

SafeSalvos MANUAL

**Caring for KIDS,
YOUTH and other
VULNERABLE people**

Duty of care
Protecting vulnerable people
Safe people
Safe ministry programs
salvos.org.au/SafeSalvos



The Salvation Army 2016
Australia Eastern Territory

How to use this manual

This manual contains valuable information for your ministry program. It can be used in a number of ways.

- It will help you gain a broad understanding of safety and care in Salvation Army ministries and services.
- It will serve as a reference for you to check against when confronted by particular issues.
- It refers to various forms and checklists and where to access them to use in preparing your ministries and services.
- It is used in Safe Salvos training although not everything in this manual is used during training. There are however some reflection tasks (that appear in text boxes) specifically designed for those in leadership and for ministry co-ordinators. Leaders especially are encouraged to spend time after the training working through these tasks.

Safe Salvos reflects The Salvation Army's standards and procedures for safety and care in all ministries and services offered and run in the name of The Salvation Army Australia Eastern Territory.

This manual is part of Safe Salvos training and further copies are available from the Safe Salvos unit at:

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Disclaimer

This document has been written with due regard to state legislation. However, this publication is not legal advice. Legal advice should be sought when responding to individual incidents. The sample guidelines and procedures herein are based on nationally recognised good practice advice for Safe Churches.

Acknowledgements

This manual is a denominational adaptation of the Safe Ministry Training Manual 2015 written by Peter Barnett and Celia Irving.

We wish to acknowledge that ideas have been drawn from publications by Baptist Unions of NSW and Victoria, Anglican Diocese of Canberra/Goulburn, Presbyterian Church of NSW, Seventh Day Adventist Church in Australia, state child protection agency websites, National Child Protection Clearing House, NAPCAN (National Agency for the Prevention of Child Abuse & Neglect), Australian Institute of Family Studies, NSW Ombudsman, Vic Health, and NSW Health.

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Edition: 2016

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INTRODUCTION

Towards safe churches and a safe Salvation Army

The need to talk about 'safe' churches may seem strange or unnatural. After all, aren't all churches safe? In a perfect world this would be the case. However, the Church has not always lived up to its calling. Church history is coloured with wonderful acts of love flowing through God's humble servants, but also with some of the most shameful acts of abuse imaginable.

One ramification of the church and other institutions being historically unsafe for children has been the establishment of the National Royal Commission into Institutional Responses to Child Sexual Abuse. One of its aims is to identify what 'institutions and governments can do better to protect children against child sexual abuse and related matters in institutional contexts in the future' (Letters Patent - Royal Commission into Institutional Responses to Child Sexual Abuse 2013).

Over the past 20 years The Salvation Army has offered *Caring for Kids* guidelines and training. In 2007 the Professional Standards Office was formed to promote and maintain high biblical and ethical standards through effective prevention, deterrence and investigation of abuse and serious misconduct.

Safe Salvos focuses on ensuring that all ministries and services run by The Salvation Army are 'safe', i.e. free from abuse and harm; and 'friendly', i.e. valuing and respecting every individual as made in the image of God.

Since 2008 The Salvation Army Australia Eastern Territory has been a member of the National Council of Churches in Australia – Safe Church Training Agreement (SCTA). As a member, we recognise the Safe Church training of other denominations so that our workers may attend such training where this is more convenient.

This Safe Salvos Manual 2016 aims to reduce the instances of abuse and all other kinds of duty of care and/or safety failures

The Salvation Army embraces safe practice for all corps and services we offer. The SCTA recommends that every worker (unpaid and paid) working with 0-18 year olds, and all ministry team leaders, co-ordinators, senior corps leaders and corps officers, i.e. those responsible for the activities, events and programs, attend an SCTA endorsed awareness workshop within their first three months of ministry and a refresher workshop every 3 years.

We recognise that a workshop alone does not ensure that your corps or centre has safe leaders who conduct safe ministry activities and programs, but that this will be achieved through the implementation of Holistic Safe Church Ministry strategy and procedures honouring to God and free from abuse.

For information about the SCTA or where to attend a workshop visit www.safechurches.org.au

Safe Salvos guidelines

Our mandate comes directly from God. God identified classes of vulnerable people who were to be protected and given special care and treatment in society because of their powerlessness (Exodus 22:21-22; Deuteronomy 10:17-19; Jeremiah 22:2-4; James 1:27).

The protection of vulnerable people is our responsibility.

These guidelines take into consideration all vulnerable people who come to The Salvation Army, whether they are children; young people; the elderly; those with disabilities or the emotionally and/or spiritually vulnerable.

We affirm that all people have the right to be emotionally and physically safe, respected, and have their views and opinions valued at all times.

We also live in a country that legislates for people's safety. Our Safe Salvos guidelines have been developed to help us live out our biblical mandate and our responsibilities under NSW, QLD and ACT legislation.

Our Safe Salvos guidelines have the following goals:

- To minimise the risk of abuse, ministry misconduct and the misuse of positional power within The Salvation Army.
- To ensure that all cases of suspected abuse and ministry misconduct are handled in a consistent, unbiased and thorough manner.
- To ensure that leaders and programs are safe.
- To ensure that all people are respected and valued, irrespective of their gender, age, country of origin, cultural heritage, socio-economic background or ability.

Safe Salvos guidelines are based around two safety areas – people and programs:

Safe People

We commit to:

1. Safe recruitment of workers

- We will ensure the suitability of all prospective workers (paid and unpaid) before they are appointed.
- For those working with children we will screen them using the NSW or QLD Working With Children Check or the Working With Vulnerable Persons check for ACT workers.

2. Adequate training of workers

- We require that all workers attend a Safe Salvos (or Safe Church Training Agreement endorsed) workshop within their first three months of ministry and attend a refresher workshop every 3 years.

3. Continued supervision of workers

- We commit to the ongoing leadership training, supervision and support for workers.
- All workers with children, youth and other vulnerable people will agree to follow the Safe Salvos' Code of Conduct.

4. Responding to allegations of risk of significant harm (abuse) and serious ministry misconduct

- All workers will report disclosures or suspicions of child abuse, according to their state or territory legislation, by using the procedure in this manual.
- Where a worker has an allegation of ministry misconduct made against them we will provide support to alleged victims and perpetrators and seek appropriate help for a just and fair resolution.

Safe Programs

We commit to:

5. Safe emotional environments

- We encourage all participants, including children, to provide input in the programs and activities in which they participate by fostering and valuing their ideas and encouraging participation in the life of the corps or centre, as far as is sensible and practical.
- We will obtain appropriate information relating to the program participants, including children's health and family situation, to ensure that we are able to care for their physical and emotional needs.
- We require those in leadership to be nurturing and affirming in their interactions.

6. Safe physical environments

- Leaders will establish and maintain physically safe environments through the use of the relevant forms, checklists and templates listed in this manual and accessed from the Safe Salvos website: salvos.org.au/safesalvos.
- Workers will ensure that the following areas are incorporated into establishing and maintaining a safe physical environment; fire safety, building safety, first aid, food safety practices, risk assessment for activities, adequate supervision for activities, transport protocols, critical incident and emergency protocols and position/ministry review.

Code of Conduct for working with children and youth

The Salvation Army is committed to saving, nurturing, and raising up children and youth to be passionate disciples of Jesus Christ. We support the rights of the child & young person, and will act without hesitation to ensure a safe and caring environment is maintained at all times. We also support the rights and wellbeing of our workers and encourage your active participation in building and maintaining a secure environment for all participants.

I will:

- Work as part of a team to fulfil to the best of my ability specific roles and tasks given to me.
- Work under the leadership of my manager whether this is my corps officer or team leader or centre manager, and be accountable to them for my ministry with children/youth.
- Be aware of the imbalance of power inherent in adult-child/youth relationships.
- Treat all children and youth with respect and conduct myself at all times in a way that is a positive example to the children/youth I serve, so that my attitude and language affirms dignity and self-worth.
- Build appropriate relationships with children/youth and their families in a transparent manner, so I am a positive role model and worthy representative of The Salvation Army.
- Engage in respectful and transparent ways when using electronic communication with the children and youth in my programs.
- Respect cultural differences.
- Maintain a child safe environment for children and young people.
- Raise all concerns, issues and problems with my team leader as soon as possible.

I will not:

- Behave in any way that may harm children/youth or be seen as abusive or bullying whether verbally, emotionally, physically, sexually or spiritually.
- Make sexually suggestive comments to, or in the presence of, children/youth, even as a joke.
- Engage in inappropriate physical contact of any kind including tough physical play or physical reprimand.
- Smoke, take alcohol or use harmful drugs when supervising or working with children or youth.
- Act in any way that shows unfair and differential treatment of children/youth.
- Photograph or video a child or young person without the consent of the child or young person and his/her parents or guardians.

Failure to comply with this Code of Conduct may mean that I will be asked to withdraw from children's/youth ministry.

I accept the above Code of Conduct and agree to:

- Identify with the aims of The Salvation Army as stated above and to actively demonstrate this in my children's/youth position.
- Follow organisational policy and guidelines around the safety and care of children and youth as outlined in the Safe Salvos manual.
- Commit to my own growth and development as a children's/youth worker and in my faith journey, by participating in relevant training and worship.

MINISTRY AND DUTY OF CARE

This chapter aims to develop awareness of:

- the biblical basis for Safe Salvos.
- the responsibilities that arise from sharing ministry.
- the concept of 'duty of care'.

1. The foundations

Foundations are the base upon which a house is built. If the foundations are sure, then the house will stand when facing tough storms (Matthew 7:24-27). We wish to build Salvation Army ministries on solid foundations that can withstand the test of tough scrutiny. Not only scrutiny from those outside the organisation, but pleasing to God as we endeavour to build on the words of Jesus to love our neighbour as we would love ourselves.

This chapter outlines the key concepts or foundations upon which the Safe Salvos policies and procedures have been built, i.e. care for vulnerable people (including children), sharing in ministry, duty of care, accountability, transparency, legal and insurance implications.

A better understanding of the foundations will hopefully help leaders and workers view our Safe Salvos procedures as opportunities for loving others, rather than hindrance to ministry.

2. Ministering together

The Salvation Army is called to welcome all people and make our ministries and services safe places for them. Ministering to people is not something that an individual does in isolation, but rather as part of the connected body of Christ (1 Corinthians 12:27) – we serve together.

Ministry is a spiritual work and as such flows from a relationship with God. Paul's epistles are filled with words about ministry being the work of the Holy Spirit who gifts the body of Christ so that members can minister to each other and the world (Romans 12, Ephesians 4, 1 Corinthians 12). Ephesians 2:10 reminds us that we are God's workmanship created to do good things in Christ's power.

Given the spiritual nature of the roles of Christian leaders, the reason for a person wanting to be in the role is crucial. Impure motives, lack of motive, or lack of gifting for a role can cause all kinds of problems for both the ministry program and the team running the ministry program.

When The Salvation Army appoints or employs ministry workers, volunteers or helpers, they are saying, 'We trust this person to represent God for us.' 'We trust this person to not make the good news of Jesus into bad news by harming others.' When a person understands their position properly, he/she will no longer see themselves as 'just a helper', but rather as a representative of The Salvation Army, as part of the team serving together. Rather than a job to be done, serving will be a privilege, a calling, and not to be entered into lightly.

EXERCISE 1.1 - Reflection:

- What motivates you to serve in the ministries or services you are involved in?
- Write down your own personal statement about why you want to work with children, youth or vulnerable adults.

Qualities of a leader in ministry

Read through 1 Timothy 3:1-7. Underline all the qualities that describe a leader's **character** and circle the qualities that describe a leader's **ability**.

1 Timothy 3:1-7 (CEV)

1 It is true that anyone who desires to be a church official wants to be something worthwhile. 2 That's why officials must have a good reputation and be faithful in marriage. They must be self-controlled, sensible, well-behaved, friendly to strangers, and able to teach. 3 They must not be heavy drinkers or troublemakers. Instead, they must be kind and gentle and not love money.

4 Church officials must be in control of their own families, and they must see that their children are obedient and always respectful. 5 If they don't know how to control their own families, how can they look after God's people?

6 They must not be new followers of the Lord. If they are, they might become proud and be doomed along with the devil. 7 Finally, they must be well-respected by people who are not followers. Then they won't be trapped and disgraced by the devil.

What theme do you notice in the description of a Christian leader?

Think to yourself; do I match this description? What areas if any will I need to work on as I enter into Christian service?

Attitudes towards children and young people

Luke 18:15-16 (CEV)

15 Some people brought their little children for Jesus to bless. But when his disciples saw them doing this, they told the people to stop bothering him. 16 So Jesus called the children over to him and said, 'Let the children come to me! Don't try to stop them. People who are like these children belong to God's kingdom.'

What attitude does Jesus instruct His followers to have towards children?

3. Duty of care

Duty of care finds its origins in Jesus' directive to 'Love your neighbour as yourself' (Mark 12:31) and is therefore foundational for our provision of safe ministries and services. It is a legal, moral and spiritual obligation that is part of the privilege of serving people.

A general description of duty of care is to **'do everything reasonably practicable to protect others from harm'**.

This applies equally to buildings, kitchens, parking lots and to all people in our ministries and services. Our duty of care does not end when 'our program' is over, rather it applies to all people from the time the gates of the car park are unlocked and/or the building is opened, until the last person has left, and the gate is locked. This also relates to acts of negligence, lack of care or attention, or acts of inattention or omission.

What is important in terms of legal implications is to be able to show we have done all that we could have reasonably done to 'exercise' our duty of care. Exercising duty of care then, includes implementing policies and procedures in order to protect people in our care from potential abuse or injury, and leaders from potential allegations of abuse or injury.

From a congregational perspective, there is an expectation that those who serve in the name of The Salvation Army will be diligent in exercising their duty of care by ensuring that:

- all workers, whether paid or unpaid, have been recruited, screened, appointed, inducted, supervised and their performance appraised according to good practice.
- a safe spiritual, emotional and physical environment is provided in all ministries and services.
- complaints or allegations are addressed according to good practice.
- appropriate, warm and welcoming support is available.

To properly exercise our duty of care and in so doing meet community expectations, we need to ensure that all Salvation Army authorised ministries and services are well planned, having had all foreseeable risks identified, reduced or negated.

EXERCISE 1.2 - Exercise duty of care

How might you exercise your duty of care when establishing and running one of the following ministry situations?

Crèche	Youth group
Sunday school	Adult Bible study group
Corps worship team	Family store
Welfare centre	Seniors' Fellowship

4. Transparency and accountability

Transparency in ministry relates to the practice of being willing and able to show others how you are caring for people. Being transparent means not only doing the right thing, but also being seen to do the right thing.

As people who offer ministries and services to vulnerable people, it is essential that The Salvation Army is transparent in its motives and actions. We need transparency both in our relationships and in our policies and procedures.

Accountability is being answerable and responsible for one's actions. Within a Christian framework, this implies a willingness to be called to account.

Accountability occurs best in the context of teams. This is the idea of serving and ministering together, rather than doing 'my' job. When a person is part of a team by which they are supported, encouraged and provided with an appropriate level of accountability, people are more protected from actions which may cause harm.

Good practice suggests that for accountability purposes, workers are given clear expectations in relation to their role and understand what they are responsible for and who they will report to when they have completed their tasks.

In light of the Royal Commission into the Institutional responses to child sexual abuse, documented evidence is an important part of being able to show your program is run in a transparent way and provides a way to be held accountable.

5. Legal and insurance implications

The growing demands on churches to comply with safety regulations, legislation around child protection, protection of vulnerable persons and insurance requirements for exercising our duty of care make it important that we have quality policy and procedures for safety in The Salvation Army. It is important that we make all workers aware of these and how they are to follow them.

To fulfil our legal obligations The Salvation Army Australia Eastern Territory has in place policies, procedures, recruitment processes, supervision of ministry workers and leaders, codes of conduct and safety training.

Legally, corps and centres need to ensure that they:

- comply with Working With Children/Vulnerable People checks;
- exercise their duty of care;
- practise due diligence in relation to workers (paid and unpaid) e.g. following signage put up by Corps Council/Employer; Work Health and Safety Standards;
- are free from violence and exploitation;
- foster people's health, developmental needs, spirituality, self-respect and dignity;
- follow the organisational processes for responding to grievances, allegations of abuse and misconduct (including child protection and sexual harassment);
- abide by copyright and music playing licences.

The Human Resources Department has more information about these policies and procedures for paid employees.

As we implement these safety strategies, we will be protecting and valuing all people in our corps and centres.

Provide safe touch

An aspect of caring for children and young people includes their right to have a voice when it comes to the area of touch in a ministry setting. This could include situations such as giving physical comfort or even how people like to exchange a greeting within the corps setting. Some leaders have developed such anxiety about being wrongfully accused of inappropriate touch of a child or a member of the congregation, that they won't ever touch a distressed person. A useful principle for leaders to embrace is to work at getting the right balance between 'no touch' and 'prolonged touch'.

Quick reference guide to adult-initiated touch:

Non-intimate touch (safe zones): Only touch neutral or 'safe' zones. The preferable area for touch is from the shoulder to the elbow on the outside of the arm. Another area is across the shoulders and top of back. It is important not to touch below the top third of the back.

An open position: Standing or sitting side on, rather than in front of the person. This enables the leader to remain close enough to provide physical comfort, but not so close that the person can 'drape' themselves on them. It also enables the leader to 'control' the situation more effectively.

Out in the open: Avoid initiating touch when not in the full view of others.

Not everyone wants a hug: Ask permission, e.g. a crying child might not want a hug from you. Ask them, 'Would a hug help?' If a person is distressed, a hug around the shoulders for 5-30 seconds may be adequate, and more appropriate than a frontal hug, until they stop crying.

Child-initiated touch: Be aware that when children initiate touch, it is because they need touch.

Develop strategies to deal with excessive 'huggers'. For example: small children wrapping themselves around your legs; briefly acknowledge them before redirecting their attention onto something else.

For children that climb onto a leader's lap, gently ask them to sit on the floor next to you, leaving them close by, so as not to imply to the child that you are rejecting them. For persistent lap sitters you may need to move to your knees to remove your lap altogether or provide a cushion as an alternative to sit on.

Look at developing special 'high fives' or other hand shakes that can satisfy the child's need for touch, but ensure the leader is behaving in a transparent and appropriate manner.

Appropriate touch

A leader's first response to a child or young person should be non contact; it should be a child or young person who initiates physical contact; any physical contact made by a leader should occur with a child or young person's permission.

Appropriate physical contact for small children may include:

- rocking and talking in reassuring tones to comfort a child;
- patting the top of the child's back to reassure or praise; and
- carrying for a short period to reassure if hurt or facilitate separation from a parent.

Appropriate physical contact for older children and youth may include:

- high fives;
- handshake;
- open hugs;
- contact with the shoulders; and contact with upper arm and back.

SAFE PEOPLE

This chapter aims to explore:

- the rationale behind the need for safe recruiting and screening practices
- the need for ongoing supervision and training of leaders
- a leadership code of conduct
- who they need to contact if they have a problem or complaint as a Salvation Army worker or ministry leader

1. Selecting appropriate people

In Chapter One we discussed our motivation for sharing in ministry and the ways in which we can share ministry with others, by nurturing, ministering to, receiving ministry from and entering into relationships with the people in our care. It is essential then that we are able to have confidence in the people who lead in our corps and manage our centres and programs.

It would be nice to think that those who are seeking to lead others in either a paid or unpaid capacity have other people's best interests at heart, understand their positions of power, and use them to empower others.

The steps to selecting leaders and helpers in corps ministry settings include:

- pre-recruitment
- recruitment
- screening
 - » minimum attendance policy
 - » application forms
 - » state checks (Blue Card or WWCC or WWVP)
 - » endorsement
 - » reference checks
 - » observation of potential leaders
 - » interview process
- Safe Salvos training

a. Pre-recruitment

Determine the ministry role by having a written job description explaining the duties and responsibilities. Determine what prerequisites are required for the ministry role and if there is a start and finish date for the event or ministry.

b. Recruitment

Depending on the positions and requirements, this may require a personal approach or a broadcast of the need for ministry leaders.

c. Screening

There are several components to effective screening of potential leaders. This includes evaluating written material, investigating written and verbal references, observing the potential leader during interaction with children and assessing suitability through responses, questions and general behaviour in an interview.

i. Minimum attendance policy

Where it is possible, have a minimum qualifying period under which any prospective ministry worker must be involved in the life of the corps e.g. corps attendance for a minimum of 6 months prior to recruitment.

While this may be difficult to implement if a person is keen and the need is great, there are valuable reasons for implementing a minimum attendance policy. Throughout this period they also have the opportunity to develop relationships that will be supportive of them in any ministry roles they undertake in the future.

Each corps has a particular culture. Some aspects of the culture are obvious, others are less obvious. It is important that people joining ministry teams have some understanding of how the corps functions and its culture. As a person attends over a period of time, it also gives the corps leadership an opportunity to get to know them, their gifting and suitability for particular ministry roles.

People come to your church for three main reasons:

- Changed churches because they have moved locations. This makes them a vulnerable person. They need time to settle in.
- Moved churches because unhappy or 'burnt' at old one. Again not a great time to be leading. Time to heal and grow is required.
- And finally the person is a not-yet believer or new Christian. Again not ready to lead.

Legally all leaders and helpers are seen as employees, and if it turns out they are dangerous towards others and the church has failed in its due diligence, then it can be found guilty of negligence.

Team ministry offers accountability and transparency in terms of due diligence. We keep each other in check.

Teams can also help with due diligence checks for recruitment, so it is not all up to one person.

The questions: 'Who has the authority to appoint a leader or helper?' and 'Who has the authority to step a leader or helper down from ministry?' Are important to know the answers to.

ii. Application forms

Regardless of the leadership position within the church it is advisable to have all leaders and helpers complete an application form. These forms are designed to give those appointing or employing leaders and helpers vital information regarding the applicant's background and experience. It is also valuable to use these forms to ask specific questions regarding criminal convictions or investigations of child abuse.

iii. State or territory government checks

NSW - Working With Children Check

In NSW all paid or unpaid applicants working in child related roles must have a Working With Children Check. Individuals apply for his or her own Working With Children Check online and receive an application number. They then present their application number and proof of identity to a NSW motor registry or NSW Council Agency to have their check processed, receive their outcome and verification number. The Salvation Army then verifies the person's check and records the date of verification. www.newcheck.kids.nsw.gov.au

QLD - Blue Card

In Queensland all applicants working in child related roles in corps and centres must hold a valid Blue Card (or Exemption Card if they are registered teachers or police officers). The Blue Card system also involves corps and centres with Blue Card holders implementing written child and youth risk management strategies which must be reviewed annually. The forms can be accessed by following the links on: <http://www.bluecard.qld.gov.au/>

ACT - Working With Vulnerable People

In the ACT all applicants who work in child related roles or with vulnerable adults who are accessing Salvation Army programs must be registered with the Background Screening Unit. The Working With Vulnerable People background check forms are available from the Office of Regulatory Services: www.ors.act.gov.au

It is important to note that if you are not intending to participate in any child related activities on behalf of the Salvation Army, then you are not required to get a state check.

If you know you are a **prohibited person** you should not apply for a state check. To see if a past criminal offence prevents you from getting a state check, please visit the website corresponding to your state.

Individuals working or volunteering in child related activities for The Salvation Army without a valid state check face heavy fines from the government, as does the corps or centre that employs them.

iv. Reference checks

Even if a potential leader comes to your corps on the recommendation of a person within the Army, it is important to still thoroughly check all references. It is the responsibility of the corps officer or their delegate to ensure that this takes place before approving the 'Application for Ministry with Children and Youth'.

v. Observation of potential leaders

If a potential leader or helper is already involved in your corps, it is advisable to observe their general behaviour and interaction with children over a period of time before appointing them to a ministry position.

vi. Interview process

Even if time is very short and the need for a new leader is great, it is still advisable to go through a formal interview process with each potential leader. During an interview, questions can be asked to assist you in determining potential risks of appointing a specific person. A selection of sample interview questions is given on the Guidelines for the Use of the Application Form, but each ministry position should have specific questions prepared beforehand to draw out more information about the person's suitability for the role. The Human Resources Team can provide guidance for the processes to follow for paid employees.

d. Safe Salvos training

Once approved to work with children or youth, do your Safe Salvos training as soon as you can, however we recognise that workshops aren't always immediately available. We ask that you attend a Safe Salvos Awareness workshop within three months of beginning your ministry (approximately one school term), once completed you can take on the full responsibilities of a leader if that is appropriate. Then complete a Refresher every three years. Another Safe Church Training Agreement partner may be running a Safe Church course which you could also attend if a Safe Salvos workshop isn't planned in your area in the near future. Other workshops can be located on the Safe Salvos website under the 'training' tab, by clicking on 'workshops' and then on the 'SCTA All Denominations Training Calendar' link.

2. Ministry appointment and induction

Once a potential leader or helper has been selected through recruitment and screening it is advisable to formally appoint them. This method of appointment will vary from corps to corps. However, the following points on appointment authority may provide some helpful guidelines.

- Determine who has the authority to appoint a leader or helper to a ministry.
- Determine how the selection steps above will be used and who will implement each step.
- Determine who has the authority to ask a leader or helper to step down from a ministry or step aside for a period of time.
- Have more than one person responsible for appointing a person.
- Before a leader or helper in a corps situation is formally appointed, ask the corps officer if they have any objections to that person fulfilling a specific ministry role.

Before a new leader commences ministry, it is important that they are equipped for their position through effective induction and training. Even though time can be pressured and leaders may be needed immediately, not providing them with all required information and training can result in them not completing ministry tasks appropriately. Lack of adequate training can also result in a ministry becoming unnecessarily stressful for a leader. In some situations, excessive ministry stress can contribute to unwise decisions being made by a leader, irresponsible behaviours and possibly even ministry burnout.

Ministry reviews

At the conclusion of a ministry for the year, organise a review of the team. This could be done at the conclusion of the event or at the end of each year, ready for a new year of ministry. It might include a questionnaire for the team to complete about the effectiveness of the team over the life of the program. This provides an opportunity for leaders to say if they will or will not be available next year/time, which is important for the health of committed teams.

EXERCISE 2.1 - Team Reflection (optional)

What are some 'Ministry Review' questions that would be helpful to ask for the particular activity you are involved in?

3. Supervision

Although thorough recruitment is essential, it is equally important that leaders are supported through loving ministry supervision. For example: A leader may have great motivation for ministry and all the right gifts for leading at age 22. They may interview extremely well for the role and their application for ministry and referees may be glowing, but will that person still be appropriate for the role in 3 or 5 or 10 years time? What life pressures such as children, death of loved ones, marriage, work and housing arrangements are impacting upon the leader? How will these impact his/her ability to lead others?

The components of healthy ministry supervision are: clear expectations, adequate ministry support for leaders, a commitment to develop leaders, a clear set of boundaries such as found in the Safe Salvos Code of Conduct and a well communicated process for conflict resolution and complaints handling.

EXPECTATIONS

Effective supervision cannot take place unless there are clearly understood expectations in both directions.

As a **ministry worker** or co-ordinator you could be expected to:

- Commit to the aims of the ministry
- Support other ministry team workers
- Fulfil your ministry role as described to you by your ministry co-ordinator or supervisor
- Undergo any training required for your ministry position
- Attend ministry team meetings as required
- Embrace the Safe Salvos Code of Conduct.

Particularly for **co-ordinators**

- Ensure that all workers are screened, appointed and inducted effectively into ministry roles.
- Ensure that your ministry program has been approved by senior corps leadership
- Ensure that your ministry program meets the requirements for Safe People and Safe Programs

As a person in a ministry role within the corps you could expect that your senior corps leadership will:

- Care for and uphold in prayer all workers and ministry co-ordinators
- Provide mechanisms to support and supervise all leaders and ministry co-ordinators in their roles
- Ensure resources (people, financial, administrative access and equipment) are available for approved ministry programs
- Provide mechanisms to access approved ministry training

SUPPORT FOR LEADERS

Another key aspect of supervision is worker support. This support may take the form of formal or informal support mechanism.

Regardless of the type of mechanism implemented, it is important that all workers have a clear understanding of:

- to whom they can go for support
- what type of support is available to them
- how to identify that they may need additional support.

EXERCISE 2.2 - Team Reflection

(Suggested discussion question/s for teams at a future team meeting)

Consider your ministry or corps. If you work at a centre apply these questions to your situation.

- Who has the authority to appoint a leader?
- What process do you use?
- What opportunity does your corps officer have to comment about a person's suitability for ministry?

COMMIT TO LEADERSHIP DEVELOPMENT

Developing workers is another way to ensure healthy teams. This development should include things like regular team meetings, praying together, sharing fellowship together and planning together. It is also advisable to invest in leadership development, both through in-house training and external conferences. This may include a budget item to ensure this takes place.

Leaders and accountability

Accountability relates to an acceptance of being answerable to those in authority and responsible for words and actions (or lack of) to those sharing in ministry and those receiving ministry (Marshall, T, 1991). Within a Christian framework, the notion of being answerable to those in authority implies a willingness to be called to account. This implies that anyone in ministry is not able to function in ministry without responsibility for how their words or actions will impact another person, or to what degree they are consistent with the aims and objectives of the ministry and the church. A Code of Conduct is a valuable tool for facilitating accountability.

EXERCISE 2.3 - Reflection

What is an appropriate way to raise a concern with your co-ordinator? What if the concern is with a decision the co-ordinator has made?

CLEAR BOUNDARIES – CODES OF CONDUCT

A Code of Conduct is a set of guidelines that list what are appropriate, expected, and inappropriate behaviours by workers. It defines clear behavioural and activity boundaries. Implementation of and adherence to a Code of Conduct by all workers and leaders, assists The Salvation Army to become accountable to the children, young people and vulnerable adults in its care.

A Code of Conduct may include areas such as:

- Verbal communication
- Non-verbal communication
- Communication and interaction with children and parents
- Written communication
- Breaches of the Code of Conduct

A Code of Conduct also provides a mechanism for leaders to call each other to account. If a member of the ministry team is operating outside of the Code of Conduct, the accountability that exists between team members should enable one team member to call another team member to account in love. All unpaid children's' and youth ministry workers must sign the Safe Salvos Code of Conduct and all paid workers sign The Salvation Army Organisational Code of Conduct. Where there has been a breach of the Code through misconduct, there are Salvation Army guidelines for addressing the breach through the Human Resources.

4. Responding to ministry misconduct

When misconduct issues arise in programs, we need to be prepared to deal with them.

Being prepared includes the provision of a fair and just procedure for handling allegations of misconduct, one that allows for natural justice.

Natural justice, also called procedural fairness, needs to be extended to all parties. This includes:

- The person who is the subject of the allegation is informed of the substance, with as much detail as possible, of the allegation(s) made against them.
- The person who is the subject of the allegation is provided with a reasonable opportunity to put forward their case, either in writing, at a hearing or otherwise.
- Reasonable inquiries/assessment of disputed facts are undertaken before making decisions.
- All relevant available evidence, both supporting and refuting the allegation, is considered.
- Those deciding on a case have no conflict of interest in the matter, that they act fairly and without bias, and conduct the investigation without undue delay.

When minor breaches of the Code of Conduct occur it is best to handle these with gentleness and love, at a local level, with the view to restoring the corps worker. Occasionally a leader may commit a serious breach of the Code, possibly in ways that are illegal. In such cases, contact the Divisional Commander and report any criminal activity to the police.

Here is a sample plan for managing complaints against leaders after your denomination has been contacted:

- Appoint an unbiased person/mediator (or team) who is/are not directly related to the program, e.g. people from the leadership team who are approachable would be appropriate candidates. The role of this person/team is to be an unbiased mediator.
- Reconciliation and forgiveness is the goal in dealing with problems or difficulties in a corps context. Matthew 18:15-20 provides a suggested process to bring about reconciliation.
- Determine a course of action based on evidence gathered by the mediator.
- Clear communication to staff and volunteers is essential, both of the complaints or grievance process and where complaints actually do arise, the due course of action.

Contact with the media

If you are contacted by the media in relation to a critical incident or serious misconduct matter refer them to the divisional media person. This person is the only one authorised to make a statement to the media.

Responding to allegations of sexual harassment

The Sex Discrimination Act 1984 defines sexual harassment as an unwelcome sexual advance, request for sexual favours or other unwelcome sexual conduct in circumstances where the person doing the harassing knows that the conduct would offend, intimidate or humiliate another person. Sexual conduct includes statements of a sexual nature to a person, or in the presence of a person, whether orally or in writing. The Act makes it unlawful for an employer to harass an employee or a potential employee and for an employee to harass another employee or potential employee.

The Salvation Army will not tolerate any form of sexual harassment. Any complaints made to leadership at any level are to be referred immediately to the Divisional Commander and an appropriate complaints process will be put in place either through Human Resources if it is against a paid employee, unpaid ministry worker or volunteer, and through Personnel if it is against an officer.

Salvation Army policy on dealing with sexual harassment sets out reasonable steps in dealing with allegations such as: specific instructions not to sexually harass other workers; training of workers whether paid or unpaid on what behaviour amounts to sexual harassment; a policy outlining worker's responsibility not to sexually harass other workers.

Confession of illegal activity under state law

There are occasions where people wish to and/or are given the opportunity to 'confess' past sin in order to experience forgiveness and freedom from the secrets that bind them. When these sins are also illegal activity, it puts the person hearing the confession in a complicated situation. Does the law make it illegal for person/s hearing the confession to not report this crime? If so, how can the love of Christ be shown in a process of helping the person face their past?

A potential legal problem: This is a complicated question to answer for, as with child protection reporting, Australia does not uniformly legislate in this area. In some states this can result in a potential legal problem as there are laws relating to the failure to report serious crimes. For example in 2012 two Catholic priests were charged with covering up historical child sexual abuse under Section 316 of the NSW Crimes Act.

In all such situations please seek advice from Human Resources as to relevant legislation in your state and how it applies in your specific situation. It is important to note that this matter is not always related to mandatory reporting of child abuse, but is rather a matter of the Crimes Act and Regulations in several states for example in matters of fraud or adult sexual abuse.

Theological implications: Jesus died once for all sins and has reconciled us to himself (Colossians 1:21-27). In Christ we are new creations (2 Corinthians 5:16-21). However, Christ's forgiveness does not necessarily mean that we will or even should escape the consequences of the sins we commit in this life. The nature of true repentance is such that, where appropriate, one should make reparation, as in the story of Zacchaeus who repaid his victims four times the amount he had stolen (Luke 19). An offender's willingness to make such reparation can bring great healing to victims. In this light, for the sake of victims, it is in line with the gospel to ensure that offenders of serious crimes be supported in making appropriate reparations. Again, seek denominational assistance in such circumstances.

Reporting relevant misconduct findings

In some states relevant findings from employment proceedings will need to be reported to a statutory body. For example, NSW Sunday school and youth leaders are considered 'workers' and fall under the category of child related employment. Churches, as employers of volunteer and paid child related workers, are classed as reporting bodies by the NSW Office of the Children's Guardian (NSW Office of the Children's Guardian 'The New Working With Children Check: Information for reporting bodies: Reporting certain misconduct involving children - July 2013 fact sheet'). Contact Human Resources if there is an allegation of serious misconduct by a church worker.

Known sexual offenders in congregations

The restorative nature of the gospel means that no one is outside the reaches of God's love. God's restoration and grace extend to all people, including those who may have committed past sexual offences, even against children. However, such offences do have some life long consequences.

One legal consequence is that people under suspicion, accusation or convicted of sexual offences, violence, or using drugs should not be allowed to work in child related roles or with other vulnerable persons. It is an offence for persons with criminal history in certain prescribed areas to apply for or otherwise to obtain, undertake or remain in child related employment in any capacity.

Another consequence is that in most instances, there is an insurance implication (exclusion) related to known past sexual offenders attending your corps. This is particularly important where there is the possibility of future claims to be made by victims of abuse and/or serious misconduct. Insurance cover may be impacted if the disclosure being made by the insured is not made in the same year the possible liability is known about by the insured. Please seek advice from Human Resources in such circumstances for the processes to put in place for managing known offenders in congregations.

The protection of children and other vulnerable persons will always take priority over the inclusion of known offenders in congregations.

EXERCISE 2.4 - Reflection:

Code of Conduct for working with children and young people

Read the scenarios below and determine what you should do and what the ministry co-ordinator could do in each situation.

1. One of the 18 year old Kid's Club leaders has had it explained that she is not to have contact the children in their homes alone. She has been asked not to do this several times by her ministry co-ordinator. This week at Kid's Club you overhear one of the 10 year old girls talking about how this leader has visited her in her bedroom yesterday after school.
2. After youth group on a Friday night you see a 19 year old male youth worker drinking at the bar in a pub with one of the 15 year old girls from youth group.

SAFE ENVIRONMENTS & PROGRAMS

This chapter aims to explore:

- the concepts of safe emotional and physical environments in ministry.
- the areas of establishing a safe program and safe ministry practices.

1. A safe emotional environment

There are four key components associated with a safe emotional ministry environment:

- Giving people a voice.
- Obtaining appropriate personal information.
- Being mindful of ministry interactions.
- Encouraging protective behaviours

a. Giving people a voice

One way to ensure that our corps are protecting people emotionally is to ensure that they have a voice concerning what happens to them; that they are allowed to express their opinions and ideas in an environment where these will be valued and actually implemented. This applies even to small children. They have valid emotions, ideas and opinions. We need to give voice to these. In short, giving children and young people a say in decisions that impact them gives them a voice, and in turn, creates safe emotional environments for them.

Simply, we need to be sensible in giving children and young people 'voice'. Giving them a voice does not mean giving total control to children and young people, nor does it mean giving too much responsibility, responsibility for which they are not yet ready. This is neither safe nor sensible. Rather, we give children and young people significant and actual voice in the decision-making process in line with the group's age and spiritual development.

For example, a ministry co-ordinator or leader working with pre-school children may ask the group which game they would like to play, whereas in a church group of committed junior high school children, they may actually choose the content of the Bible studies for the term. Giving children and young people a voice is about providing them with the opportunity to develop into responsible and powerful members of society rather than disempowered persons who are vulnerable to abusive behaviours.

Another way to give children and young people a voice is to encourage their participation into behaviour guidelines for their ministry. If they have some input into establishing their guidelines it may be much easier to call them to account for a breach of the guidelines. It is important to be mindful of any consequences for a breach of the guidelines can not include any form of physical punishment. When a breach has occurred, the breach and consequences should be communicated to the parent of the child or young person.

In order to be a 'Child Safe' organisation (according to the NSW Office of the Children's Guardian), both the children/youth and their parents/guardians need to know how to raise a concern they have within the program context. It is recommended that an introductory letter

is given to every parent/guardian of participants in your programs explaining (with their contact details) who to contact if they have a concern and if the problem is with the program leader then their supervisor's contact details (usually the Corps Officer or Senior Minister) . When a new child/youth starts in your program they need to be introduced to the team leader and have it explained that 'this is who they should speak to if they have a concern'.

b. Obtaining appropriate personal information

When a child or young person comes into our care in a ministry setting it is vital that we have adequate information about them to ensure we are able to care for their emotional and physical well-being. Use the Individual Record & Permission Form for this purpose.

The Salvation Army complies with the National Privacy Act to ensure that private information is only collected if it is necessary for the safe mission and ministry of The Salvation Army; the individuals concerned are advised of its intended use; the personal information collected is stored securely and not divulged to others without the consent of the individual involved; any personal information The Salvation Army is holding never destroyed, so that we can maintain visible transparency with a paper trail showing our duty of care has been exercised according to the set standards.

It is appropriate to obtain a child or young person's name, contact phone number and other significant information such as allergies and medical conditions if they will be part of your activity without their parent or care giver.

One aspect of emotional well-being of a person, whether a child or adult, can be linked to knowing what interests them or causes their anxieties. Whilst some of this information may be recorded formally, much is obtained as leaders interact with them in the course of their ministry involvement. For example, being aware that a child or young person has anxieties about taking part in games requiring good gross motor skills, may alert a leader to the need for an alternate activity or option for involvement, thus reducing a potentially anxious situation for the child or young person. The same goes for phobias like the ones caused by the sound of popping balloons or public speaking (being interviewed in front of the group), providing options is a great way to provide an emotionally safe environment.

Another aspect of personal information is linked to the area of guardianship. In today's society where there are significant numbers of single parent families, awareness of any custodial issues can be important when children or young people are collected from a ministry program.

c. Being mindful of ministry interactions

Another aspect of the emotional environment includes our interactions during ministry.

Be mindful of diversity

People will come to Salvation Army programs with a variety of cultural norms and expectations. We need to be mindful of expectations and taboos that may exist for a family – especially in the form of words and actions we use and activities and situations we expect people to become involved in. When planning your programs, make a checklist of any activities that may cause a problem socially or culturally for those involved. If you suspect an activity could be a problem, ask the program participant or their family prior to asking them to take part.

We also recognise and value the different cultural traditions and heritages of Australian indigenous and other cultural groups in our corps and centres when it comes to matters of child-raising and parenting. For those ministering in such settings, it is essential to take special care in ensuring that the principles found in this manual are followed, even if some of the practices are inappropriate for your culture.

The power of words

The old saying, 'Sticks and stones may break my bones but names will never hurt me', is quite possibly one of the most untrue sayings of all time. It is more true to say, 'Sticks and stones may break my bones, but names will wound me deeply.' The words we choose to use can build people up or they can cut them down.

Leaders have a responsibility to ensure that their conversation is not abusive and that the words you use are not offensive within the normal range of that term. People will from time to time take offence at what we say, but our responsibility is not to be offensive or derogatory in our conversation with others. It is also wise not to use words related to a person's appearance. This can be misconstrued – especially when working with adolescents. It can also have a diminishing impact on the child or young person, if they are particularly self-conscious about their appearance.

Words as well as actions can be misinterpreted, it is wise for leaders to think about what impact their words and actions may have. A good principle to follow is; consider how your actions and words may be interpreted. If the impact could be negative or leave room for misinterpretation, then you need to abandon the plan to use it.

Be aware of the power of the role model

The behaviour of leaders is observed at all times by the people who follow. Followers are quick to discern inconsistency between words and actions, and credibility can be lost if they perceive inconsistencies. In terms of children, they will model the behaviours they observe by the people who are influential in their lives. If a child admires a leader, then they are likely to imitate the behaviours of that leader. As leaders if we are discouraging, unreasonably punitive, disaffirming, disrespectful or sarcastic, this is what we are modelling.

Be aware of non-verbal communication messages

Non-verbal communication refers to all methods or channels of communication not including the use of words. It includes body language, physical characteristics and appearance, the distance one person stands from another, physical environment and the use of time. The use of all of these categories of non-verbal communication sends powerful messages to others. When working with children it is useful for a leader to identify cues that a child has a problem, and needs support, through interpreting their non-verbal communication. This is particularly useful in the case of a distressed child. The more a leader observes the behaviour of children in their care, the easier it will be to identify a distressed non-verbal cue.

A general understanding of the impact of distance and personal space is also useful for leaders. Most people need a certain degree of space between them and others. In most cases people can cope with others invading their personal space from the side. However, most do not tolerate invasion either in front or behind. This may include using a projected voice at 1.2 metres from a child.

d. Fostering respectful relationships

Respectful relationships are fostered through being mindful of personal behaviours and the impact of behaviours on others.

Adult-based programs: Have agreed upon guidelines for how decisions will be made; be willing to listen to the opinions of others; and be mindful of violating personal boundaries of others (physical, emotional and spiritual). Where respectful relationships are not embraced in an adult program, it is helpful for the program leader to: draw upon the spirit and intent of the code of conduct; communicate clearly to the offending person that their behaviour is having a negative impact on others; and access support from the senior leader to assist in managing the situation.

Child-based programs: Respectful relationships can be fostered by having agreed upon guidelines for what is deemed to be appropriate behaviour. This is an area in which children can be given a voice in helping decide on the 'rules'. Where respectful relationships are not embraced in a child-ministry program, it is helpful for the leader to draw attention to the 'rules' for the child; document and communicate to the child's parent the violation of the 'rules' and use immediate measures, i.e. 'time out'. We must not use inappropriate discipline on those in our care, i.e. no physical discipline. Start with verbal correction of boundary or rule violation (focus on the behaviour not the child). Then move to TIME OUT (5 minutes out of an activity the child enjoys). If the disruptive or challenging behaviour persists, report to parents and work with them for positive modification of the behaviour. Clearly communicate the process to all parties involved.

EXERCISE 3.1 - Team Reflection

(Suggested discussion question/s for teams at a future team meeting)

Do we have clear rules that all the children know and agree upon? What are they?

If you don't have some clear rules, brain storm some suggestions you can put in place.
E.g. to do with Boundaries, Listening, Asking, Sharing and Taking-Care (BLAST)

2. Establishing safe programs

There are a number of considerations to be mindful of when establishing a safe ministry program. The key components to consider are outlined in the following points.

- Approval for program has been obtained.
- Program has been outlined and required resources identified.
- Appropriate leaders and volunteers have been recruited and screened.
- Appropriate activities have been selected.
- Adequate supervision for the ministry activities has been arranged.
- Programs and resources are developed.
- Permission to proceed with program and activities has been given (by senior corps leadership / corps officer or the centre manager).
- Activities are monitored and reviewed.
- Ministry leaders are supervised and accountability mechanisms are in place.

a. Approval for program has been obtained

The corps officer or the manager of a centre is ultimately responsible for any activities that take place under the umbrella of the corps or centre. For this reason every ministry must be approved by the corps officer or centre manager prior to it commencing.

Approval at this stage of the program or event planning is the beginning of the process of running a safe program with safe people. By the time the leader has worked through the following steps to point (g) 'Permission to proceed' all the planning and risk assessments have been finalised.

b. Program has been outlined and required resources identified

Once approval for a program has been obtained, an outline of activities and resources required need to be identified. At this stage, it does not mean that the ministry is in a position to start or has permission to proceed.

c. Appropriate leaders and workers have been recruited and screened

Thorough recruitment and screening for corps ministry workers is vital to the success of a ministry/program. Again, this is ultimately the responsibility of the corps officer. However, once ministry co-ordinators are in place using the recruitment and screening process, then ministry leaders and helpers may be selected by ministry co-ordinators. This is still ultimately the responsibility of the corps officer and it is in their best interest to have 'ticked off' on every person serving in ministry leadership at any level.

A similar process exists for paid workers in corps and centres where employment processes are in place to guide the selection of the most suitable workers for children or youth positions.

d. Appropriate activities have been selected

Appropriateness for activities can be determined from a number of perspectives:

- Age appropriateness
- Gender appropriateness
- Cultural and social appropriateness

e. Adequate supervision for ministry and activities has been arranged

Another component of a safe environment looks at appropriate levels of supervision.

Supervision covers both the general ministry – overseer – as well as specific activity supervision.

Some factors to consider when determining ratios:

- In the normal course of events are the children or young people likely to be left unsupervised?
- Do any of the children or young people have special needs that may require additional leader assistance?
- Is the activity likely to be a very high, high, moderate, or low risk activity? How might the level of risk affect the ratios?
- How do outdoor activities impact the ratios?
- How do off-premises activities impact the ratios?
- How do overnight activities impact the ratios?

No matter what size the group is, you will need enough leaders to cope with any accidents and/or critical incidents that may occur.

A good guide is a minimum of 2 adult leaders on-site for all programs and a ratio of 1:5 for pre-schoolers, 1:8 for Kindergarten to year 6, 1:10 for youth.

Recommended supervision procedure

- Make the distinction between those adults who are part of the team and junior ministry leaders (under 18 years). Junior ministry leaders are not to be counted in the supervision numbers.
- Use adult helpers. Adult helpers are people over the age of 18 who are not leaders of the group, but rather are present on-site for supervision purposes. Adult helpers do not actually run activities, whereas junior ministry leaders may run many. Adult helpers are important to help ensure the safety of the children and/or young people.
- No leader should be alone, one-on-one, with a child or young person. One adult with a small group is fine as long as there are other adults on-site.
- When toileting very young children (under 5), the best practice is to have the parent come and toilet their child. If this is not possible, an experienced female leader with one other helper should take the child/children to the toilet.
- Where possible, child/youth programs should have both male and female leaders to provide support for both boys and girls.
- In relation to camps or overnight settings, it is not advisable that leaders sleep in the same room as the children. Children sleeping in a room together without an adult present are at less risk than in circumstances which may give prospective abusers access to sleeping children. Leaders should be sleeping in a designated leader's space (cabin) nearby. This practice also avoids the possibility of false accusations of abuse by a child towards a leader.

f. Programs and resources are developed

Part of being accountable to the children, young people, parents and senior corps leadership is to have a well planned program developed. Being well organised can contribute to parent confidence in your ministry. For example having an easily assessable program for the term is an ideal way to demonstrate this.

g. Permission to proceed

The Program Approval Form and General Safety and Care Checklist are tools to assist with bringing together all aspects of planning for a safe program. In order to gain approval for a program or event to proceed the program leader must submit the details required on the form to the corps officer or centre manager. The form is then sent to DHQ for either the Divisional Youth and Children's Secretary or other relevant Divisional personnel to assess whether the planned program is suitable to proceed under the mission of The Salvation Army. To be suitable the program or event must be assessed as sufficiently safe and covered by insurance. The DYCS or other delegated person can grant approval to proceed, or hold the approval pending further risk assessment adjustments, or refuse permission.

h. Activities are monitored and reviewed

Even though an activity within a ministry has been assessed for risks and approved, it still needs to be monitored and reviewed for suitability on a regular basis. As groups of children and young people coming through ministries change, so does the break up of ages, genders, abilities, as well as cultural and social diversity and special needs.

i. Ministry leaders are supervised and accountability mechanisms are in place

Supervision and accountability of leaders are two key issues in establishing and maintaining a safe environment. As with the other components of safe environments, ultimately all ministries operating within a corps are the responsibility of the senior leadership.

3. A safe physical environment

a. A suitable venue for ministry and activities has been organised

Before a ministry or activity commences it is important to ensure that a suitable venue has been selected for an activity. This may include on-premises and off-premises venues. It is important that the ministry co-ordinator or senior corps leadership has completed the Property Checklist and considered issues associated with holding activities off the premises.

See Safe Salvos website for the Safe Salvos *Property Checklist*.

b. Hazards have been identified and control measures implemented

A hazard is a source of danger that could result in an accident if care is not exercised.

Where a risk assessment considers things that might be a risk or could go wrong during a ministry activity, hazard identification and control measures relate to actual hazards that are present prior to the commencement of a ministry activity. E.g. a broken step leading into the program area would be a potential trip hazard.

Where a hazard is identified, it is important to decide upon one or more measures that can be used to control or eliminate the hazard. E.g. repair the step; use a different entrance to the activity area if possible; rope off the broken step; inform all participants of the broken step and place reflective tape on the hazard until it can be repaired.

For more in-depth information about identifying hazards across Salvation Army programs, refer to the WHS portal at <http://whs.salvos.net/>.

LIKELIHOOD	What are the chances of it occurring?
DESCRIPTOR	DESCRIPTION
Almost certain	Is expected to occur in most circumstances (i.e. surprising when it doesn't happen)
Likely	Will probably occur in many circumstances
Possible	Might occur at some time (e.g. once a year in weekly activities)
Unlikely	Could occur at some time (e.g. once every ten years in weekly activities)
Rare	Highly unexpected, may occur only in exceptional circumstances (e.g. once in 100 years)

CONSEQUENCE	What impact will it have if it occurs?
DESCRIPTOR	DESCRIPTION
Disastrous	Death or large-scale consequences
Critical	Important consequences, major disability or injury (e.g. amputation, loss of bodily function)
Serious	An injury requiring more than a week recovery time
Moderate	An injury requiring medical assistance with no long term impacts
Minor	A minor injury easily remedied with First Aid

RISK LEVEL	Use the likelihood and consequence to find the risk level				
LIKELIHOOD	CONSEQUENCE				
	Minor	Moderate	Serious	Critical	Disastrous
Almost certain	High Risk	High Risk	Very High Risk	Very High Risk	Very High Risk
Likely	Moderate Risk	High Risk	High Risk	Very High Risk	Very High Risk
Possible	Low Risk	Moderate Risk	High Risk	Very High Risk	Very High Risk
Unlikely	Low Risk	Low Risk	Moderate Risk	High Risk	Very High Risk
Rare	Low Risk	Low Risk	Moderate Risk	High Risk	High Risk

ACTION PLAN	Following are some ways to think about controlling the risk in your action plan
1. Eliminate	Completely remove the activity, process, equipment etc. to eliminate the hazard
2. Substitute	Replace the activity, process, equipment etc. with a less hazardous one
3. Re-design	Modify the activity, process, equipment etc. to reduce or nullify the risk
4. Isolate	Isolate the hazard from persons by safeguarding or by space or time.
5. Administrate	Adjust the conditions or the process by training, procedures, signage etc.
6. Use protective equipment	Use appropriate protective equipment where other controls are not feasible



Activity Risk Assessment

Use the table below to carry out your own activity risk assessment, identifying the risks and developing an action plan for those which you classify as “moderate” or higher risk level. **See the reverse** for a guide on identifying “consequence”, “likelihood”, “risk level” and “action plan”. Once completed, reassess the risk with your suggested action plan in place. See the Safe Salvos manual for more information on risk assessment and management.

ACTIVITY:

Date:

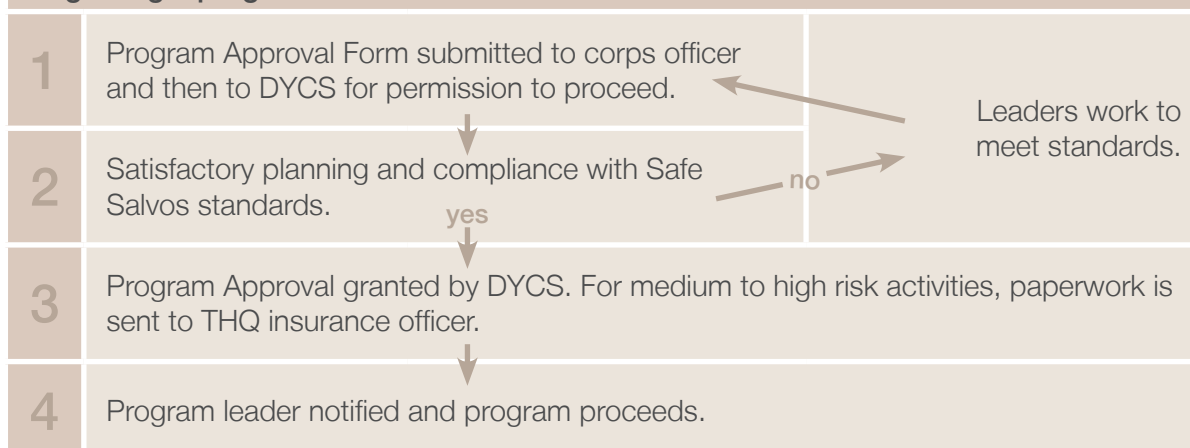
HAZARD What could go wrong?	CONSEQUENCE	LIKELIHOOD	RISK LEVEL	ACTION PLAN How will you control the risk?	CONSEQUENCE	LIKELIHOOD	RISK LEVEL

Corps based process for safe people and safe programs.

Social centres and other centres with centre managers should have equivalent steps in place

Safe People	Safe Programs	
<p>Team leaders and team members appointed.</p> <p>See module 2 for more information about recruitment; screening and induction:</p> <ul style="list-style-type: none"> • <i>Application for Ministry Form</i> • <i>Code of Conduct</i> • <i>Working With Children Check (or WWVP Check)</i> • <i>Safe Salvos workshop attended</i> 	<p>Safety information:</p> <ul style="list-style-type: none"> • <i>General Safety and Care Checklist</i> <p>Identifies several factors to consider when planning programs.</p>	<p>Specific activity information required to gain permission to proceed. E.g. (see forms section for a comprehensive list of other specific forms and checklists.)</p> <ul style="list-style-type: none"> • Program outline / event schedule • Venue and Activity Plans • Transport information • Swimming information • Safe Food Handling <p>and so on.</p>
<p>Participant information – age range, gender and group size determined:</p> <ul style="list-style-type: none"> • <i>Individual Record and Permission Form</i> 	<p>Program information</p> <ul style="list-style-type: none"> • <i>Program Approval & Activity Risk Assessment Form</i> 	
	<p>Emergency response information</p>	

Beginning a program:



4 Safe practices

Safe practices to consider when running a ministry program include:

- First aid expertise and equipment are in place.
- A Critical Incident Response Plan has been developed.
- Transport protocols are in place.
- Safe food and hygiene practices are in place.
- Safe manual handling practices are in place.
- Safe visual and auditory practices are in place.
- All necessary forms have been completed and collected.

a. First aid expertise and equipment are in place

Each program should determine what level of first aid training team members should possess. This will depend on the nature and location of the program. For a camp or activity away from the main site, it is strongly recommended that somebody on the team holds a Senior First Aid qualification or better. It is also preferable that there is one male and one female first aider for co-ed programs. If a group subdivides from the main group (such as on camps, hikes or outings) for a distance of more than 2 km, then each group should have a separate first aid kit and a leader trained in cardio-pulmonary resuscitation (CPR). How to gain timely access to first aid must be a consideration in all programs.

See the Safe Salvos website for a *First Aid co-ordinator Job Description*.

- Programs must have access to a well-equipped and constantly maintained first aid kit. There are many commercially available kits on the market and homemade kits should conform to Australian Standards – this can be easily checked with reputable organisations such as St John Ambulance Australia. <http://www.stjohn.org.au>
- Parents and care givers must be notified of any first aid treatment administered to a child.
- Children and young people wearing ‘Medi-alert’ bracelets need to be treated with care in any activity, particularly a strenuous one. You must be aware of such children and youth and their medical needs and limitations particularly when planning activities.
- See the Safe Salvos website for a First Aid Kit Checklist and the Hazard / Incident and Injury Report which must be completed for any incident or accident where follow up medical treatment may be required

b. A Critical Incident Response Plan has been developed

A critical incident is an event or set of circumstances that have the potential to result in physical or psychological outcomes ranging from mild trauma to a fatality for one or more people.

A Critical Incident Response Plan is a systematic approach to planning and implementing an immediate and long-term response to a critical incident. It has three main stages.

1. Preparedness – Those responsible for programs are responsible for ensuring that people are allocated to specific roles to be exercised during the *Response* stage. Identify the various roles; allocate who is responsible for these; and brief people on the responsibilities.
2. Response – If a critical incident occurs, implement the response plan and alert DHQ for the Recovery stage.

3. Recovery – Activate The Salvation Army Critical Incident Peer Support (CIPS) team through your supervisor and DHQ. Be mindful that this stage may take longer for different people, depending on how they have been impacted by the critical incident.

CIPS provides support to all Salvation Army personnel, officers, employees and volunteers who may experience critical incident stress reactions after an incident that they have encountered as part of their work or ministry within The Salvation Army.

CIPS support allows personnel involved in a critical incident to talk through the incident, discuss their reactions in a confidential environment, and learn how to deal with any reactions which may be experienced.

The CIPS program is designed to:

- reduce the severity of the impact of a critical incident, and
- accelerate the normal recovery process of people who have been exposed to very unusual events.

See the Safe Salvos website for a Critical Incident Response Plan template. It is recommended that the Critical Incident Response Plan is developed for each ministry program at the beginning of the year.

c. Transport protocols are in place

Regardless of the ages of the children or young people in your ministry or church, it is important to have a transport policy. The protocols may include:

- Minimum requirements for approved drivers.
- Procedures for approving drivers.
- Procedures for obtaining parental permission for children or young people to be transported by a particular person.
- Guidelines for number of passengers.
- Guidelines for 'transport buddies' – more than one leader must be in a vehicle when transporting a child or young person.
- A special note to be mindful of child restraint laws, as of 2016 laws in QLD, NSW and ACT are consistent that;
 - » Children up to the age of six months must be secured in an approved rearward facing restraint
 - » Children aged from six months old but under four years old must be secured in either a rear or forward facing approved child restraint with an inbuilt harness
 - » Children aged from four years old but under seven years old must be secured in a forward facing approved child restraint with an inbuilt harness or an approved booster seat and not in the front of the vehicle with two or more rows.

See the Safe Salvos website for Driver Declaration and Vehicle Register.

d. Safe food and hygiene practices are in place

As many children's and youth activities include some component of food and/or drink, it is important to follow safe food and hygiene practices. Incorrectly handled, stored or served food can lead to food poisoning.

See the Safe Salvos website for Food Safety Guidelines.

Infectious diseases: Participants in our programs – whether children or adults – need to stay at home until they have completely recovered from the symptoms of any infectious disease. Parents need to be discouraged from sending ill children to our activities so that other children are not put at risk. If a child or teenager displays an infectious disease whilst in our programs, they should be isolated from other participants and their parents/carers contacted to collect them. Leaders need to use their discretion to decide what action is required to protect other participants. Use the information from your local public health department website, or community health centre on what response is recommended should a participant be diagnosed with any specific infectious disease.

Good hygiene practices are the best protection for many such infectious diseases.

e. Safe manual handling practices are in place

It is important that safe manual handling techniques are to be used when lifting or moving equipment or furniture.

It is advisable that all leaders are briefed in safe lifting techniques at the beginning of each year and persons responsible for lifting or moving equipment or furniture should be trained in safe manual handling techniques.

f. Safe visual and auditory practices are in place

It is important that safe visual and auditory care is provided for leaders and those attending programs as part of the corps.

Visual care:

- Effective lighting is to be used during all events.
- Faulty lights are not to be used during events.
- Faulty light globes and fittings are to be brought to the notice of the corps officer/centre manager and are to be replaced as soon as practicable.

Auditory care:

- Consideration is to be given to auditory comfort when setting volume levels of audio equipment.
- Volume of audio equipment during events is to be kept at less than 85 decibels or lower, or as deemed to be appropriate by the senior leadership for a given situation.
- Persons operating sound desk during corps events, are to be trained in providing safe auditory levels.

g. All necessary forms have been completed and collected

All programs need to ensure that all required information has been collected and appropriate forms completed before activities. The information and forms may vary according to the ministry and activities.

Further information about Workplace Safety training and the WHS Management System can be found at <http://whs.salvos.net/>.

PROTECTING VULNERABLE PEOPLE

This chapter aims to explore:

- the area of vulnerable people.
- the area of abuse.
- the areas of responding to abuse of vulnerable adults and child abuse.
- the ways of helping people to protect themselves.

1. Who are vulnerable people?

In the covenant between Israel and himself, God identified four classes of vulnerable people who were to be protected and given special care and treatment: the widow, the poor, the orphan and the foreigners living in Israel (Deuteronomy 10:18-19 and 24:14-15). It is this principle of protection of the vulnerable that comes to mind when we think about creating Safe Salvos ministries for all people.

EXERCISE 4.1 - Discussion: Vulnerable people

Who are the vulnerable people or groups in our corps, centres and communities?
What are some of the things we need to consider as we come alongside and minister to them?

2. Power and relationships

Power exists in all relationships. It can be generated by factors such as size, age, knowledge, skill, experience, physical strength and position. This power can be a positive thing and used to protect and nurture more vulnerable people and can enhance relationships if it is used appropriately.

Relationships are either equal in power, i.e. relationships in which two or more parties have the same amount of power, or alternatively, they are unequal or there is a power imbalance, as is the case between adults and children.

Abuse of positional power

Abuse of positional power occurs when one person misuses the power they have in a relationship with a less powerful person.

Youth and children's workers are in a relationship of trust with the individuals in their programs. The children and young people themselves naturally assume that their leader, teacher, friend will do what is best for them and can be trusted. Although equal in God's sight, the relationship between adult and the child or teen is not one of equals as the adults bear the responsibility for the child/teen and not the other way around. There is always the possibility that the adult abuses the trust that is placed in them because of their position, either knowingly or unknowingly.

'Abuse of trust' occurs when a person in a leadership position takes advantage of their position for their own purposes. Hence the importance of the boundaries in ministry and in the Code of Conduct.

3. Boundaries in ministry

Boundaries in ministry may include physical, emotional, spiritual and professional boundaries.

Examples of possible violation of a boundary may include such situations as:

- Invading (intentional or unintentional) personal space.
- Unwanted or inappropriate touch.
- Unsolicited visiting or having contact via phone, email or through a social network forum.
- Unwanted or unsolicited public prayer for another person.
- Sharing personal information about a person with another without permission, such as gossiping. (This does not include reporting matters of confidentiality in relation to children at risk of harm.)
- Expectation that a person in ministry is accessible and available for ministry roles at all times.
- Bullying behaviours.

Boundaries can be violated, threatened or respected and the following descriptions may be useful.

Boundary respecter (non-offender)

This person may discover that they are approaching a boundary or that they have inadvertently overstepped a boundary and then make a deliberate correction.

Boundary rider (wanderer)

This person approaches a boundary and engages in inappropriate behaviour without boundary awareness such as gossiping. In this situation, awareness raising and education may achieve good results. Sometimes Boundary Riders are not aware that they have crossed a boundary.

Boundary violator (predator)

This person knows where the boundaries are, heads straight for the boundary and crosses it without hesitation. In this situation it is essential to ensure that there are good policies and procedures in place to make it very difficult for Boundaries Violators to have access to others through ministry roles.

The existence of positional power in Salvation Army services and ministries make Codes of Conduct for leaders and workers important. To the Wanderer they are helpful in clearly defining behavioural expectations. To the Predator they say, 'You will not be able to act that way as a leader or helper in our program.'

If you have concerns about boundary violations, please contact the Human Resources on 02 9466 3031.

4. Abuse of vulnerable adults

It has become evident to both government and to the church that children are not the only vulnerable group of people in need of protection. This can be seen in the use of such language as 'elder abuse' in relation to the mistreatment of the frail aged.

Some other categories where there may be higher level of risk of abuse or level of vulnerability are:

- Adults with disabilities.
- Adults with mental health issues.
- Those who are socially, culturally and linguistically disadvantaged.
- Those in domestic violence situations.

Elder abuse

Elder abuse is an area that has started to attract much closer scrutiny by state and federal governments and agencies. Older people are valued and have many gifts and skills to share. However, the elderly may require varying degrees of assistance in various aspects of their life. Every person is entitled to rights of autonomy, security and privacy. Older people are more likely to lose these rights and they may need others to advocate for them. As people serving others through various Salvation Army programs, it is important to be aware of the potential for the mistreatment of older people.

Elder abuse may include any act occurring within a relationship where there is an implication of trust, which results in harm to an older person. Abuse can include physical, sexual, financial, psychological and social abuse and/or neglect.

Abuse through bullying behaviours

Bullying is a form of aggressive behaviour shown by the use of force or coercion to affect others, particularly when the behaviour is repeated and involves an imbalance of power. It can include verbal harassment, physical ill treatment or coercion and may be directed repeatedly towards particular victims, perhaps on the grounds of religion, race, gender, sexuality or ability. This includes various forms of cyber bullying as well. Those who exhibit bullying behaviour feel powerful by exploiting the vulnerabilities of their targets.

Bullying may result in emotional or psychological harm and in extreme cases needs to be reported to the government authorities. In a Salvation Army ministry context, bullying must not be tolerated. Instead of being laughed at or with, it should be reported to the corps officer or centre manager or Human Resources.

The targets of the bullying behaviours need to be loved, valued, respected and restored as appropriate to the situation. Those who demonstrate the bullying behaviours must be called to account in a loving way.

Reporting abuse and other wellbeing issues in adults

How to report incidents of abuse and other health issues in vulnerable adults can be a complex issue. As a guide it may be helpful to consult with your supervisor or Human Resources for advice. Report to the police where you have concerns of criminal offences. In a suicide attempt/threat or other situations where a person's mental health may be placing them self or others at risk of harm, contact the local police station or 000 for emergency.

For concerns about the conduct of people with special needs (e.g. intellectual or physical disability or mental health concern) speak to your corps officer/centre manager. They may seek advice from the local relevant health services or the National Disability Hotline <http://www.disabilityhotline.net.au>

Safe Salvos recommendations where allegation or suspicion of adult abuse or misconduct have occurred:

Relates to:	Report to:
Criminal action	Statutory authorities in the first instance.
Employee, volunteers, corps ministry leader or helper	Human Resources Department: 02 9466 3031
Salvos Stores employee or volunteer	Your Salvos Stores Area Manager
Aged Care Plus employee	Human Resources Department: 02 9466 3031 Aged Care Complaints Scheme, Department of Health: 1800 550 552 The Aged Care Rights Service: www.agedrights.asn.au
Salvation Army officer	Divisional Commander or Secretary for Personnel

5. Child abuse

Children have the right to be safe at all times. We must act in their best interests and take reasonable steps to ensure their protection from harm.

The initial affects and long term consequences of abuse impact on the individual child, their family, the corps and the wider community. Abuse may be a single incident or occur over a period of time. Early identification and effective intervention can lessen the initial and long term affects of child abuse and promote recovery of the children and families concerned.

Child abuse is a very emotive and complex issue. Inevitably individual reputations are at stake and discussion of an unproven allegation of abuse needs to be handled very carefully. This is why in this section child abuse is consistently qualified as a suspicion or allegation.

Children generally do not have the power to stop abuse. They rely on others to help them. The responsibility for making sure children are safe from harm and that their needs are being met is shared between the family, the church, the community and the relevant statutory bodies.

Child abuse is in direct opposition to Jesus' words about welcoming children (Matthew 18:15) and loving one another (John 13:34). It is little wonder that addressing child abuse issues can be confronting and disturbing.

Who is a 'child'?

Some government agencies define a 'child' as up to 12 years of age, 'youth' as 13 to 15 years of age and 'young person' as 16 and 17 years of age. For the purposes of this manual, whenever the term 'child' is used, it refers to anyone up to 18 years of age. Refer to the various state and territory legislation in the Child Protection Policy for specific age definitions.

A definition of child abuse

A working definition of child abuse or maltreatment from the National Child Protection Clearinghouse (April, 2010) states:

'Child abuse and neglect consists of any acts of commission or omission by a parent or other caregiver (person supervising the child even for short periods) that results in harm, potential for harm, or the threat of harm to a child even if the harm is unintentional. The five main types of child maltreatment are:

- Physical abuse
- Sexual abuse
- Emotional maltreatment
- Neglect
- Witnessing family violence.

Evidence suggests that different types of abuse and neglect rarely occur in isolation and children who experience repeated maltreatment often experience multiple forms of abuse.'

Statistics on child abuse

It is almost impossible to determine the amount of abuse that does occur since only that which is reported to government authorities can become part of official statistics.

Child Protection Australia 2013–14 reported: “there were 304,097 notifications involving 198,966 children, a rate of 37.8 per 1,000 children in Australia. This is an increase in reporting over the past 4 years from 237,273 notifications in 2010-2011 (Child Protection Australia 2013-2014 AIHW Canberra: 2015, p.17).

Nationally, emotional abuse was the most common primary type of abuse substantiated for children (40%), followed by neglect (28%), then physical abuse (18%) and sexual abuse (14%).

The Australian Institute of Health and Welfare (2002) revealed the following break up of perpetrators: 74% natural parent, 10% step parent or de facto, 7% other relative or sibling, 5% friend or neighbour, 4% others (including strangers).

While these are the gathered statistics, researchers and forensic practitioners estimate that as many as 1 in 20 men in Australia may sexually offend against a child. As many as 1 in 4 or 5 children will be sexually abused. Research has indicated that on average it takes girls 7-14 years to tell someone about their abuse and for men the average is well over 20 years, if they ever do. The 2009 Anglican report into child sexual abuse indicated that the average time between the abuse and the report was 22 years.

Factors influencing understanding

When we are faced with a situation, our perception of that situation is influenced by a number of factors. These may include:

- our up-bringing and perception of our parents’ behaviour.
- experiences we have had at the hands of influential people around us.
- our values and attitudes concerning what constitutes abuse.
- our views on people’s rights.
- our responsibilities to protect children.

Whilst there are some areas that constitute abuse to most people, there are some ‘grey’ areas that will vary depending upon individual perception. There could also be variations in perception depending upon the nature of the activity or setting. For example, one person’s perception may be that telling a child, on a regular basis, that they are useless, is character building. For another person, this type of comment would be viewed as emotional abuse. There could also be variations in perception depending upon the nature of the activity or setting. For example, for some it would be seen as acceptable for a parent to smack a child, but not acceptable for a teacher to smack a child.

Making decisions with limited information

It is because our judgment can be coloured by our own perceptions, we need to look at the guidelines that have been provided by legislation and The Salvation Army to assist us to respond appropriately when we have concerns of abuse.

Types and indicators of child abuse

The following definitions and indicators are not intended to be exhaustive but are a tool for identifying children at risk of abuse. It is also important to remember that one or two indicators in isolation do not mean that the child is being abused. Indicators must be considered in the context of other indicators and the child's circumstances.

Physical abuse

Physical abuse occurs when a person intentionally or inadvertently inflicts injuries or threatens to injure children and youth. This may take the form of slapping, punching, shaking, kicking, biting, burning, shoving, or grabbing. Many non-accidental injuries result from excessive physical discipline. The administration of illegal or inappropriate drugs and medications may also be a form of harm.

Behavioural indicators may be observed in those abusing the child. This may include how they touch the child, speak to them or look at them.

Physical indicators	Behavioural indicators
<ul style="list-style-type: none">• Bruises• Burns• Sprains• Dislocations• Bites• Cuts• Cigarette burns• Welts• Swelling• Broken bones	<ul style="list-style-type: none">• Offers unlikely explanation for injuries• Wary of physical contact• Arms and legs kept covered in hot weather• Fear of returning home to parents• Showing wariness or distrust of adults• Attention seeking• Self-destructive tendencies• Unduly compliant, shy, withdrawn, passive, uncommunicative• Chronic running away• Child claiming of being sore

Emotional abuse

Emotional abuse of children includes constant criticism, belittling, teasing and withholding praise and affection or constant yelling. It can also be caused by a failure to provide the psychological nurturing necessary for a child's physical and emotional growth and development.

According to Garbarino et al. (1986), emotional abuse takes five main behavioural forms:

- Rejecting the child's worth and the legitimacy of the child's needs.
- Isolating the child from normal social experiences, preventing the child from forming friendships and making the child believe that he or she is alone in the world.
- Terrorising the child by verbal assaults, creating a climate of fear, bullying or frightening the child and making the child believe that the world is capricious and hostile.
- Ignoring the child by depriving him or her of essential stimulation and responsiveness, stifling emotional growth and intellectual development.
- Corrupting the child when the adult 'mis-socialises' the child, stimulates the child to engage in destructive antisocial behaviour, reinforces that deviance, and makes the child unfit for normal social experience.

Physical indicators	Behavioural indicators
<ul style="list-style-type: none"> • Delayed speech or sudden speech disorder • Delays in physical, mental and emotional development 	<ul style="list-style-type: none"> • Highly anxious • Fear of new situations • Low self esteem • Inappropriate emotional responses to painful situations • Extremes of passivity or aggression • Drug or alcohol abuse • Chronic running away • Compulsive stealing

Neglect

Neglect is the ongoing failure to provide the basic physical and emotional necessities of life, including food, clothing, shelter, emotional security, affectionate attachments, medical care and adequate supervision.

Neglectful behaviours can be divided into different sub-categories, which include:

- physical neglect: characterised by the caregiver's failure to provide basic physical necessities, such as safe, clean and adequate clothing, housing, food and health care;
- emotional (or psychological) neglect: characterised by a lack of caregiver warmth, nurturance, encouragement and support (note that emotional neglect is sometimes considered a form of emotional maltreatment);
- educational neglect: characterised by a caregiver's failure to provide appropriate educational opportunities for the child; and,
- environmental neglect: characterised by the caregiver's failure to ensure environmental safety, opportunities and resources. (Dubowitz, Pitts, & Black, 2004)

Physical indicators	Behavioural indicators
<ul style="list-style-type: none"> • Frequent hunger • Poor personal hygiene • Constant tiredness • Inappropriate clothing, e.g. summer clothes in winter • Untreated medical problems • Not reaching developmental milestone • Underweight 	<ul style="list-style-type: none"> • Frequent lateness or non-attendance at school • Low self esteem • Poor social relationships • Compulsive stealing • Alienated from peers, withdrawn, pale and listless • Begs for food or steals food • Indiscriminate with affection • Hoarding food

Sexual abuse

Sexual abuse is any sexual act or sexual threat imposed on a child or young person. Sexual abuse is when an adult or someone else who is bigger or older involves the child in sexual activity by using their power over the child and taking advantage of his or her trust. This can take many forms, from sexual jokes, innuendo in conversation and showing children pornographic images, to sexual touching and invasive acts.

Unlike the other maltreatment types, the definition of child sexual abuse varies depending on the relationship between the victim and the perpetrator. For example, any sexual behaviour between a child and a member of their family (e.g., parent, uncle) would always be considered abusive, while sexual behaviour between two adolescents may or may not be considered abusive, depending on whether the behaviour was consensual, whether any coercion was present, or whether the relationship between the two young people was equal (Ryan, 1997).

Different definitions are common for each class of perpetrator: adults with no familial relationship to the child, adult family members of the child, adults in a position of power or authority over the child (e.g., teacher, doctor), adolescent or child perpetrators, and adolescent or child family members.

Note: A definition of child sexual abuse from a Safe Salvos perspective occurs when there is any sexual behaviour between a child and an adult in a position of power or authority over them (e.g., a teacher). The age of consent laws are inapplicable in such instances due to the strong imbalance of power that exists between children and authority figures, as well as the breaching of both personal and public trust that occurs when professional boundaries are violated.

Physical indicators	Behavioural indicators
<ul style="list-style-type: none">• Injury to genital or rectal area – bleeding or bruising• Frequent urinary tract infections• Signs of sexually transmitted diseases• Persistent headaches or recurrent abdominal pain• Bruises, bite marks or other injuries to breasts, buttocks, lower abdomen	<ul style="list-style-type: none">• Over attention to adults of a particular sex• Persistent and age inappropriate sexual activity• Regressive behaviour – bed wetting, speech loss• Delinquent or aggressive behaviour• Self-injurious behaviour – alcohol abuse, self mutilation, suicide attempts, prostitution• Signs of depression• Lack of appropriate role boundaries in family – child fulfils parental role

Domestic violence

Domestic violence is violent, abusive and intimidatory behaviour perpetrated by one person against another in a personal, intimate relationship causing fear, physical and/or psychological harm. Domestic violence has a profound effect on children and constitutes a form of harm.

Physical indicators	Behavioural indicators
<ul style="list-style-type: none">• Same as signs of physical and emotional abuse	<ul style="list-style-type: none">• Child tells of home situation• Acts out the aggression seen in the home• Experiences anxiety• Has reduced social competence skills, including low levels of empathy• Clinging to people with whom they feel safe

6. Other types of abusive behaviour

There are other types of abusive behaviour which may cause harm to children, that may or may not be reportable to government child protection agencies such as medical, bullying, systems abuse and spiritual abuse. These forms of abusive behaviour all need to be responded to appropriately, using the church's procedure.

Spiritual abuse

Spiritual abuse occurs when someone uses their power within a framework of spiritual belief or practice to satisfy their own needs at the expense of others. Different dimensions of spiritual abuse could involve a group leader who has unhealthy power over individuals or even a whole congregation or an accepted doctrine of a group that indirectly controls and oppresses its members through peer pressure. For example: 'My wife WILL obey me, because I am her husband and the bible says she must', 'The bible insists we must go and make disciples, so you must go door to door every Saturday to tell people the gospel', 'The bible says you must submit to those in authority, so I don't want to hear any arguments'.

Culturally diverse practices

Some corps and centres will engage in ministry with people from culturally diverse backgrounds where some attitudes and values relating to child rearing will not be compatible with standards in Australia. Female circumcision is one of these practices which is strongly rooted in tradition and practiced for a variety of interrelated cultural, social and economic reasons.

The practice has many associated adverse physical and mental health effects and thus is illegal in Australia. Female circumcision is identified as child abuse in Australia and in NSW is embedded into child protection legislation.

Refer to your local health services for specific health education programs designed to help culturally and linguistically diverse communities understand the health and emotional affects of the practice.

Electronic communication

The explosion of electronic communications such as text messages on mobile phones, social networking internet sites (e.g. Facebook, Twitter) and internet chat rooms, have seen a sharp increase in the number of internet-based and telecommunications-based allegations of abuse and bullying. It involves the perpetrator using any form of telecommunication, or electronic communication to: sexually groom, bully, suggest an inappropriate relationship be formed, or engage a child in sexual language or behaviours. In some cases these interactions have led to people being charged with sexual abuse and/or sexual grooming of a minor.

It is recommended that those working with children, young people and other vulnerable persons develop a set of protocols for the way in which leaders will communicate electronically with program participants, to ensure the safe use of electronic and telecommunication devices. There is a sample Guidelines for Electronic Communication on the Safe Salvos website.

TEAM REFLECTION: How to empower your kids/youth/parents

The purpose of this exercise is to provide you the opportunity to explore safe internet use for the age group you are working with. Use the following link and go through the relevant age group tab to see what would be helpful to use with your target audience.

<http://www.cybersmart.gov.au/>

Sexual grooming behaviours

Sexual grooming behaviour refers to actions deliberately undertaken with the aim of gaining trust and friendship of a child or other vulnerable person in order to prepare them for future sexual activity or exploitation.

Sexual grooming behaviour is reportable to your immediate supervisor who will then make a report to the local police and the Ombudsman Office in NSW, in most cases it is non-sexual and a precursor to the abuse. The behaviours are generally inappropriate and overly personal or intimate in nature. They are more than a single crossing of boundaries or poor judgement by a person, particularly if the person either knew, or ought to have known that their behaviour was unacceptable.

The behaviours may include: inappropriate conversations of a sexual nature; comments that express a desire to act in a sexual manner; unwarranted and inappropriate touching; sexual exhibitionism; personal correspondence (including electronic communication such as emails and text messages) with a child or young person in relation to the adult's sexual feelings for them; exposure of children to sexual behaviours of others including the display of pornography.

In NSW sexual grooming is classified as sexual misconduct, and the outcomes of investigations into allegations of sexual grooming against children and youth leaders are subject to reporting to the Office of the Children's Guardian. Contact Human Resources for more information.

7. Responding to child abuse

We have a legal, moral and biblical mandate to be involved in protecting children, which includes reporting suspected and actual cases of children who are at risk of significant harm. Reporting to government child protection agencies is an important step in child protection.

Reasonable grounds for reporting

'Reasonable grounds' can best be described as the behaviours, observations, facts and information that lead to 'forming a belief'. There may be reasonable grounds when:

- A child or young person tells you they have been harmed.
- Someone else, for example another child, teen, parent or another worker tells you that harm has occurred or is likely to occur.
- A child or young person tells you they know someone who has been harmed (it is possible that they may be referring to themselves).
- You are concerned at significant changes in the behaviour of a child or young person, or the presence of new unexplained and suspicious injuries.
- You see the harm happening.

Many people are hesitant about making a judgment about abuse occurring in case their perception is incorrect. In some cases what may appear to be cause for concern, could be a 'cry for attention' by a child or young person. In some cases their claims may even be fabrications. When investigations take place, the actual crisis is revealed and appropriate support is then able to be implemented.

- You are not required to establish or investigate if abuse has occurred.
- Your role is only to report your reasonable suspicions or concerns of abuse, including the grounds for your concerns.

Concerns of abuse or risk of significant harm

The most common type of report is when another person identifies the indicators of abuse, without the child having disclosed actual abuse.

Given that we can make subjective decisions based upon our own judgment, it is useful to apply the indicators of abuse to the equation before we make a judgment. We might call these indicators 'red flags' alerting us to potential problems. This approach is more objective and can help us make a decision based upon what is best for the child, rather than being influenced by our own agenda.

Disclosures

A disclosure occurs when a child or young person reveals to you that they have been abused or another young person or child has been abused or is at risk of significant harm. The fact that a child or young person tells you that they are being abused means that they have a high respect for you and that they trust you greatly. Therefore it is important that you respond appropriately.

When receiving a disclosure

Workers in children's and youth ministry are in a unique position and your relationship with children and young people cannot be underestimated. Your group may be providing a safe haven and perhaps the only place where a child feels comfortable and able to talk to adults. It is therefore possible that a child may approach you to talk about abuse.

Possible ways to show your care and concern:

1. Listen carefully to what the child or young person is saying.
2. Make notes of what occurred to record the facts and provide a framework for when you contact your state or territory child protection Helpline.
3. Reassure the child or young person that they have done the right thing in telling you.
4. Reassure the child or young person that they are not to blame (only if the child indicates this is what they believe).
5. Close the conversation down quickly. This is not the only time the child will have to share their story and you may actually harm an investigation.
6. Indicate what you will do – you will need to tell someone who can help.

You will not be helping the child if you:

1. Express anger or disgust about the alleged abuser.
2. Make promises you cannot keep, such as promising that you will not tell anyone.
3. Seek further details beyond those that the child or young person freely wants to discuss. Remember that quizzing children about details may be interpreted as disbelief.

Your role is to support and listen to the child or young person, not to conduct an investigation. Do not inform the parents as there may be an attempt to cover up the abuse to avoid shame or loss of reputation. Community Services will contact the family when they investigate the claims.

EXERCISE 4.2 - Group Activity: Red flags, raising concerns

What may be some 'red flags' with the children or young people in the following scenarios?

Scenario 1) Sandra has been attending playgroup for a few months with 11 month old Benny. Today she seems agitated and says she has to leave early because her partner gets cranky when he drinks and if she is gone for too long. Last week you noticed she had a bruise that wrapped around her wrist and she had difficulty carrying Benny. Also Benny who normally crawls everywhere sat in the same spot the entire play group and seemed sulky.

Scenario 2) Sammy is a 14 year old girl that has been attending youth group for over a year. Recently she doesn't seem to be focused and frequently excuses herself to go to the toilet. She doesn't want to participate in games, which is out of character. Last week you noticed her hanging around the church hall after youth group has finished, and ask her why she hasn't gone home. She tells you she doesn't want to be at home alone with her older brother now that her parents are working late.

What to do next:

- If you have reasonable grounds to suspect that the child is at risk of significant harm, make a report to the state or territory child protection services. Do this first if the child's safety is at immediate risk and tell the Helpline about your concerns.
- If you are in NSW or ACT, use the Mandatory Reporting Guide and QLD use the Child Protection Guide to help form a decision and follow the instructions on the generated summary page. See flowchart on page 50.
- Complete the Allegation/Suspicion of Child Abuse Form using your notes taken soon after receiving the disclosure. One record kept and submitted to a supervisor on its own may not warrant a report to a government agency; however, many records about the same child may warrant a report.
- You may need to discuss the disclosure with another worker to help form a decision or to make the report but remember to be mindful of confidentiality. This should not override the wellbeing of the child or young person. Sharing information between other agencies is essential in order to protect children from experiencing further harm.
- Contact Safe Salvos if you are not sure what to do.
- Continue to work with and support the child where possible.
- Ensure your own safety and wellbeing by debriefing with another safe person. You do not need to tell them the details of the abuse but rather tell them how you are feeling.

Supporting a child after disclosure

In many corps situations it is highly likely that you will continue to have contact with the child after a disclosure. It is important to recognise that the child has disclosed to you because they trust you and feel safe with you. As you continue to nurture and minister to the child, it may be useful to be mindful of the following:

- Create a calm environment – children who have been abused may find it difficult to achieve calm in their mind, so having opportunities to access a calm physical and/or emotional environment is helpful.
- Engage in appropriate relationships – be mindful of where your work and ministry boundaries start and finish, especially around where and when it is appropriate to have contact with the child.
- Continue to include the child – practice inclusivity by allowing the child to choose how much social contact they would like to have.
- Provide an ordered program – children who have had upheaval in their lives may respond well to routine and consistency.
- Assist appropriate behaviours – those who have experienced abuse may 'act out' at times and need assistance to exercise appropriate behaviours.
- Focus attention on the safe space – create an environment that is a safe place and communicate this to the child.

Further pastoral follow up and support for the child or young person and families should be planned and advice sought through your corps officer or centre manager and the Army's Territorial Child Protection Coordinator on the best way to support all involved parties.

This needs to be done in partnership with the child protection authorities if they are working with the child or family.

Self care for leaders receiving a disclosure

Each person has a unique response to receiving a disclosure or witnessing abuse. There may be some common reactions such as: shock, anger, sympathy for the victim and frustration. As a leader it can be very distressing to find yourself in this situation.

It is important to debrief by verbally and emotionally, 'unloading' your feelings about receiving a disclosure or witnessing abuse with your coordinator or corps officer or the centre manager.

If you do not debrief in these situations, it is possible that your effectiveness in your ministry could be negatively impacted.

It is recommended that you talk to your supervisor regarding your feelings about what has been disclosed, or what you have witnessed. You do not need to tell them the details of the abuse, simply how you feel about it, and how you feel about your role in supporting the child.

Some people may also have severe reactions which may in some cases have an invasive impact on their ability to function effectively within their ministry and life roles (including eating and sleeping disturbances). This more invasive impact may be a result of trauma reactions to hearing about abuse involving someone with whom a relationship exists or by receiving one or more disclosures over a period of time. If this occurs it is advisable to seek additional counselling support through Human Resources.

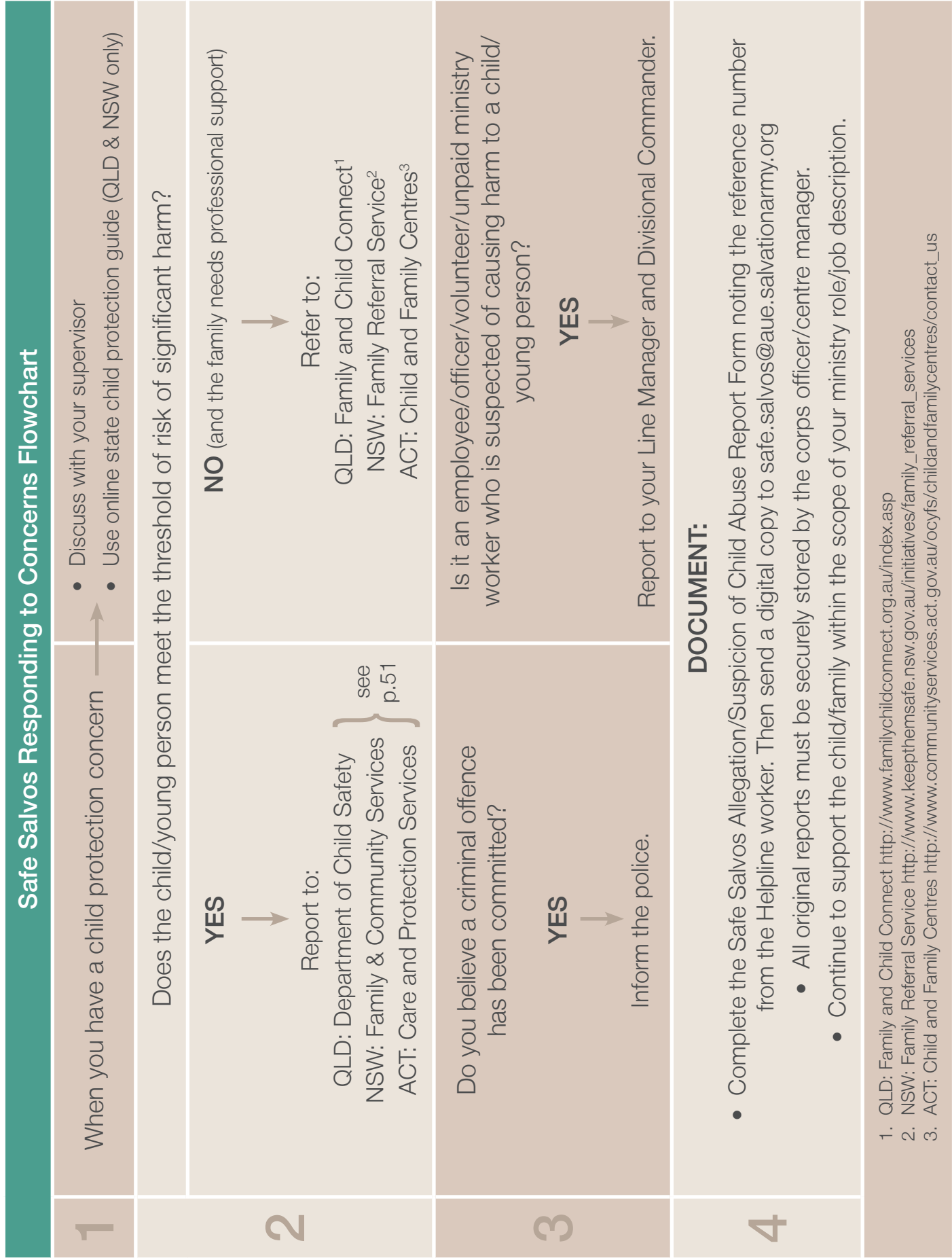
Who reports possible abuse?

The Salvation Army believes that all children and young people must be protected and so each worker must act upon any concern that a child or young person is at risk of harm.

Reporting to your government child protection authority is important to help make the child safe, to prevent further injury or harm and to find help for the family so the abuse stops. It also ensures that the correct professional advice, counselling and support is provided for the child and family.

Where the information is not sufficient to make a report, you can take your concerns to your corps officer or centre manager to identify potential support or referrals to other services that may reduce further harm from occurring.

It is important that you do not pass the responsibility of making a report on to someone else. The person who has reasonable grounds to report is the person who makes the report.



Mandatory reporting

The legal requirement to report suspected cases of child abuse and neglect is known as mandatory reporting. All jurisdictions possess mandatory reporting requirements, however these vary across Australia. For this reason our Child Protection Policy states that we are to act as if we are mandatory reporters.

In the ACT and Queensland corps officers are not mandatory reporters but The Salvation Army expects them to act as if they were. The QLD reporter's guide can be found here <http://www.communities.qld.gov.au/> look under protecting children.

In NSW all corps officers are mandatory reporters and so are persons in the church who 'work in child-related employment'. We take that to mean those persons who, under the authority of The Salvation Army, minister to children or young people in a supervisory role and have responsibility for them.

Interstate issues related to reporting for the ACT and NSW

ACT

- If the child or young person you are concerned about is currently in the ACT, but resides interstate, the ACT requires you to report to Care & Protection Services in the ACT in the first instance.
- Care & Protection Services will then determine who will conduct the investigation and will notify the interstate authority of the report if the child or young person is a resident of another state.

NSW

- If the child, who is a non-NSW resident, is in NSW at the point of disclosure about an incident occurring in another state, then you report to the statutory body in the state of residence, who will investigate.
- If the child, who is a non-NSW resident and is in NSW when the alleged abuse occurs. Then you report to NSW Community Services who will investigate.
- NSW Community Services will also notify the statutory body in the state of residence of the report and investigation.

What to report

	What is to be reported?	Maltreatment types for which it is mandatory to report	Government agency
ACT	A belief on reasonable grounds that a child or young person has experienced or is experiencing sexual abuse or non-accidental physical injury and the belief arises from information obtained by the person during the course of or because of the person's work (whether paid or unpaid).	Physical abuse Sexual abuse Other types of abuse are voluntarily reported.	<u>Child and Youth Protection Services</u> Mandatory reporters: Ph: 1300 556 728 Fax: 02 6205 0641 General public: Ph: 1300 556 729 Fax: 02 6205 0648
NSW	Reasonable grounds to suspect that a child is at risk of significant harm; and those grounds arise during the course of or from the person's work (whether paid or unpaid). Mandatory reporters use the online Mandatory Reporter Guide to help with decision making.	Physical abuse Sexual abuse Emotional/psychological abuse Neglect Exposure to family violence	<u>Family and Community Services</u> General public: Ph: 132 111 Mandatory reporters: Ph: 133 627 For access to the Mandatory Reporter Guide visit www.keepthemsafe.nsw.gov.au
QLD	Awareness or reasonable suspicion of harm caused to a child placed in the care of an entity conducting a departmental care service or a licensee. A child who is in need of protection under s10 of the Child Protection Act (i.e. has suffered or is at unacceptable risk of suffering harm and does not have a parent able and willing to protect them)	Physical abuse Sexual abuse Emotional/psychological abuse Neglect	<u>Department of Child Safety</u> Ph: 1800 811 810 to locate your nearest Intake Service After hours and on weekends: 1800 177 135 or 07 3235 9999 For access to the QLD child protection reporters guide visit: https://www.communities.qld.gov.au/childsafety/partners/our-government-partners/queensland-child-protection-guide/online-child-protection-guide

Allegations against employees (paid and unpaid)

When an allegation of harm is made against an officer, employee or unpaid worker or where a leader exhibits behaviours that might be deemed abusive or as 'ministry misconduct', the first step is to inform your Divisional Commander/Professional Standards Office for other denominations for assistance. See table on page 52 'Safe Salvos pathways for reporting concerns of abuse - adult and child' for more information.

Safe Salvos pathways for reporting concerns of abuse – adult and child

Form of abuse	Alleged about whom	Report to
Child abuse	Employee, unpaid ministry worker or other person attending The Salvation Army	Government authority and Salvation Army Human Resources
Child abuse	Officers	Government authority and Salvation Army Personnel
Adult sexual abuse and other misconduct	Employee, unpaid ministry worker or other person attending The Salvation Army	Manager, Salvation Army Human Resources Police for criminal offences
Adult sexual abuse and other misconduct	Officers	Government authority and Salvation Army Personnel
Suicide attempt/threat or other situations where a person's mental health may be placing themselves or others at risk of harm	Any person attending The Salvation Army	Ambulance/police/local mental health team Divisional Commander

Reportable conduct and NSW legislative obligations

In NSW, churches are classed as 'reporting bodies' to the NSW Office of the Children's Guardian as they employ paid and unpaid child-related workers. When an allegation of sexual misconduct and/or serious physical assault is made against a children's or youth worker, The Salvation Army is required to investigate the complaint and report the findings to the NSW Office of the Children's Guardian. The investigation is managed through Human Resources in compliance with the Ombudsman's Act to ensure procedural fairness. (More details can be found on <http://www.ombo.nsw.gov.au/what-we-do/our-work/employment-related-child-protection/information-for-agencies>.)

Once the investigation is complete Human Resources will report the findings to the NSW Office of the Children's Guardian. The worker who is the subject of a relevant misconduct finding must be informed of that finding and that his or her employer (The Salvation Army) has a statutory obligation to report the misconduct to the Office of the Children's Guardian. Potential consequences for the worker if the finding is substantiated are that their Working With Children Check may be reviewed.

School based ministry/chaplaincy

Those engaging in state school ministry programs should make sure they are familiar with the policy of the school for reporting. Special Religious Education teachers with concerns or receiving a disclosure should inform the school Principal unless the Principal is the alleged abuser. If the Principal advises they are not making a report or are the accused you may make your own report.

MAKE THIS TRAINING COUNT...

Being trained in Safe Ministry is the beginning of an important process. The guidelines that have been drawn out in this workshop must be put into practice in each area where the Salvation Army comes into contact with vulnerable people. This will make your time with the Salvos a SafeSalvos for everyone involved.

We recommend that churches and centres:

- *Outline the Safe Ministry policies and procedures needed for their children's and youth*
- *Recruit and train leaders appropriately*
- *Have regular team meetings to discuss and review Safe Salvos policies and practices*
- *Review and practice safe ministry practices i.e. appropriate physical contact, risk assessment of activities and the environment*
- *Regularly review what the indicators of abuse are, what to do if a child or young person discloses abuse and what the reporting guidelines are.*

EXERCISE 4.3 - Reflect

One thing that I can take from this training and put into practice in my ministry next time we meet is...

Romans 16:19 New International Version (NIV)

Everyone has heard about your obedience, so I rejoice because of you; but I want you to be wise about what is good, and innocent about what is evil.

FORMS AND CHECKLISTS

- Allegation Suspicion Report Form
- Billeting Conditions
- Critical Incident Response Plan
- Driver and Vehicle Register
- Driver Declaration
- Electronic Communication Guidelines
- Emergency Information Form
- External Providers Checklist
- First Aid Checklist
- First Aid co-ordinator Job Description
- Food Safety Guidelines
- Hazard / Incident and Injury Report
- Individual Record and Permission Form
- Program Approval & Activity Risk Assessment Form
- Property Checks
- Referral Guide for Corps Based Programs
- Reportable Conduct NSW Checklist
- Swimming Checklist
- Travel Plan Form

All forms are available online from the Safe Salvos website:

<http://salvos.org.au/safesalvos/resources/forms-and-downloads>

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