



SAFEGUARDING CHILDREN AND YOUNG PEOPLE POLICY

Australasian Zionist Youth Council Inc incorporating

Betar Australia Inc,

Bnei Akiva Australia,

Habonim Dror Australia Inc,

Hashomer Hatzair Australia Inc,

Hineni Youth and Welfare Australia Inc,

Jewish Adelaide Zionist Youth, and

Netzer Australia Inc.

Australasian Zionist Youth Council Inc ABN 49 080 566 592
306 Hawthorn Road
CAULFIELD SOUTH VIC 3162

Tel 03 9272 5531
Fax 03 9272 5640
Email azyc@azyc.com.au
Web www.azyc.com.au

Current as at 8 May 2012

Preamble

Movement madrich Shalom,

Thank you for taking the time to read this important document.

The document outlines the safety policy of the movement and leaders. The policy is as a result of much discussion between 2009 – 2012 between your Movement, the AZYC, the Zionist Federation of Australia (ZFA) and the Australian Childhood Foundation (ACF).

It is without doubt the biggest change to occur in the movements' history over the last fifty years and I strongly believe it is a very positive change. The policy exists for two very important purposes.

Firstly, is the safety of our chanichim. Our chanichim are in our care once or even twice per week and on our camps for up to ten days. They are within our duty of camp care without their parents and they come to our activities because they identify with the movement and they want to enjoy themselves. It is for this reason why the safety of our chanichim should always be in the forefront of our minds at all times.

In most cases, all madrichim have the trust by the Movements and good faith for the care of chanichim beyond terms and in some cases beyond their call of duty. This responsibility is by and large outstandingly performed. This policy is not as a result of the Movements considering madrichim to be underperforming their responsibilities, rather the opposite; to ensure most of the status quo in relation to safety of chanichim is uniform.

Secondly, is your safety; the safety of madrichim. Changes to the law and changes to convention in the community around us means that you have responsibilities as leaders. However, no one can expect you to perform those responsibilities, unless you know and understand them. This document aims to do just that.

There are several requirements in this document that may change the way the movement works or the way you approach certain elements of your time in the movement. However, it should be approached by you with the idea that these changes are to ensure both you and your chanichim's safety at all times.

Above all, this document puts in writing our serious commitment to create an environment that is caring and safe primarily because we recognise such an environment is essential for educating, empowering and impassioning Jewish youth.

Wishing you be'hatzlacha in your activities,

Reuben Bolaffi

Chairperson

Australasian Zionist Youth Council Inc

Introduction

The Australasian Zionist Youth Council Inc (the AZYC) is the umbrella body for the seven Zionist youth movements that operate in Australia:

Betar Australia Inc, Bnei Akiva Australia, Habonim Dror Australia Inc, Hashomer Hatzair Australia Inc, Hineni Youth and Welfare Australia Inc, Jewish Adelaide Zionist Youth, and Netzer Australia Inc.

We are a not-for-profit organisation run entirely by young people below the age of 25.

Each youth movement under the AZYC provides informal educational, social and cultural activities for Jewish youth from the ages of 7 to 18. These activities take place in Adelaide, Brisbane, Canberra, Melbourne, Perth, and Sydney.

The AZYC and the youth movements we represent take seriously our responsibility to create an environment that is caring and safe primarily because we recognise such an environment is essential for educating, empowering and impassioning Jewish youth. Moreover, we are committed to safeguarding children and to ensuring that all young people who attend our activities, camps and seminars are protected from harm.

The AZYC's commitment to creating a safe environment for all children who attend a Zionist youth movement is endorsed and approved at the highest levels of the AZYC and at the highest levels of our parent body the Zionist Federation of Australia (the ZFA).

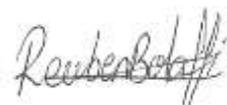
In line with this commitment, the AZYC has adopted these safety guidelines, which are divided into two main areas: firstly, how to protect children from intentional abuse and neglect and, secondly, how to protect children from physical injury. These guidelines are not intended to be a burden; they are designed to be a tool to help the movements ensure that all their activities are safe to a very high degree.

The guidelines apply to all youth movement leaders (including persons who would have any authority or decision making responsibility for children who may not be identified as a 'leader') over the age of 18 (even if those leaders are in year 11) and to all shlichim. While individual movements may choose to adopt stricter or more specific policies, no movement may fall below the standard set out in this document. As a result, we expect every leader and every shaliach, regardless of their role or level of responsibility, to act to safeguard children from harm by:

- adopting the practices and behaviour we have set as our standard when carrying out their roles, and
- reporting any abuse or neglect of which they become aware to our Committee and/or to external authorities responsible for child protection or to police, regardless of whether that abuse is being perpetrated by leaders within the youth movement, or by those outside of it including those from the child's family, extended family, their family's extended network or strangers.

By order of the AZYC Committee

Represented by



8 May 2012

Reuben Bolaffi

Chairperson

Glossary

Unless the contrary intention appears the singular includes the plural and vice versa; a word denoting an individual or person includes a corporation, firm, authority, government or government authority and vice versa; and a word denoting a gender includes all genders.

AZYC Committee – the Chairperson, the Head of Education and the Treasurer of the AZYC

AZYC Executive – the AZYC Committee and the Federal Heads of the youth movements

Leader – unless otherwise specified, any madrich or boger at a youth movement who is above the age of 18

Young leader – a leader who has not yet finished school

Participant – unless otherwise specified, any child who currently attends or has attended the youth movement and is under the age of 18

Committee – depending on the context, either the State or Federal Management Committee of each youth movement

Head of the Committee – the Mazkir, Merakez or Mefaked of a State branch of a movement

Shaliach – a ZFA-approved Israeli emissary

ZFA – the Zionist Federation of Australia

Shnat – the yearlong leadership course in Israel for school leavers who attended the youth movement

WWCC – Working With Children Check

NCHRC – National Criminal History Record Check

PPD – Prohibited Persons Declaration

Table of Contents

Safety from Abuse

1. Definitions of abuse	6
2. Position descriptions	7
3. Practice and behaviour guidelines.....	8
4. Induction.....	17
5. Leadership training	23
6. Children’s rights statement.....	24
7. Parent guidelines.....	25
8. Responding to child abuse reports and allegations	27
Diagram 1. Guide for making a report of suspected child abuse	33
Diagram 2. Guide for making a report of suspected child abuse	34

1. Definitions of abuse

In particular, the AZYC is committed to safeguarding the children in our care from:

Sexual abuse

Sexual abuse is any act in which a person with power or authority over a child (female or male) uses a child for sexual gratification. An abuser can be an adult, adolescent or older child.

Sexual abuse spans a range of contact and non-contact behaviour.

Non-contact behaviour includes:

- making sexual comments (in person, in letters, by telephone, text messages or email)
- voyeurism – including commenting on physical attractiveness
- exposing a child to pornography
- nudity – an abuser exposing parts of their body or the child's body

Contact behaviour includes:

- fondling or kissing
- sexual penetration
- exploiting a child through prostitution

Physical abuse

Physical abuse occurs when a parent or caregiver subjects a child to non-accidental physically aggressive acts. The abuser may inflict an injury intentionally or inadvertently as a result of physical punishment or the aggressive treatment of a child. Physically abusive behaviour includes (but is not limited to) shoving, hitting, slapping, shaking, throwing, punching, biting, burning and kicking.

Emotional or psychological abuse

Emotional or psychological abuse occurs when a caregiver or parent repeatedly rejects or threatens a child. Often there is a pattern of emotional or psychological abuse, rather than a single incident. Such abuse may involve humiliating, terrorising, name-calling, belittlement, inappropriate symbolic acts or continual coldness from the caregiver or parent, to an extent that results in significant damage to the child's physical, intellectual or emotional wellbeing and development.

Neglect

Neglect occurs when a parent or caregiver fails to provide a child with the basic necessities of life. Such neglect includes the failure to provide adequate food, clothing, shelter, medical attention or supervision to the extent that the child's health and development is, or is likely to be, significantly harmed.

Witnessing family violence

Witnessing family violence is a specific form of emotional or psychological abuse. Family violence is defined as violence between members of a family or extended family or those fulfilling the role of family in a child or young person's life. Exposure to family violence places children and young people at increased risk of physical injury and harm and has a significant impact on their wellbeing and development.

2. Position descriptions

The AZYC requires each movement to maintain a complete set of position descriptions for all the roles that leaders and shlichim undertake. We require movements to maintain these descriptions so that every leader and shaliach understands his or her responsibilities, the boundaries of his or her role and the expectations of him or her with regard to safeguarding children.

As a minimum, the position description must outline the leader's specific duties, as well as any specific safeguarding children requirements.

3. Practice and behaviour guidelines

Purpose

The AZYC and the seven youth movements we represent all aim to provide children with a positive and enriching educational, social and cultural environment that promotes their intellectual, moral and emotional growth.

We are committed to safeguarding young people in our care and ensuring that they feel and are safe. Accordingly, we require leaders to strive for the highest possible standards with respect to safeguarding children from abuse. To that end we have developed these practice and behaviour guidelines to identify, and to prevent, behaviour that may be harmful to the children in our care.

Application

All leaders, from members of the AZYC Committee to the most junior leaders, and all shlichim are required to observe these practice and behaviour guidelines. Developed to protect children engaged in our activities, these guidelines have been formally approved and endorsed by the ZFA, the AZYC Committee and the AZYC Executive.

The AZYC's commitment to safety stems from the values of the youth movements, especially *derech eretz*, respect for yourself and respect for each other. We expect that every leader will strive to be a *dugma ishit*, a personal example, of these values.

Commitment

You should read these practice and behaviour guidelines in conjunction with:

- the specific requirements of your role as defined in your position description
- the rest of the safety guidelines, especially the introduction, our definitions of abuse and the AZYC's responding to child abuse reports and allegations policy
- all applicable laws
- general community expectations in relation to appropriate behaviour between adults and children

As part of your commitment to observing these practice and behaviour guidelines you will be required to sign an AZYC formal statement of commitment.

Every youth movement considers a failure to observe these guidelines as misconduct, and will take appropriate disciplinary action. Such disciplinary action may, depending on the seriousness of the misconduct, include suspension while matters are investigated and/or expulsion from the youth movement. In addition to any internal disciplinary action, we will report to the police all instances in which a breach of the law has or may have occurred.

Exceptions

There may be exceptional situations where these guidelines do not apply, for example, in an emergency situation where the compliance of these guidelines would place another individual's life in danger. However, it is crucial that, where possible, you seek authorisation from your Shaliach (or, if unavailable, from a member of your Committee) prior to taking action that contravenes these guidelines and that you advise the Shaliach and the Committee as soon possible after any incident in which these guidelines are breached.

Breaches

Any breaches of the Practice and Behaviour Guidelines will be reviewed by the AZYC in conjunction with the Movement and depending upon the nature and seriousness of the

breach, may result in dismissal from the Movement, or be reported to the authorities (child protection and/or Police) as AZYC is obliged to do by law.

The guidelines

Our practice and behaviour guidelines address the major areas where you interact with the children who attend the youth movement. We have developed these practice and behaviour guidelines to help you to safeguard participants from abuse or neglect.

Sexual misconduct

The AZYC and the Movements do not condone sexual conduct relating to any circumstances within an organised movement activity. Sexual conduct, involving a person placed in a position of authority, whether consensual or not, may constitute sexual abuse. The AZYC and the Movements recognise that consensual sexual conduct can still lead to sexual abuse and that consent does not necessarily obviate the definition of abuse.

Sexual behaviour between a leader and a participant

'Sexual behaviour' between two people where the relationship is formed under circumstances of authority or power within the Movement is unacceptable. For this reason, under no circumstances is any form of 'sexual behaviour' to occur between a leader and a participant, regardless of whether it is during youth movement time or outside of it. For the purposes of this rule, a leader is defined as any person who:

- is above the age of 18 years old and/or
- has been in a position of power with respect to the participant, i.e. who has been in the leadership body in any capacity while the participant was attending the movement

For the purposes of this rule, a participant is defined as any person who:

- attends or has attended the youth movement
- is under the age of 18 years old
- whose year level has not left for shnat, irrespective of whether the participant themselves goes on shnat
- is provided with education-development by a Leader within the Movement or AZYC activities

Engaging in sexual behaviour is prohibited even if the leaders or the young persons involved may be above the legal age of consent.

'Sexual behaviour' needs to be interpreted widely, to encompass the entire range of actions that would reasonably be considered to be sexual in nature, including but not limited to:

- 'contact behaviour', such as sexual intercourse, kissing, fondling, sexual penetration or exploiting a child through prostitution.
- 'non-contact behaviour', such as flirting, sexual innuendo, inappropriate text messaging, inappropriate photography or exposure to pornography or nudity.

Sexual behaviour between participants

Under no circumstances is any form of 'sexual behaviour' to occur between any participants in any activity organised by the Movement.

'Sexual behaviour' needs to be interpreted widely, to encompass the entire range of actions that would reasonably be considered to be sexual in nature, including but not limited to:

- 'contact behaviour', such as sexual intercourse, kissing, fondling, sexual penetration or exploiting another child through prostitution.

- ‘non-contact behaviour’, such as inappropriate sexual insinuation, sexual innuendo, inappropriate text messaging, inappropriate photography or exposure to pornography or nudity.

Engaging in sexual behaviour is prohibited even if the young persons involved may be above the legal age of consent.

Sexual behaviour between leaders

Under no circumstances is any form of ‘sexual behaviour’ to occur between two leaders in the presence of any children while participating in our activities.

Sexual behaviour needs to be interpreted widely, and “partnered leaders” need to take responsibility for ensuring that any behaviour that a reasonable person would interpret as sexual, is kept in the strictest of privacy.

This might include (but not limited to) sexual intercourse, kissing, fondling, flirting, sexual innuendo, inappropriate texting, photography, or any exposure to pornography or nudity.

The AZYC expects all leaders to respect each other as colleagues and appreciate each other’s boundaries.

Sexual Relationships – Beyond formal Movement activities

The Movement takes all reasonable steps to prevent the establishment of a sexual relationship between a Leader and a participant within Movement activities. However, the Movement cannot remain responsible for relationships that may form beyond the formal Movement activities. Beyond Movement activities Leaders and participants are at liberty to have relationships (taking into account relevant State/Territory criminal laws relating to offenses against children) however, there remains a clear onus upon the Leader to ensure that such a relationship is entirely separate from the Movement, that the relationship is consensual, and that no reasonable interpretation of the relationship might consider its formation as being linked to the Movement or the Leaders role of power and authority, at any time, over the participant.

Positive guidance [Discipline]

We strive to ensure that children participating in our activities are aware of the acceptable limits of their behaviour so that we can provide a positive experience for all participants. However, there are times when leaders may be required to use appropriate techniques and behaviour management strategies to ensure:

- an effective and positive environment
- the safety and/or wellbeing of children or leaders participating in our activities

We require leaders to use strategies that are fair, respectful and appropriate to the developmental stage of the children or young people involved. The child or young person needs to be provided with clear directions and given an opportunity to redirect their misbehaviour in a positive manner.

Under no circumstances are leaders to take disciplinary action involving physical punishment or any form of treatment that could reasonably be considered as degrading, cruel, frightening or humiliating.

Adhering to role boundaries

Leaders must avoid acting outside the confines of their role as specified in their position description while running youth movement activities.

As a result all leaders:

1. must not provide unauthorised transportation to children (see below)
2. must not communicate with a child, whether by telephone, text message, email or over the Internet, in an improper manner (see below)
3. generally must not organise or agree to any contact with children outside of authorised youth movement activities (see below)

If any leader becomes aware of a situation in which a young person requires assistance that is beyond the confines of that leader's role, or beyond the scope of the youth movement's usual activities, they should at the earliest opportunity:

- refer the matter to an appropriate support agency or
- refer the child or young person to an appropriate support agency or
- contact the child or young person's parent or guardian **and**
- seek advice from the Committee and notify the AZYC.

Use of language and tone of voice

Language and tone of voice used in the presence of children and young people should:

- provide clear direction, boost their confidence, encourage or affirm them
- not be harmful to children – in his respect, avoid language that is:
 - discriminatory, racist or sexist
 - derogatory, belittling or negative, for example, by calling a child a 'loser' or telling them they are 'too fat'
 - intended to threaten or frighten
 - profane or sexual

Supervision

Leaders are responsible for supervising the young people who come to a youth movement to ensure that those participants:

- engage positively with our activities, e.g. develop a deeper connection with Israel through a Yom Ha'atzmaut celebration
- behave appropriately toward one another, e.g. listen with respect to the stories of other participants during a program about the Holocaust
- are in a safe environment and are protected from external threats, e.g. are able to call a leader for help 24 hours a day while on camp

Leaders are required to avoid one-to-one unsupervised situations with children and young people to whom we provide services, and (where possible) to conduct all activities and/or discussions with participants in view of other leaders. This is to better ensure the protection of the child and also protect leaders from any possible false allegation against them.

Electronic communication

Whenever a leader makes a telephone call to a participant, sends a participant a text message or email, or communicates with a participant via a social networking site, the leader must have a legitimate movement-related purpose for engaging in the communication. This does not mean that the leader must limit the communication to purely service-related matters – a personal relationship between a leader and a participant is essential for informal

education – but it does mean that the communication cannot be either in fact or in reality for purely social reasons. Some legitimate movement-related purposes include:

- advising the participant about a youth movement activity, e.g. calling a participant to remind them that camp sign up is closing soon
- advising the participant about a relevant community event, e.g. sending a participant a text message with the time and location of a Yom Ha'Shoa ceremony
- sending a young leader information that is important to allow them to run movement activities, e.g. emailing a young leader the minutes from a planning meeting
- encouraging participants to think about and debate a topic that relates to the ideology of the movement, e.g. posting an article from Ha'aretz on a Neztar Senior Movement Facebook page

Even if the communication is for a legitimate movement-related purpose, leaders:

- must not communicate anything that a reasonable observer could view as being of a sexual or abusive nature
- are forbidden from using such communication to promote unauthorised 'social' activity or to arrange unauthorised contact
- are forbidden from requesting the participant to keep a communication a secret from their parents

In order to avoid any doubt about the appropriateness of communication, leaders may choose to copy email and text messages sent to a child or young person to their parent/guardian. Leaders are encouraged to do so for events such as camps and overnight activities.

Instant Messaging and Social Networking

Leaders are to recognise the risk in communicating with participants via Internet chat rooms (or other online forums) or online instant messaging services. In recognising these risks, leaders are not permitted to communicate with participants via these means.

The AZYC and the Movements recognises that social networking websites such as Facebook, MySpace and Twitter are important tools in communicating the Movement's message of the day and encouraging participants to be actively involved in the Movement. While it is encouraged to communicate to participants via these networks, leaders must not communicate with participants in a way that would be inappropriate.

For the benefit of protecting the participant and leaders, leaders are only permitted to communicate with participants via social networking sites such as Facebook, MySpace and Twitter if:

- the communication is via an official youth movement page, group or profile, eg a "Betar Sydney Year 10" Facebook group or a "Hineni Melbourne" Facebook profile
- a member of the Committee or the Shaliach has given permission to set up the official page, group or profile
- a member of the Committee or the Shaliach has the ability to supervise the official page, group or profile in its entirety
- the leader responsible for the official page, group or profile has the ability to monitor the content, whether posted by children, other leaders or third parties, and remove any material that may be considered offensive or inappropriate

Leaders must appreciate that while movements trust them in their activities online, it is only

for the benefit of them and the participants that more than one person has the ability to supervise content between leaders and participants.

A leader must not communicate with children outside the youth movement, such as siblings or friends of participants, if those children are only known to the leaders via the participant.

Outside contact

As a first starting point, leaders must not organise face-to-face contact with participants outside of regular youth movement activities. Without limiting the breadth of the concept, regular activities are generally those which are overseen by the Committee and known about by parents/guardians. Some examples of regular activities are weekly meetings (whether or not they occur at the youth movement building), seminars and camps.

Of course, this rule does not prevent leaders from seeing participants at school if the leader is there with the specific permission of the school to run educational or recruitment activities.

If, however, a leader still needs to organise to meet a participant outside of regular youth movement time or the school context, e.g. to talk with them personally about going on shnat, the leader must:

- inform a member of the Committee why they are organising the meeting, and when and where the meeting is to take place
- gain permission from that member of the Committee to go ahead with the meeting
- ensure that meeting occurs in a public place, eg a café, or in the presence of another leader or the participant's parent/guardian

Under no circumstances is a leader to organise to meet with a participant alone, especially in the participant's home, in the leader's home or on youth movement premises.

This rule does not apply to the provision of a separate service by the leader, e.g. Hebrew tutoring or babysitting, that the parents/guardians of the participant have organised for the leader to deliver. This must be communicated to a member of the Committee or Shaliach to ensure there is no confusion or compromise of the Movements commitment to Safeguarding C&YP.

As a second starting point, leaders must generally not attend private social functions that they have been invited to by a participant. One discrete exception to this rule is when the invitation is to a participant's bar or bat mitzvah.

If, however, a leader still wants to attend a private social function that they have been invited to by a participant, e.g. a participant's 18th birthday party, they must meet these conditions:

- the Leader is known to the participant parent(s)/guardian and the participants parents/guardian sanction the invite
- inform a member of the Committee why they want to attend the function, and when and where the function is to take place
- satisfy that member of the Committee that it is appropriate and consistent with their role as a youth leader to attend

These points obviously do not apply where the leader is brother or a sister of the participant.

Photographs of children and young people

Under these guidelines participants are to be photographed by a leader while involved in our activities only if:

- a member of the Committee or the Shaliach has granted prior and specific approval
- the context is directly related to participation in our activities
- the child is appropriately dressed and posed
- the image is taken in the presence of other leaders
- the participants parent(s)/guardian sanctions this.

Images are not to be distributed (including as an attachment to an email) to anyone outside the youth movement other than the child photographed or their parent, without the parent and Committee's knowledge and approval.

Images (digital or hard copy) are to be stored in a manner that prevents unauthorised access by others.

Images (digital or hard copy) are to be destroyed or deleted as soon as they are no longer required.

Images are not to be exhibited on a youth movement website without parental knowledge and approval, or such images must be presented in a manner that de-identifies the child or young person. Any caption or accompanying text may need to be checked so that it does not identify a child or young person if such identification is potentially detrimental.

Specific approval for photographs is to be determined on the release and disclaimer form that must be signed by parents/guardians prior to the start of any activity.

Physical contact with children and young people

Any physical contact with children and young people must be appropriate to the delivery of our activities, e.g. helping children put on life vests before going canoeing on summer camp, and based on the needs of the child or young person (such as to assist or comfort a distressed young person) rather than on the needs of leaders.

Under no circumstances should any leader have contact with children or young people participating in our activities that:

- involves touching:
 - of genitals
 - of buttocks
 - of the breast area (female children)

that is other than as part of delivering medical or allied health services
- would appear to a reasonable observer to have a sexual connotation
- is intended to cause pain or distress to the child or young person – for example corporal punishment
- is overly physical – as is, for example, wrestling, horseplay, tickling or other roughhousing
- is unnecessary – as is, for example, assisting with toileting when a child does not require assistance
- is initiated against the wishes of the child or young person, except if such contact may be necessary to prevent injury to the child/young person or to others, in which case:
 - physical restraint should be a last resort

- the level of force used must be appropriate to the specific circumstances, and aimed solely at restraining the child or young person to prevent them causing harm to themselves or others
- the incident must be reported to the Committee (and where applicable the Shaliach) as soon as possible.

Leaders are required to report to the Committee and the Shaliach any physical contact initiated by a child or young person that is sexual and/or inappropriate, for example, acts of physical or sexual aggression, as soon as possible, to enable the situation to be managed in the interests of the safety of the child or young person, leaders and any other participants.

Camps, sleepovers and sleeping arrangements

Overnight activities are to occur only with the authorisation of the Shaliach or a member of the Committee and of the consent of the parents/guardians of the children or young people involved.

Practices and behaviour by leaders during a camp or sleepover must be consistent with the practices and behaviour expected during weekly programs.

Standards of conduct that must be observed by leaders during a camp or sleepover include:

- providing children and young people with privacy when bathing and dressing
- observing appropriate dress standards when children and young people are present – such as no exposure to adult nudity
- not allowing children or young people to be exposed to pornographic material, for example, through movies, television, the Internet or magazines. Leaders must not expose or let children be exposed to any sexually explicit material, or material of a classification beyond the child's developmental age.
- not leaving children under the supervision or protection of unauthorised persons such as campsite staff
- not involving sleeping arrangements that may compromise the safety of children and young people such as unsupervised sleeping arrangements, or an adult sleeping in the same bed as a child or young person
- the right of children to contact their parents, or others, if they feel unsafe, uncomfortable or distressed during their stay
- parents expecting that their children can, if they wish, make contact

Change room arrangements

If leaders are required to supervise children and young people while they change clothes, they must do so while balancing that requirement with a child or young person's right to privacy. In addition:

- leaders should never be in one-to-one situations with a child or young person in a change room area
- leaders are not permitted to use the change room area to, for example, undress, while children and young people are present
- leaders need to ensure adequate supervision in 'public' change rooms when they are used
- leaders need to provide the level of supervision required for preventing abuse by members of the public/other participants or general misbehaviour, while also respecting a child's privacy

- female leaders are not to enter male change rooms and male leaders are not to enter female change rooms

Use, possession or supply of alcohol or drugs

While engaged in running a youth movement activity, leaders must not:

- use, possess or be under the influence of an illegal drug
- use or be under the influence of alcohol
- be incapacitated by any other legal drug such as prescription or over-the-counter drugs
- supply alcohol or drugs (including tobacco) to children and young people participating in our activities

Use of legal drugs other than alcohol is permitted, provided such use does not interfere with a leader's ability to care for children who attend the youth movement.

Transporting children

Children and young people are to be transported only in circumstances that are directly related to the delivery of youth movement activities – e.g., driving the children to the ice-skating rink for an excursion.

Children are to be transported only with prior authorisation from the Shaliach or a member of the Committee and from the child's parent/guardian. The only exception to the requirement to gain permission is where the leader and the participant are siblings. Gaining approval involves providing information about the proposed journey, including:

- the form of transport proposed, such as private car, taxi, self-drive bus, bus with driver, train, plane or boat
- the reason for the journey
- the route to be followed, including any stops or side trips and an ETA
- details of anyone who will be present during the journey other than our leaders who are involved in the activity

Verbal permission (with a witness) is acceptable but written authorisation is preferred and encouraged. A sample transport authorisation form is included below.

4. Induction

Purpose

The AZYC's induction process has been developed to ensure that the youth movements only allow people who are suitable for working with children and committed to providing safe and enjoyable activities to become leaders.

Responsibility

The Committee of each state branch is responsible ensuring that the AZYC's induction process is followed in that branch. All applicants who will either be 18 at the time they begin leading or will turn 18 during the year of leading must undergo induction before starting to work with children and young people. In essence, no leader can start working with children until they have completed induction and SC training, have endorsed AZYC child protection policies, and all Leaders over 18 must satisfy relevant screening WWCC/NCRHC.

Leadership experience

A different induction process is required depending on whether the applicant:

1. was a young leader in year 11 (category 1)
2. was not a young leader in year 11 but either went on shnat with the movement or has attended the youth movement as a participant consistently (including camps) for the last three years (category 2)
3. was not a young leader in year 11, did not go on shnat with the movement and has not been attending the movement consistently for the last three years (category 3)

Face-to-face interview

All applicants who did not lead in year 11 (i.e. categories 2 and 3) are required to undergo a face-to-face interview. The AZYC stipulates that all young leaders also undergo a face-to-face interview before the start of their year of leading.

During the face-to-face interview each youth movement will examine at least the following issues relating to the leader's suitability to work with children and young people:

- the leader's beliefs and values in relation to the treatment of children and young people
- the leader's reasons for wanting to work with children and young people
- the leader's general awareness and understanding of child protection issues
- if applicable, the leader's professional or volunteer experience and competence
- if applicable, the leader's reasons for leaving any previous positions involving work with children and young people

As part of the face-to-face interview each youth movement will highlight its commitment to protecting children and young people from abuse. The movements must also explain any leadership training requirements and their purpose.

Additional interview question may include:

- Would you tell us about any experience you have in relation to working with children and young people?
- What do you find most rewarding about working with children and young people?
- What do you find most challenging about working with children and young people?

- How would you handle a child who is behaving in a manner that is disruptive in a group setting?
- How do you think your peers, supervisors and referees would describe the way you work with children and young people?
- Are there any children whom you would not wish to work with and, if so, why?
- How would you deal with a child or young person who is acting aggressively?
- Have you ever lost your temper working with children or young people? What was the trigger for this? What was the outcome?
- How would you respond to a child or young person who disclosed they were being subjected to abuse?
- A parent of a child attending your service wants someone from the youth movement to care for their child out of hours. What would be your response to this request?
- What would you do if you thought another leader was harming a child or young person?
- What would you do if you thought a child or young person was being abused at home?
- How would you handle a child who appears sad and refuses to participate in activities?
- Have you ever had any disciplinary action taken against you in relation to your working with children and young people?

‘Working with children’ checks

Some of the Australian states in which youth movements operate have legislated screening schemes in the form of ‘working with children’ checks, others do not. Every leader who is taking part in a youth movement activities in a state that requires ‘working with children’ checks must obtain the appropriate documentation.

In SA, ACT and TAS, leaders must obtain a National Criminal Records History Check.

Leaders in NSW must also sign a Prohibited Persons Declaration.

Visiting leaders need to have their own State/Territory check validated in the visiting State/Territory.

All Leaders are expected to maintain valid WWCC/NCRHC/PPD and renew these at expiry dates. Further, all Leaders must inform AZYC immediately of any subsequent criminal charges or convictions

A member of the Committee must sight the applicable ‘working with children’ check documentation and record relevant details using the AZYC’s ‘working with children check’ form prior to a leader running any activities for children or young people or having any contact with any children or young people. The record must be sent to the AZYC.

Each movement is responsible for confirming the validity of WWCC and at the beginning of each year any pending renewals should be organised well in advance to ensure that no leader is working with children or young people with an expired WWCC.

Further information regarding the operation of ‘working with children’ checks can be obtained from:

New South Wales

NSW Commission for Children and Young People

Telephone: 02 9286 7219

Web: www.kids.nsw.gov.au

Queensland

Commission for Children and Young People and Child Guardian

Telephone: 07 3247 5145

Web: www.ccypcg.qld.gov.au/index.html

Victoria

Working with Children Unit, Department of Justice

Telephone: 1300 652 879

Web: www.justice.vic.gov.au/workingwithchildren

Western Australia

Working with Children Screening Unit

Telephone: 08 6217 8100

Web: www.checkwwc.wa.gov.au/checkwwc

South Australia

South Australian Police

Telephone: (08) 7322 3347

Web: http://www.sapolice.sa.gov.au/sapol/services/information_requests/police_checks.jsp

Tasmania

Tasmanian Police

Web: <http://www.police.tas.gov.au/services-online/police-history-record-checks>

Northern Territory

Northern Territory Police, Fire and Emergency Services

Telephone: 1800 72 33 68

Web: <http://www.workingwithchildren.nt.gov.au>

Undertaking suitability checks

For applicants in category 1 and 2, each youth movement needs to conduct suitability checks. A suitability check simply involves speaking with a relevant person to confirm that, during their year of leading, the applicant displayed the skills and understanding necessary to work safely

with children.

For applicants in category 1, the youth movement needs to conduct one suitability check. The relevant people are:

- the Shaliach of the movement at the time the applicant was in year 11
- a member of the Committee at the time the applicant was in year 11 or
- a leader who had been on shnat and was leading the same group as the applicant at the time the applicant was in year 11

For applicants in category 2, each youth movement needs to conduct two suitability checks. The relevant people are:

- a leader (whether Australian or Israeli) who led the applicant while they were on shnat
- a leader from Australia who was responsible for preparing the applicant to go on shnat
- a leader from Australia who directly led the applicant in the last three years
- the Shaliach at the time the applicant was on shnat
- a Shaliach from the last three years who had significant interaction with the applicant
- a member of the Committee from the last three years who had significant interaction with the applicant

A recommendation from a relevant person that an applicant is unfit to lead children and young people again may only be disregarded by a unanimous decision of the Committee on reasonable grounds.

Undertaking reference checks

For applicants in category 3, each youth movement needs to conduct two referee checks for each applicant. Applicants should, in the first instance, be asked to provide contact details for two professional referees who can provide information relating to their suitability to work with children. A form that the applicant needs to fill out is included below. Professional referees:

- should include a representative of the applicant's current or most recent employer
- must have had a direct managerial relationship with the applicant and so be capable of commenting knowledgeably in relation to the applicant, and ideally have been the applicant's supervisor or line manager

Personal referees are not recommended. However, if there is no option but to include a personal referee, then that referee:

- should not be related to the applicant
- should have known the applicant for at least 12 months
- must be able to vouch for the applicant's reputation and character

The referee checks we undertake must involve direct contact with the referee. Written character references are not sufficient unless also followed up and verified through direct contact. Direct contact at place of employment via reception phone number, not via mobile number.

Difficulty in contacting referees, such as those based overseas, or those who have left an organisation, is not justification for accepting lower standards of scrutiny.

Referee questions

Below are some sample questions to use during a reference check. They are sample only but at least four should be used in conducting a reference check.

Nature and duration of referee's professional relationship with the applicant

- How long have you known [applicant]?
- What was your relationship to [applicant] during the time you worked together?

Verification of information in resume or provided by applicant

- What was [applicant]'s position title?
- When did [applicant] work with you or your organisation?
- What were [applicant]'s main duties and responsibilities?
- What is your assessment of [applicant]'s performance in that role?

Applicant's suitability to work with children and/or young people

- What experience has [applicant] had in working with children and/or young people?
- What age groups of children is [applicant] experienced to work with?
- Would you have any concerns about [applicant] working with children or young people?
- How would you describe [applicant]'s strengths in working with children or young people?
- How would you describe [applicant]'s weaknesses in working with children or young people?
- Are you comfortable knowing that [applicant] could be working alone with children or young people?
- Would you tell me how [applicant] relates to children or young people?
- Are there any challenges that [applicant] would face in working and engaging with children or young people?
- Are there any age groups that [applicant] may not be suited to work with?
- Does [applicant] use an appropriate language and tone of voice with children or young people?
- Have you observed [applicant] disciplining a child or young people? What strategies did he/she use?
- Can you tell me about a situation when [applicant] had to handle a child or young person who was angry and lashing out physically?
- How did [applicant] relate to that child/young person's parents?
- Do you have knowledge of [applicant] understanding of reporting procedures in relation to concerns about a child or young person's welfare?
- Does [applicant] become angry easily?
- How does [applicant] handle a child or young person who is demanding?
- How does [applicant] respond when children or young people are challenging or provocative?

- Do you know of any instances where [applicant] has demonstrated inappropriate touching and physical contact with children or young people?
- Do you know of any instances where [applicant] has acted outside the boundaries of his/her role?
- Have there being any findings against [applicant] in relation to allegations of inappropriate behaviour with respect to children or young people?
- Why did [applicant] leave the/your organisation?
- Would you employ [applicant] again?

5. Leadership training

Purpose

The aim of leadership training or *hadracha* is to ensure that each leader is provided with all the information they need to run educational activities that are in line with the beliefs of the movement as well as safe for the children participating.

Responsibility

A special leader (and if there is no special leader, the Shaliach or a member of the Committee) is responsible for ensuring that leadership training is given to the appropriate standard for each and every new leader.

Information

Each movement is largely free to set the content of their own leadership training. There is, however, some basic information that each leader should be provided with prior to reading the practice and behaviour guidelines and signing the commitment to them. Areas that must be covered include:

Health and safety

- location of emergency exits, first aid facilities or equipment
- emergency evacuation plans and procedures

Security

- any security procedures or requirements as directed by CSG/JEMP
- issuing of access passes/keys

Safeguarding children and young people in our care from abuse or neglect

- completing the online ACF Safeguarding Children Program training online (mandatory for all involved personnel, including all Leaders)
- reinforcement of our organisation's commitment to safeguarding children and young people from abuse and neglect
- a brief outline of ACF accreditation
- information on the AZYC's policies and procedures that all new leaders need to understand and follow, so as to safeguard children and young people, including:
 - a statement outlining the leader's role and responsibilities
 - our 'practice and behaviour' guidelines
 - our policy on responding to reports and allegations of child abuse
 - information on the requirements for supervision and support that apply to the leader's role
 - the AZYC's guidelines for parents
 - the AZYC's 'children's rights statement'

6. Children's rights statement

The AZYC and its affiliate movements believe that children who come to youth movement activities, camps and seminars should:

- feel comfortable
- be cared for
- feel safe and be safe.

All leaders do their best to make sure children here are protected from any harm.

It is not okay for anyone to hurt your feelings or your body.

It is okay for you to say NO to a leader if they ask you to do something that makes you feel unsafe or uncomfortable.

If you ever feel unsafe or uncomfortable we will listen to you and act to help you

It is always okay to tell someone if you are not feeling comfortable or safe or if you have been hurt.

If you are unhappy with the way you are being treated please tell a leader or a parent.

7. Parent guidelines

The AZYC and the Zionist youth movements we represent are committed to creating a positive and safe environment during activities, camps seminars so that all children can learn and develop.

We take the safety of your children very seriously, and have put in place guidelines to improve protection from child abuse and in the event of an incident make a timely and targeted response.

In consideration of this, we invite you as parents to be vigilant, talk to your child, hear what they say, make your own observations, and if you have concerns to bring them to the movement, or other place you may feel appropriate. Our contact details and the contact details of relevant state and federal government and NGO authorities are at the back of this document.

We call on parents/guardians whose children attend a youth movement to please:

- observe our guidelines for parents (see below)
- read, and understand the AZYC Safety Guidelines
- in the event of serious or ongoing breaches of these guidelines by any person, report the matter to the Shaliach or the leader in charge so that appropriate action can be taken.

Our guidelines for parents

Your and other children's participation in the youth movement is for their education and enjoyment. We believe that your role as parents is to support the movement by:

- encouraging your child's participation in a positive and respectful manner
- advising your child's leader of any special needs that they may have, or develop, during the course of the program (for example, they may suffer from asthma or allergies, or have hearing difficulties), so that we can safely allow them to take part in activities
- engaging with the leaders positively, not criticising leaders in the presence of your child and reporting any concerns you have to our Shaliach or to the leader in charge
- ensuring that your child is picked up on time at the conclusion of an activity
- arranging with the Shaliach or leader in charge prior to an activity if your child is to be picked up by a person unknown to any of the leaders – and completing an transport authorisation form
- engaging with children other than your own in a positive and respectful manner and not engaging in behaviour designed to belittle, insult or intimidate them
- not engaging in, or threatening to engage in, violent or physical confrontations with any other person involved in the youth movement
- not encouraging or inciting your child to commit violent acts or to breach youth movement rules
- advising our Shaliach or leader in charge of any changes in contact information for use in the event of an emergency

Serious or ongoing breaches of these guidelines are not tolerated. Parents who breach our

guidelines may have their children asked to leave the movement.

Above all, the safety of your children is of our highest priority. We seek to create an open environment between parents and the Committee of the Movement to ensure that the safety of your children at all times.

8. Responding to child abuse reports and allegations

Introduction

The AZYC is committed to protecting all children and young people who attend Zionist youth movements. Accordingly we have developed this policy on how to respond to child abuse reports and allegations as a guide to all leaders in meeting their responsibilities in this area. Our leaders are required to identify, report and respond to any concerns about, or incidents of, child abuse or neglect towards children or young people who attend a youth movement. Leaders are required to respond to abuse or neglect perpetrated by any personnel within a youth movement or by other persons outside the youth movement.

Endorsement

We take seriously our responsibility to deliver an educational and social environment that is caring, nurturing and safe. The AZYC is committed to ensuring the safety of all children and young people who attend a Zionist youth movement.

As part of that commitment to protecting children from abuse and neglect, the AZYC Committee and the ZFA above us endorse this reporting and allegations policy.

Scope

All leaders within a youth movement are required to meet the requirements of our policy on responding to child abuse reports and allegations. No one within a youth movement is exempt from meeting the standards and requirements set out in this policy.

Defining abuse and neglect

The AZYC is committed to safeguarding the children and young people in our care from abuse in any form, as defined above in section 1.

Child abuse is an act by an adult that places a child in danger or causes significant harm to a child's wellbeing. A person committing child abuse may act intentionally to cause harm to a child or may fail to act to prevent harm.

Child abuse can be emotional/psychological abuse, physical abuse, sexual abuse, or neglect and a child may experience one or more forms of abuse.

Many factors influence our beliefs about what behaviour constitutes child abuse and neglect and the appropriate treatment of children. For example:

- experiences during childhood
- social and cultural expectations about raising children
- our experience as parents
- cultural and religious beliefs
- personal ethics and values
- education, training and work experience
- knowledge of laws and regulations

While the definition of child abuse helps to recognise abusive or neglectful behaviour, the abusive treatment of a child or young person commonly occurs in secret.

Children and young people are unlikely to tell you that they are experiencing abuse. They are more likely to express their distress via behaviour and physical signs. Therefore we recognise that it is important to be aware of the signs or indicators of abuse.

Some signs of abuse are obvious and some are subtle and hard to detect. We recognise that

one may need to observe and identify patterns of behaviour over a period of time.

Responsibilities

Our leaders are required to report any instance of serious abuse or neglect (cases in which a child or young person has suffered, or is likely to suffer, significant harm from abuse or neglect) immediately or, if that is not possible, no later than before the end of the activity that the leader is currently running.

In taking a report of concern, or of an incident, from others within the youth movement our leaders are:

- not to assess the validity of such allegations or concerns, but to report all allegations or concerns to the Shaliach (or where there is no Shaliach, to the Head of the Committee) as described in this policy (The validity of an allegation will then be assessed in the manner described in this policy.)
- to disregard factors such as the authority or position of the persons involved and any pre-existing views about the good character, or otherwise, of any person involved or under investigation.

Similarly, our leaders are obliged to raise any concerns they might have in relation to:

- the AZYC policies designed to safeguard children and young people – such as outlined in our 'Practice and behaviour guidelines'
- actions of other leaders within the youth movement that contravene our policies, or that may otherwise have the potential to harm a child or young person.

Some leaders may also be subject to mandatory reporting requirements by the law of their state.

New South Wales

A person who:

- in the course of his or her professional work or other paid employment delivers education to children (ie a Shaliach) or
- holds a management position in an organisation, the duties of which include direct responsibility for, or direct supervision of, the provision of education to children (ie a member of the Committee)

is required to report any alleged physical abuse, sexual abuse, emotional/psychological abuse, neglect and exposure to family violence to the Director-General of the Department of Community Services where there are 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. A contact number for reporting alleged abuse is provided below.

South Australia

A person who is:

- an employee/volunteer in an agency that provides education or recreational services for children or
- an employee/volunteer in a religious or spiritual organisation (i.e. potentially all leaders)

is required to report any alleged physical abuse, sexual abuse, emotional/psychological abuse or neglect to the Department for Families and Communities where there are reasonable grounds to suspect that a child has been or is being abused or neglected, and the

suspicion is formed in the course of the person's work (whether paid or voluntary). A contact number for reporting alleged abuse is provided below.

All our leaders retain the right to report directly to relevant authorities, such as police or Child Protection, any concerns they may have in relation to the safety and welfare of a child or young person, even if they have also reported that matter internally, in line with this policy.

Our policy also:

- prohibits all leaders from discussing any concerns or allegations with any person – within or outside the youth movement – unless such a discussion is necessary to give effect to this policy and comply with law. This prohibition is not designed to limit, in any way, a leader's rights and responsibilities to report their concerns or allegations, but rather as part of the AZYC's commitment to ensuring privacy, confidentiality and natural justice.
- prohibits all leaders from making deliberately false, misleading or vexatious allegations.

A flow chart appears at the conclusion of this document to assist with the visualisation of this process.

Consequences of breaching policy

If a leader fails to report instances, allegations, disclosures or concerns in relation to abuse or neglect of a child or young person – by leader within the youth movement or by others – we view such failure as a serious matter that, depending on the circumstances, may result in disciplinary action or expulsion from the youth movement. Police and/or other authorities may be notified.

As reporting differs across Australia's States and Territories, in the interests of avoiding confusion, the AZYC has determined a standard policy of reporting in all States and Territories. Mandatory reporting should not be confused with the right, or obligation of any citizen, employee or volunteer to report suspected child abuse

Concerns or allegations regarding abuse or neglect by family or other external sources

All leaders are required to report any instance of child abuse or neglect that has resulted in, or is likely to result in, significant harm to a child or young person, to statutory child protection authorities and to the Shaliach (if there is one) and to the Head of the Committee.

While leaders retain the right to report any concern or allegation directly to the relevant authorities, we ask that they also inform the Shaliach (if there is one) and the Head of the Committee of any report they make to the relevant authorities, to enable the youth movement to best provide support to the child or young person and their family, where appropriate.

If a child or young person is at imminent risk of harm or in immediate danger, our leaders are required to report the situation directly to the state child protection authority or the police.

In situations where a child or young person is making an allegation, leaders are required to:

- listen to the allegation or disclosure supportively, without dispute
- clarify the basic details, without seeking detailed information or asking suggestive or leading questions, using the AZYC's 'Record of a child abuse allegation, disclosure or concern' form as a guide
- take notes as best as you can aiming to record child's words, descriptions, terms etc as accurately as possible

- transcribe notes to record (keep original notes) on the form what was said (where possible, noting the exact words used by the person making the allegation) any of the particulars relating to the abuse, eg place, time, any physical features that stand out, any other persons or pets, any special terms the perpetrator used, anything they can recall, it is all of importance
- date and sign the record
- explain to the child (if present) that other people may need to be told, in order to stop what is happening
- provide reassurance that the youth movement will take immediate action in response to the allegation

In situations where leaders become aware of abuse through observation of potential indicators, such as bruises or cuts, or by directly observing potentially abusive behaviour towards a child or young person, leaders are required to use the AZYC's 'Record of a child abuse allegation, disclosure or concern' form to record their observations and concerns as accurately as possible.

The Shaliach or (where there is none) the Head of the Committee will oversee creation of a file to contain the completed 'Record of a child abuse allegation, disclosure or concern' form, and any other documentation relating to the allegation and subsequent action.

So as to prevent access by unauthorised persons, the youth movement must store any documentation associated with an allegation of abuse or neglect of a child or young person by having:

- hard-copy documentation stored in a locked filing cabinet (or similar)
- electronic documentation stored in a password-protected folder (or similar)

Concerns or allegations of abuse or neglect on the part of our employees or volunteers

All personnel must report, immediately, to the Shaliach (if there is one) and the Head of the Committee any instance, allegation, disclosure or reasonable concern of abuse or neglect of a child or young person arising from an action a leader.

If both the Shaliach and the Head of the Committee are unavailable (or the subject of the complaint), leaders are required to report the matter to the Shaliach of another movement in the same city or the Head of the State Zionist Council of their state.

If a child or young person is at imminent risk of harm or in immediate danger, leaders are required to report the situation directly to the state child protection authority or the police.

In situations where a child or young person is making an allegation, leaders are required to:

- listen to the allegation or disclosure supportively, without dispute
- clarify the basic details, without seeking detailed information or asking suggestive or leading questions, using the AZYC's 'Record of a child abuse allegation, disclosure or concern' form as a guide
- record on the form what was said (where possible, noting the exact words used by the person making the allegation)
- date and sign the record
- explain to the child (if present) that other people may need to be told, in order to stop what is happening
- provide reassurance that the youth movement will take immediate action in response

to the allegation

In response to any instance of 'serious' abuse or neglect ('serious' being cases in which the abuse or neglect has resulted in, or is likely to result in, significant harm to a child or young person), our Shaliach or the Head of our Committee will, ensure that the incident is reported to:

- the police and/or the state child protection authority, immediately
- The AZYC and the Australian Childhood Foundation, within 28 days, in accordance with the requirements of the AZYC's Safeguarding Children Program.

Leaders should note that any internal reporting itself should not delay, adversely influence or reinterpret the first witnesses account, or decision to make the report, in any way.

Mandatory reporting laws are unequivocal in making the first witness legally responsible for making the report, and assumes no interference from employees or colleagues etc.

Australian Capital Territory

Care and Protection Services

Telephone (business hours): 1300 556 729

Telephone (after hours crisis line): 1300 556 729

New South Wales

Child Protection Helpline

Telephone: 132 111

Queensland

Child Safety Services

Telephone (business hours – Brisbane): 1300 682 254

Telephone (after hours): 1800 177 135 or 3235 9999

South Australia

Child Abuse Report Line

Telephone (business hours): 131 478

Telephone (after hours crisis care): 131 611

Victoria

Child Protection Unit

Telephone (business hours – southern metropolitan region): 1300 655 795

Telephone (after hours): 131 278

Western Australia

Department for Child Protection

Telephone (business hours – Perth metropolitan district): 9214 2444

Our Shaliach and/or the Head of our Committee will investigate and take reasonable steps to deal with allegations of 'less serious' instances of abuse or neglect.

If an allegation has been made against a leader, the Shaliach (if present) or the Head of the Committee will:

- take any action necessary to safeguard the child or young person (or other children or young people in our care) from additional harm through options such as:
 - putting that leader in a position where they do not work with children
 - additional supervision of that leader
 - removing/suspending that leader until the validity of the allegations is determined
- address the support needs of the leader against whom the complaint is made by, for example, offering professional counselling
- make clear to all other leaders who are aware of the allegation that:
 - the allegation does not mean the person is guilty, and that the allegation will be properly investigated
 - they are not to discuss the matter with any person, except as directed by police, child protection authorities and/or our Shaliach or the Head of the Committee and only in direct relation to investigation of the allegation

Our Shaliach or (if no Shaliach is present) the Head of the Committee will oversee creation of a file to contain the completed 'Record of a child abuse allegation, disclosure or concern' form, and any other documentation relating to the allegation and subsequent action.

So as to prevent access by unauthorised persons, the youth movement will store any documentation associated with an allegation of abuse or neglect of a child or young person by having:

- hard-copy documentation stored in a locked filing cabinet (or similar)
- electronic documentation stored in a password-protected folder (or similar).

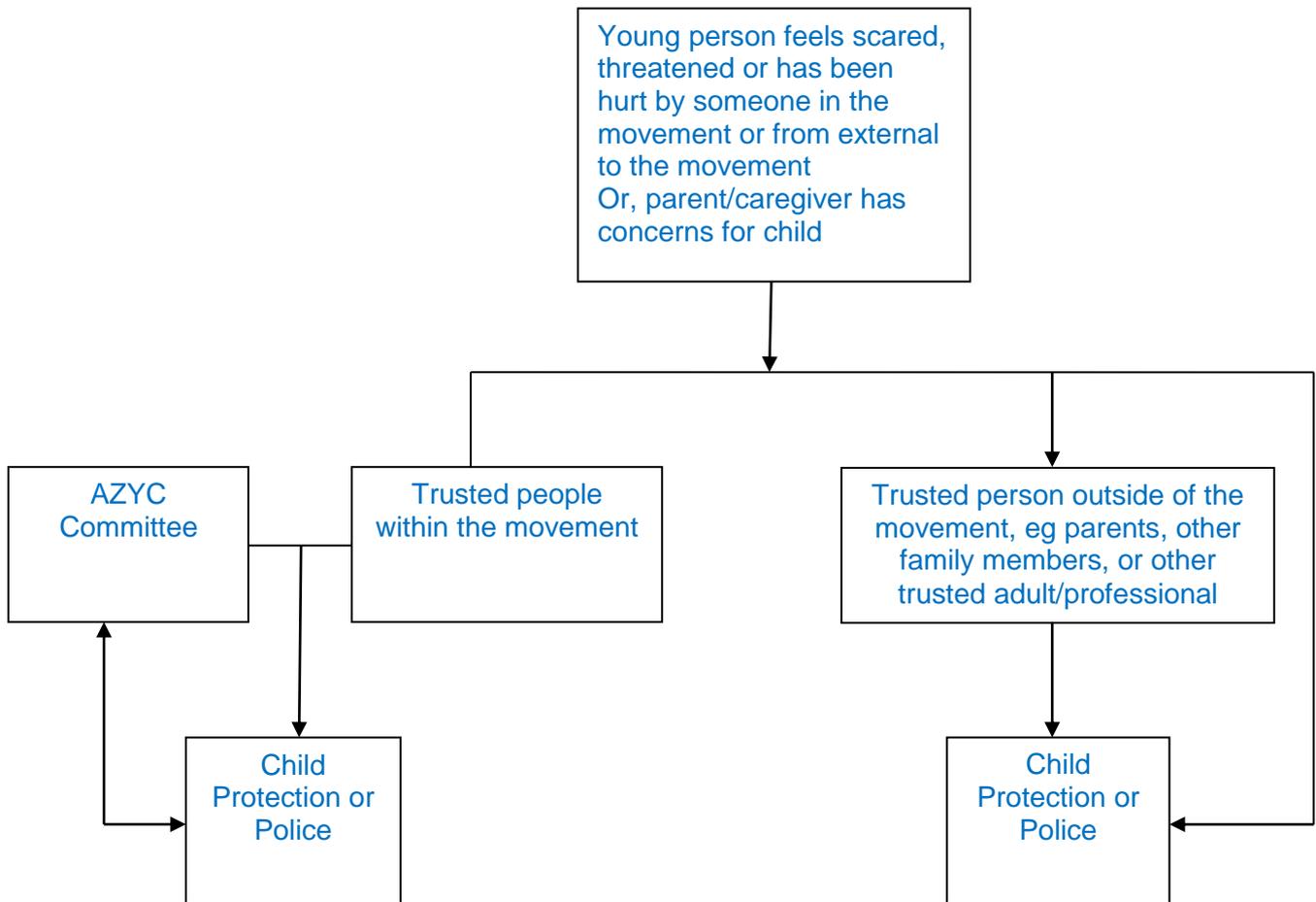
Confidentiality and privacy

The AZYC and the movements under it will maintain the confidentiality and privacy of all concerned (including the alleged perpetrator), except if doing so would compromise the welfare of the child or young person and/or investigation of the allegation.

Documentation

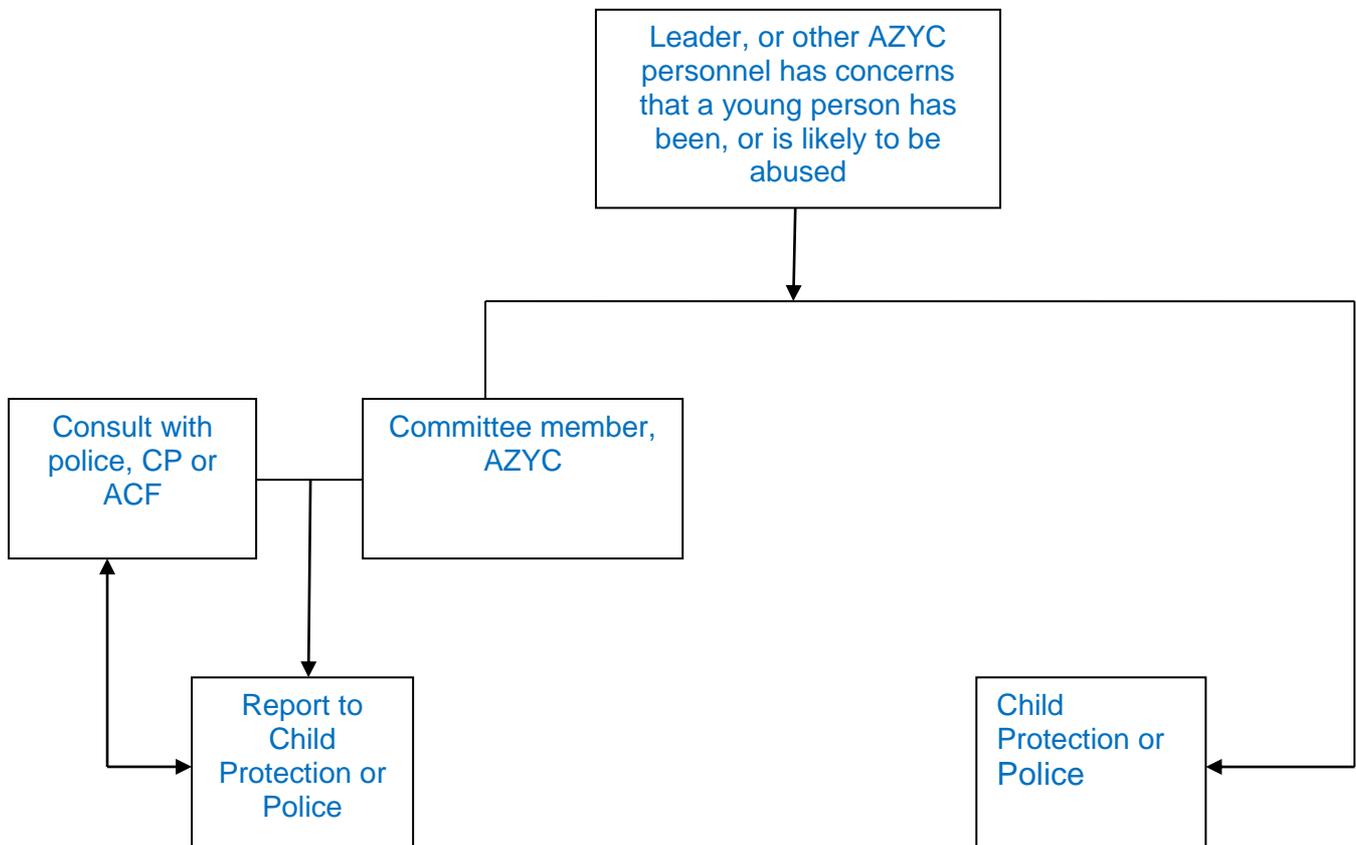
As part of our policy for responding to reports or allegations of child abuse, we have developed a 'Record of a child abuse allegation, disclosure or concern' form, which is to be used by any of our people to document any allegation, disclosure, incident or concern regarding child abuse.

Diagram 1. Guide for making a report of suspected child abuse



The steps can be quite simple, however there is the option that information can, and often should be exchanged between authorities, the organisation and the individual making the report. The important aspect is confidentiality and that all of the necessary information is collected.

Diagram 2. Guide for making a report of suspected child abuse



The steps can be quite simple, however there is the option that information can, and often should be exchanged between authorities, the organisation and the individual making the report. The important aspect is confidentiality and that all of the necessary information is collected.