

W.O.F REFRESHER CODE OF ETHICS

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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:

- The Presbyterian Church of Aotearoa New Zealand (PCANZ) Code of Ethics – this document has been written primarily for those ministering to adults.
- 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.

(if unfamiliar with these documents please refer back to Session 1 of the SafetyWOF training)

The Children and Youth Ministry Code of Ethics provide 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.

The Code of Ethics for Children's and Youth work in Aotearoa is basically 6 big principles. Use these 6 key principles and the corresponding questions, along with the relevant codes from the COE, to help you **RESPOND** wisely to the ethical scenarios over the page.

RELATIONSHIP - QUALITY RELATIONSHIPS – WHANAUNGATANGA

"How can we strengthen the relationship we have with this child or young person and build greater trust with the wider community?"

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

"How do our beliefs, values, socio-economic and political contexts etc, influence and inform our ministry?"

STRENGTHS-BASED - HAKAMANATIA NGA UARA RANGATAHI

"How can we utilise and develop this child or young person's strengths and protective factors?"

PARTICIPATION - 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?"

NETWORKING – MAKING KEY CONNECTIONS – HONONGA

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

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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Ethical Scenarios Exercise

Each person on your team will need a copy of the Code of Ethics "At A Glance" card.

Choose one ethical scenario that relates to your area of ministry and **discuss how you and your leadership team would respond**. Use the 6 key questions and the relevant codes to help you RESPOND to the situation wisely.

You may like to use the Ethical Scenarios Solution Page to help guide your conversation.

Children's Ministry Scenario.

"Many of the members of the church youth group have become infatuated with a particularly cute and charismatic five year old boy. Before and after church they play with him, carry him around and call him their "favourite" kid. Sometimes the other children stand by, watching."

Youth Ministry Scenario.

"In a mentoring time with a 13 year old who is relatively new to your ministry, he confides in you that he is using marijuana regularly and that his older brother (16 years old) and parents are occasionally using P. The student does not want you to tell anyone else about this and says that if you do he will never trust you again."

Team Reflection

Are there any other ethical issues we should discuss?

Notes

W.O.F REFRESHER HEALTH & SAFETY

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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 their care. This will involve the appointment of a Health & Safety Officer. However all workers and volunteers have a responsibility to ensure the health and safety of the participants.

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.

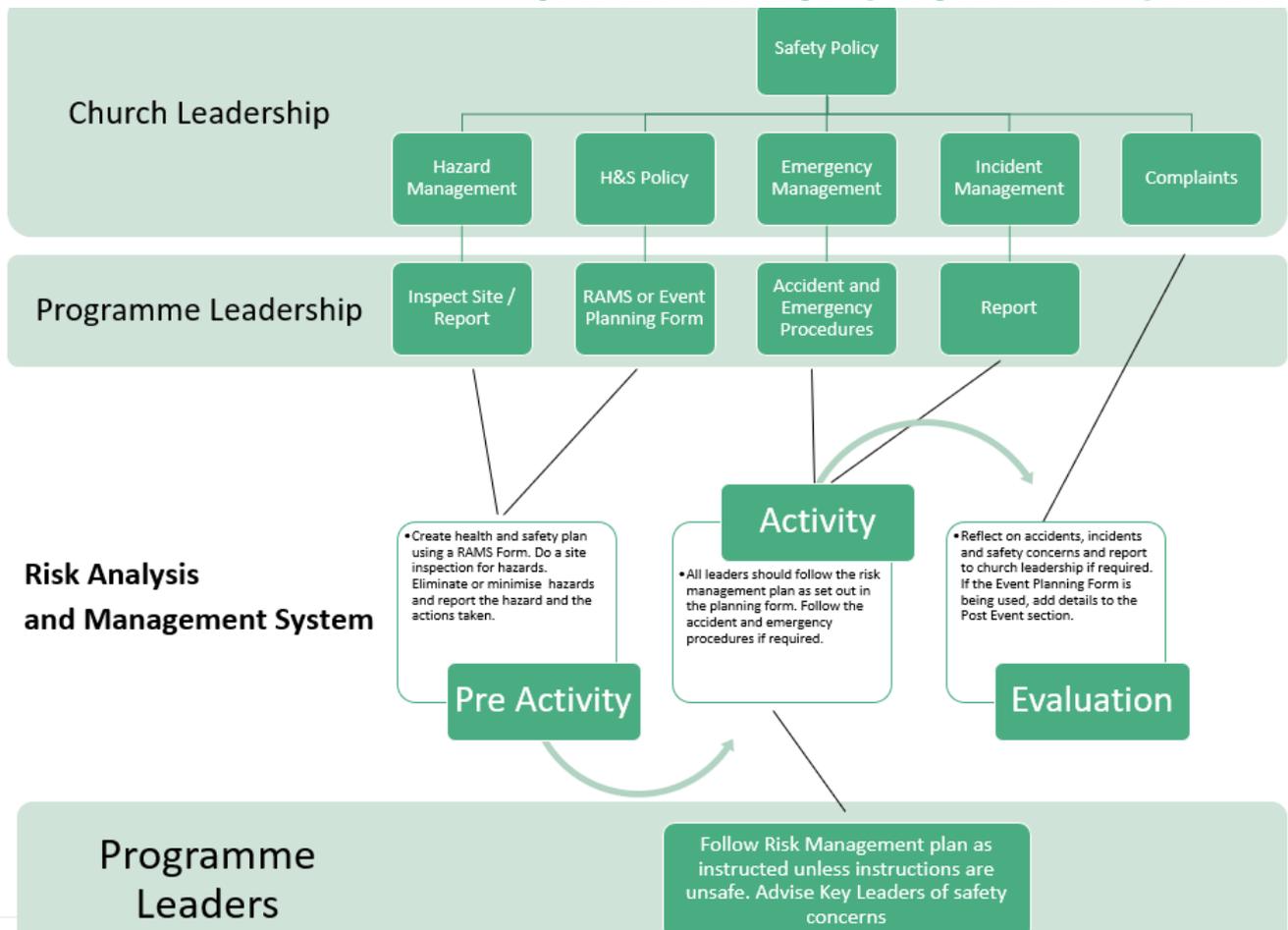
Documentation

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. *(If any leader is unsure of how to use these forms and carry out the safety steps they should review the Health and Safety Workbook and Video from the full Safety WOF training).*

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

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

SAFETY RESPONSIBILITY CHART



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Health & Safety Review

As a team, have a brief discussion about how well you are doing in the area of Health & Safety. Use the questions below to guide your conversation.

- Are we using our churches safety policies when we plan and run events?
- Does our church have policies on all the areas we need?
- Do we need to ask for any additional or updated policies from our church leadership?
- Are RAMS, Hazards and Incident forms a regular part of our ministry practices?
- Have we kept a record of all of our H&S Forms from the previous year of ministry?
- Have we noticed any trends in terms of risks, hazards, or incidents?
- In general, how are we doing when it comes to H&S? What, if anything, can we do to improve our H&S processes?

Notes

W.O.F REFRESHER CHILD PROTECTION POLICY

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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.

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. Child abuse can involve ongoing, repeated or persistent abuse, or it may arise from a single incident. 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:

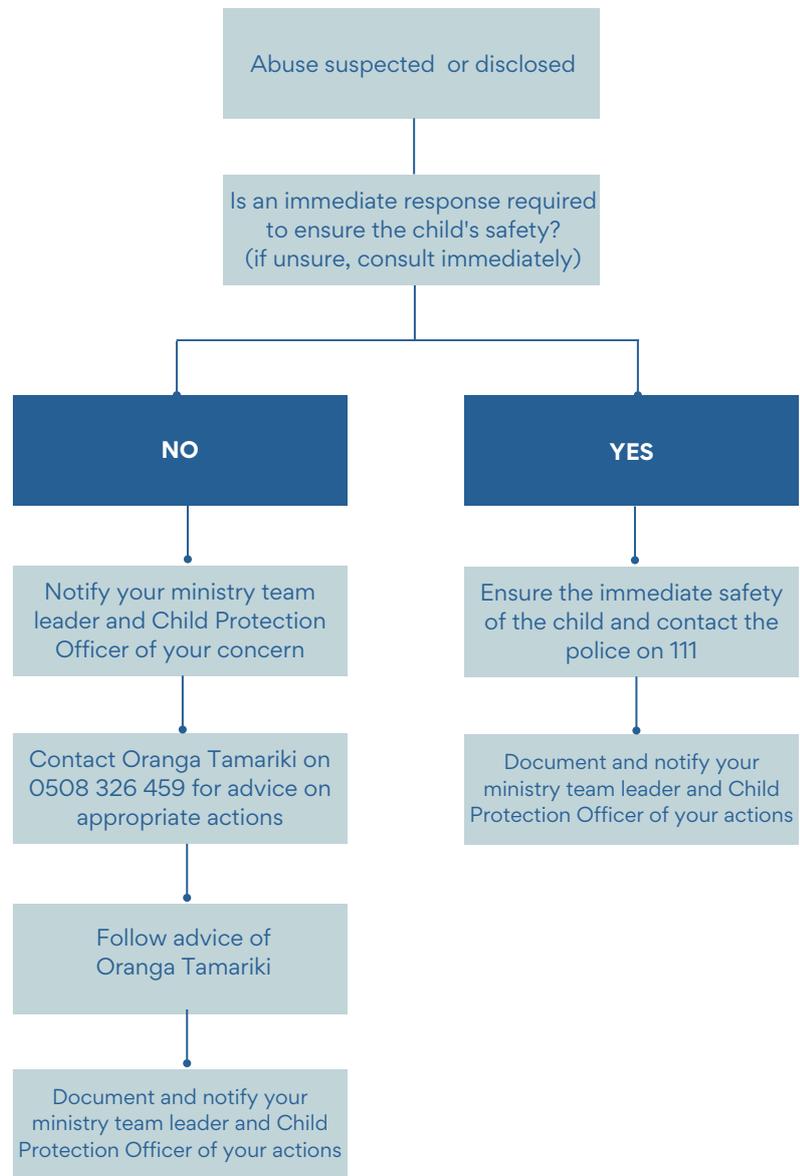
- Direct or indirect disclosure by the child or someone known to the child;
- Suspicions of abuse by those involved with the child;
- Allegations and/or direct observations or signs displayed in the child's physical or emotional behaviour;
- Direct witnessing of abuse.

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. It's also possible that an adult may disclose their concerns about abuse happening to a child they know.

Indicators of Abuse

If any leader is no longer familiar with recognising signs of abuse, they should revisit Session 3 of the Safety WOF training.

CHILD PROTECTION PROCEDURES FLOWCHART



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Ethical Scenarios Exercise

Choose one ethical scenario that relates to your area of ministry and ***discuss how you and your leadership team would respond.*** Discuss how the Child Protection Procedures might be outworked in this scenario. You should also refer to the Code of Ethics "At A Glance" card and note which codes would inform your response.

You may like to use the Ethical Scenarios Solution Page to help guide your conversation.

Children's Ministry Scenario

"The holiday programme supervisor comes to tell you that one of the kids in the programme has said that her mum is hitting her and shouting at her. The child is visibly upset."

Youth Ministry Scenario

"One of your single female adult youth leaders lets you know that a 15 year old boy in the youth group is being physically abused at home, and so he has moved into her flat to protect him from the violence."

Notes

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ETHICAL SCENARIOS SOLUTION PAGE



RELATIONSHIPS - QUALITY RELATIONSHIPS – WHANAUNGATANGA

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Relevant Codes:

Action Taken:

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

“How do our beliefs, values, socio-economic and political contexts etc, influence and inform our ministry?”

Relevant Codes:

Action Taken:

STRENGTHS-BASED - HAKAMANATIA NGA UARA RANGATAHI

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

Relevant Codes:

Action Taken:

PARTICIPATION - 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?”

Relevant Codes:

Action Taken:

NETWORKING – MAKING KEY CONNECTIONS – HONONGA

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

Relevant Codes:

Action Taken:

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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RELATIONSHIPS Whanaungatanga

1 Your Primary Relationship Te Kawenga

1.1 The leader's primary relationship is with the young person they engage with.

2 Behaviour Covered by the Code

Wehenga Tūmanako

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

3 Your Conduct Ārahitanga

3.1 Leaders will perform their work honestly and impartially, and avoid situations which 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 young people, fellow workers, their organisation, or ministry into disrepute.

4 Being Transparent Puatatanga

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

4.2 Where a program and/or organisation operates from a particular value basis, this will be clearly stated.

5 Obtaining Informed Consent Whakaae Tika

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

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

6 Confidentiality Noho Matatapu

6.1 The 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 Limits to confidentiality, which may lead to disclosure, apply when: the young person or someone else is in danger; there is an emergency situation; it is required by legislation or the courts; the young person is incapable of consenting.

6.4 When information is disclosed, the leader will endeavour to obtain the young person's permission, ideally working with the young person to do so. Leaders will comply with the Privacy Act 1993.

7 Boundaries Āhua Tika

7.1 Leaders will create and maintain culturally and age-appropriate physical, emotional, sexual and spiritual boundaries. Leaders have an ethical responsibility to hold each other accountable in this regard.

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 Sexual Boundaries Manatū Tangata

8.1 The relational nature of ministry makes it a high-risk practice. The safety and well-being of young people is paramount, both in the ministry environment and relationship.

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

8.3 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 Sexual acts between leaders and young people they connect with in their capacity as a leader are never acceptable.

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

9 Knowing Your Limits Noatanga

9.1 The leader's 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 Personal Agendas Utu Painga

10.1 Leaders will not abuse their ministry relationships for personal, professional, 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.

11 Exchanges between Young People and Youth Workers Āhua Kōrero, Āhua Taonga

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

12 Diversity & Cultural Safety Āhua me te Oranga
12.1 The ministry relationship is one of mutual respect.

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

12.3 Leaders are encouraged to reflect on and seek to understand their own cultural contexts and those of the young people they work with, and to be aware of how those relate to each other.

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

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

ENVIRONMENT

Te Ao Rangatahi

13 Rights and Responsibilities Ōu Tikanga

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

14 Safe Practice Ngā Mahi Oralt

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

15 Agents of Change Kawenga

15.1 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 young people.

15.2 Ministry is not limited to facilitating change within the individual young person, but extends to the social context in which the young person lives.

STRENGTHS-BASED

Hakamanatia Ngā Uara Rangatahi

16 Working Holistically Hakapakaritanga

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

17 Working Positively Āhua Pononga

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

17.2 Leaders do not see young people as problems to be solved, and will avoid labeling young people negatively.

18 Looking After Yourself Tiakitanga

18 Leaders and their organisations must take responsibility for the leader's overall well-being.

19 Supervision Whakahaeretanga

19 Ministry 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.

20 Personal Awareness Matatau

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

20.2 Leaders will approach differences in others with respect.

20.3 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 young person to a more appropriate support person, however the relationship with the young person should be maintained during this process.

21 Personal Determination Hiringa

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

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

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

22 Empowerment Hakamanatia

22.1 Leaders will seek to empower young people, ensuring they have a greater say in decisions that affect them and the world around them.

22.2 Leaders will use their experience and skills to ensure young people are equipped to make positive choices.

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NETWORKING

Hononga

23 Key Connections Papakāinga

23.1 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.

23.2 Leaders will recognise and honour the importance of the relationship with whākapapa through whānau, marae, hapū and iwi when working with Tangata Whenua.

24 Working Collaboratively Tautauamo

24.1 Leaders will respect and co-operate with other professionals and/or other significant people involved in the 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.

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

24.3 Leaders will network and build relationships with other leaders in order to gain collegial support and to share experiences, skills and knowledge.

DATA

Hakamanatia te Whanaketanga

25 Understanding Aotearoa New Zealand

Māramatia Aotearoa

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 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 whākapapa 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 young people.

RESPOND

Relationships

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

Environment

"How do our beliefs, values, socioeconomic and political contexts etc. influence and inform our ministry?"

Strengths-based

"How can we utilise and develop this child or young person's strengths?"

Participation

"How can we encourage this person to be actively involved in shaping and contributing to the ministry they are involved in?"

Networking

"Who are the other people and organisations this person needs in their life to succeed?"

Data

"What information do we need to help us make the best decisions and actions possible for the people we serve?"