



SAFEGUARDING POLICY OF THE CATHOLIC ASSOCIATION

This policy is compiled under the guidelines of the Catholic Safeguarding Advisory Service (CSAS)

The Catholic Association Pilgrimage is made up of the diocesan pilgrimages of Clifton, East Anglia, Northampton, Portsmouth, Southwark, plus the British Province of Carmelites Lourdes Pilgrimage, and the Stonyhurst College Lourdes Pilgrimage. Each of these groups is overseen by a Diocesan or Group Director. In addition, the Pilgrimage includes the Glanfield Children's Group.

1 Overview

In this document, use of the phrase 'the Catholic Association' should be taken to include the Trustees of the charity and those specific volunteers appointed by the Trustees to positions of responsibility. The phrase 'Head of Service' is used to describe some of the volunteers in specific management roles.

The Catholic Association is committed to safeguarding and promoting the welfare of all who participate in the annual pilgrimage to Lourdes, with particular attention to children (all those aged under 18) and to those individuals aged over 18 who may be described as 'vulnerable adults' or 'adults at risk'. See definitions in Appendix 1.

The Catholic Association expects all pilgrims to share this commitment, particularly the Trustees, all members of the clergy and all volunteer helpers. Other pilgrims may not be expected to have the same awareness of the principles and practices related to safeguarding, but will be provided with essential information, for example by information published in the Pilgrimage Booklet which is distributed to all. The principles and practices of safeguarding are further shared with all volunteer helpers on the pilgrimage who are caring for our Assisted Pilgrims in the Accueil and hotels, and involved in their intimate or personal care, at the start of the pilgrimage at the opening meetings for all helpers and at the Opening Mass. Our training days for volunteer helpers new to the pilgrimage and Glanfield Group preparation days also include training in the safeguarding responsibilities for all volunteers.

Through this policy and associated procedures, the Catholic Association provides a framework so that all those involved in the care of adults (including personal care) or children have the appropriate information and support to enable them to ensure that abuse does not happen during the pilgrimage.



Trustees and Heads of Service of the Catholic Association must also act appropriately if made aware that any abuse has occurred or if an individual may be at risk of abuse. The abuse or potential abuse may occur away from the pilgrimage week in Lourdes, but be brought to the attention of volunteers during the pilgrimage.

This will involve close liaison with the appropriate statutory agencies to ensure that any allegations of abuse are promptly reported and properly dealt with, victims supported and perpetrators held to account.

This policy will be reviewed annually by the Trustees and revised when necessary, particularly if there are relevant changes in legislation.

2 Principles

The Catholic Association will collectively manage risks and reduce the possibility of abuse during the pilgrimage by:

- implementing robust and safe procedures for the recruitment and selection of volunteer helpers, including the taking up of references for new helpers and keeping an up-to-date DBS record;
- providing induction and ongoing training for all volunteers;
- providing up-to-date safeguarding policies and procedures that reflect current safeguarding legislation and guidance in respect of safeguarding children and vulnerable adults;
- implementing safe working practices;
- developing and maintaining a culture of risk management;
- having a named individual who is the main point of contact if abuse is reported during the pilgrimage, and who provides relevant information to others – the Pilgrimage Safeguarding Officer.
- signposting pilgrims and volunteer helpers as to where the Pilgrimage Safeguarding Officer can be located during the pilgrimage.
- displaying safeguarding information in the Accueil and on pilgrimage notice boards in hotels used by the Catholic Association.
- publishing a Code of Conduct applicable to all pilgrims, including some brief information related to Safeguarding.

The Catholic Association will have in place **a procedure to deal with any report or allegation of abuse**, whether the abuse is reported as taking place during the current pilgrimage or reported as happening elsewhere and possibly in the past.

The Pilgrimage Safeguarding Officer is an experienced volunteer, and ideally they should not have other managerial responsibilities within the pilgrimage. They are named in the pilgrimage booklet that is provided to all participants, and they are introduced at the Opening Mass of the Pilgrimage, the first event when most people participate. The Pilgrimage Safeguarding Officer



also gives safeguarding information and training on the training days for new and returning volunteers and at the opening meetings in the Accueil for all volunteer helpers.

The **Pilgrimage Code of Conduct** is published in the pilgrimage booklet and applies to all pilgrims. It is drawn to the attention of pilgrims during announcements at the Opening Mass and at opening meetings in the Accueil, Glanfield Group and training days. It is included at Appendix Three of this document.

Safe Working Practices

Volunteers should ensure that there is more than one helper present during all activities including the personal care of children and vulnerable adults, or at least that they are within sight and hearing of others. Medical or sacramental protocols may be exceptions, but all sensible precautions should be taken to ensure everyone's safety.

3 The Provision of Intimate and Personal Care

The Catholic Association attaches the highest importance to developing a culture that values the privacy and dignity of all vulnerable adults and children who are cared for whilst on pilgrimage. Group Leaders and helpers are accountable for their actions, have a professional duty of care, and have responsibilities to act in the vulnerable adult's or child's best interests. Group Leaders and helpers must be sensitive to differing expectations associated with all our Assisted Pilgrims.

The Catholic Association recognises that intimate and personal care is an important part of a vulnerable adult's or child's self-image and respect. The apparent nature of personal care, if not practised in a sensitive and respectful manner, can lead to misinterpretation and occasionally allegations of abuse. Not understanding the specific needs of our Assisted Pilgrims can lead to confusion and misunderstanding.

Intimate care covers all areas of personal care eg. washing, toileting and dressing. Personal care includes eating and drinking. All volunteer helpers should ensure that as far as reasonably practicable that they are not alone when providing intimate care. This includes any time spent in an Assisted Pilgrim's bedroom for whatever reason.

Volunteer helpers under the age of 18 will not undertake intimate care alone. They will be supported by volunteer helpers over the age of 18 when undertaking roles involving both intimate and personal care.



4 Specific guidance regarding groups of young people travelling separately from their families

There may be various groups of young people travelling as part of the Catholic Association pilgrimage eg The Young Helpers Group, the young people travelling with the Glanfield Group and young people who travel with the Stonyhurst Group. One of the key aspects to consider is the arrangements for the sharing of hotel rooms, where the groups consist of a mixture of 'children' (<18 years) and 'adults', the latter includes young people from the age of 18 as well as older adults in a supervisory role.

The following is mandatory:

- All those sharing a room must be of the same gender unless in the case of the Glanfield Group they are the child's parents or carers and parental permission has been sought. In this case there will always be two helpers sharing a room with a child assisted pilgrim from the Glanfield Group who are known to the family and from whom written permission has been sought.
- Those younger than 18 cannot share a room with any adult, unless the adult is an 18-year old from the same year group of the same school or college, so that those sharing already knew each other prior to the pilgrimage.
- Those in a supervisory role must not share a room with any young person, especially not anyone under 18, unless they also happen to be a family member.

When a group includes one or more children who need care and supervision at night for medical or other very specific reasons, exceptions to the above may be required. Arrangements will have been pre-agreed with the parents/guardians of the child in question.

Under 18's Travel to and from Lourdes on official Pilgrimage transport

Under 18's should be supervised by a named responsible adult (with relevant current DBS clearance) for Pilgrimage travel to and from Lourdes



APPENDIX ONE - DEFINITIONS

Who are Children?

The legal definition of a child is given in the Children Act of 1989, as any person under the age of 18. This definition has been adopted by the Catholic Association, with recognition that young people aged 16-17 have a greater capacity for independence and personal responsibility.

Volunteer Helpers

A helper is someone who assists those on Pilgrimage who have additional needs. They may be asked to help in any way required, for example, by cleaning, feeding, caring, supervising, transporting or entertaining pilgrims, during all stages of the pilgrimage, as required. All helpers have to abide by the Catholic Association Safeguarding Policy and Code of Conduct (appendix 3).

A young helper is a person aged 17 years of age and who assists adult helpers in providing care, companionship, entertainment and supervision to all people in the Group. Young helpers should be supervised by an adult helper at all times. Young helpers should not be asked to perform roles or given responsibility beyond their capabilities and they should be supervised at all times.

Who are Vulnerable Adults or Adults at Risk

As defined in Section 42 of The Care Act 2014:

An adult who may be vulnerable to abuse or maltreatment is deemed to be someone aged 18 or over, and:

- Has needs for care and support;
- Is experiencing, or is at risk of, abuse or neglect; and
- As a result of those needs is unable to protect himself or herself against the abuse or neglect or the risk of it.

Abuse is defined widely (see below). A crucial difference from older definitions is that the duties of safeguarding apply regardless of whether the adult lacks mental capacity.

The Care Act 2014 states; Safeguarding means protecting any adult's right to live in safety, free from abuse and neglect. It is about people and organisations working together to prevent and stop both the risks and experience of abuse or neglect, while at the same time making sure that the adult's wellbeing is promoted, including, where appropriate, having regard to their views, wishes, feelings and beliefs in deciding on any action. This must recognise that adults sometimes have complex interpersonal relationships and may be ambivalent, unclear or unrealistic about their personal circumstances.



What is Abuse?

Abuse is any violation of an individual's human or civil rights. Any or all types of abuse (see below) may be perpetrated as the result of deliberate intent, negligence or ignorance. Abuse can be perpetrated by one or more people (either known or not known to the victim) or can take the form of 'Institutional Abuse' within an organisation. It can be a single or repeated act, and different forms of abuse may be ongoing at one time.

Physical abuse may involve hitting, pushing, kicking, shaking, throwing, poisoning, burning or scalding, drowning, suffocating, or otherwise causing physical harm to an individual. The inappropriate application of techniques or treatments, including use of poor manual handling techniques, misuse of medication, involuntary isolation or confinement of the individual are also forms of physical abuse. Physical harm may also be caused when a parent or carer feigns the symptoms of, or deliberately causes ill-health to a person whom they are looking after. This situation is commonly described using terms such as fictitious illness by proxy, or Munchausen's Syndrome by proxy.

Emotional abuse is the persistent emotional ill-treatment of a child or vulnerable adult, such as to cause severe and persistent adverse effects on their emotional development. It may involve conveying to them that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person.

Psychological abuse may include the use of threats, humiliation, bullying, swearing and other verbal conduct, or any other form of mental cruelty, that results in mental or physical distress. It includes the denial of basic human and civil rights, such as choice, self-expression, privacy and dignity.

Sexual abuse involves forcing or enticing a child, young person or vulnerable adult to take part in sexual activities, whether or not they are 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. Abuse may include non-contact activities, such as involving individuals in looking at, or in the production of, sexual images, watching sexual activities, encouraging them to behave in sexually inappropriate ways or 'grooming' them in preparation for abuse.

Regarding those aged over 16, any direct or indirect involvement in sexual activity without consent may be considered abuse. Consent is absent when the individual has capacity and does not want to consent, or lacks capacity so cannot give their consent, or feels coerced as the other person (the abuser) is in a position of trust, power or authority.



Neglect is the persistent failure to meet an individual's basic physical and/or psychological needs, likely to result in the serious impairment of the individual's health or development. It may involve a parent or carer failing to provide adequate food, shelter and clothing, failing to protect a child, young person or vulnerable adult from physical harm or danger, failure to provide adequate supervision or failure to ensure access to appropriate medical care or treatment. It may also include neglect of, or unresponsiveness to, an individual's basic physical or emotional needs, failure to intervene in behaviour which is dangerous to them or to others, or poor manual handling techniques.

Financial and material abuse describes the situation where an abuser misappropriates a vulnerable person's money, property and/or other assets through various means (eg. theft or fraud); misuses or wrongfully spends a vulnerable person's assets while having legitimate access to these; or fails to use a vulnerable person's assets to meet that person's needs.

Discriminatory abuse is the exploitation of a person's vulnerability, resulting in repeated or pervasive treatment of an individual, which excludes them from opportunities in society, for example, education, health, justice, civic status and protection. It includes discrimination on the basis of race, gender, age, sexuality, disability or religion.

Institutional abuse occurs when the routines, systems and norms of an institution override the needs of those it is there to support. An organisation or its staff may compel individuals to sacrifice their own preferred life style and cultural diversity in favour of the interests of those there to support them, and others. This can be the product of both ineffectual and punitive management styles, creating a climate within which abuse, intentional or otherwise, can be perpetrated by individual staff and others.

Managers and staff have a responsibility to ensure that the operation of the service is focussed on the needs of service users, not on those of the institution. Managers will ensure they have mechanisms in place that both maintain and review the appropriateness, quality and impact of the service for which they are responsible. These mechanisms will always take into account the views of service users, their carers and relatives.



APPENDIX TWO – PROCEDURES

Recruitment of Volunteers and Criminal Records Checks

Initial Recruitment of Volunteers

1. All volunteers complete an application form, which asks them to provide any relevant information about criminal convictions, cautions, pending investigations, disciplinary proceedings etc. If any relevant information is provided, the Head of Service will use this as part of their decision to accept a volunteer and in assigning a suitable role. They should seek advice from colleagues as necessary.
2. New volunteers, and those who have not been involved for the past three years or more, must provide the name and contact details for a referee.
3. The appropriate Head of Service will ensure that a reference is obtained for all new and 'returning' volunteers and follow up with further enquiries if necessary.
4. All new and 'returning' volunteers should attend one of the Preparation Days, to receive appropriate training, which includes training on the use of a wheelchair, information about Safeguarding Policies and Practice.
5. All volunteers are advised of the requirement for a valid DBS check, see below, and this is particularly emphasised to the new and returning volunteers. Specific individuals within the Catholic Association will support the volunteers to obtain their DBS check, and manage the information on the resulting certificate, sharing any relevant information obtained with other managers as appropriate.
6. The requirement for a DBS check should not prevent individuals with a criminal record from volunteering, provided they declare their unspent convictions, and a suitable role can be found. Anyone barred from working with children or adults cannot be accepted as a volunteer.
7. All volunteers must be older than 16 at the start of the pilgrimage. 16 is also the minimum age that one can apply for a DBS check.

Obtaining a Criminal Records Check, normally known now as a DBS Check

Volunteers who are resident in England or Wales (including the Channel Islands) must have an appropriate DBS check, see below for further details.

If any volunteer is normally resident in Scotland or Northern Ireland, the Catholic Association will support them to arrange the equivalent check with the appropriate body, i.e. the Protecting Vulnerable Groups (PVG) Scheme in Scotland or Access NI in Northern Ireland.

If a volunteer has no history of long-term residence in the UK, there is probably little justification for undertaking a UK DBS check. Obtaining equivalent checks in most other countries is not trivial for the Catholic Association and such cases will be dealt with on an individual basis. Without a DBS check, the



work undertaken by the volunteer must be limited and carefully managed, see below.

DBS checks for those resident in England, Wales and the Channel Islands

The Catholic Association is registered as an 'umbrella body' and therefore manages the majority of the DBS checks required. A specific individual is registered with the DBS as the Lead Countersignatory, and they are assisted by other Countersignatories who have undergone extra checks by the DBS. The Lead Countersignatory will coordinate DBS checks for volunteers and keep appropriate records, ensuring that information is shared appropriately. They will liaise with the DBS and will ensure all other Countersignatories, and anyone else who helps with the DBS checks, has appropriate and up-to-date training.

For full participation, a volunteer should be able to produce one of the following:

1. A certificate showing a DBS check at Enhanced level covering work with children and adults, undertaken by the Catholic Association and dated within 3 years of the pilgrimage. ie, for the August 2017 pilgrimage, the certificate date must be 25 August 2014 or later.
2. A certificate for a DBS check at Enhanced level covering work with children and adults, undertaken by the Catholic Association or any other body, and dated after 17 June 2013, provided that the individual is registered with the DBS Update Service, so that their status can be checked by a representative of the Catholic Association.
3. The update status must be checked by a representative of the Catholic Association for all volunteers whose certificate was obtained for work with another employer/volunteer organisation, or for certificates obtained through the CA that are more than three years old.
4. The Catholic Association will not usually accept a certificate where the check was undertaken for any other organisation, unless the volunteer is registered with the update service. There may be exceptions, if the check is very recent and the individual is employed in a relevant role, such as a nurse who has suitable references, a recent DBS check for their current paid role and a valid NMC PIN.

While many people have undertaken DBS checks for other paid or volunteer roles, often they do not fulfil the complete criteria to fulfil condition (2) above: Enhanced Check for both the Child and Adult Workforce, and ongoing registration with the Update Service.

Thus, most first-time volunteers require a new check so they may comply with (1) above. Registration with the DBS Update Service is then strongly recommended so that repeat checks are not required in future years, as the volunteer will then comply with (2) above.



For most first-time volunteers, the DBS application form is completed at a Preparation Day, and the ID documents are checked by a Countersignatory. Otherwise, using lists of volunteers provided by the Heads of Service, the Lead Countersignatory will arrange for completion of forms, and for the requisite ID document checks to take place.

If a DBS Check or equivalent cannot be obtained

If a volunteer has been unable to obtain a DBS check or equivalent, eg someone who is non-UK resident, the appropriate Head of Service and other managers must be aware of this, so the individual is assigned to a role for which a check is not mandatory. A suitable role would be as the pusher of a wheelchair for someone who is definitely not classed as vulnerable. However, such situations must be monitored very carefully, as the majority of pilgrims will not be able to distinguish those volunteers who have not been fully checked.

If a DBS certificate raises concerns

If an enhanced DBS certificate is returned showing a conviction that is unrelated to the work of the Catholic Association, it is most likely that the volunteer would have already disclosed this at the time of their application. If the conviction was not mentioned previously, the Lead Countersignatory will need to discuss the issue with the individual and with the appropriate Head of Service. Together they will decide whether the individual can be a volunteer, and whether any other senior members of the pilgrimage should be informed.

If the enhanced DBS certificate indicates that a potential volunteer appears on a DBS barred list, then all Heads of Service and other relevant senior volunteers must be advised that the individual cannot participate as a volunteer. The Trustees should be advised and, if necessary, other key individuals, eg the leader(s) of the Diocese or Group, to ensure that other members of the pilgrimage are not at risk. The Lead Countersignatory should also inform the DBS, as the individual is committing an offence by volunteering for a role which involves work from which they are barred.

Limitations of DBS Checks

It must be remembered that a DBS check or the equivalent obtained in Scotland or Northern Ireland, will only provide information if an individual has an unspent conviction or is on one of the lists barring them from work with children or vulnerable adults. This is why it is essential that references are obtained for all new and returning volunteers, that all work with vulnerable adults and children is properly supervised, and that safe working practices are followed throughout the pilgrimage.



Initial procedure for dealing with a report or allegation of abuse

If pilgrim A discloses to pilgrim B that they are being abused by someone else, whether during the current pilgrimage, in their current normal environment or in the past, pilgrim B must:

- Advise pilgrim A that they must pass on the information.
- Allow pilgrim A to speak without interruption, accepting what is said.
- Not investigate, i.e. not ask questions.
- Alleviate feelings of guilt and isolation. Do not pass judgment.
- Let pilgrim A know that they are right to have shared this information.
- Report the matter as soon as possible to the Pilgrimage Safeguarding Officer. If pilgrim B cannot quickly find the Safeguarding Officer, they should report through their Team or Group Leader, or a Head of Service, particularly if the allegation involves abuse ongoing during the pilgrimage, so that rapid intervention can occur.

If any pilgrim suspects that another pilgrim is being abused emotionally, physically, financially or sexually, whether in Lourdes or in their normal environment:

- They should report the matter to the Pilgrimage Safeguarding Officer as soon as possible. If they cannot quickly find the Safeguarding Officer, they should report through their Team or Group Leader, or a Head of Service, particularly if the allegation involves abuse ongoing during the pilgrimage, so that rapid intervention can occur.

If a pilgrim hears an allegation about abuse or other inappropriate behaviour by any other pilgrim or about themselves, they should

- Immediately contact the Pilgrimage Safeguarding Officer as well as either their Team/Group Leader and/or their Head of Service.
- Try to ensure that no one is placed in a position that could cause further compromise or concern.

In all cases:

- Any discussion concerning possible abuse must be recorded in writing as soon as possible. The record should reflect the conversation as accurately as possible using the pilgrim's own words. The record should be signed and dated, noting the time and location of the conversation or incident, and include the names of anyone else present.
- The facts must be reported to the Pilgrimage Safeguarding Officer as soon as possible.
- Any individual in receipt of information about abuse or potential abuse can listen and then must refer, but not investigate. They should not



contact the subject of the allegation and should not tell any other pilgrim except a Leader, Head of Service or the Safeguarding Officer.

- There must be no promise of confidentiality, as any information received may have to be acted on by other authorities.



APPENDIX THREE

Catholic Association Code of Good Conduct, Particularly Concerning the Safeguarding of Children and Vulnerable Adults

ALL PILGRIMS MUST:

- operate within the Code of Good Conduct and the procedures of the Catholic Association Lourdes Pilgrimage.
- always be an example of good conduct that you would wish others to follow.
- treat all other pilgrims with respect.
- respect each pilgrim's rights to personal privacy.
- encourage pilgrims to feel comfortable and caring enough to point out attitudes or behaviour they do not like.
- remember that someone else might misinterpret your actions, no matter how well intentioned.
- be aware that even caring physical contact with another pilgrim might be misinterpreted.
- recognise that special caution and discretion is required when you are discussing sensitive issues with other helpers or pilgrims.
- ensure that intimate care is carried out by volunteer helpers and that dignity and respect for all Assisted Pilgrims is maintained at all times.
- ensure that there is more than one helper present during activities and personal care with children and vulnerable adults, or at least that you are within sight and hearing of others. Medical or sacramental protocols may be exceptions, but all sensible precautions should be taken to ensure everyone's safety.
- ensure that volunteer helpers under the age of 18 are supported and guided by experienced helpers over the age of 18

YOU MUST NOT:

- ignore Safeguarding Guidelines and Procedures.
- render yourself unfit for duty or social interaction through consumption of alcohol or lack of sleep.
- allow yourself to be drawn into inappropriate attention-seeking behaviour.
- have inappropriate physical or verbal contact with pilgrims.
- make suggestive or derogatory remarks in front of others.
- show favouritism to any individual.
- jump to conclusions about others without checking facts.
- take a chance, when common sense, policy and practice suggest another more prudent approach.
- rely on your good name, or that of the Church, to protect you.



- believe 'it would never happen to me'.
- exaggerate or trivialize issues of Good Conduct and Safeguarding.

WHAT TO DO...

If a pilgrim discloses to you abuse by someone else:

- Advise the person that you must pass on this information.
- Allow him or her to speak without interruption, accepting what is said.
- Do not investigate, i.e. do not ask questions.
- Alleviate feelings of guilt and isolation. Do not pass judgment.
- Let them know that they are right to have shared this information.
- Report the matter as soon as possible to the leader in charge of your group/team, and/or the Pilgrimage Safeguarding Officer.

If you suspect a pilgrim is being abused emotionally, physically, financially or sexually, whether in Lourdes or in their normal environment:

- Report the matter to the leader in charge of your group/ team, and/or the Pilgrimage Safeguarding Officer as soon as possible.

If you receive an allegation about any pilgrim or about yourself:

- Immediately tell the leader in charge of your group/team, and/or the Pilgrimage Safeguarding Officer.
- Try to ensure that no one is placed in a position that could cause further compromise.

In all cases:

- Any discussion concerning possible abuse must be recorded in writing as soon as possible. The record should reflect the conversation as accurately as possible using the pilgrim's own words. The record should be signed and dated, noting the time and location of the conversation or incident, and include the names of anyone else present.
- The facts must be reported to the Pilgrimage Safeguarding Officer.
- The listener must refer, but not investigate, and should not contact the subject of the allegation.
- There must be no promise of confidentiality, as any information received may have to be acted on by other authorities.