



Safeguarding Policies and Procedures
Approved by the Board of Trustees, May 2025

- A. Standards for safeguarding and child protection policies in Masorti communities
- B. Child protection policy and procedures for Noam (Masorti Youth) programmes
- C. Adult at risk safeguarding policy and procedures
- D. Actions taken in response to the report of the Independent Inquiry into Child Sexual Abuse

A. Standards for safeguarding and child protection policies in Masorti communities

1. Masorti Judaism's approach to safeguarding and child protection in relation to programmes and activities we directly operate are governed by Noam's policies.
2. As part of their membership agreement with Masorti Judaism, every Masorti community is required to have 'adequate safeguarding and child protection policies'. This document sets out the standards expected of these policies and the associated procedures.
3. As independent entities, individual Masorti communities are ultimately responsible for their own safeguarding and child protection arrangements. Masorti Judaism's role is to carry out checks to ensure communities are meeting our standards and to provide the support communities need to put adequate arrangements in place.
4. As part of this process, we will work with our member communities to review their safeguarding and child protection policies and procedures on a regular basis. We may then recommend changes and improvements, and either support the community in making these improvements or refer them to another agency for expert support.
5. Every safeguarding and child protection policy will be different so as to meet the individual needs of the specific community. However, every policy should include the following sections which should be tailored to meet the individual community's structure:
 - a. **Purpose** of the policy
 - b. Organisation's **mission statement**: this should include the organisation's ethos around safeguarding and child protection (e.g. children and young people should feel safe and heard, all staff/volunteers/members/parents are encouraged to talk about concerns).
 - c. Relevant **legislation** that informs the policy: the Children Acts 1989 and 2004 with reference to HM Government's Working Together to Safeguard Children guidance; the London Safeguarding Children Partnership's Child Protection Procedures and Practice Guidance; and the UN Convention on the Rights of the Child 1989.
 - d. The **age range** of young people covered by the policy: from birth up to the child's 18th birthday and also covering concerns about unborn children.
 - e. **Roles and responsibilities** of every stakeholder in the organisation regarding safeguarding (including staff, trustees and volunteers), reinforcing the message that safeguarding is everyone's responsibility.

Each community should have a **Designated Safeguarding Lead (DSL)**, most often a trustee or senior member of staff, who has undergone safeguarding training. Make sure the nominated safeguarding/child protection lead can easily be contacted and make arrangements for cover if they are not available.

As well as setting out the responsibilities of specific post-holders, this section should include a statement like: 'Rabbis and chazanim, trustees, volunteers and other staff

acquire positions of trust in children's and young people's lives. They have a duty of care to children and young people which includes safeguarding their welfare and protecting them from harm.' This emphasises that child protection and safeguarding is the responsibility of everyone who comes into contact with children, not just front-line workers, and gives the message that it is not acceptable to overlook possible signs of child abuse on the grounds that 'it is not my job to deal with this'.

All members of staff, trustees and volunteers who have contact with young people should undergo regular (usually annual) **training** on child protection and safeguarding.

- f. **Understanding child abuse:** this section should include types of abuse (physical, sexual, emotional, neglect) and a definition/description of each one. Signs and symptoms of abuse should also be included here. Neglect should be included in the definition of child abuse rather than a separate add-on, e.g. 'Staff, carers and volunteers may encounter cases of alleged child abuse including neglect' rather than 'alleged child abuse or neglect' to emphasise the fact that neglect is child abuse and that neglect is no less of a priority or reason for intervention. Some organisations also choose to include bullying and the impact of witnessing domestic abuse on children in this section.

- g. **Procedures** setting out what to do when becoming aware of suspected child abuse. This should include a relevant organisational escalation procedure (i.e. to whom should suspected child abuse be reported and how), local authority numbers and the names of designated people in the organisation.

The policy needs to state clearly that if child abuse is suspected, a risk assessment needs to be completed. If as part of this assessment it is deemed that a child may be at further risk or that concerns will be silenced if parents are informed, then parents should not be informed before the case is referred to children services.

- h. **Recording:** why it is imperative to record all suspicions, allegations or actions taken around child protection (it protects the child, the organisation and the personnel dealing with it). Recording must be timely, relevant, record facts separate from opinions. Completed records should only be accessed on a need-to-know basis and be seen by staff members, such as DSL and the reporting member of staff; external agencies such as police, courts and child protection agencies
- i. **Confidentiality and Duty to Share Information** section: all decisions about information sharing following a child protection referral are made by local statutory child protection agencies within the provisions of the Children Act (section 17/47 protocols). Your child protection policy needs to include clear guidance about when to share information with other agencies and on what basis (for example, concerns that a child is being harmed or could be at risk of harm overrides the requirement to maintain confidentiality). The requirement to share information on a need-to-know basis should be stated. Statements like 'confidentiality will be maintained at all times' should be avoided since this is not always possible. Best practice is to inform the adult

or child who made the alleged abuse, that they will be kept informed, where possible, in an age-appropriate way.

- j. **Safe Recruitment:** what is the community's policy on safe recruitment for staff and volunteers? This should refer to the requirement to carry out relevant DBS checks and to take references from and have conversations with previous employers and volunteering placements, including other Masorti communities where relevant.
- k. **Whistleblowing:** a child protection policy should include clear whistleblowing procedures. Masorti Judaism's DSLs are listed below for whistleblowing in the event that safeguarding concerns are not being dealt with appropriately within the community. Masorti Judaism's DSLs will respond to any such concerns by following up with the DSL of the community in question, supporting them in taking the appropriate action or by referring any incident which has not been properly dealt with to the statutory authorities as required. Whistleblowing procedure and policy should take into account the Public Interest Disclosure Act of 1998 which protects the workers making alleged abuse claims which are in accordance with the Act's provisions and in the public interest.
 - It is important to distinguish between safeguarding and child protection. Safeguarding policy includes what we do to keep all children safe whereas child protection policy informs us of steps we take when we become aware of a specific child being harmed or at risk of abuse. Typically, both policies are needed.
 - Policies regulating safeguarding for children and adults at risk of harm should be written separately as they refer to different pieces of legislation and are dealt with by separate statutory departments.

These standards are based on guidance from Reshet (the network for Jewish youth provision); the original document can be accessed here: reshetnet.com/safeguarding2/safeguarding-and-child-protection-policies/

Further guidance is available from Reshet's director, Shelley Marsh on 07970 718334 or shelley@reshetnet.com.

Please contact Masorti Judaism's DSLs, Rabbi Adam Zaggoria-Moffet, rabbiadam@masorti.org.uk and Director of Noam, Reuben Green at reuben@masorti.org.uk for further support or information.

B. Child protection policy and procedures for Noam (Masorti Youth) programmes

Approved by the Board of Trustees of Masorti Judaism – May 2025

The aim of this policy is to lay out guidelines and a procedure for dealing with situations where adults come into contact with children and adults at risk of harm. It deals with general wellbeing, duty of care to young people and alleged cases of child abuse. It also deals with good practice in our work to protect the young people who are in our care and to protect ourselves as professionals and volunteers.

1.1. Duty of Care & Loco Parentis

- 1.1.1. The Children Act (1989) states the legal definition of a child as a 'person under the age of 18'.
- 1.1.2. "Loco Parentis" means assuming the responsibilities of a parent for a young person whilst they are in your care. You are required to act as a reasonable parent would in the circumstances.
- 1.1.3. We have a 'duty of care' from the moment a young person comes into our control (i.e. when their parents/guardians depart). We cannot give up responsibility for a young person until they are back with their legal parents/guardians.
- 1.1.4. The final say in all decisions relating to the safety and welfare of young people in our care is made by the Co-chairs, Trustees (to include the trustee responsible for Safeguarding) and Director of Strategy.
- 1.1.5. Children aged under 18 travelling home from a residential event or day camp in the UK, or any from an event abroad, should be accompanied to a designated 'dropping off' point by a leader.
- 1.1.6. Children aged over 14 may travel home from a residential event or day camp in the UK alone, if it is deemed appropriate by the head of the event and the parent/guardian, provided their parents/guardians sign an appropriate permission document.

1.2. Spotting Child Abuse – this is the primary form of abuse with which this policy deals.

- 1.2.1. Child abuse is any action by another person – adult or child – that causes significant harm to a child. (NSPCC 2019)
- 1.2.2. Child protection is defined "as part of the safeguarding process. It focuses on protecting individual children identified as suffering or likely to suffer significant harm." (NSPCC)
- 1.2.3. Child abuse can take four forms, all of which can cause long term damage to a child: physical abuse, emotional abuse, neglect and sexual abuse. Bullying is also a form of child abuse.

1.2.4. Masorti Judaism and Noam recognises and will relay appropriately to all participants, volunteers and staff, that abuse is always wrong, and it is never the young person's fault.

1.2.5. Signs that a child may be experiencing abuse:

1.2.5.1. frequently dirty, hungry or inadequately dressed

1.2.5.2. left in unsafe situations or without medical attention

1.2.5.3. constantly "put down", insulted, sworn at or humiliated

1.2.5.4. seems afraid of parents or carers

1.2.5.5. severely bruised or injured

1.2.5.6. displays sexual behaviour which doesn't seem appropriate for their age

1.2.5.7. growing up in a home where there is domestic abuse

1.2.5.8. living with parents or carers involved in serious drug or alcohol abuse

1.2.5.9. This list does not cover every child abuse possibility. There may have been other things in the child's behaviour or circumstances that cause concern

1.3. Alleged abuse & Referral

1.3.1. Welfare of young people in our care always takes overriding priority

1.3.2. We cannot promise absolute confidentiality to young people in our care.

1.3.3. You should make all young people aware that you cannot promise confidentiality and that you will refer information in order to protect any young person's safety or welfare. Best practice is to inform the young person to whom you will be referring the information, if age appropriate and to clarify that you are doing for their safety and wellbeing.

1.3.4. Any situation involving suspected child abuse, self-inflicted injury or drug use and any domestic abuse in the family or in any intimate relationships should be referred directly to the Director of Noam in their capacity as the Designated Safeguarding Lead (DSL) or their designated deputy, as soon as possible.

1.3.5. Social Services is the lead agency on issues relating to child protection. It is our responsibility to make a referral, not to attempt to address the issues ourselves nor undertake any investigation.

1.3.6. In the event that you have any concern whatsoever that a young person might be at risk from physical, emotional, sexual abuse or neglect, you must inform the Director of Noam or their designated deputy immediately.

- 1.3.7. Any situation or incident which you believe is serious enough to require further action must be referred directly to your line manager. Such situations include depression, eating disorders, anti-social behaviour, violence, bullying, severe homesickness, abnormal behaviour or any other scenario which causes concern.
- 1.3.8. In order to establish whether there is need for a referral, you should always seek advice from your line manager on a “no names” basis.
- 1.3.9. Masorti Judaism and Noam will also ensure that, where appropriate, parents/guardians are informed about any of the above situations involving their child. This will take place at the end of the event, unless the head of Camp determines that parents/guardians should be informed immediately. You may not be kept informed of the ongoing details of any referral or serious issue after the end of the event, as the incident will be taken forward by the Director of Noam.
- 1.3.10. Situations should not be referred without the knowledge of the young person involved. If a referral is necessary, you must:
- 1.3.10.1. Try to get the young person's permission, but if they do not agree, inform them you are obligated to make a referral
- 1.3.10.2. Give the young person the chance to be present (but do not make them repeat the information themselves)
- 1.3.10.3. Incidents must only be referred to your direct line manager or the Director of Noam, or their designated deputy. Sensitive information must never be shared with other staff. Your line manager or the Director of Noam may decide whether to share information with selected other senior staff members where it would be in the best interests of the young person (which may include “low-level” referral issues such as eating disorders, but never suspected cases of abuse or any other crime).
- 1.3.10.4. Once it has been established that there is no need for further referral, confidentiality in relationships with young people must be respected. Information they reveal to you must not be discussed with other staff or people outside the movement, no matter how trivial it may seem.

1.3.11. External referrals

- 1.3.11.1. The only person authorised to make external referrals are the DSLs. In their absence their deputy, Camp Director/Mazkir or the Masorti Judaism Senior Leadership or Board of Trustees team may make referrals when necessary.
- 1.3.11.2. These senior staff members will be provided with detailed referral guidelines and contact information for the appropriate services.

- 1.3.11.3. Since making decisions about referrals requires a high level of discretion and professional knowledge, detailed referral guidelines will be circulated to these senior staff members only. They are not included in the general policies and procedures document. This is in line with best practice in the sector.

1.3.12. Referrals regarding suspected or reported abuse

- 1.3.12.1. The DSL will refer any cases of suspected or reported abuse of children or adults at risk of harm to the appropriate services (social services, police, parents/guardians) depending upon the nature of the alleged abuse or incident. The person making a referral will take detailed written notes, date them, and file them securely.

1.3.13. Referrals regarding mental health

- 1.3.13.1. If alleged abuses are made relating to a young person's mental health, the parents or guardians will be contacted where appropriate. It may not be appropriate if the alleged abuse is related to child or domestic abuse.
- 1.3.13.2. If we cannot continue to safely look after a young person on camp due to mental health issues, their parents will be asked to collect them. If they refuse to do so, social services may be contacted.

1.4. Alleged abuse and Referral Procedure

- 1.4.1. You must not approach the young person to discuss the matter. Any attempt to engage in further discussion may put them at further risk if not handled properly. Disclosures of abuse or other safeguarding concerns can be direct (a specific statement made by a child about something that is happening to them), indirect (one or more ambiguous statements that imply something is happening is wrong) or accidental (the child does not realise that they are alleging an episode/history of abuse).
- 1.4.2. Accidental disclosures should be discussed with the line manager or DSL. If a young person directly or indirectly to you that s/he is being abused, you must refer this information directly to the Director of Noam or their designated deputy, giving the young person the chance to be present. You should:
 - 1.4.2.1. Inform the young person that the information will be referred to the Director of Noam or their designated deputy
 - 1.4.2.2. Reassure the young person that you believe him or her
 - 1.4.2.3. Listen but do not ask any questions.
- 1.4.3. There is always the possibility that a young person will not want to discuss an issue if they are aware the information will be referred. This is the young person's decision and should be respected. However, it remains your duty to refer the incident to Director of Noam or their designated deputy.

- 1.4.4. Make detailed notes, handwritten in ink, of any conversations you have, noting time and date and keep them in a safe place. The Director of Noam or their designated deputy will make a decision regarding further action in conjunction with Social Services.
- 1.4.5. If you have any concern regarding the behaviour of any other staff member towards young people (from Noam, the site or other), you should immediately inform the Director of Noam or their designated deputy
- 1.4.6. If you are concerned about the behaviour of the Director of Noam or their designated deputy, you must inform the Masorti Judaism's Rabbi Zagoria-Moffet who may need to inform the Board of Trustees

1.5. Guidelines for Safeguarding Online

- 1.5.1. Links to all Noam zoom calls are kept on a password protected page of our website. The password is only distributed within Noam or Masorti Judaism networks.
- 1.5.2. The waiting room function is used on all zoom calls. People are only let in from the waiting room if:
 - 1.5.2.1. There are 2, over 18-year-olds present from the start of the call
 - 1.5.2.2. Their name is recognised by the Hosts
- 1.5.3. If someone manages to get into the call who isn't recognised, they are challenged by the Hosts and are removed from the call if they cannot or do not identify themselves as someone known to Noam
- 1.5.4. If it is not possible for 2, over 18-year-olds to be present on a call with a young person, the call will only go ahead if a parent or guardian of a young person is in the background of the call
- 1.5.5. All zoom calls have at least 2 hosts or co-hosts with power to stop screen sharing, disable the chat function or remove people from the call in order to help moderate it.
- 1.5.6. Over 18-year-olds who help to moderate and run online programming, have undergone Noam leadership training

C. 'Adults at Risk' - Safeguarding Policy and Procedures

Approved by the Board of Trustees May 2025

1. Synopsis

Masorti Judaism has a responsibility to prevent, and report concerns about the abuse, neglect and ill treatment of adults who are at risk of being harmed.

There are legal requirements on statutory bodies under the Care Act 2014, and statutory guidance (Care and Support Statutory Guidance 2018) applying to the voluntary sector across England and the devolved nations, for organisations to do everything they can to recognise, and report abuse quickly and appropriately to keep adults safe, and to prevent such abuse from happening in the first place.

<https://www.gov.uk/government/publications/care-act-statutory-guidance/care-and-support-statutory-guidance>

Anyone who is employed or volunteers for or, on behalf of Masorti Judaism, regardless of the type or amount of contact they have with adults who are at risk of abuse or adults at risk of harm, has a role to play in safeguarding and protecting them. They must:

- Know how to recognise potential abuse of adults at risk of harm
- Know what to do when safeguarding concerns arise
- Understand what Masorti Judaism expects of them in terms of their own behaviour and actions

An adult at risk of harm can be anyone over the age of eighteen, including service users, staff, or volunteers. Whilst personal characteristics may make an individual more vulnerable i.e., disability and communication difficulties, it is the situation around an individual which may increase risk or place them at potential risk of harm. It is therefore vital to be open to the possibility that any adult may be at risk and that this can be temporary or on-going depending on the support and protective factors around them.

This policy applies to all staff and volunteers (including trustees, chairs, and interns), secondees, agency staff, students, sole traders, and contractors, including associates and professional fundraising agencies Third parties and assignees involved in services for Masorti Judaism must also comply with our safeguarding policies, legislation and all relevant regulatory codes of conduct.

2. Legal context

Masorti Judaism adheres to legislation and statutory guidance enforced in England. The relevant law and guidance are as follows:

The Care Act 2014, which came into effect in 2015, is the primary legislation in England for the support and protection of adults. It represents the most significant reform of care and support in more than 60 years, putting people and their careers in control of their care and support. <http://www.legislation.gov.uk/ukpga/2014/23/contents/enacted>

The legislation sets out how people's care and support needs should be met and introduces the right to an assessment for anyone, including carers and self-funders, in need of support.

The Act's "wellbeing principle" spells out a Local Authority's duty to ensure people's wellbeing is at the centre of all it does, with greater emphasis on outcomes and helping people to connect with their local community. It seeks to ensure that people's eligibility for services will be the same across England.

3. Terminology

For the purposes of this policy and procedures, the following terms are used:

- a. **Adult at risk:** An adult at risk is 'any person who is aged 18 years or over and at risk of abuse or neglect because of their needs for care and support' (Care Act 2014 [England]). This definition is broadly consistent with definitions across the devolved nations. In Scotland, the definition of an 'adult at risk' or 'adult at risk' applies to those aged 16 years and over. In Northern Ireland the definition is, helpfully, broken down to assist in understanding as follows:
- b. **Adult at risk of harm** is a person aged 18 or over, whose exposure to harm through abuse, exploitation or neglect may be increased by their:
 - Personal characteristics which may include, but are not limited to, age, disability, special educational needs, illness, mental or physical frailty or impairment of, or disturbance in, the functioning of the mind or brain. and/or
 - Life circumstances which may include, but are not limited to, isolation, socio-economic factors, and environmental living conditions.
- c. **Adult in need of protection** is a person aged 18 or over, whose exposure to harm through abuse, exploitation or neglect may be increased by their:
 - Personal characteristics AND/OR
 - Life circumstances AND
 - Who is unable to protect their own well-being, property, assets, rights, or other interests AND
 - Where the action or inaction of another person or persons is causing, or is likely to cause, him/her to be harmed.

Please note that the terms at 3a and 3b are often used interchangeably within Safeguarding contexts

- d. **Adults at risk of harm-** This defines an adult at risk as a person who is or may be for any reason unable to take care of him or herself, or unable to protect him or herself against significant harm or exploitation
- e. **Safeguarding:** This describes the activity that is undertaken to protect adults at risk from abuse, harm, ill-treatment, and neglect.
- f. **Abuse:** This is the ill-treatment or causing harm to an adult at risk. A person may abuse or neglect an adult at risk by inflicting harm or by knowingly failing to act to prevent harm.

Adults can be abused in a family, at a community fundraising event, in any type of institution/organisation, by those known to them or others, for example by those responsible for organising, participating, or providing support or care, including a current or ex. Intimate partner.

- g. **Prevention:** This is how we seek to reduce the abuse of adults at risk occurring in the first place. This includes training, guidance and support for employees and volunteers, as well as for those receiving services. An whole organisational approach is necessary for the prevention of abuse,
- h. **Categories of Abuse:** See appendix 1.

4. Key Principles

Masorti Judaism's approach to safeguarding adults at risk is based on the following principles:

- a. All adults have a right to equal protection from all types of harm or abuse, regardless of race; gender; gender reassignment (including gender identity and expression); sex; age; disability; sexual orientation; marriage and civil partnership; pregnancy and maternity; religion or belief; or personal characteristics which may indicate additional vulnerabilities.
- b. The best interests of an at risk adult are paramount in all safeguarding and protection considerations.
- c. Where concerns are identified, the key principles of working with adults at risk embedded in the Care Act 2014, will always inform the Masorti Judaism's approach to interventions (see section 6 below).
- d. Where a concern is identified, we must communicate very clearly what we have done and will be doing to safeguard the adult at risk, unless to do so would in any way increase risk to themselves or others. Capacity will be assumed unless there is reason to believe that the person cannot understand.
- e. Concerns or allegations that Masorti Judaism's staff or volunteers have abused, or neglected adults will be taken very seriously and managed sensitively and fairly in accordance with these policies, relevant legislation, and local procedures.

We deliver this policy by:

- a. Providing effective leadership and management for staff and volunteers through induction, supervision/one-to-one learning and mentoring, support, and training.
- b. Ensuring effective and robust safeguarding and protection practices by having clear policies, procedures, practice standards and guidance in place.
- c. Enabling staff to exercise professional judgements based upon seeking to act in the best interests of, and outcomes for, the adult at risk.
- d. Safe recruitment and employment practices to ensure that robust recruitment, selection, induction, and supervision processes are in place for all those who work for and with Masorti Judaism.

5. Capacity and Consent

It is important to be alert to issues of cognitive capacity which can increase the vulnerability of people where they have a reduced ability to make informed decisions in the moment. This

may be transient (e.g., due to fear, shock, injury, illness) or long term (e.g., due to learning differences, disability, mental health issues).

Whilst this is a complex issue, it should not get in the way of staff and volunteers genuinely seeking to ensure that all individuals are respectfully consulted in relation to participation in activities and/or sharing of information about them.

Capacity to consent is not simply based on age and particularly where learning and communication difficulties and disabilities are identified. You should also consider a person's capacity to understand the consequences of giving or withholding their consent. They should not be treated as unable to decide until all practicable steps to help them have been taken.

When assessing a person's understanding you should seek to explain the issues using their preferred mode of communication and language. This should be done in a way that is suitable for them, considering all you know about them from your contact with them, particularly their age, language and likely understanding.

It is important to try and ensure that they really understand the issues and are not just agreeing to what is proposed. If you are unsure whether they have the capacity to consent, then you should seek advice from Masorti Judaism's designated Safeguarding Lead and DSL, Rabbi Zagoria-Moffet 07462 579760 - rabbiadaml@masorti.org.uk. The person's friends, carer, another professional working with them or an advocate, where available, may be able to provide relevant information or advice where consulting these people does not increase potential risks.

The following criteria should be considered when assessing whether a person has sufficient understanding at any time to consent, or to refuse consent, to sharing of information about them or participating in specific activities:

- a. Can the person understand the question being asked of them?
- b. Are they taking an active part in the discussion?
- c. Can they rephrase the question in their own words?
- d. How would they explain it to someone else?
- e. Do they have a reasonable understanding of what the risks or benefits of giving their consent or saying no?
- f. What do they say they think would happen if they agree the action being suggested?
- g. Can they appreciate and consider the alternatives, weighing up one aspect against another and express a clear and consistent personal view? Encourage them to say out loud, or write down, their view of the pros and cons. You could recheck these views later or at a later contact with them

6. Procedure for responding to allegations of abuse

If you are concerned that a crime has been committed or that there is an immediate concern about the safety of any adults at risk, call the police on 999 for an emergency response, or 101 for a non-emergency response.

It is not always appropriate to call the Police, particularly in the cases of domestic abuse.

Contacting the Police on someone else's behalf or without their knowledge/consent, must be done with caution and care.

It should not be standard practice for all safeguarding concerns. Always liaise with the DSLs or their deputies before contacting the Police, unless you are in a position of immediate danger

If the suspicions implicate the DSL/s, contact the police or the relevant statutory authorities listed below.

Under **no** circumstances should a Masorti Judaism employee, volunteer or member carry out their own investigation into an allegation or suspicion of abuse.

Those concerned that abuse may be taking place must follow the procedures set out below:

- a. The person in receipt of allegations or suspicions of abuse must write down in pen all information gathered relating to the concern.
- b. All concerns must then be reported as soon as possible to the Masorti Judaism's designated Safeguarding lead and DSL **Rachel Sklan (0795672266 rachel@masorti.org.uk)** who will deal with the allegation or suspicion of neglect or abuse, including referring the matter to the relevant statutory authorities along with a written record if deemed necessary.

Barnet - Barnet Social Care Direct	Tel: 020 8359 5000 (9am to 5pm Monday – Friday or at out of office hours on Tel: 020 8359 2000)
Essex - For Essex County Council Adult Social Care	Tel: 0345 603 7630 (8:45am to 5pm Monday to Thursday, 8:45am to 4:30pm Friday or at out of office hours on 0345 606 1212)
Hackney - Hackney Adult Protection Services	Tel: 020 8356 5782 (9am to 5pm, Monday to Friday) or email: adultprotection@hackney.gov.uk
Harrow - Harrow Adult support	Tel: 020 8901 2680 (9am to 5pm Monday – Friday or at out of office hours on Tel: 020 8424 0999) or email: AHadults@harrow.gov.uk
Hertfordshire - Hertfordshire Social Services	Tel: 0300 123 4042 (available 24/7)
Leeds - Leeds City Council Adult Services	Tel: 0113 222 4401 (9am to 5pm Monday to Friday, except Wednesdays when they're open from 10am or at out of office hours on Tel: 0113 378 0644) or email: leedsadults@leeds.gov.uk
Liverpool - Liverpool City Council	Tel: 0151 233 3800 (available 24/7)
Oxfordshire - Oxfordshire Social & Health Team	Tel: 0345 050 7666 (8:30am to 5pm Monday – Thursday and 8:30am to 4pm Friday)
Westminster - Westminster Council Social Services	Tel: 020 7641 2176 (9am to 5pm Monday – Friday or at out of office hours on Tel: 020 641 6000) or email: adultsocialcare@westminster.gov.uk

- c. The DSL may need to inform others depending on the circumstances and/or nature of the concern. However, the individual reporting the suspicions should not discuss the matter with anyone other than the DSL nominated above.
- d. Whilst allegations or suspicions of abuse will normally be reported to the DSL, in their absence there should not be a delay in referring to the relevant Social Services and/or the police.
- e. DSL Rabbi Zagoria-Moffet (rabbiadam@masorti.org.uk) and Director of Noam, Reuben Green (reuben@masorti.org.uk) will be supported by the Board of Deputies in their role and accept that any information they may have will be shared in a strictly limited, need-to-know basis.
- f. It is of course, the right of any individual as a citizen to make a direct referral to Social Services, although Masorti Judaism hopes that all those employed, contracted, or volunteering on behalf of Masorti Judaism will use this procedure. If, however the individual with the concern feels that the DSL has not responded appropriately, or where they have a disagreement with the DSL as to the appropriateness of a referral, they are free to contact an outside agency directly.

Appendix 1: Categories of Adult Abuse

What constitutes abuse and neglect?

This section considers the different types and patterns of abuse and neglect and the different circumstances in which they may take place. This is not intended to be an exhaustive list but an illustrative guide as to the sort of behaviour which could give rise to a safeguarding concern.

Organisations and individuals should not limit their view of what constitutes abuse or neglect, as they can take many forms and the circumstances of the individual case should always be considered. Exploitation and abuse of power are common themes in the following list of the types of abuse and neglect.

Physical abuse including:

- assault
- hitting
- slapping
- pushing
- misuse of medication
- restraint
- inappropriate physical sanctions

Domestic abuse as defined by the Domestic Abuse Act 2021 includes:

- coercive control
- physical
- psychological/emotional
- sexual
- financial/economic
- religious/spiritual
- so-called honour-based violence

The cross-government definition of domestic abuse and abuse is any incident or pattern of incidents of controlling, coercive, 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.

A new offence of coercive and controlling behaviour in intimate and familial relationships was introduced into the Serious Crime Act 2015 and the Domestic Abuse Act 2021. The offence will impose a maximum 5 years' imprisonment, a fine or both.

The offence closes a gap in the law around patterns of coercive and controlling behaviour during a relationship between intimate partners, former partners who still live together or family members. It sends a clear message that it is wrong to violate the trust of those closest to you. This provides better protection to victims experiencing continuous abuse and allowing for earlier identification, intervention and prevention. The Domestic Abuse Act 2021 also clarifies that children under the age of 18, who see, hear or experience the effects of the abuse, are survivors of domestic abuse in their own right if they are related or have a parental relationship to the adult survivor or perpetrator of the abuse.

Sexual abuse including:

- rape
- indecent exposure
- sexual harassment
- inappropriate looking or touching
- sexual teasing or innuendo
- sexual photography
- subjection to pornography or witnessing sexual acts
- indecent exposure
- sexual assault
- sexual acts to which the adult has not consented or was pressured into consenting.
This includes image-based sexual abuse

Psychological abuse including:

- emotional abuse
- threats of harm or abandonment
- deprivation of contact
- humiliation
- blaming
- controlling
- intimidation
- coercion
- harassment
- verbal abuse
- cyber bullying
- isolation
- unreasonable and unjustified withdrawal of services or supportive networks

Financial or material abuse including:

- theft
- fraud
- internet scamming
- coercion in relation to an adult's financial affairs or arrangements, including in connection with wills, property, inheritance, or financial transactions
- the misuse or misappropriation of property, possessions, or benefits

Financial abuse is the main form of abuse investigated by the Office of the Public Guardian amongst adults. Financial recorded abuse can occur in isolation, but as research has shown, where there are other forms of abuse, there is likely to be financial abuse occurring. Although this is not always the case, everyone should also be aware of this possibility. Potential indicators of financial abuse include:

- change in living conditions
- lack of heating, clothing, or food
- inability to pay bills/unexplained shortage of money
- unexplained withdrawals from an account
- unexplained loss/misplacement of financial documents

- the recent addition of authorised signers on a client or donor's signature card
- sudden or unexpected changes in a will or other financial documents

Modern slavery encompasses:

- slavery
- human trafficking
- forced labour and domestic servitude.
- traffickers and slave masters using whatever means they have at their disposal to coerce, deceive and force individuals into a life of abuse, servitude and inhumane treatment

Discriminatory abuse including forms of:

- harassment
- slurs or similar treatment: because of race; gender; gender reassignment (including gender identity and expression); marriage and civil partnership; pregnancy and maternity; sex; age; disability; sexual orientation; religion or belief.

Organisational abuse

- Including neglect and poor care practice within an institution or specific care setting such as a hospital or care home, for example, or in relation to, care provided in one's own home.
- This may range from one-off incidents to on-going ill-treatment. It can be through neglect or poor professional practice due to the structure, policies, processes and practices within an organisation.

Neglect and acts of omission including:

- ignoring medical, emotional or physical care needs
- failure to provide access to appropriate health care and support or educational services
- the withholding of the necessities of life, such as medication, adequate nutrition and heating

Self-neglect

- This covers a wide range of behaviour neglecting to care for one's personal hygiene, health or surroundings and includes behaviour such as hoarding. A decision on whether a response is required under safeguarding will depend on the adult's ability to protect themselves by controlling their own behaviour. There may come a point when they are no longer able to do this, without external support.

Incidents of abuse may be one-off or multiple and affect one person or more. Professionals and others should look beyond single incidents or individuals to identify patterns of harm. Repeated instances of poor care may be an indication of more serious problems and of what we now describe as organisational abuse.

Patterns of abuse vary and include:

- serial abuse, in which the perpetrator seeks out and 'grooms' individuals. Sexual abuse sometimes falls into this pattern, as do some forms of financial abuse
- long-term abuse, in the context of an ongoing family relationship such as domestic abuse between spouses or generations or persistent psychological abuse
- opportunistic abuse, such as theft occurring because money or jewellery has been left lying around

Note: This is not an exhaustive list nor do these examples prove that there is actual abuse occurring. However, they do indicate that a closer look and possible investigation may be needed.

Appendix 2: Actions taken in response to the report of the Independent Inquiry into Child Sexual Abuse (IICSA)

In its Child Protection in Religious Organisations and Settings Investigation Report (2 September 2021), the IICSA made the following recommendation to all religious organisations:

“All religious organisations should have a child protection policy and supporting procedures, which should include advice and guidance on responding to alleged abuses of abuse and the needs of victims and survivors. The policy and procedures should be updated regularly, with professional child protection advice, and all organisations should have regular compulsory training for those in leadership positions and those who work with children and young people.”

As part of the process of giving evidence to the Inquiry, Masorti Judaism was able to review its safeguarding practices. We concluded that our policies and procedures for safeguarding and child protection within Noam (Masorti Youth) were robust. However, several improvements to other areas of our practice needed to be made, mainly in relation to our work with member communities.

Since the publication of the Inquiry’s recommendations, we have therefore taken the following steps:

1. Developed a new policy on ‘Standards for safeguarding and child protection policies in Masorti communities’ which all Masorti communities are expected to adhere to as part of their membership agreement
2. Developed a new policy and procedures on Safeguarding Adults at risk of harm and made this available as a template for our communities
3. Developed a new Whistleblowing policy, made this available as a template for our member communities, and suggested that they name Masorti Judaism as an address for whistleblowing, particularly in relation to safeguarding concerns
4. Conducted an audit of safeguarding arrangements across our communities and provided support to those communities who needed to make improvements to their policies and procedures; this will now be repeated at regular intervals
5. Run a movement wide Introduction to Safeguarding training, aimed at community staff and volunteers, and signposted local community leaders to DSL training courses

Appendix 3: Excerpts from Noam's specific Safeguarding guidance

2. Child Protection

- 2.1. The aim of this policy is to lay out guidelines and a procedure for dealing with situations where we may encounter alleged cases of child abuse. It also deals with good practice in our work to protect the young people who are in our care and to protect ourselves as professionals and volunteers.
- 2.2. Child abuse is any action by another person – adult or child – that causes significant harm to a child. (NSPCC 2019)
- 2.3. Child protection is defined as “part of the safeguarding process. It focuses on protecting individual children identified as suffering or likely to suffer significant harm.” (NSPCC)
- 2.4. Child abuse can take four forms, all of which can cause long term damage to a child: physical abuse, emotional abuse, neglect and sexual abuse. Bullying and domestic violence are also forms of child abuse.
- 2.5. Noam recognises that abuse is always wrong and is never the young person's fault and this will be relayed appropriately to all staff, participants and volunteers.
- 2.6. A child may be experiencing abuse if he/she/they are:
 - frequently dirty, hungry or inadequately dressed.
 - left in unsafe situations or without medical attention.
 - constantly "put down", insulted, sworn at or humiliated.
 - seems afraid of parents or carers.
 - severely bruised or injured.
 - displays sexual behaviour which does not seem appropriate for their age.
 - growing up in a home where there is domestic violence.
 - living with parents or carers involved in serious drug or alcohol abuse.

This list does not cover every child abuse possibility. You may have seen other things in the child's behaviour or circumstances that worry you.
- 2.7. Social Services is the lead agency on issues relating to child protection. It is our responsibility to make a referral, not to attempt to address the issues ourselves.

- 2.8. In the event that you have any concern whatsoever that a young person might be at risk from physical, emotional, sexual abuse or neglect, you must inform the Director of Noam or their designated deputy immediately.

In addition to the four types of abuse outlined above, the following are all considered to be issues relating to safeguarding and potential abuse of young people and must be referred to the designated safeguarding person or their nominated deputies:

- Female genital mutilation
- Gangs and youth violence
- Domestic violence
- Trafficking
- Teenage relationship abuse
- Extremism/radicalisation
- Fabricated or induced illness
- Bullying, including cyberbullying
- Sexting
- Private fostering
- Forced marriage
- Drugs
- Child sexual exploitation.

5. Hadracha (leadership) Relationships

- 5.1. Noam aims to forge positive relationships between staff at all levels and participants on all its events.
- 5.2. Hadracha relationships exist between staff members and other staff members, as well as between staff and participants.
- 5.3. Positive relationships are key to almost every part of Noam's work with young people, particularly on residential events. For example, positive hadracha relationships underpin the following:
- 5.3.1. Welfare
 - 5.3.2. Education
 - 5.3.3. Social development

- 5.3.4. Spiritual development
- 5.3.5. Effectiveness of the tzevet (team); and
- 5.3.6. The hagshama (self-realisation) of both staff and participants.
- 5.4. A hadracha relationship is not the same as friendship, but can be just as powerful and important a bond.
- 5.5. The essential components of a positive hadracha relationship, which all staff members must strive towards at all times (whether interacting with participants at events or in everyday life), are as follows:
 - 5.5.1. Trust
 - 5.5.2. Respect
 - 5.5.3. Support
 - 5.5.4. Professionalism
 - 5.5.5. Positive personal example (dugma ishit); and
 - 5.5.6. Appropriate interactions – verbal and physical.
- 5.6. Staff must create, develop and maintain positive relationships by following all Noam's policies, in particular those in this section and the Internet and Social Networking policy at Section 9 of this document.
- 5.7. Staff will receive appropriate training and guidance on hadracha relationships before and during Noam events.
- 5.8. It is a matter of common sense and guidance from line managers as to what constitutes an inappropriate relationship. The following are examples of interactions that are inappropriate hadracha and therefore not allowed:
 - 5.8.1. favouritism or "singling out"
 - 5.8.2. raising or responding to inappropriate topics of conversation between staff and participants, for example illegal drugs
 - 5.8.3. a staff member pursuing a relationship with a participant outside Noam events, e.g. by arranging to meet up, exchanging private emails or online messages, etc; or
 - 5.8.4. physical relationships between any adult staff member and any person under the age of 18.
- 5.9. Any staff member who has a concern about any interaction or relationship between a staff member and another staff member or between a staff member and a participant, should always consult their line manager.

- 5.10. Rashim are responsible for monitoring hadracha relationships within their age groups on Camp and should always consult their line manager if they have a concern about any hadracha relationship.
- 5.11. Racazim and Rashei Machanot are responsible for monitoring hadracha relationships in tzvatim and should always consult their line manager if they have a concern about any relationship.
- 5.12. At the discretion of the Noam Director or their designated deputy, any staff member considered to have an inappropriate relationship with a participant or volunteer under the age of 18 will be excluded from the event in question and may be excluded from Noam events more widely.
- 5.13. Staff must be aware that inappropriate relationships between staff members and any person under the age of 18 may also give rise to criminal liability in English law (see the extract from the Sexual Offences Act 2003 at Appendix I). Noam will cooperate fully with the Police, Social Services and all other authorities, should it become necessary to do so.
- 5.14. Staff must be aware that the sale or exchange of illegal drugs between any persons is a criminal offence in English law. The sale or exchange of alcohol, cigarettes or prescription drugs between staff members and any person under the age of 18 may also give rise to criminal liability in English law. Noam will cooperate fully with the Police, Social Services and all other authorities should it become necessary to do so.

10. Internet, Social Networking and Photography Policy

10.1. Internet Policy

10.1.1. Noam maintains an active online presence.

10.1.2. Noam will never post:

10.1.2.1. Information about specific sites and events' locations,

10.1.2.2. Personal information including photographs of people under 18

10.1.3. This includes Noam's website, public pages on Facebook, Twitter and Instagram.

10.1.4. This data should always be stored in a password protected secure area. This policy is for reasons of security and confidentiality.

10.2. Social Network Policy

- 10.2.1. Paid and voluntary staff (6th form and above) should not invite or accept invitations to link/network with children/young people in Noam (up to and including Israel Tour age) on social networking sites, such as Facebook, Twitter or Instagram.
- 10.2.2. Where 'friendship status' already exists, it should be deleted.
- 10.2.3. The movement workers may designate limited exceptions to this rule for valid reasons (e.g. organisational), but
 - 10.2.3.1. only if approved by the Mazkir/a or Director of Noam, and
 - 10.2.3.2. any staff allowed to use such exceptions must set their privacy settings appropriately when connecting with young people.
- 10.2.4. Paid and voluntary staff (6th form and above) should be extremely aware of the information held on the public domain of such sites e.g. photos or messages which would be inappropriate for young people to see.
- 10.2.5. Paid and voluntary staff (6th form and above) should be aware of the privacy settings available on such sites and use them appropriately. For example, it is strongly recommended that staff members set their privacy settings so that their information publicly available to "non-friends" on Facebook is kept to a minimum.
- 10.2.6. Senior paid and voluntary staff (Rashim and above) are strongly encouraged not to invite or accept invitations to link/network with voluntary staff who are under the age of 18 (madrichim). If these 'friendships' do exist, they should be moved to a limited profile or deleted.
- 10.2.7. These are guidelines that we ask all paid and voluntary staff to abide by in order to achieve a positive experience and forge safe hadracha relationships for all.

10.3. Photography Policy

- 10.3.1. Parents should be given the opportunity to opt-in to photography of their children at Noam events.
- 10.3.2. Consent should also be sought from the chanichim if they are above the age of 13. Those who have not opted in will not have their photos shared publicly or privately and will be deleted after the event.
- 10.3.3. Each camp site/event should have a designated event photographer who will be responsible for taking and uploading photographs to the

Noam website. No other staff should take photos of young people on their personal devices (cameras, phones etc) unless authorised to do so by the relevant Racaz, Rosh Machaneh or the Director of Noam.

- 10.3.4. Photos taken of young people on Noam events must be transferred immediately to the relevant person on site or in the Noam office and deleted from personal devices and cloud storage backup immediately after sending. Photos should be sent via a one-way method e.g. email
- 10.3.5. Staff should be aware of that deleting a photo off their device may not remove all copies of it from all their devices or cloud storage. Staff who are using their mobiles devices to take photos at a Noam event are advised to turn off automatic uploading of photos for the duration of the event.
- 10.3.6. Photos of young people must not be posted on Facebook or other social media sites without express permission from the parents of the young people, or the young person if they are over the age of 13, in the photos and at the discretion of the Mazkirut and Director of Noam.
- 10.3.7. Photos of young people must not be posted on Facebook or other social media sites without express permission from the parents of the young people, or the young person if they are over the age of 13, in the photos and at the discretion of the Mazkirut and Director of Noam.
- 10.3.8. Parents, or the young person if over age 13, may consent to the private sharing of photos of the young person. This is defined as a password protected area of the Noam website and the private Noam Instagram account.