



# ASHTON CENTRAL MOSQUE

## SAFEGUARDING

Issue 1.0

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## Foreward

*Assalamu Alaykum Wa Rahmatullah Wa Barakaatuhu,  
"He Grants wisdom to whom he pleases; and he to whom wisdom is granted indeed receives  
a benefit overflowing. But none will grasp the message except men of understanding."  
(Quran: 2:269)*

All praises to Almighty Allah (The Glorified) and thousands of Salutations upon the Greatest of Mankind, the Beloved Prophet Muhammad (Peace and Blessings of Almighty Allah Be upon Him, His Family and His Companions) who bestowed and enabled the Education Committee of the Ashton Central Mosque to prepare this revised syllabus and guidelines for the correct Islamic Education and teachings specifically for the Madrasah. For the past years, Ashton Central Mosque has been led by an enthusiastic and committed leader, who have encouraged and enabled our children in their spiritual, intellectual and emotional growth. We drive to build on the success and strong ethos of an outstanding Madrasah.

Our Madrasah offers dedicated, high quality staff with the support of parents who seek the best for their children, aided by loyal and encouraging Management Team members. Our vision and overall aim is to deliver Islamic religious education for our children within a happy and peaceful environment. Every child is given individual attention to achieve what he/she can at its highest level possible. To support this we believe it is extremely vital to include parents in our planning and learning both at the Madrasah and at home.

May He (The Almighty) bestow His Grace and specific mercy upon all who immerse themselves in his remembrance and busy themselves in the service of His Deen.

*"Whosoever treads upon a path in search of knowledge, Allah makes the path  
To paradise easy for him"  
(Tirmidhi)*

*Wassalamu Alaykum Wa Rahmatullah* The  
Management Team  
Ashton Central Mosque,  
Hillgate Street,  
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## The role and work of the Madrasah

The following recommendations present the way forward to safeguard children in Ashton Central Mosque.

### The Management Team should:

- Appoint a lead person with responsibility for safeguarding children.
- Recognise the developmental needs and capacity of young children.
- Ensure mixed genders on trips must always be accompanied by a male and female member of staff. However, remembering same gender abuse can also occur.
- Always work in an open environment treating all children equally with respect and dignity regardless of age, gender or disability.
- Adopt the safeguarding policies and procedures outlined in the attached guidance.
- Access or provide training for all Imams/teachers and volunteers on safeguarding, child protection and abuse.
- Adopt the recruitment policy and procedures outlined in the guidance.
- Develop communication strategies to meet the needs of all children

### As an organization Ashton Central Mosque should:

- Proactively encourage members to adopt safeguarding children policies and procedures for all Madrasah's/ Mosques.
- Actively promote, engage and work with Children's Services, Schools, Police, Health and other agencies to develop and sustain good relationships and provide regular information about developments in Madrasah's /Mosques.
- Encourage and liaise with Madrasah's/Mosques to arrange visits by statutory agencies and other community partners to promote better understanding of cultural and religious issues.
- Actively work to reach standards of operating which compliment policies such as health and safety, fire protection standards, equal opportunities etc.

### The Local Safeguarding Children Board should:

- Consider these recommendations and work with Ashton Central Mosque in grants and commissioning to understand the financial implications of providing safe and effective care for children.
- Support and encourage staff development in the areas of diversity and community cohesion.
- Satisfy itself that partner agencies have access to appropriate cultural, religious awareness training and information on local faiths.
- Support organisations to meet and achieve appropriate standards.

## **Every Child Matters**

In 2003, the Government published a green paper called Every Child Matters. This was published alongside the formal response to the report into the death of Victoria Climbié, the young girl who was horrifically abused and tortured, and eventually killed by her great aunt and the man with whom they lived. The green paper built on existing plans to strengthen preventative services by focusing on four key themes:

- Increasing the focus on supporting families and carers - the most critical influence on children's lives
- Ensuring necessary intervention takes place before children reach crisis point and protecting children from falling through the net
- Addressing the underlying problems identified in the report into the death of Victoria Climbié - weak accountability and poor integration
- Ensuring that the people working with children are valued, rewarded and trained

The green paper prompted an unprecedented debate about services for children, young people and families. There was a wide consultation with people working in children's services, and with parents, children and young people. Following the consultation, the Government published Every Child Matters: the Next Steps, and passed the Children Act 2004, providing the legislative spine for developing more effective and accessible services focused around the needs of children, young people and families.

## Change for Children

Change for Children is a new approach to the well-being of children and young people from birth to age 19. The Government's aim is for every child, whatever their background or their circumstances, to have the support they need to:

- Be healthy
- Stay safe
- Enjoy and achieve
- Make a positive contribution
- Achieve economic well-being (live free from the negative impact of poverty)

This means that the organisations involved with providing services to children -from hospitals and schools, to police and voluntary groups -will be teaming up in new ways, sharing information and working together, to protect children and young people from harm and help them achieve what they want in life. Children and young people will have far more say about issues that affect them as individuals and collectively.

Over the next few years, every local authority will be working with its partners, through children's trusts, to find out what works best for children and young people in its area and act on it. They will need to involve children and young people in this process, and when inspectors assess how local areas are doing, they will listen especially to the views of children and young people themselves.

In March 2005, the first Children's Commissioner for England was appointed, to give children and young people a voice in government and in public life. The Commissioner will pay particular attention to gathering and putting forward the views of the most vulnerable children and young people in society, and will promote their involvement in the work of organisations whose decisions and actions affect them.

## Managing Children's Behaviour in a Madrasah

### Do NOT

- Permit abusive peer activities (for example, ridiculing, bullying, name calling).
- Have any inappropriate physical contact with young people.
- Show favouritism to any individual.
- Rely on your good name to protect you.
- Let suspicion, disclosure or allegations of abuse, go unrecorded

### The Madrasah should

- Have a written Child Protection Policy Statement demonstrating the agencies responsibilities and commitments to children.
- Identify a designated child protection lead, who is trained and supported.
- Have a Code of Conduct for all staff.

### Do

- Treat everyone with respect
- Provide an example you want others to follow
- Encourage young people and adults to feel comfortable and caring enough to point out attitudes or behavior they do not like
- Remember that someone else might misinterpret your actions, no matter how well intentioned.
- Avoid situations that compromise your relationship with young people and are unacceptable with a relationship of trust.
- Respect a young person's right to personal privacy, protection and safe environment.
- Provide access and space for young people to talk about concerns they may have.
- Listen to young people.

## Roles and Responsibilities

### The Madrasah should

- Hold parents' evenings.
- Talk to young people and encourage their involvement and participation.
- Observe Health and Safety Regulations through risk assessments and written, safe working practices.
- Train someone in first aid and have a fully stocked first aid box, which is checked and re-stocked regularly.
- Have an accident/incident reporting procedure.
- Have an Attendance Register for every class.
- Arrange regular staff meetings to discuss issues of concerns and update everyone on new developments, and encourage Management Committee members to visit Madrasah classes unannounced.
- Make sure everyone involved in the Mosque actively promotes a culture of openness where everyone (including children) feels free to share their views and concerns.



## Useful Hints

1. **Be Consistent.** Whatever you decide, try to stick to it within reason. Children have a strong sense of fairness, so it is important they see and experience consistency. They need to know the limits and what is expected of them.
2. **Be Flexible.** Although consistency is important, you should also be willing to make exceptions when necessary.
3. **Give Explanations.** Always tell children why their behaviour is unacceptable. It is inappropriate to talk down to children, or dismiss their feelings. Saying "Because I say so" is not a logical or helpful explanation to give to a child.
4. **Offer Alternatives.** Children do get bored, and like alternatives to be offered.
5. **Avoid Confrontation.** Most children when challenged will mirror this response by challenging the adults back, which can escalate the situation.
6. **Act Quickly.** When a child is behaving in a way, which may have serious consequences for him/her others, the quickest and most effective action you can take is to remove them from the situation. Above all stay calm and in control -don't argue - don't debate - don't overreact.
7. **Praise Good Behaviour.** Children need feedback about their behaviour and achievements. Promoting positive behaviour starts here.
8. **Ignore Bad Behaviour.** This is easier said than done. Try not to reinforce negative behaviour.
9. **Be Sympathetic.** If a child is constantly difficult to handle, stop to consider why. Be sympathetic to their background. There could be many other reasons why the child is behaving in this way.
10. **Follow Through.** Be realistic in determining the boundaries and sanctions and follow it through. Do not just keep threatening them.

## Policies, Procedures and Guidance

A child may indicate by signs or behaviour that he or she is being bullied. Adults should be aware of these possible signs and that they should investigate if a child:

- Is frightened of walking to or from the Madrasah
- Changes their usual routine
- Is unwilling to go to the Madrasah
- Begins to miss sessions at the Madrasah
- Becomes anxious and lacks confidence
- Becomes isolated
- Attempts or threatens suicide or runs away
- Feels ill before going to the Madrasah
- Performance deteriorates at the Madrasah
- Comes home with, clothes torn or books damaged
- Asks for money or starts stealing money
- Has unexplained cuts or bruises
- Becomes aggressive, disruptive or unreasonable
- Is frightened to say what's wrong

These signs and behaviours are not exclusive to bullying, it may indicate other difficulties, but bullying should be considered as a possibility and should be investigated.

### Procedures

- Report bullying incidents to staff at the Madrasah.
- In cases of bullying, staff will record incidents within the incident/accident record book.
- In serious cases, parents should be informed and asked to come to a meeting to discuss the problem.
- If necessary and appropriate, in consultation with parents, report the matter to the Police or other appropriate agencies.
- The bullying behaviour or threats of bullying must be investigated and the bullying must be stopped quickly.

## Health and Safety

The Health and Safety Regulations 1981 require relevant provision of First Aid equipment. It is essential that relevant equipment is available at the Madrasah, so that the first aid can be given to anyone who is injured or becomes ill.

### The minimum provision required at the Madrasah:

- A nominated person to act as a first aider.
- This person should be appropriately trained.
- A suitably stocked First Aid box should be available, accessible and clearly marked.
- It is advised that no medicine or tablets are kept in this box.
- Ensure that all incidents/accidents are recorded on the Incident/Accident report forms.
- Ensure that the Emergency Contact Number is prominently displayed.

## Female Genital Mutilation

Female genital mutilation (FGM) includes procedures that intentionally alter or injure female genital organs for non-medical reasons.

- An estimated 100 to 140 million girls and women worldwide are currently living with the consequences of FGM.
- In Africa, about three million girls are at risk for FGM annually.
- The procedure has no health benefits for girls and women.
- Procedures can cause severe bleeding and problems urinating, and later, potential childbirth complications and newborn deaths.
- It is mostly carried out on young girls sometime between infancy and age 15 years.
- FGM is internationally recognized as a violation of the human rights of girls and women.

## Key Facts

Female genital mutilation (FGM) comprises of all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons.

The practice is mostly carried out by traditional circumcisers, who often play other central roles in communities, such as attending childbirths. However, increasingly FGM is being performed by medically trained personnel.

FGM is recognized internationally as a violation of the human rights of girls and women. It reflects deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women. It is nearly always carried out on minors and is a violation of the rights of children. This practice also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhumane or degrading treatment, and the right to life when the procedure results in death.

### Procedures

Female genital mutilation is classified into four major types:

1. Clitoridectomy: partial or total removal of the clitoris (a small, sensitive and erectile part of the female genitals) and, rarely, the prepuce (the fold of skin surrounding the clitoris) as well.
2. Excision: partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (the labia are "the lips" that surround the vagina).
3. Infibulation: narrowing of the vaginal opening through the creation of a covering seal. The seal is formed by cutting and re-positioning the inner and sometimes outer labia, with or without removal of the clitoris.

Other: all other harmful procedures to the female genitalia for non-medical purposes, e.g. pricking, piercing, incising, scraping and cauterizing the genital area

## **Male Newborn Circumcision**

Circumcision is a surgical procedure to remove the skin covering the end of the penis, called the foreskin. In many cultures, circumcision is a religious rite or a ceremonial tradition. It is most common in Jewish and Islamic faiths. Statistics show that about 65 percent of newborn boys undergo circumcision. However, this number varies among socioeconomic, racial and ethnic groups.

The British Medical Association (BMA) recommends that all parents of newborn baby boys wishing for their child to undergo this surgical procedure should seek medical advice and guidance from health professionals either at their local GP surgery or through the local primary care trust.

## **“Honour” Crimes**

Honour crimes are acts of violence, usually murder, committed by male family members against female family members, who are believed to have brought dishonour upon the family.

A woman can be targeted by individuals within her family for a variety of reasons, including: refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce - even from an abusive husband or (allegedly) committing adultery.

The mere perception that a woman has behaved in a way that "dishonours" her family can be sufficient to trigger an attack on her life. It should be noted that the loose term 'honour killing' applies to killing of both males and females in cultures that practice it.

Some women who bridge social divides, publicly engage other communities, or adopt some of the customs or the religion of an outside group may thus also be attacked.

In countries that receive immigration, some otherwise low-status immigrant men and boys have asserted their dominant patriarchal status by inflicting honour killings on women or family members who have participated in public life, for example, in feminist and integration politics.

Women in the family do support the honour killing of one of their own, when they agree that the family is the property and asset of men and boys. Alternatively, matriarchs may be motivated not by personal belief in the misogynistic ideology of women as property, but rather by tragically pragmatic calculations.

Sometimes a mother may support an honour killing of an "offending" female family member in order to preserve the honour of other female family members since many men in these societies will refuse to marry the sister of a "shamed" female whom the family has not chosen to punish, thereby "purifying" the family name by murdering the suspected female.

There is some evidence that homosexuality can also be perceived as grounds for honour killing by relatives.

The Ashton Central Mosque believes there is no "honour" in killing anybody and we will always work to protect children from harm and we will liaise, co-operate and work with all statutory agencies to eradicate proven harmful cultural practices and safeguard the interests of children.

## Forced Marriages

### The difference between arranged and forced marriage

The tradition of arranged marriages has operated successfully within many communities and many countries for a very long time. A clear distinction must be made between a forced marriage and an arranged marriage. In arranged marriages the families of both spouses take a leading role in arranging the marriage but the choice whether to accept the arrangement remains with the individuals. In forced marriage at least one party does not consent to the marriage and some element of duress is involved.

Forced marriage is primarily an issue of violence against women. Most cases involve young women and girls aged between 13 and 30 years, although, there is evidence to suggest that as many as 15% of victims are male.

### Incidence of forced marriage

Figures from 2012 indicate that around two hundred cases of forced marriages were reported to the Foreign and Commonwealth Office each year. Many others go unreported. With greater awareness this figure is likely to increase.

The majority of cases of forced marriages encountered in the UK involve South Asian families. However, despite appearances, this is not solely an "Asian" problem. A reason for this disparity is that the UK has a large Asian population. There are also cases involving families from East Asia, the Middle East, Europe and Africa.

The issue of forced marriage should not be used to stigmatize any community. Some forced marriages take place in the UK with no overseas element while others involve a partner coming from overseas or a British citizen being sent abroad. The guidelines deal with these different situations.

### Motives prompting forced marriage

Parents who force their children to marry often justify their behaviour as protecting their children, building stronger families and preserving cultural or religious traditions. They do not see anything wrong in their actions.

Forced marriage is not a religious issue; every major faith condemns it and freely given consent is a pre requisite of Christian, Hindu, Muslim and Sikh marriages.

Often parents believe that they are upholding the cultural traditions of their home country, when in fact practices and values there have moved on. Some parents come under significant pressure from their extended families to get their children married.



In some instances, agreements have been made about marriage when the children were very young.

- Controlling unwanted behavior and sexuality (including perceived promiscuity, or being gay, bisexual or transgender) - particularly the behaviour and sexuality of women
- Peer group or family pressure
- Attempting to strengthen family links
- Ensuring land remains within the family
- Protecting perceived cultural ideals which can often be misguided or out of date
- Protecting perceived religious ideals which are misguided
- Preventing "unsuitable" relationships, e.g. outside the ethnic, cultural, religious or caste groups
- Assisting claims for residence and citizenship
- Family honour
- Long-standing family commitments

While it is important to have an understanding of the motives that drive parents to force their children to marry, these motives should not be accepted as justification for denying them the right to choose a marriage partner. Forced marriage should be recognised as an abuse which typically involves criminal offences.

### Criminal Law and Forced Marriage

Although there is no specific criminal offence of "forcing someone to marry", the law does provide protection from the crimes that can be committed when forcing someone into a marriage. Perpetrators -usually parents or family members -have been prosecuted for offences including threatening behaviour, harassment, assault, abduction and murder. Sexual intercourse without consent is rape. Young people forced into marriage often become estranged from their families. Sometimes they themselves become trapped in the cycle of abuse with serious long term consequences. Many women forced into a marriage suffer for many years from domestic abuse. They feel unable to leave because of the lack of family support, economic pressures and other social circumstances. They may live within a forced marriage for many years before they feel able to challenge the situation.

Isolation is one of the biggest problems facing victims of forced marriage. They may feel they have no one to speak to about their situation. These feelings of isolation are very similar to those experienced by victims of domestic abuse.

Isolation is also very real for those who have escaped a forced marriage or the threat of one. For many, running away is their first experience of living away from home and they suffer because of having to leave their family, friends and their usual environment. They often live in fear of their own families who may go to considerable lengths to locate them and ensure their return.

For young people, to leave their family is traumatic at the best of times, and for young Asians it can be especially hard. Family occupies a very important role, and the young person may have no experience of life outside the family. In addition, leaving their family (or accusing them of a crime) will often bring shame on the young person and their family in the eyes of the community. For many, this is simply not a price they are prepared to pay.

The needs of victims of forced marriage will vary widely. They may need help avoiding a threatened forced marriage. They may need help dealing with the consequences of a forced marriage that has already taken place.

Whatever an individual's circumstances, there are basic needs that should always be considered, including:

- Personal safety
- Confidentiality
- Accurate information about rights and choices

Ashton Central Mosque will always work to protect children from harm and we will liaise, cooperate and work with all statutory agencies to eradicate proven, harmful, cultural practices and safeguard the interests of children.

**Forced Marriage Unit (FMU)**

[www.gov.uk/forced-marriage](http://www.gov.uk/forced-marriage)

+44(0) 2070080151

Monday- Friday (9am-5pm)

**FMU Global Response Centre**

[www.fco.gov.uk](http://www.fco.gov.uk)

+44 (0) 20 7008 1500 (out of hours)

## Duty to Care - Child Protection

### Introduction

This code of conduct is intended to safeguard children and help staff and volunteers to minimise the risk of being accused of improper conduct towards the young people with whom they come into contact during their work. The subject should be covered in induction arrangements for all staff and volunteers.

It would be impossible and inappropriate to lay down hard and fast rules to cover all the circumstances in which staff relate to children and where opportunities for their conduct to be misconstrued might occur. Staff must exercise professional judgement in their dealings with children. For the vast majority of staff this code of conduct will serve only to confirm what has always been their practice.

### Child Abuse

Child abuse may be physical, sexual or psychological. Whilst child abusers may be relatives or friends of the family, some meet children in other contexts and a small minority of these may gain access to children in a Mosque or Madrasah. Children should not feel inhibited from reporting abuse against them by staff or volunteers, or any incident where a child or their parent has grounds to believe that a member of staff has crossed the boundary of acceptable behaviour.

The action to be taken by staff when they suspect a child is being abused by a person outside or inside the Madrasah, and the steps that should be taken if an allegation of abuse is made against a member of staff by a child, are set out in the child protection procedure and all staff should be familiar with that.

### Other procedures and guidance

Staff should also be familiar with the Madrasah's policies about physical contact with pupils, and the procedures that should be followed if a pupil needs first aid or medical attention.

### Private meetings with children

- (a) Staff and volunteers should be aware that private meetings with individual children may give rise to concern. There will be occasions when a confidential interview or a one to one meeting is necessary, but, where possible, such interviews should be conducted in a room with visual access, or with the door open, or in a room or area which is likely to be frequented by other people, and another child or adult should be present or nearby. Where such conditions cannot apply, staff should ensure that another adult knows that the interview is taking place.
- (b) Meetings with children away from the Madrasah premises should be discouraged.

## Physical contact

- (c) Physical contact may be misconstrued by a child, parent or observer. Touching children, including well intentioned informal and formal gestures such as putting a hand on the shoulder or arm, can, if repeated regularly, lead to serious questions being raised. As a general principle staff must not make physical contact with children. It is particularly unwise to attribute touching as a way of relating to children.
- (d) Any form of physical punishment of children is unlawful as is any form of physical response to misbehaviour unless it is by way of restraint. It is particularly important that staff understand this both to protect their own position and the overall reputation of the Madrasah.

## Where physical contact may be acceptable

- (e) There may be occasions where a distressed pupil needs comfort and reassurance which may include physical comforting such as a caring parent would give. Staff should use their discretion in such cases to ensure that what is, and what is seen to be by others present, normal and natural does not become unnecessary and unjustified contact, particularly with the same child over a period of time. Where a member of staff has a particular concern about the need to provide this type of care and reassurance he/she should seek advice.
- (f) There may be occasions where it is necessary for staff to restrain a child physically to prevent him/her from inflicting injury to others or self-injury, damaging property, or causing disruption. In such cases only the minimum force necessary may be used and any action taken must be to restrain the child. Where someone has taken action to physically restrain a child he/she should make a written report of the incident.

## **Caring for pupils with particular problems**

- (a) Staff who have to administer first aid should ensure wherever possible that other children or another adult are present if they are in any doubt as to whether necessary physical contact could be misconstrued.
- (b) Wherever possible staff who have to help children with toilet difficulties should be accompanied by another adult, and children should, wherever possible, be encouraged to change themselves. It is accepted that there will be some situations where pupils will present particular problems for staff and the emphasis will be on what is reasonable in all the circumstances.

## **Relationships and attitudes**

- (a) All staff should clearly understand the need to maintain appropriate boundaries in their dealings with children. Intimate or sexual relationships between staff and young people is regarded as a grave breach of trust, and any sexual activity between a member of staff and a pupil may be a criminal offence.
- (b) All staff should ensure that their relationships with children are appropriate to the age and gender of the pupils, and take care that their language or conduct does not give rise to comment or speculation. Attitudes, demeanour and language all require care and thought, particularly when members of staff of either sex are dealing with adolescent boys and girls.
- (c) From time to time staff may encounter pupils' who display attention seeking behaviour. Staff should aim to deal with those situations sensitively and appropriately, but must ensure that their behaviour cannot be misinterpreted. In these circumstances, the member of staff should also ensure that someone else is aware of the situation

## **Where conversation of a sensitive nature may be appropriate**

Staff may, from time to time, be approached by pupils for advice. Children may also appear distressed and staff may feel the need to ask if all is well. In such cases staff must judge whether it is appropriate for them to offer advice or whether to refer the child to other services.

## **Inappropriate comments and discussions with children**

- (a) As with physical contact, comments by staff to children, either individually or in groups, can be misconstrued. As a general principle therefore staff must not make unnecessary comments to and/or about a child which could be construed to have a sexual connotation.
- (b) Systematic use of insensitive, disparaging or sarcastic comments is also unacceptable.

## **Gifts and Rewards**

Staff should take care in receiving or giving gifts to children which could be misunderstood. Gifts or rewards to individual children from staff will be exceptional and should be assessed against the particular circumstances. Inappropriate gifts from pupils should be reported.

## **Reporting Incidents**

Following any incident where a member of staff feels that his/her actions have been, or may be, misconstrued he/she should discuss the matter with the head teacher. Where it is agreed with the head Imam the member of staff or volunteer should provide a written report of the incident. A detailed written report should always be made if a member of staff had been obliged to restrain a pupil physically, or where a complaint has been made by a pupil, parent or other adult.

