

about the narratives the Church tells, and the kind of public discourse the Church fosters and promotes – about the Church’s safeguarding journey (e.g. Finding 8), about abusers in Church contexts (e.g. Finding 7), about being personally open about getting things wrong (e.g. Finding 6). In relation to these, we raise challenges about the kind of leadership that is needed.

Given the experience of participants in the survey, it is not surprising that the findings relate predominantly to responding to survivors of abuse by clergy or people in Church-related roles, and those who come forward to share concerns about unsafe practices or people within the Church.

This section does not repeat all the themes identified in the survey material.

A summary of the findings are presented in the table below:

	Category	Area	Finding
1.	Leadership and culture	Valuing the service of abuse survivors – creating accurate histories of the Church’s safeguarding journey	Public narratives the Church tells about its own safeguarding journey of improvement do not adequately recognise the contributions of survivors of Church-related abuse. This makes it less likely that good practice is achieved in recognising people disclosing abuse and sharing concerns as playing a valuable service to the Church.
2.	Leadership and culture	An open learning culture – talking about known abusers in Church contexts	Currently stories of people who have abused in Church contexts are used as case studies in safeguarding training. It is far less common to bring real life tales into a broader public sphere, at parish, diocesan or national level. This increases the chances of causing further distress to survivors who do not see the reality they have to live with reflected by others. It also makes it harder to create the right conditions for a safe Church that is appropriately vigilant about abuse and feels trustworthy for anyone thinking of coming forward.
3.	Leadership and culture	An open, learning culture – personally holding your hands up to past failures	A lack of role models and leadership about how to hold your hands up to personal mistakes in responding to disclosures of abuse or safeguarding concerns, makes it more likely that people who come forward to flag up mistakes in the past will experience defensive responses when they raise poor past responses by people in the Church.