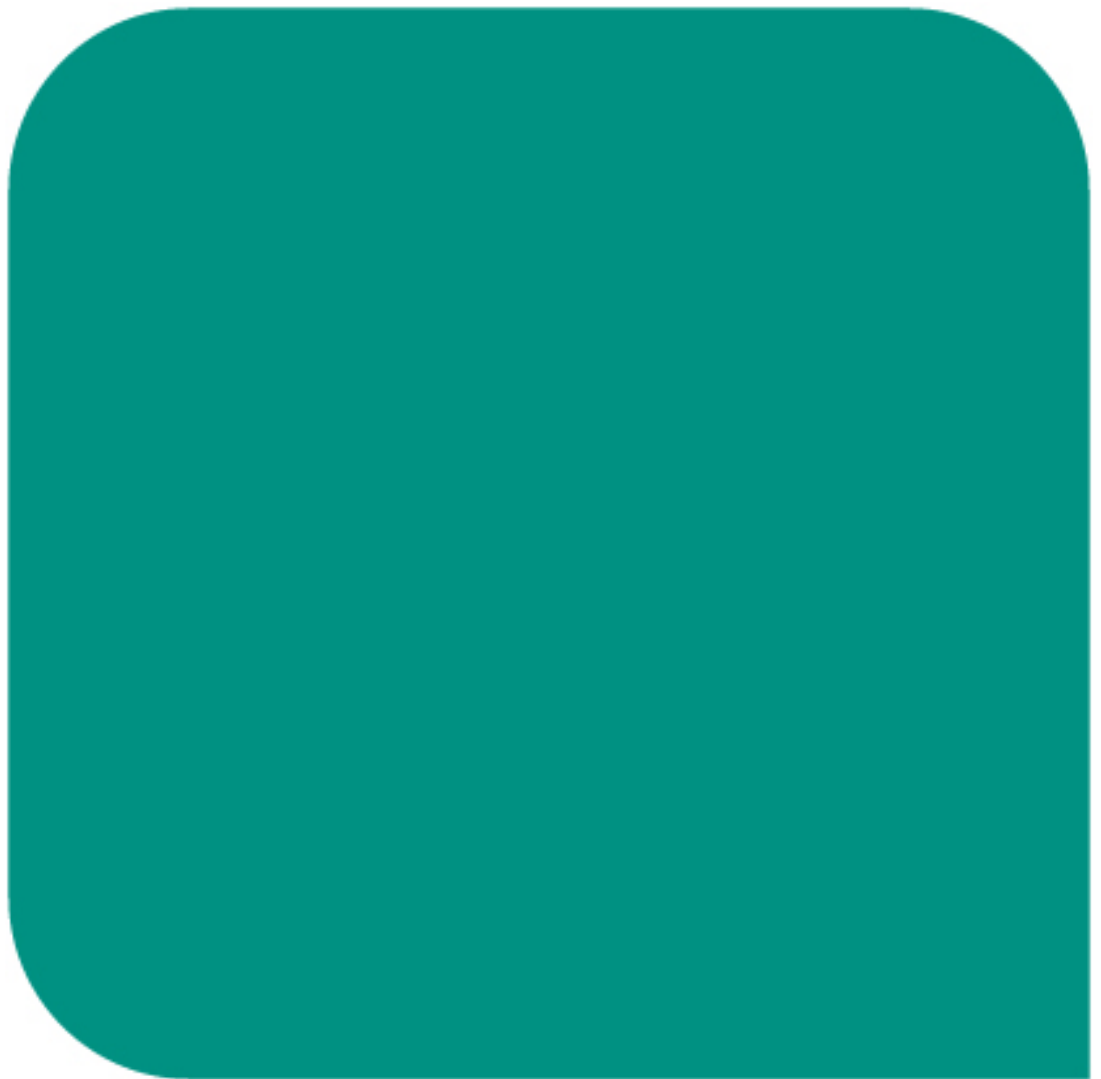




social care
institute for excellence

Derby Cathedral independent safeguarding audit (March 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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Written by Sally Halls and Lucy Erber

Social Care Institute for Excellence

Watson House
54 Baker Street
London W1U 7EX
tel 020 7766 7400
www.scie.org.uk



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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, 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.

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

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 address 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 The process

The process will involve reviewing documentation as well as talking to key people, including focus groups. Further details are provided in the **Appendices**.

The site visit will be either three days or 2.5 days. Cathedrals have been selected for the three-day audit to provide a broad base, or on the scale of an operation and/or where concerns may have been raised in the past for cathedral or diocese.

1.4 STRUCTURE OF THE REPORT

This report is divided into:

- Introduction
- The findings of the audit presented per theme
- Questions for the cathedral 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

The leadership in each cathedral, as part of the audit process, was asked to supply a brief description of the institution. Derby Cathedral's is here:

'The Cathedral Church of All Saints, Derby is set at the heart of Derby city centre. It serves the city, county and diocese. There has been a worshipping community on this site since the 10th century, and it was hallowed as a cathedral for the newly-created Diocese of Derby in 1927.

We are:

- A parish church cathedral – with a congregation and volunteer base drawn from around the city
- A choral foundation – with choirs offering musical opportunities for children, young people and adults
- A city centre cathedral – open for prayer, visitors and pastoral care
- An engaged cathedral – working with local business, hosting a night shelter, and supporting the civic life of Derby and Derbyshire
- A retail offering – a cafe and bookshop on the high street
- A 'just about managing' cathedral – with few historic resources

Our Doors are Open to All.

2.2 CONTEXTUAL FEATURES RELEVANT TO SAFEGUARDING

Derby Cathedral sits at the heart of Derby City Centre on a site which is public space on all sides. It is open to the public all day and every day.

The Chapel of St. Mary on the Bridge (known as the Bridge Chapel) is approximately a quarter of a mile away from the Cathedral itself. It functions as a separate place of worship, and is sometimes described as the Cathedral's Lady Chapel. Although part of the Cathedral, in that its clergy lead services and the vergers team oversees the site, it is run by a Board of Trustees, of which the Cathedral Dean is chair. Apart from church services, the Chapel is open to the public on two afternoons a week during the summer months. It is also used regularly as a place of worship by other Christian denominations.

The Cathedral Centre, comprising a café and bookshop as well as the majority of the Cathedral offices, is also on a site which is separate from the Cathedral itself.

The Cathedral is used as a night shelter on one night each week during the winter. This is run by a separate organisation, by arrangement with the Cathedral, and is part of a network involving churches across the city.

The Derby Cathedral School has recently (September 2018) been established as part of the Diocesan Multi-Academy Trust. It is presently on a separate temporary

site at some distance from the Cathedral but the permanent site to be occupied from September 2020 is within close walking distance. The Articles of Governance make it clear that the two key partners, Cathedral Chapter and DDAT, each nominate and appoint three governors to the Governing Body (the Cathedral's representation includes the Dean ex officio). Cathedral Clergy also support the school through regular taking of assemblies and the Cathedral's ordinand-in-residence is providing chaplaincy support. Derby Cathedral school is not the sole or majority provider of choristers. Choristers attend Derby Cathedral School in the same way that they attend a wide variety of local schools.

A recent safeguarding matter which led to the dismissal of a well-known and well-liked member of staff divided the Cathedral community and continues to affect the culture within which the Dean and Chapter are working to improve the approach to safeguarding.

2.3 DESCRIPTION OF THE SAFEGUARDING STRUCTURE (INCLUDING LINKS WITH THE DIOCESE)

The Chapter of Derby Cathedral has overall responsibility for safeguarding. The Dean sees himself as ultimately accountable. The Canon Chancellor is the Cathedral's safeguarding lead (CSL). He also holds the post of Area Dean in Derby City Deanery, so is in a good position to link together safeguarding work in both the Cathedral and the Diocese.

The present Dean took up his role in September 2017. The Canon Chancellor has been in his role (including as CSL) since 2012. Other clergy members of the Chapter have joined since then. A Cathedral Safeguarding Committee was established in November 2012 as a subgroup of Chapter, and has been chaired since its inception by the same lay member of Chapter.

The Diocesan Safeguarding Adviser (DSA) and his team provide safeguarding services to the Cathedral. These have been in place for many years, and include casework, advice and guidance, processing and oversight of DBS checks, and training. This arrangement was formalised in a service level agreement between Cathedral and Diocese which was signed at the end of 2018.

The close links between Cathedral and Diocese are further reinforced by the Cathedral's Chapter Steward also holding the post of Diocesan Secretary.

2.4 WHO WAS SEEN IN THIS AUDIT

In the course of the 2.5 day site visit, the auditors spoke to all those in the safeguarding structure described above, others with safeguarding responsibilities, and key staff and volunteers leading a wide range of activities involving children and adults in the Cathedral, and with a duty therefore to keep them safe. Members of the congregation, volunteers and staff were also seen, together with children from the boys' and girls' choirs.

Further details are provided in the appendix.

2.4.1 Any limitations to audit

No individual came forward to speak with auditors who had previously disclosed abuse, shared concerns, or expected help from the Cathedral to keep safe for any reason.

3 FINDINGS – PRACTICE

3.1 SAFE ACTIVITIES AND WORKING PRACTICES

3.1.1 Precincts and buildings

Description

Derby Cathedral operates across three sites, as described in section 2 above. The vergers team oversees the safety and security of the Cathedral itself and the Bridge Chapel and is based in the Sacristy. The third site comprises offices, bookshop and café. The vergers wear uniforms, and are the visible presence of Cathedral personnel on Cathedral premises.

The Cathedral is open to the public all day, from 8am until it closes its doors. The only entrance is at the front of the building. All other doors are kept locked. The closing time varies, depending on the particular services and public events taking place on any given day. The Bridge Chapel is open for specified services, and for two afternoons per week during summer months.

Whilst the Cathedral is open, the vergers team is responsible for the safety of the building and its occupants. They are supplemented by Ministry of Welcome volunteers, who usually operate in pairs, but may be on their own at the beginning and end of the day. They are able to call on the Canon in Residence and other staff from the Cathedral Centre, as well as the vergers, if they need to. Volunteers have access to a mobile phone. All these different staff and volunteers have received safeguarding training.

The area surrounding the Cathedral is completely open to the public. CCTV cameras operate outside the Cathedral but not inside. There are local 'Cathedral Quarter' rangers, and there is liaison between the rangers, the vergers team and the local police regarding local individuals who may pose concerns due to their vulnerability or behaviour.

The night shelter is separately managed, and the vergers do not have any responsibility whilst it is operating.

The choir members enter and exit the Cathedral via the south door, which is overseen by CCTV. In the past, and still from time to time, this sheltered entrance has been a congregating point for adults who may themselves be vulnerable.

During Sunday services, a Cathedral Warden and deputy are on duty, together with a team of up to six stewards. During other events the Cathedral provides up to 20 stewards, depending on the size of the audience. Their function is to provide a link between the congregation and the clergy. These people are all volunteers.

Analysis

At least one member of the verger team is present on Cathedral premises at all times when the building is open. The Ministry of Welcome operates Monday to Saturday 10am to 4pm and Sunday 1pm to 4pm, and at least one member of the Ministry of Welcome team is present during these times. The Ministry of Welcome volunteers remain at all times within the main Cathedral, whereas the vergers are responsible for the other parts of the building, some of which are on a lower floor. The auditors were told that the Cathedral has become gradually busier in recent years, due to an increasing number of special services, concerts and other events. These include schools groups, which comprise around 2,000 children per year, and visit during term time. Numbers of members of the public who visit remain relatively low in comparison with larger cathedrals, but are anticipated to increase as a result of developments in the city centre area, notably the nearby Silk Mill, which is being transformed into a 'Museum of Making'.

As a result of attending safeguarding training, there is a good level of awareness about children and adults who are potentially vulnerable, and established procedures for calling on the verger team in the first instance if assistance is required. Although their expertise is highly respected, this procedure is hampered by the relative lack of visibility of the verger team. Whilst always on the premises, they are often not within sight and do not have a routine of regular patrolling, and at present there is no reliable means of calling for them except by going to find them. This is not a safe situation for volunteers, many of whom are themselves elderly and potentially vulnerable. Although the use of a mobile phone is available in theory, in practice this is not perceived as useful. Alternatives such as a walkie-talkie radio are being considered, but are not yet in place, and plans to extend CCTV surveillance are at a comparatively early stage.

Prior to a school group visiting the Cathedral, there is a clear booking process which includes the exchange of risk assessments and other information relevant to child safety. The contact details of the teacher in charge are noted by the Cathedral's Education Team in case of need. When the schools are in the Cathedral, they remain the responsibility of the visiting school and always have a member of the Education Team present as well. This person is actively engaged, alongside school staff, with teaching the children. Although not expected to manage visitors to the Cathedral who may, for example, attempt to take photos of the children, the Education Team has, on occasions, had to intervene in the absence of an available member of the verger team or a Ministry of Welcome volunteer. This can be problematic, particularly when the visiting group includes children with additional needs.

Questions for the Cathedral to consider:

- How might the visibility of the verger team be improved and used to support actively the work of other staff and volunteers within the Cathedral?
- How might the use of walkie-talkie radios, CCTV etc. be introduced more speedily in order to improve communication, surveillance and safety within the Cathedral building and its surrounds?

3.1.2 Vulnerable adults

Description

Church of England policy is that the care and protection of children, young people and vulnerable adults involved in Church activities is the responsibility of the whole Church. Everyone who participates in the life of the Church has a role to play in promoting a safer Church for all.

Derby is a comparatively small city. While there are homeless people and other people in need around Derby Cathedral, they are fewer in number that would be found in cathedrals in larger cities. Nevertheless, within the Cathedral community there are adults who have additional vulnerabilities and are, or may be at risk of, abuse and neglect, including self-neglect and self-harm. This includes people in need of pastoral support, people who are homeless, and those who have care and support needs arising from mental health problems, learning disabilities, or other cognitive impairments such as dementia.

A number of people in volunteer roles within the Cathedral fall into this category by virtue, for example, of increasing frailty as they age.

The coordination of pastoral care arrangements is the responsibility of the Canon Missioner, who has been in her role since 2014. Recipients of pastoral care tend to fall into two groups: those who walk in off the street and require or request a response; and those members of the congregations who wish to have continuing support from the Cathedral. This latter group has additional access to a small number of retired clergy who are able to administer communion at home and/or in hospital if requested.

The small pastoral care team meets regularly with the Canon Missioner. Efforts are made by this group, with the assistance of the safeguarding link for vulnerable adults, to identify those who may require support either temporarily or more permanently, and the Canon Missioner coordinates the Cathedral's response. This includes making contact with other appropriate agencies in the area which can provide more capacity than the Cathedral, with the consent of the person concerned. Lay members of the pastoral care team do not visit people at home on behalf of the Cathedral and an attempt to recruit a team of pastoral visitors was unsuccessful.

There has been no contact to date between the pastoral care team and the Diocesan Safeguarding Team (DST).

On a small number of occasions, the support of the police has been sought in order to manage a difficult situation within the Cathedral.

The Canon Missioner is not aware of any survivors of abuse who have identified themselves from within the Cathedral community.

Analysis

Auditors were given a small number of examples of very good, caring responses by both clergy and lay staff to individuals – visitors, staff and volunteers – who were

distressed or otherwise vulnerable. Efforts were made to ensure that both spiritual and health needs were met, and there was appropriate engagement with external agencies. Nevertheless, auditors concluded that, overall, awareness of and responses to vulnerable adults are much less developed at present than those for children, which is perhaps unsurprising, given recent history. See below in section 5.5 for additional comments regarding leadership and management.

Because of its size and location, Derby Cathedral has a relatively small number of visitors, and few who are obviously vulnerable who come in off the street. This is in contrast to the experiences of other cathedrals.

Vulnerability is most likely amongst the ageing congregation and volunteer groups, due to the potential decline of both physical and mental health. At present, whilst there is a degree of recognition of this, and efforts made to keep track via the knowledge and contacts of the pastoral care team, the auditors saw no evidence of active planning. The one case file concerning work with a vulnerable elderly person which auditors saw indicated that the person had been responded to with great care and compassion, but there was not a record of early dialogue with the DSA nor the prompt application of agreed thresholds for referral to local health and social care services. Other examples described to auditors did not appear to have been recorded.

Similarly, the nationally available training on domestic abuse has not been made available locally, and the auditors found very little awareness of the potential implications of domestic abuse within the Cathedral community.

Oversight by the DSA of the safeguarding casework in the Cathedral is not in place, and has not been considered as a potential part of the service level agreement (SLA). Whilst the amount of casework carried out within the Cathedral is limited, this is likely to increase as awareness develops, particularly in relation to safeguarding vulnerable adults. It may therefore be a good time to consider what role, if any, the DSA should play in supporting safeguarding related responses by Cathedral staff and volunteers.

Questions for the Cathedral to consider:

- How might the DST assist the Chapter in developing its approach to safeguarding vulnerable adults, as set in the Church of England policy statement Promoting a Safer Church?
- How might the Cathedral work with the DSA to ensure that safeguarding-related responses by Cathedral staff and volunteers are appropriate, consistent with good practice standards, and suitably recorded?

3.1.3 Children

This section is about children who come to the Cathedral in various capacities other than as choir members. Choirs are referred to in section 3.1.4 below.

Description

Children come to Derby Cathedral as members of the congregation, on school visits, and as attendees at the Sunday school, which is known as 'The Ark'. Three services each year are 'child-led'.

School visits account for the majority of children coming to the Cathedral, with some 2,000 visiting each year during term time. The Cathedral itself is used as 'the classroom'.

The Education Officer is an experienced former teacher, and she is supported by a group of volunteers, the majority of whom are former teachers. Their experience of safeguarding in schools has led to the development of good procedures and practices in relation to school visits. For example, the contact number for the member of staff leading the visit is always taken in advance and is available to Cathedral staff.

The Ark runs during Sunday morning worship, during term time, and is usually attended by between two and 12 children each week. Children attend the start and end of the service, and come to The Ark in between. Most children who use The Ark are aged up to 12, and are cared for in two groups, broadly defined by age. Children below school age are always accompanied by their parents.

The Ark is run by volunteers, led by a Sunday school leader who is also a volunteer. There are always at least three volunteers in attendance, all of whom are DBS-checked, and trained in safeguarding to at least level C1, and participation in C2 training is encouraged. The ratio of staff to children is well above the minimum ration specified by Ofsted. Parents accompanying their own children are always additional to the members of staff. A record is kept for every child who attends, detailing contact and other relevant information, such as any medical or health needs. Informal procedures and practice for The Ark, for example in relation to lone working, have been developed by the volunteers.

Analysis

Auditors found that the arrangements for school visits are strong, with the skills and experience of the staff and volunteers in the Schools Education Service used to good effect. Practical measures which enhance safeguarding include pre-visit conversations with every visiting group; safe staffing ratios and risk assessments from the schools; taking the phone number of group leaders and having a protocol of asking people to delete any photographs they take of child visitors.

The one area for attention is noted above, and concerns the availability of the verger team during visits, to monitor other visitors to the Cathedral while a school visit is in progress, and add support to the Education Service staff if required.

The welfare of children attending The Ark receives similar attention. All children have cards with details of emergency contacts, allergies and so forth. Parents have to stay with pre-school age children, and this supplements the two or three staff on duty and adds to a sense of safety. The Ark is not subject to Ofsted monitoring, but it adheres to adult/child ratios set by Ofsted. All volunteers in The Ark are DBS-checked.

Questions for the Cathedral to consider:

- How confident is the Cathedral that practice guidance being developed for The Ark is commonly accessible and aligns with overall Cathedral approaches to safeguarding?

3.1.4 Choir

Description

Derby Cathedral has both a boys' choir and a girls' choir. At present there are 17 boys, aged between 7/8 and 13/14, and 16 girls; girls tend to join the choir aged around age 10, and can continue until they are 18. All children live at home with their families.

Derby welcomes older boys whose voice is no longer suitable for singing with the boys' choir to join the lay clerks in the adults' choir. When they sing, it is only on Thursday evenings and with Great Choir (about three times per year). Some three years ago, a junior choir was established for younger boys and girls who wish to gain experience prior to auditioning for the boys' or girls' choirs. The junior choir is not functioning at present.

In order not to tire the children, the timetabling of choir practices and attendance at services has been arranged so that neither choir is singing on more than four days per week.

Choir practices take place prior to evening service during the week, after school time. The younger children are brought and collected by their parents, and some older children make their own way by public transport direct from school. The entrance used by the choir is separate from the main doors to the Cathedral. It is lit by a security light, and overseen by a CCTV camera. These measures help to mitigate the rather secluded position of this entrance.

Choristers are met on arrival by the Choir Matron, who keeps a note of who is present and also oversees their departure. When they arrive, they have some time to relax, have a drink and eat a snack before starting choir practice. The Choir Matron is present at every service which includes child choristers, and sits at the back of the Cathedral where she can see and be seen by the choir, and respond quickly if a child is unwell and/or wishes to leave the choir during a service.

The children's choirs are accompanied at every practice and service by the (volunteer) Choir Matron, working alongside the Director of Music and the Assistant Director of Music. These three are all DBS-checked and trained in safeguarding. A number of parents have opted to become Parent Helpers, which requires a DBS check and safeguarding training. These helpers are used as additional volunteers as required.

Choir practices take place in the song school, which is accessed via the Cathedral's south door. In this part of the building, there are toilets which are available for the use of the choir (adults as well as children), but not to members of the public or other

Cathedral staff. Changes to the arrangements within the building were made some years ago, following a number of recommendations by the DSA. This means that all doors leading to rooms used by children contain glass panels.

There is a process in place to complete DBS checks for all lay clerks, all of whom are expected to undertake safeguarding training. There is Cathedral practice guidance in place that ensures that all visiting organists have completed DBS checks.

A welcome pack for new choir parents was developed together with parents, and is very helpful and comprehensive in the areas included. The acting Director of Music has developed clear methods of communication and forward planning which are helpful to parents in planning and supporting their children's engagement with the choirs. A choir association meets regularly and enables regular contact between staff and parents, as well as representatives of the choirs.

Analysis

All cathedral choirs raise a number of potential safeguarding issues. Young children, sometimes away from home, working towards a highly prized goal all add to the potential for choristers to be groomed by people in positions of trust within the choir context. Additionally, the demands of regular public performance can be in tension with child welfare requirements and expectations.

The boys and girls in the Derby choirs described their experience of the choir as 'good' and 'full on' as well as 'good on the CV! They told auditors that they felt safe and well looked after, and that the discipline imposed by the Acting Director of Music was always fair. They were very happy to have been involved in the appointment of a new Director of Music, and knew that they had profoundly influenced the process and final decision.

Attendance at rehearsals and participation in services is shared between the boys' and girls' choirs, meaning that excessive demands on choristers are avoided, except at specific times of year such as Christmas and Easter. The children told auditors that they felt able to raise any issues and concerns with the Choir Matron and acting Director of Music and expressed confidence that they would respond appropriately. An example of such an incident was witnessed by the auditors.

Parents were equally complimentary, describing the choir as having 'good vibes', as helping their children '*really flourish feel safe... feel confident...I've always felt she is well looked after*'. They feel well able to raise any concerns directly with staff or the Choir Matron, both informally and through the mechanism of the Choir Association.

For Derby, a history of safeguarding issues in the Department of Music has meant that this area has received particular attention over a number of years, initially in response to a report prepared by the DSA in 2012 following a safeguarding matter involving a lay clerk. Many of the actions arising from the report were implemented immediately, and others were integrated into an action plan which is overseen by the CSL and reported on regularly via the CSC to both Chapter and the DST. A suite of procedures and practice guidance was developed as part of the response, for

example in relation to choir trips and visits from other choirs. This means that safeguarding arrangements within the children's choirs are generally robust.

More recently (December 2016), an Assistant Organist was dismissed due to a safeguarding matter. This caused a great deal of conflict within the Cathedral community. The Assistant Organist had been both visible and very popular and strong views persist. Among choir parents spoken with by the auditors, however, there was absolute confidence expressed that the measures taken by the Cathedral were appropriate and were decided with the safety and best interests of their children at the forefront. The dismissal left the Music Department under-resourced for a period until the current Assistant Director of Music was appointed (September 2017).

The following July (2018), the Director of Music left the Cathedral to take up a role with the Royal School of Church Music. This led to a further period in which the Music Department was managed by one member of staff (the Assistant Director of Music acting up), with limited additional backup. This resulted in a number of strains and pressures, exacerbated by administrative changes in the DBS systems for recruiting suitable organists and parent helpers. DBS arrangements are referred to elsewhere in the report. A new Director of Music has now been appointed and will take up his position after Easter (2019).

There is significant reliance on the Choir Matron, who is a volunteer. She is present at every service, and every rehearsal before a service in which children participate. She is very experienced and hugely popular, trusted by both children and parents, and will be a hard act to follow. Equally, she will be difficult to replace temporarily, should there be the need to do so. It would be wise for the Cathedral to give thought to this, and plan accordingly.

In contrast with the girls, the boy choristers told the auditors that they were not entirely happy with the arrangements for when they arrive from school. There is time for 'chilling', with the song school and an adjoining room available for use. The snacks and drinks are welcomed and enjoyed. Activities are provided for the boys; the girls tend to want to talk quietly amongst themselves. The boys described a situation which 'can get a bit rowdy' and where those who wished to sit quietly and prepare for choir practice were constantly disturbed by other – usually much younger – boys. Supervision did not appear to be always adequate to manage this across both rooms, despite the presence of the Choir Matron and acting Director of Music. The auditors understand that this has been a particular issue during the period since the departure of the Director of Music, who would normally be an additional adult present.

One of the recommendations of the 2012 DSA report was to improve arrangements for choir trips, ensuring that appropriate planning, risk assessments, etc. are in place. These are now very comprehensive and regularly reviewed. On being told how these work in practice, however, the auditors were concerned that there remains an over-reliance on a small number of adults, which might at times mean that there is not an appropriate gender balance of adults. This is particularly important during choir trips which involve overnight stays. A review of the Practice Guidance for Choir Tours with this in mind would help to address this.

Adult members of the Cathedral choir (lay clerks) have all received safeguarding training and are in the process of being DBS-checked. This is a positive step. Unfortunately, a prolonged delay in the DBS process has been the subject of a complaint by the Acting Director of Music to the Chapter. The lay clerks are very aware of the need not to engage with the child choristers and have no role in relation to them. However, the auditors were not satisfied with this as it does not deal either with the position of older young people who sing with the adults, nor with the reality of the amount of time that the children and adult members of the choirs spend with each other. Parents told the auditors that they would welcome more clarity about the expectations of the lay clerks in relation to their children, and of what checking and training arrangements were in place for them. The arrival of the new Director of Music, with the increased stability and capacity that should ensue, will afford the opportunity to reflect further on this aspect of choir operations.

Questions for the Cathedral to consider:

- How might the pre-rehearsal arrangements for the boys' choir be improved to allow those who wish to spend time quietly to do so?
- What arrangements can be developed both to relieve the pressure on the Choir Matron and also plan for increased resilience in arrangements for safeguarding and welfare support to the children's choirs?
- In what ways might the safeguarding arrangements for the adult lay clerks be strengthened, including in relation to the young members of the adult choir?

3.1.5 Bell ringing

Description

Derby Cathedral has a regular group of bell ringers, led by a Tower Captain. The Derby Cathedral Band of Ringers is an association with its own constitution, and is affiliated to the national Central Council of Church Bell Ringers. The Central Council has a set of guidance covering health and safety matters and safeguarding, amongst other topics.

In accordance with national guidance, as well as local Cathedral policy, the Tower Captain and ringing master are both DBS-checked and have received safeguarding training.

At the present time, no children are members of the Derby bell ringers. Should one wish to join, they would be expected to be accompanied at all times by a parent whilst in the bell tower.

The Cathedral bell ringers hold an AGM, which is chaired by the Canon for Liturgy. This Canon is the Chapter lead for the bell tower.

Analysis

The new Tower Captain recognises the need for good safeguarding procedures to be in place for the bell tower, incorporating access and health and safety matters as well as safeguarding of vulnerable adults and children. He has already taken the

initiative in drafting new, strengthened procedures. This task is a little complicated by the relationship with the Central Council of Church Bell Ringers, whose policies and procedures do not always match those of the Cathedral. However, with willingness on both sides, this can be addressed. The regular engagement of the Canon for Liturgy will support this process and would be welcomed by the Tower Captain.

The Tower Captain is aware of potential vulnerabilities amongst bell ringers, and gave an example of one incident he had dealt with effectively, albeit it was not recorded. However, awareness of any risk posed by visiting bell ringers is more problematic, as there are no mechanisms permitting exchange of information unless provided by the persons who may pose a risk themselves. This is a national issue.

Questions for the Cathedral to consider:

- How might the Canon for Liturgy work together with the Tower Captain to ensure that safeguarding procedures for the bell tower are robust and align with Cathedral policies, procedures and practice guidance?

3.2 CASEWORK (INCLUDING INFORMATION SHARING)

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.

In Derby, casework is undertaken on behalf of the Cathedral by the Diocesan Safeguarding Adviser (DSA) and his team.

3.2.1 Effectiveness of responses

A total of 11 case files were reviewed, comprising a range of different case types. The safeguarding practice evidenced in almost every case was good. Judgements were typically sound, and responses were prompt. There was evidence of good cooperation with statutory agencies in relevant cases.

Two case files were seen concerning vulnerable elderly people. In both cases, the response to the person was coordinated by the Canon Missioner. Both cases demonstrated an immediate recognition by volunteers and staff of vulnerability, and a prompt, caring and appropriate response in line with agreed processes. In one of the cases, earlier contact with statutory services may have been beneficial, possibly preceded by a discussion with the DSA about local thresholds for adult social care services.

3.2.2 Effectiveness of risk assessments, safeguarding agreements and the risk management plan

The auditors looked at a total of seven cases concerning people who pose a risk to others, some of whom were subject of a safeguarding agreement. These cases all had involvement from the DSA or a member of the DST. Of the cases seen, four were managed by means of a safeguarding agreement. All demonstrated

appropriate efforts to assess risk, and to make contact with relevant others (such as another diocese) where necessary.

Safeguarding agreements are a key mechanism to support offenders wishing 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 appropriate level of diligence. Clarity about the risks that a safeguarding agreement is intended to address also allows for a robust reviewing process, which enables safeguarding agreements to be strengthened where needed, or indeed terminated if appropriate.

In all cases seen, there was a risk assessment in place, and a corresponding good quality safeguarding agreement which detailed relevant requirements such as the service to be attended, the location of that service, and who the supervisors are. Derby has taken a decision that supervisors should always be members of the clergy, but that key others should be informed of the existence of a safeguarding agreement on a 'need to know' basis. In the opinion of the auditors, this is a decision which should be regularly reviewed, in order to ensure that there is a persisting culture of healthy scepticism and enquiry, and the ability to monitor effectively at all times. There has been recent recognition that relevant people need to know what the person looks like, and provision of a photograph is being discussed. On occasions, the decision has been taken that an offender cannot be supervised safely in the Cathedral context and therefore permission to worship or participate in other church-related activities has been refused.

All safeguarding agreements are reviewed every six months, overseen by the Cathedral's safeguarding lead Canon. This systematic approach is very good.

Auditors raised questions about the oversight and decision-making in respect of one safeguarding agreement which had recently been ended, and requested that this was revisited. Following review, the DSA was satisfied that the decision-making was correct and proportionate, but identified improvements that were needed in how risk assessments were reviewed and recorded. The template in use, which is based on the relevant Church of England Practice Guidance, has now been strengthened and includes a clearer focus on the victim perspective. The DSA could usefully share the updated risk assessment template with the NST.

For those individuals where there was no formal safeguarding agreement in place, appropriate actions were taken and documented in each case.

3.2.3 Quality of recording practice

Recording practices in the diocesan files were good. Files were well organised, usually contained case summaries and chronologies of involvement, and any assessment were easy to find.

Cathedral files were less easy to follow. Apart from within trails of emails, it was not easy to see indication of Diocesan involvement, nor was it always possible to understand the 'story' of the case, who did what, and how it was managed and

resolved. A front sheet which sets out the subject and relevant personal details, together with dates, and note of which other agencies and professionals may be involved, and whether there is a corresponding diocesan file, would aid oversight and understanding as well as support auditing in the future, as would a chronology of involvement and a short case summary. These are generally present on diocesan files and could be adapted for Cathedral use.

3.2.4 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.

An important aspect of the audit is speaking to people who had come forward to disclose abuse, share concerns, or expected help from the Cathedral to keep safe for any reason, to find out how timely, compassionate and effective they had found responses and support provided by the Cathedral. Nobody came forward, which meant that auditors were unable to pursue this aspect of the audit.

The auditors found very little awareness about domestic abuse, and the likely experience of members of their community. This is an area for development, in line with the national policy practice guidance *Responding Well to Domestic Abuse* (2017).

3.2.5 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 small number of files seen where there were concerns about people, particularly those in church-related roles such as organists and bell ringers, demonstrated a high level of awareness of the need to share concerns with relevant others in order to develop an appropriate safeguarding response. This was led by the DSA, by agreement with the Cathedral, and was well documented on files. One file, related to a deceased member of the clergy, also demonstrated alertness to the potential for continuing impact on individuals as well as the Cathedral's reputation.

In discussion about one particular case, it became evident to auditors that there may be some misunderstanding at all levels about the balance to be struck between maintaining a high level of confidentiality about an individual case, versus sharing relevant information on a 'need to know basis' with others. This is difficult territory, but extremely important as the decisions that the Dean and Chapter are on occasions required to make in relation to individuals must be properly informed by all available information about potential risk. Individuals who pose a risk to others can be very determined in their efforts to occupy positions of trust which facilitate access to those who may be vulnerable. Advice from the DSA is of course essential, but should be supplemented by informed training from a safeguarding perspective.

In a small number of other cases, decisions had been made without sufficient consideration being given to the public message that would be conveyed. For example, someone perceived to be in a position of trust within the Cathedral community may be assumed by children and others to therefore be safe, whereas this may not always be the case. Again, the desire to welcome all in to the Cathedral

community must be balanced with the responsibilities to the vulnerable, and informed by knowledge of grooming activities.

Questions for the Cathedral to consider:

- Given the possible blurring of boundaries between pastoral and safeguarding issues, particularly in relation to vulnerable elderly people, how might the DSA assist the Cathedral in developing a clear understanding about when the DST ought to be consulted or involved?
- How might case file organisation and recording practice in the Cathedral be improved?
- How can greater clarity be ensured at all levels within the Cathedral regarding the balance between the need to maintain confidentiality whilst ensuring that children and vulnerable adults are safeguarded?
- What priority should be given to implementing the spirit and letter of the Church of England's policy and practice guidance *Responding Well to Domestic Abuse* (2017)?
- What risks may there be in restricting supervision of safeguarding agreements to members of the clergy only?

3.3 CDM

The auditors saw and heard of no cases involving the use of the Clergy Disciplinary Measure.

3.4 TRAINING

Safeguarding training is an important mechanism for establishing safeguarding awareness and confidence throughout the Cathedral. It requires good quality content, 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, details 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.

Description

Safeguarding training is provided to the Cathedral by the Diocesan Safeguarding Team, under the terms of the service level agreement (SLA) between the Cathedral and the Diocese. This comprises delivery of the nationally specified safeguarding training, as well as training more specifically tailored to the Cathedral context. The SLA also requires the Diocese to keep records of training delivered and to provide data in respect of training provided as required. The Cathedral maintains a spreadsheet of who has received safeguarding training as well.

Handbooks for both staff and volunteers specify that safeguarding training at an appropriate level is mandatory for their role, and refusal/ failure to attend will result in termination of their position.

There has not been an offer to the congregation to take part in safeguarding training.

Analysis

There are around 150–200 individuals who require safeguarding training at some level. The Cathedral has taken a view that the minimum level of training is C1, and this is delivered by the diocesan safeguarding trainer or another member of the DST. Staff and volunteers with more direct responsibilities in relation to safeguarding have received higher levels of training. The current way of recording training does not easily permit tracking of the need for refresher training, for example.

The Cathedral Safeguarding Committee (CSC) has training and background reading as a standing agenda item, but minutes suggest that this is used primarily to report on training undertaken by committee members, and to ‘horizon scan’ – both useful activities. The CSC does monitor the delivery of training to those who need it using a spreadsheet, but does not assist the Cathedral to assess the effectiveness or impact of its safeguarding training.

Many staff and volunteers commented on the usefulness of the safeguarding training they had received. Some were honest in saying that they had not felt they needed training, and were reluctant to undertake it, but had then found it to be extremely valuable and had promoted it to others. A small number were less complimentary, and there was a general view that the content was not always very relevant to the Cathedral context. A suggestion was made by several people that more scenarios based on actual experiences within the Cathedral would be helpful.

The Cathedral’s approach to training is governed by the Diocesan PPPG, with reference to the House of Bishops’ *Safeguarding Training and Development Practice Guidance* (2017). Despite this, it was not always clear to staff, volunteers or auditors what the rationale was for allocating specific levels of training to specific roles, which suggests the need for a more systematic approach to job descriptions and induction/training requirements. This would provide the basis for good central record keeping and clearer communication with staff and volunteers. This in turn could help to address the continuing reluctance of some to participate.

Questions for the Cathedral to consider:

- How might the development and delivery of a strategic plan for safeguarding training be used to help the Cathedral promote its approach to safeguarding and achieve its aim of embedding an enduring culture of safeguarding in all parts of Cathedral?
- How might the Cathedral work with the Diocese to ensure the quality and relevance of the various levels of safeguarding training? Is regular reporting on delivery needed?
- Would an offer of safeguarding training to the congregation assist the Cathedral in developing its safeguarding culture?

3.5 SAFER RECRUITMENT

Description

Recruitment of all staff and volunteers is overseen by the Cathedral's Head of Operations. The Cathedral has implemented a safer recruitment procedure. Disclosure and Barring (DBS) checks are processed by the Diocese on behalf of the Cathedral, under the terms of the SLA, once all relevant administrative tasks have been undertaken by the Cathedral Human Resources (HR) staff. Staff and volunteer recruitment files are maintained within the Cathedral, whilst the Diocese retains the HR files for clergy.

The safer recruitment process is in place and appropriately applied, as evidenced by the five staff files and two volunteer files seen by the auditors. The recent appointment of a new Director of Music (who is taking up his post in May) included a panel interview with child choristers which was very well received and had a clear impact on the final appointment decision.

The Head of Operations took up her post in March 2018. She has identified a number of areas for improvement in relation to documentation, procedures and induction processes, which the auditors would support.

Analysis

There is evidence throughout the files seen of the significant efforts made in recent years to improve safer recruitment practice. The inclusion of a recruitment checklist at the front of each file enables rapid checking that all the correct processes have been followed, and this is supported by a similarly succinct induction checklist. These are slightly variable in the way they are completed, and whether or not they are dated.

There has been some quality assurance activity in recent years, evidenced by the updating of key aspects of the file, including, for example, the obtaining of references for an existing volunteer, where none had previously been requested. This is very positive.

The rationale for which posts are designated as requiring a DBS check, and which posts are not, is not always clear. The national practice guidance on safer recruitment could usefully be used to guide a review of this aspect and in the view of auditors would be of benefit.

3.5.1 Any central record keeping?

Records of recruitment are kept electronically on a spreadsheet. Individual files contain details of the outcome of DBS checks carried out on behalf of the Cathedral by the administrator. A consideration related to the establishing of a single central record for DBS and other information related to staff and volunteers is set out in section 4 below.

3.5.2 Blue Files

Auditors saw two Blue Clergy Files, which are kept within the Diocese. One contained all the expected documentation, the other did not contain references.

3.5.3 Volunteer appointments

The small sample of case files seen suggests that safer recruitment is now being applied to volunteer as well as staff appointments. Clear statements to this effect are made in the handbooks for both staff and volunteers.

3.5.4 DBS

The DBS process is separated into two parts, the early part of which is administered by the Cathedral and the latter stage by the Diocese. Whilst it has worked well in many cases, there are many examples where this has not worked at all, and the process has at times been beset by delay and misunderstanding. Several staff told the auditors that they were not entirely sure how the process worked, and who should be doing what.

On the Cathedral side, there are a number of examples where the process has been stalled without anyone picking this up. This is of particular concern for sensitive posts in or related to the Department of Music. This has been a pressure during the period since the departure of the previous Director of Music, when the Acting Director of Music has been trying to manage on his own. A degree of uncertainty amongst managers about where responsibility lies for applying for the different categories of DBS checks has compounded this, but could be addressed through safer recruitment training for all relevant managers.

On the diocesan side, there appear to be significant delays, at times, with processing DBS checks, with a consequent impact on the Cathedral. It is not clear to the auditors whether this is due to a lack of capacity within the DST, or to inefficiency.

The entire process is in need of review, and systems put into for assuring compliance with agreed procedures and timescales. For the Cathedral, this means more effective oversight of the SLA.

Questions for the Cathedral to consider:

- How might the Cathedral address the problems with the current process for administering DBS checks, both within the Cathedral itself and with the Diocese?
- What capacity can be put into place to ensure that all recruitment and record keeping practices meet the standards specified within the Cathedral's own policy and practice guidance regarding safer recruitment?
- What measures can be taken to achieve a systematic approach to assessing and allocating the appropriate level of safeguarding training to all clergy, staff and volunteer posts in the Cathedral?

4 FINDINGS – ORGANISATIONAL SUPPORTS

4.1 POLICY, PROCEDURES AND GUIDANCE

4.1.1 National policies

All parts of the Church of England must adopt or take account of the House of Bishops Policy Statement (2017) *Promoting a Safer Church* within their own safeguarding policy. The Policy Statement must actively underpin all safeguarding work within the Church and the drive to improve safeguarding practice.

This has been supplemented by more 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.

4.1.2 Diocesan policies

The Diocese of Derby Safeguarding Children and Adults Policy Procedures and Practice Guidance (which Derby Cathedral has adopted) is dated 2016. The document on the diocesan website is dated 2016, but indicates that it was reviewed and approved at October 2018 Diocesan Synod Meeting. However, it does not reference any of the more recent Church of England policy and practice guidance noted above, nor is it up to date with more recent legislation and statutory guidance relating to children. The diocesan website does not contain links to any of the Church of England national policy and guidance documents issued since 2015.

The draft minutes of the Diocesan SMC meeting dated 20 September 2018 state as follows:[the DSA] ‘presented the National Safeguarding Policies, including the final version of ‘Promoting a Safer Church’, Domestic Violence and Diocese of Derby Whistleblowing policy to SMC for approval to take them to Bishops Council for ratification. Although they have been operational since 2017, all were agreed and approved.’ However, there is no indication in the minutes of the Diocesan Safeguarding Committee that the Diocesan Safeguarding Policy has been reviewed in accordance with either of the stated review dates, or would be subsequent to the decision noted above.

Work needs to be done as a matter of urgency to rectify this by bringing the relevant diocesan documents in line with national requirements.

4.1.3 Cathedral-specific policies

Description

Derby Cathedral has adopted the Diocese of Derby Safeguarding Policy, Procedures and Practice Guidance (PPPG) as the basis of its approach to safeguarding.

As the diocesan policy, together with the accompanying practice guidance, does not include a number of areas relevant to the Cathedral (for example, the safeguarding of children in choirs, safeguarding in bell towers), the Chapter has supplemented this with policies, procedures and practice guidance specific to the Cathedral. For

example, Chapter recently (November 2018) approved a new whistleblowing policy. Together with all of the Chapter's Safeguarding policies and practice guidance, this was reviewed by the Chapter in February 2019. At this meeting the Chapter re-committed itself to the six overarching policy commitments set out in *Promoting a Safer Church*, alongside the Diocesan Policy.

The Bridge Chapel is run by a group of trustees, chaired by the Cathedral Dean. The trustees have also adopted the Diocesan PPPG, together with the additional policies etc. developed by the Cathedral.

The Cathedral's Safeguarding Committee (CSC) was established in 2012 as a subgroup of the Cathedral Chapter and has been chaired since its inception by a lay member of the Chapter. The CSC oversees safeguarding policies, procedures and practice guidance on behalf of Chapter, reviewing them regularly. They are then formally re-adopted annually by Chapter.

There is a link to the diocesan safeguarding policy, and associated guidance documents (including how to report a safeguarding concern) from the front page of the Cathedral's website.

The auditors understand that all Cathedral policies, procedures and practice guidance (PPPG) are kept electronically on the Cathedral's internal computer system and are available to staff and volunteers. A flowchart on how to report a safeguarding concern was displayed in different parts of the Cathedral estate.

Analysis

A primary function of the CSC is to ensure that safeguarding PPPG are comprehensive, fit for purpose, and aligned with those of the Diocese. Its membership, which includes the DSA and the Cathedral safeguarding links for adults and children, are well placed to do this, and minutes indicate that this task is approached systematically. In particular, they have sought to learn from reviews following safeguarding incidents and ensure that any gaps in PPPG are addressed. For example, it has recently developed practice guidance on choir tours, organists, visiting choirs and lay clerks, amongst others, and recommended these for approval by Chapter.

It is good practice that the Cathedral has worked to align its approaches to safeguarding with the framework of the national church and the relevant policies, procedures and practice guidance within the Diocese. It is unfortunate that the diocesan safeguarding policy is out of step with national Church of England developments. This means that the Diocese is not compliant with the agreed terms of the SLA between the Cathedral and the Diocese, and this should be addressed promptly. The oversight of the SLA is referred to elsewhere in this report.

The handbooks for staff, volunteers and choir parents all contain references to the Cathedral's safeguarding policy. Everyone asked by the auditors was able to describe where policies were to be found and who they would approach with a safeguarding concern. The two safeguarding link individuals are well known. Staff, volunteers and choir parents are variously directed to the Cathedral Administrator and the Head of Operations to ask for a copy. As these documents are available

online, it may be worth considering how to make them available to the various audiences electronically. This will aid version control.

There is recognition in different parts of the Cathedral, such as The Ark and the bell tower, that additional practice guidance is needed, and relevant individuals are working on this. The Chapter needs to ensure that such practice guidance aligns appropriately with the Cathedral's overall suite of PPPG and is kept accessible in the same repository. In particular, any safeguarding practices in the bell tower will need to reflect Derby Cathedral policy as well as those of the Central Council of Church Bell Ringers.

Whilst the front page of the Cathedral website does include links to the Diocesan safeguarding policy, and a signpost for reporting safeguarding concerns, these are not easy to see and do not appear via the search function. The latter only refers to two individuals. This is incomplete and not satisfactory.

The version of the Diocesan Policy which is signposted on the Cathedral's website is an older version, and includes a review date of September 2017 (i.e. an older version than the latest one available via the diocesan website, which is itself out of date, as noted above). This should be addressed, and consideration given to ensuring that the 'badging' of the PPPG also reflects the Cathedral.

Auditors noted that there remain a small number of gaps in practice guidance. These relate to safe working practices, including lone working; also to social media, particularly the need to promote awareness of the potential risks of and guidance in the use of social media in relation to contacts between adults and children.

4.1.4 Information sharing protocols

There is no specific information sharing protocol in place. In general, there was no indication that this was problematic, and there was very good awareness of the need to keep certain personal information confidential. However, there also appeared to be some misunderstanding about the balance between keeping information confidential and the duty to safeguard children and vulnerable adults, which should be addressed at all levels of the organisation. This is discussed in detail in the casework section of this report.

4.1.5 Complaints policy

The volunteer handbook contains a detailed procedure for dealing with complaints or grievances raised by volunteers. This is comprehensive, but would benefit from including timescales for resolution at each stage of the process. The staff handbook does not contain reference to a complaints policy. The induction checklists for both staff and volunteers include reference to the complaints process. The auditors are aware of one complaint that has been made, by a member of staff, which relates to the slowness of processing DBS checks. This matter is dealt with elsewhere in the report.

4.1.6 Whistleblowing policy

The Cathedral whistleblowing policy was issued in November 2018 and re-adopted

by Chapter in February 2019, and is referenced in the staff handbook. It was confirmed to auditors that no cases of whistleblowing had been raised since the policy was introduced.

Questions for the Cathedral to consider:

- How might the Cathedral and Diocese work together to ensure that the Diocesan/ Cathedral PPPG are up to date, comprehensive, consistent with national guidance, and accessible to all who need or wish to have access to them?
- How might the Cathedral ensure that the less formal practice guidance developed within different parts of the Cathedral and appropriately aligned with the Diocesan/ Cathedral PPPG?

4.2 CATHEDRAL SAFEGUARDING ADVISOR AND THEIR SUPERVISION & MANAGEMENT

Description

The role of Cathedral Safeguarding Adviser is carried out by the Diocesan Safeguarding Adviser (DSA), within the terms of a SLA. The DSA has a professional social work qualification and considerable experience of local authority social work, as well as multi-agency safeguarding children arrangements. He has been in his DSA role since 2009, so is very experienced at working within a Church of England context. The DSA has become increasingly involved with the Cathedral since 2012.

The work of the DSA is supplemented by a Diocesan Safeguarding Team (DST) which has grown steadily since 2016 and now includes one full-time and two part-time caseworkers and a part-time trainer. The DSA is a full-time post and has been directly employed by the Diocese since 2015, having previously been self-employed. The DSA is responsible for supervising the work of the DST.

The SLA between Cathedral and Diocese includes recruitment, training, provision of advice about casework, record keeping and other safeguarding matters, and independent assessment of people who pose a risk to others.

The DSA is supervised by the Chapter Steward, who is also the Diocesan Secretary. He also has regular (every six to eight weeks) 'clinical supervision' from an independent supervisor with a background in social work/ children's social care. The terms are included in a written contract. This supervision is recorded, and there is provision for the supervisor to raise matters of concern with the Bishop or Diocesan Secretary.

The DSA attends and provides a written report to each meeting of the DSMC. He also attends the CSC, but does not provide a written report.

Analysis

The DSA is directly employed on a full-time contract by the Diocese. He is well qualified for his role in terms of his professional training as well as his previous experience. He is well known to Chapter members, who value his advice and depend heavily on his expertise. He has supported and guided them through a number of very difficult safeguarding situations, preparing detailed reports, making recommendations, and drawing appropriately on advice from the National Safeguarding Team as required. His work has informed the development of many areas of practice within the Cathedral, particularly in the music department. In the view of the auditors, he performs his role to a high standard.

The background of the DSA in local authority work in Derby has meant that he has ensured that the Diocese and Cathedral are well engaged with local safeguarding arrangements as set out via both local children and adult safeguarding boards, and has also been particularly successful at enabling good representation from local statutory agencies on the DSMC. This is beneficial to both Cathedral and Diocese.

The Diocesan safeguarding team has good capacity, particularly with the recent addition of a trainer, which should mean that outstanding matters such as training on domestic violence and abuse, and safer recruitment, can be delivered more systematically than hitherto.

The increased capacity of the Diocesan safeguarding team means that the DSA's role has developed into managing and supervising his team whilst being less directly involved with casework than previously. The DSA still signs off all assessments and safeguarding agreements, however.

It is very positive that the DSA has both internal and external supervision. Internal supervision by the Chapter Steward/Diocesan Secretary (a relatively recent arrangement) has the potential for ensuring that both Diocese and Chapter receive a high-quality and appropriate safeguarding service. Auditors were conscious, however, that this is managerial rather than professional supervision, and the Chapter Steward is therefore reliant on the external supervisor for a professional (social work) view on performance. At present, there are no arrangements in place to support this.

The contract for external supervision of the DSA focuses on 'clinical supervision'. This implies direct casework, and does not reflect the increasing requirement of the DSA to supervise the casework of his team. At present, there is no agreed means for the supervisor to give feedback on DSA performance to the Diocese or Chapter, for example via written report to and participation in his annual performance review. There do not appear to be arrangements in place for regular review of this contract. A review, perhaps supported by a formal supervision contract between the DSA and the Chapter Steward, may help to clarify expectations and standards, as well as provide an opportunity to discuss and address the professional development needs of the DSA and his team.

The DSA is a member of both the DSMC and the CSC. He provides a written report to each meeting of the DSMC. Although the CSC has a standing agenda item entitled *Interface with the Diocese*, the DSA does not provide a written report for its

meetings. This means that there is not an opportunity for the DST to be held systematically to account by the Cathedral for the delivery of the safeguarding service within the terms of the SLA.

Whilst there is a high level of contact between the DSA and the CSL, and the Dean is also accessible when required, there are no formal arrangements in place. In the view of the auditors, this is a lost opportunity to ensure regular feedback from the DSA to the Cathedral leadership about safeguarding in the Cathedral, as well as provide the Dean and CSL with opportunities for dialogue and advice about continuing safeguarding developments and challenges.

Questions for the Cathedral to consider:

- How might the Chapter best address its reliance on a single individual to provide its safeguarding advice and guidance and improve its future resilience?
- How can the DSA's line manager best work with the external supervisor to optimise support and professional development for the DSA and his team?
- What mechanisms would best enable the quality of the DSA and his team to be appraised and monitored?
- How might the Cathedral work with the DSA to ensure that safeguarding related responses by Cathedral staff and volunteers are appropriate, consistent with good practice standards, and suitably recorded?

4.3 RECORDING SYSTEMS AND IT SOLUTIONS

Having effective, safe and useable IT systems supports good recording and makes sure that information is secure, but accessible to those people with a legitimate need to see it.

Derby Cathedral has both IT and paper-based systems. Some records, including those relating to clergy, DBS and training, are held in the Diocese by the DST, which also has a combination of electronic and paper-based systems.

The auditors examined a sample of different paper files, including those held by the Cathedral (staff, volunteers, casework) and those relating to aspects of Cathedral life which were held within the Diocese. These comprised a small number of clergy blue files, and relevant casework files.

4.3.1 An overall recording and storage system

The Cathedral records are well ordered and clear. Staff and volunteer files have improved noticeably over time, reflecting significant efforts that have been made, and the most recent ones are well ordered and generally contain all the information that they should. The recruitment and induction checklists at the front of the file are very useful. Including the relevant job/ role description on every file would be helpful.

Many records are 'standalone', and do not link across to each other. A considerable amount of information, for example relating to safeguarding training, is held on a

spreadsheet, whilst other information about the same individuals is held in different places. Administrators recognise the need to address this, and the benefits that this will bring.

Diocesan systems do not link directly with the Cathedral, other than via correspondence (for example, relating to a DBS check), which can be both electronic and paper-based. This is an area of potential weakness, which would benefit from further consideration.

Casework files are referred to in section 3.

4.3.2 Secure storage

There is a high level of awareness of the need to keep personal information securely stored and confidential.

Questions for the Cathedral to consider:

- How might the Cathedral learn from good practice in other settings, such as schools, and develop a 'single central record' which brings together all information relevant to each individual and keeps it up to date?
- How might the Cathedral and Diocese improve the 'read across' between the two record-keeping systems, where appropriate?

5 FINDINGS – LEADERSHIP AND ACCOUNTABILITY

5.1 QUALITY ASSURANCE

A safe organisation has feedback loops which helps it know 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 (QA) arrangements enable 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.

Description

The auditors identified a number of different quality assurance (QA) activities that have been initiated by the Cathedral. Examples include:

- Commissioning an independent review of safeguarding arrangements following a safeguarding incident in 2011
- Establishing the Cathedral Safeguarding Committee (CSC) to provide leadership on behalf of Chapter, in response to a critical independent report about safeguarding practices
- Commissioning a learning review following a safeguarding incident that had a significant impact throughout the Cathedral community
- Systematic monitoring of action plans arising from previous audit activity and learning reviews
- Providing a report to every Chapter meeting and DSMC meeting from the Cathedral's safeguarding lead about safeguarding issues in the Cathedral
- Including the DSA as a member of the CSC
- Using the opportunity of the SCIE audit to send questionnaires seeking feedback from various groups (including children) within the Cathedral community

Analysis

Chapter is required (as specified in the Church of England *Key Roles and Responsibilities of Church Office Holders and Bodies Practice Guidance*, 2017) to review safeguarding progress annually, including an annual review of the Cathedral safeguarding policy, practices and procedures. To do this thoroughly, it requires evidence of activity and impact.

Safeguarding has been a standing item on the Chapter agenda since 2012 and the Dean ensures that this continues to be followed. This is positive and Chapter minutes show that this is well used both as an opportunity to review the minutes of the CSC and for matters of importance to be discussed.

The CSC was established as a subgroup of Chapter with a range of responsibilities,

including monitoring the care of children and vulnerable adults and the oversight of offenders, as well as ensuring that safer recruitment of staff and volunteers is in place. The Canon Chancellor, who is the Cathedral's safeguarding lead (CSL), attends both CSC and Chapter, as does the Chair of the CSC. The CSC is helpful in providing a forum for key safeguarding leads, including the DSA, to meet together and focus on this important area of responsibility. Minutes demonstrate that a range of relevant matters are systematically discussed.

As indicated by the activities already in place, there is a clear commitment to learning and improvement, and the CSC demonstrates an interest in looking outward at what is occurring elsewhere. In practice, there are few systems in place which can provide assurance of these matters, and no QA arrangements to ensure a high standard of delivery of the activities and functions which have been delegated to the Diocese by means of the SLA. The auditors are of the view that a greater focus on quality assurance would enable the Chapter to maintain identify weaknesses and emerging problems, and respond promptly to tackle them.

The Diocesan SMC does not yet have a QA subgroup, despite a recommendation to that effect in the SCIE audit of 2017. As it also does not have a casework subgroup, nor an arrangement for regular feedback from the DSA's external supervisor, its ability to provide assurance on the robustness of safeguarding arrangements within the Cathedral are limited.

The SLA between the Cathedral and the Diocese does not include any reporting and assurance requirements, which is a missed opportunity.

Questions for the Cathedral to consider:

- What quality assurance mechanisms – e.g. self-audit; routine benchmarking against other cathedrals; lessons learnt from other cathedrals; survivor feedback; staff and volunteer feedback; learning cycles from case work – can the Cathedral put into place to monitor and develop safeguarding practice, in line with the national *Key Roles and Responsibilities of Church Office Holders and Bodies Practice Guidance* and other statutory requirements?
- How can these different mechanisms be brought together into an organisational learning framework?
- How might the Cathedral oversee the operation of the SLA with the Diocese and be assured that it is working well for the Cathedral?
- What role should the Cathedral Safeguarding Committee take in overseeing the Cathedral's quality assurance arrangements?

5.2 COMPLAINTS ABOUT THE SAFEGUARDING SERVICE

A good complaints policy enables people to raise concerns, and to have timely and appropriate consideration of any problems. A strong policy is clear about who complaints should be made to, and how they can be escalated if necessary. Positive features include an independent element, and clarity that raising a safeguarding

concern, and making a complaint about a safeguarding service, are two distinct things.

There is a grievance procedure set out in the staff handbook which also references complaints. This sets out the various informal and formal stages of the process, and specifies timescales for resolution and an appeals process. There is also a complaints process set out in the volunteer handbook which contains provision for resolution at several stages, initially informal and then more formally. Timescales are not rectified for each stage. The complaints procedure is incorporated in the induction programme for both staff and volunteers.

There does not appear to be a separate process for making a complaint about the Diocesan safeguarding service.

The auditors are aware that the Cathedral process has been used appropriately to make a complaint about matters relating the safer recruitment and vetting processes.

Questions for the Cathedral to consider:

- How might the complaints process be improved, including the alignment between the apparently separate processes for staff and volunteers?

5.3 WHISTLEBLOWING

The Cathedral has a whistleblowing policy which was adopted by Chapter in February 2019. It applies to all staff, office holders and volunteers, including those on probationary service and employees on secondment to the Cathedral from other organisations. It aligns explicitly with the Diocese, which has adopted the whistleblowing policy of the National Institutions of the Church of England (NICs). According to the document on the diocesan website, this was last reviewed in July 2013.

The whistleblowing policy, and the responsibility to use it in specific circumstances, is referenced in the Staff Handbook, but not the handbook for volunteers.

The auditors did not see evidence of its practical application, and were told it has not yet been used.

Questions for the Cathedral to consider:

- How might the Cathedral raise awareness of the whistleblowing policy, and how it should be used?

5.4 CATHEDRAL SAFEGUARDING MANAGEMENT COMMITTEE AND DIOCESAN SAFEGUARDING MANAGEMENT COMMITTEE

Based on the national guidance in *Roles and Responsibilities* for Diocesan Safeguarding Advisory Panels (known in Derby as the Diocesan Safeguarding Management Committee), 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 implicit assumption being that cathedrals are part of diocesan structures. This may be unhelpful where a cathedral, as in Derby, has its own panel, in addition to sitting on the diocesan equivalent.

Description

The Cathedral has its own Safeguarding Committee, which was established at the end of 2012 as a subgroup of the Cathedral Chapter. It has been chaired since its inception by the same lay member of the Chapter, who had had previous experience in a different context of safeguarding matters. The committee was established in response to a report by the DSA which had been commissioned by the then Dean following safeguarding concerns within the choir.

There is also a Diocesan Safeguarding Management Committee (DSMC), of which the CSC Chair has been a member since 2012 and the Dean since his appointment in 2017. The Chapter Steward, who holds the post of Diocesan Secretary and supervises the DSA, now also attends. The independent Chair describes the DSMC as 'the overarching strategic oversight body for safeguarding in Derby and Derbyshire'. The Chapter provides an annual report to DSMC.

The DSMC meets twice a year. The independent chair is a former police officer with extensive experience of safeguarding, and has occupied the role for two and a half years. Its membership includes a number of representatives from statutory agencies including the police, the National Probation Service and health agencies. The LADO (local authority designated officer) is also a member. The DSMC provides an annual report to the Bishop and Synod. There is no equivalent report made to the Cathedral Chapter.

Analysis

Cathedral Safeguarding Committee

The Chapter was very prompt in seeing the need for a subgroup to provide leadership in respect of safeguarding. The CSC membership is appropriate, and its approach systematic. Much has been achieved in terms of ensuring a good framework of PPPG, alignment with the Diocesan safeguarding policy, the introduction of safer recruitment practices and a comprehensive approach to training.

Using this audit as an opportunity, the CSC took the lead in coordinating a number of surveys seeking feedback from a range of interest groups, including children, parents, staff and volunteers, partner agencies, and people who are the subject of safeguarding agreements. The results are yet to be analysed, but are intended to be used to inform next steps for the Cathedral in developing its approach to

safeguarding. The auditors regard this as being a very positive initiative.

The chair of the CSC sees its role as being a policy committee rather than an operational one. It includes the CSL, the DSA, and the safeguarding links for children and vulnerable adults in its membership, together with the Head of Operations and a Critical Friend, who has professional expertise in safeguarding. It meets quarterly and uses a standard agenda which includes policy review, interface with the Diocese, implementation of PPPG, training and background reading. Its terms of reference are set out in a paper to Chapter dated November 2012, and do not appear to have been updated since. Although it maintains oversight of key areas of safeguarding, it does not have an agreed scrutiny and challenge function.

The auditors are of the view that it is a good time to review the terms of reference of the CSC, to ensure that it is fit for purpose in leading the next developmental stage of the Cathedral's approach to safeguarding. This will require it to consider governance and accountability in relation to the Diocese as well as the Chapter, which in turn may result in it needing to take a more robust approach to quality assurance.

Diocesan Safeguarding Management Committee

The role and responsibilities of Diocesan Safeguarding Management Panels (DSAPs) are set out in the Church of England's practice guidance *Key Roles and Responsibilities of Church Office Holders and Bodies* (October 2017). Broadly, its purpose is to oversee safeguarding arrangements in the Diocese, and what this means is set out in some detail in the practice guidance. In essence, this is defined as scrutiny, support and constructive challenge. The model terms of reference set out in the same guidance suggests that meetings should take place at least quarterly.

The DSMC is Derby's equivalent of the DSAP. It meets twice yearly, and its terms of reference do not reflect the expectation set out in the national guidance for DSAPs. The terms of reference refer to the Diocesan Safeguarding Management Group, and indicate that they were revised in March 2017 by the DSA and the (then) Director of HR. This pre-dates the issue of the national guidance, and there is no reference in minutes of DSMC that this was noted, and no decision therefore made to revise its terms of reference accordingly.

The role and relationship of the DSMC with the Cathedral was not clear to the auditors. National guidance requires the DSAP (DSMC) to 'seek to ensure that there are clear safeguarding arrangements in place between the diocese and those parts of the Church in the Diocese with their own decision-making bodies e.g. the Cathedral and advise on any necessary action' (p. 36).

Whilst minutes of DSMC meetings held over the past three years indicate an improving focus on core business, they do not reflect any responsibilities in relation to the Cathedral. There is no standing agenda item relating to the Cathedral, for example.

There has been good oversight kept of the action plan arising from the SCIE audit of safeguarding in the Diocese. Most actions have been fully achieved or are in

progress. The notable exception is the formation of a QA subgroup, which has not been progressed. In the view of auditors, the lack of any QA oversight of casework and other activities relevant to safeguarding significantly limits the effectiveness of the DSMC.

The SLA between the Cathedral and the Diocese contains a section on governance, which includes reference to both the DSMC and CSC as having oversight of the SLA. The SLA is due for its first review in November, which gives both bodies an opportunity to consider what should be the relationship between the two bodies, and how the important functions of scrutiny, and challenge should be carried out in relation to the Cathedral. In this process, both bodies need to keep in mind the importance of independent, external and professionally informed advice and expertise being available to both bodies, whatever the division of responsibilities.

Auditors would suggest that the DSMC reviews its terms of reference against national requirements to ensure it is meeting the required standards, and that its role and responsibilities (if any) in relation to the Cathedral are clear. Depending on what is decided, this could mean the CSC needing to operate more closely to the terms of reference prescribed for DSAPs.

Questions for the Cathedral to consider:

- What should the governance arrangements between the Diocese and the Chapter be in respect of safeguarding, and how might these operate in practice?
- How might the Chapter satisfy itself that the CSC is still operating to the right terms of reference, and who should be involved in this process?
- How can the role of the DSMC be brought in line with the requirements of *Key Roles and Responsibilities of Church Office Holders and Bodies* (October 2017) in relation to the Cathedral?

5.5 LEADERSHIP AND MANAGEMENT

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 determine how well-led the safeguarding function is.

The current Dean has been in his post since the end of September 2017. He sees himself as having ultimate responsibility for safeguarding within the Cathedral, for establishing a strong safeguarding culture across the entire Cathedral community, and ensuring that the Cathedral is a safe place.

5.5.1 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.

The Dean sees the safeguarding agenda as a core element of the gospel agenda. He has preached on the subject, and reinforced his messages through articles in *Outlook* (the Cathedral's monthly newsletter). Safeguarding is always an item on the Cathedral AGM agenda.

Analysis

The commitment of the Dean to safeguarding, and his understanding of safeguarding as a core element of the gospel agenda, is a strength. Since his arrival, he has been publicly courageous in promoting debate and discussion within the Cathedral community about different perspectives on religion, and different lifestyles. This has meant being willing to be challenged by those who do not adopt a similarly inclusive approach.

Questions for the Cathedral to consider:

- What can the Dean do to share and embed positive public messages about the importance of safeguarding and its integral place in Cathedral life?

5.5.2 Strategic leadership

Description

Strategic leadership for safeguarding lies with the Dean and Chapter. Within Chapter, the designated safeguarding lead is the Canon Chancellor, and he fulfils this role in close partnership with the Chapter Steward, who supervises the DSA and is ultimately responsible for the HR functions (including safer recruitment and training). A very experienced lay member of Chapter has chaired the CSC, which is a subgroup of Chapter, since its inception in 2012.

The Canon Chancellor is a member of the CSC and maintains regular dialogue with the DSA. He is responsible for overseeing arrangements for the safe management of people who pose a risk to others, and chairs the regular reviews of safeguarding agreements.

The Canon Missioner oversees such arrangements for pastoral care as there are (see section above on vulnerable adults), but does not have a formal lead role in Chapter for safeguarding vulnerable people.

Safeguarding is a standing item on the agenda of every Chapter meeting. The Dean is a member of the Diocesan Safeguarding Management Committee. Working arrangements between the Cathedral and the Diocese had been in place since 2012, and a SLA to formalise these arrangements was drafted following the Diocesan safeguarding audit in 2017. These were formally signed by the present Dean towards the end of 2018, following his appointment earlier in the year. As chair of the Trustees of Bridge Chapel, the Dean also ensured the adoption of the Cathedral (Diocesan) Safeguarding Policy.

As part of the strategic management of safeguarding there is a section dedicated to it on the Cathedral's overall risk register. This focuses on reputational matters relating to potential harm to young choristers, and to individual and historical events.

Analysis

The safeguarding arrangements in Derby are well established, with many elements having been in place for a considerable time. Much progress has been made in building the foundations – safer recruitment, safeguarding training, policies, procedures and practice guidance – of a strong safeguarding framework, led by the CSC. It is a good time for the Chapter to reflect on the progress to date, and consider how they might move the Cathedral on to the next stage. Engagement with staff, volunteers and members of the congregation will assist with this process. As one person told the auditors, 'come out from behind the Chapter door and see what safeguarding looks like in practice'.

It would be helpful for Chapter members to consider how they wish to develop their collective role in relation to children and vulnerable adults. At present, there is no nominated strategic lead within Chapter for children and vulnerable adults, although there is for people who pose a risk to others. In effect, this role is delegated to the two (voluntary) links for children and vulnerable adults respectively, who are well known to the congregation and act as a conduit for safeguarding concerns which may be brought to their attention, and to the Chaplain for pastoral care.

Questions for the Cathedral to consider:

- What role might the CSC play in developing a more strategic approach to embedding safeguarding at the heart of the Cathedral's ministry?
- How might the Chapter develop its leadership role in relation to safeguarding children and vulnerable adults?

5.5.3 Operational leadership and management

Description

Operational leadership of safeguarding is delegated to individual members of Chapter, and to the CSC, as described above. Management of the DSA now sits with the Chapter Steward, who is also Diocesan Secretary. The DSA is delegated the authority to manage cases on behalf of Dean and Chapter.

Analysis

On a day-to-day basis, operational safeguarding matters are handled by the CSL and the DSA, the latter reporting to the Chapter Steward, and this works well.

The strength of relationships in Derby Cathedral, including between the DSA, the Canon Chancellor/ CSL, the chair of the CSC, the Chapter Steward, and the two safeguarding links, serves the safeguarding agenda well. Clearly this is not a systemic strength, as it relies on the individuals involved, but it does bring the theological, strategic and operational leadership of safeguarding together effectively.

The safeguarding links for children and vulnerable adults are very well known, well respected individuals. The role description for their posts, however, does not appear to fit the role as the auditors understand it, and indeed is entirely framed in terms of a similar role within the diocese. As the Chapter clarifies its thinking about the strategic leadership direction of safeguarding, these roles would benefit from a review, alongside the refreshed thinking suggested elsewhere.

Much of the written material seen by the auditors – for example, handbooks, induction checklists, etc. – include safeguarding as the final item. In places, reference to the requirement for DBS checks, for example, come across as slightly apologetic. The difficulty of locating references to safeguarding on the Cathedral website has been referred to elsewhere. As the Cathedral develops its communications plan, it would be useful to review what messages are conveyed both internally and externally and ensure that they reflect the expressed commitment to safeguarding as being at the heart of what the Cathedral does.

Questions for the Cathedral to consider:

- How might the Chapter build a resilient operational safeguarding system which supports but is not entirely dependent on the individuals within it for its effectiveness?
- How might the Chapter satisfy itself that the various documents and other public information all convey a consistent message about safeguarding?

5.5.4 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.

Description

Derby Cathedral is in the heart of the city, and many hundreds of people, children and adults, visit both the Cathedral and the Bridge Chapel every year. At its heart is a smaller number of clergy, staff, volunteers and worshippers who help shape the culture of the place, including its safeguarding culture. Many of these individuals play a number of different roles in the Cathedral, and spend considerable proportion of their time doing so.

Different views and loyalties precipitated by the Cathedral's handling in recent years of a major safeguarding matter involving a popular and high profile member of staff caused dissent across the community, and several people decided that they were no longer able to worship at the Cathedral. Conscious of the need to maintain confidentiality, positive public messages from the Chapter about the importance of putting vulnerable children and adults at the centre of the community were possibly

not conveyed as effectively as they might have been. This has resulted in a community which remains divided to a certain extent, although many people expressed confidence to the auditors that the Dean and Chapter had acted in the best interests of the vulnerable. The community remains in need of positive leadership and support to continue this process of healing and developing, and positive engagement with key members of the community will be needed.

Analysis

Chapter has demonstrated a willingness to make necessary, but still controversial safeguarding decisions, and even though the reaction to these has been heated, it has meant that safeguarding is a live conversation in Derby, and not something that is ignored. The leadership acknowledges there has been consequences from the decisions they have taken – *‘people are still very raw’* - , and that there is an ongoing need for cultural healing as a result. One obstacle to healing is that Chapter is constrained, rightly, in what they can say about controversial issues. This leaves a space for people to speculate, and an impression that Chapter members are unjustifiably withholding information. This makes regular and open communications, together with a willingness to seek and act on feedback, essential.

Nevertheless, the auditors found a clearly expressed commitment to safeguarding by almost everyone they spoke with. Many expressed their confidence about the priority that the Dean and Chapter gave to keeping them or their children safe. A small number, however, felt that they may have gone a little ‘over the top’ in their insistence on new procedures, practices and training. A smaller number still were frank that they had been deeply sceptical about undergoing training, but that it had transformed their thinking when they had done so.

Unfortunately for Derby, the increased emphasis on safeguarding being driven nationally by the National Safeguarding Team on behalf of the House of Bishops, accompanied by increased expectations regarding training, for example, coincided with the safeguarding issue referred to above, which proved to be very divisive for staff, volunteers and congregation alike. Several people expressed a view that they felt as if they were being punished by being required to undergo training; for some who refused to do so, their positions were terminated. Auditors were told of others who regarded the emphasis on safeguarding as an implicit and personal criticism.

These different views linger, and need to be addressed in order that the positive direction of travel achieved to date can continue. This suggests that a structured communications plan would be an essential element of any strategic safeguarding plan. Positive engagement with members of the Cathedral community who have found it most difficult to understand the more overt commitment of the Church of England to safeguarding children and vulnerable people will be an important aspect of this. The aim would be to achieve a proactive culture where safeguarding is seen as a shared responsibility, supported where needed by an expert team of professionals, rather than one that simply reacts when things go wrong. As one staff member described it – *‘safeguarding should be there not as a stumbling block but as an assistance’*.

Questions for the cathedral to consider:

- How might the Cathedral develop its culture to put the welfare of victims and survivors at the centre, with less emphasis on responses which are focused on reputational issues and the welfare of persons who pose a risk to others?
- How might a formal communications plan assist the Dean and Chapter in developing a positive culture where safeguarding is accepted as 'everybody's business'?

6 CONCLUSIONS

The Dean and Chapter, working with others, have made significant progress in building the elements of a safeguarding culture throughout the Derby Cathedral community. Many examples are given throughout the report. Whilst they have had to deal with a legacy arising from a recent safeguarding case which has divided the community, they are nevertheless determined in their efforts to move forward, and are supported in doing so by increasing numbers of supporters.

In order to continue this positive direction of travel, and to pursue their aim of ensuring that children and vulnerable adults feel safe and comfortable participating in the varied life of the Cathedral, and feel safe and supported in speaking out and being listened to if they do not, the Dean and Chapter now need to consider carefully what should be their next steps.

The auditors have posed a number of questions to assist with this process, relating to considerations at all levels – leadership, strategic and operational – and to strengthening governance, accountability, scrutiny and quality assurance. Actions taken in response should be supported by measures to promote a continuing change of culture, such as a good communications plan, based on dialogue with and feedback from across the Cathedral community, accompanied by high quality training using scenarios relevant to the Cathedral context, including in relation to domestic violence and abuse, and effective systems (such as a Single Central Record and more efficient DBS processes) that make the practical application of safeguarding measures a more straightforward process.

Some of this will require dialogue with the Diocese in order to clarify relative roles, responsibilities and expectations.

A positive first step would be to consider and respond to the feedback gathered through the questionnaires issued as part of this audit process.

The auditors conclude that Derby Cathedral is well placed to address these issues, and to further improve its safeguarding work.

APPENDIX: REVIEW PROCESS

DATA COLLECTION

Information provided to auditors

Prior to the audit commencing, auditors were provided with the following documentation:

- Organisation chart
- Annual Cathedral safeguarding report to Diocese Safeguarding Team (2017, 2018, 2019)
- Implementing New Diocesan Safeguarding Policy, Procedures and Practice Guidance checklist (Nov 2016, Sept 2017, Jan 2019)
- Risk register (2019)
- DSA job description (May 2015)

Plans for:

- Cathedral ground floor
- Cathedral lower ground floor
- Cathedral site
- Cathedral centre floor plan (ground floor and basement)
- Cathedral centre (floors 2 & 3)
- Bridge Chapel House
- SLA between DST and Cathedral (Nov/ Dec 2018)
- Diocesan report re Cathedral (2012)
- Review of files of deceased clergy in Diocese (May 2015)
- SCIE Diocesan audit report (June 2017)
- SMC three-year management action plan (undated)
- Safeguarding at Derby Cathedral statement (Feb 2019)
- Diocesan safeguarding policy, procedures and practice guidance (autumn 2016)
- Safeguarding in the Parish – guide (October 2016)

Practice guidance:

- Management of offenders (Feb 2019)
- Choir tours (Feb 2019)
 - Appendix 1 - flowchart re tour planning and organisation (2016)
 - Appendix 2 - risk assessment (2016)
 - Appendix 3 - booking form (2016)
 - Appendix 4 - adult information form (2016)
 - Appendix 5 - consent form for choir tours (2016)

- Appendix 6 - planning form for choir tour (2016)
- P/g organists and others, also visiting choirs (Feb 2019)
- P/g lay clerks and others (Feb 2019)
- Cathedral safeguarding whistleblowing (Feb 2019)
- Cathedral safeguarding agreement template (January 2019)
- Safeguarding flowchart (April 2018)
- Derby Cathedral Safeguarding Management meeting (5 July 2018, 25 Oct 2018, 8 Jan 2018)
- Chapter minutes (11 Oct 2018, 8 Nov 2018, 13 Dec 2018)
- Bridge Chapel minutes of Trustees meeting (20 Nov 2018)
- Safeguarding training log (15 Feb 2019)
- Derby Outlook (Jan 2019)
- Questionnaire about safeguarding (return by 15 Feb 2019)
- Questionnaire for partner agencies about safeguarding agreements (return by 15 Feb 2019)
- Questionnaire for stakeholders and partners (return by 15 Feb 2019)
- Questionnaire for people subject to safeguarding agreements (return by 14 Feb 2019)
- Letter to parents re audit and questionnaire (Feb 2019)
- Children's questionnaire (return by 15 Feb 2019)
- Welcome pack for new choir parents v6 (March 2018)
- Ark consent form (parents) (Sept 2018)
- Volunteer handbook (March 2018)
- Staff handbook (Rev Jan 2019)
- New staff checklist
- Staff induction checklist
- New volunteer checklist
- Volunteer induction checklist
- Terms and conditions for hiring the Cathedral for special services (Dec 2017)
- Terms and conditions for hiring cathedral for concerts and events (Dec 2017)
- Diocesan Safeguarding Management Committee minutes (11 March 2016, 22.9.16, 23.2.17, 28.9.17, 15.2.18, 20 Sept 2018 (draft))
- SCIE self-audit summary (6 Feb 2019)
- Self-description (Feb 2019)

During and immediately following the audit, the following documents were also reviewed:

- Terms of reference of the Cathedral Safeguarding Committee
- Role descriptions for the two safeguarding links (for children and vulnerable adults respectively)

- Role description for the Choir Matron
- Role description for Choir parent helpers
- Terms of reference for the Diocesan Safeguarding Management Committee
- A complaint regarding the Safer recruitment/ DBS process (Jan 2019)
- DSA contract for clinical supervision (undated)
- Self-employed lay clerk agreement template
- Derby Cathedral Band of Ringers Constitution (undated)
- Draft Tower guidance (undated)
- Derby Cathedral Education visits – a brief overview (Jan 2018)
- General school visit information and booking form (undated)

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 Derby Cathedral's safeguarding self-audit, and the auditors' initial impressions. The auditors were taken on a tour of relevant parts of the Cathedral and its associated buildings, including the Chapel of St. Mary on the Bridge. The auditors also observed part of a choir rehearsal and the Ash Wednesday service, at which the girl choristers sang together with the lay clerks.

Conversations were held with:

- Dean of Derby
- Canon Chancellor/ Cathedral Safeguarding Lead
- Chapter Steward and Diocesan Secretary
- Diocesan Safeguarding Advisor
- Chair of the Cathedral Safeguarding Committee
- Acting Director of Music
- Tower Captain
- Head Verger
- Education Officer
- Cathedral Warden and Ministry of Welcome Co-ordinator
- Head of Operations
- Sunday School leader
- Choir Matron

A telephone conversation was held with the Chair of the Diocesan Safeguarding Management Committee

Focus groups of between three and six people were held with:

- choristers
- parents of choristers and children who attend The Ark Sunday school
- staff and volunteers
- members of the congregation

The audit: what records / files were examined?

The auditors looked at eleven safeguarding case files, four of which included safeguarding contracts to allow offenders to worship safely in the Cathedral.

Seven HR files were reviewed for evidence of safer recruitment, five of which were for staff, and two for volunteers.

Two clergy blue files were also reviewed.

Limitations of audit

Nobody who had used the safeguarding service came forward for interview.