

SECTION I

Policies

The Bicultural Policy	11-13
Holy Wholly Accessible Policy (Disabled Policy)	14-17
Keeping Them Safe (Protection Policy for Children & Young People	18-137

THE BICULTURAL POLICY

As approved by Standing Committee 2004

The Diocese of Christchurch recognises the Treaty of Waitangi / Te Tiriti o Waitangi as a key foundation of the constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and:

- A. Seeks to continue to build and maintain relationships between Tikanga Pākehā and Tikanga Māori.**
- B. Seeks to increase understanding and awareness of the Treaty and its practical implications.**

Strategies For Implementing the Bicultural Policy

Strategies for implementing and nurturing the Bicultural Policy follow the two strands (A & B), through the appointment by Standing Committee of a Diocesan Bicultural Education Committee.

A. Relationship Development

- i Te Hui Amorangi and Standing Committee will meet at least biennially to discuss issues of mutual interest and benefit.
- ii The Partnership Committee of the Hui Amorangi and Standing Committee will continue to report to Standing Committee and Te Hui Amorangi on issues of mutual interest and benefit.

It consists of two representatives of Te Hui Amorangi and two representatives appointed by Standing Committee (appointments reviewed biennially), and meets to work consultatively on bicultural issues as they arise.

- iii. The Diocesan Bicultural Education Committee will continue to report every year to Synod and to Te Hui Amorangi o Te Waipounamu on achievements in bicultural education and development.
- iv. The Diocesan Bicultural Education Committee will work with the Partnership Committee to establish mechanisms for dialogue on effectiveness of bicultural education and implementation of the policy in the life of the Church.
- v. The Diocesan Bicultural Education Committee will continue, in consultation with Te Hui Amorangi o Te Waipounamu, to explore appropriate relationships for ministry units with organisations such as Ngāi Tahu rūnanga and Ngā Maata Waka.

B. Education of Tikanga Pākehā

- i Each year Standing Committee through the Diocesan Bicultural Education Committee will identify bicultural education priorities following consultation with ministry units and Te Hui Amorangi.

- ii The diocese will ensure that clergy who have not received their theological education in the Anglican Church in New Zealand, shall receive appropriate orientation concerning the history and culture of the church, the land, and its people.
- iii Throughout the year resources may be produced and other opportunities taken by the Diocesan Bicultural Education Committee and Diocesan staff to encourage ministry units in their bicultural journey.
- iv The Resource Centre will hold appropriate bicultural material to assist ministry units and individuals.

Definitions

Pākehā: all people other than Māori who have settled in Aotearoa New Zealand.

Māori: the indigenous people of Aotearoa New Zealand, tangata whenua.

Tikanga Pākehā:

- (a) under the Constitution –
 - (i) the Dioceses of the Anglican Church in New Zealand which include the Diocese of Christchurch
 - (ii) all who choose to identify with and worship under the umbrella of the Diocese of Christchurch
- (b) under the Treaty of Waitangi - all people other than Maori who are New Zealanders by virtue of the Treaty of Waitangi (tangata tiriti).

Tikanga Maori:

- (a) under the Constitution –
 - (i) Te Pihopatanga o Aotearoa which includes Te Hui Amorangi o Te Waipounamu
 - (ii) all who choose to identify with and worship under the umbrella of Te Pihopatanga o Aotearoa
- (b) under Te Tiriti o Waitangi - iwi, hapū and Maori organisations.

Biculturalism: is the theory and practice of two distinct cultural groups committed to live alongside one another and have the ability to venture into the culture of the other group from the security of their own cultural base.

Bicultural development: the process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility.

Partnership: co-operation, interdependence and commitment to a relationship between distinct cultural groups within one nation, with each accorded the same dignity and respect, sharing fairly in decision-making and resources.

Bicultural partnership: co-operation, interdependence and commitment to a relationship between two distinct cultural groups. In the context of the

Anglican Church of Aotearoa New Zealand and Polynesia it is between Tikanga Pākehā and Tikanga Māori to implement bicultural development.

Consultation: two parties agreeing to meet together in the spirit of willingness to change, discussing the proposal until there is mutual understanding, and making a decision together.

Basis Of The Bicultural Policy

The Government and the courts have made a number of clear statements about the status of the Treaty of Waitangi. For example, in the booklet published to commemorate 150 years since the signing of the Treaty, the Government stated that the Treaty of Waitangi is the founding document for our nation.

The Treaty obligation to partnership is with Maori, the indigenous people of Aotearoa. Constitutionally, the Anglican way of institutionalising this partnership is by structural relationships - cultural strands between Pākehā, Māori, and Pasefika.

Within the Church structure the Treaty partnership relationship is expressed between Dioceses and Te Pīhopatanga. The local expression of Te Pīhopatanga o Aotearoa is Te Hui Amorangi o Te Waipounamu.

Parts of the Constitution of the Anglican Church of Aotearoa, New Zealand and Polynesia were altered in 1992 to read in the Preamble:

AND WHEREAS (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

AND WHEREAS (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;*
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;*
- (c) maintain the right of every person to choose any particular cultural expression of the faith;*

AND WHEREAS (13) Te Rūnanga o Te Pīhopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākehā and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

In 1996 General Synod/Te Hinota Whanui reinforced clause 6 of the Preamble of the Constitution with respect to theological training and ministry education by adding the words,

Te Tiriti o Waitangi guarantees te tino rangatiratanga to Māori and provides the framework for relationships between Tangata Whenua and other Tikanga within Aotearoa New Zealand.

HOLY WHOLLY ACCESSIBLE

A POLICY OF THE ANGLICAN DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

Approved by Synod 2003

Available in booklet form from the Anglican Centre

BISHOP'S COMMENT

As our Diocese begins to implement a Policy for Ministry with People with Disabilities, I want to affirm the work of those who have prepared and shaped the policy document. Most sectors of our community already have such a policy and in some ways we are rather late arriving!

I sometimes hear the comment "we have nobody here who needs facilities for disability". Obviously, if the facilities are lacking then it's not surprising if people look elsewhere!

I hope we can celebrate this new policy so that we can really say with integrity that we are an inclusive church.

***Bishop David Coles
July 2003***

A POLICY OF THE DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

- * The Church will:
 - so order its life that people with disabilities are included and encouraged to be part of its membership, worship, service and witness.
 - engage in education, advocacy and chaplaincy activities which express its commitment to inclusive ministry with all people with disabilities.

- * Ministry Units will be expected to:
 - Celebrate the God given diversity and gifts of parishioners.
 - Increase the awareness of barriers to full participation for those with disability within our communities.
 - To explore ways of furthering mission and ministry by and to all.

- * Ministry Units will be expected to:
 1. Complete an audit on
 - i) the make-up of their congregation and community
 - ii) the "accessibility status" of their church and facilities in terms of buildings, attitudes, theology and practice by 31 May 2004.

2. Prepare a 5 year programme to implement the findings of the audit by 31 August 2004.
3. Make provision for all people to be able to participate and receive the sacraments of the Church in the most inclusive way possible.

INTRODUCTION

WHAT IS MEANT BY THE PHRASE "A PERSON WITH DISABILITY"?

Based on the World Health Organisation definition, a person with disability may be any person whose physical, mental or social wellbeing is temporarily or permanently impaired - visibly or invisibly – congenitally, through age, illness, accident or general environmental conditions - with the result that his/her self dependence is impeded.

An increasing proportion of the people in our church will be living with disability, all of whom will be people who want to be accepted as equal members of the community. They are people with gifts to share with others.

Disability and the Law

In New Zealand the Human Rights Act 1993 makes it unlawful to discriminate against people with disabilities in areas of employment, education and training, provision of goods and services, access to public places, vehicles and facilities and accommodation.

Terminology

The language and terminology that we use is important because it conveys our attitudes towards those being addressed. Currently it is recognised that there are a number of terms to refer to people with disabilities. In this policy we use the term '**people with disabilities**' to include people of all ages with any form of disability

DISABILITY AND THE GOSPEL OF CHRIST

- * Within the gospels we are aware of the special care that Jesus demonstrated, and the call that he gave, to those who have been marginalised by disability or in any other way. As a Church we take seriously our calling to share the good news of Jesus Christ with all.
- * We believe that we are all created in the image of God and that every person has a unique value in the sight of God.
- * People with disabilities bring gifts to the Church, contributing towards the Body of Christ.
- * We further believe that the gifts of **all** people must be explored, identified, utilised, and honoured.
- * When people with disabilities take their place in the faith community and in ministry, they challenge the church to include them as people equally loved by God.
- * The Church empowers the whole community when issues of disability are acknowledged and addressed.

- * The call to join in inclusive ministry is a call to;
 - * an enlarged understanding of who God is and where God is at work
 - * an enlarged understanding of ourselves and others
 - * an enlarged understanding of who the people of God are

**A VISION FOR THE ANGLICAN DIOCESE OF CHRISTCHURCH -
MINISTRY WHICH INCLUDES PEOPLE WITH DISABILITIES**

- * A vision of ministry units where people together, and in the presence of God face life day by day, with all its joys, achievements, challenges, commitments and opportunities for service.
- * A vision of a Church which lives out a commitment to its *Mission Statement* and *Long-term Objectives* in its local and diocesan life.

The present *Long-term Objectives* which have particular relevance for our ministry and mission to and with people with disabilities and their caregivers are:

- *At both diocesan and parish level we will establish effective caring of others.*
- *We will work actively for an end to all forms of poverty, discrimination, injustice and violence within the church and society.*
- *Every church member will be encouraged to see all of their life as a ministry with Christ.*
- *As a whanau we will express interdependence at all levels.*

- * A vision of church members who accept people with disabilities as people with gifts of heart, mind and spirit to share in building up the body of Christ.

INCLUSIVE MINISTRY IN OUR DIOCESE

In order to engage in ministry that includes people with disabilities, congregations will:

- * provide a welcoming and accessible environment
- * empower all its members to grow in faith in God as revealed in Jesus;
- * enable people with disabilities to participate as teachers and leaders in education, worship and service;
- * accept all as people first and develop relationships accordingly;
- * accept fellowship offered by people with disabilities;
- * identify needs in the local community and provide assistance to people with disabilities, their families and caregivers as appropriate;
- * be prepared to employ people with disabilities;
- * consult with people with disabilities and their caregivers about alterations and innovations, complementing this with professional advice and noting Diocesan requirements;
- * be educated about disability issues.

IMPLICATIONS FOR THE CHURCH OF THIS POLICY

The policy requires :

- * Education to help people understand the significance of ministry which includes people with disabilities;
- * Examination of the ethical issues surrounding the dignity of human life regardless of ability;
- * Recognition of theological, ethical and advocacy considerations in all aspects of ministry involving people with disabilities, their families and caregivers;
- * Recognition that inclusive ministry may require new strategies for incorporating people with disabilities into the life of ministry units, Diocesan Committees and the Synod.
- * Appointments and employment within the Diocese of Christchurch will comply in all respects with relevant legislation including the Human Rights Act and its amendments;
- * An audit of all ministry units and Diocesan Structures for compliance with this policy

SUMMARY

The Diocese of Christchurch is a dynamic, diverse *and inclusive* community of faith that is made up of people with differing abilities and disabilities. We therefore affirm the Diocesan Vision Statement as follows:

“We the Diocese of Christchurch, in the Anglican Church in Aotearoa, New Zealand and Polynesia, as part of the wider Christian Church

- * ***seek to be a dynamic and diverse community***
- * ***making Christ known in the society around us***
- * ***through faithful worship, work and witness.***”

ACKNOWLEDGEMENTS

The Diocese of Wellington is acknowledged and thanked for allowing extensive use of their document as a basis for this policy.

Members of the Diocese of Christchurch Task Group commissioned to develop a Disability Policy:

The Revd Jill Lander (Convenor), the Revd Joan Clark, Mrs Judy Eaton, Mrs Christine Haythornthwaite, Mrs Alison Jephson, The Revd Jim Robb, Mr Richard Tankersley, Mr Graham Tapper, Ms Gloria Weeks.

KEEPING THEM SAFE

A POLICY FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE AND THOSE WITH DESIGNATED RESPONSIBILITY FOR THEM

Adopted by Synod 2003

Available in booklet form from the Anglican Centre

CONTENTS

Foreword		Page 3
Introduction		Page 4
Rationale and Purpose		Page 4
Definitions		Page 5
Guidelines and Procedures		
Section One:	Best Practice	Page 6
Section Two:	Training and Supervision	Page 14
Section Three:	Recruitment of workers who will have responsibility for children & young people	Page 15
Section Four:	Conditions of Appointment	Page 20
Implementation		
Role of Parish/Ministry Unit's Children and Young People's Safety Officer (CYPSO)		Page 22
Conclusion		Page 22
Appendices		
1	Policy for dealing with Child Abuse	Page 23
2	Care and Protection (Disclosure) Form	Page 27
3	Risk Assessment and Management Form	Page 29
Additional Useful References		Page 31
Acknowledgements		Page 32

Foreword

In response to a motion from the then Diocesan Youth Advocate, the Christchurch Diocesan Synod 2000 asked the Ministry Services and Programmes Committee to develop safety procedures and guidelines for those working with children and young people and to present these to Synod 2001 as part of the Ministry and Development Plan.

Early in 2001 a committee was formed to carry out this task. It met frequently over several months and produced the document, Procedures and Guidelines for the Protection of Children, Young People and People with Responsibility for Them. The document was submitted to representatives of the Department of Child Youth and Family Services, the Institute of Child Protection Studies and the Diocesan Monitoring Committee and amended in light of their recommendations.

Since Synod 2001 the policy has been used by many parishes and has now been renamed and further amended in light of the feed-back received.

The committee did **not** want to “reinvent the wheel” and repeat material already available. Rather it wished to give an overview of the issues that are involved and show where more detailed material can be accessed as required.

Hence it has made particular use of two documents that were published during the course of its work: *Employing Youth Ministry Staff* produced by the Anglican Youth Network and *Safe Not Sorry* produced by the Institute for Child Protection Studies. Page references to these documents have been supplied. It is the committee’s intention that they be regarded as part of a “package” along with its own work.

While this document was being trialled, the Anglican Diocesan Youth Staff, tikanga pakeha, were working on a similar project, entitled *ABC Guide to Safety* which they published in December 2002. They have made their work available to be used or adapted by individual Dioceses, and we have now incorporated into our document several Best Practice points that had been overlooked.

In the “Best Practice” section we have referred to a **policy for dealing with suspected, or alleged abuse. It is set out as Appendix 1. This policy is mandatory for all parish/ministry units.** Otherwise in this section we have drawn attention to issues that are important but we have presented them in outline, leaving scope for parish/ministry units to develop their own policies in ways that are appropriate for them.

A number of Acts of Parliament that are applicable to this work have been referred to. These are readily available.

Some forms that may be useful are provided.

INTRODUCTION

The Anglican Diocese of Christchurch is committed to the safety of all people within the church.

This document specifically addresses the safety of children and young people and those who work with them.

It is of paramount importance that our ministry to children and young people does not compromise their safety in any way. It is also essential that workers, whether paid and unpaid, are not put at risk through unsafe practices. Hence the following protocols have been developed.

RATIONALE

The Anglican Diocese of Christchurch requires that:

- a. a safe environment is provided for the spiritual, physical, intellectual and emotional well-being of children and young people and that they are treated with dignity and respect
- b. those with responsibility for children and young people provide their service with integrity in a safe and professional manner
- c. those with responsibility for children and young people are provided with appropriate conditions, guidance, instruction, training and supervision to ensure best practice standards so that the service provided is above reproach.

PURPOSE

The purpose of this policy is to:

- a. promote the safety of children and young people and the safety of people with responsibility for children and young people
- b. provide guidelines, procedures and a resource base for parishes /ministry units engaged in children's/young people's ministries in the following areas:
 - Section 1. **Best practice standards**
 - Section 2. **Training and supervision**
 - Section 3. **Recruitment of workers**
 - Section 4. **Conditions of appointment**
- c. define the role of the Children and Young People's Safety Officer (CYPSO) in each parish/ministry unit and the assistance that may be offered by various Diocesan staff
- d. outline enforcement requirements for the implementation of this policy.

DEFINITIONS

For the purpose of this document the following definitions shall apply, unless stated otherwise:

Classification of Persons:

Child	Any person under the age of 14 years
Young person	Any person between the ages of 14 and 18
People with responsibility for children and young people	Refers to clergy, paid employees, unpaid volunteers including but not limited to leaders, teachers and assistants participating in any children's and/or young people's programmes in a parish/ministry unit in the Diocese
Parent	Means the parent, guardian or caregiver who has the day to day responsibility for a child or young person.

Classifications of Responsibility:

Leader	Involves oversight for an area of ministry, for example: <ul style="list-style-type: none"> ➤ Sunday school/children's church ➤ Crèche ➤ Youth group ➤ Camp ➤ Holiday Programme
Assistants	<ul style="list-style-type: none"> ➤ Teachers and other rostered helpers for any crèche Sunday school or youth ministry activity, and may include one on one care
Special events workers	Those invited to present a specific programme, for example: <ul style="list-style-type: none"> ➤ Visiting speakers ➤ Performers ➤ Instructors
Helpers	People from the parish/ministry unit or elsewhere who may be called upon from time to time to assist for a special purpose (eg. driver) or to cover for a regular worker who is absent.

Note 1. All such workers may be paid or volunteers

Note 2. In Section One, "Best Practice", the term "worker" is used to cover any person with designated responsibility for children or young people, whether that person is a leader, an assistant, a special events worker or a helper.

GUIDELINES AND PROCEDURES

Section One: Best Practice

This section addresses best practice standards regarding the safety of children and young people and people with responsibility for them. Much of it falls in the category of common sense and positive role modelling.

The following **check list** is provided to raise awareness and is to be used as a basis for developing policy statements and programmes appropriate to your parish/ministry unit. This list is not exhaustive and not everything on this list will be relevant to your situation. The age of the children/young people concerned will also need to be taken into consideration.

Abuse

The implementation of the Policy on Dealing with Allegations of Child Abuse (Appendix 1) is mandatory for each parish/ministry unit.

- Avoid situations where abuse can happen or be alleged to have happened – much of this Best Practice section is designed to help prevent such situations occurring. Remember abuse can be physical, emotional or sexual in nature.
- Know how to deal with Disclosure or Allegation of Abuse (see Appendix 2).

Access

- Ensure access is available for wheel chairs, prams etc.
- Ensure that parents are able to contact their children at any time.
- Consider security from unwanted intruders.
- Maintain register of key holders for premises.

Adult-Child Discussions

- If there is a need or request to talk alone with a child or young person this should be conducted in the sight of other people.

Alcohol/Drugs

- Neither workers nor young people may bring alcohol or drugs to the venue, or be under the influence of drugs or alcohol.
- Consider disciplinary consequences if such an event occurs, eg, parents informed? sent home? suspended? police involvement? etc.
- Rules and consequences need to be clearly understood by all parties. Preferably they should be written and displayed. (See Behaviour.)
- Special care needs to be taken on occasions when alcohol is available at a venue, eg, a sports stadium / restaurant. In such cases workers should familiarise themselves with the relevant provisions of the Sale of Liquor Act.

- At all times workers should avoid behaviour which might impair their effectiveness.

Babies and Pre-schoolers

- Babies and pre-schoolers present special safety needs. Consider gates, electrical equipment including safety plugs, hot surfaces, heaters, safe hygienic toys, windows/doors, cleaning chemicals security etc. Facilities may need to be available for feeding babies.
- Toileting: gain permission from a parent or caregiver. Consider gender and location issues.
- Remember the need for a higher ratio of supervisors when dealing with babies and very young children (see Ratios) and also the legal requirement for supervisors to be at least 14 years of age (Child Youth and Family recommend 16 years). This means young helpers require to be supervised by an adult.

Behaviour

- Some behaviours are unacceptable. These include all kinds of bullying, intimidation or cultural harassment. Unacceptable behaviour might be a one-off serious incident or repeated minor incidents. Standards need to be agreed upon.
- Consider disciplinary consequences for inappropriate behaviour, eg, parents informed? sent home? suspended? police involvement? etc.
- Rules and consequences need to be clearly understood by all parties. Preferably they should be written and displayed. Older groups are often quite capable of forming their own rules.

Camps/overnighters

- Ensure all risks have been considered and where possible minimised – (see Risk Management.)
- Consider leadership gender issues, and the ratio of workers to children/young people.
- Parental consent and contact details are essential.
- Consider a disclaimer form.
- On camps boys and girls should sleep in separate rooms or tents - there may be exceptions to this, for example a marae stay.
- Consider also the advisability of having one or more workers in each sleeping space.
- Workers should never form close relationships with another person during a camp.
- Seek further advice from the Diocesan Youth Adviser.

Cell Phones

- There should be a well-charged cell phone available to workers whenever there is no landline available.
- It may be wise to have a policy regarding the use of cell phones by children and young people while they are under your control.

Code of Ethics

- Knowledge of the appropriate sections of the Diocesan Code of Ethics may need to be part of the training of people involved in ministry to children and young people.

Communication with Parents

- Inform parents of general programme content including:
 - Contact details of leaders
 - Cost, and when appropriate, location and transport details
 - Start and finishing times/dates
 - How they can contribute or assist
 - Rules and consequences
- The issue of children and young people leaving a programme without the knowledge of their parent(s) needs to be considered.
- Parents should be informed in any case of concern. This applies to accidents, first aid or medical treatment, illness, or repeatedly unacceptable behaviour.
- Parental consent should be obtained for all off-site activities, overnight programmes, sensitive topics, or any potentially dangerous activities.
- Generally unless the young person is independent of their parents/guardian/caregiver consent should be obtained for all young people under the age of 18 years.
- Relevant details should be collected from the young person and parents as soon as possible. The following could be considered:
 - Emergency contact details
 - Any medical condition which might affect the young person at any time
 - Any medication needs
 - Any special dietary needs
- Care should be taken when informing, reporting to or obtaining consent from 'parents' of children and young people who do not live/stay with their mother and/or father. Remember these people have certain rights, particularly with safety issues.

Cultural /Disability Awareness (Human Rights)

- The provisions of the Human Rights Act relating to discrimination need to be upheld. *Prohibited Grounds of Discrimination* are outlined in section 21 of the Human Rights Act.
- Awareness and implementation of the Treaty of Waitangi is required. An environment should be created which reflects our Treaty of Waitangi heritage and commitment.
- Seek training to meet the needs of people of different cultural backgrounds and to raise cultural awareness. Be aware of cultural differences as they relate to things like discipline, humour, attitudes, food, customs, beliefs etc.
- If a child has a disability, talk to parents about his/her specific needs. Do not assume you know what is best for a child with a disability.

Evacuation

Procedures must be developed to deal with:

- Earthquake
- Fire
- Flood
- Other emergencies, especially any that might be likely in a particular location.

Finance

- Find out about and follow the parish/ministry unit's policy for handling money. Get the parish Treasurer to check your finances. Remember if you are collecting money for a particular purpose, amounts should be recorded and receipts should be issued for sums over \$5.
- If you are using a cheque account it is wise to have more than one signatory required for each transaction. Likewise, it is a good idea to have the banking done by a different person from the one who collected the money. These measures should prevent any possible allegations of mishandling of funds.

First Aid

- There must be at least one person present who has a current basic first aid and basic life support certificate or equivalent.
- First aid equipment must be available and accessible at all activities.
- For ACC and insurance purposes incident reports should be completed.
- Parents should be informed.

Games

- Be aware that different types of games appeal to different people. Be sure to include a good range of games in your programme, including some that are suitable for people with disabilities.
- Be sensitive to those teenagers who are going through a period of lack of co-ordination, or who may experience pain in their limbs due to rapid growth.

Health and Safety

This is mostly common sense. Consider:

- Safe equipment eg, care with sharp objects
- Electricity eg, safety plugs
- Heaters eg, avoid bar heaters
- Computers eg, healthy work station
- Toys, eg, hygienic, age-appropriate and safe
- Fire alarms and extinguishers available/regularly checked
- Appointment of a Health and Safety Officer.

Mental Health

- Work to create an emotionally-safe environment , eg, make sure humour is constructive, not destructive; it is important to laugh *with* people, not *at* them; avoid "in" jokes that exclude part of the group, or put-downs.

- Workers need to ensure they receive training on **awareness** of youth mental health issues, including depression, suicide, drug and alcohol addictions, and other psychiatric illnesses.
- Where a child or young person presents with symptoms of any mental health issue the worker **must seek professional advice**, preferably in consultation with their supervisor and/or vicar.
- Psychiatric Emergency Service (0800 920 092) can be contacted 24 hours a day if necessary.
- Other possible services include:
 - Youth Line
 - Child Help Line
- Community Public Health produces a Youth Mental Health Directory which might be of assistance.

Personal Safety

- Workers should practise self-care and look after themselves physically, spiritually, mentally and emotionally.
- Workers must not be placed in any situation which jeopardises their own personal safety. Avoid potentially compromising situations such as:
 - Transporting members of the opposite gender alone
 - Being alone with a young person at work, in their home or elsewhere
 - Being in a place where you cannot be observed by others
 - Dating and/or sexual relationships between people working with young people and the young people they work with
 - Working through intense emotional issues in an ongoing way with young people of the opposite gender, eg, relationship breakups.
 - Touching in an unsafe or culturally inappropriate way.
- **Workers need to be aware of their limits and boundaries.**
 - **They should offer only those services that come within their ability, and must refer matters outside their competence, eg, sexual abuse, psychiatric illnesses, depression or suicide, to appropriately qualified people They should be aware of personal issues that may affect their youth work practice, such as hurtful issues from their own past, or behaviour of others that affects them negatively.**

Pornography

- Stay away from pornography.
- Preview any material you intend to show/use to be sure of its content.
- Consider a policy for a situation where young people might bring pornographic material to your programme.
- If young people are accessing the Internet, ensure they are not accessing pornography.

Privacy

Consider:

- 12 Principles of the Privacy Act 1993
- Appointment of a Privacy Officer
- Useful resource is the Office of the Privacy Commissioner (0800 803 909)
- Collection of Information: how? who from? how/where recorded?

- Personal details
- Medical details
- Diet requirements
- Behavioural issues.
- Storage of Information:
 - Where will it be stored?
 - Computer files (passwords etc.)
 - Paper files (locked, key access etc.)
 - Who will have access to the information?
 - Will files be able to leave the parish/ministry unit?
 - How will you ensure the information is up to date and accurate?
- Access to and Correction of Information:
 - Whenever a request for personal information is made the parish/ministry unit has 20 working days to respond
 - Issues involving non-custodial parents need to be considered
 - Who will make the decision re release/correction of information?
- Use and Disclosure:
 - Consider confidentiality issues
 - The Privacy Act allows you to release confidential information in certain circumstances eg, where there is a serious or imminent threat to personal or public safety.
- Training issues.

Ratios

- Always try to have at least two workers – 1 is dangerous, eg, a backup supervisor is needed in case of accident or other emergency situation.
- A useful guideline is 1:6 for children and young adults but 1:3 for small children and babies. Ensure that you are keeping up with the most recent legislation.
- Remember it is illegal to leave children under 14 unsupervised for any length of time – this applies to young people acting as assistants – there must always be an accessible adult.
- Consider gender balance.

Responsibility

- Remember the importance of reliability and accountability – to God, the parish and the young people.
- Make clear to parents/caregivers the limits of your responsibility, eg, within the published times of an activity.

Risk management

- Identify risks involved in activities – some risks which commonly arise may include:
 - Heights
 - Water safety
 - Security - personal and of possessions eg, dealing with unwanted visitors
 - Vehicles and roads
 - People with special needs.
- Assess if the risks are acceptable or unacceptable.

- Manage acceptable risks.
- Avoid unacceptable risks.
- To comply with current OSH regulations R.A.M (Risk Assessment & Management) forms must be completed for activities involving risk eg, rock climbing, or swimming at the beach. (A sample R.A.M. Form is attached as Appendix 3).
- To fully comply with OSH regulations at least one leader of the parish/ministry unit should attend a minimum one-day training in risk management.

Selecting Leaders

See Section 3: Employment of Workers

Sexual Harassment

Definition:

Sexual Harassment is: Behaviour of a sexual nature
 Unwanted by the recipient
 Repeated or initially serious
 Often involves the abuse of power
 Has a detrimental effect on the person or organization

Some examples:

- Touching, rubbing, space invading
- Leering, ogling, looking
- Sexual “jokes”
- Sexual remarks, comments, suggestions
- Indecent exposure
- Obscene letters, faxes, emails, text messages, phone calls
- Repeated unwanted invitations
- Threats of consequences of complaining, eg job loss

The Anglican church does not tolerate sexual harassment and has clear procedures for dealing with complaints – ensure the brochures and posters outlining complaint procedures are displayed.

Smoking

- Groups should have a clear policy about this – there are issues of role-modelling, self-control, health and anti-social behaviour to consider.
- It is inadvisable to make people feel rejected simply because they smoke.
- It is probably advisable to ban smoking during youth group.
- Consider how to deal with addicted smokers, eg, by having a designated outdoor smoking area at a camp away from the view of young people.
- Consider whether you should have a signed statement from parents that they know about/permit such smoking.

It is illegal to provide/sell cigarettes to people under 18. It is not illegal for those under 18 to smoke!

Spiritual Wellbeing

- Workers should work in an environment which is conducive to spiritual wellbeing.
- Workers should not abuse their professional position to sway, induce fear or manipulate children and/or young people. Decisions made in these circumstances will not normally be healthy decisions for a person's spiritual wellbeing.
- While it is paramount to uphold Christian beliefs in your parish/ministry unit, workers should treat people of different spiritual understandings and backgrounds with sensitivity.

Support

- Consider the importance of prayer support within the leadership teams, and by the parish/ministry unit for the work with children and young people.
- For professional support and supervision, see Section 2: Training and supervision.

Transport

- As soon as a child or young person enters a vehicle, the driver is responsible for their safety. Parish/ministry units are strongly advised to have a policy on this matter.
- Mandatory requirements would include:
 - Current full licence for drivers and the legal right to carry passengers
 - Registration and warranting of vehicles
 - A seatbelt must be available and worn by each person in the vehicle
 - Reporting of injury accidents
 - Drivers must be free from the influence of alcohol or drugs
- Consider:
 - Personal safety issues as above, eg, avoid transporting a child or young person alone – note that this may not always be practical but consider phoning ahead to give expected time of arrival.
 - Consent (see Communication with Parents.)
 - Safety issues such as staying in the vehicle while moving, not throwing objects from vehicles etc.
 - Insurance issues, including who is responsible for any excess on the policy of under 25's
 - Supervision of passengers in the back of vans.

Section Two: Training and Supervision

Training

All Children and Young People's Safety Officers will be required to participate in approved training programmes as arranged by the Diocese.

It is the responsibility of the parish/ministry unit to inform those working with children and young people of suitable local training opportunities. Training may include:

- Parish/ministry unit (policy) requirements

- Professional development training
Note: Employing Youth Ministry Staff Page 25

Supervision

Support and Oversight	Oversight provides the opportunity for workers to discuss the programme being undertaken and issues of working effectively and safely with the children and young people in their care. <ul style="list-style-type: none"> ➤ All workers should meet on a regular basis for support and oversight with their appointed supervisor/leader.
Supervision This section applies to all paid workers and those who hold a Bishop's Licence.	Supervision offers the person external support and the opportunity to reflect on their personal and work life, and on their faith journey. <ul style="list-style-type: none"> ➤ All paid workers should have the opportunity to access professional supervision. This is a requirement for all who hold a Bishop's Licence. ➤ All paid workers must receive professional supervision during work hours. ➤ Paid workers should be able to select their professional supervisor. ➤ The parish/ministry unit shall be responsible for any costs associated with this for paid workers.
Spiritual Direction	Spiritual Direction focuses on the personal spiritual journey. <ul style="list-style-type: none"> ➤ This is recommended for all those holding a Bishop's Licence. ➤ This may be included in professional supervision.

Note: Employing Youth Ministry Staff Pages 26-27

Section Three: Recruitment of Workers

This section covers recruitment of people with responsibility for children and young people. All parish/ministry units, whether recruiting by personal invitation or by public advertising, should follow the process outlined below:

Remember that the crucial thing is the safety of the children and young people in our care. All workers should understand this, and realise that our insistence on checks for all does not in any way imply that any individual is under suspicion.

Recruitment of Leaders

Procedures to Follow	Recommended Practice	Resources
Keep a record of the recruitment process.	<ul style="list-style-type: none"> ➤ Keep a separate file for each applicant. ➤ Compile and complete a Checklist for each applicant. 	<i>Safe Not Sorry</i> page 8 See privacy section re storage of information etc
Give an Information Package to all Applicants/ Candidates.	Packages should include: <ul style="list-style-type: none"> ➤ Position/job description ➤ Application form 	<i>Employing Youth Ministry Staff pp 37-47</i>
Complete an application form, including a declaration as to the accuracy and completeness of the information provided.	The application form should be tailored to suit the needs/requirements of your parish/ministry unit. Information required: <ul style="list-style-type: none"> • Motivation for wanting to work with children and young people • Personal experience/skills to work with children and young people • Previous relevant work experience • Previous relevant training/education • Membership of a relevant professional body eg, Canterbury Youth Workers' Collective if appropriate • Person's willingness to share the ethos of the Anglican Church • Provision of a Curriculum Vitae • A covering letter. 	pp 10-12 and
Hold an Interview which should be well planned and structured.	<ul style="list-style-type: none"> ➤ Minimum of 2 interviewers (see <i>appointment decision</i> below) ➤ Interviewee may be invited to bring a support person/whanau 	<i>Safe Not Sorry</i> pp 13-15
Get Permission for Police Vetting if 17 or over.	<ul style="list-style-type: none"> ➤ Police Vetting : <i>The procedure outlined below has been agreed between the Police and the Diocese and avoids payment of fees which could otherwise involve parishes in considerable expense.</i> The CYP SO should obtain forms from the Bishop's Chaplain, Box 4438, Christchurch, Phone 03 363 0914 or email 	<i>Safe Not Sorry</i> pp 16-17

	<p>bishops.chaplain@chch.ang.org.nz get them filled in and then return to him, preferably in groups. The Bishop's Chaplain will pass on the information received from the Police to the applicant's designated parish representative, ie, Vicar / Ministry Enabler and/or CYP SO. The CYP SO will record that the results of the Police vetting have been received. (A person has the right to view and if necessary dispute with the Police any information held about them.)</p> <p>➤ Note: A record does not <i>necessarily</i> preclude an appointment unless the offending has been violent or sexual in nature or there is ongoing concern about honesty. Parish/ministry units should consider the type of offending, when the offending took place, rehabilitation of the offender etc.</p>	
<p>Check Referees – candidate should supply 3 referees one of whom should have known the applicant for at least 3 years.</p>	<p>These could include:</p> <ul style="list-style-type: none"> • Current or previous employer(s) • Current or previous church leader eg, vicar, youth leader. • Person who can attest to ability to work with children and/or young people • Someone the applicant didn't initially list but whom the applicant agrees may be approached, eg, previous employer. 	<p>pp 18-19 & Appendices 4, 5, 6 & 7 of <i>Safe Not Sorry</i></p>
<p>Make a Decision. At least 2 people nominated by the vestry shall be involved in the recruitment process and appointment decisions.</p>	<p>The appointment panel could include:</p> <ul style="list-style-type: none"> • People with qualifications/ experience in working with children and young people, eg, teacher, health nurse etc. • An independent person, eg, youth advocate, appropriate person from another church etc. • If not part of the panel, the CYP SO should be consulted. <p>It is important to take account of gender and cultural considerations.</p>	

The panel must ensure that church and legal requirements are met. For example the panel cannot discriminate illegally against any applicant under

the provisions of the Human Rights Act 1993. It is within your rights to appoint a Christian who is committed to the ethos of the Anglican Church to serve in a ministry/teaching role.

Recruitment of Assistants

Procedures to Follow	Recommended Practice	Resources
Keep a record of the recruitment process.	➤ Complete a Checklist for each person being considered.	<i>Safe Not Sorry</i> p 8 See privacy section re storage of information etc
Give written information about the task and expectations to each person concerned.	➤ Position/job description – this can include simple things like the time that would be involved, expected attendance at training meetings, what resources are to be used, how to be reimbursed for materials, who will provide backup and support, whom you should ring if you are sick or unexpectedly unavailable.	
Provide an Application Form.	The application form should be tailored to suit the needs/requirements of your parish/ministry unit for the particular task and may vary in formality but should include: <ul style="list-style-type: none"> • Motivation for working with children and young people • Personal experience/skills to work with children and young people. 	<i>Safe Not Sorry</i> pp 10-12
Interview the person. This may be informal.	➤ Time should be set aside to outline the role and assess the person's suitability for it.	<i>Safe Not Sorry</i> pp 13-15

<p>Get Agreement for Police Vetting if 17 or over.</p>	<p>Police Vetting: <i>The procedure outlined below has been agreed between the Police and the Diocese and avoids payment of fees which could otherwise involve parishes in considerable expense.</i></p> <p>The CYP SO should obtain forms from the Bishop’s Chaplain, P O Box 4438, Christchurch/ Phone 03 363 0914 or email bishops.chaplain@chch.ang.org.nz get them filled in and then return to him, preferably in groups. The Bishop’s Chaplain will pass on the information received from the Police to the applicant’s designated parish representative, ie, Vicar / Ministry Enabler and/or CYP SO. The CYP SO will record that the results of the Police vetting have been received. (A person has the right to view and if necessary dispute with the Police any information held about them.)</p>	<p><i>Safe Not Sorry</i> p 16-17</p>
	<p>➤ Note: A record does not necessarily preclude an appointment unless the offending has been violent or sexual in nature or there is ongoing concern about honesty. Parish/ministry units should consider the type of offending, when the offending took place, rehabilitation of the offender etc.</p>	
<p>Ask for two character referees one of whom who should have known the person for at least 2 years.</p>	<p>➤ Contact referees about person’s suitability for the particular job and especially suitability to work with children/young people as appropriate</p>	<p>pp 18-19 and Appendices 4, 5, 6 and 7 of <i>Safe Not Sorry</i></p>
<p>Make a decision. 2 people nominated by the vestry shall be involved in the recruitment/ appointment process.</p>	<p>➤ The CYP SO and the appropriate children’s or youth ministry leader should be consulted if they have not been involved in the process.</p>	

Recruitment of Special Events Workers/Speakers

Just as a teacher must stay in a classroom when a visitor is present, so must a Leader or Assistant stay with a visiting worker, unless that person is known to have been cleared to work safely with children and young people.

Procedures to Follow	Recommended Practice	Resources
Check Suitability.	➤ Get a written or verbal reference provided by an appropriate person who can attest to the suggested worker's character and relevant skills	pp 18-19 & Appendices 4, 5, 6 and 7 of <i>Safe Not Sorry</i>
Issue an Invitation.	➤ The children's or young persons' leader wishing to issue an invitation should consult with the CYP SO and the vicar or vestry	
Get evidence of appropriate qualifications.	➤ Eg, Instructor's qualification, current first aid certificate, etc.	
Meet with worker (if possible.)	➤ Time should be set aside to clarify expectations	<i>Safe Not Sorry</i> pp 13-15

Use of Helpers

It is understood that for practical purposes it will be necessary from time to time to have help from other people to fill in for absentees, to act as helpers for special events, like a holiday programme or a camp, or to provide extra assistance in the crèche on a busy day, to give a few examples.

Because these people will be working either **in the presence of or under the direct supervision** of Leaders or Assistants they will not be expected to have undergone any form of police checking.

However, if such people become **regular** Leaders or Assistants for any activity, and/or their task involves their being alone or unsupervised for more than just a very brief time, **then the checking procedures must be followed.**

Section Four: Conditions of Appointment

Upon appointment the worker is entitled to appropriate conditions, training and supervision to ensure best practice standards.

Employed workers (paid)

		Resources
1.	Worker shall be sent a copy of the proposed Employment Agreement and offered the position in writing (after initial phone or personal contact).	
2.	<p>Employer and worker shall negotiate the final terms of the Agreement and the Agreement shall be signed by all parties.</p> <p>Conditions to be considered include:</p> <ul style="list-style-type: none"> • Names of parties * • Position/Job Description * • Location of work place * • Wages/Salary/Stipend * • Allowances (travel, book, hospitality, housing) • Hours of work * • Leave • Confidentiality • ACC employer requirements • Length of contract • Health and Safety issues • Sexual Harassment • Discrimination • Notice/Termination • Review/assessment structure • Redundancy (optional) • Supervision/accountability • Spiritual direction • Training / Professional Development • Superannuation • Grievance Procedure (in plain language and including a reference to the 90 day time limit for lodging a personal grievance) * <p>* <i>These provisions must be contained in an Employment Agreement under the Employment Relations Act 2000.</i> Note: Special conditions apply to Stipendiary Workers.</p>	<p><i>Employing Youth Ministry Staff</i> pp 14-30 & p. 49</p> <p>Employment Relations Act 2000</p>
3.	Worker shall sign any other documents required by the Employer (Anglican Diocese of Christchurch or parish /ministry unit) eg, Declaration under Diocesan Local Ministry and Mission Unit Statute.	
4.	<p>Clarification of Position/Job Description</p> <ul style="list-style-type: none"> ➤ Employer details ➤ Job title ➤ Aim of position ➤ Hours of work ➤ Explanatory notes ➤ Areas of responsibility ➤ Key tasks 	<p><i>Employing Youth Ministry Staff</i> pp 38-42</p>

	<ul style="list-style-type: none"> ➤ Performance outcomes ➤ Review procedures 	
5.	<p>Work Environment Aspects to consider include:</p> <ul style="list-style-type: none"> • Office space • Administration support • Telephone • Computer • Resources 	<i>Employing Youth Ministry Staff pp 27-30</i>

Voluntary Workers (unpaid)

Voluntary workers could be leaders or assistants. Parishes/ministry units should use their discretion in applying the items scheduled below.

		Resources
1.	<p>Volunteers shall be offered the position (this may be in writing)</p>	
2.	<p>Position/Job Description</p> <ul style="list-style-type: none"> ➤ Job title ➤ Aim of position and person(s) ➤ Key tasks ➤ Hours of work ➤ Accountability ➤ Allowances (if applicable) ➤ Review procedures ➤ Confidentiality ➤ Training and supervision <p><i>Every volunteer shall sign a Position/Job Agreement stating they are prepared to comply with parish/ministry unit and/or Diocesan requirements.</i> <i>Parish/ministry unit requirements/policies that volunteers must be aware of include:</i></p> <ul style="list-style-type: none"> • Health and Safety issues • Termination • Sexual Harassment • Discrimination • Complaints procedure 	<i>Employing Youth Ministry Staff pp 38-42</i>
3.	<p>Work Environment Aspects to consider include:</p> <ul style="list-style-type: none"> • Meeting areas • Access to resources and equipment eg, funding, photocopier, cell phone, library, computer, sports equipment, toys etc. 	<i>Employing Youth Ministry Staff pp 27-30</i>

Implementation

The Parish/Ministry Unit's Children and Young People's Safety Officer (CYPSO):

The Vestry of each parish/ministry unit engaged in work with children and young people shall appoint a Children and Young People's Safety Officer (CYPSO) from their membership. This person could be your children/young people's ministry leader or youth worker. Where the CYPSO is a paid employee the Vestry has responsibility for all employment issues.

When appointing the CYPSO, two references shall be obtained and police vetting undertaken. (The Vestry shall appoint someone to obtain and check forms as detailed in Police Vetting above.) Where possible, the CYPSO should have experience in working with children and/or young people.

The role of the CYPSO is to ensure the implementation of this document in the Parish/Ministry Unit including:

- Attending Diocesan training on this policy
- Overseeing training all people with responsibility for children and young people (either by doing it themselves or by arranging for workers to attend Diocesan and/or other appropriate training opportunities.)
- Ensuring the adoption of and adherence to appropriate policies
- Reporting to the Vestry annually (or more frequently as required)
- Reporting to the Diocese bi-annually regarding compliance with this document.

Conclusion

The Diocese of Christchurch believes that when this policy is implemented, the safety of children and young people will be more assured, workers can be confident their practice is consistent with best practice standards, and the community can have confidence that the church is taking its responsibilities seriously.

Appendix 1

Policy for Dealing with Suspected or Alleged Child Abuse

The provisions of the Children Young Persons and their Families Act 1989 are acknowledged.

Definition

Child abuse means the harming, (whether physically, emotionally or sexually) ill-treatment, abuse, neglect or deprivation of any child or young person.

(Child: under 14 years. Young Person 14-17 years)

Section 2, Children, Young Persons and their Families Act 1989.

Rationale

The Anglican Diocese of Christchurch requires that a safe environment be provided for the spiritual, physical, emotional and intellectual wellbeing of children and young people, that ensures they are treated with dignity and respect.

Purpose

1. To ensure the safety of children and young people is paramount.
Paramouncy Principle, Section 6, CYP&F Act 1989
2. To provide procedures for dealing with all cases of suspected or alleged abuse and/or neglect.

Guidelines

Seeking advice and reporting:

- Where a worker or other person suspects child abuse or has child abuse disclosed to them they shall follow the procedures outlined below.
- The same procedures should be followed where a worker or any person has abuse reported to them relating to a child or young person who is not a participant in the group programme.

Notes:

1. Reporting suspected child abuse is voluntary under New Zealand law. However the Anglican Diocese of Christchurch and the United Nations Convention on the Rights of the Child (UNCROC) requires that all necessary steps should be taken to keep children and young people safe from abuse.

2. Under section 15 of the CYP&F Act people may report directly to a Social Worker or the Police.

3. Section 16 of the Act provides protection from prosecution for people making a report in good faith.

Managing reporting:

- It will be the responsibility of the parish/ministry unit's Children and Young People's Safety Officer to manage the process in consultation with another

person for example, the Vicar, Vicar's Warden, the children/young people's worker or their supervisor (as appropriate, excluding the alleged offender). It is important these decisions are not made in isolation.

- Where the CYPSCO is implicated the Vicar shall have the management responsibility in consultation with another person as above.

Ensuring the safety of the child:

- The first consideration will be to ensure the immediate safety of the child.

Informing parents:

- Decisions to inform parents about suspected or alleged abuse will be made only after consultation between the parish/ministry unit and the statutory agency involved: Child Youth & Family or Police.

Confronting the suspected or alleged offender:

- No person shall confront any person identified as allegedly responsible for abuse. This is the role of the statutory agency involved.

Ensuring confidentiality/privacy:

- To protect the victim(s), the alleged offender and the integrity of the investigation, it is important to ensure that issues are kept as confidential as possible.
- Where there is a serious or imminent threat to personal or public safety, workers are entitled to disclose confidential information. In such cases workers will inform the child/young person of any information divulged to a third party in a way that is appropriate for the child/young person's age and maturity.
- Personal details will be disclosed only to **those who need to know**, usually Child Youth & Family, Police, people with responsibility for children and young people and/or a supervisor.
- Storage of information: Information should be stored securely for at least the duration of any investigation and legal proceedings. Advice should be sought from the Office of the Privacy Commissioner (0800 803 909).

Supporting those involved:

- The parish/ministry unit shall ensure support is provided to all parties involved in the reporting process and to any others, eg workers, as needed.
- The parish/ministry unit shall seek advice relating to support from Child Youth & Family, the Police, and ACC Counselling.
- It is advisable for the parish/ministry unit to contact the Diocesan Monitor to discuss appropriate management of the process. This is compulsory where the alleged offender is an ordained person or holds a Bishop's Licence.

Withdrawing workers:

- When any lay person with responsibility for children and young people is suspected of or alleged to have abused a child or young person that person will be suspended from their position of responsibility for the duration of the investigation. Their further involvement would need to be decided upon by the vestry in consultation with the Diocesan Monitoring

Committee. Such a decision is to be made after the completion of any investigation. Care must be taken to ensure that the legal process is not hindered in any way.

- When an ordained person is suspected of or alleged to have abused a child or young person the Diocesan Monitor shall be informed as soon as practicable. The Monitor will invoke the Diocesan statute entitled *The Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute* contained in the Diocesan Regulations Blue Book.

Training:

- The parish/ministry unit shall ensure workers are trained to implement this policy.
- The Diocese shall ensure appropriate training is provided at least annually to equip workers to implement this policy.

Procedures

1. Respond appropriately:

A.	Listen:	<ul style="list-style-type: none"> ➤ Do not put words into a child’s mouth ➤ Allow them to tell only as much as they want ➤ Ensure the child’s immediate safety.
B.	Let them know:	<ul style="list-style-type: none"> ➤ ...you’re glad they told you ➤ ...you’re sorry it happened ➤ ...it’s not their fault ➤ ...you’ll help.
C.	Do not:	<ul style="list-style-type: none"> ➤ ... over-react/panic or ask leading questions ➤ ... promise a child you will not tell anybody.

Note: *It is most important to reassure the child, thank them for telling you, and let them know you will get help.*

2. Document:

- Record the dates, details and anything said by yourself and the child, using as far as is possible the exact words of the child and yourself.
- Complete the notification form attached as Appendix 2 to this policy, entitled **Care & Protection Documentation (Disclosure) Form**.
- This can be faxed to Child Youth & Family or the police and then stored securely for the duration of the investigation.

3. Inform:

- Inform the Children and Young People’s Safety Officer or the Vicar (excluding the alleged offender) who will manage the steps outlined in 3,4,5,6,7.
- This person shall consult with another person for example, the Vicar, Vicar’s Warden, the children/young people’s worker or their supervisor, as appropriate, excluding the alleged offender.
- If unavailable, seek advice directly from Child Youth & Family or the Police.

4. Seek Advice:

Seek advice from Child Youth & Family or the Police to determine the appropriate course of action regarding the child's safety.

5. Take further action based on the Agency's advice:

Report the alleged abuse to the appropriate agency based on advice given by Child Youth & Family or the police. Once an agency is involved the agency will investigate and parish/ministry unit will act on the advice from the agency.

6. Support:

Seek support for the child or young person and the person who took the disclosure from the agency involved. A safety plan for a worker who takes the disclosure from a child may need to be devised.

7. Inform Diocesan Monitor:

Inform the Diocesan Monitor of the allegation against any ordained person or any person who holds a Bishop's Licence who is suspected of or alleged to have abused a child or young person, as soon as is practicable (by the next working day).

Review date: This policy shall be reviewed by the Diocese at intervals not exceeding one year.

WHAT HAPPENED TO CHILD AFTER DISCLOSURE? _____

PLAN: _____

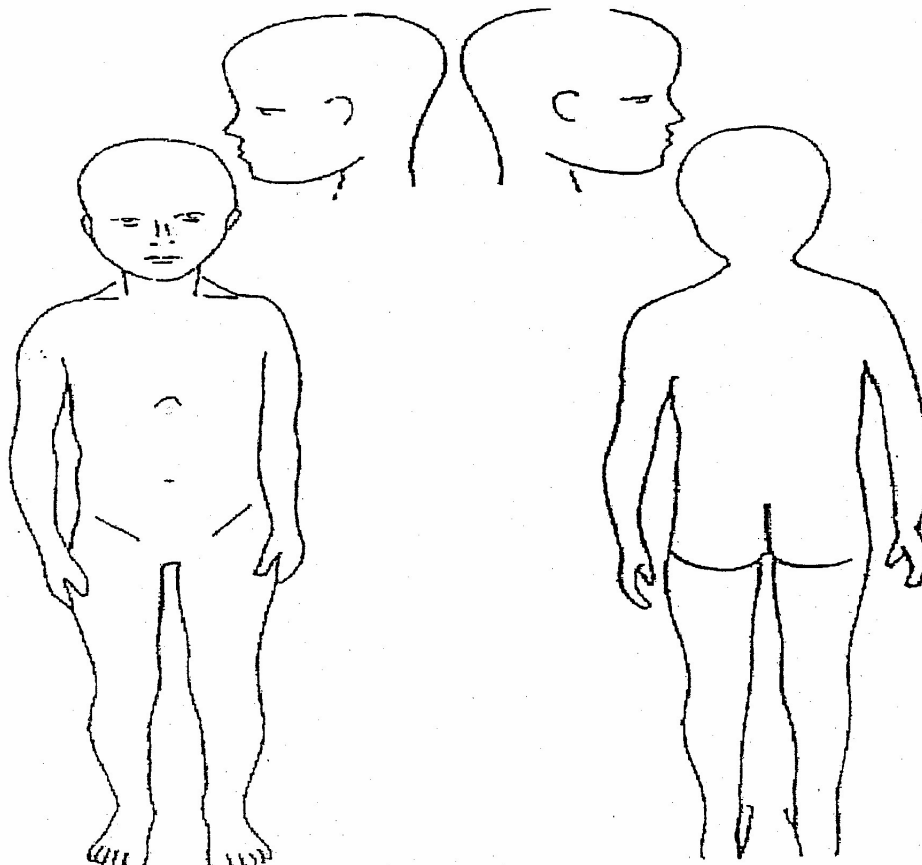
PERSON WHO CHILD TOLD: NAME _____

PHONE: _____ SIGNATURE: _____

AGENCY REFERRED TO: _____ PHONE: _____ FAX: _____

AGENCY CONTACT

PERSON: _____ DATE: _____ TIME: _____



Appendix 3

Risk Analysis and Management System

NAME: _____ DATE: _____

ACTIVITY/SITUATION: _____

Analysis		Description		
RISK	Accident injury other forms loss			
		People	Equipment	Environment
CASUAL FACTORS	Hazards, Perils, dangers			
RISK MANAGEMENT STRATEGIES				
Normal Operation				
Emergency		<i>Used with permission of Grant Davidson, 1992</i>		

FINAL DECISION ON IMPLEMENTING ACTIVITY	SKILLS REQUIRED BY STAFF	POLICIES AND GUIDELINES RECOMMENDED	RELEVANT INDUSTRY STANDARDS APPLICABLE		
<p style="text-align: center;">Choose one</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center; padding: 5px;">Accept</td> <td style="width: 50%; text-align: center; padding: 5px;">Reject</td> </tr> </table> <p>Comments:</p> <p style="text-align: center;"><i>Used with permission of Grant Davidson, 1992</i></p>	Accept	Reject			
Accept	Reject				

Additional Useful References

- *The Ethical Conduct And Complaints Procedures* of the Diocese of Christchurch Statute
- *Safe Not Sorry* produced by the Institute for Child Protection Studies
- *Employing Youth Ministry Staff* produced by the Anglican Youth Network
- The Anglican Diocese of Wellington's *Safety Guidelines and Policies for Ministry with Young People*
- *ABC Guide to Safety* – Anglican Diocesan Youth Staff – tikanga pakeha project 2002
- *Breaking the Cycle - an inter-agency guide to child abuse* – Child Youth Family Services
- *Being Safe, Keeping Safe: Protocols for the safety of all involved in children's and young people's programmes* – developed by the Methodist Church of NZ
- Canterbury Youth Workers' Collective *Code of Ethics* (relevant for those working with young people)
- *Child Protection Policy* – St. Aidan's Anglican Church, Bryndwyr
- *Ethical Conduct In Youth Work* - National Youth Agency (UK)

Acknowledgements

Members of the committee responsible for compiling this document:

Anne Denniston	Diocesan Children and Young People's Protection Officer, Ministry Programmes and Services Committee, former secondary school Assistant Principal
John Harrington	Canterbury Youth Workers' Collective Co-ordinator, wide experience in youth work
Adrienne Shaw	Monitoring Committee, primary school teacher, Child Assault Prevention Project Co-ordinator
Phil Trotter	Diocesan Youth Adviser
Jane Zintl	Christchurch Community Law Centre, lawyer specialising in youth issues, experienced parish youth worker

Assistance from:

Canterbury Youth Workers' Collective
Christchurch Community Law Centre
The Department of Child Youth and Family Services
Beth Wood, formerly Office of the Commission for Children
Diocesan Monitoring Committee
St Aidan's Child Protection Policy Development Committee
Diocesan Registrar / Manager