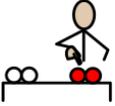
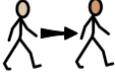
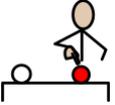
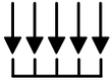
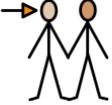
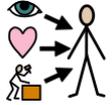


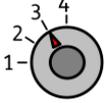
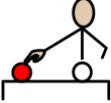
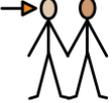
  **SURVIVOR RESPONSES TO PCR2** 

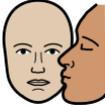
      
These responses were gathered in the week following the

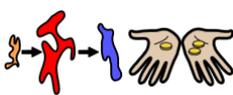
  **17** 
publication of PCR2. 17 survivors

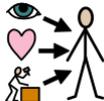
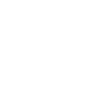
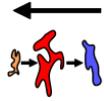
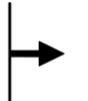
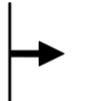
       
contributed to this review. All of them have direct experience

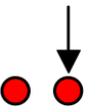
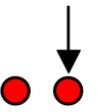
  
of abuse in Church of England

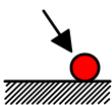
       
settings. Survivors reported that they were victims of physical,

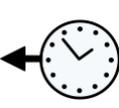
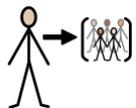
     
sexual and spiritual abuse and bullying.

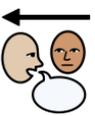
  
Variable/poor survivor input

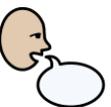
        
The experience of engagement with survivors varied markedly from

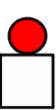
1   
one diocese to another.

         
"There was a lack of survivor input. Fewer than two survivors

   
per diocese were involved."

        
"Beverley who oversaw the PCR2 survivor group said survivors

        
would be pre-warned when the report was coming out. We

         
weren't. The impact on survivors is betrayal, hurt and re-

 
abuse again."

"The only support offered to survivors is the contact details of

Safe Spaces. We're having to organise our own support."

"There was a strong survivor representation in the PCR2 output

workshops, after the individual reports had been brought into the

final document. We weren't able to change the

outputs. They are what they are, based on the outputs from

each diocese. However, we

were able to make it clear that we wanted a transparent

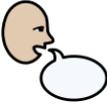
and clear view of how the recommendations would be taken

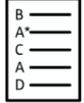
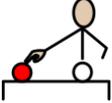

forward."

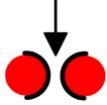
 "I can  only  speak  of  my role  as the survivor  representative  on

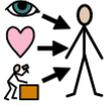
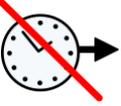
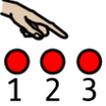
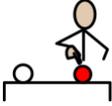
 PCR2  in  the diocese  of X.  Reviewers  were  robust  and

 asked  for engagement  with  survivors  and  a considerable

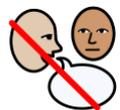
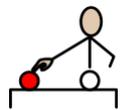
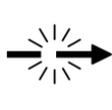
123  were  interviewed  and  their  accounts  noted  in the

 diocesan  report,  with  the support  of ISVA.  I  know  that  others

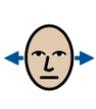
 weren't  anywhere  near  as inclusive."

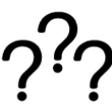
 "I  have  experience,  but it won't  be counted  in  this  report."

 "I  was  not invited  to contribute  to the review  of my  case.

 I  wasn't told  how  that  could  happen."

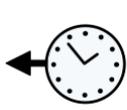
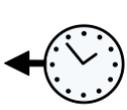
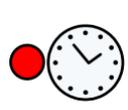
 "My  reviewer  was thorough  and  sensitive, it was a  validating  process.

 But I  don't  recognise  my  feedback  in the  published  summaries."

 Questions  about  independence  of the review,  and  the failure to

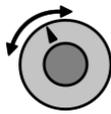
 include  known  cases

 Survivors  questioned  how  independent  the review  really  was. Some

 reviewers  were  closely  linked to the  church, or  were  previously



employees.



The editorial control

of the



report



seemed

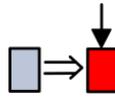
to be



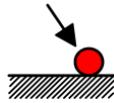
with the



church.



As a consequence

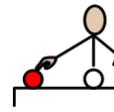


there

was



concern



that



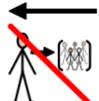
the review



had



wrongly



excluded



some



known



cases.



"I



thought



PCR2



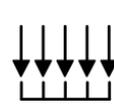
was meant to



flush



out



all the



unfinished



and



badly



handled



cases,



yet



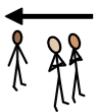
mine



has been



simply

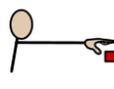


ignored

because "it



didn't



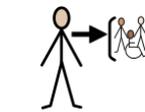
reach

the

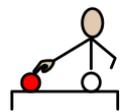


criterion

for



inclusion".



That's



rubbish.



How many



other



cases



have been



ignored



and



how many



victims are



left



feeling

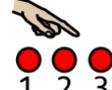


worse?"









 "How do I know if I am included in the count?"







 "The direction of PCR2 was set by a review of blue









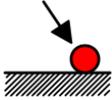
 files. In my case the offender's file (a bishop) has

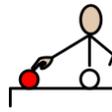


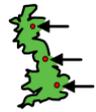
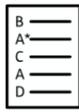


 'gone missing'. So it wasn't included."

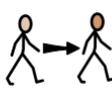
Inconsistency

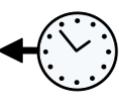




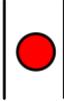



 There was concern that the review, the diocesan reports and the

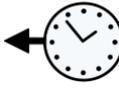




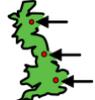
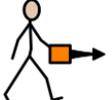


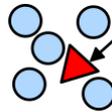
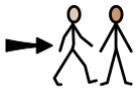
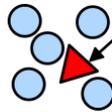


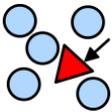
 follow-up were uneven and inconsistent between dioceses.

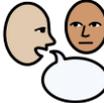
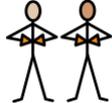


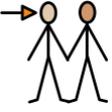


 "The review has identified serious inconsistencies. Dioceses taking

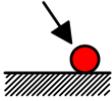
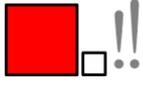
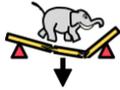
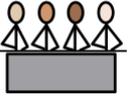




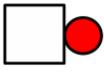


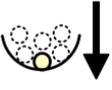
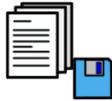
 such different approaches: different language, different tone."

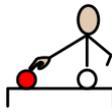
  **3**      
"I've heard three dioceses saying 'At least we are better

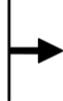
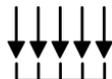

than them!"

      
"There are huge weaknesses in procedure, records management

+      
and information governance identified by PCR2. When the

     
report discovered loss of files, the recommendation was "better

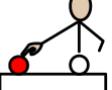
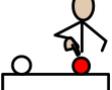
  
filing." That's laughable."

  **1**     
"The report from one diocese talks about "complete chaos" in

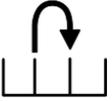

filing."

     
"PCR2 was supposed to be an exercise to review files. They

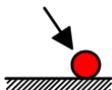
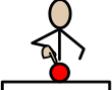
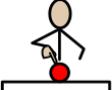
 began  to  let  it  become  a  review  of  safeguarding.  If  you

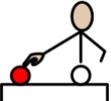
 wanted to  do  that,  this  isn't  the  way  you  would

 go  about it."

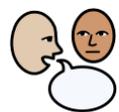
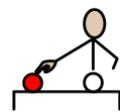
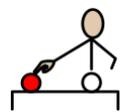
 **What**  **happens**  **next?**

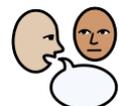
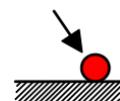
 Survivors  identified  a  failure  to  care for  survivors  identified  in  the

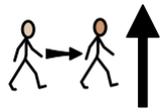
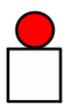
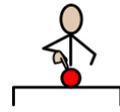
 review.  There  was a  concern  about  what  will  be  done  for the

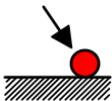
 victims  in  the  'new'  cases  that  have been  identified.

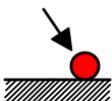
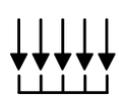
 "What  is  happening  for the 383  victims?"

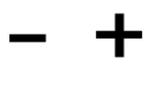
 "I   was  told  that  my  file  one  that  would  be

 reviewed.  But  I  was  also  told  there  would  be

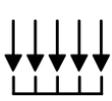
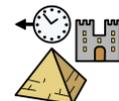
 no  follow-up  on  what  was  discovered."

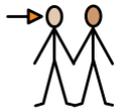
 "There  is  acknowledgement  of  failings  and  of  suffering.  However,

 there  is a  complete  absence  of  words  or  commitment  to  repair

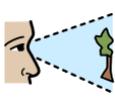
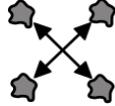
 the  damaged  lives,  leaving  victims/survivors  feeling  used  - and

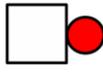
 abused."

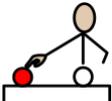
 "Every  institution  in  Britain  has  a  problem  with  historic

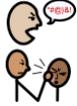
 safeguarding.  The  only  issue  is  how  they  are  dealing  with  the

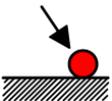
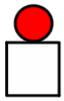
 
survivors now."

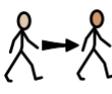
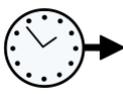
      
"I haven't seen anything about the Church's responsibility to

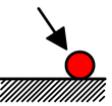
      
alleviate the spiritual suffering of victim-survivors by making active

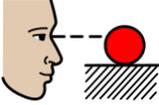
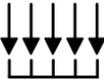
      
steps to show that the Church doesn't condone abuse

      
and doesn't think abusers are acting in the name of God."

      
"Why is there no information on if and how the files

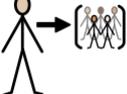
      
identified as needing follow up will be? My understanding is

 
there won't be."

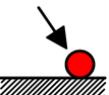
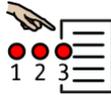
      
"The church needs to look at every case identified, review it

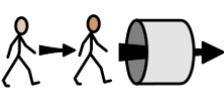
     
with survivors, and make appropriate redress."

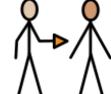
    
"Restitution and redress for survivors is a right."

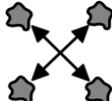
     
"Survivors should be involved in safeguarding training."

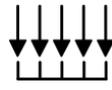
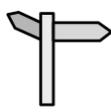
  
"DSAs need to be independent of the bishops."

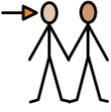
     
"There needs to be an audit of implementation. Who is going to

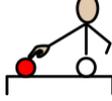
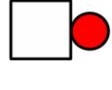
 
ensure follow-through?"

      
"What is the point of having a review if you don't do

   
anything to put things right?"

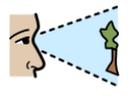
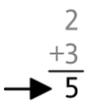
       
"I want the church to go back to every case where a

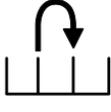
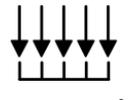
    
survivor feels they have been abused,

       
and make restitution to that survivor. It must be done by

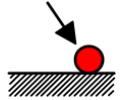
 
an independent, trauma-informed

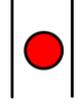
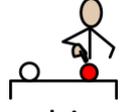
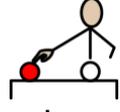
      
expert. Survivors are offering to design and oversee the process."

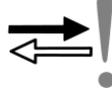
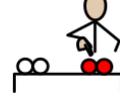
        
"I would like to see a question and answer session with

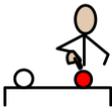
       
the two Archbishops and the Lead Bishop at the next General


Synod."

       
"There's lots of talk about "referrals to the right services", and "good

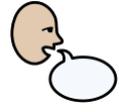
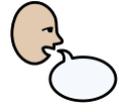
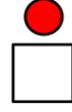
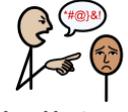
 communication  between  this  and  that  body."  How  about  with

 the victim-survivor?  What's  actually  coming  of these  referrals  and

 this  communication  if it's so good?"

Questions of definition

 There  was  felt  to be  inconsistency  in  definitions.  Particular

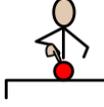
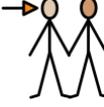
 concern  was  expressed  over  the  exclusion  of  bullying,  the  use  of

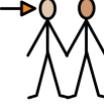
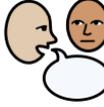
 the  term  'vulnerable',  and  the  lack  of  understanding  of

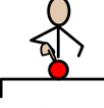
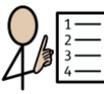
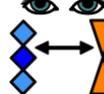
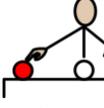
 domestic  abuse.

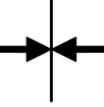
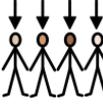
   
"Slight of hand in the definition of 'safeguarding' is evident

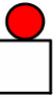
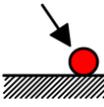
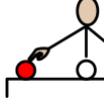

everywhere."

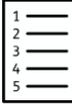
       
"We need the CofE to publicly state what they are using

      
for their definitions of safeguarding. We need them to say

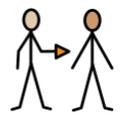
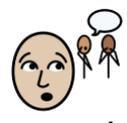
       
what their threshold is. And we need to benchmark that

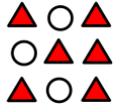
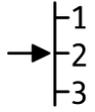
     
against mainstream professional practice. It will not match."

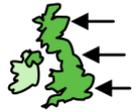
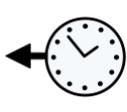
     
"On p107 of the report there is a denial that bullying is a

       
safeguarding issue. I'm gobsmacked. Why is bullying not included?

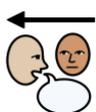
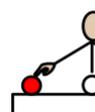
      
It is included in the training documents. Bullying changes lives

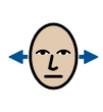
       and it changes you. It makes you feel paranoid. It is so

     common anywhere there is a caste system."

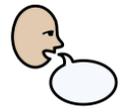
      "The National Safeguarding Panel has discussed safeguarding

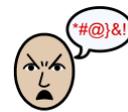
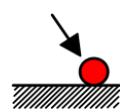
      terminology. The term "vulnerable adults" was not felt to be useful.

       The NSP said that 'Policies should simply refer to safeguarding

        adults and not use the term vulnerable. Yet the PCR2

       report uses the words "vulnerable adults" without criticism or

 comment."

       "The report identifies a failure to understand domestic abuse. There

are reasons why people don't tell."

"Anyone can become 'vulnerable'."

Further comments

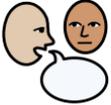
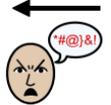
"Multiple times the Archbishops refer to adult victims and survivors

as "weak" and/or "vulnerable". I am greatly insulted by

this. I was not vulnerable before the abuse. It was the

abuse that made me vulnerable. I became vulnerable when

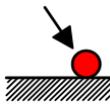
I interacted with the Church over the abuse when I

  was  before  the   me. 

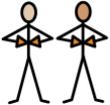
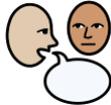
 vulnerable  Church. It is  their 

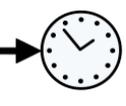
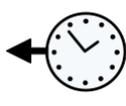
 weak  vulnerable."

"The  send  a message to  victims to 

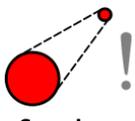
forward. My  is  not  so. There 

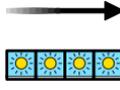
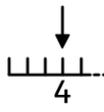
   that  be  by 

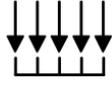
disclosing  we  told, 

 repairing  they  shattered 

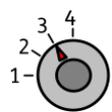
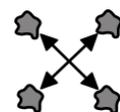
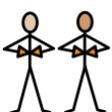
 for the  encouraging  to  leads

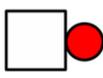
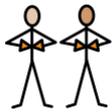
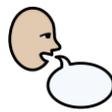
 only  to further  suffering  for the individual."

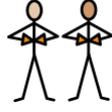
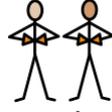
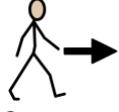
"The  House  of Survivors  should be a  permanent  fourth  house of

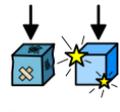
 General  Synod."

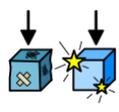
"I'm  desperately  disappointed."

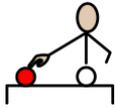
 "PCR2  was not  set up to  deliver  anything for  survivors.  We

are  re-abused  by  the church  when  we  report,  and  also

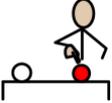
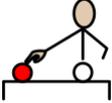
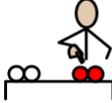
when  we  put  ourselves  forward for  survivor  engagement."

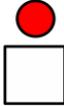
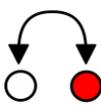
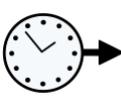
"Where  the  data  is pointing to a  terrible  situation, the  narrative is

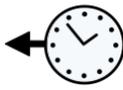
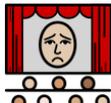
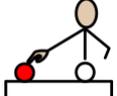
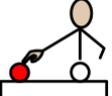
describing  a  mostly  positive  situation."

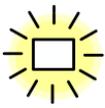
"(The 383) ...  are not  'new'  cases but  old  ones that  had been

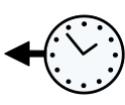
 improperly  dealt  with  and  now  identified as  safeguarding  failures.

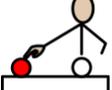
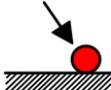
 This  means  that the  victims  in  these  cases  will  have

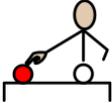
 lived  with  significant  trauma  over  many  years  which  will,

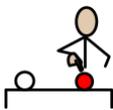
 statistically,  have  led to  tragedy  in  some  cases...if  that

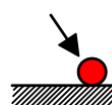
 was  me  I  would  resent  my  case  being  referred to as  'new'

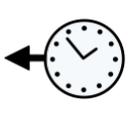
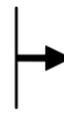
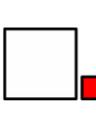
 if  I  had  lived  with  unbearable  pain  for  years."

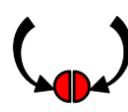
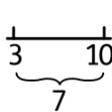
 "The  lack of  survivor  engagement means it's  essential that  there

 is a  review of  safeguarding that  is  co-produced with  survivors.

 This  report  mainly  represents  the professionals'  view."

 "I  do  think  there  has been  some  hard work  gone into

 PCR2  and  good things  have  come  from  it but  have  little

 confidence  in  it  making  much  difference."

 For  more  details,  please  contact  Jane  Chevous  via

 jane@survivorsvoices.org or  Andrew  Graystone  via

andrew.graystone1@btinternet.com.

18  2022
18 October 2022