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Safety W.O.F



Presbyterian Church of Aotearoa New Zealand

RESOURCING

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Welcome to the Presbyterian Church of Aotearoa New Zealand (PCANZ) Resourcing Teams, *Safety Warrant of Fitness (WOF) Manual*.

This manual is designed to support those who are in leadership with children and young people in the PCANZ:

- as they attend the Safety Warrant of Fitness training day, and/or training videos (to be released later in 2019)
- for further guidance and reference.

As a Church we are a gathered people, we are called to love our neighbour and to share the Gospel. We meet together; we engage with our local community, we make Jesus known. To be faithful to Christ's teaching, we should never be harming each other in our church community or other people we engage with. We should be known as people who love God and others.

We must be committed to:

- Caring, nurturing, and respecting all children and young people that we are pastoring
- Safeguarding and protecting all children, young people and adults when they are vulnerable
- Ensuring all facilities and equipment meet Health and Safety standards
- Training all those with any pastoral responsibility for young people, including the use of police vetting
- Establishing safe, caring communities which provide a loving environment where there is a culture of 'informed vigilance' as to the dangers of abuse

The Presbyterian Church of Aotearoa New Zealand (PCANZ) Council of Assembly issued its *Child Protection Policy*, as a Supplementary Provision to the Book of Order, on 11 December 2018.

This Policy formalises the PCANZ churches belief that "all people, including children, are made in the image of God and thereby have an inherent value and dignity. It is committed to providing safe environments for all people, including children, so that they may live life in all its fullness. It is committed to protecting children from physical or mental harm and neglect, including sexual abuse and exploitation"¹.

This *Child Protection Policy* forms the overarching document to the PCANZ Children and Youth Leaders, *Safety Warrant of Fitness Training* and associated Manual. This Policy is included in the *Safety Warrant of Fitness* manual and further copies can be downloaded from <https://www.presbyterian.org.nz/pcanz-child-protection-policy>

The *Child Protection Policy* states that "all employees and volunteers who work with children or young people, including congregational and presbytery safety officers, are required to undertake the following training:

1. The Church's *Safety Warrant of Fitness* training day, within the first 12 months of appointment and every three years thereafter:
2. An annual refresher course of the Church's *Child Protection Policy* and local church health and safety policies for the relevant employees and volunteers in congregations²

Training and Manual

The *Safety Warrant of Fitness Training* and associated Manual, is divided in four sections:

1. Ethics
2. Health and Safety
3. Child Protection Policy
4. Safety Policies and Procedures

Each section outlines the policies, responsibilities, management, and associated documentation to support its implementation. Further scenarios for discussion are included in the training day.

Key Definitions:

For the purposes of this manual and training the terms:

- **Child/Children and Young Person/People** - refer to people between the ages of 0-18 years. Youth ministry also covers a broader age range of those 19 to 30 years of age. This policy is still relevant for those working with those who are 19 and over, but has a specific focus on those under the age of 18.
- **Key Leader** - the person who takes the lead role in the children's or youth ministry; this could be a paid or unpaid (volunteer) position.
- **Leader (Children and or Youth)** - Someone who is in leadership (paid or voluntary) and pastorally cares for children or youth under the age of 18
- **Volunteer Helper** - someone who helps with the programme, but does not have a leadership or pastoral care role with young people. These people may help with set up, supper, clean up etc.
- **Programme/Event** – used in a broad and general sense to refer to any programme or event that that church might run for children and young people. For example, Sunday School, Messy Church, Preschool Music, Youth Group, Youth Group Camp, etc.

A BIBLICAL MANDATE FOR ETHICAL PRACTICE

There are numerous biblical passages that can help guide our conduct. These might be best summarised by the golden rule:

So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. (Matthew 7:12)

Scripture also encourages us to obey the laws of the land (except when it clearly contradicts other biblical mandates) (Romans 13:1)

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God (Romans 13:1)

Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. (Romans 13:5)

Therefore aligning our ministries with New Zealand's best ethical and health and safety practice is a way that we can bring glory to God (Matthew 5:14-16) and forge a deepening trust within the communities that we serve in.

A code of ethics is a collection of ethics that can help shape our conduct. Our Church has two codes of ethics that we want you to be familiar with:

1. The Presbyterian Church Code of Ethics – this document has been written primarily for those ministering to adults.
2. The Youth Workers Code of Ethics - this document focuses on ministry to young people and is the one that we want you to be the most familiar with. This Code of Ethics provides us with:
 - An agreed set of guidelines for youth ministry/work in Aotearoa to ensure that it is carried out in a safe, skilled, ethical manner.
 - a framework that helps youth workers hold each other accountable for our practice, and in doing so protects the credibility of youth work and youth ministry across Aotearoa.
 - a frame of reference from which to develop ethical awareness, to create discussion and debate around ethical issues and to implement good and ethical practice for both youth workers and young people. (CODE OF ETHICS for Youth Work in Aotearoa New Zealand Second Edition)

Why the emphasis on the Youth Workers Code of Ethics and not the Church Code of Ethics?

The Youth Workers Code of Ethics is more comprehensive than the Church Code of Ethics, and is specific to the youth work context. It has been written by a nationally appointed youth work body and keeps us aligned with national youth work standards. The Youth Workers Code of Ethics encompasses all the key clauses from the Church's Code of Ethics. If you are interested in the comparison between the documents, please see the comparison table at: <http://pym.org.nz/wof/compare/>

1. The PCANZ, as a part of the church of Jesus Christ, is committed to conducting itself in accordance with the Gospel so that all people are treated with honesty, transparency, dignity, and respect.

2. People representing or working for the PCANZ ("the Church") are required to abide by this Code of Ethics. This includes ministers, employees, and volunteers.

3. This Code is to be read in the context of, and along with, the Book of Order and the Church's Conditions of Service Manual. It reflects the standards of conduct expected because of the special relationships of pastoral care and ministry in which the Church is engaged. It is supported by subordinate documents that address particular areas of practice within the church.

4. People representing or working for the Church will:

4.1 Demonstrate high ethical standards of behaviour at all times.

This recognises obligations of truthfulness and confidentiality towards people the Church deals with, together with an acknowledgement that it is unacceptable to subject people to exploitation, harassment, or abuse, whether financial, sexual, physical, psychological, spiritual, cultural or otherwise in any discriminatory way, nor to take advantage of any vulnerability of others. All dealings with others will be characterised by compassion and natural justice.

4.2 Demonstrate appropriate levels of competence commensurate with the role and task undertaken.

This recognises obligations of using appropriate supervision; regular opportunities for spiritual growth; stewardship of time and talents; personal upskilling and recreation; awareness of strengths and limitations; collegiality and respect for others within the Church; recognition and respect for boundaries; and the need to ensure the health, safety, and wellbeing of those with whom the Church interacts is protected and enhanced.

4.3 Comply with the laws and usages of the Church and the laws of the communities in which the Church operate.

Issued by the Council of Assembly 17 March 2018

The YDSA was developed and published first in the early 2000's by the Ministry of Social Development as a charter for supporting the development of young people across the country. Interestingly the team who wrote the strategy were committed Christians and they worked hard to express Christian biblical principles in secular language.

The YDSA is still a highly influential and heavily used strategy to this day informs one of the foundation stones of current formal youth work qualifications. The strategy has six key principles:

- Youth development is shaped by the 'big picture'.
By the 'big picture' we mean: the values and belief systems; the social, cultural, economic contexts and trends. For us the big picture starts with our understanding of our place in God's Story as revealed through scripture. There are other important elements that shape the big picture for us in Aotearoa; the Treaty of Waitangi and international obligations such as the United Nations Convention on the Rights of the Child etc.
- Youth development is about young people being connected.
Healthy development depends on young people having positive connections with others in society. This includes their family and whanau, their community, their school, training institution or workplace and their peers.
- Youth development is based on a consistent strengths-based approach.
There are risk factors that can affect the healthy development of young people and there are also factors that are protective. 'Strengths-based' policies and programmes will build on young people's capacity to resist risk factors and enhance the protective factors in their lives.
- Youth development happens through quality relationships.
It is important that everyone is supported and equipped to have successful, quality relationships with young people.
- Youth development is triggered when young people fully participate.
Young people need to be given opportunities to have greater control over what happens to them, through seeking their advice, participation and engagement.
- Youth development needs good information.
Effective research, evaluation, and information gathering and sharing is crucial.

These six key principles are used to frame Youth Workers Code of Ethics

WHANAUNGATANGA - QUALITY RELATIONSHIPS

1. Te Kawenga - Your Primary Relationship

1.1 The leader's primary relationship is with the children and young people they engage with.

2. Wehenga Tūmanako - Behaviour

2.1 This Code covers any behaviour, whether connected to their work or personal time, when it relates to or affects a leader's practice.

3. Ārahitanga - Your Conduct

3.1 Leaders will perform their work honestly and impartially, and avoid situations that might compromise their integrity.

3.2 Leaders will avoid words and actions that could be misunderstood or cause offence.

3.3 Leaders should avoid activities that would bring children, young people, fellow workers, their organisation into disrepute.

4. Puatatanga Being - Transparent

4.1 Leaders will be open, honest and accountable to young people.

5. Whakaae Tika - Obtaining Informed Consent

5.1 Leaders will fully inform children or young people (and their family, school or employer where appropriate) of the ministry they are offering and the nature of any proposed involvement.

5.2 A child or young person must be able to freely enter into a relationship with a leader and be able to cease their involvement with the leader when they decide to.

5.3 Wherever possible steps must be taken so that both parental and child/youth consent is gained in any activities.

6. Noho Matatapu - Confidentiality

6.1 The child or young person's ability to trust the leader to hold information in confidence is fundamental to the relationship.

6.2 When it is clear that confidences might be shared, the leader will explain the boundaries of confidentiality.

6.3 When information is disclosed, the leader will endeavour to obtain the child or young person's permission, ideally working with the child or young person to do so.

6.4 Leaders will comply with the Privacy Act 1993.

7. Āhua Tika - Boundaries

7.1 Leaders will create and maintain culturally and age-appropriate physical, emotional, sexual and spiritual boundaries.

7.2 The purpose of this is to ensure a safe space for all, build confidence in their role as a leader and avoid unhealthy, dependent relationships.

8. Manatū Tangata - Sexual Boundaries

8.1 Leaders will be aware of compromising thoughts or situations and ensure that strategies are in place to help them deal safely with the situation.

8.2 Sexual acts between leaders and children or young people they connect with are never acceptable.

8.3 Leaders will not enter into a romantic relationship with a young person during the time they are working together. Once the youth work relationship has finished, leaders will not enter into a romantic and/or sexual relationship until the power relationship is determined to no longer influence personal decision making. This decision will be made in consultation with their support network, including within supervision.

8.4 Leaders will not engage in sexual harassment; nor will they tolerate sexual harassment of others (defined in the Human Rights Act 1993).

9. Noatanga - Knowing Your Limits

9.1 The child or youth work relationship has limitations. Leaders have a responsibility to be conscious of the limits of their role, skills and competencies, and must carefully consider whether they can take on particular roles or tasks.

9.2 In situations beyond their role and/or skill-base, leaders will refer to and/or seek assistance from networks available in the wider community.

10. Utu Painga - Personal Agendas

10.1 Leaders will not abuse their ministry relationships for personal, professional, religious, political or financial gain.

10.2 While leaders may agree or disagree with others' beliefs, values, priorities and behaviour, they will treat all people with respect and dignity.

10.3 Leaders will not abuse their position in order to manipulate young people to their political, religious, ethnic or cultural beliefs, or to specific communities.

10.4 Religious instruction must be carried out in a manner that is appropriate to the context and setting.

11. Ahua Korero, Ahua Taonga - Exchanges between Children or Young People and Leaders

11.1 Any exchanges between children or young people and leaders will be transparent and handled with sensitivity (acknowledging gifts/koha usually have emotional and/or cultural significance).

12. Ahua me te Oranga - Diversity and Cultural Safety

12.1 The children or youth work relationship is one of mutual respect.

12.2 Leaders will understand that all aspects of children's or young people's lives are influenced by the values of the cultural contexts they belong to. A child or young person's cultural context can be centred around: geographical community; identity/whakapapa; and/or community of interest.

12.3 Leaders will create an environment that allows children or young people to safely express and explore their cultural identity.

12.4 Leaders acknowledge and will challenge the attitudes, beliefs, policies and practices that act as barriers to safe youth work and undermine young people.

13. Papakāinga - Ensuring Key Connections

13.1 Leaders will endeavour to relate to, create, strengthen and maintain young people's connections to their key social environments, these being their whānau, peers, school/workplace and community.

13.2 Leaders will recognise and honour the importance of the relationship with whakapapa through whānau, marae, hapū and iwi when working with tangata whenua.

13.3 Leaders will take the time to get to know all parents/guardians where appropriate.

13.4 Leaders will keep parents/guardians informed, inviting them to participate in or observe the programmes being provided.

14. Tautauamoa - Working Collaboratively

14.1 Leaders will respect and co-operate with other professionals and/or other significant people involved in the child or young person's life to secure the best possible outcomes for the young people they engage with. There may be issues of confidentiality to take into account.

14.2 Leaders will relate to others in the community with integrity, respect, courtesy, openness and honesty.

14.3 Leaders will seek guidance from tangata whenua with regard to working with rangatahi.

HAKAMANATIA NGĀ UARA RANGATAHI - CONSISTENT STRENGTHS-BASED APPROACH

15 Hakapakaritanga - Working Holistically

15.1 Leaders will support the healthy development of children or young people, helping them to identify and develop their strengths, encouraging them to reach their full potential.

15.2 Leaders will find out if children or young people have any special needs or medical requirements and respond appropriately.

16. Āhua Pononga - Working Positively

16.1 Children and Young people are an integral part of our society. Leaders seek to have this acknowledged and valued by society as a whole.

16.2 Leaders do not see children or young people as problems to be solved, and will avoid labelling children or young people negatively.

17. Tiakitanga - Looking After Yourself

17.1 Leaders and their organisations must take responsibility for their overall well-being.

18. Whakahaeretanga - Supervision

18.1 Leaders will actively participate in regular meetings (such as individual, group, tandem, peer, or team supervision) with skilled supervisors within the organisation and/or external to it.

19. Matatau Personal Awareness

19.1 Leaders will be aware of any physical or personal circumstances that may affect their ability to work safely and effectively.

19.2 Leaders will approach differences in others with respect.

19.3 Leaders will understand and reflect on the impact that their own culture, values, attitudes and beliefs have on young people. Where there is a conflict, a leader may refer the child or young person to a more appropriate support person, however the relationship with the child or young person should be maintained during this process.

URUNGA - YOUTH PARTICIPATION

20. Hiringa Personal Determination

20.1 Leaders will support Tangata Whenua communities to care for rangatahi.

20.2 Leaders, with the involvement of appropriate others in the children or young person's community, will work in ways that encourage and enable the child or young people to identify their own strategies to deal with challenges and the direction of their lives.

20.3 If a child or young person lacks capacity, or is otherwise unable to act with self-determination, there is a responsibility to protect the child or young person's rights and welfare.

21. Hakamanatia Empowerment

21.1 Leaders, as part of the child or young person's wider community, seek to empower young people, ensuring they have a greater say in decisions that affect them and the world around them.

TE AO RANGATAHI - BIG PICTURE

22. Ōu Tikanga Rights and Responsibilities

22.1 Leaders acknowledge the provisions of Te Tiriti o Waitangi and the various conventions and legislation protecting the rights of children or young people. Leaders will not unlawfully discriminate against children or young people for any reason.

22.2 Leaders will uphold high standards of practice in ministry and work for the advancement of those standards.

22.3 Leaders will exercise stewardship in the time given to ministry, guarding against both over commitment and avoidance of responsibility.

23. Ngā Mahi Ora Safe Practice

23.1 It is a leader's responsibility to maintain the safety of children and young people in any service, programme, event or activity provided.

24. Kawenga Agents of Change

24.1 Leaders will recognise the impact of social, political, economic and cultural structures on young people and seek to remove barriers that restrict life opportunities for children or young people.

24.2 Children's and Youth work is not limited to facilitating change within the individual child or young person, but extends to the social context in which the child or young person lives.

HAKAMANATIA TE WHANAKETANGA - GOOD INFORMATION

25. Māramatia Aotearoa - Understanding Aotearoa New Zealand

25.1 Leaders will take personal responsibility to participate in ongoing training on Te Tiriti o Waitangi, Te Reo me ona Tikanga Māori, and apply this learning where appropriate.

25.2 Leaders will acknowledge our shared histories and past and present power relationships between different groups of people in Aotearoa New Zealand.

25.3 Leaders will acknowledge there is a unique relationship between Tikanga Māori and good child or youth development practice in Aotearoa New Zealand - and will recognise the important role this relationship can play in nation-building.

25.4 Leaders will acknowledge the importance of whakapapa and will explore their own cultural heritage.

25.5 Leaders have an obligation to acquire legal knowledge, including acts of parliament, public policies and strategies that impact on children and young people.

26. Mana Akoranga - Training and Professional Development

26.1 Leaders will make it a priority to participate in formal and informal training to support and improve their practice.

26.2 Leaders will have knowledge and understanding of this Code of Ethics and how it applies to their work

INTRODUCTION

In the Health and Safety (H&S) at Work Act 2015, each local church is known as a PCBU and has the primary duty of care to ensure the safety and wellbeing of all participants in our care. Leaders must complete a Risk Analysis Management System (RAMS) form and have all hazards identified as well as action plans to ensure care is taken to eliminate or minimise these hazards.

ALL PARTICIPANTS, VOLUNTEERS, WORKERS AND OTHERS HAVE A DUTY OF CARE AS FOLLOWS:

- To take reasonable care for their own health and safety
- Take reasonable care that their actions or omissions do not adversely affect the health and safety of others
- Comply as reasonably able with instructions from the key leader.
- Cooperate with any reasonable policy or procedure as has been notified by the Church.

DOCUMENTATION

You should have the following documentation for each of your programmes:

- Hazard Inspection
- Risk management plan (RAMS)
- An accident/incident reporting
- Debrief

Hazard Inspection

Before participants arrive at the venue for your programme, you should check for any hazards. These could be things like a broken window, a puddle of water in the toilets. When coming across hazards, they should be either eliminated or minimized to an acceptable level before the programme starts.

All hazards detected and all actions taken should be reported.

Risk Management Plan (RAMS)

A RAMS form should be completed for your programme. A RAMS form identifies all the potential risks, what might cause them, establishes strategies to minimize these risks. It divides the potential risks by into the three categories of: People risks, Environment risk and Equipment risks.

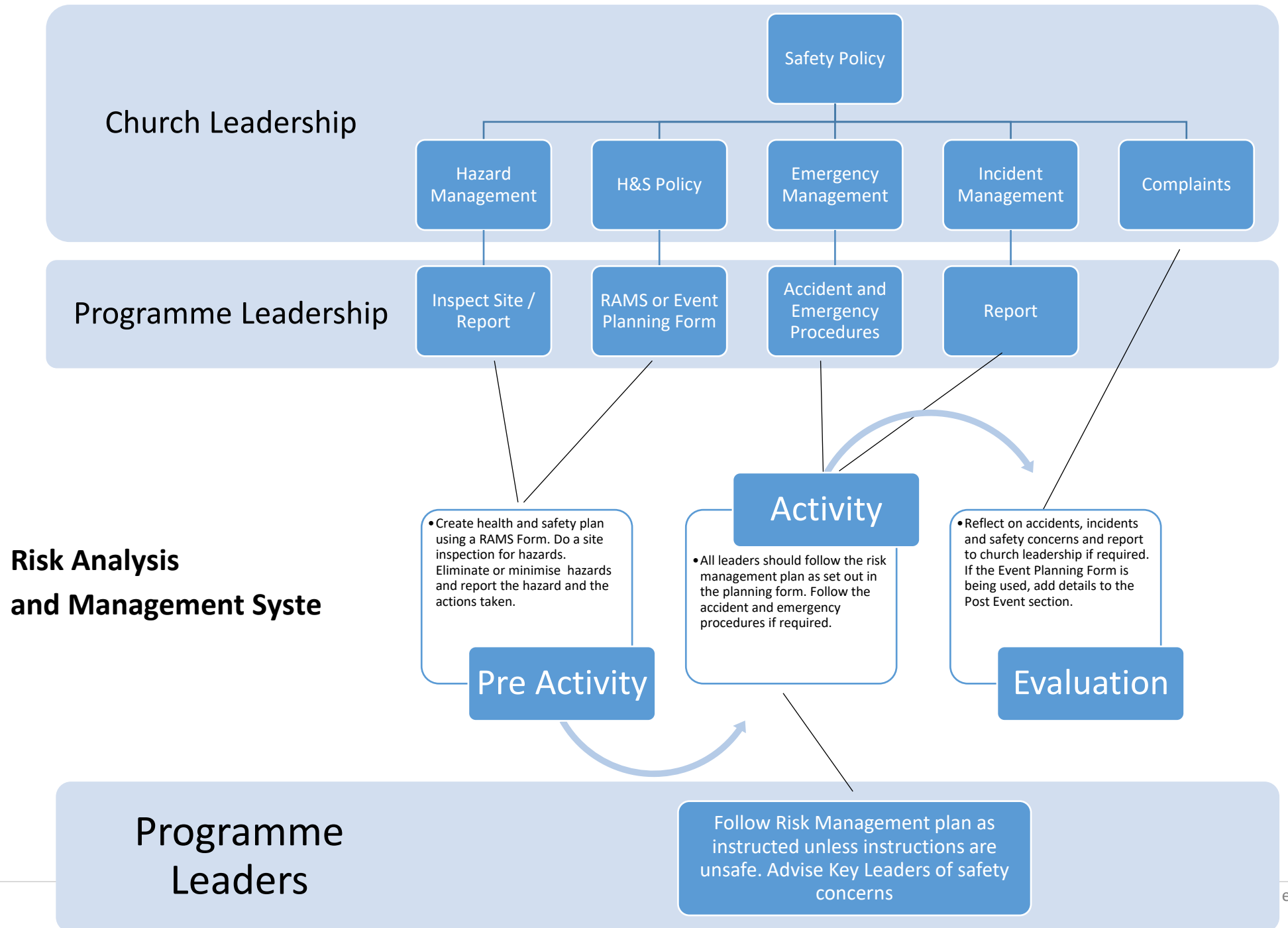
When going off site, many venues and campgrounds will be able to help you think through the risks as they have Risk Analysis Management System (RAMS) for their activities already made up.

PYM has created an Event Planning & Risk Management form which incorporates both the risk management with the planning of activities.

Accident / Incident reporting

All accidents, incidents and safety concerns affecting volunteers or participants are to be reported. Accidents and incident may include any of the following:

- moderate or serious injuries
- moderate or significant damage to property or equipment
- 'near misses' which may have caused any of the above
- serious or ongoing breach by leaders of the Code of Ethics
- criminal activity of leaders or programme participants (during the programme)
- behaviour or circumstances which threaten the safety of leaders or participants



Hazard Notification Form

Your name:	Location:	Notification to:
Description of hazard including significance in your opinion:	Any immediate action taken to mitigate: (please describe)	Your recommendations to control or eliminate the hazard:
Signature of person notifying this hazard:		
Date:		

EVENT PLANNING & RISK MANAGEMENT

The Event Planning & Risk Management Form helps leaders plan an event by including all the safety requirements in one document. You may wish to use this template as an alternative to the variety of individual documents needed for an event.

How to Use

The form is split into two sections.

- Pre-Planning
- Event Planning

The concept is you can write the Pre-planning and Event Planning before the event, and get it signed off by the church Health & Safety Officer or other designated person.

In your setting this may look like printing off the blank form, filling it in and putting it in the church pigeon hole of your Health & Safety Officer, or maybe filling it on a computer and emailing it, or perhaps saving it in a Google Drive so the church leadership always has a record.

The form includes

- Activity plan
- A comprehensive risk management plan
- Hazard Inspection
- An accident/incident reporting section
- A post event report.

Debrief Form

And then after the event, you can fill in the Debrief Form, which again you send it to the Health & Safety Officer.

EVENT PLANNING & RISK MANAGEMENT FORM

PROGRAMME OR EVENT INFORMATION	
Activity:	Date/Time:
Ministry / Group:	Key Leaders Name(s)
Location:	Number of Leaders Needed: <input type="checkbox"/> Leaders police checked <input type="checkbox"/> Leaders Safety Trained
Goal of Event:	Trained First Aiders:
Activity Description:	

Colour Key

PRE PLANNING	EVENT & POST EVENT PLANNING	DEBRIEF
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PRE PLANNING

VENUE	TIMINGS	COST

PROMOTION & COMMUNICATION WITH PARENTS AND STUDENTS	WHO / IF APPLICABLE

PREPARATION	RESOURCES NEEDED	WHO / IF APPLICABLE

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EVENT

ACTIVITY			RESOURCES NEEDED	WHO / IF APPLICABLE
RISKS Describe potential hazards/risks	RISKS Low/Medium/High	PREVENTION How will you a try to ensure the risk doesn't happen?	EMERGENCY PLAN What will you do if it happens	
People				
Equipment				
Environment				

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REPLICATE THIS PAGE FOR EACH ACTIVITY IN THE EVENT AND COMBINE TO CREATE PLAN FOR ENTIRE EVENT

EVENT

PLANNED FOLLOW UP	WHO / IF APPLICABLE

Form Filled In By:	Signed Off By:

INCIDENT REPORTING FORM

Incidents should be reported within 7 days.

Section A - The Details

Name of leader reporting incident					Today's Date
Person receiving report					Date of Incident
Type of incident (circle)	Accident	Personal Injury	Safety Concern	Complaint	Other
Names and Contacts of affected parties					

Section B – The Incident

Incident / Issue description
Action(s) taken
Outcome(s) if known

Section C – The Analysis

Is this type of incident (circle)	NEW	OLD	Is this type of incident	ONE-OFF	ONGOING
Has this type of incident been increasing?	YES	NO	Have appropriate steps been taken to address this incident?	YES	NO
If "NO," what needs to be done?					

DEBRIEF FORM

DEBRIEF			
ACTIVITY	WHAT WORKED WELL:	GENERAL COMMENTS:	
DATE/TIME:	WHAT CAN WE LEARN FROM:		
ATTENDANCE	HAZARDS: List any hazards or safety concerns that were noticed.		WHO REPORTED
NUMBER OF LEADERS	INCIDENTS: List any accidents, injuries, behavioural issues, damages, near misses and ethical issues that may have caused concern and will be reported		WHO REPORTED

Combined events are a fantastic way of building unity and community amongst the people of God. However in light of the new health and safety legislation combined events can lead to some confusion over who is ultimately responsible for the well-being of participants at any event.

Ultimately it is important that one entity take the lead on ensuring the safety of those attending an event.

In the case of combined events held in local churches we suggest that the host church should take responsibility for ensuring that the facilities in the activities are compliant with health and safety policies and that the necessary documentation has been filled out and the necessary procedures have been implemented. Churches that are sending their young people and leaders along to an event at another church have a responsibility to ensure their young people will be safe, this will mean checking that the host church has done their due diligence on safety. They are also responsible for the safe passage of any children or young people to and from the event if church leaders are transporting them.

In the case of combined events that happen off-site, for example a combined Easter camp at a camp property.

Here it is important to make a distinction between the group of people organising a camp and the management group responsible for the running of the camp property itself. In regard to those organising the combined camp ideally one of the church parties needs to take the lead on health and safety for the camp with their Session/Church Council being ultimately responsible for this. The campground also has a responsibility when they provide a venue and must ensure they do their due diligence on health and safety around their buildings and any specific activities that they facilitate.



Presbyterian Church
of Aotearoa New Zealand

Child Protection Policy

**SUPPLEMENTARY PROVISION TO THE
BOOK OF ORDER**

Issued by the Council of Assembly

11 December 2018

For those working with children and young people

1. PURPOSE

This Supplementary Provision¹ outlines the policy and practices determined by the Council of Assembly of the Presbyterian Church of Aotearoa New Zealand (“the Church”) to be applied by all parts of the Church in relation to child protection. The Church believes it is critical to have competent and committed governance and leadership which develops and maintains a child safe culture. For the policy to be effective it requires awareness and knowledge in all parts of the Church. It requires a commitment to shared personal responsibility to ensure children are protected.

2. WHAT WE BELIEVE

The Church believes that all people, including children, are made in the image of God and thereby have an inherent value and dignity. It is committed to providing safe environments for all people, including children, so that they may live life in all its fullness. It is committed to protecting children from physical or mental harm and neglect, including sexual abuse and exploitation.

Children are gifts of God to be received, welcomed and to be cared for responsibly and justly. The Gospel also directs us to listen to and learn from children.

The Code of Ethics of the Church commits it “to conducting itself in accordance with the Gospel so that all people are treated with honesty, transparency, dignity and respect.” This policy outlines what is expected of all parts of the Church including voluntary or paid workers who work with or have responsibility for work with children or young people.

All children who are involved in the Church’s activities, services, events or programmes have a right to feel and be safe. The Church is committed to provide safe environments where children are cared for, respected and nurtured.

We recognize that abuse may take many forms where inadequate or improper care of children and young people for whom we are responsible results in serious harm.

As abuse thrives on secrecy, the Church is committed to developing and maintaining an open and aware culture.

The Church commits itself to the creation and maintenance of a child safe culture to ensure the care, protection and safety of all children engaging with the Church in any of its entities.

The Church will do all in its power to safeguard children from all forms of abuse and will uphold the law including the requirement to report abuse.

3. SAFETY AND PROTECTION MISSION STATEMENT

We will do all in our power to ensure that children and young people in our care will be nurtured and cared for in a safe environment and be protected from harm.

4. COMMITMENT OF THE CHURCH

This Child Protection Policy confirms the commitment of the Church to the protection of children and proceeds to:

- Outline the role, standards, and principles by which the Church will abide;
- Outline expectations regarding safe working practices, recruitment, and training;

¹ Book of Order: Section 3.3 Delegation to the Council of Assembly

- Define child abuse;
- Outline the actions to be taken where any form of abuse or ill-treatment of any child or young person is suspected or identified;
- Establish what action is required when allegations of abuse are made against the Church.

5. RELATED LEGISLATION

This child protection policy has been written with the United Nations Convention on the Rights of the Child in mind and in accordance with the following Acts:

- Crimes Act 1961
- Health and Disability Commissioner Act 1994
- Oranga Tamariki Act 1989
- Privacy Act 1993
- Human Rights Act 1993
- Education Act 1989/1998
- Domestic Violence Act 1995
- Care of Children Act 2004
- Employment Relations Act 2000
- Code of Health and Disability Services Consumers' Rights
- Vulnerable Children's Act 2014

6. SCOPE OF THIS POLICY

This Policy applies to every part of the Church including, but not limited to, ministers, lay workers, church councils, presbyteries, Presbyterian campsites, the Assembly, synods, trusts and other bodies that oversee, work with and/or care for people under the age of 18. This Policy must be applied when people in the Church have responsibility for children and young people.

For the purposes of this policy:

Children refers to those 14 years or less

Young people refers to those over 14 and under 18 years

7. ROLES AND RESPONSIBILITIES

The Church has a full and active part to play in protecting children and young people from harm. It is the responsibility of the Church to be vigilant, have knowledge and awareness of the indicators of neglect and abuse, whether actual or potential, and to report any concerns, suspicions or allegations immediately. The Church has a responsibility to take seriously any concern, suspicion or allegation raised.

- A. All People working with children and young people
All people (paid or voluntary) working with children or young people must have a clear understanding of the Church's Child Protection Policy.
- B. Congregation Safety Officers
Each church council must appoint a Safety Officer who is responsible to ensure that the Church's Child Protection Policy is implemented within the congregation.

The Safety Officer is a person within the church council who is responsible for the safeguarding of children. This person is responsible for ensuring that child protection is a key focus within the Church, both at a strategic level and on a day to day basis.

Responsibilities include:

- i. Ensuring safe recruitment (including police vetting)
- ii. Ensuring leaders are trained
- iii. Ensuring leaders are following safe working practices
- iv. Ensuring any suspected child abuse is reported appropriately

C. Presbytery Safety Officers

Each presbytery must appoint a Safety Officer who is responsible to ensure that the Church's Child Protection Policy is implemented within all congregations and bodies in the presbytery and to support the congregation Safety Officers

8. SAFE RECRUITMENT

Before making any appointment (paid or voluntary), where the person might be expected to work with children or young people, the Church will complete a robust safety checking process to ascertain the suitability and safety of the potential employee or volunteer to work with children and young people. All appointments made by the Church, including volunteers, will follow the requirements of the Church's Conditions of Service Manual (section 3), and elaborated in Appendix 1 of this Policy (which includes a flow chart).

All aspects of the Safe Recruitment procedures must be completed before any person commences working with children or young people.

All employees and volunteers working with children or young people must go through the police vetting process every three years.

9. SAFE WORKING PRACTICES

This is a "First Do No Harm" policy and should be applied in conjunction with the Church's Health & Safety policy to be found in the Conditions of Service Manual, Section 3.10.

- A. All employees and volunteers working with children and young people must have a thorough understanding and agree to apply:
 - i. The Church's Code of Ethics (Appendix 2)
 - ii. The Church's Code of Conduct for those Working with Young people (Appendix 3)
- B. All youth leaders should have a thorough understanding of the Ara Taiohi Code of Ethics for Youth Work in Aotearoa (Appendix 4)
- C. Programme leaders will ensure that for each programme and event involving children or young people there is a safety strategy which includes:
 - i. Risk management plan
 - ii. Hazard inspection
 - iii. Reporting of accidents and incidents
 - iv. Access to first aid

10. TRAINING

The councils of the Church, namely the Assembly, presbytery and/or church council, will ensure that everyone in the part of the church for which the relevant council has responsibility has adequate and appropriate information and training about child abuse in order to protect children and to recognise and respond when children are at risk. Anyone who is to have contact in the course of their work with children and young people will be given appropriate training covering basic awareness of child protection. This will include an overview of the signs and indicators of abuse, as well as the procedure for responding to actual or suspected abuse.

All employees and volunteers who work with children or young people, including congregational and presbytery safety officers, are required to undertake the following training:

- A. the Church's Safety Warrant of Fitness training day, within the first 12 months of appointment and every three years thereafter;
- B. an annual refresher course of the Church's Child Protection Policy and local church health and safety policies for the relevant employees and volunteers in congregations

Those taking on positions as local congregation and presbytery safety officers will require specific training for their roles, in addition to the above.

11. DEALING WITH ABUSE

Oranga Tamariki Act 1989 defines child abuse as "...the harming (whether physically, emotionally, sexually), ill-treatment, abuse, neglect, or deprivation of any child or young person".

Where child abuse is known or suspected, everything must be done to ensure the ongoing safety of the child concerned, along with the ongoing safety of any other child who is in close connection to the alleged offender. The child is the primary concern and all other concerns (including the guilt or innocence of the alleged offender) must be secondary. This does not mean that the alleged offender is to be considered guilty without due investigation, but that the child's concerns and safety come first. In no way must any child be left in a harmful, or potentially harmful, situation.

Appendix 5 to this policy contains detailed information about:

- A. Recognising abuse and neglect
- B. Dealing with disclosures of abuse
- C. Recording, reporting and responding to suspected abuse
- D. Procedures for responding to suspected child abuse or neglect
- E. Allegations against church leaders
- F. Keeping the family informed

12. DEFINITIONS OF ABUSE

PHYSICAL ABUSE

Physical abuse is a non-accidental act on a child that results in physical harm. This includes, but is not limited to, bullying, beating, hitting, shaking, burning, drowning, suffocating, biting, poisoning or otherwise causing physical harm to a child. Physical abuse also involves the fabrication or inducing of illness.

EMOTIONAL ABUSE

Emotional abuse is the persistent emotional ill treatment of a child such as to cause severe and persistent adverse effect on the child's emotional development. This can include a pattern of rejecting, degrading, ignoring, isolating, corrupting, exploiting or terrorising a child. It may also include age or developmentally inappropriate expectations being imposed on children. It also includes seeing or hearing about the ill treatment of others. It may also in discrimination on the grounds of cultural practices, ethnicity, gender or sexual orientation.

SEXUAL ABUSE

Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities (penetrative and non-penetrative, for example, rape, kissing, touching, masturbation) as well as non-contact acts such as involving children in the looking at or production of pornography such as sexual images, sexual activities and sexual behaviours.

Those in the Church (voluntary and paid) with responsibility for children and young people should be aware of their 'duty of care' which precludes developing a sexual relationship with or grooming of a child. A sexual relationship between a leader and a child will always be wrong, unequal and unacceptable.

NEGLECT

Neglect is the persistent failure to meet a child's basic physical and/or psychological needs, causing long term serious harm to the child's health or development. It may also include neglect of a child's basic or emotional needs. Neglect is a lack of action, emotion or basic needs.

FAMILY VIOLENCE

Family Violence can take many forms and includes not only acts of physical violence, but also intimidating behaviour such as threatening to harm people, pets or property. Children are always affected either emotionally or physically where there is family violence even if they are not personally injured or physically present.

13. CONFIDENTIALITY AND REQUESTS FOR INFORMATION

Information regarding any abuse is highly sensitive and must be handled with appropriate confidentiality. In dealing with such information, the Church will comply with the Privacy Act, in particular referring to the *Principles* Section 2: 1-12.

As a brief guide,

Principle 1, Principle 2, Principle 3 and Principle 4 govern the collection of personal information. This includes the reasons why personal information may be collected, where it may be collected from, and how it is collected.

Principle 5 governs the way personal information is stored. It is designed to protect personal information from unauthorised use or disclosure.

Principle 6 gives individuals the right to access information about themselves.

Principle 7 gives individuals the right to correct information about themselves.

Principle 8 , Principle 9, Principle 10 and Principle 11 place restrictions on how people and organisations can use or disclose personal information. These include ensuring information is accurate and up-to-date, and that it isn't improperly disclosed.

Principle 12 governs how "unique identifiers" - such as IRD numbers, bank client numbers, driver's licence and passport numbers - can be used.

Should the Church be contacted with a request for information or access to interview a child then as well as noting the privacy requirements above, consider such things as:

- confirming the identity and credentials of person requesting information
- notifying the Safety Officer
- identifying the specific information required and the purpose
- checking that the Church holds the information requested
- the reason for the request, and potential risk to children, as judged case by case,
- informing the family/whānau that information has been requested, by whom and seek permission. If this is a child protection issue, permission from the family/whānau is not required
- documenting all steps in the process

14. CONTACTS

Church councils must make this policy readily available to all who work with children and young people and to those in leadership positions. The following contact details should be publicized:

Congregation: Congregation Safety Officer (Name:..... Telephone.....)

Presbytery: Presbytery Safety Officer (Name:..... Telephone.....)

If it is suspected that a child is in immediate danger, the police must be contacted on 111.

All suspected abuse or neglect will be reported to Oranga Tamariki (Ministry for Children); Telephone: 0508 FAMILY or 0508 326 459 (lines open 24/7), Email: contact@ot.govt.nz

For further information about police vetting, check out the [Presbyterian website or contact](#)

the Assembly Office, phone (04) 801 6000.

15. RELATIONSHIPS WITH EXTERNAL AGENCIES

The Church will maintain a good working relationship with Oranga Tamariki and with Police, and implement the laws that serve to protect children from abuse (noted in Procedures). Relevant assembly and presbytery staff (including presbytery safety officers) will consult with Oranga Tamariki, the Police, and with other appropriate agencies that have specialist knowledge to help protect children from abuse.

16. POLICY REVIEW

This Policy will be reviewed annually and updated regularly, to ensure it is kept up to date with changes that may have been made to legislation, related policies and procedures, and in light of operational experience.

The overall responsibility for review of this policy rests with the Assembly Executive Secretary.

SAFE RECRUITMENT

The Church will follow the safe recruitment procedures listed below for employees and volunteers who are working with children and young people.

All aspects of the Safety Recruitment must be completed before any person commences.

A. Identify Verification

In order to confirm the identity of the applicant, two forms of ID as approved by the Police Vetting Service must be sighted.

Appointees must provide personal contact details.

B. Police Vetting

Employees and volunteers will be vetted using the New Zealand Police Vetting service provided through the Assembly Office once every three years.

- i. It is important to note that police vetting of a potential worker by the Church will only render information relevant to offences relating to family violence, abuse and other violations of human dignity irrespective of the time of occurrence. Minor convictions such as theft, parking or speeding violations are only flagged in the vetting process for seven years after the offence. Offences that make one unsuitable for working with children and young people are listed in (Appendix 6).
- ii. For more details on what information Police may release go to: <http://www.police.govt.nz/advice/businesses-and-organisations/vetting/information-about-vetting>
- iii. On receipt of an adverse police vetting report the church council must take immediate action. The person should be stood down immediately from working with children and young people.
- iv. An adverse vetting report does not necessarily exclude the applicant from serving in other areas of the Church in which they will not be working with children and young people and certainly does not exclude them from church membership.

For the latest guidelines on how to use the New Zealand Police Vetting service through the Assembly office:

<https://www.presbyterian.org.nz/for-parishes/employing-and-managing-staff/police-checks>

C. Interview

In an interview, questions will be asked to provide answers to help assess suitability for a position.

- i. Views and attitudes on disciplining children and keeping safe around children.
- ii. Experiences and relationships in working with children.
- iii. Whether the person has ever committed or been accused of any acts of child molestation or abuse.

D. Reference Check

All potential employees will give a minimum of 3 referees, at least one of whom is not related to the applicant. Referees should be able to vouch for the applicant's skills, attitudes, values, past behaviours and relationships.

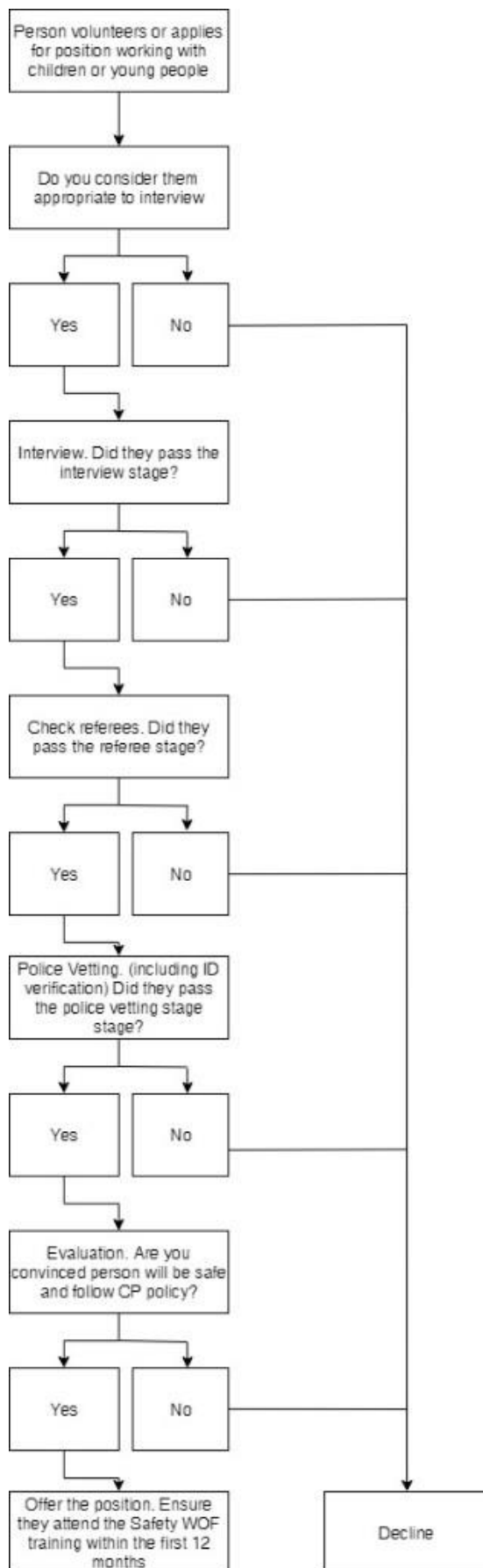
If the potential volunteer is not already well known to the church council they also will be required to provide referees.

E. Evaluation and Risk Assessment

The Church Council must be convinced the person will:

- i. Be a safe person to work with children and young people.
- ii. Actively contribute to a culture of child protection.
- iii. Support and adhere to the child protection policy.
- iv. Be prepared to make the safety of children a priority.

SAFETY RECRUITMENT FLOW CHART:



THE CODE OF ETHICS OF THE PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND (“THE CHURCH”)

1. The Church, as a part of the church of Jesus Christ, is committed to conducting itself in accordance with the Gospel so that all people are treated with honesty, transparency, dignity, and respect.
2. People representing or working for the Church are required to abide by this Code of Ethics. This includes ministers, employees, and volunteers.
3. This Code is to be read in the context of, and along with, the Book of Order and the Church’s Conditions of Service Manual. It reflects the standards of conduct expected because of the special relationships of pastoral care and ministry in which the Church is engaged. It is supported by subordinate documents that address particular areas of practice within the church.
4. People representing or working for the Church will:

4.1 Demonstrate high ethical standards of behaviour at all times.

This recognises obligations of truthfulness and confidentiality towards people the Church deals with, together with an acknowledgement that it is unacceptable to subject people to exploitation, harassment, or abuse, whether financial, sexual, physical, psychological, spiritual, cultural or otherwise in any discriminatory way, nor to take advantage of any vulnerability of others. All dealings with others will be characterised by compassion and natural justice.

4.2 Demonstrate appropriate levels of competence commensurate with the role and task undertaken.

This recognises obligations of using appropriate supervision; regular opportunities for spiritual growth; stewardship of time and talents; personal upskilling and recreation; awareness of strengths and limitations; collegiality and respect for others within the Church; recognition and respect for boundaries; and the need to ensure the health, safety, and wellbeing of those with whom the Church interacts is protected and enhanced.

4.3 Comply with the laws and usages of the Church and the laws of the communities in which the Church operate.

Confirmed by the General Assembly, October, 2018

THE CODE OF CONDUCT OF THE PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND FOR THOSE WORKING WITH CHILDREN AND YOUNG PEOPLE

Leader's Responsibilities towards children

1. Ensure the safety and well-being of all children in your care.
2. Make certain that all activities are undertaken with sufficient suitably qualified staff and approved resources.
3. Treat all children as individuals, with dignity and sensitivity, avoiding favouritism, respecting their culture, their home background, their age and their physical and mental abilities.
4. Neglect, harassment, bullying, sarcasm, and bad language are unacceptable, as is any degree of physical, emotional, mental or spiritual abuse,
5. Respect children's privacy at all times, particularly where activities include sleeping, changing of clothing, bathing and ablutions.
6. Remain in sight of others, even if out of hearing, when dealing with an individual child. Avoid unaccompanied and unobserved activities and inappropriate physical contact (e.g. not kissing or tickling a child or doing anything that is potentially sexual).
7. Not touching children on any part of their body that would normally be covered by swimming togs.
8. Preventing visitors from accessing children without the supervision of an approved leader.

Leader's responsibilities towards parents/guardians

1. Take the time to know all parents/guardians.
2. Keep parents/guardians informed, inviting them to participate in or observe the programmes being provided.
3. Find out if children have any special needs or medical requirements.
4. Obtain written consent from parents/guardians prior to undertaking activities off centre premises.

Leader's responsibilities to the Church

1. Conduct yourself in a manner in keeping with Christian principles and ethics.
2. Be a healthy role model.
3. Be educated in the recognition of the warning signs and symptoms of abuse.

Leader's responsibilities to self

1. Keep contact with the Minister or person in charge for support and advice
2. Avoid placing yourself and your co-workers in compromising situations and protect yourself from actions that may be misconstrued.
3. Support your colleagues and develop good relationships with them.
4. Report to the Minister or person in charge any anxieties you have regarding questionable behaviour of any person participating in children's programmes. This is to safeguard the integrity of leaders from potential accusations of abuse.

THE ARA TAIOHI CODE OF ETHICS FOR YOUTH WORK IN AOTEAROA

Ara Taiohi is a membership-based organisation with over 750 personal and organisational members representing a diverse range of groups such as alternative education providers, youth mental health services, councils, youth justice early intervention, youth workers and youth work organisations, careers organisations, youth one stop shops, research agencies, youth development networks and collectives, district health boards, addiction services, training providers, transition services and more.

The Ara Taiohi Code of Ethics provides an agreed set of guidelines for youth work in Aotearoa to ensure that youth work is carried out in a safe, skilled, ethical manner.

The Ara Taiohi Code is designed for youth workers but is relevant to all individuals working with young people and provides guidance to keep workers and the young people they work with safe.

<http://www.arataiohi.org.nz/images/uploads/general/CoE2.pdf>

(a) **Recognising Abuse and Neglect**

INDICATORS OF ABUSE

The [indicators](#) for child abuse and neglect fall into three general categories:

- **Physical indicators:** Injuries to a child that are severe, occur in a pattern or occur frequently. These injuries range from bruises to broken bones to burns or unusual lacerations and are often unexplained or inconsistent with the explanation given
- **Behavioural indicators:** The child's actions, attitudes, and emotions can indicate the possibility of abuse or neglect. Behavioural indicators alone are much less reliable than physical indicators, as a child's behaviour may be the result of a variety of other problems or conditions. When observing changes in behaviour, look for the frequency and pattern of the new behaviour, as well as a child's age and stage of development. For example, it is normal for younger children to be wary of adults, as they may have been taught not to talk to strangers. Look for a combination of physical and behavioural indicators.
- **Caregiver indicators:** Caregivers who abuse, neglect or exploit children are either unable or unwilling to provide care and protection in an appropriate way. Those who are unable to provide care and protection may be physically unable due to their own medical or health condition. They may be overly stressed, tired, or working under the influence of drugs or alcohol which limits their abilities. Caregivers who are unwilling to provide children with the appropriate level of care and protection are more aware that what they are doing is wrong but continue to act in that way. These caregivers may not view the child as someone who has feelings and emotions and often have the need to control others or have displaced aggression towards weaker persons.

The indicators alone do not prove child abuse or neglect. Likewise, the absence of indicators does not exclude the possibility that abuse is occurring. If you have any concerns about the wellbeing of a child, seek advice from your Safety Officer, Team Leader or Oranga Tamariki.

Emotional Abuse Indicators

- Physical Indicators
 - Bed wetting or bed soiling with no medical cause
 - Frequent psychosomatic complaints (e.g. headaches, nausea, abdominal pains)
 - Non-organic failure to thrive
 - Pale, emaciated
 - Prolonged vomiting and/or diarrhoea
 - Malnutrition
 - Dressed differently to other children in the family

- Behavioural Indicators:
 - Severe developmental lags with obvious physical cause
 - Depression, anxiety, withdrawal or aggression
 - Self-destructive behaviour. This can include self-harm, suicide, alcohol and drug abuse
 - Overly compliant
 - Extreme attention seeking behaviours or extreme inhibition
 - Running away from home, avoiding attending at school
 - Nightmares, poor sleeping patterns
 - Anti-social behaviours
 - Lack of self esteem
 - Obsessive behaviours
 - Eating disorders

- Caregiver Indicators:
 - Labels the child as inferior or publicly humiliates the child (e.g. name calling)
 - Treats the child differently from siblings or peers in ways that suggest dislike for the child
 - Actively refuses to help the child
 - Constantly threatens the child with physical harm or death
 - Locks the child in a closet or room for extended periods of time
 - Teaches or reinforces criminal behaviour
 - Withholds physical and verbal affection
 - Keeps the child at home in role of servant or surrogate parent
 - Has unrealistic expectations of the child
 - Involves the child in adult issues such as separation or disputes over the child's care
 - Exposes the child to situations of arguing and violence in the home

Neglect Indicators

- Physical Indicators:
 - Dressed inappropriately for the season or the weather
 - Often extremely dirty and unwashed
 - Severe nappy rash or other persistent skin disorders
 - Inadequately supervised or left unattended frequently or for long periods
 - May be left in the care of an inappropriate adult
 - Does not receive adequate medical or dental care
 - Malnourished - this can be both underweight and overweight
 - Lacks adequate shelter
 - Non-organic failure to thrive

- Behavioural Indicators:
 - Severe developmental lags without an obvious physical cause
 - Lack of attachment to parents/caregivers
 - Indiscriminate attachment to other adults
 - Poor school attendance and performance
 - Demanding of affection and attention
 - Engages in risk taking behaviour such as drug and alcohol abuse
 - May steal food
 - Poor social skills
 - No understanding of basic hygiene

- Caregiver Indicators:
 - Puts own needs ahead of those of the child
 - Fails to provide for the child's basic needs
 - Demonstrates little or no interest in the child's life - does not attend school activities, social events
 - Leaves the child alone or inappropriately supervised
 - Drug and alcohol use
 - Depression

Physical Abuse Indicators

- Physical Indicators:
 - Bruises, welts, cuts and abrasions
 - Burns - small circular burns, immersion burns, rope burns etc.
 - Fractures and dislocations - skull, facial bones, spinal fractures etc.
 - Multiple fractures at different stages of healing
 - Fractures in very young children
- Behavioural Indicators:
 - Inconsistent or vague explanations regarding injuries
 - Wary of adults or a particular person
 - Vacant stare or frozen watchfulness
 - Cringing or flinching if touched unexpectedly
 - May be extremely compliant and eager to please
 - Dresses inappropriately to hide bruising or injuries
 - Runs away from home or is afraid to go home
 - May regress (e.g. bedwetting)
 - May indicate general sadness
 - Could have vision or hearing delay
 - Is violent to other children, or to animals
- Caregiver Indicators:
 - Inconsistent or vague explanations regarding injuries
 - May appear unconcerned about the child's wellbeing
 - May state the child is prone to injuries or lies about how they occur
 - Delays in seeking medical attention
 - May take the child to multiple medical appointments and seek medical treatment without an obvious need

Sexual Abuse Indicators

- Physical Indicators:
 - Unusual or excessive itching or pain in the genital or anal area
 - Torn, stained or bloody underclothing
 - Bruises, lacerations, redness, swelling or bleeding in genital, vaginal or anal area
 - Blood in urine or stools
 - Sexually transmitted infections
 - Pregnancy
 - Discomfort in sitting or fidgeting as unable to sit comfortably

- Behavioural Indicators:
 - Age-inappropriate sexual play or language
 - Bizarre, sophisticated or unusual sexual knowledge
 - Refuses to go home, or to a specific person's home, for no apparent reason
 - Fear of a certain person
 - Depression, anxiety, withdrawal or aggression
 - Self-destructive behaviour. This can include self-harm, suicide, alcohol and drug abuse
 - Overly compliant
 - Extreme attention seeking behaviours or extreme inhibition
 - Dresses inappropriately to hide bruising or injuries
 - Eating disorders
 - Compulsive behaviours

- Caregiver Indicators:
 - May be unusually over-protective of the child
 - Accuses the child of being sexually provocative
 - Misuses alcohol or drugs
 - Invades the child's privacy (e.g. during dressing, in the bathroom)
 - May favour the victim over other children

Family Violence Indicators

- Indicators in the tamariki or rangatahi:
 - Physical injuries consistent with the indicators of Physical Abuse
 - Absenteeism from school
 - Bullying or aggressive behaviour
 - Complaints of headaches or stomach aches with no apparent medical reason
 - Talking or describing violent behaviours

- Indicators in the Victim:
 - Physical Injuries including: bruising to chest and abdomen, injuries during pregnancy
 - Depression and/or anxiety
 - Inconsistent explanations for injuries
 - Fearful
 - Submissive

- Indicators in the Offender:
 - Isolates and controls partner and children
 - Threatens, criticises, intimidates, uses aggressive and physical abuse towards partner and children
 - Minimises and denies own behaviour, or blames victim for the perpetrators own behaviour

DEALING WITH DISCLOSURE OF ABUSE

It must be remembered that disclosures of abuse may come directly from a child and it is important that the Church knows what to do in this situation those to whom disclosure is made must:

- stay calm
- listen and hear
- give time to the child to say what they want
- reassure them that they were right to tell
- tell the child that they are being taken seriously and that they are not to blame
- explain that they have to pass on what the child has told them as soon as they are aware that the child is making a disclosure
- give an age appropriate explanation to the child of what the child can expect to happen next
- Record in writing what was said as soon as possible, using the child's own words where possible.
- Report the concern to the appropriate statutory agency, in consultation with the Safety Officer.

Those to whom disclosure is made must also be aware of what not to do. They must not:

- make the child repeat the story unnecessarily
- promise to keep secrets
- enquire in to the details of the alleged abuse
- ask leading questions

Children do not generally have the power to stop abuse. They rely on others to help them. We must act in their best interests and take all reasonable steps to ensure their safety. Our legal obligations vary according to differing legislation, but our moral responsibility is to report suspected or disclosed child abuse.

The Church and all individuals must report concerns or allegations of child abuse to the Safety Officer at the first possible opportunity to best ensure the safety of the child. If the Safety Officer is unavailable, then consultation should occur with the team leader. A decision will be made as to whether to notify Oranga Tamariki or the Police. If an immediate response is required to ensure the child's safety, contact should be made with Oranga Tamariki and/or the NZ Police directly”.

All concerns or allegations of sexual abuse must be reported to Oranga Tamariki and /or the NZ Police.

When reporting an incident staff should:

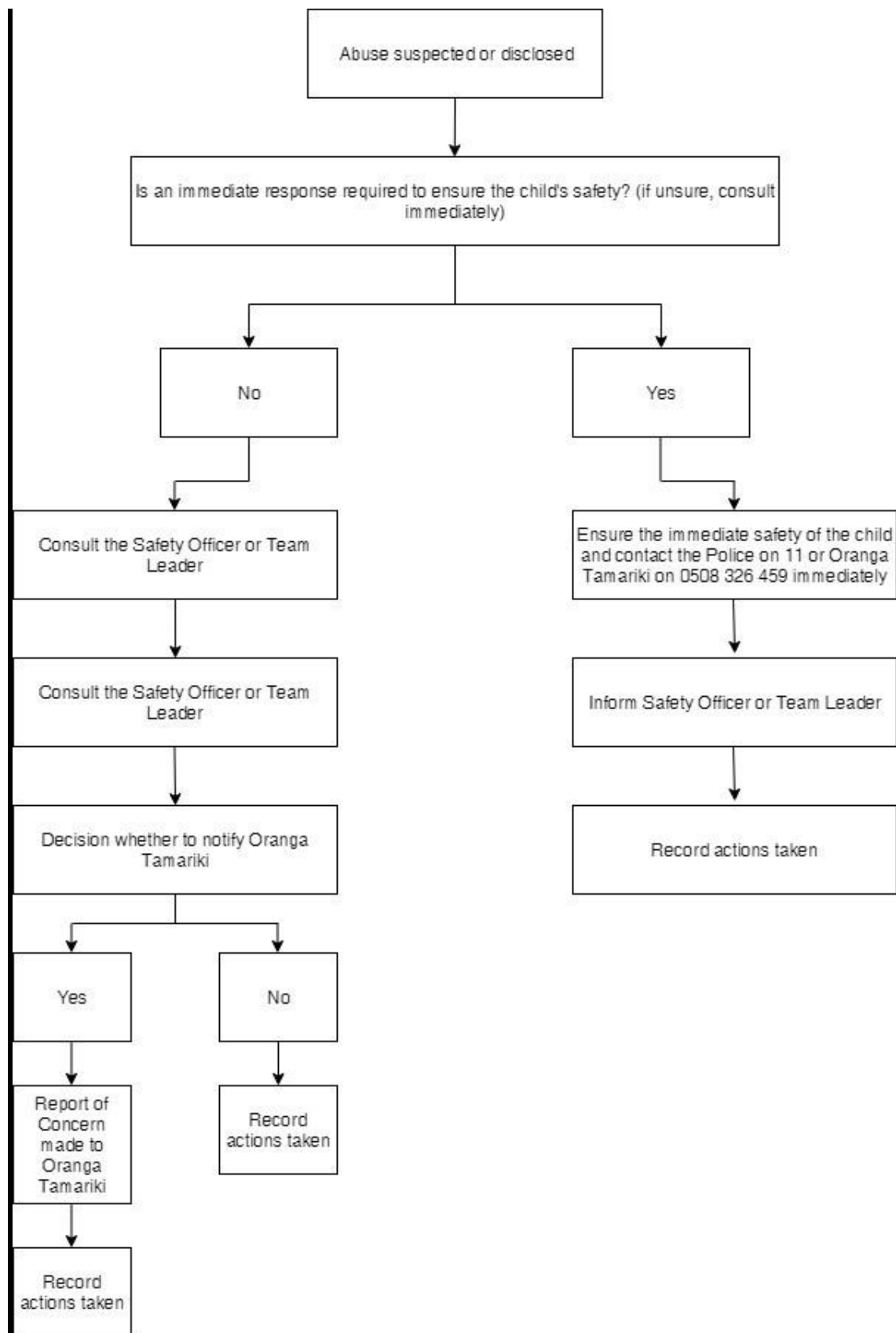
- Inform the Safety Officer as soon as possible
- Record in writing all conversations and actions taken and keep these records securely in the Child Protection Register.

Effective documentation, including referrals and notifications, must include the following:

- A record of facts, including observations, with time and date
- What was said and by whom, using the person's words
- What action has been taken, by whom and when

All decisions, including if the concern does not require notifying Oranga Tamariki or the Police, must be recorded in writing and kept securely in the Child Protection Register with the reasons clearly identified and explained.

All decisions, including if the concern does not require notifying Oranga Tamariki or the Police, must be recorded and kept as a private and confidential document.



Abuse is “... the harming (whether physically, emotionally, sexually), ill-treatment, abuse, neglect, or deprivation of any child or young person”

Section 2, Oranga Tamariki Act 1989

Child abuse can involve ongoing, repeated or persistent abuse, or it may arise from a single incident. Child Abuse may take many forms but it can be categorised into four different types:

- Physical Abuse
- Sexual Abuse
- Emotional Abuse
- Neglect

Child abuse can occur in many different settings and forms and may come to light in a variety of different ways. These can include, but are not limited to:

- Direct or indirect disclosure by the child or someone known to the child;
- Suspicions of abuse by those involved with the child;
- Allegations and/or direct observations or signs displayed in the child’s physical or emotional behaviour;
- Direct witnessing of abuse.

When disclosures of abuse come directly from a child, it is important that you take what the child says seriously. This applies irrespective of the setting, or your own opinion on what is being said. When a child tells you what has been happening to them, or when you witness or suspect child abuse, it is important that you, as the adult, remain calm and confident.

RESPOND: Respond to the person (adult or child) –Accept without judgement what they tell you and/or what you see.(It is not the role of such an adult to determine the truth of a matter)

SAFETY: Ensure the safety of the child. Always take action in the short term to ensure the immediate safety of the child. This will mean contacting Oranga Tamariki **(0508 326 459)** or the Police **(111)** if you think there is an immediate risk to the child.

RECORD: Record immediately all initial statements, observations and concerns to avoid misinterpretations or confusion at a later date.

CONSULT: Do not make decisions alone. Consult with your Child Protection Policy and your Safety Officer. If your Safety Officer is unavailable, consultation is to occur with a Minister. Oranga Tamariki is always available to give advice.

REPORT: Decide to act on your concerns. If you have told the person you believe is responsible for taking action and they do not act, take further action yourself.

SUPPORT: Seek support for yourself. Responding to a child protection issue can be stressful.

Think “what if I’m right?” Not “what if I’m wrong?”

(b) Allegations against Church Leaders

All allegations of abuse against children and young persons must be reported to the Police/Oranga Tamariki. Chapter 15 of the Book of Order outlines the process for dealing with complaints against ministers and leaders in the church. The Church process may need to be initiated if there is a need to ensure the immediate safety of people through the suspension of a minister or leader pursuant to 15.12, however this needs to be undertaken carefully so as not to compromise the Police or Oranga Tamariki process. Other than if immediate action is needed as envisaged in 15.12, internal investigation or collection of evidence should not occur until the police or Oranga Tamariki has concluded their investigation.

(c) Keeping the Family Informed

Although the parent or caregiver of the child will usually be informed of concerns, there may be times when those with parental responsibility may not be initially informed. This may happen in circumstances when:

- the parent or caregiver is the alleged perpetrator
- it is possible that the child may be intimidated into silence
- there is a strong likelihood that evidence will be destroyed
- the child does not want their parent or caregiver involved and they are of an age when they are competent to make that decision"

Offences that make one unsuitable for ministry to young people,
Vulnerable Children Act 2014

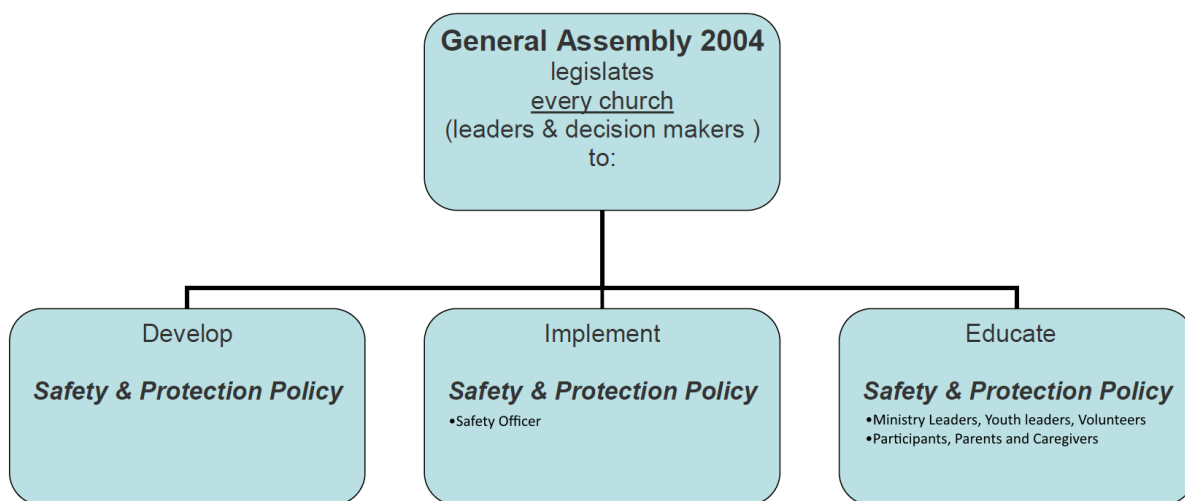
1 An offence against any of the following sections of the Crimes Act 1961 is a specified offence for the purpose of Part 3:

- (1) section 98 (dealing in slaves)
- (2) section 98AA (dealing in people under 18 for sexual exploitation)
- (2A) section 124A (indecent communication with young person under 16)
- (3) section 128B (sexual violation)
- (4) section 129 (attempted sexual violation and assault with intent to commit sexual violation)
- (5) section 129A (sexual conduct with consent induced by certain threats)
- (6) section 130 (incest)
- (7) section 131 (sexual conduct with dependent family member)
- (8) section 131B (meeting young person following sexual grooming, etc)
- (9) section 132 (sexual conduct with child under 12)
- (10) section 133 (indecenty with girl under 12)
- (11) section 134 (sexual conduct with young person under 16)
- (12) section 135 (indecent assault)
- (13) section 138 (sexual exploitation of person with significant impairment)
- (14) section 139 (indecent act between woman and girl)
- (15) section 140 (indecenty with boy under 12)
- (16) section 140A (indecenty with boy between 12 and 16)
- (17) section 141 (indecent assault on man or boy)
- (18) section 142A (compelling indecent act with animal)
- (19) section 143 (bestiality)
- (20) section 144A (sexual conduct with children and young people outside New Zealand)
- (21) section 144C (organising or promoting child sex tours)
- (22) section 154 (abandoning child under 6)
- (23) section 172 (punishment of murder)
- (24) section 173 (attempt to murder)
- (25) section 177 (punishment of manslaughter)
- (26) section 178 (infanticide)
- (27) section 182 (killing of unborn child)
- (28) section 188 (wounding with intent)
- (29) section 189(1) (injuring with intent to cause grievous bodily harm)
- (30) section 191 (aggravated wounding or injury)
- (31) section 194(a) (assault on child)

- (32) section 195 (ill-treatment or neglect of child or vulnerable adult)
- (33) section 195A (failure to protect child or vulnerable adult)
- (34) section 198 (discharging firearm or doing dangerous act with intent)
- (35) section 204A (female genital mutilation)
- (36) section 204B (further offences relating to female genital mutilation)
- (37) section 208 (abduction for purposes of marriage or sexual connection)
- (38) section 209 (kidnapping)
- (39) section 210 (abduction of young person under 16)

It is a requirement for each church to have Safety and Protection Policies. In this section, there are some examples of policies, that can help congregations generate their own policies. The policies are divided into two sections:

- 1) those that apply to Leadership Behaviour
- 2) those that apply to the Safety and Protection of Programmes and Events (This includes those participating in the event and those running the event).



Scope:

These policies govern the behaviour of leaders at programmes and events where children and young people are present

Rationale:

As leaders we have a responsibility to ensure our behaviour and the example we set is Christ-like, so that children and young people will grow in wholistic faith

ALCOHOL POLICY:

1. Leaders will not consume, or be under the influence of alcohol, when they have responsibility for children and young people
2. There will be no alcohol served to people under the age of 18 at any event.
3. At all times, all leaders should respect any young person's or leader's decision of abstinence.
4. There is a zero tolerance policy towards any leader drinking alcohol and then driving a vehicle.
5. It is expected that all leaders will demonstrate responsible drinking behaviour at all times.
6. Drinking-style games are discouraged at youth group events, as we feel these endorse their role in the youth culture.

DRUG POLICY:

1. It is expected that no leader will partake in any use of illegal substances or misuse of mind-altering and other harmful substances.

SMOKING POLICY:

1. Leaders will comply with the Smoke-free Legislation and promote a Smoke-free lifestyle.

HARASSMENT, DISCRIMINATION AND BULLYING POLICY:

1. Harassment, Discrimination and Bullying of others will not be tolerated. This includes physical, emotional, sexual and spiritual abuse.

Definitions

Harassment: Harassment is any behaviour that is ongoing or repeated, that is unwelcome, intimidating, intrusive or offensive to the receiver. It includes any unwanted comment, conduct or gesture directed toward an individual or a group of individuals which is insulting, intimidating, humiliating, malicious, degrading or offensive, and is either repeated or an isolated incident which is so significant that it adversely affects someone's performance, contribution, or work environment. This conduct delivered through emails, texts, phonecalls, social media, etc, is still harassment.

Harassment includes sexual and racial harassment and harassment based on ethnicity, age, disability, gender, sexuality, and religion.

Harassment exposes the victim to physical injury or psychological harm; it affects productivity and staff morale, and contributes to an unsafe work environment and unhealthy workplace culture. Harassment, and bullying behaviour, is not tolerated

Discrimination: Where a person is disadvantaged on the grounds of gender, marital status, religious belief, ethical belief, colour, race, ethnic or national origins, disability, age, political opinion, employment status, family status or sexual orientation.

Bullying: Unreasonable and repeated behaviour towards a person or group that creates a health and safety risk.

1. Repeated behaviour is persistent and can include a range of actions.
2. Unreasonable behaviour covers actions which a reasonable person wouldn't do in a similar circumstance, including victimising, humiliating, intimidating or threatening a person. A single incident isn't considered bullying but can escalate if ignored.

Bullying includes cyberbullying - where technology (internet, mobile phone, digital camera etc.) is used as a means to bully. The Harmful Digital Communications Act (2015) sets out serious consequences if electronic communications are used with the intent to cause harm, and includes 10 communication principles, many of which relate specifically to harassing, discriminatory or bullying.

ONLINE COMMUNICATIONS POLICY:

Social networking sites, texting, e-mailing and other forms of electronic communication are a reality in our lives. In addition to our personal use of social media, it can also be used in our ministry to young people. It can offer an opportunity to develop and deepen relationships in new ways, however, an improper use can produce serious consequences.

1. Leaders will act with integrity when communicating online, and be aware of preserving confidentiality, and maintaining a high standard of conduct, and be vigilant about safety.

Online Communications Guidelines:

The following recommended guidelines apply commonly accepted principles of healthy boundaries for digital networking and communication. Be mindful that our calling is to meet students where they are; model healthy boundaries; and love and care for students safely.

Youth leaders who want to communicate with young people using text messaging, email, social networking websites or other forms of electronic media must agree to follow the guidelines.

Online behaviour

- No matter who can view it, do not post anything that is inappropriate, offensive, abusive, pornographic, disrespectful or compromising. This includes photographs, use of language, your affiliation with groups or causes, checkins and recounting events.
- Set very stringent privacy settings on your account that is consistent with all young people and across all platforms.
- Paid leadership may consider having two accounts, one for personal use and one for professional use.

Connecting with young people

- Adult leaders should not connect with anyone under the legal age set by said website, often this age is 13.
- Use prudent judgment in the time you contact young people through social media. The "home phone rule" is a basic rule of thumb to use – normally do not text, chat, or email back-and-forth with students at a time you would not normally call their home phone line, i.e. before 8:00 AM or after 9:00 PM.
- If a young person texts you after hours and it's not an emergency – wait until morning to reply.
- Be transparent in interactions.
- Do not delete any correspondence. This provides transparency should a query or complaint arise.
- Interactions whenever possible should be done in an open environment.
- If you have regular contact with a young person, your supervisor and their parents should be aware of the contact being made.

- Video chatting with student is strongly discouraged – if you must, be aware of what you're wearing and of your surroundings

Use Groups

- We recommend youth groups create closed groups, not hidden, that youth and leaders can join. By doing this.
 - Youth and leaders can interact without seeing each other personal accounts.
 - It creates boundary lines and maintains healthy boundaries.
 - Appropriate members in the group would be current youth members, leaders and parents.
 - Group membership should be trimmed as people graduate from or leave youth group.
- Regularly check group discussions, do not tolerate bullying or inappropriate use.
- Any inappropriate material posted in your online groups should be deleted and addressed or reported if necessary.

SEXUAL SAFETY POLICY

1. It is expected that all leaders will set adequate boundaries in their working and personal relationships, setting a Christ-like example to the young people they serve.
2. There must always be at least two leaders in a room with children or young people.
3. Leaders should respect young people's personal space and not touch them in a potentially sexual way.
4. There is a zero tolerance policy towards leaders making sexual advances on a young person. If this should occur the Key Leader may ask the leader to step down from leadership.
5. If a young person makes a sexual advance on a leader, the leader must remove themselves from the situation immediately, and inform the Key Leader or Safety Officer.
6. Extra care and sensitivity will be taken with a young person who has a previous history of being sexually abused.
7. Extra care and caution will be taken with a young person who has a previous history of sexually abusing other young people. It must be ensured that they are undergoing adequate counselling through the appropriate professional agencies. At no time must they be left unsupervised with young people at camps or other potentially compromising situations. One leader of the same sex must be assigned to supervise them at these times, with the Youth Pastor involved with every decision made concerning their behaviour and safety.
8. It is expected that no leader will be involved in any form of pornography, including watching pornographic movies, visiting inappropriate web-sites, or reading magazines or books which compromise their integrity and purity.

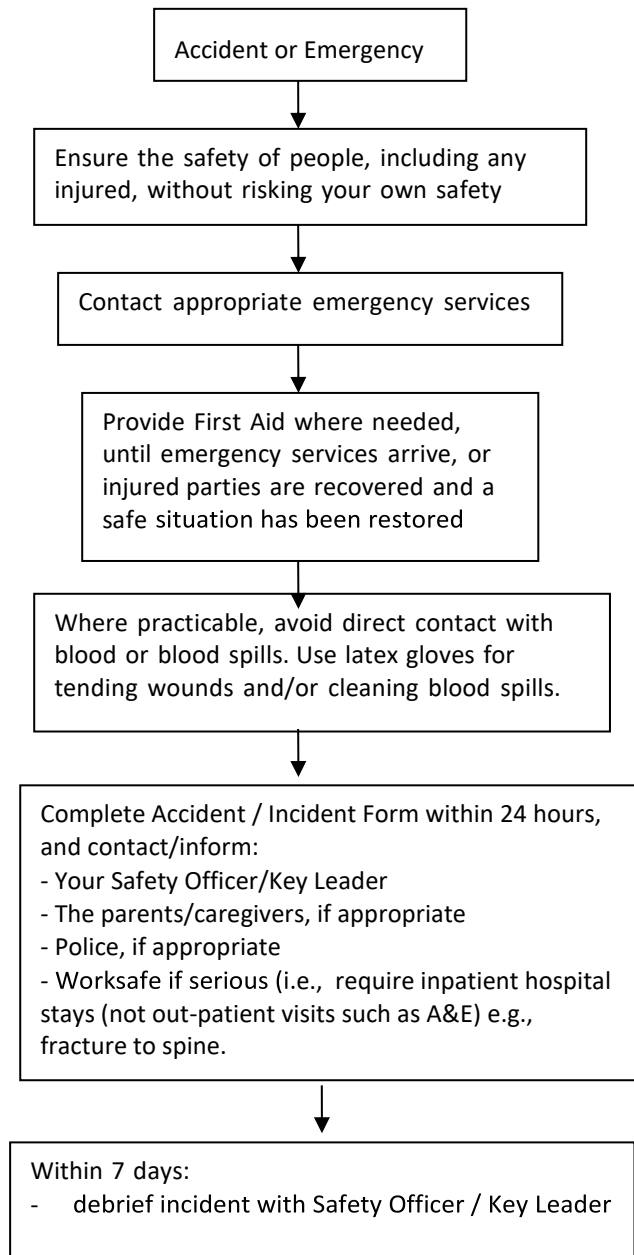
DRIVING POLICY:

1. All drivers providing transport must have their full driver's licence
2. Leaders will adhere to the NZ Road Code.
3. Drivers should be competent to drive in the intended traffic, road, and weather conditions.
4. Drivers will be courteous when transporting children and young people

Breaches of Leadership Behavioural Policy

Breaches of this policy by a Leader will be referred to the next level of authority.

ACCIDENT AND EMERGENCY PROCEDURE



Serious complaints are treated differently from other complaints.

A serious complaint is defined as a complaint regarding the conduct of a person that calls into question their suitability for their role/office at the Church.

Serious Complaints

Complaints of a serious nature, whether sexual or non-sexual, must be referred to one of the contact people appointed by your Presbytery.

You will have complaint posters in your church, which set out the names, telephone numbers and addresses of your contact people.

Under no circumstances should complaints be referred to church council meetings or be handled 'in-house'. For further information about the complaints procedures please contact the Complaints Officer or read chapter 15 of the Book of Order.

If you are unsure if a complaint is serious or not, call the Presbytery contact person.

Other Complaints

When you receive a complaint which is not serious:

- Let the complainant have their say. Make it clear that you have heard the complaint. Say something like, "Thanks for letting me know. I'll follow this up and get back to you by ..."
- Make the complainant feel that you value them coming to you. Do this even if they are angry. Remain calm even if what is being said seems unfair.
- Write down the specifics of the complaint. You might need to get the complainant to pause while you gather things to write with.
- Check back that you have the details right. If it seems appropriate, ask them to write down the complaint as well, so that you can compare what you have written with what they said.
- Any complaint is to be notified to the Key Leader(s) within 24 hours or sooner if possible. If the complaint is regarding the Key Leader, it is to be notified to the minister or Session Clerk.
- Keep a record of the complaint; fill in the incident report form. you may need it later

Investigation

The Church will now conduct a full investigation into the complaint and may request help from appropriate parties

- All parties will have a right to a fair hearing of their viewpoint.
- The Church will keep those who are affected informed about what is happening.
- Proof or admission of guilt may result in the leader being removed from the leadership team.

Scope:

This policy governs any time a vehicle is being used for a church ministry.

Rationale:

As leaders we have a responsibility to ensure that we are driving competently and safely, to ensure the safety of our passengers.

Policy:

1. Any driver transporting passengers must hold a full driver's licence.
2. Drivers must adhere to the road code
3. The vehicle must be road worthy with a current WOF, registration and seatbelts
4. All under-age passengers must have written consent signed by parent or guardian to be transported by driver.
5. All accidents, near misses (incidents), or reckless driving must be reported to the health and safety officer immediately after travelling and recorded as appropriate.
6. When borrowing or hiring vehicles for events, the leader driving must adhere to the set policies concerning the use of that vehicle. This may include being over 25 years.
7. In the case of deliberate recklessness; the driver will be required to step down from driving responsibilities as determined by church leadership, insurance company and/or legal authorities.

Definitions

Reckless driving includes: speeding, fast cornering, unnecessary passing, close tailing of other vehicles, any games with other vehicles on the road, permitting young people to put their heads or hands out of the windows, permitting young people to not wear seatbelts.

Breaches of Driving Policy

Breaches of this policy will be referred to the next level of authority.

PROGRAMME/EVENT ENROLMENT POLICY

Scope:

This policy governs the recording of children/young people's and their caregiver's contact details.

Rationale:

The Health and Safety of the children and young people is enhanced by a comprehensive record of any health and safety needs the child/young person may have as well as with regular dialogue with parents/caregivers.

Policy:

1. The following information will be recorded:
 - a. Child/Young person's name, address and phone number
 - b. Parent's/Caregivers' name, address and phone number
 - c. Authorised parent/caregiver for pick-up of child/young person
 - d. Names of other adults other than parents/caregivers authorised to pick child/young person
 - e. Special instructions regarding access, health problems, allergies, medications
 - f. Permission to be photographed and videoed
 - g. Permission to use photos on the church website or in publicity material
 - h. Any other information necessary to provide proper care for the child
 - i. Permission for pastoral care of the child
2. All information collected will be kept according to the stipulations of the Privacy Act 1993
3. No one outside the Children's/Youth Ministry will be given access to this information without the prior approval of the Key Ministry Leader and the knowledge of the parents/caregivers.

REGISTRATION POLICY

Scope:

This policy governs the recording of children/young person's names when attending an event

Rationale:

The Health and Safety of the children and young people is enhanced by the keeping of accurate attendance records, particularly for a roll call after and emergency.

Policy:

1. The names of Children/Young People will be recorded on a sign-in sheet (paper or electronic).
2. The sign-in is completed by the parent, child, young person, leader, depending on the age of the attendee.

As church-based child and youth workers we have a tremendous calling to bring about renewal and transformation in the lives of young people. So often as we go about this, we default to an isolated approach to ministry, not being intentional to engage with the young person's family or other support networks that are available to them in the wider community. When we do this we run the risk of alienating parents and we can miss out on vital connections for our young people. Ultimately we have a legal obligation to interact meaningfully with the legal guardians (parents) of young people who are part of our youth communities. For the most part parents are the greatest asset the young person has on the journey into adulthood we are wise to acknowledge and utilise all that parents can offer in the nurture of young people in our programs.

A vital component to engaging with parents is to ensure you have clear and consistent communication with them. Here are some suggestions

1. Create a brochure/info pamphlet that clearly communicates
 - a. The aims and values of the programme
 - b. How parents can get in touch with you
 - c. Who the parents can contact with any questions or concerns about the programme (perhaps the church's minister or session clerk/manager)
 - d. Information on specific dates and times and venues and activities that are on offer (you may want to create a dedicated Facebook page that has up-to-date information on upcoming events at least one month ahead of time that you encourage parents to be part of, or you may want to set up an email distribution list.)
 - e. The steps your ministry takes to keep young people safe
2. Contact the parents whenever you are doing something new outside of the normal interaction that you have their children. Explain what you are doing and why it is important /worth their time, and how long you will do this with them for.
3. Whenever you drop off or pick up a student from their home take 2 or 3 minutes to check in with the parents.
4. if parents are dropping off students at an event ensure you have some of your key leaders in the car park who make it their business to introduce themselves to parents and give any helpful information necessary.
5. Try and keep in contact with a phone call at least once a term.

Other points to consider

Confidentiality

As workers for the Presbyterian Church we are bound generally by the PCANZ Code of Ethics and for Youth Workers, specifically by the Aro Taiohi Youth Workers Code of Ethics. The Youth Workers Code of Ethics reminds us that our priority relationship is with a young person, however we must work to connect with important people in a young person's world including their family. Our code encourages us to honour a young person's right to confidentiality, even from parents. The exception to this is where someone is in imminent or severe danger if we do not breach this confidentiality.

Safety

Most of the young people's parents that we interact with will be genuine assets to them and us. However we must be mindful that not all parents are safe to engage with. For this reason we recommend that you conduct all of your face-to-face interactions with parents who you do not know well in safe public areas preferably with another member of your leadership team

MEDICATION POLICY

Scope:

This policy governs the use and administration of medication to children and young people in a church ministry/event.

Rationale:

As leaders we have a responsibility to ensure that if we are required to administer medication that we do so reliably and safely.

Policy:

1. Parents requiring their children to receive medication while at a children's or youth activity, must say so in the Medication Consent Form.
2. Any medication required by children or young people should be left with the Key Leader with explicit instructions for administering.
3. No other medication will be administered without parent approval. Parents are asked to alert staff to any medical conditions, allergies or medication requirements on the enrolment form.
4. Any medication administered will be recorded on the Medication Record.

Breaches of Medication Policy

Breaches of this policy will be referred to the next level of authority.

FIRST AID POLICY

Scope:

This policy governs first aid given to children and young people in a church ministry/event.

Rationale:

Parents should be able to rely on leaders to administer first aid.

Policy:

1. At every children's or youth event there must be at least one leader with a current first aid qualification.
2. No medication may be administered without parental consent
3. Provide First Aid where needed, until emergency services arrive, or injured parties are recovered and a safe situation has been restored
4. When administering first aid, where practicable, avoid direct contact with blood or blood spills. Use latex gloves for tending wounds and/or cleaning blood spills.
5. Record the injury and any treatment in the accident incident form.
6. Notify parents/caregivers of any event that has required First Aid

Breaches of First Aid Policy

Breaches of this policy will be referred to the next level of authority.

Scope:

This policy defines the supervision requirements for children and young people in any given children and young person's event.

Rationale:

This policy is set to keep leaders and young people safe from inappropriate behaviour.

Policy:

1. There is a minimum of two leaders supervising children and young people at all times.
2. For each age bracket, the supervising/key leader must be over the age of 20.
3. All staff and volunteers counted for the staff/child ratio are 16 years of age or older. Staff or volunteers under the age of 16 years are actively supervised by a person 18+ years.
4. At all times leaders need to consider the nature of the programme activities, the level of risk and adequate staffing to ensure the safety of the children.
5. There are activities that are high risk and consequently need a greater number of staff and/or other specialist staff. Leaders must have up-to-date risk assessments for high-risk activities.

The following ratios are minimum ratios, not best practice ratios.

Ages of children	under 2	2 - 4	5 - 13	14 - 17
age of leaders	16+	16+	16+	18+
Ratio on-site	1 to 5	1 to 6	1 to 10	1 to 10
Ratio off-site	1 to 5	1 to 6	1 to 8	1 to 8

Incidence

In New Zealand in 2012 25% of all deaths of 10 to 14 year olds (12 young people in total), and 44% of all deaths of 15-19 year olds (77 young people in total) were by suicide. There were 89 suicides of adolescents aged 10 to 19 years; 61 male and 28 female. Male suicide rates in the intermediate and secondary school age group were around 2 times higher than female rates. New Zealand's highest rate of suicide occurred in the youth age group (15 to 24 year olds) at 23.4 deaths per 100,000 youth. In youths 15-25 years, the Maori suicide rate – 48 per 100,000 per Maori youth, was 2.8 times the non-Maori youth rate of 17 per 100,000. Of all age groups in New Zealand, youth have the highest instances of suicide and suicide related behaviours.

Predisposing factors

mental health problems, particularly depression • substance abuse • conduct disorders

sexual abuse • family or relationship breakdown • suicide by family and friends.

Socially disadvantaged, LGBTIAQ

Be aware that disruptions and transitions are times of vulnerability

Warning Signs

Unexpected reduction in activity and academic performance

Significant shift in mood, Grief about a significant loss

Withdrawal from relationships, Physical symptoms with emotional cause

High-risk behaviours

Protective Factors

For example, a close knit family where there are caring parents, adequate provision of the necessities of life, little or no dysfunction and no history of mental illness or suicidal behaviours presents a family environment full of protective factors.

How to support

The Big Picture: Create communities of authenticity and vulnerability. Make it ok to express worry, sadness and depression and make it normal for people to be listened to and supported, not lectured and judged when they are honest about feeling down or suicidal.

Having a straight up conversation:

Here is a framework you can use that's easy to remember. Simply A-E-I-O-U. These are key areas to try and cover. Approach them in whatever order feels natural.

Ask about their experience – *direct is best! The person should be 100% clear what you're asking.*

- “Have there ever been times when you’ve thought about killing yourself?”
- “Do you mind if I sit and talk with you about it”
- “How recently was the last time you had those thoughts?”

- “Are you thinking about ending your life at the moment?”

Ensure Safety – *if there are current thoughts of suicide.*

- “This is important, and I think we need some extra help with this – we could try sending a text to Youthline or The Lowdown together?”
- “What can I do to help you keep safe for now?”
- “I’ll stay with you until we can find someone else to help.”

Identify Issues – *explore what might have led to thoughts of suicide, and identify strengths.*

- “What are some of the things that make you feel that way/like ending your life?”
- “Do things feel worse at home or at school, or somewhere else?”
- “Are there things in your life that give you hope?”
- “It sounds like you were actually showing a lot of care toward the other person, even though they didn’t see it that way.”

Observe – *look out for changes in activity/personality, and possible anchor points to life.*

- “So you mentioned you’ve been drinking a lot more recently / I’ve noticed you not coming around as much anymore / Sounds like you haven’t had much sleep this week / You gave away your card set – I know that meant a lot to you?”
- “Who have been the most important people/places for you so far? What would it take to reconnect with/visit one of them?”

Utilise Supports – *connect to support people, both personal and professional, identify coping strategies*

- “What are some things that have helped you keep chill/brighten your day in the past?”
- “Is there anyone in your life that you trust to talk about this stuff with?”
- “Let’s figure out what you might say to them when you see them next”

When someone confides

- Tell them that you care and you want to help them
- listen to them and express empathy for what they are going through
- tell the person that thoughts of suicide are common and do not have to be acted on.
- If the student has a method and a plan this means he or she is actively suicidal and should not be left alone.
- If the student has contacted you by phone, text, email or similar, establish where the student is and ask if anyone is with them or nearby.
- Get the student to think about people or things that have supported them in the past and find out if these supports are still available. If they are, encourage the student to access them.
- Call or have someone else call emergency services 111. Tell the operator there is a young person who is suicidal (give address or location).
- Provide other relevant information, such as whether the person has been drinking. Give your name and contact details.
- Call the student back or stay with them and remove access to means of suicide until emergency services arrive. Do not use guilt or threats to prevent suicide, such as telling them they will ruin other people’s lives if they die by suicide as this may further exacerbate the situation

When the unthinkable has happened

Be open and honest and communicate at a child's and young person's level of understanding. Suicide is a complicated form of death and requires honesty with young people but also restraint, depending on the level of understanding. Answer children's questions honestly. You often do not need to provide information beyond their questions. One thing to keep in mind is that when adults hide the truth in an effort to protect teenagers, the young person often sees or hears information from other sources, such as on Facebook, texting, a clipping from the newspaper, a conversation they have overheard, or from a neighbour, a relative, or another child who lets the "cat out of the bag." One way to have better control over information is to tell young people the truth yourself. You also need to state that although the young person has heard these things the cause of death has yet to be determined, this is the job of the Coroners office. Rumours often circulate after a death and we ask you not to spread these rumours since they can be inaccurate, hurtful and unfair to [insert name] and their family. Encourage talk about the deceased family member or friend in sensitive ways. Consider what the young person may already know or may have experienced (if he or she witnessed the police in the home, for example). Understanding their personal experience can guide you in helping the young person open up about what happened and what he or she knows. Give young people opportunities to ask questions. Ask them what they would like to do after talking together. They may want to talk more, stay close to a relative, do an activity, play a game, or get some emotional distance from the events. Follow the young person's lead. Observe their body language. Remember that everyone grieves differently and there is no right or wrong way to grieve. There are no right or wrong feelings to have. All feelings or reactions are normal for them. Some young people need to be involved and want a lot of information; other young people may not want to be involved and want very little information. It is okay to ask them if they would like to talk about it more. Whenever possible, it is always best to be a good listener and let them talk and ask questions. Do your best to be available to talk about what happened, and let them choose their own way of coping and grieving. It is also okay to not know what to say or do. Be honest with children and say, "I don't know." Let them know that although you may not have answers to all of their questions right now, you will do your best to learn.

"What do I say when a child asks 'why' someone ended his or her own life?" You could respond in any way that feels the most comforting for you both. Or you could say that the person who died "had a lot of adult problems and adult stress, and did not reach out to others for help. It always is important to reach out for help when problems get very big. All problems get fixed over time." You could also say that the person "made a mistake, or a wrong choice, because there is always another way out." Another important response is that "all problems are temporary, not permanent, and that problems can always be made better." What is most important is that the young person knows that "it is no one's fault," and there always are ways to make things better. The young person should know that others may be judgmental, or say something hurtful, and at times like this it may be helpful for them to seek out reassuring and comforting people. Ask your child for suggestions and try to come up with some responses together that are the most comforting. This may ease the burden of your child feeling unprepared and being put on the spot. Being prepared will help them feel confident that they are not "lying" or attracting more attention to what happened, or disrespecting the person that has died. They are instead making their own choices about what to say to others about others, or what to share about their own life.

Discuss appropriate ways to handle problems that may occur. Emphasise the importance of working through feelings and seeking help from others. Be aware of your young person's stressors and talk with him or her about them. Encourage young people to talk about and express their feelings. Provide a listening ear and be a support so they can talk with you about how they feel. Young people deal much better with tough circumstances when they have at least one person who listens and believes in them. Assist young people so they don't become overwhelmed with negative thoughts. Help them learn to manage negative thinking and challenge thoughts of hopelessness. Help them to stay involved with others in activities that are supervised and they enjoy. Children and young people need to know that even if someone else commits suicide, they can choose to get help if needed. Emphasise that alcohol and drugs are not helpful. If needed, treatment or therapy can help a young person deal with negative thoughts.

Encourage help-seeking Encourage students to seek help from a trusted adult if they or a friend are feeling depressed or suicidal. "It is okay to feel angry. These feelings are normal and it doesn't mean that you didn't care about [student's name]. You can be angry at someone's behaviour and still care deeply about that person." "This death is not your fault." "We can't always predict someone else's behavior." "We can't control someone else's behavior." "We are always here to help you through any problem, no matter what. Who are the people you would go to if you or a friend were feeling worried or depressed or had thoughts of suicide?" "There are effective treatments and supports to help people who have mental health issues or substance abuse problems. Suicide is never an answer." "This is an important time for all in our community to support and look out for one another. If you are concerned about a friend, you need to be sure to tell an adult you trust."

Give practical coping strategies Encourage students to think about specific things they can do when intense emotions such as worry or sadness begin to well up, including:

- simple relaxation and distraction skills, such as taking three deep slow breaths, counting to 10, or picturing themselves in a favourite calm and relaxing place
- engaging in favourite activities or hobbies such as music, talking with a friend, reading, or going to a movie
- exercising
- thinking about how they've coped with difficulties in the past and reminding themselves that they can use those same coping skills now
- writing a list of people they can turn to for support
- writing a list of things they're looking forward to
- focusing on individual goals, such as returning to a shared class or spending time with mutual friends.

Often, youth will express guilt about having fun or thinking about other things. They may feel that they somehow need permission to engage in activities that will help them feel better and take their mind off the stressful situation. Students should also be encouraged to think about how they want to remember their friend. Ideas range from writing a personal note to the family, to attending the funeral service or tangi, to doing something kind for another person in honour of their friend. Acknowledging their need to express their feelings while helping them identify appropriate ways to do so can begin the process of returning their focus to their daily lives and responsibilities.

Helpful resources

<http://zeal.nz/blog/supporting-each-other-through-13-reasons-why-a-youth-workers-perspective>

For emergencies, dial 111

The Lowdown - free txt 5626, team@thelowdown.co.nz

Youthline – free text 234, email talk@youthline.co.nz, 0800 376 633

Suicide Crisis Helpline – 0508 828 865

Depression Helpline – 0800 111 757

Samaritans – 0800 726 666

Whatsup - 0800 WHATSUP (0800 9428 787)

Healthline – 0800 611 116

1. Permission Form
2. Medication Register
3. Daily Venue Hazard Checklist
4. First Aid Procedures
5. First Aid Checklist
6. Outing Backpack Checklist
7. Attendance Register / Sign In Sheet

PERMISSION FORM

Event:

Starting Time:

Ending Time:

Section A - Personal Details

First Name	Middle Name	Last Name
Address		
Mailing Address If Different		
Email address	Date Of Birth	
Daytime Phone		
Evening Phone	Age	
Mobile Number	Male / Female	
Emergency Contact Details		

Section B – Medical And Child Protection

Section C– Permission

Special Medical Needs (eg Asthma, Diabetes)
Special Dietary Requirements
Doctors Contact Details

Signature:	Date
By signing; I understand that in the event of an emergency I have given permission for the youth leader to act in the safety interests of my child. I understand that every attempt will be made to contact me first before any decision is made regarding treatment or medication.	

I Understand images/videos of my child may be taken, and from time to time they may be used for promotional purposes.
If you are unhappy with this please tick here. <input type="checkbox"/>

Date: _____

Child's name	Medication to be given (time, quantity, etc)			Authority: Parent/guardian signature	Medication administered: (date, time, amount)			Signature of staff administering medicine	Parent/guardian acknowledgement that medicine administered
	Medication	Time	Quantity		Medication	Time	Quantity		

Administering medication:

If a child has serious ongoing medical problems that need constant medication or suffer from a critical condition (such as an allergy to food), a medical plan should be developed which all staff are aware of.

Good practice would suggest that the person administering medication in the centre is a senior member of staff and holds a first aid certificate.

DAILY VENUE/HAZARD CHECKLIST

Checking Venue for _____ Programme

Checked by: _____ Date: _____

Toilets:

- clean, toilet paper ok, floors dry

Hall:

- floors check for spills, hazardous rubbish,
- unstacked furniture, equipment left out

Other rooms:

Name of room/s: _____

- floors, rubbish, equipment

First aid kit:

- stored where it should be?
- stocked as per first aid list?

Toxic items & poisons:

- stored safely and inaccessible to children

Outdoors & playground(s):

- no hazardous rubbish
- equipment in good condition

Other equipment to check (if required):

Activity plan: for activities that need special equipment, check that there are no potential hazards or risks

Programme rules: remind children each morning

During programme:

Fire drill conducted on date: _____

REMEMBER:

- Report all hazards to the Supervisor/Safety Officer
- All hazards can be minimized or eliminated

All equipment and activities must be age appropriate, IF IN DOUBT DON'T DO IT!!!

FIRST AID KIT CHECKLIST

Date checked	Pre check	Mon	Tues	Wed	Thur	Fri
Antihistamine cream						
Antiseptic powder						
Arnica Cream						
Betadine antiseptic ointment/lotion						
Cool gel (6 sachets)						
Cotton wool						
Crepe bandages (3)						
Disposable gloves						
Eyewash						
Gauze pads						
Matches						
Needles (sterile)						
Panadol liquid – parent consent required						
Panadol tablets – parent consent required						
Pins						
Plaster strip (fabric)						
Plasters (50)						
Sanitary pads						
Savlon						
Scissors						
Sling						
Stainless steel bowl						
Steri strips (3 packets)						
Sterile water						
Suncream						
Tape for sticking gauze pads						
Thermo Blanket						
Thermometer						
Tweezers						
Wound dressing						

(Note: Checklist above is set out for a weekly event; adapt as required)

OUTING BACKPACK CHECK LIST

Date					
First Aid Kit					
Whistle					
Cell Phone					
Packet Barley Sugars					
Registration Information					
Thermal Blanket					
Sunscreen/Repellent					
Hand Sanitizer					
Pen/Paper					
Isopropyl Alcohol					
Stainless Steel or Plastic Bowl (small)					
First Aid Manual					
Packet of Disposable Gloves					
Snap Lock Plastic Bags					
Incident/Accident Forms					
PORTABLE FIRST AID KIT CHECK LIST					
Ointment for Stings, Bites and Burns					
Assorted Plasters					
Assorted Gauze Bandages					
Sterile Gauze Swabs					
Non Stick Sterile Dressings					
Sterile Saline Solution					
Antiseptic Wipes					
Sterile Eye Pads					
Sling					
Panadol					
Scissors					
Tweezers					
Safety Pins					
Glad Wrap					
Staff Initials					

ATTENDANCE REGISTER/SIGN IN SHEET

Programme/Event: _____

Date: _____

Number of Attendants	First Name	Last Name	Age	Sign In Signature	Sign Out Signature
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

