



# Code of Conduct

## AZYC

### Purpose

The AZYC is committed to the rights of all children and young people to feel safe and be safe when participating in our organisation's activities, services and programs.

Accordingly, we wish to ensure that our youth movement leaders and Shlichim (the Jewish Agency representatives) and all others associated with the AZYC strive for the highest possible standards with respect to safeguarding children and young people from abuse and neglect. To that end we have developed this Code of Conduct to identify clear expectations for behaviour towards and in the presence of children and young people, and so prevent behaviour that may be harmful to the children and young people in our care.

Developed to protect children and young people engaged in all our youth movements, this Code of Conduct has been formally approved and endorsed by our board chairperson.

This Code of Conduct should be read in conjunction with:

- AZYC relevant policy and procedure documents, including our:
  - Safeguarding Children and Young People Policy
  - Reporting Policy
- all applicable laws, including in relation to privacy, confidentiality, information sharing and record keeping
- general community expectations in relation to appropriate behaviour between adults and children and young people.

As part of the commitment to observing the behavioural guidelines as set out in this Code of Conduct our organisation requires all youth movement leaders and Shlichim (the Jewish Agency representatives) to sign our organisation's Commitment to Safeguarding Children and Young People Form, acknowledging that they have read and are committed to;



- adhering to AZYC safeguarding children and young people policies, procedures and practices
- reporting any criminal conviction or charge subsequent to their employment that may present a potential risk to children and young people.

## 1. Scope

The Code of Conduct applies to all personnel, including; employees, youth movement leaders, shlichim (the Jewish Agency representative) and board and committee members involved with AZYC. Personnel, as defined above will be referred to as **our people and shlichim** throughout this policy.

This policy applies in all our operational environments and without fail wherever children and young people are participating in AZYC activities, programs, camps, services and facilities.

## 2. Responsibilities

Safeguarding children and young people is a shared responsibility within the AZYC. The responsibility of each role in relation to the development and compliance of this Code of Conduct is detailed in section 10 of this policy.

We expect all within our organisation, regardless of their role or level of responsibility, to act to safeguard children and young people from such harm by adopting the appropriate safeguarding behaviours set within this policy.

We consider 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 dismissal. In addition to any internal disciplinary proceedings, we will report to the police all instances in which a breach of the law has or may have occurred.

There may be exceptional situations where this policy does not apply, for example, in an emergency. However, it is crucial that, where possible, you seek leadership authorisation prior



to taking action that contravenes these behavioural expectations or that you advise executive as soon as possible after any incident in which this policy is breached.

### 3. Key Requirements

Our Code of Conduct addresses the major areas where you interact with the children and young people who participate in AZYC activities, programs, services and / or facilities. We have developed this policy to help you to safeguard those children and young people from abuse and neglect.

#### 3.1 Sexual misconduct

Under no circumstances is any form of sexual behaviour to occur between, with, or in the presence of children or young people participating in any of our activities, programs, services and/or facilities. Engaging in sexual behaviour with children and young people participating in our organisation is prohibited even if 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** - flirting, sexual innuendo, inappropriate text messaging, inappropriate photography or exposure to pornography or nudity.

#### 3.2 Physical contact

Any physical contact with children and young people must be appropriate to the delivery of our activities, programs and services.

Under no circumstances should any of our **people and shlichim** have contact with children or young people participating in our activities, programs and services that:

- Involves touching
  - of genitals,

- of buttocks,
- of the breast area (female children and young people). 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 harm to themselves or others.
  - Such incidents must be reported to leadership as soon as possible.

Our **people and shlichim** required to report to the Youth movement head/roshany physical contact initiated by a child or young person that is sexual and/or inappropriate, for example, acts of physical aggression, as soon as possible, to enable the situation to be managed in the interests of the safety of the child or young person, our youth movement leaders and any other participants.

### **3.3 Adhering to professional role boundaries**

Our **people and shlichim** should not, of their own volition or at the request of a participant, act outside the confines of their duties (as specified in their leadership position description) when helping to deliver our programs and services.

## Our people and shlichim

- must not provide unauthorised transportation to children and young people engaged in youth movement activities. For example, all transportation of children/young people requires permission from the parent/guardian and 2 leaders. Where it is a solo leader they must advise and seek permission from the youth movement head/rosh.
- must not engage in activities with children or young people who are engaged in our organisation outside authorised youth movement programming. Where a leader has a prior family/community connection with a child or young person the contact must be conducted with the inclusion of parents and the leader should not be alone with the child or young person.
- must not provide any form of support to a child or young person or their family, unrelated to the youth movement. For example offering other services such as tuition or coaching.
- must not seek contact (in an online or physical environment) with children or young people (or to former participants) outside the activities of the youth movements
- must not develop any special relationships with children and young people that could be seen as favouritism, offering of gifts or special treatment for specific children or young people.
- must not engage in open discussions of a mature or adult nature in the presence of children and young people, such as personal social activities/affairs or any inappropriate content.

If any of our people and shlichim become aware of a situation in which a child or young person requires assistance that is beyond the confines of that person's role, or beyond the scope of our organisation's usual service, they should at the earliest opportunity; seek advice from leadership, refer the matter or child or young person to an appropriate support agency, or contact the child or young person's parent/caregiver.

### 3.4 Supervision

Our people and shlichim are responsible for actively supervising the children and young people which AZYC provides, to ensure all children and young people:

- engage positively with our youth movements.



- behave appropriately toward one another.
- are in a safe environment and are protected from external threats.

### **One-to-one supervision**

Our people and shlichim are required to avoid one-to-one unsupervised situations (including unsupervised online activities, such as one-to-one online tutorials or meetings) with children and young people to whom we provide programs, and (wherever possible) are to conduct all activities and/or discussions with children and young people in view of **our people and shlichim**.

In deciding on the nature and extent of supervision required, regard needs to be given to:

- age, level of maturity, ability, number, nature and characteristics of the children and young people,
- the nature and timing of the activity, and
- the physical and online environment.

### **3.5 Transport**

Children and young people are to be transported only in circumstances that are directly related to the delivery of our programs.

Children and young people are to be transported only with prior authorisation from our youth movement head/Rosh and from the child/young person's parent/caregiver. 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
- details of anyone who will be present during the journey other than our personnel who are involved in delivering our youth movements.



### 3.6 Positive guidance

We strive to ensure that children and young people participating in our activities, programs, services and / or facilities are aware of the acceptable limits of their behaviour so that we can provide a positive experience for all participants. Children and young people are encouraged to feel safe and be safe and have positive relationships and friendships with their peers.

Children and young people are informed of their rights and are encouraged to have their say and participate in all relevant organisational activities and decisions, particularly in relation to matters affecting them. Children and young people are given information about the behaviour our organisation expects from them, the behaviour they can expect from **our people and shlichim**, their right to safe participation in activities and access to information about child abuse prevention programs.

However, there are times when **our people and shlichim** 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, young people or personnel participating in our activities, programs, services and / or facilities.

We require **our people and shlichim** 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 **our people and shlichim** to take disciplinary action involving physical punishment or any form of treatment that could reasonably be considered as degrading, cruel, frightening or humiliating.

### 3.7 Promoting equity and diversity

**Our people and shlichim** must ensure that their approach and interactions with children and young people are sensitive, respectful and inclusive of all backgrounds and abilities. **Our people**



and **shlichim** must actively anticipate children and young people's diverse circumstances and respond effectively to those with additional vulnerabilities.

Where our organisation has involvement with children and young people who are Aboriginal or Torres Strait Islander, from culturally and/or linguistically diverse backgrounds, have a disability, LGBTQI+ and those who are unable to live at home, **Our people and shlichim** will promote their safety (including cultural safety), participation and empowerment. All Aboriginal and culturally and/or linguistically diverse children and young people will be supported to express their culture and enjoy their cultural rights.

Our organisational culture is inclusive and respectful of the different ways that families are formed and structured. **Our people and shlichim** are to respect decisions that people make about their gender identity and consult and support children and young people to feel, and to be, safe.

### **3.8 Discrimination**

We expect **Our people and shlichim** to treat all children and young people fairly, equally and with dignity. We have a zero tolerance to racism and expect that all personnel will act on incidents of racism. Our organisation abides by the *United Nations Convention on the Rights of a Child*. All actions and behaviours from **Our people and shlichim** must be non-discriminatory and always in the best interests of the child or young person.

Everyone has the right to feel safe and be free from discrimination. No one within our organisation will be discriminated against based on age, gender, race, colour, language, disability, religion, political or other opinion, sexual orientation, national or social origin or their ability to live at home.

Our organisation does not tolerate discriminatory behaviours, and prejudiced attitudes will be challenged. **Our people and shlichim** must have working knowledge of our complaints handling processes to provide support and access to information should any child, young person or family in our service require it. Any instance of discrimination or racism directed from youth movement leaders and representatives will be considered misconduct and investigated. Where substantiated, appropriate disciplinary action will be taken.



### 3.9 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 and young people – in this 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.

### 3.10 Electronic and online communication

Where online and electronic communication is approved and necessary between **Our people and shlichim** and the children and young people to whom we provide services, all online and electronic communications sent to a child or young person should be copied to their parent/caregiver.

Where a parent/caregiver is not included in the communication, **Our people and shlichim** must only do so with the consent of the child/young person's parent/caregiver. With this consent, **Our people and shlichim** may communicate digitally with children and young people using AZYC equipment or, where necessary or appropriate, personal devices (e.g. cameras or mobile phones), for the purpose of organisation related activities. In doing so, youth movement leaders must comply with AZYC Privacy Policy, Acceptable Use Policy, Safeguarding Children and Young People Policy, Risk Management Strategy and must ensure that:

- At least two **Our people and shlichim** are present and involved in any digital communication, and any child/young person-initiated private or direct communications must be reported immediately;
- The content of communication is relevant to the organisation's activity and does not contain any inappropriate or offensive comments or images. In particular, do not communicate anything that a reasonable observer could view as being of a sexual nature;

- A plan for moderating and removing any inappropriate or offensive content has been developed and documented;
- All users are educated that what they share is on a public platform and can be seen and screenshotted by people unknown to them. All users are educated in identifying and reporting harmful or inappropriate content.
- No unnecessary identifying details about or images of individuals are shared;
- Only engage through organisational or approved accounts, not personal or unapproved ones;
- Any usage is within the restrictions and rules imposed by the application itself (such as age limitations).

All Our people and shlichim are required to follow our social media policy

All Our people and shlichim, and the children and young people to whom we deliver our youth movements, are required to follow our social media policy in relation to browsing websites on our organisation's computers.

Our people and shlichim are required to ensure appropriate monitoring of children and young people when they use our organisation's online and electronic communication equipment to prevent exposure to pornographic material and to ensure that they do not inadvertently place themselves at risk of abuse or exploitation via social networking sites, gaming sites or through web searches, or inappropriate email communication.

### **3.11 Photography and images**

We approve posting photos only with parental permission. Such filming and photography is limited to activities of the youth movements and is in accordance with our Youth Movements.

Images are not to be distributed (including as an attachment to an email) to anyone outside our organisation other than the child photographed or their parent/caregiver without management knowledge and approval.

- Images (digital or hard copy) are to be stored in a manner that prevents unauthorised access by others, for example:
  - if in hard-copy form, in a locked drawer or cabinet

- if in electronic form, in a 'password protected' folder.
- 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 our website without parent/caregiver 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.

### **3.12 Overnight stays and sleeping arrangements**

Overnight stays are to occur only with the approval of the head of the local youth movement.

Factors to consider, prior to departure for individual participation in overnight stays include:

- the length of time away from home is appropriate to the age, developmental stage and education level of the attending participants
- participants feel comfortable and the stay is in their best interest
- participants' behavioural issues, medical conditions, cultural and language barriers, separation issues or a history of abuse that may impinge on their ability to cope or speak out if they are feeling unsafe or uncomfortable.

Conduct by **Our people and shlichim** during an overnight stay must be consistent with the practices and behaviours expected during delivery of our activities, services and programs and use of our facilities at other times.

Standards of conduct that must be observed by **Our people and shlichim** during an overnight stay 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
- not leaving children and young people under the supervision or protection of unauthorised persons such as hotel staff or friends

- 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 and young people to contact their parents, or others, if they feel unsafe, uncomfortable or distressed during the stay
- parents expecting that their children can, if they wish, make contact.

### **3.13 Bathroom / change room arrangements**

Our people and shlichim are required to supervise children and young people in bathrooms and / or change rooms while balancing that requirement with a child or young person's right to privacy.

In addition:

- Our people and shlichim I should avoid one-to-one situations with a child or young person in a bathroom and / or change room area
- Our people and shlichim are not permitted to use the change room area to, for example, undress, while children and young people are present.
- Our people and shlichim need to ensure adequate supervision in public bathrooms /change rooms when they are used
- Our people and shlichim need to provide the level of supervision required for preventing abuse by members of the public, adult service users, peer service users, or general misbehaviour, while also respecting a child's or young person's privacy
- when monitoring bathroom and / or change room area, **Our people and shlichim** are to knock loudly / identify themselves prior to entering the area and where possible take another supervising adult
- female **Our people and shlichim** are not to enter male bathrooms / change room and male **Our people and shlichim** are not to enter female bathrooms / change rooms
- **Our people and shlichim** are to use bathrooms and change rooms specific to their identified gender.

### 3.14 Gift Giving

The practice of **Our people and shlichim** giving gifts to children and young people participating in our service is strongly discouraged and should not be common or frequent in occurrence.

**Our people and shlichim** are not to give gifts of a personal nature that encourages children and young people to think they have an individual and special relationship.

The singling out of an individual child or young person within our organisation to give a gift to, is not permitted.

### 3.15 Use, possession or supply of alcohol or drugs

While on duty, **Our people and shlichim** must not:

- use, possess or be under the influence of an illegal drug
- use, possess or be under the influence of alcohol
- supply or purchase alcohol or drugs (including tobacco and tobacco related products) or restricted substances to children or young people within our organisation.
- be incapacitated by any other legal drug such as prescription or over-the-counter drugs

Use of legal drugs other than alcohol is permitted, provided such use does not interfere with your ability to care for children and young people involved in our service.

### 3.16 Reporting obligations

All personnel are expected to make a report immediately to National Chairperson or Rosh Youth Movement (i.e., before the end of the persons session of work) if:

- they become aware of any allegations of child abuse
- they have a concern for the safety of a child or young person in our services
- they notice any member of **Our people and shlichim** whose practice or behaviour is contrary to the expectations of behaviour set out in this Code of Conduct.

**Our people and shlichim** are to refer to the Reporting Policy for detailed guidance when making a report.



## 4. Communication and Training

We communicate these practice and behavioural requirements to children, young people and their families and **Our people and shlichim**.

Our organisation ensures all **Our people and shlichim** are informed and supported to understand our organisations safeguarding children and young people policies and procedures, paying particular attention to the practices detailed in this Code of Conduct.

Copies of this Code of Conduct and our organisation's Safeguarding Children and Young People Policy and Reporting Policy are provided directly to **Our people and shlichim**, they are also publicly accessible and available in child-friendly versions.

Our organisation provides training and guidance relating to an individual's safeguarding responsibilities and offers opportunities to seek clarity in relation to the commitments and behavioural expectations set out in our safeguarding policies.

We provide regular ongoing training of **Our people and shlichim** in relation to how keeping children and young people safe will be fulfilled. Including training regarding children and young people's rights, voices and participation, cultural safety and humility.

## 5. Monitoring and Review

This document will be reviewed every 3 years, in consultation with stakeholders. Some circumstances may trigger an early review, this includes but not limited to legislative changes, organisational changes, incident outcomes and other matters deemed appropriate by the Executive Officer.

We involve **Our people and shlichim** in reviews of our practice and behavioural requirements and when there are any updates or changes to this Policy, they will be communicated to **Our people and shlichim** and stakeholders.



## Records and Documentation

We retain records that document each review undertaken. Records may include minutes of meetings and documentation of changes to policies and procedures that result from a review.

## 6. Supporting Resources

- Appendix 1 Definitions
- Code of Conduct for Children and Young People
- Safeguarding Children and Young People Information for Parents/Caregivers
- Code of Conduct for Parents / Caregivers
- Safeguarding Children and Young People Commitment Statement
- Incident Report Form

## 7. Related Policies and Documents

The following AZYC policies and supporting documents must be considered in relation to this document:

- Reporting Policy
- Incident Management Policy
- Social Media Policy
- Procedures policy document

## 8. Related Frameworks and Legislation

Our guidelines comply with relevant legislation.

In upholding this policy, the following legislation and frameworks must be considered by Our people and shlichim:

- United Nations Convention on the Rights of the Child
- Child Safe Standards recommended by the Royal Commission into Institutional Responses to Child Sexual Abuse
- National Framework for Protecting Australia's Children 2009-2020



- Australian Human Rights Commission National Principles for Child Safe Organisations
- Refer to the Legislation Appendices for further guidance.

## 9. Roles and Responsibilities

The responsibilities of each role in relation to the development and compliance of AZYC Code of Conduct are detailed below:

Position	Responsibility
Zionist Federation Australia CEO and Board	<ul style="list-style-type: none"> <li>• Support policy review on a [3 year] cycle as a minimum or at a time governed by legislation, regulations, or organisational learnings that promote a change to this Code of Conduct.</li> </ul>
Executive Officer	<ul style="list-style-type: none"> <li>• Ensure <b>Our people and shlichim</b> have access to and understand their obligations in accordance with this Code of Conduct.</li> <li>• Ensure this Code of Conduct is implemented and adhered to amongst <b>Our people and shlichim</b>.</li> <li>• Ensure the development and implementation of required supporting procedures and guidelines are in place to support the implementation of this Code of Conduct.</li> <li>• Review and update this Code of Conduct and supporting resources in consultation with relevant stakeholders.</li> <li>• Support the co-ordination of the Safeguarding Children and Young People framework and its implementation, including this Code of Conduct.</li> <li>• Evaluate and analyse complaints, concerns and safety incidents relating to this Code of Conduct.</li> <li>• Provide training and advice in the application of this Code of Conduct.</li> </ul>





Position	Responsibility
National Chairperson Rosh Federal Every Rosh in <b>Our people and shlichim</b>	<ul style="list-style-type: none"> <li>● Understand and fully comply with this Code of Conduct.</li> <li>● To undertake any training anticipated in relation to this Code of Conduct.</li> <li>● To seek guidance from a supervisor or manager if there is ever any lack of understanding in relation to the commitments and expectations as set out in this Code of Conduct.</li> <li>● To support a culture of openness, continued improvement and accountability to children and young people by engaging in regular review and discussion of this Code of Conduct and providing feedback to support improvement.</li> </ul>

## Appendix 1- Definitions

Term	Definition
Child or young person	A person under the age of eighteen years.
Youth movement leaders	All who work for the organisation whether in a paid or unpaid capacity, including; employees, casual employees, volunteers, Board and committee members and contractors.
Online and electronic communications	Anywhere online that allows digital communication, such as: social networks, text messages and messaging apps, email and private messaging, online chats, comments on live streaming sites and voice chat in games.
LGBTQI+	<p>Lesbian, gay, bisexual, transgender, queer and intersex as outlined in Rainbow Tick National Accreditation program for LGBTI inclusive practice throughout Australia.</p> <p><a href="https://www.qip.com.au/standards/rainbow-tick-standards/">https://www.qip.com.au/standards/rainbow-tick-standards/</a></p>
United Nations Convention on the Rights of the Child	<p>Is an international agreement setting out the civil, political, economic, social and cultural rights of every child, regardless of their race, religion or abilities.</p> <p><a href="https://www.ohchr.org/en/professionalinterest/pages/crc.aspx">https://www.ohchr.org/en/professionalinterest/pages/crc.aspx</a></p>



Reference	Date approved	Date Last amended	Date of next review	Status
				Endorsed by:  Approved by: