe and Secure: 10 Standards of safeguarding www.thirtyoneeight.org/get-help/resources
- Church of England (2017)** - Key roles and responsibilities of church office holders and bodies: Practice Guidance
- Church of England (2015)** - Refugees and Asylum seekers: a briefing note from the safeguarding team
- Consumer Protection from Unfair Trading Regulations (2008)** - visit www.legislation.gov.uk/uksi/2008/1277/pdf
- Department for Education (2017)** - Safeguarding and Radicalisation: A research report www.assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/635262/Safeguarding_and_Radicalisation.pdf
- Department of Health (2015)** - Adult Safeguarding: Prevention and Protection in Partnership policy
- Fraud Act (2006)** - www.legislation.gov.uk/ukpga/2006/35/contents
- HM Government (2018)** - Working Together to Safeguard Children A guide to inter-agency working to safeguard and promote the welfare of children
- Local Government Association & Association of Directors for Adult Social Services (2017)** - Making safeguarding personal – support for safeguarding adult boards
- Mental Capacity Act (2005)** - www.legislation.gov.uk/ukpga/2005/9/contents
- Robinson M & Hanmer S (2014)** - Engaging religious communities to protect children from abuse, neglect and exploitation. Child Abuse & Neglect Vol 38: No 4; pp 600-611
- Royal Commission into Institutional Responses to Child Sexual Abuse (2014)** - www.childabuseroyalcommission.gov.au/final-report
- Sexual Offences Act (2003)** - www.legislation.gov.uk/ukpga/2003/42/contents
- Social Care Institute of Excellence (2018)** - Safeguarding Adults – Guidance at a glance www.scie.org.uk/safeguarding/adults/
- Social Care Institute of Excellence (2018)** - Safeguarding people in faith communities: Safeguarding for churches and faith groups www.scie.org.uk/safeguarding/faith-groups/communities
- Unicef (1990) United Nations Convention on the Rights of the Child** - Summary www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf
- Unseen (2018)** - Modern slavery/human trafficking www.unseenuk.org/modern-slavery/human-trafficking?

Materials on the Topic of Scamming are Available at the NCPQSW Website



Next of Kin: Understanding Decision Making Authorities

In law, the term Next of Kin has no status when you are alive. This helpful leaflet clarifies how people can plan ways, with those they love, to ensure their wishes are taken in to account if, through illness, they cannot make decisions for themselves.

... 1

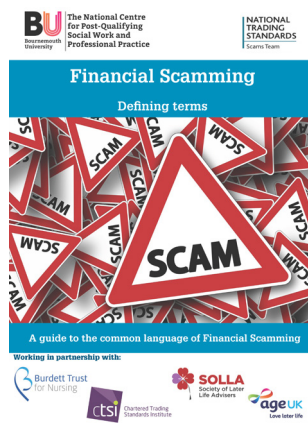
... 2



Financial Scamming and Fraud

Financial scamming and its impact has been receiving a higher public profile in recent months; it is recognised as a growing problem; there is a lack of clear research and evidence into the scale of the problem, its causes and the impact on the public.

This document outlines the latest research and understanding of the issues.

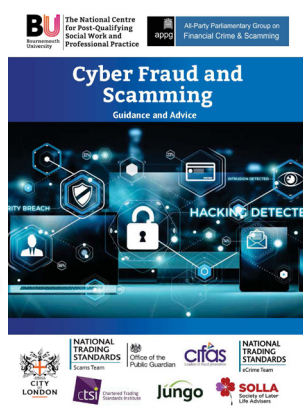


Financial Scamming: Defining Terms

Financial scamming is a growing problem that is now being recognised as a crime. The negative impact it has on individuals and society as a whole is gradually becoming clear as further research probes into the consequences of and damage caused by financial scamming.

... 3

... 4

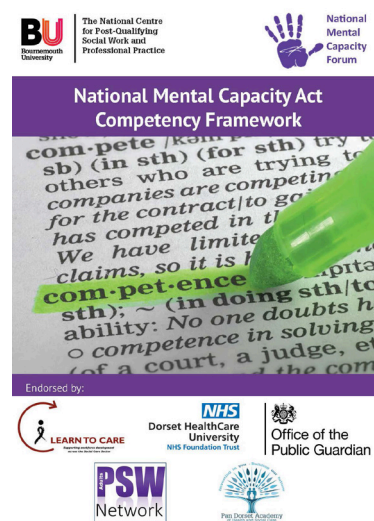
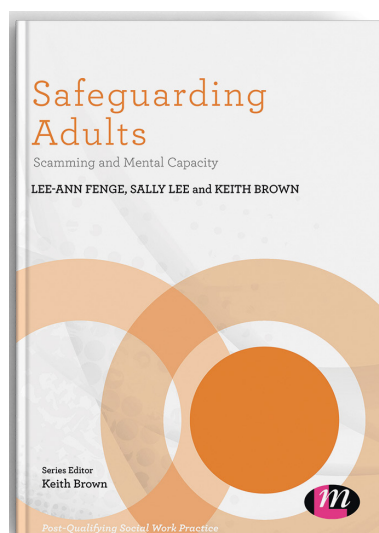
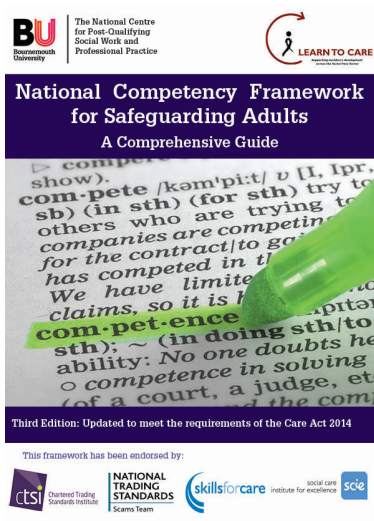


Cyber Fraud and Scamming: Guidance and Advice

The new guide outlines the major scams that the general population are facing online. It provides useful tips on how to spot and prevent fraud, as well as what to do if you find yourself a target.

Safeguarding Adults at Risk Resources

These workbooks provide the information and training needed to establish the minimum standard of competence required of those who work with adults. The National Competency Framework for Safeguarding Adults and these workbooks, used together, enables employers and employees to establish consistency in approach to safeguarding adults.



These workbooks will enable employees to demonstrate competence in their practice in a way that is in line with their occupational role and responsibilities.

Dementia and mental health are key issues for Christian faith agencies to consider. However, they are both areas which need detailed consideration and coverage. **Therefore, they have not been included in this framework. Resources in this area include:**

- 'Developing a Dementia Friendly Church' developed by Livability and the Alzheimer's Society. This resource is available to order free of charge from the Livability website.
- CCPAS practice guidance leaflet - Caring for People with Dementia.
- Vanier, Callaghan and Swinton (2014) Mental Health: The Inclusive Church Resource (Inclusive Church Resources).

We would like to thank the Rev Dr David Hilborn for his feedback on selected sections of this report.

*Written by Professor Keith Brown and Karen Grimshaw
The National Centre for Post-Qualifying Social Work and Professional Practice*

Contact Details

The National Centre for Post-Qualifying Social Work and Professional Practice
Bournemouth University, 4th floor, Royal London House,
Christchurch Road, Bournemouth, BH1 3LT

Tel: +44 (0)1202 962536

Fax: +44 (0)1202 962025

Email: pqswresearch@bournemouth.ac.uk

Website: www.ncpqsw.com

Twitter: @researchpqsw

Copyright © The National Centre for Post-Qualifying Social Work and Professional Practice,
Bournemouth University 2019.

All rights reserved. No part of this publication may be reproduced or utilised in any form or by any means, electronic or mechanical, including photocopying, recording or any information or storage or retrieval without prior permission in writing from the publisher.