



# Ethical Practise Workbook SESSION 1

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### Disclaimer:

This document is intended as a resource for the Church. The Book of Order and its subordinate standards contain the Church’s official rules and directions. Any perceived conflict between the information contained in this resource and the Church’s Book of Order and subordinate standards is entirely unintentional. Furthermore, the New Zealand law supersedes any rules or directions that may be perceived as conflicting.



## INTRODUCTION TO CODE OF ETHICS

Session 1 outlines the Ethical Codes and principles and practises that guide the behaviour of Leaders.

These codes and principles help to guide our:

- personal conduct
- competence and conduct in the role we hold, and our;
- responsibilities towards: the people we work with (children, families, young people); our colleagues; and our employer (church, organisations, etc and whether we are in a paid or voluntary position).

Discussing ethical conduct is an essential part of team development. It cannot be taken for granted that everyone holds the same set of values, principles and standards.

## 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)*

Romans 13: 1-7 is another relevant part of Scripture for our ministry context. This section commands us to obey the governing rulers and authorities.

*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)*

This is helpful for us in our children's and youth ministry context because it encourages us to align our ministries with New Zealand's best ethical and health and safety practices. This is an important way that we can bring glory to God and forge a deepening trust with the communities that we serve.

### **Why a Code of Ethics?**

The truth is although we read the same Bible there is a great diversity in our personal values and beliefs, especially when it comes to ministering to children and young people.

We use a code of ethics to bring together guiding principles from the Bible, best practice in children's and youth ministry and from NZ and international law that will help guide our conduct in our specific context of working with children and young people. These codes help us all to be on the same page with the best way to support and minister to children and young people.

**Our Church has two codes of ethics that we want you to be familiar with:**

- 1. The Presbyterian Church of Aotearoa New Zealand (PCANZ) Code of Ethics** (*see next page*) – this document has been written primarily for those ministering to adults.
- 2. The Children’s and Youth Ministry Code of Ethics** (*see Workbook Session 1A*) - 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 children/youth ministry/work in Aotearoa to ensure that it is carried out in a safe, skilled, and ethical manner.
  - a framework that helps children and youth workers hold each other accountable for our practice, and in doing so protects the credibility of children 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 children and youth workers and young people.

### **Why the emphasis on The Children’s and Youth Ministry Code of Ethics and not the PCANZ Code of Ethics?**

The **Children’s and Youth Ministry Code of Ethics** is more comprehensive than the PCANZ Code of Ethics and is specific to the children’s and youth ministry context. It has been written by a nationally appointed youth work body and keeps us aligned with national youth work standards. The **Children’s and Youth Ministry Code of Ethics** encompasses all the relevant clauses from the PCANZ.

NOTE: **The Children’s and Youth Ministry Code of Ethics** referred to in this document is based on the **Ara Taiohi Code of Ethics for Youth Work in Aotearoa New Zealand – Second Edition**. In discussion with Ara Taiohi, PYM and Kids Friendly have sort permission to modify the original document to better fit our children’s and youth ministry context. Modifications include replacing the terms: Youth Work with either Children and Youth Work, or Children and Young People; rearranging the order of the 6 key principles, in order to assist the teaching of the Code of Ethic material; and a summary question for each of the 6 principles, again to assist in the teaching of these principles. In addition, several additional codes have been added to address our specific ministry context. These additional codes are indicated in italics.

The original document: **Code of Ethics for Youth Work in Aotearoa New Zealand** can be found at:

<http://www.arataiohi.org.nz/code>

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

<https://www.presbyterian.org.nz/for-parishes/book-of-order#ethics>

*Note: Adapted with permission from the Ara Taiohi Code of Ethics for Youth Work in Aotearoa*

The Code of Ethics for Children's and Youth work in Aotearoa is basically 6 big principles.

### RELATIONSHIP - QUALITY RELATIONSHIPS – WHANAUNGATANGA

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*"HOW CAN WE STRENGTHEN THE RELATIONSHIP WE HAVE WITH THIS CHILD OR YOUNG PERSON, AND BUILD GREATER TRUST WITH THE WIDER COMMUNITY?"*

Study after study tell us that the information, we want to share with children young people, is only as good as the quality of relationship we have with them. The old adage is true, people don't care what we know until they know that we care. That's why the first question we ask when we're faced with a challenging situation in our work with children and young people is *"How can we strengthen the relationship we have with this child or young person?"*

### ENVIRONMENT - THE WORLD OF CHILDREN AND YOUNG PEOPLE - TE AO RANGATAHI

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*"HOW DOES OUR AND THIS PERSON'S ENVIRONMENT; BELIEFS, VALUES, SOCIO-ECONOMIC AND POLITICAL CONTEXTS ETC. INFLUENCE AND INFORM THE WAY WE DO THE MINISTRY THAT WE DO?"*

This principle reflects the fact that wider social and economic contexts and dominant cultural values set the environment within which children and young people grow up. Great children's and youth development is shaped by the beliefs and values of our faith and the convictions of society as a whole. The second question we want to ask is *"How does my and this person's environment; beliefs, values, socio-economic and political contexts etc. influence and inform the way we do the ministry that we do?"*

### STRENGTHS-BASED - HAKAMANATIA NGA UARA RANGATAHI

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*"HOW CAN WE UTILISE AND DEVELOP THIS CHILD OR YOUNG PERSON'S STRENGTHS AND PROTECTIVE FACTORS?"*

To develop children and young people we help them to recognize their inherent value and build on their gifts and strengths. There is still a place to address their weakness, but children and young people are more capable of facing these when they can work with their strengths to do so. The third question we want to ask is *"How can we utilise and develop this child or young person's strengths?"*

### PARTICIPATION - URUNGA - YOUTH PARTICIPATION

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*"HOW CAN WE ENCOURAGE THIS CHILD OR YOUNG PERSON TO BE ACTIVELY INVOLVED IN SHAPING AND CONTRIBUTING THE MINISTRY THEY ARE INVOLVED IN?"*

Children and young people need to be given opportunities to have greater control over what happens to them, through seeking their advice, participation and engagement. The fourth question we want to ask is *"How can we encourage this child or young person to be actively involved in shaping and contributing to the ministry they are involved in?"*

## NETWORKING – MAKING KEY CONNECTIONS – HONONGA

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*“WHO ARE THE OTHER PEOPLE AND ORGANISATIONS THIS CHILD OR YOUNG PERSON NEEDS IN THEIR LIFE TO SUCCEED?”*

Children and young people thrive when they have positive connections with others in society. This includes their family and whānau, their community, their school, training institution or workplace and their peers.

The fifth question we want to ask is *“Who are the other people and organisations this child or young person needs in their life to succeed?”*

## DATA - GOOD INFORMATION - HAKAMANATIA TE WHANAKETANGA

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*“WHAT INFORMATION DO WE NEED TO HELP US MAKE THE BEST DECISIONS AND ACTIONS POSSIBLE FOR THE CHILDREN AND YOUNG PEOPLE WE SERVE?”*

Effective research, evaluation, and information gathering and sharing is crucial to the work that we do. The final question we want to ask is *“What information do we need to help us make the best decisions and actions possible for the children and young people we serve?”*

**AN ACRONYM to help:**

*When we are faced with an ethical dilemma we need to **RESPOND** wisely...*

The 6 principles that make up the Code of Ethics for Children's and Youth work are:

**R**

**E**

**S**

**P**

**:**

**N**

**D**

**OTHER NOTES OR THOUGHTS ABOUT THE CODE OF ETHICS:**

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**NOTE:** For the next part of the video, you will also need the yellow workbook: The Children's and Youth Ministry Code of Ethics Session 1A



## PUTTING THE CODES INTO PRACTICE

### GROUP TEACHING EXAMPLE:

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Together we will use the six key questions and the relevant codes to help us solve this sticky situation:

**Scenario:** *In a mentoring time Peter, a 13-year old, who is relatively new to your ministry, confides that he and some of his friends have been regularly stealing from the local dairy. He begs you not to tell anyone and says that if you do he will never trust you or come to your church again. What makes this even trickier is that the dairy owner is a personal friend of yours.*

DON'T SOLVE IT YET!!! We know you want to... But WAIT until you have gone through the codes first.

Use the 6 key questions and the relevant codes to help you RESPOND to the situation wisely:

### RELATIONSHIP - QUALITY RELATIONSHIPS – WHANAUNGATANGA

“How can we strengthen the relationship we have with this child or young person?”

**Codes** that help us from the relevant section are:

E.g. Code 1.1 Our primary relationship is with the young person

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

## ENVIRONMENT - THE WORLD OF CHILDREN AND YOUNG PEOPLE - TE AO RANGATAHI

“How does our and this person’s environment; beliefs, values, socio-economic and political contexts etc. influence and inform the way we do the ministry that we do?”

**Codes** that help us from the relevant section are:

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

## STRENGTHS-BASED - HAKAMANATIA NGA UARA RANGATAHI

“How can we utilise and develop this child or young person’s strengths?”

**Codes** that help us from the relevant section are:

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

## **P**ARTICIPATION - URUNGA - YOUTH PARTICIPATION

“How can we encourage this child or young person to be actively involved in shaping and contributing to the ministry they are involved in?”

**Codes** that help us from the relevant section are:

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

## **N**ETWORKING - MAKING KEY CONNECTIONS - HONONGA

“Who are the other people and organisations this child or young person needs in their life to succeed?”

**Codes** that help us from the relevant section are:

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

**DATA - GOOD INFORMATION - HAKAMANATIA TE WHANAKETANGA**

“What information do we need to help us make the best decisions and actions possible for the children and young people we serve?”

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Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

## GROUP EXERCISE

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Now it's your turn!

There are 5 categories of ethical scenarios that your whole class needs to be familiar with:

1. Confidentiality – Already done as the group teaching example!
2. Respecting Other's Views/Beliefs and Culture – To be done as group work
3. Sexual/Relationship Issues - To be done as group work
4. On-line Cyber-Safety - To be done as group work
5. Suicide Ideation – Will be taught as a group teaching example

Get into groups of no more than six people who are ideally working with the same broad age group of either:

1. Preschool
2. School (Primary School)
3. Youth (Secondary School and older)

Your groups collectively must work through **ONE** ethical scenario related to each of the following three categories. Using either a preschool, primary school or youth age scenario to do so.

**WOF training group of 6 people or less:** If the number of people at your training today only has enough people for one group then your group will need to work through three scenarios, one from *each* of the three categories below.

**WOF training group with over 6 people:** If the number of people at your WOF training today has enough people for several groups then ensure that there is feedback from a group looking at each one of the categories to the rest of the class so that everyone will have some familiarity with a scenario from each of the three categories below.

Respecting Other's Views/Beliefs and Culture  
Sexual/Relationship Issues  
On-line Cyber-Safety

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### A NOTE ABOUT THE ETHICAL SCENARIOS THAT FOLLOW:

#### FILL IN THE GAPS

These short scenarios can't give us all the details we might want to know to make a completely informed decision, so feel free to make up and add in any information you feel would be helpful. You might want to consider the way different information might alter the outcome of the solution for the scenario you are working with.

#### MODIFY THE SCENARIOS TO FIT YOUR CONTEXT

It's also important to note that there are many different *cultural* and *ministry* contexts in our church ministries happening throughout Aotearoa and it is very difficult for us to capture all the important distinctives of them in the scenarios that we have offered here in our training. Please feel free to modify the scenarios that we have offered so that they will be more relevant to the cultural context you are in.

Choose **ONE** scenario from this page to work through as a group using the **Ethical Dilemma Solution Process** pages following these ethical scenarios in the workbook to do so. You are welcome to do more than one scenario from each page if you have time.

**Preschool:**

During your team meetings, one of your helpers brings her pre-schooler. Everyone is fine with this as having an inclusive environment is important to your team. Your helper gives her pre-schooler a tablet to play on during the meeting. You notice that the pre-schooler is opening a variety of web sites, which include some pornographic websites.

**School:**

You like to say “Hi” to the Sunday school kids before the church service starts. As you wander around greeting the kids you notice that one of the kids (9 years old) is playing an R18 game on their tablet.

**Youth:**

Over the past couple of weeks, a youth group member of the opposite sex (one of the junior leaders, 15) regularly texts you in the small hours of the morning, often sharing some of their deep thoughts and feelings about life. What should you do in this situation?

Choose **ONE** scenario from this page to work through as a group using the **Ethical Dilemma Solution Process** pages following these ethical scenarios in the workbook to do so. You are welcome to do more than one scenario from each page if you have time.

**Preschool:**

- A relatively new Mum and pre-schooler are attending your playgroup. At morning tea time they offer to lead the grace/karakia. There has been a "set karakia" that is normally said, that you are expecting them to say. However, instead the Mum says a grace thanking all the gods of all the religions for the food.
- You run a community preschool playgroup as part of your church's ministry. For the past two weeks two gay men have been bringing their adopted two-year-old boy along to the playgroup. They slot in well to the program but several of the participating parents and several of your leaders appear somewhat hostile to the two dads.

**School:**

- Your church runs what is advertised as a fun, friendly, safe, community holiday child care programme. On the last day of the holiday programme, one of your leaders preaches an impromptu message and invites children to make a commitment to Christ.

**Youth:**

- A 14-year-old student is really enthusiastic about coming along to your Wednesday night Bible study however his parents, who are not believers, are horrified at the thought. The parents instruct both the student and you that he can never come to this event. Two weeks later the student shows up in the bible study saying that he told his parents he was spending the evening at a friends' house.
- You are planning a camp that several church youth groups in your region will attend. One of the leaders of a church that is bringing people to your camp make you aware that one of their participants coming is fa'afafine (when a boy is brought up to be like a girl). Consider how you will engage with this participant and their family, what sleeping and ablution spaces you would allocate them to, and how you might communicate with parents, leaders and other students if appropriate or necessary.
- You are delighted to see JT show up to Sunday worship for the first time. He's never been in church before and finally after much positive interaction with leaders and students in your community connection program he has decided to check out church. Unfortunately JT wasn't told about the church dress code, he turns up in a T-shirt and shorts but everyone else is wearing their Sunday best. JT looks uneasy as he registers his dress code discrepancy, to make matters worse at the end of the church service he gets a telling off from one of the older members of the church for having no respect in the way that he dresses for church. "I am never coming back here again" he mutters to you as he hurriedly leaves the church building.

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**Preschool:**

Your church runs a creche during the church service. The normal protocol is that if a baby nappy change that the Parent/Caregiver is contacted, and they come out and change the nappy. A nappy needs changing but today you know that both the parents are busy during the service and can't leave.

**School:**

One of the children in your afterschool school programme is very fond of you. They always make you cards, or pictures and say that they love you. At story time they want to be close and if you are all together in a circle on the mat they want to sit on your knee.

**Youth:**

Two girls, one aged 14 and one aged 17, who have been a part of your youth group for two years announce at youth group that they are starting a romantic relationship together.

*(Note in this scenario above we are not asking you to argue about and solve our churches 20+ year debate around sexuality. We are asking you to consider how you would best support these young people and the surrounding church community no matter what the churches theological perspective on sexuality is.)*

**RELATIONSHIP - QUALITY RELATIONSHIPS – WHANAUNGATANGA**

“How can we strengthen the relationship we have with this child or young person?”

**Codes** that help us from the relevant section are:

Put an \* beside the 1-3 codes you think are the most relevant.

**Actions** we might consider taking in light of the codes are:

**ENVIRONMENT - THE WORLD OF CHILDREN AND YOUNG PEOPLE - TE AO RANGATAHI**

“How does our and this person’s environment; beliefs, values, socio-economic and political contexts etc. influence and inform the way we do the ministry that we do?”

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## STRENGTHS-BASED - HAKAMANATIA NGA UARA RANGATAHI

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## PARTICIPATION - URUNGA - YOUTH PARTICIPATION

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## NETWORKING - MAKING KEY CONNECTIONS - HONONGA

“Who are the other people and organisations this child or young person needs in their life to succeed?”

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## DATA - GOOD INFORMATION - HAKAMANATIA TE WHANAKETANGA

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## SUICIDE IDEATION - GROUP TEACHING EXAMPLE

Work through the following example using the video as a guide

**Scenario:** *Over the last three weeks you have noticed Emma becoming more and more withdrawn, often not turning up to church community gatherings and acting withdrawn when she does. You take an opportunity to chat with Emma and she tells you that her parents are planning to separate, that she has been feeling very stressed and depressed and has even thought about suicide.*

## SUPPORT AROUND SUICIDE

The information below will help you be able to support someone with suicide ideation

### Incidence

In 2012 in New Zealand 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 IF YOU ARE CONCERNED THAT SOMEONE MIGHT BE SUICIDAL

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.

## 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 942 8787)

Healthline – 0800 611 116

## CONCLUSION TO ETHICS TRAINING – WHAT TO DO NEXT SUNDAY MORNING...

Hopefully from participating in this session about ethics you have realised:

1. That the six questions unpacked by the phrase **RESPOND** and the codes that follow them can help you to make a far more considered approach to solving difficult situations than just going with your gut!
2. Hopefully you also realise that it's much easier to consider solutions for difficult situations when you have some **TIME** and you have some **PEERS** to help you.
3. You've probably also realised that sometimes there are no black-and-white answers and we have to think carefully about all of the surrounding factors.

Our strong recommendation for you moving forward is that you:

1. Keep this Code of Ethics on hand
2. When you are faced with a difficult ethical situation try to buy some time and gather a team around you: A useful phrase is: "Thank you for letting me know: I need to think about that and I'll get back to you"
3. Then go through the six key questions and the codes that follow to come up with the best considered solution.

Chances are we've given you more scenarios than you have had time to work through. We suggest your team take some time to look through all the scenarios that align with your ministry age group as they cover many of the common difficult situations that great leaders like you find themselves in from time to time.

If you have any questions about any of these ethical scenarios or you come across a difficult situation in the future you're always welcome to email any of us in the National Resourcing team or contact your Presbytery Children and Youth staff.