



**BAPTIST UNION OF THE
NORTHERN TERRITORY**

**CHILD PROTECTION
POLICIES**

**Safeguarding Children
and Young People**



January 2023



BAPTIST UNION OF THE NORTHERN TERRITORY CHILD PROTECTION POLICIES



SECTION 1:

Safeguarding Children and Young People Policy

SECTION 2

Safeguarding Procedures

Purpose

The intention of this policy is to ensure that protective practices for children, young people (under 18 years of age) and families are implemented by BUNT and Association Churches to keep them safe (inclusive of cultural safety) from deliberate or inadvertent risk of harm and provide them with an understanding of such protective practices. This policy provides all BUNT personnel with an understanding of their responsibilities to keep children and young people safe, while fostering a culture of openness and respect of cultural diversity, recognising all children have a right to be safe from harm, regardless of age, culture, religion, gender, sexuality, identity or disability. It also sets out the responsibilities of Pastors and senior leaders across BUNT and associated Churches.

Context

This policy represents the position of BUNT and associated churches regarding their obligations under the Care and Protection of Children Act 2007 and the duty BUNT and associated church personnel have to ensure children and young people are kept safe from harm.

Policy Number	1/23
Applies to	All BUNT and Association Church workers
Issued by	BUNT
Delegated Authority	BUNT Director of Ministries (DOM)
Policy Custodian	BUNT Director of Professional Standards (DPS)
Content author	BUNT Director of Professional Standards (DPS)
Version Implementation	January 2023
Version Approval	25/01/2023
Review Date	January 2026
Confidentiality	Official

Safeguarding Children and Young People Policy

Policy in place:

The Director of Ministries or delegate will ensure that policies and procedures regarding child safe environments and mandatory reporting are current and available to all member churches.

Policy Communication:

This policy will be communicated across all BUNT churches, for dissemination through their local church communication networks, online services, and promoted through each local Church Child Protection Contact Officer (CPCO).

Policy Review:

The Care and Protection of Children Act 2007 requires a review of policies and procedures at least once in a 5-year period. BUNT will review this policy every three years and on a needs basis to respond to any identified risks. The BUNT Director of Ministries (DOM) and the Director of Professional Standards (DPS) will be responsible for initiating this process.

Policy Scope:

All workers (Pastors, Leaders, employees, servers, and contractors) of BUNT and Member churches involved in governance oversight and direct ministry of the church to children and young people across all settings and activities are expected to comply with this policy and associated procedures.

This policy stands in direct relation to the Code of Conduct – Safeguarding Children and Young People.

Policy Approval:

This policy was approved by the BUNT Board and adopted for use by BUNT Member Churches on 25th January 2023.



**BAPTIST UNION OF THE
NORTHERN TERRITORY CHILD PROTECTION POLICIES**



SECTION 1:

**Safeguarding Children and Young
People Policy**

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1. Definitions:

This policy uses many of the definitions from the *Care and Protection of Children Act 2007* (NT).

At Risk - According to Section 20 of the *Care and Protection of Children Act 2007* (NT), a **child** is at risk and in need of care and protection if:

(a) the child has suffered or is likely to suffer harm or exploitation because of an act or omission of a parent of the child; or

(b) the child is abandoned *and* no family member of the child is willing and able to care for the child; or

(c) the parents of the child are dead or unable or unwilling to care for the child *and* no other family member of the child is able and willing to do so; or

(d) the child is not under the control of any person *and* is engaged in conduct that causes or is likely to cause harm to the child or other persons.'

BUNT - is Baptist Union of the Northern Territory.

Child or children – is defined in Section 13 of the [Care and Protection of Children Act 2007](#) (NT) as a person less than 18 years of age, or a person apparently less than 18 years of age if the person's age cannot be proved.

CPCA - is the Care and Protection of Children Act 2007.

DOM - is the BUNT Director of Ministries or delegate.

Employer church - is a member of BUNT which employs or engages the worker, and where the context so permits includes BUNT.

Harm - Section 15 of the *Care and Protection of Children Act 2007* (NT) defines harm to a child as being:

(1) '... any **significant detrimental effect** caused by any act, omission or circumstance on:

(a) the physical, psychological or emotional wellbeing of the child; or

(b) the physical, psychological or emotional development of the child.

(2) Without limiting subsection (1), harm can be caused by the following:

(a) physical, psychological or emotional abuse or neglect of the child;

(b) sexual abuse or other exploitation of the child;

(c) exposure of the child to physical violence.'

Mandatory reporting - is an obligation upon BUNT workers to report a reasonable suspicion a child or young person is, or may be, at risk of harm, in accordance with Sections 15, 16, and 26 of the *Care and Protection of Children Act 2007* (NT) and associated procedures. (Refer to Section 1 Paragraph 4 and Section 2 Part A paragraph 4 of this manual).

Member Church - is a church which is a member of BUNT.

Victim - is a child who is reasonably suspected of being subjected to harm or is at risk of harm.

Worker - is a Pastor, Board member, employee of, or any other person who is involved in the oversight and/or direct ministry of that church to children.

2. Preamble

The objects of this policy are to protect as far as possible children from being at risk of harm or being harmed and to ensure their safety and wellbeing.

Protection for children: Child Safe Environments

This Policy framework seeks to meet legislative requirements as outlined in the [Care and Protection of Children Act 2007](#) (NT) and aligns with the National Principles for child safe organisations, (a set of 10 national child safe standards arising out of the Royal Commission into Institutional Responses to Child Sexual Abuse) and are underpinned by the United Nations Convention on the Rights of the Child.

These principles and standards affirm that every child and young person has a right to be always safe from harm. It is recognised that the wellbeing and best interests of children and young people are the responsibility of the entire Church community, who must act to ensure that every environment where children and young people are present is safe.

The focus of a child safe Church is not simply to create an environment that minimises risk or danger. It is about building environments which are both child-safe and child-friendly, where children and young people feel respected, valued, and encouraged to reach their full potential.

Child protection legislation in the NT aims to ensure that all children are safe from harm and are cared for in a way that allows them to reach their full potential, and contains obligations for people who work or volunteer with children.

In alignment with NT legislation and the National Principles for child safe organisations, BUNT and associated Churches are committed to giving due attention to:

- a. the safety and protection of children and young people
- b. how volunteers and employees recognise and respond to suspicions a child or young person is at risk
- c. standards of care for ensuring the safety of children and young people including standards for addressing bullying by children within the organisation
- d. codes of conduct for employees and volunteers within the organisation

- e. standards of care for employees and volunteers within the organisation that reflect the organisation's duty of care to children and young people

In particular this policy affirms that:

- 2.1 The safety and wellbeing of children is to be the paramount consideration insofar as it is within the power of BUNT to promote it.
- 2.2 Children are to be protected from any form of harm or risk of harm.
- 2.3 In dealing with harm to children, BUNT and its member churches are to put the interests of victims and children generally above those of the church.

3. General Principles

- 3.1 The principles and philosophy that underpin child safety in Australia are based on the United Nations Convention on the Rights of the Child which emphasise that:
 - a. all children have equal rights to protection from abuse and neglect;
 - b. all children should be encouraged to fulfil their potential and inequalities should be challenged;
 - c. all children should be encouraged to participate fully in a cultural and artistic life and appropriate and equal opportunities should be provided for cultural, artistic, recreational and leisure activity;
 - d. everybody has a responsibility to support the care and protection of children;
 - e. organisations shall take all appropriate legislative, administrative, social and educational measures to protect children from all forms of abuse, neglect or negligent treatment, while in their care;
 - f. organisations have a duty of care to children with whom they work and with whom their agents, contractors and sub-contractors work;
 - g. if organisations work through partners (such as contractors, subcontractors or agents), they have a responsibility to meet minimum standards of protection for the children in their partners' programs.
- 3.2 We see such a commitment as flowing naturally from our vision and mission to operate according to Biblical, Christian principles for living and for recognising the unique value and potential of every person, regardless of age, culture, religion, gender, sexuality, identity or disability.

4. Mandatory reporting

An obligation rests upon all BUNT workers to report a reasonable suspicion a child or young person is, or may be, at risk of harm, in accordance with the mandatory reporting provisions of CPCA.

All Workers including those persons who comprise the Governance oversight of a member church are to comply fully with their obligations of mandatory reporting in accordance with Sections 15, 16 and 26 of the *Care and Protection of Children Act 2007* (NT).

5. Involvement of perpetrators of harm in church activities

Where BUNT or any member church knows, believes or reasonably suspects that any person associated with BUNT or such member church is or has been a perpetrator of harm towards children, it will act to reasonably protect children from any risk that person might pose in accordance with Section 2 Part A, 5 and 6 of the Procedures contained herein, and having due regard to the provisions of the *Care and Protection of Children Act 2007* (NT).

6. Co-operation with authorities

BUNT and all member churches and workers will responsibly and reasonably co-operate with government law enforcement and child protection agencies.

7. Interim measures pending determination of allegations of harm

Where a worker is reasonably suspected of perpetrating harm against a child, their continued role with BUNT or the employer Church during the period taken to report and gain a final determination of whether that worker is guilty of any offence, is to be determined by an Independent Committee in accordance with Section 2 Part A paragraph 5 of the Procedures contained herein. However, to ensure the safety and protection of children during this reporting and investigatory stage, the person will not be permitted to work with children and young people until an outcome is known with no prohibiting reason. It is recognised that even a finding of not guilty may not mean that the person does not pose a risk to children. Accordingly, such risk will be assessed and satisfied before any further role engagement.

In performing its function, the Interim Measures Committee (IMC) does not serve as an investigatory body but exists only to determine interim measures for engagement of a worker pending any legal investigation.

8. Training

BUNT will ensure the provision of specialised training for all workers in child protection issues.

9. Ministry covenants

All workers who do not have a current written employment contract are to enter either a signed ministry covenant ([Appendix G](#)) or supplementary employment contract ([Appendix H](#)) as relevant to their engagement, dealing with their suitability to be workers and agreeing to these child protection policies and Safeguarding procedures.

10. Manual of procedures

BUNT will publish a manual (contained herein) containing procedures for implementing these safeguarding policies.

11. Code of Conduct for Children and Young People

Member Churches shall adopt a Code of Conduct for Children and Young People, to serve as an educative guide to participants in a children or youth ministry, and BUNT shall provide a sample template. (**Appendix I**)

12. Code of Conduct – Safeguarding Children and Young People

Applies to all Leaders, Staff, and all who serve in children and young people services.

A Code of Conduct for all Adults who serve in a children or young people ministry of a member church shall be adopted by the churches and signed by all workers. BUNT shall provide a sample template (**Appendix J**).

This **Code of Conduct** aims to detail the standards of conduct expected by staff and all who serve in the performance of their duties in working with children and to provide guidance in areas where there is a need to make personal and ethical decisions.

A breach of this Code of Conduct will, in accordance with Church policy and associated employment conditions, lead to the implementation of actions which may include, but are not limited to:

- Temporary suspension from duties with or without pay while a decision is reached on the breach.
- Modification of duties.
- Imposition of conditions on any continued employment or involvement in Church activities.
- Requirement of non-communication with children, young persons or specified persons.
- Suspension of employment
- Being reported to the police and charged with a criminal offence.

13. Review of policies

BUNT will review this policy every three years and on a needs basis to respond to any identified risks. The BUNT Director of Ministries (DOM) and the Director of Professional Standards (DPS) will be responsible for initiating this process.

This policy will be reviewed in January 2026.



**BAPTIST UNION OF THE
NORTHERN TERRITORY CHILD PROTECTION POLICIES**



SECTION 2:

Safeguarding Procedures Manual

Part A Further definition of “harm”

**Part B Worker and child safety
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1. Preamble

This manual sets out specific procedures to give effect to the Safeguarding Children and Young People Policies of the Baptist Union of the Northern Territory in meeting legislative requirements. It also prescribes other good practice procedures that are expected to be applied by all churches in ensuring a child safe environment.

2. Definitions

Unless the context otherwise requires:

At Risk - According to Section 20 of the *Care and Protection of Children Act 2007* (NT), a child is at risk and in need of care and protection if:

'(a) the child **has suffered or is likely to suffer harm or exploitation** because of an act or omission of a parent of the child; or

(b) the child is abandoned, **and** no family member of the child is willing and able to care for the child; or

(c) the parents of the child are dead or unable or unwilling to care for the child **and** no other family member of the child is able and willing to do so; or

(d) the child is not under the control of any person **and** is engaged in conduct that causes or is likely to cause harm to the child or other persons.'

BUNT - is Baptist Union of the Northern Territory.

Child or children – is defined in Section 13 of the [Care and Protection of Children Act 2007](#) (NT) as a person less than 18 years of age, or a person apparently less than 18 years of age if the person's age cannot be proved.

CIS - is the Centralised Intake Service (Child Abuse Report Line) 1800 700 250.

CPS - is *Child Protection Solutions* – an agency providing high-level training and advice.

CPCA - is the Care and Protection of Children Act 2007.

CPCO - is the local church Child Protection Contact Officer (CPCO): An Officer appointed to have specific responsibilities as identified in the CPCO job description and be the key contact person between the DPS and the local church.

DOM - is the BUNT Director of Ministries or delegate.

DPS - is the BUNT Director of Professional Standards or his/her delegate.

Employer church - is a member of BUNT which employs or engages the worker and where the context so permits includes BUNT.

Harm - Section 15 of the *Care and Protection of Children Act 2007* (NT) defines harm to a child as being:

- (1) '...any **significant detrimental effect** caused by any act, omission or circumstance on:
 - (a) the physical, psychological or emotional wellbeing of the child; or
 - (b) the physical, psychological or emotional development of the child.
- (2) Without limiting subsection (1), harm can be caused by the following:
 - (a) physical, psychological or emotional abuse or neglect of the child;
 - (b) sexual abuse or other exploitation of the child;
 - (c) exposure of the child to physical violence.'

IMC - means the Interim Measures Committee set up under Section 2 Part A Paragraph 5.

Mandatory reporting - is an obligation upon BUNT workers to report a reasonable suspicion a child or young person is, or may be, at risk of harm, in accordance with Sections 15, 16 and 26 of the *Care and Protection of Children Act 2007* (NT) and associated procedures. (Refer to Section 1 Paragraph 4 and Section 2 Part A Paragraph 4 of this manual.)

Member Church - is a church which is a member of BUNT and which has adopted the applicable part of this manual. Where the context so permits, it includes BUNT.

Pastor - means a person who has been formally appointed or endorsed by a church or the denomination to exercise ministry which involves the oversight of the church and appointed ministry team.

SP - is the senior pastor in a Member Church which has multiple pastors, but where a suspected perpetrator of harm is the senior pastor or someone closely associated with him or her, or where the senior pastor is not readily available, it means the DPS or the DOM. (Where a Member Church has only one pastor, he or she is the Senior Pastor referred to in this definition).

WHS - is Work Health & Safety.

Victim - is a child who is reasonably suspected of being subjected to harm or is at risk of harm.

Worker - is a Pastor, Board member, employee of, or any other person who is involved in the oversight and/or direct ministry of that church to children.

WWCC "Working With Children's Clearance" - refers to the Northern Territory national criminal screening for working with children. As stated on <https://nt.gov.au/community/child-protection-and-care/child-abuse> "a person must by law apply for a working with children clearance, also called a WWCC, to work or volunteer with children in the Northern Territory (NT)".

PART A: FURTHER DEFINITION OF HARM

3. What is harm?

"Harm" - Section 15 of the *Care and Protection of Children Act 2007* (NT) defines harm to a child as being:

- (1) '...any **significant detrimental effect** caused by any act, omission or circumstance on:
 - (a) the physical, psychological or emotional wellbeing of the child; or
 - (b) the physical, psychological or emotional development of the child.
- (2) Without limiting subsection (1), harm can be caused by the following:
 - (a) physical, psychological or emotional abuse or neglect of the child;
 - (b) sexual abuse or other exploitation of the child;
 - (c) exposure of the child to physical violence.'

Section 16 of the *Care and Protection of Children Act 2007* (NT) defines exploitation of a child:

- (1) '... [as including] sexual and any other forms of exploitation of the child.
- (2) Without limiting subsection (1), sexual exploitation of a child includes:
 - (a) sexual abuse of the child; and
 - (b) involving the child as a participant or spectator in any of the following:
 - (i) an act of a sexual nature;
 - (ii) prostitution;
 - (iii) a pornographic performance.'

The wider national and global context (such as The World Health Organization ([WHO], 2006, p. 9) defines child abuse & neglect as:

*All forms of physical and/or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential **harm** to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power.*

Across Australian Jurisdictions it is commonly regarded that physical or psychological harm (whether caused by an act or omission), includes harm arising from the following five main descriptors of child abuse and neglect:

- 3.1 **Emotional harm**, meaning: A chronic attitude or behaviour directed at a child whereby a child's self-esteem and social competence is undermined or eroded over time or the creation of an emotional environment which is detrimental to or impairs the child's psychological and/or physical development. Behaviours may include devaluing, ignoring, rejecting, corrupting, isolating, terrorising or family violence.

3.2 **Physical harm**, meaning: Any non-accidental act inflicted upon a child which results in physical injury to the child. Physical abuse results from practices such as but not limited to:

3.2.1 Hitting, punching, kicking (indicators: marks from belt buckles, irons, fingers, cigarettes, etc)

3.2.2 Shaking (particularly young babies)

3.2.3 Burning, biting, pulling out hair

3.2.4 Alcohol or other drug administration

3.3 **Sexual abuse**, meaning: any sexual behaviour imposed on a child. The child concerned is considered to be unable to alter and/or understand the perpetrator's behaviour due to his or her early stage of development and/or powerlessness in the situation. Sexual abuse occurs when someone in a position of power to the child uses her/his power to involve the child in sexual activity.

Behaviour can include sexual suggestion; exhibitionism, mutual masturbation, oral sex; showing pornographic material eg, DVDs, internet; using children in the production of pornographic material; penile or other penetration of the genital or anal region; and child prostitution.

3.4 **Neglect**, meaning: the failure of a carer for a child to provide a child with the basic necessities of life, and which can occur by deliberate action or inaction, and can stem from an inability to understand and provide basic necessities such as food, clothing, shelter, hygiene, medical treatment and supervision.

3.5 **Grooming**, meaning: the deliberate actions of a perpetrator to befriend and influence a child, and possibly also that child's family or community, with the intention of engaging in sexual activity of any kind with that child.

4. **Reporting a suspicion that a child or young person may be at risk of harm**

4.1 This obligation is placed on all workers by s15 of the CPCA. It is a criminal offence not to comply with this obligation without a lawful excuse. No church can negate or modify this obligation (refer **Appendix A**).

4.2 Any worker who suspects, on reasonable grounds, that a child or young person is, or may be at risk of harm in accordance with paragraph 3 above, and this suspicion is formed in the course of their work, must report this suspicion to the CIS as soon as practicable.

4.3 Reporting is generally by telephoning the 24-hour Child Abuse Report Line on 1800 700 250.

If it is an emergency call 000 and ask for the police.

After a report is made, the worker should ensure that the child or young person gains adequate support. This could include:

- referring the child or young person to the Pastor or other leader
- referring the child to other appropriate services
- continuing to provide pastoral support to the child or young person and their family and monitoring their circumstances

4.4 Reasonable grounds to form a suspicion that a child or young person may be at risk may include, but are not limited to:

- 4.4.1 When a child tells you they are at risk or have been harmed
- 4.4.2 When your own observations of a particular child's behaviour and/or injuries lead you to suspect they are at risk or harm is occurring
- 4.4.3 When a child tells you that they know of someone who is at risk or has been harmed (they may possibly be referring to themselves)
- 4.4.4 When you hear about a child at risk from someone who can provide reliable information, such as a relative, friend, neighbour or sibling of the child

It does not require proof that any child has or may suffer harm.

4.5 Where a report is made to the CIS, but only if the child and/or the suspected perpetrator of harm is associated with the Church, the worker must immediately inform the Senior Pastor of the incident. If the concern relates to the Senior Pastor, the worker should inform another person in accordance with the SP definition in 2 above. A written report in the form of **Appendix B** is also to be given by the worker to the Senior Pastor or person otherwise designated as soon as practicable.

4.6 A worker does not require approval to make a report to CIS and must adhere to the reasonable instructions of CIS in order to ensure that all proper processes are followed.

4.7 If a worker has any concern about whether the matter meets the threshold for mandatory reporting, they can consult with the SP on whether a report should be made to CIS or they can contact CIS to discuss.

5. General provisions in all cases of suspicion of risk of harm

5.1 The DPS (or delegate) is available to provide crisis response and ongoing consultancy, support and direction to workers and Member Churches throughout the entire process. After-hours access to the DPS can be arranged through a Senior Pastor and/or his/her delegate.

5.2 Other than the formal report to CIS or police, a worker is not to inform anyone else of the suspected harm or risk of harm without the permission of the Senior Pastor. The Senior Pastor in consultation with the DPS and/or the DOM will determine who else

should be informed of it. (There is a danger of defamation liability against the worker if ultimately an allegation cannot be proved).

5.3 Where a worker reasonably suspects a child is at risk of harm, and is not confident making the notification themselves, they are to be instructed to report such matters immediately to an adult supervisor in their ministry area who will then assist the worker to comply with the necessary procedures. Otherwise, the person should make the report directly to CIS as soon as possible.

5.4 Where there has been a complaint against a worker of perpetrated harm or placing a child at risk of harm and

- 1) it is a term of the worker's Employment Contract or Ministry Covenant; or
- 2) the parties otherwise so agree

the continued engagement of the worker by the Employer Church pending the final determination of the allegation of harm against him/her is to be decided by the Interim Measures Committee. However, the person will not be permitted to work with children and young people until an outcome is known with no prohibiting reasons. The purpose is to ensure the safety and protection of children during this reporting and investigatory stage.

5.4.1 The IMC is to comprise of three independent persons who are to be professing Christians but not necessarily Baptists and who are to be appointed by the President of BUNT, or in the event of their unavailability or being conflicted, by the vice-president or immediate past President of BUNT.

5.4.2 The functions of the IMC are administrative and not judicial.

5.4.3 The IMC may for the period until the final determination of the allegation, and having due regard to relevant employee rights / fair practice, and employment contracts:

5.4.3.1 Suspend the worker with or without pay;

5.4.3.2 Modify the duties of the worker;

5.4.3.3 Impose conditions on any continued employment of the worker or on his/her involvement in the activities of the Employer Church;

5.4.3.4 Require that the worker not communicate with specified persons;

5.4.3.5 Temporarily suspend the employment of the worker while the IMC reaches other decisions; and/or

5.4.3.6 Revoke or modify any decision it has made.

- 5.5 In performing its functions within the bounds of procedural fairness, the IMC is not an investigatory body.

Having regard to this the IMC:

- 5.5.1 Is not bound by the rules of evidence and may inform itself of relevant facts by proper means as it sees fit.
- 5.5.2 Is to permit the worker or his or her agent to address it.
- 5.5.3 Is to act with all reasonable expedition.
- 5.5.4 Is not to make conclusions about disputed facts relating to the alleged harm.
- 5.5.5 Is as far as practicable to apply the Children and Young People Safeguarding Policy of BUNT and is not to allow the implementation of that Policy to be displaced by any presumption of the innocence of the worker.
- 5.6 BUNT Member Churches and workers will responsibly and reasonably cooperate with law enforcement and child protection authorities in their investigation and any prosecution of harm.
- 5.7 No workers are to make any statement to the media about any risk of harm or actual harm (either suspected or formally prosecuted) encountered in the course of their employment by a Member Church and all inquiries about these matters from the media are to be referred to the senior pastor, DOM or the DPS (see Section 2 Part C paragraph 36).
- 5.8 Workers are not to make any statements about any risk of harm or actual harm (either suspected or formally prosecuted) encountered in the course of their engagement by the Church to any alleged perpetrator or anyone associated with or representing that alleged perpetrator.
- 5.9 Upon receiving any report about risk of harm or actual harm, and having made a report to CIS, a Senior Pastor should consult with the DPS and/or the DOM as soon as practicable about what steps should be taken in respect of it by the Church.
- 5.10 The SP is to ensure that all appropriate pastoral care/professional support is made available to all persons associated with a Church that is impacted by an allegation. This support will align with relevant policies and procedures.
- 5.11 Workers are to be alert to any trauma related behaviours and indicators which may be the result of harm including:
- When a child says that he/she has been harmed;
 - When a child or adult says that he/she knows of a child subject to harm; or
 - Observations of a child's behaviour, change in behaviour, emotional state and/or injuries.

Indicators in many cases overlap and can interrelate to all forms of harm and risk of harm.

An indicator in isolation does not automatically mean that a child is being harmed.

Workers should:

- Listen to the child/young person.
- Not ask leading questions.
- Reassure the child that you believe them.
- Reassure the child that what has happened is not their fault.
- Reassure the child that telling you was the right thing to do.
- Document the child's disclosure as soon as possible.
- When documenting the disclosure use the same terminology as the child.
- Not make promises which cannot be kept, such as confidentiality.
- Reassure the child that there are people who can help to protect them.

A worker is not an investigator and must not do any detective work. Even if the harm which is disclosed has ceased, reporting it is still necessary to protect other children from the perpetrator.

5.12 Where a person 18 years or over discloses that they were subject to harm while they were a child, these procedures do not apply. However, with their permission, the person should be supported to make a formal report to police.

6. Managing potential perpetrators in churches

A child safe organisation is one that creates a culture, adopts strategies and takes action to promote child wellbeing and prevent harm to children and young people. A child safe organisation consciously and systematically creates an environment where children's safety and wellbeing is the centre of thought, values and actions, and creates conditions that reduce the likelihood of harm to children and young people.

This proactive intent has specific application in a church context where many people who attend a public worship service may not be subject to worker or server provisions, but attend for personal worship.

While the CPCA has provisions relating to persons who are prohibited from working with children or young people, a parishioner's attendance at a public worship service does not ordinarily constitute work or service. In this regard a parishioner or potential parishioner may attend or seek to attend who is or becomes a known convicted sex offender and / or a Prohibited Person.

In such a case, the safety and protection of children must remain paramount, and a specific proactive protective response must be applied.

The intent is not to create obstacles for such persons to attend worship services and identified ministry programs, but rather to create pathways for that to occur safely. This may include but is not limited to Individual Attendance and Safety Agreements, Accountability mechanisms, an alternative worship arrangement outside of the church, referral to another suitable church context, small group or one on one style ministry.

The specific nature of the response and protective strategies should be determined in liaison with DPS but will necessarily be more conditional and restrictive than the general provisions of 6.1 following.

6.1 A person who

6.1.1 is the subject of an unresolved complaint or suspicion of alleged harm to a child; or

6.1.2 is reasonably suspected by a Member Church of having at any time engaged in harming a child or placing a child at risk of harm

is not to be permitted unsupervised access at any premises controlled by a Member Church. If such a person seeks access to any function controlled by a Member Church, that church must respond in such a way that ensures there is no contact or communication with any child or young person at that function. The nature and implementation of this requirement will be managed by the Senior Pastor in liaison with the Church leadership, having regard to the context and particular circumstances.

PART B: WORKER AND CHILD SAFETY RESPONSIBILITIES

7. Role of Workers

Any person in a Member Church working with children must:

- Have a WWCC.
- Be emotionally and spiritually suited to the role to be undertaken.
- Be properly trained in mandatory reporting / awareness (Refer **Appendix C**).
- Have been selected for their role in work with children after a proper investigation and screening of their suitability for such work.
- Have their performance in such work periodically reviewed.

8. Staff/worker/ministry server screening and selection processes

A major form of prevention relates to appropriate and stringent screening and suitability assessment processes. Every worker engaged in child related ministries must be interviewed, screened, and recommended as suitable by the leader who has ultimate oversight or management responsibility for that area of ministry.

An immediate report should be made to SAFE NT at 37 Woods Street, Darwin or to safent.police@pfes.nt.gov.au if certain information becomes known concerning serious criminal offence, child protection information, or disciplinary or misconduct matters.

Churches should have a planned and prepared interview process approved by the leadership.

An important part of this process will involve:

- The completion of a ministry application form.
- Agreement to obtain a WWCC.
- Agreement by the applicant to meet with senior pastor/elders if required.
- Presentation of references.
- The follow up of references.
- Interview of applicant using approved internal processes.
- Completion of a Ministry Covenant ([Appendix G](#)) if recommended for a role.

A written recommendation must then be prepared by the person who has management/oversight responsibility and be submitted to the Senior Pastor for endorsement/approval. Individual churches may include a panel such as senior pastor/s, elders, professional standards committee members, etc, as a part of an accountable recruitment, selection and appointment team.

Under normal circumstances no individual should be permitted to work in children's ministries until attending the church for a period of not less than one (1) year. Special circumstances may apply and include intimate knowledge of an applicant by people within the leadership/church, or impeccable references from other churches. Even in these circumstances the applicant should operate under a supervised probationary period of not less than six months, with no key leadership responsibilities. It is recognised that long term and intimate knowledge of a person engaged in this area of ministry may reduce components of the above screening and interview process.

It is acknowledged that from time-to-time additional helpers are engaged to provide support in relation to special events/activities. This may include parents or other people within the church who generously volunteer their services in terms of additional transport, or supervision during special events. It is unrealistic to expect those who fall into this category on a random basis to undergo additional training, however where possible a WWCC should be obtained and in some cases must be obtained (see **Appendix K**).

In rare instances where a WWCC isn't obtained for an additional/occasional helper, an authorised leader/worker must be in attendance and accompany an "unauthorised" person at all times. It is a good practice for the church to think ahead and have a pool of "occasional" helpers suitably trained and screened.

9. Ministry Screening/Working With Children Checks

To meet the requirements of the CPCA, all pastors, elders, board members, and governance team members, as well as ALL workers and volunteers who serve in children's ministry, must have a valid WWCC issued by NT Police SAFE NT. This must be sighted by the relevant leader with details lodged with the Church's Child Protection records system.

It is the responsibility of the church to identify and ensure that the above people obtain a WWCC every two years and undertake appropriate training every three years and maintain appropriate records/registers (See Training Strategy - **Appendix C**).

In relation to international screening or concerns, contact the DPS.

If a WWCC clearance notice is not obtained, it will remain the discretion of individual churches to permit individuals to serve within the life and ministry of the church that does not involve them working with people under the age of 18 years. Depending on the nature of other offences, strict conditions may be applied to an individual attending church and/or associated church programs having regard to Section 2 Part A Paragraph 6 above.

Sexual abuse related offences will preclude that person from having any contact with, or responsibilities involving children and young people. In some cases, an offender may not be permitted to attend the church, or any associated program under any circumstances. The DPS (or delegate) must be contacted and consulted.

If any worker or pending staff member refuses to undergo a WWCC, they must not be appointed to any position that requires this clearance, and must be excluded from any regular programs which involve them working with people under the age of 18 years.

Staff members and workers, who for whatever reason have not obtained a WWCC, are required to do so immediately and cease working with children and young people until they provide a valid WWCC.

Any worker undertaking a ministry role who does not have a written employment contract must complete and sign a ministry covenant form (**Appendix G**). For those with an existing written employment contract, the Supplementary Employment Contract (**Appendix H**) should be completed and signed.

10. Working with Children Checks - Tradespeople

All tradespersons engaged to carry out work on church premises where children are present must produce a current WWCC prior to being engaged/employed.

11. Character Reference Requests

In accordance with the BUNT Ministerial Standards, Pastors, elders, workers or others who are seen to be a church representative are not to accept requests to provide a character reference for anyone known to have been charged with a criminal offence against a child.

References in relation to any other matters can only be provided by the Senior Pastor/Designated Leadership.

No other person is permitted to write a reference of any type on behalf of the church.

Extreme caution should be exercised in providing a reference of any type, as there can be serious civil/legal consequences if a recipient of a reference was to offend within a church or organisation who engaged that person either partly or wholly based on a character reference.

12. Worker identification

All workers who provide direct services to children should, whilst actively carrying out their appointed responsibilities, be issued with and wear photo identification tags. This not only identifies accredited workers but communicates a clear message of professionalism and accountability. Photo identification tags must be always worn when rostered.

13. Punctuality

Workers and designated helpers should keep to timetables to the best of their ability. If an activity is running significantly overtime, parents should be notified as soon as possible of the new anticipated time that their child/ren may arrive at the pre-determined point. If the activity is off-site and a delay has occurred, it may be appropriate to telephone one person who could inform all parents of the circumstances.

14. Moral wellbeing

Workers must ensure that any television programs, videos, music, magazines and/or displays shown or used as part of the group's activities are suitable in content and appropriate to the age group represented, with due regard to Christian values.

Whilst official television and movie ratings should be observed, there will be situations where those in leadership will have the responsibility of approving the viewing of certain material.

Every worker is expected to maintain a high moral code. Foul, demeaning, bullying, racist or sexist language is not acceptable, and will not be tolerated by anyone working in ministry.

15. Inappropriate behaviour of a worker

Any person who is concerned about the behaviour of any worker in terms of harm or possible harm, **must** contact the Centralised Intake Service (CIS) first, and then refer the matter to the pastor and/or leader of the church for consideration of what response is deemed appropriate.

16. Bullying

Bullying is a form of persistent harassment which demeans, threatens, intimidates, or humiliates a person. For any person in leadership to act in such a manner towards a child is unacceptable and will not be tolerated and must be reported as soon as possible to Senior Pastor and / or the Child Protection Contact Officer.

17. Child Safety Responsibilities

17.1 A Member Church and its workers are to do everything reasonably available to them to promote the physical, emotional, and mental wellbeing and safety of the children who are involved in the life of that church (“the duty of care”). What is reasonable in a particular situation depends on its circumstances, including the nature of the risk of harm to children and the practicability of the steps needed to eliminate it.

17.2 No set of detailed rules can be devised which when applied to a particular situation will clearly show what is the applicable duty of care.

The paragraphs in this section 2 (Part B & C paragraphs 8 to 36) contain some processes however that are always prudent to observe.

17.3 While this current Part B area applies generally to risk of harm, that issue is dealt with specifically in Part A.

18. Participation of Children

18.1 To instil a culture of safety and awareness, children who attend regular any ongoing children’s ministry programs will participate in an awareness session of the following, led by the workers who oversee these activities. This will occur at least annually. **Appendix I** may serve as a useful guide as to areas that should at least be covered, along with the following:

18.1.1 expectations concerning appropriate behaviour by children and workers

18.1.2 when, how, and who to speak to if they feel uncomfortable

18.1.3 protective behaviour strategies

18.1.4 other rights, responsibilities, and expectations in line with the Codes of Conduct and Children and Young People Safeguarding Policy

18.1.5 WHS information and procedures applicable to child related ministries/programs

18.1.6 how to make a complaint or raise a concern over any matter

For each of the above, workers will use consultation methods suited to each group, considering factors such as children’s age, developmental level and cultural backgrounds. It will be important to plan ahead to ensure people are involved who have sufficient early childhood communication expertise, along with any interpretation support that may be required. Parents should be notified of when and with whom this will take place ahead of time and will also be made aware that the BUNT Children and Young People Safeguarding Policies and the Codes of Conduct can be obtained on the BUNT website.

Whenever there is first contact and then at least annually, with due reference to **Appendix I**, the local Church process for feedback/complaints should be explained to children and their family/carers.

- 18.2 Information may be provided in a simple hand out and on a wall poster about services that can assist children, young people, and their families (such as the Kids Helpline on 1800 55 1800 and Youth Helpline on 1300 13 17 19) in areas accessed by them.
- 18.3 Adults and children (who are not prescribed mandated notifiers) can discuss or disclose harm related matters or seek support and advice by contacting their Senior Pastor.
- 18.4 Children and their parents should be enabled full opportunity to provide feedback on and make suggestions re children's ministry programs regularly. The member church cultural and communications systems will determine the process. This may include focused discussion sessions, survey, suggestion box, etc. The process will be advised to families and children at least annually as a component of 18.1 above.

19. Care and supervision ratios of workers to children

19.1 There is no fixed ratio which will necessarily satisfy the duty of care in all situations. It will depend on all of the circumstances which will include:

- The age, needs and behavioural history of the children present.
- The skills and experience of the workers.
- The environment in which the children are placed.
- The nature of any risks to which the children may be exposed.
- The ready availability of backup if there are difficulties.

19.2 The following table is based on similar tables used in the childcare industry and may be used as a rough rule of thumb, but even compliance with it may not be sufficient to satisfy the duty of care in all situations.

RECOMMENDED MINIMUM SUPERVISION RATIOS:

Under two years of age:	1 approved worker to every 5 children
Two years to school age:	1 approved worker to every 5 children
Primary school age:	1 approved worker to every 5 children
Secondary school age Jnr:	1 approved worker to every 10 children
Secondary school age Snr:	1 approved worker to every 15 children

Notwithstanding these minimum ratios it is recommended that, for children of primary school age or younger, a minimum of two (2) workers be present at all times.

If any lesser ratios are used, it should only be after a conscious and responsible decision by the Member Church that the supervision provided does satisfy its duty of care for the children.

20. Managing inappropriate behaviours in children

If a young child misbehaves within a church program or activity, firm but gentle verbal correction which is respectful and age-appropriate should be the first response.

For a younger child a short period of “time out” may also be appropriate. A useful guide for determining the amount of time out is one minute for each year of the child’s age.

However, it is not appropriate to use a time out strategy for children under three years of age. Parents should be made aware of these practices and procedures when enrolling children into activities/programs.

When a child is unresponsive or responds unsatisfactorily to reasonable requests to comply with a standard of behaviour which is respectful to them, or other children, and/or those supervising, the matter must then be immediately reported to the parent/guardian.

In extreme cases, children may be precluded from activities for a period, until an undertaking is given, appropriate to age, to behave within acceptable limits. If this decision is made, the parent is to be informed and where possible included in the negotiations regarding management strategies and restoration to that activity.

At no time is physical punishment or verbal intimidation permissible, even with parental approval.

21. Toileting small children

When a small child needs assistance in toileting, the following procedures should be observed:

Where practicable the parent should be responsible for attending to the child.

- If this is not practicable the child should be encouraged to fully manage themselves, according to ability.
- When crèche workers or designated helpers must assist a child, another adult worker should be informed upon leaving the activity and upon returning.
- Where possible, it may be useful to accompany more than one child to the toilet at any given time.
- Leaders should only assist in toileting persons of their own gender.
- At no time should a child be allowed to enter a public toilet alone whilst placed in a ‘kids’ church/ crèche related activity/program.

22. Crèche/Kids Church activities/programs

The issue of crèche/kids church workers with respect to Duty of Care is a vexed one, since so much depends upon volunteers, often on a very casual and perhaps even spontaneous basis. While a basic Duty of Care exists whenever any worker undertakes to supervise children (i.e. with respect to reasonable foreseeability and proximity), it is highly recommended that there be at least one worker who is cognisant of rudimentary Duty of Care, WHS and Child safeguarding, and Senior First Aid requirements somewhere on site, and who could be available as a reference person/supervisor whenever such a program is functioning.

Where young children accompany their parents to Home Groups and other similar functions in private homes, arrangements which are made for the children's care and well-being and the nature of the activities in which they engage should be formally agreed upon and accepted by all the parents concerned, and the church advised to ensure that all standards are met.

Any person/worker who specifically takes on the responsibility of the care of children should be expected to provide a level of care which fulfils Duty of Care standards, including a WWCC. It is the responsibility of the church to establish and promote such procedures.

23. Crèche and Junior Church/programs check in/out procedures

Churches should develop check in and out processes in relation to programs where children are placed into the supervision and care of those running a program, such as crèches, Sunday kids church or similar programs, including midweek activities.

For example: Children in junior programs (under 12 years of age) once checked into an activity must not be permitted to leave that activity or program unless collected by a parent or authorised person. A number of check in and out systems have been developed and successfully implemented.

General medical/information forms (**Appendix D**) should be completed and filed in relation to all children attending the above programs.

24. Physical health and safety

The physical environment should always be such that the safety of children is paramount, e.g., any electrical equipment used is in safe working order, floors are kept free of slippery surfaces, food is handled with the utmost care to as far as possible avoid contamination.

It is the role and responsibility of the Churches to appoint a Work Health and Safety (WHS) Officer to be responsible for and oversee all established WHS standards. Relevant accredited training must be undertaken for the appointed officer to carry out his/her duties.

Any faulty equipment/plant which constitutes a hazard to the safety of a child should be immediately removed, where possible, and its condition should be reported to the WHS Officer/Church Office, in writing, without delay. For specific WHS information refer to the BUNT WHS document.

25. Transportation

When a young person is travelling in a vehicle driven by a worker, or designated person, the vehicle will be driven carefully, always adhering to the legal speed limits and road laws. At no time should there be more passengers in a car than the number of seat belts which are in working order and available for use. Cars must be registered and driven by licensed drivers, in accordance with the conditions subject to that licence and the type and class of vehicle driven. In addition, motorcycles may be used by the registered owner, but the carrying of children and youth during official church activities as a pillion passenger without parental consent is prohibited. Hitch hiking is always prohibited.

In the event of an accident in which any person is injured, the senior pastor, staff and parents must be informed as soon as possible. All NT legislation regarding the reporting of an accident must be followed.

Negligent driving can have painful emotional and legal consequences. Anyone who is observed or reported as not driving according to prevailing road rules and generally accepted due care, will not be permitted to transport children. In addition, drivers must take children directly to and from arranged venues and not spontaneously detour or make additional arrangements without parental/leadership consent.

If a child is travelling in a vehicle driven by a worker who possesses a learner permit or probationary licence, prior written consent must be obtained from a parent/guardian except in the case of a genuine emergency.

Alcohol must not be consumed eight hours prior to or during church children's or youth activities. The use of illicit substances is not permitted at any time.

In addition, no driver may provide transport if there is any possibility that they may be driving under the influence of illegal drugs or prescription drugs that can inhibit a person's ability to drive safely, or alcohol, or under any condition that would inhibit their ability to safely control a motor vehicle. It is the responsibility of the driver to inform senior or key leaders of any situation that may inhibit their ability to safely be in charge of a motor vehicle.

26. Risk Management

BUNT and member churches recognise that it is not possible to eliminate all risks of child exploitation and harm; however through child safe and child protection strategies, member churches aim to identify, mitigate, manage, and reduce the risks to children in their operations.

Risk management is covered in more detail in a Member Church's *Risk Management Policy and Procedures*. Risk assessment and risk management practices are embedded in procedures for all services, programs or activities authorised by the church.

A Risk Management Team (RMT) appointed by the local church will be accountable for identifying and managing risks within the Church and its environment. The members of the RMT should be familiar with the legal requirements involved with Child Protection.

In addition to *general* risk management, a specific priority is to minimise risks of harm of any kind to children who are in our care and to ensure their physical safety in the buildings or activities of Member Churches. Risk and safety assessments will be integrated into practice at every stage of intervention with a child or young person. This means that the key services provided to children are identified and an assessment is made of the risk posed to children relating to each of these services.

This also means identifying, assessing, and taking steps to minimise the risks of harm to children because of the action or inaction of another person involved with the organisation (such as an employee, volunteer, or another).

If the RMT identifies child safe risks occurring in a church or its environment, the committee will record those risks and specify the action the church will take to reduce or remove the risks (i.e. risk controls) and will monitor and evaluate the effectiveness of implementation.

In situations where a person with a record of offending in child abuse of any kind seeks to attend or join a Member Church, the provisions outlined in Section 2 Part A No 6 will serve as the prime guide for responding to and managing the process of risk management.

All persons involved with a member church who notice matters of concern must raise these concerns with a key leader, who will then determine the appropriate response in accordance with this policy.

See **Appendix K** for a Risk Assessment Template tool and examples of potential risks.

27. Camping/Excursions/Activities

The Church Leadership must approve of and endorse all camps and excursions as an official church activity, and parental/guardian consent must be always obtained for activities that are conducted off site. All standards previously identified in this document in terms of transportation, child/youth management and ethical standards apply.

In the case of camps and off-site special events, parents/guardians must be supplied (in writing) with specific information about the activity, including venue, contact details, all proposed activities as well as transport and sleeping arrangements, emergency/first aid arrangements and the names of designated leader/s.

Special event medical/information forms (**Appendix E**) and permission to attend special event form (**Appendix F**) must be supplied to and completed by parents/guardians, and maintained by the responsible program/ministry leader and workers.

Leaders who have the ultimate oversight and responsibility must be appointed and have undergone all relevant training and preparation for such events. All leaders and workers must have completed a BUNT approved mandatory reporting/child protection awareness training program as well as hold a current WWCC.

For camps/overnight activities each person must have separate bedding and provision must be made for private changing and showering facilities. Where possible adult leaders supervising children and young people in overnight sleeping arrangements are to be of the same gender as the children they are supervising.

Leaders and workers are not permitted to share accommodation with one child/young person, unless they are a parent or guardian of that child. Other than married couples, leaders and workers are not permitted to share a bed together at any time.

Children should not (where possible) be permitted to sleep in close proximity to leaders or workers. If unavoidable, or for younger children requiring closer supervision, increased levels of supervision and monitoring procedures must be implemented. No less than two approved leaders should be always present. This also applies to children (boys and girls) sleeping in close proximity to each other.

No persons are permitted to shower together at any time.

At no time are leaders or workers permitted to provide, allow, or consume alcohol, or illegal and illicit substances.

If leaders are taking prescribed medication that would impair their ability to perform their role effectively, it is their responsibility to advise their designated leader.

In the case of campfires, the leaders and workers in charge must follow all local statutory rules and regulations always including total fire bans and ensure that appropriate fire safety precautions are in place.

Activities where a degree of risk is involved, for example pioneering, boating, air activities, abseiling, bushwalking, rock climbing, water activities, including sailing, scuba diving, canoeing, etc., must only be undertaken under the direction and supervision of fully qualified persons. All laws, rules and regulations pertaining to these activities must be always followed.

Precautions must be taken by leaders and workers in relation to swimming/water activities. The safety of the swimming area must be thoroughly examined in relation to depth, currents and obstacles. A leader/worker must be appointed to oversee and supervise the activity at all times.

It is desirable to pair swimmers off (“Buddy System”) with each swimmer taking responsibility for keeping the other in view and immediately reporting any mishap or disappearance. At least one person with suitable lifesaving and first aid qualifications must be on standby at all times.

Appropriate swimming attire must be always worn by all persons.

It is the responsibility of individual Church Leaderships to familiarise themselves with all legislative standards and safety procedures in relation to activities undertaken.

28. Internet Access

Internet access, email, social media and ‘smart-phone’ facilities are in most cases available for the purpose of communication, research, and business purposes.

Workers hold positions of trust and leadership and are at all times prohibited from: sending, receiving, downloading, displaying, printing or otherwise disseminating material that is sexually explicit, obscene, profane, discriminating, fraudulent, offensive, defamatory, or otherwise in any way unlawful.

29. Initiation/secret ceremonies

Initiations and/or secret ceremonies are prohibited.

30. Meetings/Locations

To ensure that safety and integrity is maintained for all concerned, workers should always conduct one on one meetings in an area that is private but not isolated. It is not considered wise to meet with an individual child in a secluded/blind area. Where possible it is desirable that the room used for such meetings have glass inserts in doors which will maintain confidentiality, whilst eliminating a secluded or blind area.

31. Hiring out of Church facilities to outside groups

Groups privately hiring or using church facilities where children will be a part of that program must provide proof that the persons responsible for any program relating to the care and supervision of children are compliant with the NT Government Child Safe legislation and that staff have a current WWCC.

32. Pastoral Care/Support/Counselling

It is the responsibility of individual churches to ensure that all workers are made aware of the difference between a qualified “counsellor”, and a person providing “pastoral care” support. The term “counsellor” relates to a suitably qualified person.

Workers should always keep their senior pastor/supervisor informed of their ministry case load, who they are meeting with, and who they are providing direction or support to via an ongoing process of supervision and support.

Any form of touching in a secluded or blind area must be always avoided. Workers must not visit children at home without obtaining parental/guardian permission.

Workers must not visit young people in the home or at isolated locations if no other person is present.

PART C: Miscellaneous

33. Privacy

All information concerning children must be kept confidential and only disclosed to authorised persons. Procedures for storage of information concerning children associated with the church should be arranged with the Privacy Officer of the Member Church. Refer to the BUNT Privacy Policy as amended from time to time.

34. Communication

The Member Church Child Protection Contact Officer (CPCO) will annually:

- Communicate the availability of these policies to attendees of the Member Church
- Encourage and facilitate feedback on all church ministries/activities relating to children (ref Section 2 Part B paragraph 18).

35. Workers' awareness

(The following is only a brief outline. If you wish to know more on these topics, you should seek further advice on them.)

Workers should be aware:

35.1 A person acting in good faith in complying with Section 34 (2) of the CPCA is not civilly or criminally liable or in breach of any professional code of conduct for having reported suspected risk of harm to CIS. In most cases the identity of a notifier to CIS is not to be disclosed, but by the Ministry Covenant this does not prevent some officers of the church being told of it.

35.2 Under s26 a person is guilty of an offence if they form a reasonable belief that under s26 (1) (i) a child has been or is likely to be a victim of a sexual offence; or s26 (1) (ii) otherwise has suffered or is likely to suffer harm or exploitation, and does not, as soon as possible after forming that belief, report (orally or in writing) to the CEO (CIS) or police officers.

35.3 Apart from a report to CIS a worker who informs another person of suspected risk of harm which cannot ultimately be proved can be liable for civil damages for defamation. Extreme care needs to be taken in sharing allegations to anyone other than first CIS and then the senior pastor of the church.

A worker acting as a worker for the church in making such an allegation may be covered by church insurance against any damages which may be awarded for defamation.

35.4 If workers become liable in law to pay damages to any person who has suffered loss from any breach by them of their duties, they are likely to be covered for such damages by the Church insurance.

35.5 Other than for damages for defamation, the Volunteers Protection Act 2001 (Federal Legislation) relieves an unpaid worker acting for the church from civil liability for any breach of duty provided they have acted in good faith and without recklessness.

36. Media Management

As a part of the BUNT commitment to open, accountable and professional responses, the persons authorised to make media comment concerning matters pertaining to alleged breaches of the Child Protection Policy and any other matters relating to the Child Protection process in this policy, are limited to:

- Senior pastors (who are to seek advice from the DOM or DPS);
- The Director of Ministries and/or President;
- The Director of Professional Standards or delegate.

Appendix A

MANDATORY REPORTING LEGISLATION NORTHERN TERRITORY

(Current at 01.03 2022)

CARE AND PROTECTION OF CHILDREN ACT 2007

Section 15 Harm to child (definition)

- (1) Harm to a child is any significant detrimental effect caused by any act, omission or circumstance on:
 - (a) the physical, psychological or emotional wellbeing of the child; or
 - (b) the physical, psychological or emotional development of the child.
- (2) Without limiting subsection (1), harm can be caused by the following:
 - (a) physical, psychological or emotional abuse or neglect of the child;
 - (b) sexual abuse or other exploitation of the child;
 - (c) exposure of the child to physical violence.

Example: A child witnessing violence between the child's parents at home.

Section 16 Exploitation of child (definition)

- (1) Exploitation of a child includes sexual and any other forms of exploitation of the child.
- (2) Without limiting subsection (1), sexual exploitation of a child includes:
 - (a) sexual abuse of the child; and
 - (b) involving the child as a participant or spectator in any of the following:
 - (i) an act of a sexual nature;
 - (ii) prostitution;
 - (iii) a pornographic performance.

Section 20 When child is in need of care and protection

A child is in need of care and protection (***child is in need of protection***) if:

- (a) the child has suffered or is likely to suffer harm or exploitation because of an act or omission of a parent of the child; or
- (b) the child is abandoned and no family member of the child is willing and able to care for the child; or
- (c) the parents of the child are dead or unable or unwilling to care for the child and no other family member of the child is able and willing to do so; or
- (d) the child is not under the control of any person and is engaged in conduct that causes or is likely to cause harm to the child or other persons.

Section 26 Reporting obligations

- (1) A person is guilty of an offence if the person:
 - (a) believes, on reasonable grounds, any of the following:
 - (i) a child has suffered or is likely to suffer harm or exploitation;
 - (ii) a child aged less than 14 years has been or is likely to be a victim of a sexual offence;
 - (iii) a child has been or is likely to be a victim of an offence against section 128 of the Criminal Code; and
 - (b) does not, as soon as possible after forming that belief, report (orally or in writing) to the CEO or a police officer:
 - (i) that belief; and
 - (ii) any knowledge of the person forming the grounds for that belief; and
 - (iii) any factual circumstances on which that knowledge is based. Maximum penalty: 200 penalty units.

Section 27 Protection of person making report

- (1) A person acting in good faith in making a report under section 26 is not civilly or criminally liable, or in breach of any professional code of conduct:
 - (a) for making the report; or
 - (b) for disclosing any information in the report.
- (2) In any proceedings before a court, except with the court's leave:
 - (a) the report or evidence of its contents is not admissible; and
 - (b) a person cannot be compelled to give evidence, or to produce a record, about the report or the identity of the maker of the report.
- (3) The leave may be granted only if:
 - (a) the report, evidence or record is of critical importance to the proceedings; and
 - (b) failure to grant the leave would prejudice the proper administration of justice.

24 HOUR CHILD ABUSE REPORT LINE

(Centralised Intake Service)

1800 700 250

Appendix B

“CONFIDENTIAL”
Baptist Union of the Northern Territory
CHILD ABUSE PRELIMINARY REPORT FORM (EXAMPLE)

Date: **Time:**

Church:

Child’s name: **DOB/Age:**

Address:

Has the Centralised Intake Service (CIS) been notified? YES/NO (circle)

CIS officer’s name (if known)

Time/Date:

If not, reason?

Name of person reporting:

Any specific allegations made by the child/young persons? (dot point)
.....
.....
.....

Name of person suspected?

Age or DOB if known: **Church position: (if any)**

Address: (if known)

Please provide brief details on the behaviour observed or how the suspicions came to light. Record all details such as when, where, who, how and any other possible witnesses or persons involved or who could be affected. (Attach sheet if necessary)
.....
.....
.....

How did the person making the report become aware of the situation?

Any further details: (attach additional sheets if necessary)

Appendix C

BUNT Child Protection Training

Section 30 of the Care and Protection of Children Act 2007 places certain obligations on persons/organisations in NT who provide services to children to ensure that all such persons providing such services to children are aware of their obligations under Section 26 (1) of the act (mandatory notification).

BUNT requires that all “workers”, as defined in this policy, undergo the established training program:

The BUNT Child Protection Training Strategy engages an external organisation to deliver this training (the Child Protection Solutions (CPS)) but accepts training delivered by other qualified providers approved by BUNT/Director Professional Standards that are equivalent to the CPS training modules, which consist of 5.5 Hour Customised UNDERSTANDING AND RESPONDING TO CHILDREN AT RISK OF HARM AND EXPLOITATION intensive seminars.

CPS seminars also include additional specialist Child Sex Offender Awareness modules with an emphasis on “*MAKING CHILDREN & THE AGENCY SAFE*”.

Once those identified within the BUNT Child Protection Policy have undertaken the initial 5.5-hour intensive they are required at a minimum to attend and complete 3-hour update/refresher every three years.

Those who have completed any other non-CPS external training options will be strongly encouraged to complete the BUNT customised training model, and at the very least they will be required to undertake a BUNT bridging module.

The CPS training strategy has the following advantages:

- Training is presented via highly experienced (former) child protection investigators and prosecutors, coupled with church ministry experience.
- The CPS model also offers ongoing “on tap” support and consultancy to individuals and agencies in relation to all matters relating to professional standards and child protection.
- A range of additional customised seminars are offered which are designed to add to and enhance the strategy, as well as provide greater support to those who oversee or have direct involvement in child/youth related programs.

Appendix D

MEDICAL & HEALTH INFORMATION – GENERAL (EXAMPLE)

Name:
(Surname) (Christian names)

Home Address:
.....

Next of kin for notification of any information:

Name

Relationship

Telephone (Home) (Work)

Do you give permission for medical intervention (including ambulance services) in the case of an emergency and you are not able to be contacted immediately? YES / NO

Is your child covered by a private medical benefits fund YES / NO

If yes, the name of the fund

.....

Medicare number:

Are there any other conditions which the (.....Church Inc) should be aware of regarding the health and well-being of your child? eg, Asthma, allergies, convulsive seizures, diabetic..... YES / NO

If so, please indicate (or use a separate sheet, if appropriate)

.....

Regular doctor's name and phone number

Has your child had a tetanus immunisation? YES / NO

If so, when?

Is your child allergic to any drug/medicine? YES / NO

If so, please give details

.....

.....

Are there major food allergies which we need to know about? YES/ NO

If so, please give details

.....

Any other comments?

.....

Appendix E

MEDICAL & HEALTH INFORMATION – SPECIAL EVENT (EXAMPLE)
<Church>

Name:
(Surname) (Christian names)

Is your child taking any regular or currently prescribed medication? YES / NO

If so, please name the medication and provide details of dosage and administration
.....
.....

Your child’s leader will administer medication to your child as directed by written instructions from you. Please clearly mark your child’s name on all medication along with the dosage and administration procedures.

Is there anything about your child’s health which means that she/he should engage in only limited physical activity? YES / NO

If so, please give details
.....

Does your child require a special diet because of health problems? YES / NO
If so, please give details

.....
Is there any other information which may help us care for your child?..... YES / NO
If so, please give details

For emergency use only

In case of emergency, contact

Phone Number

Name of family doctor

Address of doctor phone

Name and address of any other medical specialist treating your child

Doctor phone

Do you give permission for an ambulance to be called if deemed necessary (any costs being the parent’s responsibility)? YES / NO

Signed: date

(parent/caregiver)

Witnessed

Appendix F

PERMISSION TO ATTEND EVENT/CAMP FORM (EXAMPLE)
<Church>

As a parent/caregiver of:

I,.....give my consent for him/her to take

part in the (special activity or camp) to be held at the (event site)

from to (or on.....)
(date) *(date)* *(date)*

I have seen the attached copy of the program for the.....(event) and acknowledge that risk of injuries is inherent in physical activities. While I am aware that staff will take all due care, I recognize that accidents may occur.

The staff and supervisors have my authority to take whatever action they think necessary to ensure the safety, wellbeing and successful conduct of the participants as a group or individually in the above-mentioned activity.

If my child becomes ill or is accidentally injured, I agree that <Church> may obtain on my behalf whatever medical treatment my child requires. I will agree to pay all such medical expenses.

I have attached information as asked concerning my child's health including any relevant details of his/her limitations for the planned activity. My child's own local doctor or medical specialist may be contacted in an emergency.

I also acknowledge that the <Church> and all its representative leaders or other helpers at (event) can accept no liability for any personal injury or property loss suffered by my child during the period of the event.

Signed: Date:

Witnessed: Date:

Appendix G

MINISTRY COVENANT
<Church>

I, of
(name of worker) (address)

1. Declare that except as is stated below I:
 - (a) have never been guilty of any sexual misconduct against any person;
 - (b) have never committed any criminal offence involving fraud, violence or drugs;
 - (c) have no recorded offences against road traffic laws (except parking offences);
 - (d) am of good character and suitable for ministry within the <Church>.(If exceptions to the above, give details and if insufficient room place them in an attachment).
2. Acknowledge I have read and agreed to the Children and Young People Safeguarding Policy and have agreed to and signed the Code of Conduct – Safeguarding Children and Young people and have an current WWCC.
3. Agree I will cooperate with the Director of Professional Standards (DPS) in any investigation undertaken by the DPS in relation to the Church.
4. Agree I will attend and take part in education courses to fit me for ministry with children.
5. Acknowledge that by signing this covenant no legal contract is created between myself and my Employer Church or BUNT, but accept that it acts as a consent for the operation of the Child Protection and Procedure Manual and compliance with the Code of Conduct – Safeguarding Children and Young People, and that legal consequences may follow if I have knowingly given false answers to any of the questions 1 – 4 above.

Signature: Date:

Witness Full Name:

Witness Address:

Signature: Date:

Appendix H

SUPPLEMENTARY EMPLOYMENT CONTRACT
<Church>

I, of
(name of worker) (address)

1. Agree that this document contains additional terms for my employment by the above church and my continued employment is conditional upon my executing it.
2. Declare that except as is stated below I:
 - (a) have never been guilty of any sexual misconduct against any person;
 - (b) have never committed any criminal offence involving violence or drugs;
 - (c) have no recorded offences against road traffic laws (except parking offences);
 - (d) am of good character and suitable for ministry within the <Church>.(If exceptions to the above give details and if insufficient room place them in an attachment).
3. Acknowledge I have read and agreed to the Church Children and Young People Safeguarding Policy, and have agreed to and signed the Code of Conduct – Safeguarding Children and Young People, and have a current WWCC.
4. Agree that if any allegation of harm to a child is made against me the Interim Measures Committee (IMC) is to have jurisdiction to determine whether, and on what conditions, my employment should be continued until the allegation is finally determined.
5. Agree I will attend and take part in education courses to fit me for ministry with children.
6. Confirm that I have received and provided evidence of a current WWCC.

Signature: Date:

Witness Full Name:

Witness Address:

Witness Signature: Date:

Appendix I

CODE OF CONDUCT FOR CHILDREN AND YOUNG PEOPLE <Church>

The following is the Code of Conduct is a guide to use for all Children and Young People who are participants in a children’s or youth ministry of <Church>.

We all have a right to feel safe and be safe at all times.

This Code of Conduct serves to protect everyone. Please speak with any ministry leader, worker, or pastor if you have any concerns about a children’s/youth ministry program.

This Code of Conduct applies to all children who attend.

I WILL:	<ul style="list-style-type: none"> • Behave respectfully, courteously, and ethically towards everyone who I meet while I attend any ministry/program • Listen to the leaders, workers, and pastors when I attend a church ministry/program • Give feedback to my leader about ministries/programs that I attend when I am asked to and any other time that I might like to • Raise any concern or complaint with a leader I trust at any time
I WILL NOT:	<ul style="list-style-type: none"> • Break this code of conduct or encourage other participants to • Engage in any form of bullying towards any other participant of any ministry/program • Behave in a manner that is rude or violent towards any other participant or leader/worker/pastor • Use language that is offensive by the standards of the leaders/workers/pastors at any church ministry/program
IF I THINK THIS CODE OF CONDUCT HAS BEEN BREACHED BY ANOTHER PERSON I WILL:	<ul style="list-style-type: none"> • Speak to a leader/worker/pastor or my parents/caregivers and expect that any concerns or complaints I raise will be listened to and responded to appropriately
IF I UNINTENTIONALLY OR INTENTIONALLY BREACH THIS CODE OF CONDUCT I WILL:	<ul style="list-style-type: none"> • Accept responsibility for my own actions, seek to apologise and change my behaviour if I am allowed to continue to attend any church ministry/program • Agree to follow the direction and abide by any decision of the leadership of the church

The alternative below can be used for very young children and printed on a poster or written somewhere for the children to see/be directed to if needed

I WILL:

- Play SAFELY, be GENTLE and KIND to everyone
- LISTEN to the leaders
- ASK a leader if I need help
- Speak up about any concern or complaint I have to a leader I trust
- TELL a leader if I am unhappy so they can help me
- Say SORRY if I make a mistake and try again

Appendix J

CODE OF CONDUCT - EXAMPLE – SAFEGUARDING CHILDREN AND YOUNG PEOPLE <Church>

<Church Logo>

Abstract

This code of conduct outlines expected standards of conduct that, as applied, will serve to safeguard children and young people and all who are involved in their care.

This Code of Conduct has been approved by the Board of <Church> to explain what is expected of church representatives to safeguard Children and Young People from harm, including sexual exploitation, harm and harassment. These expectations are explained in detail so that <Church> representatives understand how to do the right thing, as we work towards all people being able to enjoy the fullness of life that God intends.

The <Church> is committed to the safety and wellbeing of all children and young people accessing our services as detailed in the Church Safeguarding Children and Young People Policy and Procedures document.

In accordance with that policy, we support the rights of the child and will act without hesitation to ensure a child safe environment is maintained at all times.

We also support the rights and wellbeing of our Pastors, staff and all who serve and encourage their active participation in building and maintaining a secure environment for all participants.

This code of conduct outlines expected standards of conduct that, as applied, will serve to safeguard all who are engaged in environments where children and young people are involved.

All those who serve children and young people under the auspices of the <church> should also be fully aware of the **Child Protection Policy and Procedures** alongside this Code of Conduct.

Senior Church Officer _____

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Definitions

At Risk of harm

is as defined by the Care and Protection of Children Act 2007.

Church

is the <Church> which is a member of BUNT.

Child / Children / Young person

are persons under the age of 18 years.

Child Protection Policy

is the Safeguarding Children and Young People Policy and Procedures document adopted by <Church>.

CPCA

is the Care and Protection of Children Act 2007.

DPS

is the Director of Professional Standards.

Mandatory reporting

is an obligation upon BUNT workers to report a reasonable suspicion a child or young person is, or may be, at risk of harm, in accordance with Sections 15, 16 and 26 of the *Care and Protection of Children Act 2007* (NT) and associated procedures.

Ministry covenant

is the covenant generally designated by **Appendix G** to the Child Protection Policy.

Worker

is a Pastor, Board member, employee of or any other person who is involved in the oversight and/or direct ministry to children at <Church>.

Persons subject to the Code

The Code applies to:

- All employees of <Church> who serve in ministry to Children or Young People
- All leaders/workers who serve or oversee ministry to Children or Young People
- All members of <Church> who serve in ministry to Children or Young People

CODE OF CONDUCT

– Safeguarding Children and Young People

1. Our guiding ethos:

<The Church> is a group of followers of Jesus Christ in (suburb/locality) seeking to reflect the teachings of Christ and of the New Testament with integrity and humility. We accept that our faith is worked out and expressed in the quality of relationships we develop as a church community and all those with whom we interact in our daily lives. Jesus summarised God's expectation for the conduct of His people into one famous and succinct sentence: *'You shall love the Lord your God with all your heart, soul, mind and strength, and your neighbours as yourself.'* He reinforced this 'law of love' by adding, *'By this shall all men know that you are my disciples; you love one another!'* Jesus also taught and demonstrated the importance of truth and honesty, of justice and mercy as essential to healthy relationships.

This **Code of Conduct** seeks to apply to those who serve in the Church's environment of service to children and young people, those ethical standards that God expects of all people. People in various forms of service are expected to be examples and models of Christian faith and practice. It is the duty of any person who serves in children or young people ministry not to use the influence or authority of their position for personal gain, whether that gain is financial or in terms of power, sexual gratification, or otherwise. This includes any action or inaction, verbal, written or electronic, physical or emotional that could be interpreted as physical, emotional, sexual or spiritual harm. We recognize the power differential between children / young people and adults in ministry roles, and these guidelines seek to ensure that such a power is not used to harm children, young people or any other vulnerable person.

The adoption of this **Code of Conduct should stand in direct relation to the Church Safeguarding Children and Young People Policy and Procedures document** and together reflect a deep desire for an open, accountable process that seeks to express justice, acceptance and compassion to all parties, rather than any prime intent to protect the Church organisation.

2. Our Commitment

Our commitment is to express the love of Christ with the conviction that all people should be able to live, work and learn in an environment that is free from harm of any kind. Our commitment is to cultivate an environment and culture where a diversity of people, regardless of age, culture, religion, gender, sexuality, identity or disability, can thrive and grow holistically. That is, we are committed to <the church> being a safe place for all people, with a special focus on the safety and wellbeing of children and young people.

This **Code of Conduct** aims to detail the standards of conduct expected by workers / staff (paid and unpaid) and all who otherwise perform their duties in working with children and to provide guidance in areas where there is a need to make personal and ethical decisions.

The **Code of Conduct** recognises and is aligned with statutory and compliance requirements of the *Care and Protection of Children Act 2007* (NT) and associated procedures and the National Principles for Child Safe Organisations. <The church> is committed to operating in accordance with the CPCA in all its operations.

3. Specific expectations of those who serve in ministry

All persons subject to this Code will:

- a) Behave in accordance with Christian moral standards (as understood and accepted by <Church >) and in a manner consistent with the fundamental values of <Church> as expressed in its Constitution;
- b) In their dealings with others (both inside and outside of the church) act in love and with respect for the dignity and the rights of all others;
- c) Comply with their obligations under the Safeguarding Children and Young People Policy and Procedures;
- d) Not do anything to bring the <Church> into disrepute.

4. Specific obligations

- a) Maintain the confidentiality of information derived in the course of their service for <Church> except where disclosure is either consented to by all persons involved or is necessary for the proper performance of that ministry;
- b) Not call themselves, or hold themselves out as, counsellors unless appropriately qualified;
- c) Where they have counselled anyone in the course of their ministry, to not thereafter enter into any intimate relationship with that counselee for a period of two years after the end of the counselling.

5. Specific expectation to Protect Children and Young People from Harm

Any harmful behaviour towards children will not be tolerated. All allegations will be reported in accordance with the mandatory reporting legislation.

6. DO:

All people involved in the care of children on behalf of <church> are expected to:

- a) report to the **24 HOUR CHILD ABUSE REPORT LINE (Centralised Intake Service) 1800 700 250** if it is suspected, on reasonable grounds, that a child is, or may be, at risk;
- b) contact the police if a child is at immediate risk of harm (telephone '000');
- c) ensure that they provide for the immediate and ongoing safety of the child as quickly as possible if an allegation of harm or risk of harm to a child is made;
- d) record and act upon all allegations or suspicions of harm, discrimination or harassment;
- e) adhere to the Child Protection Policy and Procedures and uphold the <the church>'s commitment to child safety at all times;
- f) conduct themselves in a manner consistent with their position as staff, Leader, volunteer, leader or contractor of <church> and as a positive role model to children;
- g) take all reasonable steps to protect children from harm, recognising duty of care;
- h) establish and maintain a child-safe environment in the course of their work;
- i) treat children and young people with respect; value their ideas and opinions and consider their age, background and abilities;
- j) listen and respond to the views and concerns of children and young people, particularly if they are telling you that they are or another child or young person has been harmed or that they are worried about their safety/the safety of another child or young person;
- k) promote the cultural safety, participation and empowerment of Aboriginal and Torres Strait Islander children (for example, by never questioning an Aboriginal and Torres Strait Islander child's self-identification);
- l) promote the safety, participation and empowerment of children with culturally and/or linguistically diverse backgrounds (for example, by having a zero tolerance of discrimination);
- m) promote the safety, participation and empowerment of children with a disability;
- n) ensure (as far as practicable) that adults are not alone with a child or young person, or, at least, are observable by another adult;
- o) be professional, consistent and responsible in all their actions;
- p) maintain strict impartiality; and
- q) respect confidentiality when sharing information about children in accordance with the Child Protection Policy and Procedures and reporting obligations.

7. DO NOT:

All people involved in the service of children or young people on behalf of <the church> must not:

- a) ignore or disregard any suspected or disclosed child harm;
- b) put a child at risk or fear of harm (for example, by locking doors for an improper reason);
- c) speak to a child in a way that is or could be construed by any observer as harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating. Some examples are:
 - swearing or using inappropriate language in the presence of a child or young person;
 - yelling at a child, except in an emergency situation where the child's safety may be in danger;
 - dealing with a child in anger; and
 - using hurtful sarcasm.
- d) discuss sexual activities with a child, unless it is a specific job requirement and the person is trained or qualified to discuss these matters;
- e) have private contact with a child outside of church activities without the knowledge and/or consent of parents / guardians / caregivers and <the church>'s leadership;
- f) initiate unnecessary physical contact with a child, or do things of a personal nature that a child can do for themselves, such as providing aid with changing clothes or using the bathroom;
- g) hold, kiss, cuddle or touch a child or vulnerable person in an inappropriate, excessive or culturally insensitive way; engage in rough physical games with a child or vulnerable person; (it may be necessary to hold a baby or child to comfort or sooth, but this should be done with due regard to accepted practice and with parent's consent);
- h) have any online contact with a child (including by social media, email, instant messaging etc.), unless approved by the child's parents / guardians / caregivers and church leadership in accordance with <Church> Virtual Online Policy guidelines;
- i) exchange personal contact details such as phone number, social networking sites or email addresses with a child, unless necessary and approved by the child's parents / guardians / caregivers and church leadership as the agreed form of communication;
- j) use, possess, or be under the influence of alcohol while supervising a child;
- k) use, possess, or be under the influence of illegal drugs while supervising a child;
- l) provide or allow a child to consume alcohol or illegal drugs;
- m) consume alcohol or illegal substances within the presence of children;
- n) engage in any sexual contact with a child for any purpose;
- o) take a child to their home or encourage meetings outside program activities (unless approved by the church and the child's parents/guardians);

- p) be naked in the presence of a child;
- q) possess sexually explicit materials (magazines, cards, videos, films, clothing, etc.) in the presence of children;
- r) sleep in the same bed, sleeping bag, room or tent with a single child;
- s) discriminate against any child, on the basis of age, gender, race, culture, sexuality, or disability;
- t) engage in any activity with a child that is likely to emotionally harm them (e.g. watch a movie that is age or content inappropriate for a child);
- u) be alone with a child unnecessarily and for more than a very short time, unless observable by another adult or it is unavoidable;
- v) develop a 'special' relationship with a specific child for their own needs;
- w) show favouritism through the provision of gifts or inappropriate attention; or
- x) photograph or video a child without the consent of the child and their parents or guardians. (Normal filming and screening within public church services and events can be adequately covered by a general disclaimer on screen and print, and offering an opt out opportunity.)

DECLARATION

I, _____, have read this Code of Conduct and the Child Protection Policy and Procedures that express the intent of the church to protect and nurture children and other vulnerable people.

I agree to comply with these values, standards, and behavioural expectations and all related compliances. I understand that if I breach this Code of Conduct or commit an act of serious misconduct or break the law, this may, in accordance with Church policy and associated employment conditions, lead to the implementation of such actions as:

- Temporary suspension from duties with or without pay while a decision is reached on the breach.
- Modification of duties.
- Imposition of conditions on any continued employment or involvement in Church activities.
- Requirement of non-communication with specified persons.
- Suspension of employment.
- Being reported to the police and charged with a criminal offence.

Signed:..... Date: / /

Witness: Date: / /

Senior officer of the <Church>

Appendix K

Risk Assessment / Management Template – EXAMPLE <Church>

Use the following Tables to complete the Child Protection Risk Assessment

As strategies are identified and implemented the risk level should be reviewed and re-assessed. Risk management should be an ongoing process.

In Table 1 (a) Detail all activities; (b) Identify associated risks; (c) Determine the level of Likelihood; (d) Decide the level of Consequence; (e) Insert the level of Risk assessed from the **RISK RATING (table 2)**; (f) Develop Strategies to minimise risk.

Any activity area that rates as a **High Risk** must have a specific plan of response and have a heightened awareness by all.

TABLE 1 – RISK ASSESSMENT

ACTIVITY AREA (Detail)	RISKS (Identify)	LIKELIHOOD (Determine) -Almost certain - Likely -Unlikely -Rare	CONSEQUENCES (Decide) -Minor -Moderate -Major Catastrophic	RISK RATING (See table below) Low (Green) Med (Yellow) High (Red)	STRATEGIES TO MINIMISE RISK (Develop)

ACTIVITY AREA

- Describe the activity.
- State whether it is ongoing or a stand-alone event.
- Describe if it is on or off site.

RISKS

- Identify which risks have potential to impact on the exposure and protection of children.

LIKELIHOOD

- Determine the likelihood of the identified risk occurring with the controls in place.
- Ratings are: Likely or Unlikely

CONSEQUENCES

- Decide re the child and church: Insignificant; Minor; Moderate; Major; Catastrophic.

Risks to children and young people could include:

- transportation from one place/environment to another
- taking images of children and young people
- supervision of children and young people
- physical environment
- physical contact
- cyber safety and social media guidelines
- protecting privacy and confidentiality
- offence

TABLE 2 - RISK RATING

Use this table to insert the relevant RISK level colour in the 'RISK RATING' cell in Table 1 above.

Likelihood	Insignificant Consequences	Minor Consequences	Moderate Consequences	Major Consequences	Catastrophic Consequences
Almost Certain	Low	Medium	High	Extreme	Extreme
Likely	Low	Medium	High	High	Extreme
Possible	Low	Medium	Medium	High	Extreme
Unlikely	Low	Low	Medium	Medium	High
Rare	Low	Low	Medium	Medium	Medium

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