



Safeguarding Policy – Open the Book (England & Wales)

CONTENTS

1. INTRODUCTION
 2. SCOPE
 3. POLICY STATEMENT
 4. SAFER RECRUITMENT
 5. TRAINING AND SUPERVISION
 6. PRACTISE GUIDELINES IN SCHOOLS
 7. RESPONDING TO DISCLOSURE AND DISCOVERY OF ABUSE
 8. REPORTING SUSPECTED ABUSE
 9. REVIEW OF PROCEDURES AND TRAINING
- APPENDIX 1 – DEFINITION OF ABUSE – CHILDREN
- APPENDIX 2 – WHAT TO DO IF YOU HAVE A SAFEGUARDING CONCERN

1. INTRODUCTION

The component parts are:

- Policy Statement
- Safeguarding Code of Conduct for Open the Book (OtB) Storytellers, as found on the OtB website and provided to all OtB Storytellers.
- Procedures and guidance based on the government’s Working Together 2018 (England), Working Together to Safeguard People 2018 (Wales), Keeping Children Safe in Education (Sep 2020) (England), Keeping Learners Safe (Wales), Social Services & Well-being Act (Wales) 2014 and the International Agreement on the Rights of Persons with Disabilities (CRPD). There is also an expectation that the policy will apply to the Channel Islands and Sodor and Man unless there is specific local legislation in a jurisdiction that would prevent adoption.

For the purpose of this policy, ‘children’ refers to all non-adults (i.e. those under 18 years of age), unless otherwise stated. ‘Storytellers’ refers to those voluntarily engaged in the work of OtB. ‘DBS’ refers to the Disclosure and Barring Service, the vetting scheme in England and Wales. In the case of the Isle of Man and the Channel Islands, this will be the local safeguarding vetting authority.

The policy statement included in this document has been adopted following approval by Bible Society. It will be reviewed and re-endorsed annually, and is available from the OtB website and in written form on request.

2. SCOPE

This policy applies to all employees, temporary workers, volunteer Storytellers, volunteer Trainers, Associate Trainers, Area Co-ordinators, Co-ordinators, consultants, contractors, agents and subsidiaries acting for, or on behalf of Bible Society/OtB ('associated persons'). Every employee and associated person acting for Bible Society/OtB is responsible for maintaining the highest standards of business conduct. Any breach of this policy may constitute a serious disciplinary, contractual and/or criminal matter. It may also cause serious damage to the reputation of Bible Society/OtB.

All employees and associated persons are required to familiarise themselves and comply with this policy, including any future updates that may be issued from time to time by Bible Society/OtB.

3. POLICY STATEMENT

OtB is a project where local volunteers from the local church, several churches together or organisation (hereafter referred to as 'sending body') visit schools to present Bible story telling assemblies/acts of collective worship. OtB is part of Bible Society where paid staff oversee the training and development of teams in new areas with the support of volunteer trainers in other areas. It is the responsibility of the sending body to ensure that Storytellers are safely recruited. It is neither the role nor responsibility of OtB.

Bible Society/OtB has adopted the following principles:

We believe that all human beings are of equal worth in the sight of God and aim to follow biblical principles in all that we do.

Therefore:

- We commit ourselves to the nurture, protection, and safekeeping of all, especially children and young people
- It is the responsibility of each one of us to protect children and young people from physical, mental sexual and emotional abuse ('abuse'), and to report any abuse suspected or discovered
- OtB activities in schools should be carried out in such a way that neither children nor Storytellers are vulnerable to possible abuse
- We require all OtB Training and Development Officers to be trained in Safeguarding and have an up-to-date DBS (renewed between 3-5 years)
- We require all volunteer Local Trainers to be trained in Safeguarding and have an up-to-date DBS check before representing OtB in this role

In order to implement these principles, OtB requires all involved, and especially Storytellers, to commit to following the guidelines and procedures outlined in this document and in the Safeguarding Code of Conduct.

4. SAFER RECRUITMENT

4.1 RECRUITMENT PROCESS FOR STORYTELLERS

Storytellers are not interviewed or selected for their roles by Bible Society/OtB staff, but are required to be known by a sending body and approved for this ministry in schools by their respective leaders. They are also responsible for the vetting and recruitment of volunteers to the role of Storytellers as set out below. The recruitment and selection process listed below should be followed by all sending bodies.

DBS check. Volunteer storytellers may be required by schools to have a DBS check before attending as a volunteer storyteller. It is up to local determination to decide on this as part of their volunteer recruitment process. If volunteers are always accompanied, they are eligible to have an Enhanced DBS or they should be accompanied by someone who has an Enhanced DBS (with a check of the barred list).

Interview/discussion. Have a face-to-face interview or discussion with pre-planned and clear questions to assess a person's suitability for the role as a Storyteller. Always ask if they know of any reason why they should not be working with children. You may want to have references as part of this recruitment process.

Should the applicant not wish to apply for the appropriate vetting that is required by the sending body, which is entirely their choice, the application must not proceed further and must be terminated.

4.2 BIBLE SOCIETY'S COMMITMENT TO SAFEGUARDING

Storytellers are recruited for OtB work by sending bodies across the country, not by OtB or Bible Society. It is therefore the responsibility of each sending body to ensure the appropriate vetting of the volunteers it recruits. This may include interview, references and carrying out DBS checks in accordance with current DBS guidelines, and to satisfy itself that each individual is suitable for OtB work prior to the commencement of their role.

For the purposes of this policy, a 'clear DBS check' means that the results of a DBS check reveal no information which would, in the view of the sending body conducting the vetting, make the individual unsuitable for the volunteer role. If, when a DBS check is carried out, the results reveal criminal history information relevant to the role of OtB Storyteller, an assessment of the individual's suitability for the role should be carried out by the sending body vetting that individual. Information revealed that is not relevant to the role of Storyteller cannot be relied upon as a reason for refusing an individual for the role.

Guidance and advice on good conduct when in contact with children is given and included in initial and ongoing training of Storytellers where provided by locally approved trainers. Advice and support is given by Bible Society/OtB.

If someone from overseas applies for a post, the person making the appointment should ask the applicant to obtain criminality information (also known as a certificate of good

conduct/character) from his/her relevant embassy/high commission (or police force). This means that in addition to the DBS check in the UK, the candidate/applicant must seek this additional check to cover the time he/she spent abroad. Further advice can be found on the Home Office website: [gov.uk/government/publications/criminal-records-checks-for-overseas-applicants](https://www.gov.uk/government/publications/criminal-records-checks-for-overseas-applicants).

4.3 STORYTELLERS' COMMITMENT TO SAFEGUARDING

All Storytellers sign up to follow the Code of Practice and are given a summary of the Safeguarding procedures. They are also expected to adhere to the Code of Conduct and are briefed on each school's own Safeguarding Policy and relevant procedures. Every Storyteller agrees to follow this policy, the Code of Conduct when in schools and schools' relevant local policies and procedures.

5. TRAINING AND SUPERVISION

Each Storyteller should have a copy of the Handbook which contains the Code of Practice. Team Leaders will update Storytellers of changes to a school's Safeguarding Policy and procedures. Storytellers should, where possible, attend local training annually which will include a safeguarding update. Additionally, Team Leaders should ensure that safeguarding matters, this policy, any relevant procedures and the Safeguarding Code of Conduct are discussed with their teams once a year. This will ensure everyone is up to date and aware of how to handle any concerns about safeguarding in respect of children or volunteers. Bible Society/OtB will ensure that Storytellers are informed through emails and the website of any changes to safeguarding legislation and related policies and procedures.

New teams are to undergo core training either In-Person or on Zoom. New Team Leaders should contact OtB for support and advice. We also recommend that Storytellers attend their denomination's Safeguarding training and a session with the school's Designated Safeguarding Lead (DSL) or Designated Senior Person (DSP).

5.1 USE SUPERVISION AS A MEANS OF PROTECTING CHILDREN

All OtB teams have an identified Team Leader who plans and reviews their voluntary work with the church leader to whom they are accountable. The Team Leader and sending body leader will liaise with school authorities where necessary to protect the vital interests of a child.

6. PRACTISE GUIDELINES IN SCHOOLS

6.1 GOOD PRACTICE COMMITMENT

All Storytellers agree to:

- stick to the script and present the story simply, without addition or deviation, following the guidelines in the Open the Book Handbooks
- allow each story to speak for itself, as a Bible story, not as a sermon
- liaise closely and sensitively with schools, and be mindful of the educational environment

- make minimal demands on schools and be aware of being invited visitors
- show respect and sensitivity to those of other faiths, and to those with none
- fulfil the relevant safeguarding requirements i.e. follow this policy and the Safeguarding Code of Conduct and any related procedures
- uphold the copyright of Open the Book material.

Storytellers must be accompanied by members of staff during all assemblies/acts of Collective Worship.

6.2 SCHOOLS SAFEGUARDING POLICIES AND PROCEDURES

The schools which OtB teams visit are expected to have in place their own Safeguarding Policy and procedures and a named Designated Safeguarding Lead (DSL) in England or Designated Senior Person (DSP) in Wales in accordance with the government's Working Together 2018 (England), Working Together to Safeguard People 2018 (Wales), Keeping Children Safe in Education (Sep 2020) (England), Keeping Learners Safe (Wales), Social Services & Well-being (Wales) Act 2014 and the International Agreement on the Rights of Persons with Disabilities (CRPD).

6.3 MINIMISE SITUATIONS WHERE THE ABUSE OF CHILDREN MAY OCCUR

As the work of OtB always takes place openly in school assemblies/acts of Collective Worship with responsible teachers present, and is always carried out by a team of volunteers together, situations should not arise where a Storyteller is alone with an individual child. OtB teams are visitors in the school and their visits are prearranged according to a regular schedule. OtB will not register teams who are not linked to their local church community.

7. RESPONDING TO DISCLOSURE AND DISCOVERY OF ABUSE

7.1 CONCERN ABOUT A CHILD (SEE APPENDIX)

In the event of any OtB staff or Storyteller becoming aware of a concern regarding a child's safety or wellbeing – either a disclosure by a child or their own observed concern/discovery of abuse – they should:

- report it immediately to the school's Designated Safeguarding Lead (DSL) or Designated Senior Person (DSP).
- If an OtB staff member or volunteer is involved in the abuse this should also be reported to the relevant Denominational Safeguarding Officer and HR Manager at Bible Society who may deem it necessary to report the incident to the Board of Trustees, Charity Commission and relevant authorities.

Definitions and signs and symptoms of abuse, as well as how to respond to a disclosure of abuse, are included below and in Appendix 1:

- Abuse is a violation of an individual's human and civil rights by another person or persons.

- Abuse may consist of a single act or repeated acts.
- It may be physical, verbal or psychological, it may be an act of neglect or an omission to act, or it may occur when a vulnerable person is persuaded to enter into a financial or sexual transaction to which he or she has not consented or cannot consent.
- Abuse can occur in any relationship and may result in significant harm to, or exploitation of, the person subjected to it.

7.2 CONCERN ABOUT THE BEHAVIOUR OF A VOLUNTEER (SEE APPENDICES)

In the event of any OtB staff or Storytellers becoming aware of a concern regarding a Storyteller's suitability to carry out OtB work because of risks posed to the safety and wellbeing of a child or children, they should:

- immediately report their concern to the relevant Safeguarding Officer of the sending body and notify the Human Resources Manager at Bible Society.
- Where relevant and necessary, Bible Society should report the concern to the relevant school.
- For the avoidance of doubt, nothing in this policy prevents a member of OtB staff or Storyteller reporting concerns regarding a Storyteller's suitability to carry out OtB work.
- They should report their concerns immediately to the relevant Church / Denominational Safeguarding Officer and notify the Human Resources Manager at Bible Society.
- Safeguarding Officers will follow their church's safeguarding procedures including notification to the local Safeguarding Authority when required.
- Where concerns are of a nature to require the temporary suspension of a Storyteller from OtB work in the interests of child safety, Bible Society's Human Resources Manager should be informed that the particular volunteer Storyteller will not be participating in OtB work for the time being.

8. REPORTING SUSPECTED ABUSE OF CHILD

Bible Society/OtB depends on its employees and Storytellers to ensure that the highest standards of conduct are maintained in all its dealings. Employees and Storytellers are requested to assist Bible Society/OtB and to remain vigilant in preventing, detecting and reporting abuse.

Employees and Storytellers should report any concerns that they may have regarding the suspected abuse of a child using the procedures below (see also attached Appendices).

- Suspicions must not be discussed with anyone other than those nominated above (and as outlined in Appendix 2).
- A written record should be made immediately after the account of the actual words used, with times and dates noted.
- Concerns, discussions, decisions made and reasons for those decisions should also be made in accordance with these procedures and kept in a secure place.

If action is not being taken by the local Safeguarding Authority, church or school and Bible Society reasonably considers it is appropriate, an investigation will be carried out, in the interests of child safety, following the Bible Society's internal procedure.

8.1 ACTION BY BIBLE SOCIETY

- Bible Society will fully investigate any instances of alleged or suspected abuse by its employees and, to the extent possible will fully investigate any instances of alleged or suspected abuse by its associated persons if instructed to do so by the LADO or equivalent.
- Employees and associated persons suspected of abuse may be suspended from their duties, where necessary, while the investigation is being carried out.
- Bible Society may invoke its disciplinary procedures where an employee is suspected of abuse, and proven allegations may result in a finding of gross misconduct and immediate dismissal.
- Storytellers are church volunteers and, as such, are not subject to Bible Society's disciplinary policies which are applicable to its employees only. However, as registered volunteers with the Society, Storytellers may be asked to step down from their role in the case of suspected abuse until a conclusive decision has been established.
- Bible Society reserves the right to terminate without notice its relationship with any person who it deems is unsuitable to act for or on its behalf by reason of their involvement in such abuse.
- Bible Society may also report any alleged or proven abuse to the relevant authorities, including the police. Bible Society will provide all necessary assistance to the relevant authorities in relation to any subsequent investigation.
- Bible Society will report any concerns regarding alleged abuse by an employee to the Local Authority Designated Officer and comply with Local Safeguarding Children Board policy and procedures including statutory investigations.

9. REVIEW OF PROCEDURES AND TRAINING

Bible Society's Human Resources Department will monitor and review the implementation of this policy and related procedures annually. Employees and those working for, or on behalf of, Bible Society/OtB are encouraged to contact Human Resources with any suggestions, comments or feedback that they may have on how these procedures may be improved.

Bible Society/OtB reserves the right to amend and update this policy as required. For the avoidance of doubt, this policy does not form part of employees' contracts of employment.

APPENDIX 1 – DEFINITION OF ABUSE – CHILDREN

Child abuse

Child abuse is any action by another person - adult or child - that causes significant harm to a child. It can be physical, sexual or emotional, but can just as often be about a lack of love, care and attention. We know that neglect, whatever form it takes, can be just as damaging to a child as physical abuse. It is estimated that over half a million children are abused in the UK each year.

Statutory Definitions of Abuse (Children)

Abuse and neglect are forms of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm.

Children may be abused in a family or in an institutional or community setting; by those known to them or, more rarely, by a stranger. They may be abused by an adult or adults or another child or children.

Child protection legislation throughout the UK is based on the United Nations Convention on the Rights of the Child. Each nation within the UK has incorporated the convention within its legislation and guidance.

What is abuse and neglect?

Abuse and neglect are forms of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting, by those known to them or, more rarely, by a stranger for example, via the internet. They may be abused by an adult or adults, or another child or children.

Physical abuse : Physical abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating, or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces, illness in a child.

Emotional abuse : Emotional abuse is the persistent emotional maltreatment of a child such as to cause severe and persistent adverse effects on the child's emotional development. It may involve conveying to children that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person. It may include not giving the child opportunities to express their views, deliberately silencing them or 'making fun' of what they say or how they communicate. It may feature age or developmentally inappropriate expectations being imposed on children. These may include interactions that are beyond the child's developmental capability, as well as overprotection and limitation of exploration and learning, or preventing the child participating in normal social interaction. It may involve seeing or hearing the ill-treatment of another. It may involve serious bullying (including cyberbullying), causing children frequently to feel frightened or in danger, or the exploitation or corruption of children. Some level of emotional abuse is involved in all types of maltreatment of a child, though it may occur alone.

Sexual abuse : Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities, not necessarily involving a high level of violence, whether or not the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing and touching outside of clothing. They may also include non-contact activities, such as involving children in looking at, or in the production of, sexual images, watching sexual activities, encouraging children

to behave in sexually inappropriate ways, or grooming a child in preparation for abuse (including via the internet). Sexual abuse is not solely perpetrated by adult males. Women can also commit acts of sexual abuse, as can other children.

Neglect : Neglect is the persistent failure to meet a child’s basic physical and/or psychological needs, likely to result in the serious impairment of the child’s health or development. Neglect may occur during pregnancy as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing to:

- provide adequate food, clothing and shelter (including exclusion from home or abandonment);
- protect a child from physical and emotional harm or danger;
- ensure adequate supervision (including the use of inadequate care-givers); or
- ensure access to appropriate medical care or treatment.

It may also include neglect of, or unresponsiveness to, a child’s basic emotional needs.

Child sexual exploitation

Child sexual exploitation is a form of child sexual abuse. It occurs where an individual or group takes advantage of an imbalance of power to coerce, manipulate or deceive a child or young person under the age of 18 into sexual activity (a) in exchange for something the victim needs or wants, and/or (b) for the financial advantage or increased status of the perpetrator or facilitator. The victim may have been sexually exploited even if the sexual activity appears consensual. Child sexual exploitation does not always involve physical contact; it can also occur through the use of technology

Extremism

Extremism goes beyond terrorism and includes people who target the vulnerable – including the young – by seeking to sow division between communities on the basis of race, faith or denomination; justify discrimination towards women and girls; persuade others that minorities are inferior; or argue against the primacy of democracy and the rule of law in our society.

SIGNS AND SYMPTOMS OF ABUSE

Signs of Possible Abuse (children & young people)

The following signs could be indicators that abuse has taken place but should be considered in context of the child’s whole life.

Physical

- Injuries not consistent with the explanation given for them
- Injuries that occur in places not normally exposed to falls, rough games, etc
- Injuries that have not received medical attention
- Reluctance to change for, or participate in, games or swimming

- Repeated urinary infections or unexplained tummy pains
- Bruises on babies, bites, burns, fractures etc which do not have an accidental explanation*
- Cuts/scratches/substance abuse*

Sexual

- Any allegations made concerning sexual abuse
- Excessive preoccupation with sexual matters and detailed knowledge of adult sexual behaviour
- Age-inappropriate sexual activity through words, play or drawing
- Child who is sexually provocative or seductive with adults
- Inappropriate bed-sharing arrangements at home
- Severe sleep disturbances with fears, phobias, vivid dreams or nightmares, sometimes with overt or veiled sexual connotations
- Eating disorders - anorexia, bulimia*

Emotional

- Changes or regression in mood or behaviour, particularly where a child withdraws or becomes clinging.
- Depression, aggression, extreme anxiety.
- Nervousness, frozen watchfulness
- Obsessions or phobias
- Sudden under-achievement or lack of concentration
- Inappropriate relationships with peers and/or adults
- Attention-seeking behaviour
- Persistent tiredness
- Running away/stealing/lying

Neglect

- Under nourishment, failure to grow, constant hunger, stealing or gorging food, Untreated illnesses,
- Inadequate care, etc

*These indicate the possibility that a child or young person is self-harming. Approximately 20,000 are treated in accident and emergency departments in the UK each year.

Further Definitions of Abuse (Children)

Significant Harm

This relates to the degree of harm that triggers statutory action to protect a child. It is based on the individual child's health or development compared to that which could reasonably be expected of a similar child. E.g. severity of ill treatment, degree and extent of physical harm, duration and frequency of abuse and neglect, premeditation. Department of Health guidance suggests that 'significant' means 'considerable, noteworthy or important.'

Children in Whom Illness is Fabricated or Induced (formerly known as Munchausen's Syndrome By Proxy)

This is a form of child abuse in which the parents or carers give false accounts of symptoms in their children and may fake signs of illness (to draw attention to themselves). They seek repeated medical investigations and needless treatment for their children. The government guidance on this is found in 'Safeguarding Children in whom Illness is Fabricated or Induced' (2002).

Spiritual Abuse

Linked with emotional abuse, spiritual abuse could be defined as an abuse of power, often done in the name of God or religion, which involves manipulating or coercing someone into thinking, saying or doing things without respecting their right to choose for themselves. Some indicators of spiritual abuse might be a leader who is intimidating and imposes his/her will on other people, perhaps threatening dire consequences or the wrath of God if disobeyed. He or she may say that God has revealed certain things to them and so they know what is right. Those under their leadership are fearful to challenge or disagree, believing they will lose the leader's (or more seriously God's) acceptance and approval.

In 2013 spiritual abuse was defined as "Spiritual abuse is coercion and control of one individual by another in a spiritual context. The target experiences spiritual abuse as a deeply emotional personal attack. This abuse may include:-manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, pressure to conform, misuse of scripture or the pulpit to control behaviour, requirement of obedience to the abuser, the suggestion that the abuser has a 'divine' position, isolation from others, especially those external to the abusive context."(Oakley & Kinmond, 2013)

Domestic Violence

The shared Association of Chief Police Officers (ACPO), Crown Prosecution Service (CPS) and government definition of domestic violence is: 'any incident of threatening behaviour, violence or abuse (psychological, physical, sexual, financial or emotional) between adults, aged 18 and over, who are or have been intimate partners or family members, regardless of gender and sexuality.' (Family members are defined as mother, father, son, daughter, brother, sister and grandparents, whether directly related, in-laws or step-family.)

In 2004 the Government's definition of domestic violence was extended to include acts perpetrated by extended family members as well as intimate partners. Consequently, acts such as forced marriage and other so-called 'honour crimes', which can include abduction and homicide, can now come under the definition of domestic violence.

The Government revised its definition of domestic violence and abuse in March 2013 as:

"Any incident or pattern of incidents of controlling coercive or threatening behaviour, violence or abuse between those aged 16 or over who are or have been intimate partners or family members, regardless of gender or sexuality." This can encompass, but is not limited to, the following types of abuse:

1. Psychological
2. Physical
3. Sexual
4. Financial
5. Emotional

"Controlling behaviour is: a range of acts designed to make a person subordinate and/or dependant by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance and escape and regulating their everyday behaviour."

"Coercive behaviour is: an act or a pattern of acts of assaults, threats, humiliation and intimidation or other abuse that is used to harm, punish, or frighten their victim."

Family members are defined as mother, father, son, daughter, brother, sister and grandparents whether directly related, in-laws or step-family. However, this is not an exhaustive list and may also be extended to uncles, aunts and cousins etc.

The Home Office (2009) *What is Domestic Violence?* London: Home Office defines domestic violence as:

"Any incident of threatening behaviour, violence or abuse (psychological, physical, sexual, financial or emotional) between adults who are or have been intimate partners or family members, regardless of gender or sexuality"

Nearly a quarter of adults in England are victims of domestic violence. Although both men and women can be victimised in this way, a greater proportion of women experience all forms of domestic violence, and are more likely to be seriously injured or killed by their partner, ex-partner or lover. Forced marriage and honour-based violence are human rights abuses and fall within the Government's definition of domestic violence.

In 2016 the HM Government published a Violence Against Women and Girls (VAWG) Strategy which can be accessed [here](#).

Investigating complex (organised or multiple) abuse

This abuse may be defined as abuse involving one or more abusers and a number of children. The abusers concerned may be acting in concert to abuse children, sometimes acting in isolation, or may be using an institutional framework or position of authority to recruit children for abuse.

Complex abuse occurs both as part of a network of abuse across a family or community, and within institutions such as residential homes or schools. Such abuse is profoundly traumatic for the children who become involved. Its investigation is time-consuming and demanding work, requiring specialist skills from both police and social work staff. Some investigations become extremely complex because of the number of places and people involved, and the timescale over which abuse is alleged to have occurred. The complexity is heightened where, as in historical cases, the alleged victims are no longer living in the setting where the incidents occurred or where the alleged perpetrators are

also no longer linked to the setting or employment role. (Working Together 2010 Sections: 6.10 – 6.11)

Sexually exploited children and young people

The Sexual Offences Act 2003 introduced a number of new offences to deal with those who sexually exploit children and young people. The offences protect children up to the age of 18 and can attract tough penalties. They include:

- paying for the sexual services of a child;
- causing or inciting child prostitution;
- arranging or facilitating child prostitution; and
- controlling a child prostitute.

Child Sexual Exploitation

Child sexual exploitation is a form of child sexual abuse. It occurs where an individual or group takes advantage of an imbalance of power to coerce, manipulate or deceive a child or young person under the age of 18 into sexual activity (a) in exchange for something the victim needs or wants, and/or (b) for the financial advantage or increased status of the perpetrator or facilitator. The victim may have been sexually exploited even if the sexual activity appears consensual. Child sexual exploitation does not always involve physical contact; it can also occur through the use of technology.

With regards to the addressing sexual exploitation of children at a more international level, the Interpol has also specified a list of appropriate terminology when referring to sexual crimes against children. The details for the same can be accessed [here](#).

Female Genital Mutilation (FGM)

The World Health Organization defined FGM as all procedures involving partial or total removal or stitching up of the female genitalia or other injury to the female genital organs whether for cultural or other non-therapeutic reasons.

Working Together (2010) stated that:

“Female genital mutilation (FGM) is a collective term for procedures which include the removal of part or all of the external female genitalia for cultural or other nontherapeutic reasons. The practice is medically unnecessary, extremely painful and has serious health consequences, both at the time when the mutilation is carried out and in later life. The procedure is typically performed on girls aged between four and thirteen, but in some cases FGM is performed on new born infants or on young women before marriage or pregnancy. A number of girls die as a direct result of the procedure from blood loss or infection, either following the procedure or subsequently in childbirth.”

FGM has been a criminal offence in the UK since the Prohibition of Female Circumcision Act 1985 was passed. The Female Genital Mutilation Act 2003 replaced the 1985 Act and made it an offence for UK nationals or permanent UK residents to carry out FGM abroad, or to aid, abet, counsel or procure the carrying out of FGM abroad, even in countries where the practice is legal.

A mandatory reporting duty for FGM requires regulated health and social care professionals and teachers in England and Wales to report known cases of FGM in under 18-year-olds to the police. The FGM duty came into force on 31 October 2015.

FOR DEFINITIONS OF ABUSE IN ADULTS:

PLEASE REFER TO APPENDIX 2 IN THE BIBLE SOCIETY SAFEGUARDING POLICY OR AVAILABLE SEPARATELY ON REQUEST.

APPENDIX 2 – WHAT TO DO IF YOU HAVE A SAFEGUARDING CONCERN

Storytellers who have a safeguarding concern about:

