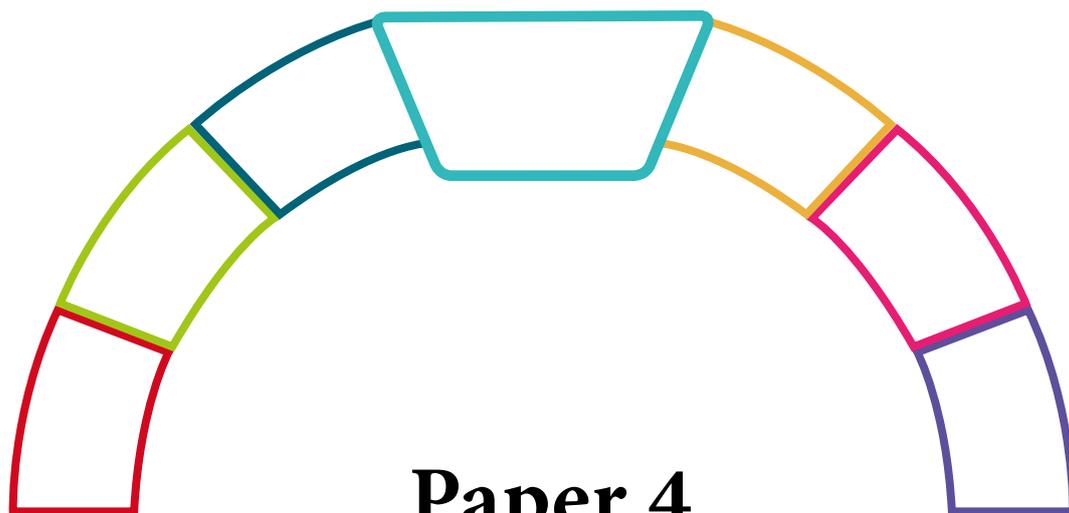


GAP

Guidance, Advice and Practice



Paper 4

Communicating the Church's Safeguarding Message

January 2020



THE NATIONAL BOARD FOR
SAFEGUARDING CHILDREN
IN THE CATHOLIC CHURCH IN IRELAND



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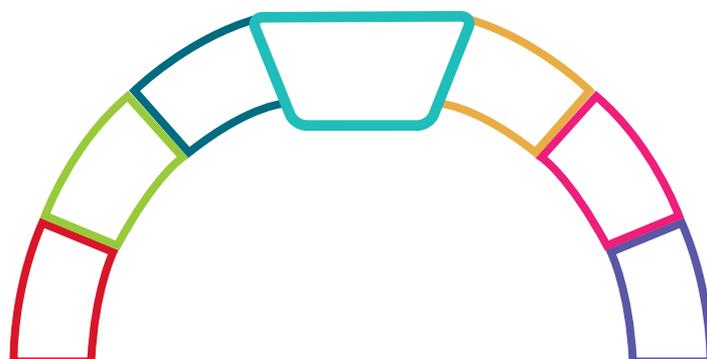
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About the GAP Papers



The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) was established to provide advice, services and assistance in furtherance of the development of the safeguarding of children within the Roman Catholic Church on the island of Ireland. The National Board also monitors compliance with legislation, policy and best practice and to report on these activities annually, as comprehensively set out in the Memorandum of Association of the Company, Coimirce.

Article 4 (iii) of the Memorandum and Articles of Association of the Company requires the National Board to: “ report and provide, upon request from the Constituents or any Constituent, support, advisory and training services to such Constituents or Constituent on policies and practices relating to safeguarding of children.”

The National Board already provides comprehensive Guidance to support the implementation of Safeguarding Children, Policy and Standards for the Catholic Church in Ireland 2016. These series of Guidance, Advice and Practice (GAP) Papers further complement that detailed guidance on topics of current interest to constituents.

The bridge logo above encapsulates the aim of these GAP papers, each brick represents one of the seven safeguarding standards; the keystone signifies the importance of quality assuring compliance with the standards, which is the responsibility of the Church authority. A major part of quality assurance is becoming aware of new challenges or gaps to safeguarding as they emerge. This series of papers aims to provide the reader with information on guidance, advice and practice, which will assist in developing best practice in safeguarding children, identifying where there are risks and how to minimise these risks. To do this these papers draw on the experiences of the National Board, research and information already available to the reader from other sources.

The GAP papers are not intended to be read as definitive positions on the chosen topic. The National Board does not claim to have inserted all available research and knowledge; nor do we claim to be masters of best practice offering indisputable views. Each of these papers will focus on a particular gap in terms of safeguarding children, and each paper will provide guidance advice and practice to help overcome these gaps, building the reader’s knowledge on the subject and in informing practice, which will be underpinned by the seven safeguarding standards.

Effectively using **G**uidance, **A**dvice and **P**ractice to bridge the **GAP**.

Contents

1. Introduction	2
2. What do you mean by communicating; and by the Church's safeguarding message?	3
3. Important references	4
4. Principles that ground communicating the Church's safeguarding message	11
5. Putting it all into practice	17
6. Resources	25

Preamble

For the Church, communication is a mission, characterised by the principles of participation and sharing. It is truly effective when it becomes witness to the life of Faith. Pope Francis has said that:

‘I would like to encourage everyone to engage in constructive forms of communication that reject prejudice towards others and foster a culture of encounter, helping all of us to view the world around us with realism and trust’.¹

1. Introduction

This fourth GAP paper focuses on Standard 6 in the 2016 Safeguarding Children Policy and Standards for the Catholic Church in Ireland,² which is *Communicating the Church’s Safeguarding Message*. The Guidance published on the National Board’s website on this Standard can be easily accessed,³ and this provides very practical advice on how to implement the four indicators on which compliance is based:

- 6.1 The Church body has a written plan, which details how the Church’s child safeguarding message will be communicated.
- 6.2 The Church body makes information regarding how to safeguard children available to all.
- 6.3 The Church body ensures that it communicates the Church’s child safeguarding message to people whose first language is not English, as well as to people who have specific needs.
- 6.4 The Church body establishes links with other local organisations in order to promote a safe and caring community for children and to share best child safeguarding practice’.

This paper aims to expand on what is contained in the Guidance and to explore some of the issues that might be considered when applying Standard 6. It will look at Communication and what it entails, in terms of thoughtful planning and delivery: And it will examine what the Church’s safeguarding message is and how it fits into the wider Christian message.

The Catholic Church has placed a very clear priority on Communication throughout its history, which is not really surprising when Christ’s call to ‘Go into all the world and preach the Good News to all creation’⁴ is taken seriously. The Church has always seen its role as one of evangelisation, which requires an understanding of effective communication. Christ spoke to large groups of people – crowds and multitudes – but the only measure we have of the size of any of these groups was when he fed the 5,000.⁵ He taught by word of mouth and by his example; he used stories, he enacted miracles, and he used the opportunities presented by daily life events to share his message. It was centuries later before this same message was communicated through the printed word on a mass scale. In the past 50 years the means of communication have developed at great speed and with extraordinary reach, something first acknowledged in the second document promulgated by the Second Vatican Council, the Decree on the Means of Social Communication (*Inter Mirifica*),⁶ in the Introduction to which the following statement is made:

‘Man’s genius has with God’s help, produced marvellous technical inventions from creation, especially in our times. The Church, our mother, is particularly interested in those which directly touch man’s spirit and which have opened up new avenues of easy communication of all kinds of news, of ideas and orientations. Chief among them are those means of communication which of their

1 Pope Francis (2017) *Message of His Holiness Pope Francis for the 51st World Communications Day, 24 January 2017*. Available at http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20170124_messaggio-comunicazioni-sociali.html (Accessed 17th September 2019).

2 NBSCCI (2016) *Safeguarding Children Policy And Standards For The Catholic Church In Ireland 2016*. Available at <https://www.safeguarding.ie/images/Pdfs/Standards/Safeguarding%20Children%20Policy.pdf> (Accessed 16th December 2019).

3 NBSCCI (2016) *Guidance for Standard 6*. Available at <https://www.safeguarding.ie/images/Pdfs/Standards/Standard%206.pdf> (Accessed 16th December 2019).

4 Mark 16:15.

5 John 6: 1-14.

6 Pope Paul VI (1963) *Decree on the Means of Social Communication (Inter Mirifica)*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_04121963_inter-mirifica_en.html (Accessed 17th September 2019).

nature can reach and influence not merely single individuals but the very masses and even the whole of human society. These are the press, the cinema, radio, television and others of a like nature. These can rightly be called "the means of social communication"'

More recently, Pope Francis issued his message on the 24th of January, 2019 for the 53rd World Communications Day, under the heading, '*We are members one of another*' (Ephesians 4:25) - *From social network communities to the human community*,⁷ in which he brought the Church's thinking about the positive and negative potential of new electronic social communications media right up to date.

Christ's other command to his disciples when he was sending them out was to heal the sick.⁸ The sick in today's Irish Church include all who are suffering, who are distressed and who are despondent; and this includes those who have been abused, as well as those who have abused, and the families and the communities of both.

Child Safeguarding in the Catholic Church in Ireland can be considered as an essential part of the Church's response to bringing Christ's Good News and healing to the Irish people.

2. What do we mean by Communicating; and by the Church's safeguarding message?

Communication is a complex term that can be a noun or a verb, but it essentially refers to the exchange or sharing of thoughts or information between one person and another. It includes speaking, revealing, reporting, publishing, proclaiming, imparting, declaring, disclosing, disseminating and divulging, and a host of other related terms that can be identified in a Thesaurus. Asibey, van Fleet and Parras (2008)⁹ caution about mixing up the term communication with communications, which terms are fundamentally distinct:

'The terms 'communication' and

⁷ Pope Francis (2019) *Pope Francis's announcement of this year's theme for World Communications Day, taken from the New Testament: "We are members one of another" (Ephesians 4:25)*. Available at <https://www.americamagazine.org/faith/2018/10/01/pope-chooses-2019-communications-day-theme-networks-not-division> (Accessed 16th December 2019).

⁸ Luke 9:1.

⁹ E Asibey, J; Van Fleet, T Parras, T (2008) *Are We There Yet? A Communications Evaluation Guide*. Available at <https://www.issueab.org/resource/are-we-there-yet-a-communications-evaluation-guide.html> (Accessed 19th September 2019).

'communications' are often used interchangeably, as if they have the same meaning. They do not. Communication is the act of communicating. It is the exchange of thoughts, information and feelings between individuals or groups. It is the art and technique of expressing ideas effectively. Foundations and non-profits use communication as a strategy to advance their missions.

Communications are the different methods used for communicating, such as person-to-person engagement, email, reports, radio, television and web-based campaigns. It refers to the channels and messages used to communicate'.

For the purposes of this paper, we will take communication to mean how the Catholic Church effectively:

- Tells people how they are going to safeguard children.
- Chooses the methods by which they are going to give out their safeguarding message.
- Uses communications tools safely.

In this paper we will keep these two terms discrete.

This paper will address ways of communicating the Church's Child Safeguarding Message, as the National Board has no remit for the safeguarding of vulnerable adults; although some of what is covered here might be useful in relation to that group as well.

The Child Safeguarding Policy Statement of the Constituent Members of the Catholic Church in Ireland, which is contained in *Safeguarding Children* (2016), declares that:

'As a constituent member of the Catholic Church in Ireland, we recognise and uphold the dignity and rights of all children, are committed to ensuring their safety and well-being, and will work in partnership with parents/guardians to do this. We recognise

each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.

All Church personnel (including clergy, religious, staff and volunteers) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment that supports their best interests and prevents abuse.¹⁰

This statement contains the essential elements of the Church's Safeguarding Message in terms of the philosophy and principles that underpin it, as well as indicating that the responsibility for the participation and safeguarding of children in the Church is shared by safeguarding personnel and parents/guardians. However, the Church's safeguarding message is much more detailed than what is contained in the Policy Statement; and it varies depending on the goals being pursued and on the audience chosen. This will be further teased out below.

3. Important References

(a) Communications and the Catholic Church.

The World Communications Day held on June 2nd, 2019 was the 53rd such event, all of which have focused on the importance of Communication for the Catholic Church's global mission. Each year the Holy Father writes and issues a message to mark the day, all 53 of which are accessible on the Vatican website. Taken together, these 53 messages contain a valuable repository of the developing thinking of the leadership of the Church about social communication, over a time span of more than fifty years. Certain common themes have been developed by the four relevant Popes (Paul VI; John-Paul II; Benedict XVI; and Francis) in their World Communications Day messages. These include:

- That the Church has been directed by Christ to tell the Good News to all of the

earth;

- Science, technology, engineering and electronics are all signs of the gifts of human creativity and ingenuity;
- New means of communications should be welcomed and celebrated;
- The Church would be wrong not to utilise these in its work of evangelisation, and it has both a need and the right to do so;
- Like everything, social communications media can be used for good or for harm;
- Everyone involved in the field of social communications has a responsibility – governments and state bodies; producers of content; journalists; the consumers, including parents; and the Church – responsibility to promote what is good and upholds the dignity and freedom of the human person, and to eschew what is negative, undermining, manipulative, controlling, confining etc. Ethical considerations apply to the use of the media of social communication;
- Social communications can bring people closer; but they can also be isolating

In his 2008 paper on the history of Catholic Social Teaching on Social Communication, James Caccamo credits the Catholic Church with being ahead of many in the Western World in developing a critique of social communication – '...the practice of reaching, communicating with, and influencing large groups of people...' ¹¹. He says, in relation to Marshall McLuhan, a Canadian media theorist, that:

'By the time McLuhan was developing his media theory, the Roman Catholic Church had been writing on the second wave of new media (film, radio, and television) for nearly thirty years. Pius XII's work was part of a larger tradition of Catholic Social Teaching on social communication that started in the early twentieth century and continues through today. Since 1936, two encyclicals, two pastoral instructions, one Conciliar decree, two major sets of pastoral guidelines, forty-two annual addresses*, and at least ten minor documents – more than 175,000 words – have been written by various popes and offices of the Vatican on the theological,

10 NBSCCCI (2016) *Safeguarding Children Policy and Standards for the Catholic Church in Ireland*. Dublin: Veritas, p. 8..

11 Caccamo, J. (2008). *The Message on the Media: Seventy Years of Catholic Social Teaching on Social Communication*. Available at www.academia.edu/4511512/The_Message_on_the_Media_Seventy_Years_of_Catholic_Social_Thought_on_Social_Communication (Accessed 21st September 2019).

moral, and social implications of various mass communication technologies'.¹² [*Now fifty three annual addresses]

Mirroring their reflections on social communications, the three most recent Popes, including Pope Francis, have developed the structures for communicating the Church's message to the world. Pope Paul VI established the Pontifical Commission for Social Communications by Apostolic Letter *In Fructibus Multis* in April 1964 to give concrete expression to the wishes of the Second Vatican Council as expressed in the Decree of the Media of Social Communications, *Inter Mirifica* ('among the marvellous things') which he had promulgated in December 1963. Pope John Paul II issued the Pastoral Instruction *Aetatis Novae* ('at the dawn of a new era') in February 1992, in which he set out the responsibility of each bishop to develop a Pastoral Plan for Social Communications for his own diocese; and for each episcopal conference to have an overarching Plan for Social Communications.

Later in this paper Guidance on social communications planning will be provided.

By way of acknowledging the central importance of communications in the life and work of the Church, in June 2015, Pope Francis created by Apostolic Letter the new Secretariat for Communication, which he elevated to the status of a Dicastery. Among the 16 Members of the Secretariat is Archbishop Diarmuid Martin of Dublin.

In his Address to the participants in the first Plenary Assembly of the Secretariat for Communication in May 2017, Pope Francis made it clear that he was creating a new institution to deal realistically and effectively with the new digital culture. His World Communications Day message for 2019 is about digital media - "*We are members one of another*" (*Ephesians 4:25*) - *From social network communities to the human*

12 Caccamo, J. (2008) *The Message on the Media: Seventy Years of Catholic Social Teaching on Social Communication*. Available at www.academia.edu/4511512/The_Message_on_the_Media_Seventy_Years_of_Catholic_Social_Thought_on_Social_Communication (Accessed 21st September 2019).

13 Pope Francis (2019) *Message of His Holiness Pope Francis for the 53rd World Communications Day, 24 January 2019*. Available at http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20190124_messaggio-comunicazioni-sociali.html (Accessed 28th August 2019).

14 See <https://www.instagram.com/franciscus>.

15 See <https://clicktopray.org>.

16 Sharma, R. (2017) *Communication: The Lifeline*. Available at <http://www.jmrd.com/upload/communication-the-lifeline--.pdf> (Accessed 30th August 2019).

community.¹³

Pope Francis himself has embraced a variety of social communications methods himself. He has a Twitter account, first established by Pope Benedict XVI, @Pontifex Twitter which is relayed in nine languages and which has 48 million followers; and he has an Instagram account, Franciscus¹⁴ which has nearly 6 million followers. He has given a Ted Talk (<https://www.youtube.com/watch?v=36zrJfAFcuc>) in April 2017; and in January 2019 he used a tablet to launch *Click to Pray*,¹⁵ a new mobile App. and online platform.

Closer to home, the Irish Catholic Bishops Conference has a Twitter account, @CatholicBishops and a Facebook account, @IrishCatholicBishops; and 12 dioceses also have Twitter accounts, as do a large number of parishes and Religious Congregations. The Church in Ireland is not waiting for people to come to it but is taking its message to people of all faiths and none through increasing use of social media.

(b) Theories and Models of Communication.

While humans have communicated throughout the history of our evolution, and philosophers such as Aristotle developed theoretical observations on this process, the study of communications has really been accelerated by the advances in technology.

Aristotle's theory was based on his experience of speaking to large groups of people, and had five elements - Speaker, Speech, Occasion, Audience and Effect. He suggested that the speaker should tailor the content of what they said to the characteristics of their audience, the occasion or event involved and the impact or outcome that they wanted to achieve. He may have been the first theorist to counsel 'know your audience', as vital now as it was in 300 B.C. when he produced his basic theory of mass communications. William Rice-Johnson, as quoted by Sharma¹⁶

stated that:

‘Communication takes place when one individual, a sender, displays, transmits or otherwise directs a set of symbols to another individual, a receiver, with the aim of changing something the receiver is doing (or not doing) or changing his or her world view. This set of symbols is typically described as a message’.

Theories of communication tend to emphasise one of the following elements in the communications process – the sender of the message; the channel, medium or media used to send it; the receiver who gets the message; and the message itself – the information sent.

Further elaborations on this basic process have involved the concepts of the sender *encoding* their message and the receiver *decoding it*; and, to ensure that what the receiver has understood is what the sender intended, there is need for a feedback loop to check this out.

Models of communication are attempts to concretise theoretical concepts, and at least three such models have been developed, the Linear Model, the Interactive Model, and the Transactional Model¹⁷. Avoiding such an academic approach to understanding communication, Pope Francis talked simply about the two-way nature of communicating during his message for the 50th World Communication Day in 2016:

‘Listening is much more than simply hearing. Hearing is about receiving information, while listening is about communication, and calls for closeness. Listening allows us to get things right and not simply to be passive onlookers, users or consumers... Listening is never easy. Many times it is easier to play deaf. Listening means paying attention, wanting to understand, to value, to respect and to ponder what the other person says... Knowing how to listen is an immense grace, it is a gift which we need to ask for and then make

every effort to practice’.¹⁸

(c) Methods of communicating, and assessing these for risk.

The phrase that "The pen is mightier than the sword" emphasises the power of written communicating to bring about political change without violence. It reminds us that strategic communication can be extremely effective, something that Pope Francis has been commended for. In their article, *Pope Francis: master of strategic communication*, Esteve and Gómez state that:

‘...he uses a simple, direct and inclusive language that reaches the hearts of the believers. His messages are full of anecdotes, experiences and can be applied to everyday life. He rejected the strict, inquisitive and excluding discourses of some of his predecessors. The success and popularity of Francis are due to his communication strategy, as he uses powerful tools to reach his audience: identification, inclusion and transparency. When Francis speaks and acts, both believers and non-believers identify with him: a common man who likes football, music and pasta; a man who does not judge and who has included the minorities, inviting them to be part of the Church. He is constantly speaking about his grandmother and conveys short and powerful messages. Their followers share them on social networks.’¹⁹

They describe communication by words matched by deeds, both easily understood and so quickly communicated on to others. In the same vein, ANS, the on-line communication agency of the Salesian Congregation wrote in April 2016 that:

‘For many Catholics the Pope's communication style is a complete novelty, because they were used to a way of teaching in the Church which usually involved a difficult, sophisticated language and often complicated concepts. In his speeches, the Pope follows the style of the preaching

17 Amudavalli, A. (Date Unknown) *Theories and Models of Communication*. Available at https://epgp.inflibnet.ac.in/epgpdata/uploads/epgp_content/library_and_information_science/knowledge_society/05._theories_and_models_of_communication/et/4305_et_et.pdf (Accessed 7th September 2019).

18 Pope Francis (2016) *Message of His Holiness Pope Francis for the 50th World Communications Day, 24 January 2016*. Available at http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20160124_messaggio-comunicazioni-sociali.html (Accessed 27th August 2019).

19 Esteve, M. and Gomez, P. (2015) *Pope Francis: Master of Strategic Communication*. Available at https://ideasen.llorenteycuenca.com/wp-content/uploads/sites/6/2015/05/150519_DI_article_pope_francisco_ENG.pdf (Accessed 6th August 2019)

of Jesus, full of images and examples of everyday life, which are read according to the gaze of God'.²⁰

This reminds us of the way in which Jesus communicated by parables, using simple stories and posing challenging questions. Olson describes Jesus as using 'an oral training method'.²¹ As an example, in Mark's Gospel where he presents the Parable of the Sower, Jesus begins by saying, with emphasis, 'Listen!'; and he ends the parable with the words 'He who has ears to hear, let him hear'.²²

Visual media generally incorporate, or are incorporated into the other methods of communication - video, television and movies usually combine static or moving images with commentary or dialogue and/or drama, dance etc. - and communication by posters and leaflets involves using pictures to illustrate the written message. Communication by digital media can amalgamate all of the others. Later this paper will look at the choice and effectiveness of various communication methods. However, as the target audience for the Church's safeguarding message will often be children and young people, there are additional factors to consider around the whole area of appropriateness and risk.

It is important for the life of the Catholic Church that the children and young people who are currently involved in Church-related ministry and activities are protected, feel safe and remain engaged: It is also essential that clergy and Religious do not avoid ministering to children and young people because of fear of having an allegation made against them. Communicating the Church's safeguarding message appropriately and fully provides the necessary security.

The Office of the Ombudsman for Children (OCO) has developed Guidance on children's online rights, stating that these are also governed by the UN Convention on the Rights of the Child (UNCRC). These are listed on

20 Agenzia Info Salesiana (2016) *Communicating in the Style of Pope Francis*. Available at <https://www.infoans.org/en/sections/editorial/item/772-communicating-in-the-style-of-pope-francis> (Accessed 6th September 2019).

21 Olson, K. (2014) *Jesus and the Parables, A Compelling Oral Training Tool*. Available at <https://pdfs.semanticscholar.org/dca9/786ad3fe02fe091f53182b6402739a410ff8.pdf> (Accessed 4th September 2019).

22 Mark 4: 3-10.

23 OCO (2019) *Children's Rights Online Spotlight*. Available at <https://www.oco.ie/childrens-rights/childrens-rights-online> (Accessed 17th December 2019).

24 UNICEF (2011) *Communicating with Children*. Available at [https://www.unicef.org/cwc/files/CwC_Final_Nov-2011\(1\).pdf](https://www.unicef.org/cwc/files/CwC_Final_Nov-2011(1).pdf) (Accessed 20th September 2019), p. VIII

the OCO website.²³ Article 17 of the UNCRC recognizes 'Children's right to get information that is important for their well-being, and to be protected from harmful information'. (Other articles of the same Convention that can be related to communications are 3, 6, 12, 13, 15, 16, 17, 19, 28, 29, 31, 34 and 36.)

Within the shelter of this system of rights related to communications, there are particular principles that need to be followed to ensure that the means and content of communication to children and young people are '...age-appropriate and child-friendly, holistic, positive, strengths-based and inclusive'.²⁴ The UNICEF publication, *Communicating with Children - Principles and Practices to Nurture, Inspire, Excite, Educate and Heal*, identifies four central principles to be followed, which are:

Principle 1: Communication for children should be age-appropriate and child-friendly - supported by guidelines to use child-appropriate language, characters, stories, music and humour; to encourage and model positive interaction and critical thinking; and to use special effects judiciously and wisely.

Principle 2: Communication for children should address the child holistically - supported by guidelines to use an integrated rather than single-issue approach to communication; to offer positive models for adults in their relationships with children as full human beings in their own right; and to create 'safe havens' - physical, mental or emotional places where children feel that they are listened to and someone knows how they feel.

Principle 3: Communication for children should be positive and strengths-based - supported by guidelines to build self-confidence as well as competence; use positive modelling; include children as active citizens learning about and modelling social justice; and do no harm.

Principle 4: Communication for children should address the needs of all, including those who are most disadvantaged – supported by guidelines to reflect the dignity of each and every child and adult; be inclusive: Celebrate and value all types of diversity; ensure communication is free of stereotypes; and reflect and nurture the positive aspects of local cultures and traditions'.²⁵

Although this 96-page UNICEF resource pack was developed in relation to communicating health information with children across cultures, the principles can be validly applied to communicating safeguarding information as well.

According to the ROI Office of the Ombudsman for Children, '...the internet plays a very important part in the lives of children in Ireland today. For example, we know from a 2015 report called *Net Children Go Mobile* that:

- » The home is where most children use the internet: over 60% of children reported that they use the internet several times a day or at least once a day at home, with 46% of children accessing the internet from their own bedroom.
- » Only 7% of 9-16 year old's reported using the internet in school on a daily basis.
- » 9 in 10 of all 15-16 year old's in Ireland have a profile on a social networking site, for example Facebook and Twitter. Over one third of all 9-16 year old's (36%) have a profile on a media sharing platform, for example Instagram and YouTube.
- » A quarter of 13-14 year old's and 37% of 15-16 year old's said that they have experienced something online that bothered them or they wished they hadn't seen'.²⁶

A National Youth Council of Ireland 2016 report entitled *Using ICT, digital and social media in youth work*²⁷ provided the following

²⁵ UNICEF (2011) *Communicating with Children*. Available at [https://www.unicef.org/cwc/files/CwC_Final_Nov-2011\(1\).pdf](https://www.unicef.org/cwc/files/CwC_Final_Nov-2011(1).pdf) (Accessed 20th September 2019) pp. 28-46.

²⁶ OCO (2019) *Children's Rights Online Spotlight*. Available at <https://www.oco.ie/childrens-rights/childrens-rights-online/> (Accessed 17th December 2019).

²⁷ National Youth Council of Ireland (2016) *Using ICT, digital and social media in youth work - A review of research findings from Austria, Denmark, Finland, Northern Ireland and the Republic of Ireland*. Dublin: NYCI.

information on the use of electronic social communication media by children and young people in Northern Ireland:

- » A survey of 745 teenagers (age 15-16) from across Northern Ireland found that a third spend 4+ hours per day online, with social networking being the most popular online activity, followed by watching videos and accessing information, 99% have at least one computer at home, 96% a mobile phone, 78% a games console and 64% a tablet.
- » Northern Ireland has the highest availability of fibre broadband services in the UK and 95% of homes are served by Next Generation Networks (compared to 78% for the UK).
- » A survey of 11 year old's from across Northern Ireland found 13% had been bullied through text messages or online.
- » Young people are overwhelmingly positive about technology and the internet, with 75% stating they 'could not live without the internet'.
- » 85% of 15-16 year old's in the UK have social networking profiles, with Facebook being the most popular, 37% have a media sharing platform (such as Instagram, Flickr).

The National Youth Council of Ireland has published *Screenagers – Guidance for Digital Youth Work* as part of its contribution to the work of the North/South ICT Group, in which it includes a section on Using Digital Media & Technology Safely and Effectively. In this it is stated that:

'Research shows the more digitally literate young people are the safer they will be online and using digital technology. The 'ladder of opportunities' goes further by describing the five distinct steps through which young people progress in their use of technology; from seeking information and interactive communication and gaming to more creative and participative uses and activities. The majority of young people across Europe

remain at the second step. Younger children in particular often lack basic skills in crucial areas of safety such as blocking unwanted messages and privacy settings'.²⁸

The National Board's first GAP paper entitled *Child Safeguarding and Digital Media*²⁹ describes in detail the risks that attach to children and young people's use of digital media and the protections that should be put in place to counter these.

d) Children in the world; and Children in the Church.

All children are vulnerable, developing and dependent. Because of this, the nations of the world have decided that they should have a statement of their inherent and inalienable rights declared and signed up to; so the UN Convention on the Rights of the Child (UNCRC) was adopted in 1989, and it was ratified by Ireland in September 1992. It was ratified by the United Kingdom in December 1991 and by the Holy See 1990 (with three reservations). It is clear therefore that the geographical areas that are relevant to the Catholic Church on the island of Ireland have a shared view on the importance of children and of the need to promote, uphold and protect their rights.

While it can be easily overlooked, the Preamble of the UNCRC sets out important principles that underpin the Articles contained in it; and two of these are of particular importance:

'The States Parties to the present Convention,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world...

Bearing in mind that, as indicated in the Declaration of the Rights of the Child, the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.'³⁰

These two principles establish that children are full members of the human family and due to their particular status, they need special safeguards and care. The subsequent 54 Articles set out what the specific Rights are and how the UNCRC will be implemented. The reader is also referred to the Charter of Fundamental Rights of the European Union, Article 24, The Rights of the Child,³¹ which is also in force in Ireland and the UK.

But the Catholic Church in Ireland has a second and more important imperative for safeguarding children, the Word of God as communicated in the Scriptures. Children are created in the image of God; and in Psalm 127, they are seen as a gift from God. "God is honoured when persons created in His image are treated with honour, respect and love".³² This is illustrated in the following description by Mark:

'People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them'.³³

And Matthew develops this theme in his Gospel, as interpreted by Pope John Paul II:

'Christ wants people to let the little children come to him. He admires their simplicity and their trust, their transparency and their generosity. The evangelist Matthew

28 National Youth Council of Ireland (2016) *Screenagers – Guidance for Digital Youth Work*. Available at <https://www.youth.ie/documents/digital-youth-work-guidelines> (Accessed 18th December 2019), p. 6.

29 NBSCCCI (2018) *GAP Paper 1*. Available at https://www.safeguarding.ie/images/Pdfs/GAP_Papers/GAP%20Paper%201%20Child%20Safeguarding%20and%20Digital%20Media.pdf (Accessed 18th December 2019).

30 United Nations Convention on the Rights of the Child, 1989 (United Nations), preamble.

31 The Charter of the Fundamental Rights of the European Union, 2000 (European Union).

32 Vailaau, N. (2005) *Theology of Children*. Available at <http://www.pasefikaproud.co.nz/assets/Resources-for-download/Resource-The-Theology-Of-Children-Reverend-Nove-Vailaau.pdf> (Accessed 18th August 2019).

33 Mark 10:13-16.

narrates to us that Jesus calls one of them and puts him in the midst of his apostles, who were discussing questions of merits and precedence, to present him to them as a model for those who wish to enter the Kingdom of Heaven. Even more! The Lord identifies himself with the world of young children: "Whoever receives one such child in my name receives me" (Mt 18:5). And he dares to curse those who scandalize them! Jesus does not condition children, he does not see children. He calls them, and brings them into his plan for the salvation of the world'.³⁴

It is clear from what Jesus said and how he acted, that children are part of his Church in the world. They need to be attracted, invited, welcomed, encouraged, supported, protected and included as an essential part of the Body of Christ.

Coming from a theological rather than a scriptural starting point, Mc Manus³⁵ states that:

- Safeguarding is essential to the Church's fulfilment of its calling and mission, given by Christ.
- Safeguarding is implicit in what Jesus intended when he said "feed my lambs, feed my sheep"
- Safeguarding is essential if we are to introduce people effectively to relationship with God.
- Safeguarding is a sign of the Kingdom – Justice, Peace and Integrity of Creation.
- Safeguarding is an exercise of Charity and of Justice.
- Safeguarding helps the Church stay one, holy, Catholic and Apostolic.
- Safeguarding reflects the loving nature of God.
- Safeguarding is an essential context for people to receive the sacraments and grow in discipleship.

He argues that an unsafe church is not one; an unsafe church is not holy; an unsafe church

is not universal; and an unsafe church is not in keeping with the mission of the Apostles; and he adds that "a truly 'celebrating' church is one where everyone is safe to celebrate".³⁶ It is evident that from both perspectives, child safeguarding is not a peripheral 'add-on' to the mission of the Catholic Church, but is essential to the integrity of its existence.

e) The Safeguarding Message

There is no one safeguarding message, but there are a variety of statements, themes and teachings that the Church needs and wants to impart, including:

- » That child safeguarding is everybody's responsibility;
- » That children are safe participating in Church-related activities;
- » That there is a structure to Child Safeguarding across the Catholic Church in Ireland;
- » That there are accessible and robust Child Safeguarding policies, procedures and Standards in place in the Catholic Church in Ireland;
- » That there are a range of paid staff and volunteers working to keep children safe across the Catholic Church in Ireland;
- » That that there has been a significant investment in Training for clergy, religious and lay Child Safeguarding staff and volunteers across the Catholic Church in Ireland;
- » That the Catholic Church in Ireland has established three agencies to respond to the problem of clerical child sexual abuse – the National Board, Towards Healing and Towards Peace;
- » That there is good communication and cooperation between the Church and the statutory child protection agencies;
- » That there is now mandatory reporting;
- » That internationally, the Catholic Church in Ireland is to the forefront in the roll out of effective Child Safeguarding;
- » That there is fast developing openness, transparency and accountability; and

³⁴ Pope John Paul II (1979) *Message to the President of the Pontifical Society of the Holy Childhood on the occasion of the International Year of the Child, April 10, 1979*. Available at https://w2.vatican.va/content/john-paul-ii/en/messages/pont_messages/1979/documents/hf_jp-ii_mes_19790410_enfance-missionnaire.html (Accessed 18th December 2019).

³⁵ McManus, J. (2010) *Holding in Trust? Towards a Theology of Safeguarding*. Available at https://www.academia.edu/6003951/towards_a_theology_of_safeguarding (Accessed 18th December 2019).

³⁶ McManus, J. (2010) *Holding in Trust? Towards a Theology of Safeguarding*. Available at https://www.academia.edu/6003951/towards_a_theology_of_safeguarding (Accessed 18th December 2019).

all dioceses and religious congregations have been audited in relation to their compliance with good Child Safeguarding practices, the reports of which have all been published;

- » That clergy and Religious who have been proven to have abused children and young people are withdrawn from ministry; and depending on the strength of evidence presented at criminal and canonical courts, they are subject to punishment;
- » That the needs of victims have begun to be addressed; but that there is a lot more work needed in this area;

Individual dioceses, parishes, congregations and other Church bodies also have specific messages that they want to send out to their particular target audiences, such as what the child safeguarding arrangements are for a particular pilgrimage, or how safeguarding is built into the recruitment, training and deployment of Youth Ministry practitioners.

4. Principles that ground communicating the Church's safeguarding message

(a) Principles of Child Safeguarding

The Keeping Children Safe organisation produced its Standards for Child Protection in 2011 in which five general underpinning principles are listed:

1. All children have equal rights to protection from abuse and exploitation.
2. All children should be encouraged to fulfil their potential and inequalities should be challenged.
3. Everybody has a responsibility to support the care and protection of children.
4. NGOs have a duty of care to children with whom they work and with whom their representatives work.
5. If agencies work through partners they have a responsibility to meet minimum standards of protection for the children in their partners' programmes.

Principles 1 and 2 are based on the UN Convention on the Rights of the Child. The third principle is a reminder that child safeguarding is everyone's responsibility, irrespective of their role or status within or

outside any organisation or agency. The transposition of the fourth principle to the Catholic Church in Ireland would replace NGOs with Church bodies; while the fifth indicates that when working across agencies – parishes, dioceses, religious congregations, ministries – care has to be taken to adhere to the relevant policy and procedures.

In Northern Ireland, the document in which the principles are articulated is Co-operating to Safeguard Children and Young People in Northern Ireland, 2017; while in the Republic of Ireland the statutory document is Children First - National Guidance for the Protection and Welfare of Children, 2017. The two iterations of principles are included in the table below, with some moving around to match up those that are similar.

Principles that inform policy and best practice in child welfare and protection services	
Republic of Ireland	Northern Ireland
The safety and welfare of children is everyone's responsibility.	Partnership – Safeguarding is a shared responsibility and the most effective way of ensuring that a child's needs are met is through working in partnership. Sound decision-making depends on the fullest possible understanding of the child or young person's circumstances and their needs. This involves effective information sharing, strong organisational governance and leadership, collaboration and understanding between families, agencies, individuals and professionals.
The best interests of the child should be paramount.	The child or young person's welfare is paramount.
The overall aim in all dealings with children and their families is to intervene proportionately to support families to keep children safe from harm.	Parents are supported to exercise parental responsibility and families helped to stay together. Parents have responsibility for their children rather than rights over them. Responses should be proportionate to the circumstances – Where a child's needs can be met through the provision of support services, these should be provided. Both organisations and individual practitioners must respond proportionately to the needs of a child in accordance with their duties and the powers available to them.
Interventions by the State should build on existing strengths and protective factors in the family.	Actions taken by organisations should, where it is in the best interests of the child, provide appropriate support to help families stay together as this is often the best way to improve the life chances of children and young people and provide them with the best outcomes for their future.
Early intervention is key to getting better outcomes.	Prevention – The importance of preventing problems occurring or worsening through the introduction of timely supportive measures.
Where it is necessary for the State to intervene to keep children safe, the minimum intervention necessary should be used.	Protection – Children should be safe from harm and in circumstances where a parent or carer is not meeting their needs they should be protected by the State.
Children should only be separated from parents/guardians when alternative means of protecting them have been exhausted.	Evidence-based and informed decision making – Decisions and actions taken by organisations and agencies must be considered, well informed and based on outcomes that are sensitive to, and take account of, the child or young person's specific circumstances, the risks to which they are exposed, and their assessed needs.

<p>Children have a right to be heard, listened to and taken seriously. Taking account of their age and understanding, they should be consulted and involved in all matters and decisions that may affect their lives.</p>	<p>The voice of the child or young person should be heard. Children and young people have a right to be heard, to be listened to and to be taken seriously, taking account of their age and understanding. They should be consulted and involved in all matters and decisions which may affect their lives and be provided with appropriate support to do so where that is required. Where feasible and appropriate, activity should be undertaken with the consent of the child or young person and, where possible, to achieve their preferred outcome.</p>
<p>Parents/guardians have a right to respect, and should be consulted and involved in matters that concern their family.</p>	<p>An appropriate balance should be struck between the child's rights and parent's rights.</p>
<p>A proper balance must be struck between protecting children and respecting the rights and needs of parents/guardians and families. Where there is conflict, the child's welfare must come first.</p>	
<p>Child protection is a multi agency, multidisciplinary activity. Agencies and professionals must work together in the interests of children.</p>	<p>Sound decision-making depends on the fullest possible understanding of the child or young person's circumstances and their needs. This involves effective information sharing, strong organisational governance and leadership, collaboration and understanding between families, agencies, individuals and professionals.</p>

While slightly different terminology is used, both jurisdictions have adopted similar principles in their child safeguarding work. Although the responsibilities of Church authorities and their child safeguarding personnel differ from those of statutory authorities, they share many principles in common.

(b) Ethics in Social Communications.

In the year 2000, on World Communications Day, the then Pontifical Council for Social Communications published a document headed *Ethics in Communications*.³⁷ Beginning with a presentation of the scriptural and theological context for the Church's concern with social communications, the authors lead to the statement that:

'We say again: The media do nothing by themselves; they are instruments, tools, used as people choose to use them. In reflecting upon the means of social communication, we must face honestly the "most essential" question raised by technological progress: whether, as a result of it, the human person "is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all" (Pope John Paul II, *Redemptor Hominis*)'³⁸,

The paper then sets out the potential economic, political, cultural, educational and religious benefits of social communications media for the promotion of human happiness and fulfilment, and to build and sustain human community. It recommends that parties to social communications need to come together to work out and agree what is in the common good of all.

The next section of the paper discusses the ways in which social communications can be utilised for nefarious purposes that violate the good of people, highlighting the same five areas of economic, political, cultural,

educational and religious. It then proposes some ethical principles that can be followed to try and ensure that social communications are used for the good. It starts this section with the statement that:

'Ethical principles and norms relevant in other fields also apply to social communication. Principles of social ethics like solidarity, subsidiarity, justice and equity, and accountability in the use of public resources and the performance of roles of public trust are always applicable. Communication must always be truthful, since truth is essential to individual liberty and to authentic community among persons'.³⁹

The paper does not so much list out the ethical principles that apply to social communications as far as the Catholic Church is concerned as to closely argue for their inclusion, so it is not a straightforward task to isolate and identify them; but they include that

- Individual dignity cannot be overlooked in serving collective interests;
- The good of the individual cannot be separated from the common good;
- "...free expression should always observe principles like truth, fairness, and respect for privacy".⁴⁰
- Communications media decision makers have a moral responsibility to recognise and factor in the needs of the most vulnerable in society;
- There should be open and balanced representation of all sections of the public in making decisions about communications policy;
- The users or recipients of social communications also have a moral responsibility to make educated choices about their use of these media;
- Office holders in the Church require media training;
- "Serving the human person, building up human community grounded in solidarity and justice and love, and

³⁷ Pontifical Council for Social Communications (2000) *Ethics in Communications*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm (Accessed 18th December 2019).

³⁸ Pope John Paul II (1979) *Redemptor Hominis*. Available at http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html (Accessed 18th December 2019).

³⁹ Pontifical Council for Social Communications (2000) *Ethics in Communications*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm (Accessed 18th December 2019).

⁴⁰ Pontifical Council for Social Communications (2000) *Ethics in Communications*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm (Accessed 18th December 2019).

speaking the truth about human life and its final fulfilment in God were, are, and will remain at the heart of ethics in the media”⁴¹.

With specific reference to agents of the Church herself, the document states that:

‘Besides promoting media education, the institutions, agencies, and programs of the Church have other important responsibilities in regard to social communication. First and foremost, the Church’s practice of communication should be exemplary, reflecting the highest standards of truthfulness, accountability, sensitivity to human rights, and other relevant principles and norms. Beyond that, the Church’s own media should be committed to communicating the fullness of the truth about the meaning of human life and history...’⁴²

For a secular view of the ethical issues that arise from the use of social communications media, two publications are probably sufficient to reference. Meyer (2011)⁴³ produced a report for the U.S. Centre for International Media Assistance on *Media Codes of Ethics: The Difficulty of Defining Standards*. In this he described research he had conducted across a number of countries, some of which are non-democratic. In a statement that echoes what a number of Popes have stated in their various addresses, he says that

‘...it’s reasonable to suggest that promoting ethical standards in journalism cannot be separated from the advancement of human rights and welfare in general’.⁴⁴ He sets out number of recommendations that he hopes will ‘...strengthen codes of ethics that enshrine high standards of journalism:

truthfulness, accuracy, balance, fairness, and transparency of the news gathering process, including how reporters are paid’.⁴⁵ He suggests that such standards should apply to anyone publishing on the Internet as well. In an Appendix to his report, Meyer presents the Society of Professional Journalists Code of Ethics⁴⁶, the principles of which are translatable, with minor adjustment, to any form of communications:

‘Seek Truth and Report It - Journalists should be honest, fair, and courageous in gathering, reporting, and interpreting information...

Minimize Harm - Ethical journalists treat sources, subjects, and colleagues as human beings deserving of respect...

Act Independently - Journalists should be free of obligation to any interest other than the public’s right to know...

Be Accountable - Journalists are accountable to their readers, listeners, viewers, and each other’.⁴⁷

Taking the perspective of the audience’s or receivers’ ethical responsibilities, the essays in *Who’s Responsible Here? Media, Audience, and Ethics*, edited by Emmons (2010) address three relationships in the three parts of the book. In Part 1, the essays treat the relationship between Media and Ethics and present ‘...common ethical situations raised in personal and mass communication’. Part II explores the relationships between Media and Society and ‘...confronts the reader with his and her place in the Media Cycle Model of mass communication’; while Part III, which examines the relationships between Media and Democracy ‘...covers the arrival of the interactive engagement and creation of media by audience members’.⁴⁸

41 Pontifical Council for Social Communications (2000). *Ethics in Communications*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm (Accessed 18th December 2019)

42 Pontifical Council for Social Communications (2000). *Ethics in Communications*. Available at http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm (Accessed 18th December 2019).

43 Meyer, E. (2011) *Media Codes of Ethics: The Difficulty of Defining Standards*. Available at https://issuu.com/cima-publications/docs/cima-codes_of_ethics_-_11-03-11 (Accessed 12th October 2019).

44 Meyer, E. (2011) *Media Codes of Ethics: The Difficulty of Defining Standards*. Available at https://issuu.com/cima-publications/docs/cima-codes_of_ethics_-_11-03-11 (Accessed 12th October 2019).

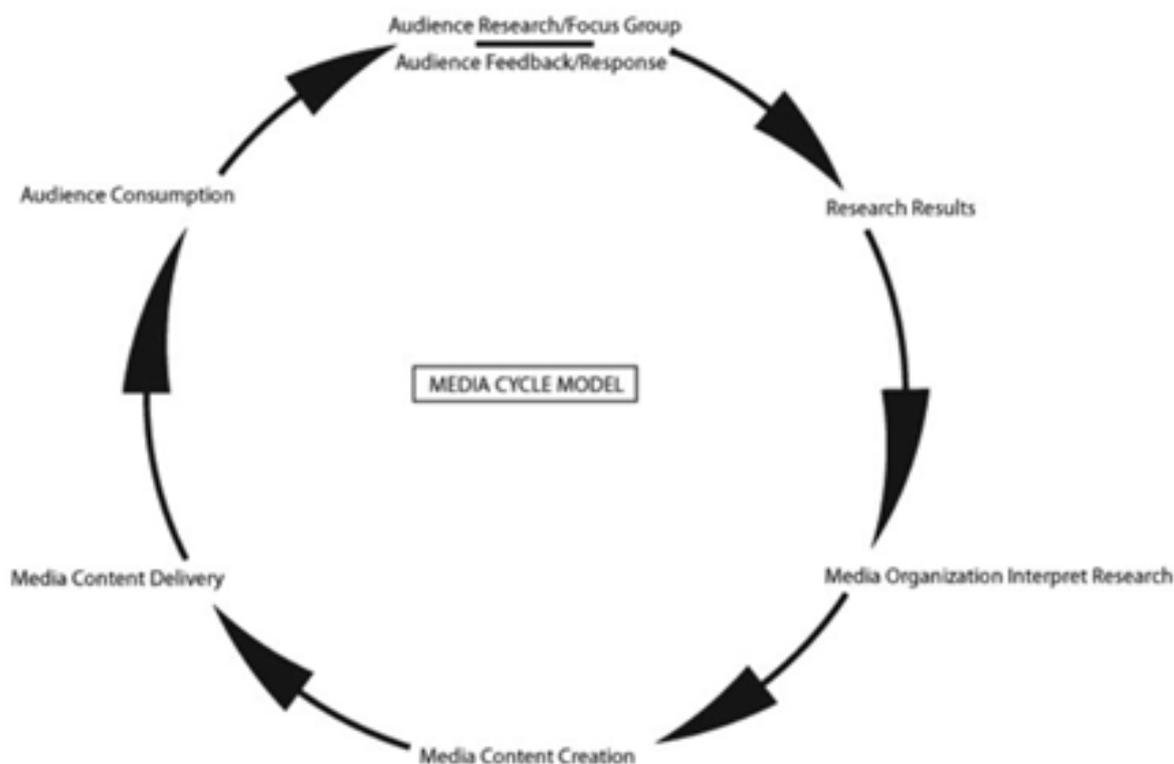
45 Meyer, E. (2011) *Media Codes of Ethics: The Difficulty of Defining Standards*. Available at https://issuu.com/cima-publications/docs/cima-codes_of_ethics_-_11-03-11 (Accessed 12th October 2019).

46 Meyer, E. (2011) *Media Codes of Ethics: The Difficulty of Defining Standards*. Available at https://issuu.com/cima-publications/docs/cima-codes_of_ethics_-_11-03-11 (Accessed 12th October 2019).

47 Meyer, E. (2011) *Media Codes of Ethics: The Difficulty of Defining Standards*. Available at https://issuu.com/cima-publications/docs/cima-codes_of_ethics_-_11-03-11 (Accessed 12th October 2019).

48 Emmons, R. (2010) *Who’s Responsible Here? Media, Audience, and Ethics*. Available at http://www.cognella.com/pdf/emmons_sneak_preview.pdf (Accessed 29th October 2019).

The Media Cycle Model Emmons refers to is reproduced here:



Without the active participation of the consumers of mass communications, the audience, the cycle would simply represent the self-interested creation of media content by the mass media producer.

In a statement that mirrors the Church’s counsel about mass communications, Emmons says:

‘As an audience member, one is part of a mass, but it is a mass of individuals, each with his or her own unique narrative, each containing common as well as individual responsibilities to the mediated message he or she engages. Also, as part of the audience mass, the responsibility extends to the Other, the individual that is not oneself, but outside of the self. This is of the highest ethical order as it is an awareness of one’s crucial place in humanity. It is not a static place; it is active and interactive’.⁴⁹

(c) Principles of Effective Communication

It is helpful for the communicator to think in terms of key principles. For instance, the authors of the *8 C’s of Effective Communication*⁵⁰ suggest the following principles: Clarity; Completeness; Conciseness; Concreteness; Consideration; Correctness; Courteous; and Coherent. The detailed 14 page guide they produced expands on each of these principles and provides examples of their application.

The World Health Organisation (WHO) has a Strategic Communications Framework⁵¹ which is built on six principles, as follows:

- **Accessible** by the intended audience(s)
- **Actionable** by the receiving individuals and communities.
- **Credible and trusted** – is the communicator accepted as a reliable source?
- **Relevant** to the concerns of the audience.
- **Timely** – engaging the audience when the

⁴⁹ Emmons, R. (2010) *Who’s Responsible Here? Media, Audience, and Ethics*. Available at http://www.cognella.com/pdf/emmons_sneak_preview.pdf (Accessed 29th October 2019).

⁵⁰ Association of Muslim Professionals India (Date Unknown) *8 C’s of Effective Communication*. Available at [http://ampindia.org/cms/public/cmsPageAttachments/1498297929\\$\\$8%20Cs%20of%20Effective%20Communication.pdf](http://ampindia.org/cms/public/cmsPageAttachments/1498297929$$8%20Cs%20of%20Effective%20Communication.pdf) (Accessed 10th September 2019).

⁵¹ World Health Organisation (2017) *WHO Strategic Communications Framework for effective communications*. Available at <https://www.who.int/mediacentre/communication-framework.pdf> (Accessed 30th October 2019).

Guidance is needed and when they are likely to be receptive to it.

- **Understandable** by the audience – clearly stated in a language that is familiar; and ideally tested beforehand with a small representative group.

What could be added to these principles in relation to communications from agents of the Catholic Church in Ireland is that such communications would reflect the Church's vision and mission.

'We can't decide this is what people want to hear and this is what they don't want to hear – our core message is a given. It is not a message of words but a person. The person we proclaim is Jesus Christ who continues to be an abiding presence in our world. We are calling people not just to knowledge of but calling people into relationship with a person and a community.'⁵²

5. Putting it all into Practice

Each Church body in the Catholic Church on the island of Ireland has accepted the *Safeguarding Children Policy and Standards of 2016*; and this requires them to address the indicators which attach to each of the seven standards.

Standard 6 has four indicators, and each of these will be considered in this section.

'6.1 The Church body has a written plan, which details how the Church's child safeguarding message will be communicated'.⁵³

(a) Communication Plan

The communications plan or strategy can be simple or more detailed according to the extent of the children's ministry of each Church body. In the Resources section at the end of this paper a number of tools that are freely available to design such a plan are referenced.

Developing a communication plan is a task well suited to the Safeguarding Committee;

52 Tighe, P. (2015) *Communication is the core activity of the Church*. Available at <https://www.irishtimes.com/news/social-affairs/religion-and-beliefs/dublin-priest-paul-tighe-appointed-bishop-in-the-vatican-1.2472608> (Accessed 21st October 2019).

53 NBSCCCI (2016) *Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016*. Available at <https://www.safeguarding.ie/images/Pdfs/Standards/Safeguarding%20Children%20Policy.pdf> (Accessed 18th December 2019).

54 Catholic Relief Services (2013) *Develop a Communication Plan in Nine Steps*. Available at <https://www.crs.org/sites/default/files/crs-files/communication-toolbox-template-develop-a-communication-plan.pdf> (Accessed 27th September 2019).

and the bulk of one committee meeting could be run as a strategic communications workshop at which communications priorities can be discussed and agreed and made the object of a plan.

Communication planning involves identifying the purpose of the proposed transmission of information – the 'why'; the target audience – the 'who'; the messages to be conveyed – the 'what'; the communications channels or media to be used, and matching communications activities to particular media channels – the 'how'; all set out in a time frame – the 'when'.

Stated more formally, the suggested steps to be planned for are:

1. Identify your objectives.
2. Choose your target audiences.
3. Design your key messages.
4. Select your communication methods.
5. Plan for two-way communication.
6. Establish your time frame.
7. Draft a budget.
8. Implement the plan.
9. Monitor the results and look for ways to improve.⁵⁴

The objective of the planned communication will usually involve an attempt to change people's attitudes and behaviours in a desired direction – to bring about more of something, e.g. interest, involvement, responsibility etc., and perhaps reduce something else e.g. ignorance, prejudice, isolation etc.

It may seem that the objective is obvious, but 'raising awareness' or 'informing the media' are not specific enough objectives on which to build and attempt to implement a communications plan. The questions for safeguarding personnel are 'what are we planning to achieve?' and, 'following our communication activities, what do we want our target audience's attitudes and/or behaviour to be?' It follows that the planners should have some evidence of what their target audience's attitudes and/or behaviours are before they start. This information can

be generated through field research in which people are asked a few simple questions about their state of knowledge, interest and motivation in relation to child safeguarding in the Church. But don't presume to know without asking.

A familiar mnemonic used when discussing objectives is that they should be SMART:

- **Specific** - Specific goals are well defined and clear on what needs to be accomplished. What exactly do you want to achieve? The more specific the description, the less room there is for interpretation between a good and bad result.
- **Measurable** - Measurable goals have clearly identified how you'll evaluate whether or not you are successful or not. Often, this also means breaking your goal down into quantifiable evidence of whether it's accomplished or not.
- **Attainable** - Attainable goals are realistic about what is possible given the availability of resources, knowledge, and time. Ideally, it should stretch your abilities but remain in the realm of possibility to get done.
- **Relevant** - Relevant goals are important to you and will make a material impact on achieving your larger objectives. Does it make a difference to your overall objectives if this goal is met? While many goals are worthwhile expenditures of time, it may not always be the right timing or match to current needs
- **Time-based** - Time-based goals lock goals into a specific time frame and specify when they will be completed by. This also ties into the M for measurable goal because in order for a goal to truly be measurable, it needs to be time-based.⁵⁵

The target audiences will be different, depending on the local issues to be addressed; it could be all the priests of a diocese; or the parents of Primary school age children; or all adolescents in the 15 to 18 year age group; or all adult Mass attenders; or the whole population of the parish. The

messages to be communicated need to be relevant to the audience chosen; and the communications media or methods need to be matched with both the audience and the message.

There are already examples of both Strategic Plans for Safeguarding and specific Communication Plans for Safeguarding developed and being implemented in the Church in Ireland. The Archdiocese of Armagh⁵⁶ and the Diocese of Down and Connor⁵⁷ have both produced three-year (2017–2020) Strategic Plans in which the steps to be taken to implement Standard 6 - Communicating the Church's Safeguarding Message - are embedded. The structure and layout of these two Strategic Plans are a little different, but the Armagh Archdiocesan one is used here as an illustration.

⁵⁵ Notejoy (2019) *What are Smart Goals?* Available at <https://notejoy.com/resources/smart-goals-definition> (Accessed 18 December 2019).

⁵⁶ Archdiocese of Armagh (2017) *Strategic Safeguarding Plan 2017 - 2020*. Available at www.armagharchdiocese.org/wp-content/uploads/2018/01/Strategic-Safeguarding-Plan-2017-2020-updated-16.11.2017.pdf (Accessed 18th December 2019).

⁵⁷ Diocese of Down and Connor (2017) *Three Year Safeguarding Strategic Plan for the Diocese of Down and Connor 2017-2020*. Available at www.downandconnorsafeguarding.com/wp-content/uploads/2017/09/3-THREE-YEAR-STRATEGIC-PLAN-FOR-SAFEGUARDING-IN-DOWN-AND-CONNOR-2017-2020.pdf (Accessed 18th December 2019).

Archdiocese of Armagh - Strategic Safeguarding Plan 2017 – 2020 - Part 1: Safeguarding Children

Standard		Indicators	Actions Required	By Whom	Completed by
Standard 6 Communicating the Church's Safeguarding Message	6.1	The Archdiocese of Armagh has a written plan which details how the Church's child safeguarding message will be communicated.	Strategic Plan	Director/ Committee	February 2017 COMPLETED
	6.2	The Archdiocese of Armagh makes available to all, information on how to safeguard children.	Information resources to be updated i.e. website, posters, leaflets	Director/ Committee	December 2017 COMPLETED
	6.3	The Archdiocese of Armagh ensures that it communicates the Church's child safeguarding message to people whose first language is not English, as well as to people who have specific needs.	Resources to be developed	Director/ Committee	December 2017 COMPLETED
	6.4	The Archdiocese of Armagh establishes links with other local organisations in order to promote a safe and caring community for children and to share best child safeguarding practice.	Participation in relevant groups	Director/ Committee	On-going

The Dioceses of Cloyne⁵⁸ and of Killaloe⁵⁹ have gone one stage further and have both published Communication Plans for Child Safeguarding. Here is the first of the five -pages from the Diocese of Killaloe Safeguarding Communications Plan:

Who	What	How	Who is responsible?	Implementation	Review
Lay Faithful	Safeguarding Policy & DLP contact details, Link on Website to safeguarding message/page	Diocesan Website	Diocesan Website is updated to ensure: 1.The name of DLP 2.Safeguarding Policy is up to date and available	Weekly and as part of annual audit	Annually
	DLP contact details and key safeguarding message on laminated posters	Local Bulletin Parish Newsletter	The Parish Priest/LSR is responsible for: 1. Ensuring the name of the DLP and contact details are included in the bulletin. 2. Ensuring the policies are on view in designated locations owned by the parish.	Annually	
	Safeguarding Awareness month	Email short communication to parish priests for parish newsletter and parish websites	1. DLP 2. Diocesan Safeguarding Committee	May, annually	Annually

Another excellent diocesan Child Safeguarding Communications Plan has been produced by the Diocese of Meath, and can be viewed as an appendix to their Safeguarding Committee Report for 2018.⁶⁰

58 Diocese of Cloyne (2019) *Safeguarding Children Annual Communication Plan-2019*. Available at www.safeguardingchildrencloyne.ie/uploads/1/0/7/2/10726568/annual_communications_plan_2019__1_-_copy.pdf (Accessed 18th December 2019).

59 For more information see <https://www.killaloediocese.ie/safeguarding/safeguarding-forms-policies/#collapse-1479>

60 Diocese of Meath Safeguarding (2018) *Meath Diocesan Safeguarding Report for 2018*. Available at www.meathsafeguarding.ie/annual-report-2018/ (Accessed 18th December 2019).

A simple template can be drawn up to use as a planning tool for a similar exercise by any Church body

Knockfinn Diocese Child Safeguarding Communication Plan				
Child Safeguarding Campaign Theme:				
Key message	Audience	Communications method	Deadline date	Lead person

(b) Safeguarding Sundays

A One-Church approach does not mean that every Church body does exactly the same things, or acts in precisely the same way in relation to Child Safeguarding; such standardisation would be experienced as artificial and restrictive. It is the freedom to be creative that allows some Church bodies to develop new and exciting ways to approach and complete the tasks that are set out in the seven Standards. When an effective method is developed in one section of the Church, there is a real opportunity for others to adopt and adapt this for use in their area.

Safeguarding Sundays, which are held in some dioceses in Ireland and elsewhere are an example of an approach to communicating the safeguarding message that is beginning to grow and spread. Among the methods employed by Catholic Church bodies on the island of Ireland in preparing for and managing their Safeguarding Sunday are:

- Producing a special Safeguarding Newsletter in which details are provided on the importance of children being and feeling safe when engaged in Church-related activities; what the Child Safeguarding structures are and who the various appointed Child Safeguarding personnel are, along with a description of what they do and how they can be contacted; sign posting to where information on policy and procedures can be accessed; and a letter of thanks to Child Safeguarding personnel from the Church authority for the essential service that they are providing.
- In the majority of cases the Church authority authors a tailored letter to the lay faithful about Child safeguarding in their diocese / parish, and these can be both encouraging and motivational in their tone and content.
- Celebrants of Masses on the weekend of the designated Safeguarding Sunday are provided with notes which they can use to develop their homilies on some aspect of Child Safeguarding, as well as sample Introductory Prayers for use at the beginning of Mass.

- In some cases, in place of a homily delivered by the celebrant, a lay person involved in Child Safeguarding addresses the congregation on Child Safeguarding, and examples of such talks are available.
- Celebrants are also provided with sample Intercessions or Prayers of the Faithful which can be incorporated into the Masses for that weekend.
- While examples of communications aimed particularly at children and young people are few, one Church body utilised a very imaginative exchange of letters in its 2018 Safeguarding Sunday weekend, where the Church authority responded in writing to a fictional letter from 'Sue and Joe' who enquired about what goes on in the 'church house'. Both letters were reproduced for the children and families attending the weekend Masses; and they were also duplicated in a variety of sizes and formats for display as the key method used to catch people's attention. The letters could also be used in a number of ways during the liturgy to provide a framework for communicating the Child Safeguarding message, e.g. in place of the homily, a child could read 'Sue's and Joe's' letter, and the celebrant could read the response letter that he wrote. Children and young people were also invited to author their own letters on a similar theme and to bring them on the following Sunday to be incorporated in the bringing of the gifts at the Offertory. This engagement of children and young people in the planning and running of a Safeguarding Sunday is a really positive development

(c) Finding out what Children and Young People Think.

The National Board spent a lot of 2015 reviewing and revising its 2008 *Standards and Guidance* document. Included in the widespread consultations during that year was a process with young people, undertaken by Niall Moore, Director of Training. Niall planned a Workshop - *Engaging Young People in Creating Safe Environments* - based on the principle of taking into account the views of children and young people by encouraging and facilitating their participation, which

underpins Article 12 of the UN Convention on the Rights of the Child (UNCRC):

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

The fundamental rights that are set out in the 42 Articles of the UNCRC must be respected by every organisation in which children and young people are involved, including the Catholic Church.

In their presentation to the 2015 National Child Safeguarding Conference in Athlone, Niall, and Matthew Keown and Euan Lindsay, two of the young people involved, spoke of four essential conditions identified by Lundy⁶¹ that have to be created so that consultation with young people is not simply a token exercise:

- Space: Children must be given safe inclusive opportunities to form and express their view
- Voice: Children must be facilitated to express their view
- Audience: The view must be listened to
- Influence: The view must be acted upon, as appropriate

The Workshop, held over two sessions a fortnight apart, had two central purposes; (i) consulting young people about the new Standard 1, on creating a safe environment within the Church for children and young people; and (ii) developing a Workshop format and content that could then be used by and with other groups of children and young people. The initiative was extremely

61 Lundy, L. (2007) *The Lundy Model of Child Participation*. Available at https://ec.europa.eu/info/sites/info/files/lundy_model_of_participation.pdf (Accessed on 18th December 2019).

62 NBSCCCI (2019) *Standard 1 Creating and Maintaining Safe Environments*. Available at <https://www.safeguarding.ie/images/Pdfs/Standards/Standard%201.pdf> (Access on 18th of December 2019), p.52.

63 Ferns Inquiry (2005); Commission to Inquire into Child Abuse (2009); Commission of Investigation, Dublin Archdiocese (2009); Commission of Investigation, Cloyne Diocese (2011); and The Historical Institutional Abuse Inquiry (2017).

successful, and was really enjoyed by the participants. The output of the process can be seen in the Guidance on Standard 1, Template 1.3A – Template 1.⁶²

Australia has undergone a forensic and far-reaching investigation over a five-year period by the Royal Commission into Institutional Responses to Child Sexual Abuse. This type of investigation is familiar in Ireland where there have been five Inquiries since 2003, four in the Republic and one in Northern Ireland.⁶³ In order that history is not repeated, the Australian Catholic University Institute of Child Protection Studies in Melbourne has developed a methodology for identifying whether services catering for children and young people are perceived by them as being safe. The institute has published two research reports, *Taking Us Seriously: Children and young people talk about safety and institutional responses to their safety concerns*, 2015; and *Our Safety Counts: Children and young people's perceptions of safety and institutional responses to their safety concerns - A Report for the Royal Commission into Institutional Responses to Child Sexual Abuse*, 2016. In the Executive Summary of this second research report, the authors state that

'This study attempts to better understand children and young people's perceptions of safety within institutions, and their views on how adults and institutions are responding to their safety needs...it asks them to consider how they, adults and institutions currently demonstrate that they are safe; and the ways they believe adults and institutions act and would act to keep them safe if they were in a situation where their safety was compromised.

The value of gauging children and young people's sense of safety and their views on how they believe adults and institutions might act has been highlighted within the broader literature. For example, previous studies have shown that when children and young people have little confidence in adults and institutions adequately responding to

their safety concerns, they are less likely to raise their concerns or seek help. Similarly, studies have suggested that when children and young people perceive adults as not caring, not having the knowledge to respond to issues, or not being accessible to children, disclosure is unlikely. As such, understanding how children perceive safety and institutions' responsiveness is vital to develop appropriate strategies to support children and young people and to protect them from harm'.⁶⁴

As well as producing the two academic research reports, the Institute of Child Protection produced a colourful leaflet in which the main findings were more widely communicated. This was a joint project with the Catholic Church's Committee for Professional Standards. The title of the leaflet is, *What do children and young people think about safety?*⁶⁵ Another by-product of the research is a YouTube video, *Safety of Young People in Residential Care* at https://www.youtube.com/watch?v=V6Baqva7_ml.

This exercise is an exemplar of effective child safeguarding communications at many levels. It was commissioned to inform a statutory inquiry. It developed a methodology for safely consulting with an at-risk constituency of young people so that their voice could be heard. It made the results available in a variety of formats for different target audiences, those already described, as well as two accessible eight-page *Research to Practice Series* summary reports, *Safe and Sound: The safety concerns of young people in residential care*⁶⁶; and *Safe and Sound: Creating safe residential care services for children and young people*⁶⁷. By listening to young people about their experiences and feeding this back in a variety of ways into the care, welfare and protection systems, a communications cycle was completed and a process of positive change was initiated.

The following quote is taken from the jointly produced leaflet referred to:

'What can everyone do to help keep us safe?

Children and young people believe that the whole community needs to **take safety seriously**, especially for those who find it hard to protect themselves. They felt unsafe when they felt powerless, and thought that this power imbalance needed to be addressed.

Children and young people also want to be involved in making institutions and communities safer, as they know the most about what they need. They thought that adults could be more creative in how they involve children and young people – not everybody reads, writes or speaks; but everyone needs to know how to be safe'.⁶⁸

Closer to home, the Diocese of Ferns has developed a Ministry for Young People, *Spirit*, which has been functioning since 2015. This initiative was presented at the July 2019 Anglophone Safeguarding Conference in Rome by Colette O'Doherty, the Child Safeguarding Coordinator of the Diocese. The young people who participate are Transition Year students from Wexford second-level schools, and the programme runs through the academic year. At the start of every new group the young people agree the code of behaviour for that group. The young people recently interviewed as part of a diocesan review believe that this gave them a responsibility to manage their own and others' behaviour within the group. This practice is becoming widespread across the Catholic Church in Ireland.

64 Australian Catholic University (2016) *Our Safety Counts: Children and Young People's Perceptions of Safety and Institutional Responses to Their Safety Concerns - A Report for the Royal Commission into Institutional Responses to Child Sexual Abuse*. Available at <https://apo.org.au/node/60990> (Accessed 5th October 2019).

65 Australian Catholic University (2013) *What do Children and Young People Think About Safety?* Available at <https://www.cam.org.au/Portals/0/2017/documents/WhatDoChildrenAndYoungPeopleThinkAboutSafety.pdf> (Accessed 2nd October 2019)

66 Australian Catholic University (Date Unknown) *Safe and Sound - The Safety Concerns of Young People in Residential Care*. Available at https://safeguardingchildren.acu.edu.au/research_and_resources/safe_and_sound_-_the_safety_concerns_of_young_people_in_residential_care (Accessed 3rd October 2019).

67 Moore et al. (2016) *Safe and Sound: Exploring the Safety of Young People in Residential Care*. Available at <https://aifs.gov.au/cfca/publications/protection-through-participation> (Accessed 3rd October 2019).

68 Moore et al. (2016) *What do Children and Young People Think About Safety?* Available at <https://aifs.gov.au/cfca/publications/protection-through-participation> (Accessed 3rd October 2019).

6. Resources

In this section a range of references and resources are listed to assist Church child safeguarding personnel and others to access material that may be of interest and use to them in their work of communicating the Church's child safeguarding message. Not all of these originate in the Catholic Church, so some care may be needed in their application in educational settings.

Most of the resources that are referenced in this section are readily available on the Internet and can be utilised at no cost. There are also a number of resources referenced within this paper as footnotes.

The staff of the National Board will be able to provide additional reference materials and resources on request. The National Board however is not in a position to recommend or to quality assure any materials produced by another organisation.

Children

The Theology of Children or of Childhood is not yet well developed within the Catholic Church; but it is important that theologians correct this oversight to ensure that the activities of the Church in promoting the rights of children, dealing with them as essential participants within the Lay Faithful, and protecting them from harm are based on and informed by a theological understanding.

It is also important that Church personnel have the opportunity to reflect on how best to approach, engage and work respectfully with children and young people in their various ministries.

1. Children: Close to the Mystery of God - A CESA Stimulus Paper, July 2015, accessible at <https://online.cesa.catholic.edu.au/docushare/dsweb/Get/Document-25799>

2. Communicating Effectively with Children, Research in Practice, Fostering and Adoption, accessible at <https://fosteringandadoption.rip.org.uk/topics/communicating-effectively/>

3. 'Let the little children come to me', Biblical-theological framework for ministering to children and young people, 2016, accessible at <https://movimientonj.org/wp-content/uploads/2018/10/Pistas-ingles.pdf>

4. The Spirituality of Children: The Way Supplement: 86, summer 1996. Heythrop College London

5. Richards, Anne, 2013, Children in the Bible, SPCK, London.

6. Listening to Children, NEPS, 2016, accessible at <https://www.education.ie/en/Schools-Colleges/Services/National-Educational-Psychological-Service-NEPS-/NEPS-Guides/Listening-to-Young-People-and-Promoting-Dialogue/Listening-to-Children-and-Young-People.pdf>

7. Protecting our Children and Young People, An NYCI Toolkit for Youth Work Organisations to design, review and evaluate their child protection policy National Youth Council of Ireland, 2012, accessible at https://www.youth.ie/wp-content/uploads/2018/11/Protecting_our_Children_and_Young_People_NYCI.pdf

8. Social workers' communication with children and young people in practice, IRISS Insight 34, 2016, accessible at <https://www.iriss.org.uk/resources/insights/social-workers-communication-children-and-young-people-practice>

9. Listening as a Way of Life: Why & How we Listen to Young Children – seven leaflets – National Children's Bureau, 2011, accessible at <https://www.ncb.org.uk/resources-publications/listening-way-life-why-how-we-listen-young-children>

10. A 'how-to guide' for engaging children and young people in conversations about safeguarding, Catholic Professional Standards, Melbourne, August 2019, accessible at <https://www.cpsltd.org.au/about-us/publications-and-reports/a-how-to-guide-for-engaging-children-young-people-in-conversations-about-safeguarding/>

11. Working with Children and Young People: A Quick Guide for Frontline Staff, HSE, accessible at <https://www.hse.ie/eng/services/yourhealthservice/documentation/workingwithchildren.pdf>

12. Toward the development of a Participation Strategy for Children and Young People National Guidance & Local Implementation, Child and Family Agency, April 2015, accessible at www.tusla.ie/uploads/content/toward_the_development_of_a_participation_strategy_o.pdf

13. Jessie & Friends: online safety education for 4-7s, Think-U-Know, accessible at https://www.thinkuknow.co.uk/professionals/resources/jessie-and-friends?utm_source=Thinkuknow&utm_campaign=5c090ae51a-EMAIL_CAMPAIGN_JESSIE_FRIENDS_LAUNCH_13_03_19&utm_medium=email&utm_term=0_ob54505554-5c090ae51a-64796513

Communication(s)

There are a great store of resources on the Internet related to the theory and practice of effective communication(s). Some care needs to be taken to avoid being drawn in to websites that are promoting and/or selling some particular product or system.

1. 8 C's of Effective Communication, accessible at [http://ampindia.org/cms/public/cmsPageAttachments/1498297929\\$\\$8%20Cs%20of%20Effective%20Communication.pdf](http://ampindia.org/cms/public/cmsPageAttachments/1498297929$$8%20Cs%20of%20Effective%20Communication.pdf)

2. What are SMART Goals? Notejoy, accessible at <https://notejoy.com/resources/smart-goals-definition>

3. Smart Chart - Helping Non-profits Make Smart Communication Choices, The Spitfire Strategies, accessible at https://smartchart.org/content/smart_chart_3_o.pdf

4. Developing Key Messages for Effective Communication, MSKTC, accessible at https://msktc.org/lib/docs/KT_Toolkit/Key_Message_Development_508.pdf

5. Effective Communication, Tutorialpoint, 2016, accessible at https://www.tutorialspoint.com/effective_communication/effective_communication_tutorial.pdf

6. Plan and Deliver a Communications and Involvement Strategy, NCVO, 2019, accessible at <https://knowhow.ncvo.org.uk/organisation/strategy/heartsandminds/>

7. Developing a Communications Strategy, NCVO, 2019, accessible at <https://knowhow.ncvo.org.uk/campaigns/communications/communications-strategy>

8. Develop a communication plan in nine steps, accessible at <https://www.crs.org/sites/default/files/crs-files/communication-toolbox-template-develop-a-communication-plan.pdf>

9. How to Create a Church Communication Plan, accessible at https://scrantontoolkits.weebly.com/uploads/5/1/6/4/5164069/how_to_create_a_church_communication_plan.pdf

10. Are We There Yet? A Communications Evaluation Guide, 2008, Communications Network, accessible at <https://www.luminafoundation.org/files/resources/arewethereyet.pdf>

11. Developing your congregation's use of social media - Some basic Guidance on using social media for your congregation, Presbyterian Church in Ireland, accessible at https://www.presbyterianireland.org/getmedia/7d9aeea2-296d-460f-b3e6-2e76a251c75c/Congregational_Use_of_Social_Media.pdf.aspx?ext=.pdf

12. 6 Online Tools for All Your Church's Design Needs, Abide, 2016, accessible at <http://abideconnect.com/blog/church-online-design-tools/>

13. Writing routine good-news and goodwill messages, accessible at <https://uogenglish.files.wordpress.com/2011/08/lec191.pdf>

Child Safeguarding

The National Board has a lot of relevant material on Child Safeguarding on its own website. Some Church bodies may from time to time want to consult materials developed by other agencies to get a complementary perspective or to learn about definitions and approaches adopted elsewhere.

1. UNICEF Child Safeguarding Toolkit for Business, accessible at https://www.unicef.org/csr/files/UNICEF_ChildSafeguardingToolkit_FINAL.PDF

2. 100 Best practices in child protection, accessible at https://www.icmec.org/wpcontent/uploads/2015/10/Best_Practices_in_Child_Protection_2013.pdf

3. British Psychological Society: *Safeguarding and Promoting the Welfare of Children* (May 2014, 2nd edition), accessible at <https://www.bps.org.uk/sites/bps.org.uk/files/Policy/Policy%20-%20Files/Safeguarding%20and%20Promoting%20the%20Welfare%20of%20Children%20-%20BPS%20Position%20Paper%20%282nd%20Edition%2C%202014%29.pdf>

4. Department of Education and Skills (2017) *Child Protection Procedures for Primary and Post-Primary Schools*, accessible at https://www.education.ie/en/Schools-Colleges/Information/Child_Protection/child_protection_guidelines.pdf

5. Canadian Centre for Child Protection (2014) *Child Sexual Abuse, It is Your Business*, accessible at https://www.protectchildren.ca/pdfs/C3P_ChildSexualAbuse_ItIsYourBusiness_en.pdf

6. FHI 360 (2012) *Child Protection Basics - Child Protection Toolkit, Manual 1*, accessible at <https://www.fhi360.org/sites/default/files/media/documents/child-protection-basics.pdf>

7. Quadara, A., Nagy, V., Higgins, D. & Siegel, N. (2015). *Conceptualising the prevention of child sexual abuse: Final report* (Research Report No. 33) Melbourne: Australian Institute of Family Studies, accessible at <https://aifs.gov.au/sites/default/files/publication-documents/rr33.pdf>

8. Schachter, C.L., Stalker, C.A., Teram, E., Lasiuk, G.C., Danilkewich, A. (2008). *Handbook on sensitive practice for health care practitioner: Lessons from adult survivors of childhood sexual abuse*. Ottawa: Public Health Agency of Canada, accessible at <https://www.integration.samhsa.gov/clinical-practice/handbook-sensitive-practices4healthcare.pdf>

9. Munro, Eileen (2011), *How organisations can learn to reduce risk to children*, accessible at <https://pdfs.semanticscholar.org/144c/b020f25735ca63a58886f1b1c17a01aa4192.pdf>

10. Brook (2014) *Sexual Behaviours Traffic Light Tool*, accessible at https://www.enhertscg.nhs.uk/sites/default/files/content_files/policies/Sexual-Behaviours-Traffic-Light-Tool.pdf

11. Public Protection Arrangements Northern Ireland, *Manual of Practice* (Revised March 2016), accessible at file:///C:/Users/peter.kieran/Downloads/PPANI_MoP_2016.pdf

12. Pontifical Commission for the Protection of Minors, *Safeguarding Efforts from 2001 – present*, accessible at http://www.protectionofminors.va/content/tuteladeiminori/en/resources_section/church-and-safeguarding_page.html

13. thirtyone:eight *Why Safeguarding – The Need to Create Safer Places*, accessible at <https://thirtyoneeight.org/about-us/why-safeguarding/>

[This is an excellent website that is worth exploring. It has a specific section on Safeguarding Sundays]



Papal and Vatican Guidance

There is a great deal of information on communications and the Church available on Vatican websites, such as the Vatican Archive at <http://www.vatican.va/archive/index.htm>; and on Papal Encyclicals at <https://www.papalencyclicals.net/>.

In order to access all of the Papal messages on every World Communications Day, it is simplest to Google World Communications Day and the year, the first one being 1967.

Miscellaneous

1. Kitzinger, J, 2004, *Framing Abuse: Media Influence and Public Understanding of Sexual Violence against Children*. Pluto Press. London and Anne Arbor, MI, USA
2. Steinfels, P, 'The Media as a Source for the History of the Catholic Sex Abuse Scandal in the United States'. *Studies, An Irish Quarterly Review* Volume 105, No. 420 Winter 2016/2017.

