

Preventing Bullying and Harassment – Encouraging Positive Relationships Policy & Procedures

Process Summary

Various scenarios are presented in the appendices to the policy:

Appendix 1 Informal Steps

Appendix 2 I think I have been target of bullying or harassment, what can I do?

- Actions you can take yourself
- Informal Action
- Formal Action

Appendix 3 I have been accused of bullying, what can I do?

Basic principles for all who believe they may have been bullied or harassed:

1. Keep a factual, written log, sign and date each entry
2. Make note of potential witnesses to bullying or harassing behaviour
3. Share your concerns, with your incumbent or with the Rural Dean or Deanery Lay Chair, or directly to the relevant Archdeacon (if none is implicated).

Outline Process

In most cases, if a formal investigation is required, it will be conducted by the relevant Archdeacon, who will keep careful notes and inform you of progress. (If the complaint is against an archdeacon the relevant person will be a Bishop; if the complaint is against a Bishop then guidance will be sought from the Diocesan Registrar)

The relevant Archdeacon will consider and agree with you on course of action – this may include the engagement of a trained Harassment Advisor. (c.f. Appendix 2.7)

Access to this policy is open to clergy or lay people (with a note that in addition if the complaint is of alleged clergy bullying the Clergy Discipline Measure is available).

Resolution

It is the intention of the policy to be supportive and to seek to resolve problems informally, but to reassure a person who feels bullied or harassed that there is recourse to a process which seeks resolution for them.

The aim of the resolution is that of identifying the underlying issues, eliminating the cause of offence, seeking acknowledgement and healing where possible and with minimum recrimination.

Recording and Outcomes

It is the responsibility of the relevant Archdeacon to ensure a log of complaints, actions taken and outcomes is maintained.

It is also the duty of the Archdeacons to monitor the effectiveness of this policy and to report to Bishop's Staff (as a committee of Bishop's Council) on an annual basis on the operation of the policy.

Preventing Bullying and Harassment – Encouraging Positive Relationships

Statement of commitment

1. The Church is required by God to foster relationships of the utmost integrity, truthfulness and trustworthiness. Abuse, harassment and bullying will be taken seriously and thoroughly investigated.

Signed: (Diocesan Bishop)

Dated: (Adopted by Diocesan Synod)

Policy statement

2. The Diocese of St Edmundsbury and Ipswich is committed to creating a harmonious working environment, which is free from harassment and bullying and in which every office holder, employee and church member is treated with respect and dignity.

It is committed to ensuring that individuals do not feel apprehensive because of their religious belief, gender, marital/civil partnership status, sexual orientation, race, age, disability or as a result of being subject to any inappropriate behaviour.

3. This policy is designed for use by all clergy, lay authorised ministers and all laity engaged with the Diocese of St Edmundsbury and Ipswich. Staff are covered by their HR policies and procedures.

Standards of behaviour

4. Those with pastoral responsibilities for the clergy in this diocese: Rural Deans, Archdeacons and the Bishops commit themselves to do all in their power to build a culture of mutual respect where individuals, whether lay or ordained, feel respected and safe, and treat one another with dignity. They recognise the importance of setting a good example in this work and undertake to participate in training in support of this policy.
5. The House of Laity of the St Edmundsbury and Ipswich Diocesan Synod is committed to doing all in its power to contribute to a culture of mutual respect where individuals, whether lay or ordained, feel respected and safe, and treat one another with dignity. Its members recognise the importance of setting a good example in this work and undertake to participate in training in support of this policy.
6. The House of Clergy of the St Edmundsbury and Ipswich Diocesan Synod is committed to doing all in its power to contribute to a culture of mutual respect where individuals, whether lay or ordained, feel respected and safe, and treat one another with dignity. Its members recognise the importance of setting a good example in this work and undertake to participate in training in support of this policy.

What is bullying and harassment and how can it be recognised?

7. Any behaviour that could potentially undermine someone's dignity and respect should be regarded as unacceptable. If not challenged, it is likely to escalate and lead to significant difficulties for all concerned.

8. In establishing the links between 'unacceptable behaviour', 'bullying' and 'harassment' as well as drawing together the common themes and issues, the following broader definition may be helpful:

"Any behaviour, always involving a misuse of power, which an individual or group knows, or ought reasonably to know, could have the potential effect of offending, humiliating, intimidating or isolating an individual or group, should be regarded as unacceptable in the workplace.

'Unacceptable behaviour' changes its label to 'bullying' or 'harassing behaviour' when it causes actual harm or distress to the target(s), normally but not exclusively, after a series of incidents over a prolonged period of time.

Lack of intent does not diminish, excuse or negate the impact on the target or the distress caused. The degree of intent is only relevant in terms of how the behaviour should be challenged and the issues subsequently resolved."

Furgus Roseburg, Senior Staff Representative, Unite the Union, The Children's Society. March 2007.

9. Bullying may manifest itself in a variety of different ways. It is usually persistent, often unpredictable and can amount to severe psychological intimidation. It is insidious, and undermines the ability and confidence of the person suffering from it. It can lead to fear, isolation, demotivation and reduced output, poor concentration, symptoms of stress, a noticeable level of sickness absence or stubborn attendance when obviously unwell, psychological, emotional and physical harm. Some abuse is serious enough to be recognised as bullying even if the behaviour occurred only once.
10. Harassment, in general terms, is unwanted conduct affecting the dignity of men and women. This may take place in churches, offices, church halls, and houses used for church meetings. It may be related to age, gender, sexual orientation, race, disability, religious belief (including theology or church tradition), nationality or any personal characteristic of the individual and may be persistent or an isolated incident. Differences of gender or ethnic background, for example, may mean that what is said or done is not understood or heard as it was intended. The important point is that the actions or comments are viewed as demeaning and unacceptable by the recipient.

Examples of bullying behaviour

11. This list of behaviours is not exhaustive but gives a clear indication of the sorts of actions that constitute bullying or harassment.
- removing areas of responsibility without discussion or notice
 - isolating someone or deliberately ignoring or excluding them from activities
 - consistently attacking someone's professional or personal standing
 - setting out to make someone appear incompetent
 - persistently picking on someone in front of others
 - deliberate sabotage of work or actions
 - deliberately withholding information or providing incorrect information
 - overloading with work/reducing deadlines without paying attention to any protest
 - displays of offensive material
 - use of e-mails to reprimand, insult or otherwise inform someone of their apparent failing, either to the individual or to third parties
 - repeatedly shouting or swearing in public or in private
 - spreading malicious rumours to third parties
 - public humiliation by constant innuendo, belittling and 'putting down'
 - personal insults and name-calling

- aggressive gestures, verbal threats and intimidation
- persistent threats about security
- making false accusations
- aggressive bodily posture or physical contact
- talking/shouting directly into someone's face
- direct physical intimidation, violence or assault

The most serious incidents might result in:

- creating an unsafe working environment
 - ignoring signs of overwork and extreme stress
 - putting someone's health physically, emotionally or psychologically at risk by making them upset, frightened and/or ridiculed.
12. It is important to distinguish between bullying, and behaviour that is reasonable in a particular context. For example, there may be occasions where shortcomings in performance are being addressed and more incisive behaviour is interpreted as bullying simply because the recipient is unused to being challenged or asked to account for their actions.
13. It is safest to take the view that if a person complains that he/she, or a vulnerable* person known to him/her, is being bullied or harassed, then he/she has a grievance, which should be dealt with regardless of whether or not their complaint accords with a standard definition.

A vulnerable person is technically a person: "Who is or may be in need of community care services by reason disability, age or illness; and is or may be unable to take care of unable to protect him or herself against significant harm or exploitation". This definition of an Adult covers all people over 18 years of age." (from the 1997 Consultation "Who Decides?" issued by the Lord Chancellor's Department).

Owner: Diocesan Bishop
 Policy adopted at Synod 4 Nov 2017
 Procedures adopted at Synod 24 Feb 2018

Procedures

Harassment Advisers

14. The Diocese of St Edmundsbury and Ipswich is committed to the encouragement and training of Advisers, to be known as Harassment Advisers, who will be available to any member of the clergy or laity to offer, in confidence, advice and information as required with regard to bullying and harassment. They will also be able to channel complaints and, if suitably trained, to negotiate or mediate between the parties concerned. Harassment Advisers are concerned members of the clergy and laity who have volunteered, and been accepted, to undertake these duties. They will receive special training for this role and have the full support of the diocesan bishop.
15. Advisers will not make judgements, recommendations or reports; they will listen to you in an informal atmosphere and they will allow you to decide what action you may want to take and the support you think you may need.
16. For a list of Diocesan Harassment Advisers or for information on becoming a harassment adviser please contact an Archdeacon.

Communication and Training

17. Archdeacons are responsible for encouraging and monitoring the implementation of the policy. They will ensure that this policy is included in the diocesan clergy handbook and that suitable resources to facilitate discussion and promote understanding are available for use by PCCs, Deaneries and other groups.
18. The policy will be consulted on across the diocese through Rural Deans and Lay Chairs and then the Bishop's Council before being recommended to the Diocesan Synod. Archdeacons will be responsible for encouraging and monitoring the implementation of the policy and reporting its effectiveness. The policy will be reviewed every three years.
19. The Director of Ministry will develop suitable training for all clergy, laity and those with pastoral responsibility for clergy, including the Bishop and his staff and Rural Deans. He/she will encourage Harassment Advisers to come forward and will ensure that suitable training is available for them.

Counselling and dispute resolution

20. Professional counsellors, trades unions, and professional associations are other useful sources of support for individuals. The Bishop's Advisor on Pastoral Care is available to clergy, details are on the website.

Confidentiality

21. It is Diocesan policy that these matters are to be treated with absolute confidentiality, unless safeguarding issues arise, and that no action will be taken without the willing consent of the person who feels they have been a target.

Dealing with allegations of bullying or harassment

22. The scope of this policy extends to clergy and lay people, other than those who are employed by the Diocesan Board of Finance, or by a Parochial Church Council, to whom terms and conditions of that employment will apply. The procedure to be followed in the event of allegations should be that applicable to the alleged perpetrator. This policy does not apply to children, for whom the Diocesan Child Protection Policy is in place.

Fair procedures

23. When both the perpetrator and the target are licensed ministers (clergy or lay) formal complaints of bullying or harassment may, with the target's consent, be brought under the Grievance Procedure for Licensed Ministers. It has been developed by the Church to deal with grievances of various kinds between ministers. When the perpetrator is a clergy person, it may be more appropriate for the target, or an archdeacon with the target's consent, to make a complaint under the Clergy Discipline Measure 2003.
24. When the perpetrator is a lay person, and the target is either ordained or lay, complaints of bullying or harassment may, with the target's consent, be dealt with in one of a number of ways according to the circumstances. This may include a formal, personal letter from the Diocesan Chair of the House of Laity to the perpetrator, setting out the standards agreed under this policy. Clear role descriptions, careful recruitment and proper support for all volunteers will enable PCCs to end such appointments where this is appropriate.
25. After the investigation and action are concluded, the Incumbent (or Rural Dean or Lay Chair) should monitor the situation, and ensure that appropriate continuing support is offered to the parties involved.

False accusations

26. False accusations are a serious matter. The behaviour of anyone who is found to have made an unfounded, deliberately malicious complaint or allegation will be regarded with the utmost seriousness and where possible formal action will be taken. In the case of a clergy person this may be a complaint under the Clergy Discipline Measure 2003. A member of either the clergy or laity could be subject to an action for defamation if they have made false accusations against someone else.

Version	DIO
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Review Due :	September 2019 by DSAP (annual)

APPENDICES

Appendix 1

Informal steps

1. If either a clergy or lay person considers that they are a target of bullying or harassment, s/he should speak to the Incumbent. (If the Incumbent is the alleged perpetrator, then the Rural Dean or Lay Chair should be contacted.) It is helpful to aim to speak to this person as soon as possible after the incident concerned. It is, however, recognised that complaints of this nature may relate to cumulative actions taking place over a period of time. The person who considers themselves a target may also contact one of the Harassment Advisers.
2. It is the duty of the Incumbent to investigate the allegations and, if there is sufficient evidence to justify a complaint, to speak to the person allegedly perpetrating the bullying or harassment. It is the Incumbent's responsibility to take speedy action to stop bullying or harassment and it is important that it is made clear to the perpetrator that such behaviour is unacceptable and will not be tolerated. Silence or inaction can be seen as collusion and endorsement of such behaviour.
3. Those investigating allegations should consider all the circumstances before reaching a conclusion, and particularly the perception of the complainant, as bullying and harassment are often felt differently by different people. Having gathered all the evidence those investigating should ask themselves "could what has taken place be reasonably considered to constitute bullying or harassment?" In some cases it may be possible to rectify matters informally. Sometimes people are not aware that their behaviour is unwelcome and an informal discussion can lead to greater understanding and an agreement that the behaviour will cease. It may be that the individual will choose to do this themselves, or they may need support.
4. It is recommended that electronic communication such as email should only be used, if at all, for administrative purposes such as setting up meetings, and not for discussion of any allegations made.
5. Incumbents, Rural Deans, Lay Chairs and Harassment Advisers should balance the importance of a swift response to allegations of bullying and harassment, with the need to spend appropriate time investigating and reflecting on the issues.
6. Incumbents, Rural Deans and Lay Chairs are strongly encouraged to draw upon the advice and support offered by Harassment Advisers who have been trained for this work, and appointed to it by the Diocesan Bishop.
7. If someone complaining about bullying or harassment considers the process followed to have been inadequate, s/he should next approach the Rural Dean or Lay Chair. If one of these has been involved because the Incumbent is the alleged perpetrator, the other should be contacted.
8. Anyone approaching their Incumbent, Rural Dean or Lay Chair may be accompanied by a friend or colleague if they so wish.
9. It is anticipated that those involved in the process will each seek to ensure that it is surrounded by prayer at every stage.

Appendix 2

I think I have been the target of bullying or harassment, what can I do?

1. If you are experiencing bullying or harassment you should not suffer in silence or feel that you are to blame in some way for inviting bullying behaviour.

Actions you can take yourself

2. Keep a factual log of all incidents – dates, times, nature of incident, details of accusations, criticisms, emails and other correspondence. This may be needed as evidence should harassment, victimisation or bullying continue or subsequently recur.
3. Try to get witnesses to incidents and avoid situations where you are alone with the perpetrator. Find out if you are the only person suffering or whether other people are also affected now, or have been in the past. Talk to colleagues and see if they will support you.
4. If relevant, clarify what your role description is, so that you can check whether it matches the responsibilities you are given.
5. Consider what support and advice is available including from qualified counsellors, professional associations, trades unions and the police. The Bishop has appointed Harassment Advisers, who have been specially trained to be available to support and accompany you and you are strongly advised to use this support. Harassment Advisers are volunteers who are fully trained, guarantee appropriate confidentiality and will meet with you in private to talk through your complaint. They will advise you on procedures for dealing with claims, and help you to clarify the impact of the behaviour you are experiencing so that you can decide what you want to do about it.

Informal action

6. It may be possible for the complaint to be resolved quickly by explaining directly to the harasser or bully the effect their behaviour is having, and that you want it to stop. By trying the informal route you may be able to get the harasser or bully to stop their behaviour and so prevent the matter becoming public, or of escalating and making your situation more difficult.
7. It has been shown that it is rarely advisable for a target to confront a bully or harasser alone, without professional support. Consult a Harassment Adviser or professional mediator and discuss with them whether to confront the alleged harasser, alone or with their support or whether you would like them to talk to the alleged harasser on your behalf.
8. Every effort should be made to use informal means, including considering alternative dispute resolution such as mediation or restorative justice, to stop the offensive behaviour before formal procedures are invoked. But it should also be made clear that if the behaviour continues you will make a formal complaint. This may be enough to sort things out, particularly if the person(s) involved was/were unaware of the implications of their behaviour.
9. Whenever possible, any complaint of bullying or harassment should be notified, in confidence, to your incumbent (or Rural Dean or Lay Chair in certain cases). Once the situation has been concluded, the Incumbent, Rural Dean or Lay Chair will monitor the situation as appropriate.
10. If the Archdeacon decides the matter is sufficiently serious or constitutes gross misconduct (if relevant), they will make a file note of the action taken and with your permission, institute an investigation under the formal procedures. Harassment Advisers will be able to contribute to this decision-making process.

Formal Action

11. Formal procedures are not dependent on you having to take personal action to ask the perpetrator to stop their behaviour. It is recognised that by its very nature bullying and harassment happens over a prolonged period of time and the longer it goes on the more difficult it is to take personal action to confront the behaviour.
12. If the perpetrator is a clergy person or a licensed lay worker, and if an informal approach fails or you are unable to make an informal approach, it may be appropriate to use the Grievance Procedure for Licensed Ministers, or in the case of a clergy person, the Clergy Discipline Measure 2003.
13. If the perpetrator is a lay person the Archdeacon will investigate the matter formally and may involve the Chair of the House of Laity of the Diocesan Synod.

Appendix 3

I have been accused of bullying or harassment, what can I do?

1. Bullying and harassment are matters that must be taken seriously. An accusation does not signify a judgement that you are guilty, and there will need to be a discussion with you in order to establish the true nature of the situation. It is possible that there might be a problem that has arisen because you have not realised the effect of your actions and you may not have intended the effects complained of.
2. The perception of the person complaining of bullying or harassment is, however, an important factor in determining whether or not harassment has taken place – simply to deny there is a problem, or that the problem lies with the person complaining won't normally be sufficient.
3. You are encouraged to contact your Incumbent or Rural/Area Dean if you are accused of bullying or harassment. The aim of the person you contact will be to facilitate discussion with a view to resolving the problem at source if possible.
4. The Diocese has Harassment Advisers, who have been specially trained to be available to support those involved in cases of bullying and harassment, and you are strongly advised to use this support. Harassment Advisers are volunteers who are trained, observe appropriate confidentiality and will meet with you in private to talk through your position. They will advise you on procedures for dealing with claims of bullying and harassment, and help you to clarify the impact your behaviour may be having, so that you can decide what you want to do about it.
5. In many cases the problem will be resolved informally through discussion. You will be asked to reflect on your behaviour and the possibility that you might be at fault, whether consciously or not.
6. The diocese must ensure that any formal procedures are fairly and properly followed. Details relating to the circumstances that gave rise to the complaint, the evidence of witnesses and the nature of the professional relationship between the person complaining and yourself will all be taken into account.
7. If you are a clergy person or a licensed lay minister accused of bullying or harassing another minister a formal complaint may be made under the Grievance Procedure for Licensed Ministers. If you are a clergy person accused of bullying or harassing other clergy or laity there will be consideration of whether the matter constitutes misconduct under the Clergy Discipline Measure 2003.
8. If you are a lay person accused of bullying or harassing a minister or another member of the laity this may be dealt with in various ways depending on your position. The Archdeacon may formally investigate the complaint, and may involve the Chair of the House of Laity of the Diocesan Synod.
9. Throughout any informal or formal procedures the principal objective is that of identifying the underlying issues and eliminating the cause of offence as quickly as possible and with minimal recrimination.
10. As a result of informal or formal action you may be offered help to recognise, understand and modify your behaviour; you are strongly advised to accept this help. Under certain circumstances a refusal to accept help could be a disciplinary issue.

Appendix 4

Power and authority in the Church

Ultimately all power comes from and belongs to God who, through the Holy Spirit, creates, nurtures, enables and empowers human beings. This is power in its perfect form, flowing in relationship between the three persons of the Trinity. It is the power which sets people free to become all that God intended them to be.

Power in the context of human relationships is the capacity to influence the behaviour, thoughts, emotions and attitudes of other people. This is the power to make things happen in human society or to resist and prevent change and is derived from a variety of sources. Human power can be used for good or ill. It is life enhancing when used well but is damaging and potentially dangerous when used to dominate or control. There is a greater risk of power being used badly when:

- we do not recognize that we have it or how we are using it
- we fear losing it or try to possess it, rather than sharing it and allowing it to flow amongst the community, for the good of all.

Bullying and harassment involve the misuse and abuse of power. They are more likely to arise where there are significant power differentials, power structures are complex, there are many informal sources of power and where people feel threatened or insecure. Inequalities of power are inherent in pastoral relationships where one person is being helped by another and may feel dependent and vulnerable.

Sources of power in parish, benefice and diocese

Ordained and lay people within the Church community have power from many different sources, both formal and informal:

- Office holders: members of the bishop's staff, incumbents, church wardens etc. have influence by virtue of their office.
- Relational: established relationships, with individuals or groups, give influence or control and may be used to prevent or effect change.
- Resources: access to/control over resources (e.g. parish treasurer, organist/choir leader, wealthy donor, landowner, landlord, local employer, caretaker, administrator) can enable or restrict ministry and mission.
- Physical: physical attributes (e.g. size, age, strength, attractiveness, voice) give varying degrees of influence over others.
- Personality: an attractive, charismatic or authoritative personality can motivate or control others; emotional volatility (e.g. angry outbursts) can be used to dominate or manipulate; extroverts can be instantly powerful, whilst introverts may have 'slow power'.
- Occupational status: high status occupations or celebrity in secular life (doctor, academic, business person, senior military officer, diplomat, headteacher) give influence, even after retirement.
- Knowledge and information: theological & liturgical knowledge, practical knowledge (how the heating system works), knowledge of relationships within the local community or Diocese can be used to disempower or empower others.
- Experience: long standing experience of the life of the local church. 'That's been done before, it won't work' or 'We always do it this way, people will leave if you change that'.
- Spiritual: genuine spiritual power, wisdom in discernment rooted in prayer. But spiritual language can be misused to manipulate outcomes. ('God has told me we must do this').

- Gender and power: historically, in both church and society, men have held more social, economic and physical power than women. However, women may hold greater spiritual, emotional or relational power within a local church.

Transparency and good communication are crucial to the positive use of power. Complex diocesan and parish power structures can make it feel as if power is being used in negative ways, even when this is not the intention or reality. Our faith communities are sustained and enabled through the positive use of power:

- to nurture others so that they can grow strong and develop their gifts and abilities
- to enable and empower others, encouraging them in the use of their strengths and gifts for the good of the Church and wider community.

Clergy and lay people will have access to different sources of power which they may use in either positive or negative ways. There is a risk of bullying or harassment going unchallenged in the Church, due to the differentials of power and authority, the emphasis on loyalty and obedience to authority, and with lay and ordained people, stipendiary/paid and voluntary, working together, sometimes with differing expectations and assumptions. Lines of accountability between parish and diocesan structures can appear complex and not easily understood. The traditional hierarchy of office holders, the more recent addition of democratic elements (election of wardens, PCC's, synods), new patterns of collaborative ministry and diocesan financial and administrative responsibilities delegated to the diocesan secretary, all add to this complexity. As a result it can be difficult for individuals to know where to turn for help and advice or for those in authority to respond effectively. Our faith communities are undermined by negative use of power whether by clergy or laity:

- exploitative use of power to dominate or control, to get their own way, to force or block necessary change
- competitive use of power when clergy or lay people who feel threatened prevent others using their gifts. In the local church individuals may also be afraid to own their gifts, for fear of envy. ('Who does he/she think she is?')
- manipulative power is often used when there is fear of conflict or fear of legitimate opposition (e.g. doing things behind the scenes, holding back information).

These negative ways of using power can develop into bullying or harassment.

Power and authority in the local church

Church authority and power structures can be complex and difficult to negotiate within parishes especially in rural parishes, and in multi-parish benefices, where a particular parish may dominate or feel especially weak and vulnerable or where parishes resent being joined with others. Change, whether in the life of the church or the wider community, will threaten existing power and authority structures. The stakes are high for clergy who have moved home (and family) to serve in a new ministry, and for clergy or laity who have lived and worshipped in a community for decades, perhaps even for a lifetime. As a consequence, some conflict, whether overt or hidden, may be unavoidable. The key issue is how change is managed and conflict handled. Small communities and congregations, who are dependent on volunteers to carry out essential duties, are sometimes vulnerable to those who use their power to dominate or manipulate, or who compete for power with the incumbent. Some who do this are unaware of the effect they have and can be helped to use their power more sensitively. Others are aware of what they are doing and may need a firm response. Fear of diminishing congregations or of how overt conflict will affect the congregation or the minister's family, can inhibit ministers from challenging misused power.

It is also crucial that clergy, whilst being ready to reflect upon their own potential for misuse of power and open to constructive feedback, remain secure and calm in their legitimate authority, affirmed by the Church and rooted in prayer and the study of scripture. As representatives of the sacred, clergy are assumed to have the authority to speak for the Church and for God. To be accepted or rejected by the minister can, for some people, feel like being accepted or rejected by God. and Clergy need to be compassionate in relating God's word to the reality of people's lives, setting them free not adding to their burdens and resisting any temptation to use prayer or preaching to dominate or manipulate. Clergy attract hope, fear, guilt, joy, anger. Lay people will project on to them more power than they have and this power can be misused. Clergy have to learn how to recognize these projections, neither being seduced by the positive nor damaged or destroyed by the negative. Clergy also need to recognize and resist their own tendency to project on to those in authority (e.g. senior staff) or on to their parishioners, imagining them to be better, worse or more powerful than they are.

Resources used in the compiling of this policy

Dignity at Work

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Getting On Together
Diocese of Chelmsford

Bullying and harassment Policy
Diocese of Leicester

Dignity in Ministry
Diocese of Norwich
(for Appendix 4)