



善牧修女會
The Congregation of Our Lady of Charity of the Good Shepherd



安全保障政策

Congregational Safeguarding Policy

「誰若因我的名字，收留一個這樣的小孩子，就是收留我；誰若收留我，並不是收留我，而是收留那派遣我來的。」

馬爾谷福音 9:37

「我們在神聖的經文以及聖若望歐德（St. John Eudes）與聖于法西亞（St. Mary Euphrasia）的教義中找到我們使命的靈感與指導。如他們一般，我們從耶穌與瑪利亞的聖心中汲取我們熱忱的精神。這是一種歡迎、仁慈、理解與愛心服務的福音精神，它見證每個人的價值與尊嚴。」

善牧修女會章程第 8 條

「所有的生命都具有不可估量的價值，即使是最弱小的、最脆弱的、病人、老人、未出生的孩子與窮人，都是天主創造的傑作，是按照天主自己的形象創造，注定要長生不老，值得受到最高的敬畏與尊重。」

教宗方濟各（Pope Francis），在英國與愛爾蘭年度生命日的致辭，2013 年 7 月 28 日

「我們認識到，每個女孩生來就有尊嚴，擁有全人類固有的權利，應該保證她們享有獨特童年的權利，使她們能夠發揮作為個人、作為女性與作為社會成員的潛力。在因應女童的需求時，至關重要的是...確保每個計畫都有明確、詳細與可操作的兒童保護政策，以促進積極發展並防止任何形式的虐待；並利用聯合國人權工具在國內與國際上進行宣傳。」

善牧修女會關於女童的立場文件，2018 年

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策略管理資訊

標題：安全保障政策

所有者（負責人）：本會領導團隊

作者（負責人）：本會保障委員會與本會保障顧問

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相關政策與程序：在本政策中詳述

在保障的道路上繼續前進

善牧修女會 (The Congregation of Our Lady of Charity of the Good Shepherd) 作為教會的一個實體，以及作為人道主義與發展領域的重要參與者，在履行法律、道德及精神義務過程中，將保障兒童與弱勢者視為優先事項。因此，隸屬於本會的每個單位、社區及事工均須遵守符合國際最高人權標準之《安全保障政策》與程序。

在評估與修訂 2019 年《兒童安全保障政策》(Congregational Child Safeguarding Policy) 的工作中，由於教會法律師、保障領域的專家及本會個人提供之意見，使其符合教會法之變化，並將弱勢族群納入其中，因此本會提出新版本的《安全保障政策》。其建立在所有現存文件之上。這項政策主要在於強化與補充目前已經執行的保障兒童與弱勢者的工作。同時有必要進一步加深對虐待行為及其影響之理解，以及需採取哪些措施來消弭此一現象。

所有措施之主要目標均是為保護兒童與弱勢者，防止他們成為任何虐待之受害者；保持透明並承認已發生的虐待行為；補救過去的失敗，確保當前的保護系統之有效性；培養一種分享與學習的文化，使本會能夠發展有效與持久的安全文化。

心態與文化的轉變

為實現變革，正在實施與強化此領域各級的培訓與更新，所有修女與在年長修女團體的醫院作為事工之相關人員均須參加。本會建立一個可靠的結構以支持其在世界各地的保障工作。本會領導團隊承擔執行保障任務的責任。其任命該領域的專家與不同地區的代表擔任保障人員，實現新的保障文化目標並就其提供建議。對本會來說，至關重要的是在具有清晰願景與結構的工作基礎上持續發展，並使本《安全保障政策》適應各傳教地區與國家的法律與文化。不應掩蓋或低估任何虐待行為。我們必須記住，保障是針對所有人，也是每個人的責任。

陪伴受虐者與施虐者

在該領域專家的幫助下，每個受虐者均應得到所有必要的支持。應採取措施傾聽他們的心聲，釐清案情，並提供他們心理與精神上的陪伴。必須遵循療法與和解的過程，進而致力對個人皈依（conversion）之承諾。本會將繼續努力並堅持不懈地確保所有單位、社區及事工是所有人的安全場所，耶穌善牧的仁慈之愛以溫柔、愛心與正義的方式得以實現。擁抱整個世界的熱忱是所有人對捍衛個人權利的承諾。每位修女與相關人員均須盡其所能，為所有人創造一個安全與溫馨的環境。

瑪麗亞·蘇珊娜·佛朗哥修女（Sr. Maria Susana Franco）

修會第一參議

善牧修女會

2015-2022

我想藉由此機會，與本會領導團隊共同感謝修女馬艾倫·凱利 (Ellen Kelly)、蘇珊娜·佛朗哥 (Susana Franco) 及前任修會領導團隊發起並完成制定《安全保障政策》之旅。

這是一段漫長而艱辛的過程，其中融入了許多人的專業知識、經驗及見解。藉由他們的智慧與許多其他以各種方式參與修會服務的人士，現在已準備好推出與實施《安全保障政策》。我們對本會安全保障委員會、本會安全保障團隊、善牧國際基金會 (GSIF) 以及所有參與修訂《安全保障政策》的相關人員表達最深切的謝意，感謝您們對這項工作的承諾。我們也對即將參與實施過程的相關人員事先致謝，並向您保證給予支持。

第 31 屆修會分會指示與我們對實現一個沒有兒童、婦女或個人被剝削或被遺棄的公正世界之願景，促使我們認真對待這項《安全保障政策》，並共同努力使其成為現實。本政策尋求獲得每個人、社區、事工及所有本會使命參與者的關注。

我們的任務是忠於遵守此一政策所追求的更深層願望，亦即尊重每個人的人權。在這個願望中，我們的生命、行動及服務，均能為與我們所接觸的人及所服務的對象提供安全、包容、關懷以及和解的體驗。這包括承諾使我們所處的環境沒有痛苦、傷害及創傷，並為所有人創造令人愉快、安全及療癒的空間。

瓊·瑪麗·羅培茲修女 (Sr. Joan Marie Lopez)

善牧修女會負責人暨本會領導團隊

2022-2028

② 我們為何要制定這項政策？

這項政策展現善牧修女會(以下簡稱「本會」)數個世紀以來對慈悲與和解使命的承諾，特別針對婦女與女童，但也包括所有被剝奪天主賦予與生俱來的尊嚴與權利的人。雖然我們特別珍惜女童與婦女，但我們對確保所有兒童與弱勢者的安全均負有責任，並保護他們免受任何有意或無意的虐待或侵害。這項政策將延伸至本會與在我們社區內以任何類型的事工形式所提供之照顧與關懷，無論其為短期或長期。它立下承諾，保障我們社區

與事工中的所有人員免受任何虐待。它尤其承認，由於我們共同生活與事工服務的性質，而可能存在的權力不平衡，以及這些不平衡如何為虐待行為的發生製造機會。

我們將這項政策置於我們的使命與傳統的背景下。在天主教社會訓導(Catholic Social Teaching)的框架內，我們將目前最佳的社會科學知識與對人權的理解應用於此。

③ 本政策適用於哪些人？

本政策由本會領導團隊授權與傳播，適用於整個修會與善牧基金會。該政策的條款要求各級本會領導人員，包括修女、所有相關人員(即受薪員工、志工、顧問以及我們社區或事工的訪客等)，在個人與專業的所有互動中落實。

每個結構層級均應遵守《安全保障政策》，並在適當的層級上制定全面的保障及/或兒童保護政策。這些政策將納入《安全保障政策》的要求，保證遵守相關的地方與國家民法及教會法律，並確保在特殊問題上考量當地背景與當地情況。

本政策之應用要求區域、國家、地方、社區以及事工層面的政策在以下方面有明確要求：

- 了解並遵守保障與保護政策；
- 剝削、虐待、風險因素、人類動態等方面的教學法；
- 執行報告虐待指控之任務、職責與程序的能力；
- 受害者/倖存者之照顧與陪伴；
- 對投訴對象之關心與管理；
- 定期與更新的保障培訓。

⊗ 各單位如何使用本政策？

本政策是一份關懷生命的重要文件。修女們、社區、事工以及所有與本會相關的人均給予支持。其要求任何本會成員都要意識到此一政策的重要性，認識可能使人們面臨傷害風

險的動機與行為，以及團體內部的動態。執行這項政策也需要具備自我知識。因此，這不是一份理論文件，而是實踐最高標準的承諾。

⊗ 我在哪裡可以找到更多資訊？

有關此項政策的更多資訊，請聯繫您所在區域的保障辦公室（電子郵件地址：safeguarding@gssweb.org）

1. 簡介

「善牧修女會」(以下簡稱「本會」)的使命是促進每個人的尊嚴與全面發展。近 400 年來，本會持續為那些面臨暴力、歧視、貧窮與其他形式的社會排斥與個人脆弱性的女童、婦女及兒童，提供各種保護、照顧及賦權的事工。在天主的憐憫與愛的啟發下，本會運用每個時代的最佳知識來提供這些事工，在高度多樣化的社會環境中尋找有效與創造性的方法來支持人的價值。維護人類尊嚴、精神和解以及人類大家庭每個成員固有的人權，一直是我們社區與事工的中心。]

(摘自《本會負責人致辭—兒童安全保障政策》，2019 年 9 月)

本會依《章程》的指引，並受天主教社會訓導的指導，尤其是關於人性尊嚴的一項基本原則。這一原則中隱含著免受一切形式的剝削與虐待之權利。我們所有保障與本會相關人員免受任何剝削與虐待風險的政策，是以本會的問責制與透明度價值觀為基礎。意識到此一最重大的責任，本會乃推動保障與保護兒童及弱勢族群的一切措施。本會強烈譴責任何形式的違反福音價值觀與基本人權的虐待行為。因此，它營造了一種鼓勵保障其福祉文化的環境。

2. 政策聲明

本會致力於推動積極的變革，保護與促進所有人的基本人權。我們承諾提供一個符合兒童與弱勢族群的最大利益及發展需求的環境。

我們努力提供最高標準的專業照護，並遵守《聯合國兒童權利公約》(UNCRC)、《世界人權宣言》(UDHR)，以及本會透過其精神與神恩所制定的指導原則。所有修女與相關人員均須遵守這些人權標準。

3. 宗旨

本項政策是對保障責任的重要回應，本會對此負有主要責任，並告知修女與相關人員其在保障方面的責任。

本會致力於盡其所能，直接或間接地保障兒童與弱勢族群，幫助其享受安全生活的權利。

本會認識到，每個人在某些情況下可能被認為比其他人更容易受到剝削與虐待，我們將盡一切努力識別與減輕此類風險。

《安全保障政策》旨在透過以下方式促進良好的實踐：

- 為每個人提供有利於其發展並確保免受傷害之環境；
- 支持本會的所有修女與相關人員對具體的安全保障問題做出知情與自信之回應；
- 保持對保障及其實踐的高度認識；
- 支持本會所有單位進行積極改革；
- 確保形成一種防止剝削與傷害的文化；
- 提供受害者/倖存者優先處遇方法。

4. 範圍

本項政策的範圍涉及保障修女與相關人員在其社區與事工中可能遇到的兒童與弱勢族群。它適用於所有人：各階層的領導團隊、善牧國際基金會、修女與相關人員。

5. 指導原則

5.1 教會的福音價值觀與教會法規範

耶穌所展示的愛、尊嚴及正義福音價值觀提醒我們，保障兒童與弱勢族群是教會生活與事工不可或缺的一環。因此，這項政策的來源首先是福音價值觀與教會的規範，受到正義、公平與慈善原則的啟發，具體內容如下：

- 《天主教法典》(Code of Canon Law)，特別是第二卷與第六卷（1983 年及其後續的修改）。
- 《保護聖事的神聖性》手諭 (Sacramentorum Sanctitatis Tutela) (2001 年)。
- 《您就是世界之光》手諭 (Vos estis Lux Mundi, 2019 年)。
- 《嚴重罪行的規範》(Normae de Gravioribus Delictis, 2021 年)。

5.2 國際法

我們的保障方法以下列幾項重要的國際原則與標準為指導：

- 《世界人權宣言》(UDHR)，1948 年。
- 《聯合國兒童權利公約》(UNCRC)，1989 年。
- 聯合國《消除對婦女一切形式歧視公約》(CEDAW)，1979 年。
- 聯合國《身心障礙者權利公約》(CRPD)，2006 年。
- 本會工作所在國家的國家法律。

我們還致力於堅持《關於消除聯合國與非聯合國人員性剝削與性虐待的承諾聲明》(Statement of Commitment on Eliminating Sexual Exploitation and Abuse by UN and Non-UN Personnel) 與聯合國秘書長關於防止性剝削與性虐待特別措施的公告(PSEA)(ST/ SGB/2003/13)所做的承諾。這些承諾優先考慮關鍵行動，包括防止性剝削與性虐待(SEA)的實際措施，並確保在此類行為發生時做出有效反應。

196 個國家核准 UNCRC (美國除外，它已簽署但尚未核准該公約)。UNCRC 的四項基本原則為：

- 生存與發展；
- 禁止歧視；
- 兒童參與及表達意見之權利；

- 兒童最佳利益。

在 UNCRC 的 54 條公約中，與現行政策最相關的聲明如下：

- 第 2 條** 兒童有權受到保護免受歧視。
- 第 3 條** 所有成人應以兒童的最佳利益為首要考量。
- 第 6 條** 兒童有生存與發展的權利。
- 第 12 條** 兒童有權發表意見並有權被傾聽與認真對待。
- 第 19 條** 兒童有權受到保護，不受傷害或虐待。
- 第 34 條** 兒童有權受到保護，免受一切形式的性剝削與性虐待。

若兒童是活動的主要目標人群或佔目標人群的很大比例，修女與相關人員應討論需要制定的具體兒童保護條款。這些規定須以權利為基礎，考量 UNCRC 的規定與國家立法中規定之權利。

《世界人權宣言》(UDHR) 是人權史上一個里程碑文件。該宣言是聯合國大會於 1948 年 12 月 10 日在巴黎宣布。它首次提出應普遍尊重與保護的基本人權，尤其是：

- 第 3 條** 人人享有生存權、自由權及人身安全。

本項政策概述預防與因應潛在剝削以及虐待兒童與弱勢族群事件的程序，履行我們對「不造成傷害」(do no harm) 的承諾。不造成傷害是指一個組織有責任採取一切措施來防止傷害，並減輕因其社區、事工及組織活動可能無意間造成之傷害。

6. 定義

6.1 兒童

未滿 18 歲的人（在不考量各種文化規範下）。

6.2 弱勢族群；弱勢成人；需要保護的成年人；有受傷害風險的成年人

一個人雖已經年滿 18 歲，但由於身體、精神或情感狀況或疾病，使自己在受傷或情感受到虐待時無法自衛、保護自己或為自己尋求幫助。其亦可適用於在單方面權力的情況下，提供他人照護或存在事工關係的任何人。當一個專業人士或服務或志工濫用其對另一名成年人的權力地位時，這是對信任、倫理與道德的嚴重違反。

6.3 虐待（參閱附件 1）

在責任、信任或權力關係中，對兒童或弱勢族群的健康、生存、發展或尊嚴造成實際或潛在傷害的所有形式身體及/或情感虐待、性虐待、忽視或疏忽對待或商業行為或其他剝削。

6.4 受害者/倖存者；受傷者；受虐者

遭受虐待或剝削的人（兒童或弱勢族群）。「倖存者」一詞通常用來取代「受害者」，因為它意味著力量、復原力與生存能力。然而，他們希望如何識別自己則是個人的選擇。

6.5 原告

提出受虐指控的人。

6.6 投訴對象；被告；答辯人；加害者

對兒童或弱勢族群產生懷疑、疑慮、了解或指控的人。

6.7 社區

指任何當地修道院、醫院、住所或培育計畫中的本會修女。它包括與可能為非本會成員之任何人。

6.8 事工

指在本會贊助下或自願加入本會的專案、服務、計畫或當地外展活動/教牧事工（例如，透過歷史紐帶及/或持續的關係）。它包括此類活動的所有結構，從高度正式的組織到高度非正式的專案，甚至是本會的任何修女或相關人員可能參與的非正式志願服務。

6.9 相關人員

參與本會使命的任何人，包括（但不限於）使命夥伴、雇員、志工、非執行董事、受託人、顧問、承包商、機構工作人員、包括記者/媒體、名人與政治家的計劃訪客。

每位與本會使命相關者均承擔重要的責任，確保以任何方式參與本會的每個人之安全、照顧及培育。擔任某些職位者對確保維護與執行這項保障政策負有重大責任。後續將概述這些職責，並成為擔任這些職務人員持續培訓、討論與解釋的一環。本概述將盡可能避免使用術語。每個人與團隊均對制定最高程度的責任與問責制負有責任。

7. 角色與責任

下表概述主要的責任。

本會的修女與相關人員

責任

- 了解、理解並遵守本保障政策的所有面向。
- 在其特定的活動領域營造關愛、關懷、安全與幸福的氛圍。
- 參與虐待辨識、自我覺察及人權議題的定期培力。
- 視情況參與當地虐待預防及/或人權促進網絡。
- 了解當地有關虐待兒童與弱勢族群的立法/法規，以及與當地/國家背景相關的任何特定風險領域（例如，在某些地區，童工可能需要比其他地區更多警覺）。

本會領導團隊(CLT)

責任

- 制定並不斷更新全面的書面《安全保障政策》，概述最佳實踐、加強國際照護標準並遵守教會法與民法。
- 確保將政策全面傳播到修會的每個行政單位與事工或辦公室，並為在本會的所有社區、事工及實體中實施提供明確的指導。
- 任命與監督具有特定職責的主管人員，以實施本政策的各個面向。
- 定義整個本會審查與問責的結構與流程。
- 這將包括 CLT 與本會所有適當層級之間的有效溝通過程與管道。
- 監督與審查本會的每個適當層級是否具備相符的區域、國家、地方與事工政策，並公佈與實施。
- 在需要時為本會尋求法律與其他專家諮詢。
- 編寫一份年度報告，提交本會，說明整個本會的保障工作情況。它可能包括有關指控與決議的統計資料、任何重大進展、發生的特殊情況、正在進行的培訓與培育活動等。

CLT 任命的本會保障人員

責任

- 依據 CLT 的指示與作用，協助 CLT 監督與監控本修會內的保障措施。
- 就本會所涉及之任何有關虐待的主動指控或調查過程，向本會負責人提供意見與諮詢。
- 審查《安全保障政策》。

各單位負責人及領導團隊

責任

- 確保整個單位配備適當的保障結構與人員。
- 確保有足夠的資源用於保障政策的制定、實施及監督。
- 監督與監測《安全保障政策》之實施。
- 確保並審查與本單位結構相關的地方事工保障/保護政策。不同層級的政策應相互補充，符合保障標準。
- 支持保障協調人處理所有關於虐待的關切與指控。確保已透過 safeguarding@gssweb.org 通知保障顧問。
- 配合民政當局的任何調查。
- 通知教會當局（以遵守教會法）。任何衝突僅有在與民事與教會律師以及 CLT 任命人員進行充分協商後才能確定。
- 任命保障人員（例如，保障協調人及/或保障聯絡人、保障委員會等），協助單位監督與實施本政策以及所有單位之保障問題。
- 向 CLT（或指定代表）準備一份關於單位保護狀況的年度報告。它可能包括有關指控與決議的統計數據、當地政策與形成的狀況、任何重大發展等。
- 監督本政策及其原則在任何社區或事工中的有效整合，在其中本會將照顧那些因必須依賴他人而可能處於危險中的人。本項監督工作亦適用於照顧年邁及/或體弱修女與年輕人的資訊。
- 了解《安全保障政策》的要求。
- 在其職權範圍內制定、傳播並更新（至少每三年一次）符合本會與單位政策的保障政策，並確保遵守民法與地方報告法規。
- 在對事工所有人員（包括工作人員與所有相關人員）進行培訓需求分析後，制定年度培訓計畫。培訓將包括兒童權利與人權所有領域的最新教學法與做法。
- 確保建立問責制結構，並在事工職權範圍內對與虐待及虐待狀況相關的問題進行評估。
- 向其監督機構與所有在其職權範圍內的工作人員提交關於虐待狀況的年度報告（可列入定期的事工年度報告中）。
- 為社區/事工制定流程，以確保該計畫參與者能夠取得報告、培訓以了解自己的權利以使其能有效參與制定與虐待及風險相關的計畫與程序。

單位/國家保障協調人 (Safeguarding Focal Person/s, SFP)

建議每個單位至少有兩位 SFP，一位修女與一位使命夥伴

責任

- 協助與指導《安全保障政策》的實施，包括提高保障意識與培訓。
- 支持社區/事工的保障聯絡人。
- 接收所有關於虐待的疑慮及/或指控的報告，並透過 safeguarding@gssweb.org 向單位負責人與保障顧問報告 (若適用，向 GSIF 保障協調人報告)，若當地人或被授權者尚未執行，則向民政當局報告。
- 配合民政當局的任何調查。

社區/事工層級的保障聯絡人(Safeguarding Contact Person)

責任

- 協助與指導當地保障政策之實施。
- 向單位/國家保障協調人報告所有疑慮與虐待指控 (調查任何疑慮或指控不是您的職責)。

8. 考量當地環境

本會在不同的地理位置工作，在這些地方，對保障工作的理解與安排可能存在重大差異。對於構成剝削與虐待的成因甚至也有不同的理解。

本會致力於向修女、相關人員及其他組織（包括資助組織）提供明確的指導，說明在這些不同的地方如何調整與應用《保障政策》。因此，在應用這些指導方針時，要對不同的文化保持敏感度，但不能容忍傷害兒童與弱勢族群的做法。



標準

9. 安全保障承諾標準

本會致力於為我們所接觸的兒童與弱勢族群提供最高度的保障；以下標準將指導我們的工作。這些標準借鏡國際與地區兒童權利文書及承諾中概述之原則。儘管這些標準的實現有時可能會受無法控制的因素影響（例如，缺乏功能性系統或支持服務），但我們承諾持續努力實現這些標準。另外須指出的是，遵守標準是透過執行我們現有一系列相關政策與程序予以實現，這些政策與程序補充並加強組織為兒童與弱勢族群提供安全環境的整體能力。

這些標準以易於理解、具相關性且可實現之方式編寫。與此同時，我們應認知到有些標準在某些國家及當地環境中的應用可能比在其他國家與地方更困難或更具挑戰性。各地的做法與情況存在極大差異，而我們也致力於調整標準與指導方針以適應當地情況，只要此類調整不會削弱為兒童與弱勢族群提供的保障程度。

總而言之，我們將採用三個安全保障標準：



標準 1

創造與維護安全的環境

（包括培訓與傳達保障訊息）



標準 2

回應對虐待的疑慮、懷疑及指控

（包括對受害者的照顧/支持與管理投訴對象）



標準 3

標準的實施與監督



9.1 標準 1

創造與維護安全的環境

確保成功實施標準 1 的規範如下：

安全的環境

- 在招募修女、相關人員並評估其是否適合在本會工作方面具備議定程序。
- 已制定成人對兒童與弱勢族群的適當/預期行為標準之書面指導方針。
- 本會鼓勵一種文化，讓作為個體之兒童與弱勢族群得到傾聽與尊重。
- 修女與相關人員可透過明確的方式，對其他修女與相關人員對兒童與弱勢族群的不可接受行為提出關切（包括投訴政策與舉報政策）。
- 在與兒童及弱勢族群互動時，要進行全面的風險評估。
- 社區/事工確保兒童與弱勢族群在本會環境中得到充分的監督與保護。
- 本會在適當使用包括社群媒體的資訊技術方面採取有效措施。
- 本會在擷取、使用及儲存兒童與弱勢族群照片方面實施有效的做法。

溝通

- 公開展示並向公眾提供有關本會致力於保護兒童與弱勢族群安全的資訊。
- 若本會與兒童與弱勢族群一起工作，他們會被告知自己有權免於受虐待。
- 本會的社區/事工可向父母/監護人/兒童與弱勢族群提供資訊與建議，告知遭受虐待時尋求協助的管道。
- 社區/事工中的每個人都知道保障工作負責人及其聯繫方式。



培訓

- 所有層級的領導團隊、GSIF、修女及相關人員在加入本會時均接受安全保障政策的培訓。此外，還將為所有相關人員提供一些保障程序的培訓。
- 所有修女與相關人員均有機會學習如何識別與回應虐待相關問題。
- 在相關情況下，為兒童與弱勢族群提供關於保護自身安全的建議與支持。
- 對保護兒童與弱勢族群安全負有特殊責任的修女與相關人員接受相關培訓，並提供定期更新技能與知識的機會。
- 向負責管理對兒童與弱勢族群進行虐待與不當行為相關指控之人員提供培訓。
- 將為負責建立安全環境具體方面（例如招聘）的修女與相關人員提供培訓與書面指導。



9.2 標準 2

回應對虐待的疑慮、懷疑及指控

確保成功實施標準 2 的規範如下：

- 已制定明確的安全保障程序，提供逐步指導，說明若對兒童或弱勢族群的安全或福利感到擔憂時應採取之行動。
- 安全保障程序適用於每個人（包括兒童、弱勢族群、父母/照顧者）。應確保所提供的資訊易於理解。
- 安全保障程序符合保護兒童與弱勢族群的國際標準及最佳實踐。它們亦考慮到因不同國家背景而產生之問題。
- 在單位/國家層級指派一位或多位對管理虐待指控負有明確責任之負責人，這些詳細資訊將依區域個別顯示。
- 具有一個紀錄事件、疑慮及轉介的流程，與確保這些機密資訊可以安全儲存的系統。
- 已具備處理父母/照顧者與年輕人對兒童與弱勢族群的不能接受及/或虐待行為的指控流程，並具有解決投訴的明確時間表。提供國內立法與轉介網路的當地情境地圖。
- 保密與資訊共享指南已完成制定，其中明確指出保護兒童與弱勢族群是最重要的考量。



本會堅信，我們有責任確保提供諮詢與支持，以幫助人們在保護兒童與弱勢族群方面發揮自己的作用。在我們許多國家的工作中，我們認知到，當兒童/弱勢族群受到虐待時，父母/照顧者/兒童/弱勢族群需要求助他人。通常，這些人不知道去哪裡尋求幫助。

- 關於如何尋求虐待兒童/弱勢族群協助與建議資訊，可查閱本會社區/事工辦公室的情境地圖。
- 在發生虐待事件或指控或投訴期間及之後，為相關個人（包括受害者/原告、修女與相關人員以及投訴對象）提供支持之制度已具備。本會可能需要將人們轉介給相關的專業服務以獲得這類支持。
- 對報告負有特殊責任的修女與相關人員可獲得專業諮詢與支持。
- 每個國家/事工辦公室均與相關的兒童保護/福利機構（若有）建立國家及/或地方層級的聯繫，以提供資訊、支持及幫助。

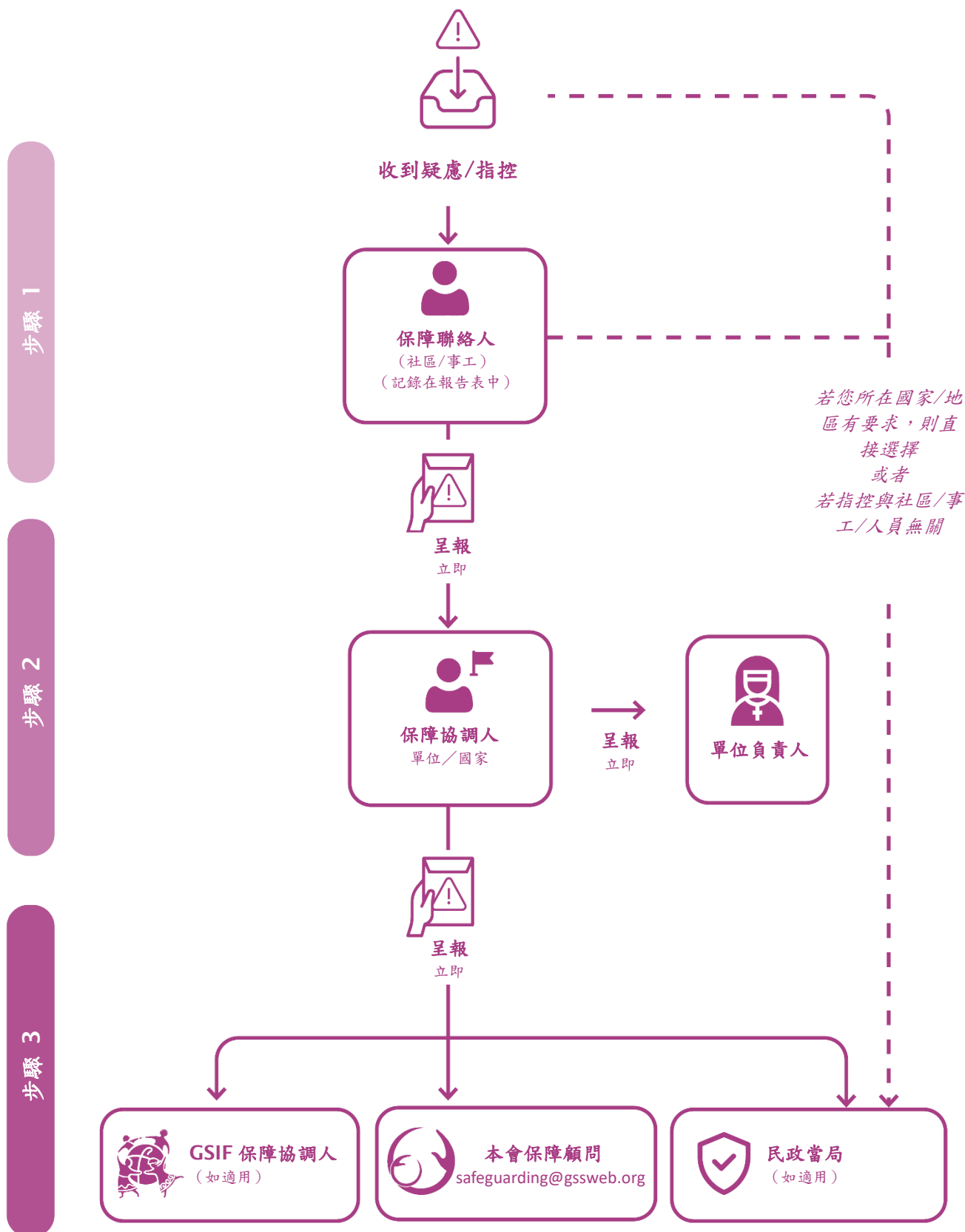


所有與社區或從事事工之修女、相關人員等相關的虐待疑慮、指控等，均應透過 safeguarding@gssweb.org 向本會保障顧問報告。



標準 2

9.2.1 報告流程圖





收到指控後的責任



保障聯絡人 Safeguarding Contact Person

- 填寫報告表。
- 立即將填妥的報告表傳送給國家/單位保障協調人。
- 若保障協調人建議，則通知社區負責人及/或事工負責人。
- 若依當時的判斷必須採取這項措施，請通知民政當局（這並不違反保密規定），並通知保障協調人您已採取的工作。
- 調查並不屬於您的職責。



保障協調人 Safeguarding Focal Person

- 從聯絡人處收到報告表時，立即以書面形式呈報給：
 - 1) 單位負責人；
 - 2) GSIF（若適用於該報告的案例）；
 - 3) 本會保障顧問，網址 safeguarding@gssweb.org；
 - 4) 民政當局（若保障聯絡人/原告尚未採取此行動）
- 若適用，及/或
 - 給予保障聯絡人支持。
 - 向單位負責人通報案件的進展情況。
 - 在本會保障顧問的指導/支持下，協助進行初步調查（以建立可信度、風險評估及制定行動計畫）。除非本會保障顧問要求，否則您沒有責任進行任何進一步的程序，即進行調查。
 - 建立並維護案例檔案，並將其保存在一個安全的地方。僅單位負責人與被任命處理案件的人員，即外部獨立調查員，才能查閱該檔案。



單位負責人

- 確保在適用情況下，以書面形式通知教會當局（主教）。
- 支持保障協調人並在適當情況下與本會保障顧問聯絡。
- 向原告及/或受害者提供支持。
- 確保為被指控的修女或相關人員提供支持與資訊。

被投訴者：

- 在調查期間，為確定指控是否屬實，將不允許參與社區或事工，並將協助其取得可能需要的任何支持（《省行政手冊》(PAM)，附錄 32，第二節）。
- 將得到公平與誠實的對待，並協助理解所表達的疑慮及隨後將採取的步驟。
- 將被告知任何調查的進展與結果以及影響。
- 若在調查後確定該指控不實，可以恢復其社區或事工職位；應提供額外的支持。
- 在整個過程中，向所有被投訴者提供自然公正與公平程序。

本會安全保障顧問

- 本會安全保障顧問將支持單位/國家保障協調人與單位負責人。
- 本會安全保障顧問將向修會領導團隊通報案件的最新情況，並將諮詢修會保障委員會。紀錄將由本會保存，僅相關人員可以查閱。

與任何指控相關的所有各方均將遵守保密標準，並在所有接觸中採取「僅知原則」(need to know) 的方法。



天主教法典規範

任何修女有義務在發現以下事實時，立即向據稱發生事件的當地主任主教（主教）或任何其他主教報告（參閱《您就是世界之光》，第 1、3 及第 6 條）：

- a) 神職人員或修女（任何修會）所犯的性虐待，包括：
 - I. 以暴力或威脅或濫用權力強迫他人進行或屈服於性行為；
 - II. 與兒童或弱勢族群發生性行為；
 - III. 製作、展示、擁有或散播（包括透過電子方式）兒童色情製品（虐待兒童的圖像），以及招募或誘導兒童或弱勢族群參與色情展示；
- b) 本會負責人的行為，包括旨在干擾或避免對神職人員或宗教人士在其任期內的上述違法行為所進行之民事調查或教規調查，抑或是行政還是刑事調查時的作為或不作為。

除任何民事後果外，修女如忽視報告上述罪行，將依據教會法接受懲罰（參閱《天主教法典》第 1371 條第 6 項）。

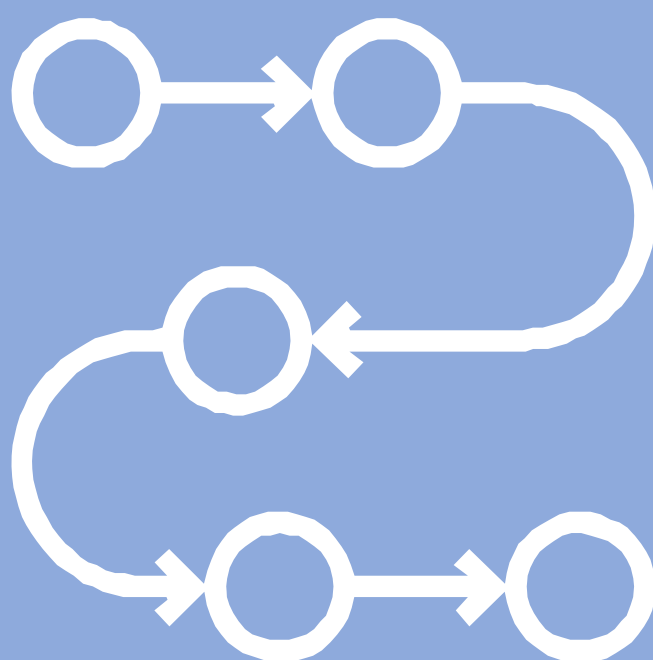


9.3 標準 3

標準的實施與監督

確保成功實施標準 3 的規範如下：

- 已制定一份書面計畫，說明為保證各方安全所採取的步驟、執行負責人以及這些行動的完成時間。
- 在各層級均提供實施該計畫所需的人力與財政資源。
- 定期（至少每三年一次）審查政策與做法，並依據確定的需求進行修訂。
- 所有的事件、虐待指控及投訴均按照單位/國家辦事處層級核准的系統作出回應，並對紀錄進行保密。
- 本會保障團隊定期監督《安全保障政策》之遵守情況。



程序

所有協助實施保障措施的支持性保障工具與指南請參閱
<https://rgs.gssweb.org>





10. 程序標準 1

創造與維護安全的環境

為確保這項政策得到落實，並採取措施保護兒童與弱勢族群，我們制定一系列程序以鼓勵安全文化，並防止任何人在執行本會工作的過程中受到傷害。更多細節與支持性文件及指南請參閱本會網站：<https://rgs.gssweb.org>。

10.1 安全招募

本會確保在招募與甄選修女與相關人員時採取適當步驟，以確保考量與解決本政策有關的問題。以下是保障政策方面的特殊注意事項。

10.1.1 招聘工作人員

本會採取安全的招聘辦法，是我們招聘政策的一環。這些措施涵蓋在整個招聘過程中必須遵循的安全招聘檢查清單，這包括將保障政策注意事項納入以下面向：

- 招聘廣告
- 職位說明
- 面試
- 資歷查核
- 自我聲明
- 合約
- 良民證/審查
- 資格與身份檢查
- 保障政策作為入職培訓的一部分



10.2 本會《行為準則》(Code of Conduct) (參閱附件 2)

本會的《行為準則》(Code of Conduct) 表達我們對所有修女與相關人員執行活動的行為及方式的期待。

它是保護工作的一環，是所有與我們簽約或為我們工作的修女與相關人員合約條款及條件的一部分。該《行為準則》適用於職業與個人生活中與保障相關的內容。並在保護兒童與防止對任何個人的性剝削及/或虐待方面，進行特殊考量。

透過簽署《行為準則》，每位修女與相關人員均承諾：

- 積極致力於促進兒童與弱勢族群的最大利益，並按照本會的《安全保障政策》與相關指南行事；
- 鼓勵兒童與成人安心地指出其不喜歡的態度與行為，並在必要時知道在哪裡以及如何提出投訴；
- 強烈反對修女、相關人員及計畫參與者獨自進行一對一處理方式。然而，若在特定情況下必須採取此項行動，則須進行風險評估並實施風險緩解措施（例如，在他人視線範圍內進行討論）。

10.3 意識與培訓

本會認知到，提高意識與提供適當的培訓對於改進保護措施至關重要。所有修女、相關人員以及參與我們社區/事工的人員均須了解保障標準以及他們執行這些標準的義務。依據每個修女與相關人員的角色，提供不同層級的培訓。但是，至少在入職培訓與在職進修研討會及/或行為培訓期間，向所有各方介紹保障政策。我們還承諾向計畫參與者傳達保障訊息。



採取以下舉措以確保修女與相關人員具備執行《安全保障政策》所需的知識與技能：

- 本會針對所有新修女與相關人員的入職培訓計畫包括《安全保障政策》。
- 所有修女與相關人員均會收到關於《保障政策》與相關指導文件對其工作的相關性與影響的資訊。
- 所有訪客均了解該項政策。
- 參與因應虐待指控或事件的本會保障人員將接受有關其角色與職責的專門培訓。
- 正在制定執行計畫的資訊與溝通策略，以便為計畫參與者提供所有必要的資訊，包括我們是誰、我們的工作、對我們有什麼期望、如何提出投訴以及相關領域的計畫細節。
- 辦公室《安全保障政策》相關的宣傳媒介，如海報，將包含以下資訊：政策聲明、行為準則或對修女與相關人員預期行為概述，以及如何投訴剝削、虐待及/或騷擾行為。
- 保障政策媒介將以本修會使用之語言提供：即英語、西班牙語與法語，以及該國的當地語言。
- 《安全保障政策》的所有相關文件、隨附表格與工具均可在修會的網站上進行查閱：<https://www.rgs.gssweb.org>



10.4 風險評估與安全事工

所有風險評估與社區/事工管理階段均須包括剝削與虐待等保障考量，以確保所有活動都以安全與有尊嚴的方式進行。

10.5 記錄故事與圖像的特別注意事項

本會社區/事工蒐集的故事或圖像必須遵守本會的《網路能見度、社群媒體及其他電子通訊指導方針與政策》(2019年)。所有旨在蒐集參與者的故事或記錄圖像(照片/電影或其他)的社區/事工訪問均須事先安排。在任何此類訪問中，訪問者必須有人陪同，必要時應提供口譯員。須向參與者充分說明訪問之目的與原因，並事先徵得參與者同意。在使用參與者的故事與圖像時，應徵得他們的知情同意；在適當的情況下，這種同意須採書面形式。

在對兒童進行拍照或採訪之前，必須徵得其父母/監護人的書面同意。訪問結束後，應將文章/故事與照片的副本傳送給參與者，或在後續訪問時交給他們。

10.6 識別剝削、虐待及騷擾

至關重要的是，所有參與社區/事工的人均要認知到，對任何人進行任何形式的剝削、虐待及騷擾，無論是身體、性、情感或是忽視，都是不可接受的，一旦我們知悉，即會採取行動。所有修女與相關人員均須傾聽並考量參與者，或合作夥伴可能與我們分享的任何資訊。



11. 程序標準 2

回應對虐待的疑慮、懷疑及指控

11.1 強制報告義務

所有修女與相關人員均有義務向保障協調人報告任何涉嫌剝削或虐待兒童或弱勢族群的事件。修女或相關人員沒有責任決定是否發生剝削或虐待，但他們必須轉達其擔憂。未報告此類事項可能會導致紀律處分。

應該注意的是，虐待可能是當前的、近期的或非近期的（歷史紀錄）。在此程序的職權範圍內報告與採取行動沒有時間限制。然而，我們鼓勵在知道或懷疑剝削或虐待行為發生後立即報告。

我們致力於確保在管理剝削與虐待的投訴及指控時，嚴格遵守保密規定。

我們將努力保護所有報告中的個人，除非他們提出自己知道是虛假或無理的指控。若個人對他人進行明知是虛假或無理取鬧的舉報，一旦被證實，將依據《紀律程序》（Disciplinary Procedure）採取適當的糾正措施，若其為相關人員，則包括解僱。

11.2 回應舉報或指控

本會將採取任何適當、必要與可能的行動，在不對任何個人造成進一步傷害的風險下，確保相關人員的安全。每個案例都將依據國家、法律或其他專家的建議單獨考量。我們將遵循其所在的每個國家所記錄與議定的最佳實踐。



11.3 違反安全保障政策之後果

修女

- 修女對兒童或弱勢族群進行的身體、情感、歧視、精神虐待與忽視以及其他虐待，均可成為開除之理由（參閱《章程》第 172 條；《天主教法典》第 696 條第 1 項）。
- 修女對兒童或弱勢族群進行的性虐待構成被開除的理由（參閱《章程》第 173 條；《天主教法典》第 695 條第 1 項），可能尚會產生其他教規與民事後果（參見《天主教法典》第 1398 條）。

相關人員

- 相關人士對兒童或弱勢族群進行的身體、情感、歧視、精神虐待與忽視以及其他虐待，均可導致與本會的任何合約關係終止。
- 相關人士對兒童或弱勢族群進行的性虐待，可能會導致與本會的任何合約關係終止，尚可能會產生其他教規與民事後果（參見《天主教法典》第 1398 條）。

對於上述行為，與本會保障委員會協商後，可以依據教會法進行處理。



11.4 收到疑似虐待或剝削報告之指南

當收到對兒童/成人虐待的疑慮、懷疑、揭露或指控時應採取的行動：

- 對任何疑慮、懷疑、揭露或虐待指控立即作出反應。
- 立即向保障協調人報告所有資訊(附件 3 報告表)。
- 保障協調人將立即透過 safeguarding@gssweb.org 向單位負責人與本會保障顧問報告。在適用的情況下，將通知 GSIF 保障協調人。
- 在可能的情況下進行記錄；若不能立即完成，也不得遲於當日結束時。
- 在安全保障事故報告表(附件 3)上記錄所有資訊。該表格應由記錄者簽名並註明日期。
- 包括所有細節，甚至那些當時看起來可能不重要的細節。
- 保障協調人將建立一個保護案例檔案，並將所有資訊的原始副本儲存在安全的位置，並僅相關人員得以查閱。
- 評估有關兒童或弱勢族群與其他人所面臨的風險，並通知單位負責人。
- 保障協調人將制定一個處理此案例的行動計畫。
- 隨時均須遵守專業的保密義務。

如何回應疑似虐待或剝削的報告：

接收	傾聽、接受
安撫	不做任何承諾，但不加任何批判地說明所報告的內容不是兒童或弱勢族群的過錯
回應	不干涉，提出開放性問題，保持冷靜
記錄	可觀察/可核實的事實(原告的原始陳述)。
記住	保障指導方針(與您所接受的培訓)。

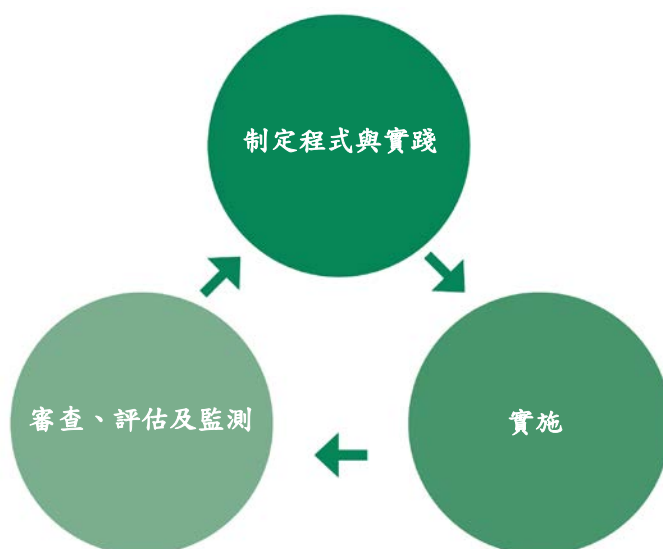
12. 程序標準 3

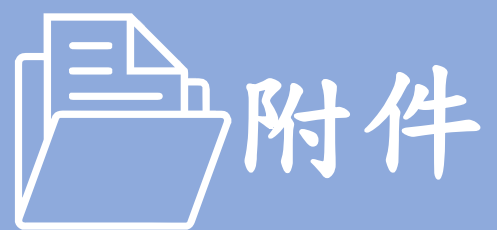
標準的實施與監督

重要的是，持續監督本政策的遵守情況與保障標準的執行情況，十分重要。以下程序至少須予以遵守：

- 提交本會領導團隊與本會保障委員會關於安全保障的年度報告，強調關鍵問題，包括兒童與弱勢族群的保障，並酌情在本會年度報告中提及。
- 所有報告均予以記錄並儲存在一個安全的地方，例如，上鎖的櫃子/抽屜，僅相關人員得以查閱，密碼保護的檔案由單位負責人/保障協調人儲存。
- 審查保障工作將構成我們內部稽核流程的一環。
- 本會將透過安全保障委員會定期監督保障報告與收到的投訴類型。
- 本會保障政策將由修會領導階層核准。團隊將與本會保障委員會合作，每三年審查一次。

12.1 保障系統的監測





虐待類型之詳細定義

虐待類型	兒童	弱勢族群
情感	通常存在於父母/照顧者與孩子之間的關係，而不是在特定事件或事件模式。當孩子對感情、認可、一致性與安全感的發展需求沒有得到滿足時，即會出現這種情況。	包括情感虐待、傷害或遺棄威脅、剝奪接觸(deprivation of contact)、羞辱、指責、控制、恐嚇、脅迫、騷擾、辱罵、孤立或退出服務或支持網路。
疏忽	可以依據不作為來定義，即兒童因被剝奪食物、衣服、溫暖、衛生、智力刺激、監督與安全、對成年人的依戀與愛護，以及未能取得適當的醫療照顧或治療而遭受重大傷害或損及發育。	疏忽與不作為行為，包括忽視醫療或身體照顧需求，未能提供適當的醫療、社會照顧或教育服務及/或扣留生活必需品，例如藥物、充足的營養與取暖。
身體	是指對兒童造成實際或可能的身體傷害，例如打、踢或搖晃、扔、燒、燙或以其他方式對兒童造成身體傷害。身體虐待，除了是行為的結果外，也可能是由於不作為或未能採取保護措施而造成。	包括毆打、掌摑、推、踢、濫用藥物、束縛或不當處罰。
性	發生在當一個人利用兒童來滿足自身或他人性慾或喚起性慾時。可能包括接觸性與非接觸性之性犯罪。	包括強姦與性侵害，或弱勢族群不同意、無能力表達同意或被迫同意之性行為。
性剝削	出於性目的而實際或企圖濫用弱勢地位、權力或信任，包括但不限於從對他人的性剝削中獲取金錢、社會或政治利益。其中涵蓋販運、被作為賣淫及色情產品的對象。	出於性目的而實際或企圖濫用弱勢地位、權力或信任，包括但不限於從對他人的性剝削中獲取金錢、社會或政治利益。其中涵蓋販運、被作為賣淫及色情產品的對象。

虐待類型	兒童	弱勢族群
性騷擾		<p>對員工產生影響（相關人），並被定義為任何可能合理預期或被認為會導致冒犯或羞辱的不受歡迎之性行為。</p> <p>性騷擾可能發生在工作場所或與工作有關的地方。</p>
機構性	<p>虐待可能發生在居家照護與急診環境以及任何其他住院環境中，並且可能涉及照顧標準低下、程序僵化以及對複雜需求的反應不足。</p>	<p>虐待可能發生在居家照護與包括養護院、急診醫院在內的急診環境，以及任何其他住院環境中，並且可能涉及照顧標準低下、程序僵化以及對複雜需求的反應不足。</p>
歧視性	<p>歧視性虐待是基於年齡、身心障礙、性別與變性、婚姻與民事伴侶關係、懷孕與生育、種族、宗教與信仰、性別或性取向而對一個人採取的不平等待遇。</p>	<p>歧視性虐待是基於年齡、身心障礙、性別與變性、婚姻與民事伴侶關係、懷孕與生育、種族、宗教與信仰、性別或性取向而對一個人採取的不平等待遇。</p>
線上	<p>線上虐待是指發生在網際網路上任何類型的虐待行為，無論是透過社群網路、玩線上遊戲還是使用手機。兒童與青少年可能會遭受網路霸凌、誘騙、性虐待、性剝削及/或身體或情感虐待。</p>	<p>線上虐待是指發生在網際網路上任何類型的虐待行為，無論是透過社群網路、玩線上遊戲或是使用手機。</p>
霸凌	<p>霸凌可以定義為個人或團體對他人進行的反覆攻擊—無論是言語、心理抑或是身體。</p>	<p>霸凌可以定義為個人或團體對他人進行的反覆攻擊—無論是言語、心理或是身體。</p>

虐待類型	兒童	弱勢族群
<p>網路霸凌</p>	<p>使用網際網路或其他數位通訊設備傳送或張貼有害或殘忍的文本或圖像。</p>	<p>使用網際網路或其他數位通訊設備傳送或張貼有害或殘忍的文本或圖像。</p>
<p>心靈</p>	<p>是一種情感與心理上的虐待。其特點是在宗教背景下進行有系統的脅迫與控制行為模式。</p> <p>這種虐待可能包括：操縱與剝削、強制問責、審查決策、要求保密與沈默、脅迫順從、透過使用神聖的文本或教導進行控制、要求服從施虐者、暗示施虐者有「神聖」的地位，將孤立作為一種懲罰手段，以及優越感與精英主義。</p>	<p>是一種情感與心理上的虐待。其特點是在宗教背景下進行有系統的脅迫與控制行為模式。</p> <p>這種虐待可能包括：操縱與剝削、強制問責、審查決策、要求保密與沈默、脅迫順從、透過使用神聖的文本或教導進行控制、要求服從施虐者、暗示施虐者有「神聖」的地位，將孤立作為一種懲罰手段，以及優越感與精英主義。</p>

本會《行為準則》

我願意：

- 以尊重、同情、尊嚴與公平的態度對待所有兒童與弱勢族群。
- 對所有遇到的兒童與弱勢族群採取積極、適當之行為。
- 了解本會/地方保障政策。
- 發展開放性、誠實及安全的態度。
- 尊重所有兒童與弱勢族群的界限，支持他們發展對自己權利的理解與意識。
- 幫助兒童與弱勢族群了解當他們遇到問題時可採取的行動。
- 對自己的行為、行動、語言以及與兒童和弱勢族群的關係負責。
- 報告任何虐待問題。
- 避免與兒童或弱勢族群私下單獨相處。

我不願意：

- 用行為羞辱、侮辱、輕視或貶低兒童弱勢族群。
- 對兒童與弱勢族群進行人身攻擊或虐待。
- 與兒童或弱勢族群進行性關係。
- 以任何可能具有虐待性或可能使兒童或弱勢族群面臨被虐待風險的方式行事。
- 對兒童或弱勢族群表現出不公平或差別對待的行為。
- 使用不恰當、冒犯性或辱罵性的語言、提出建議或提供意見。
- 採取與種族、文化、年齡、性別、身心障礙、宗教及/或性取向有關的歧視性行為或語言。
- 於照顧兒童或弱勢族群時，在其面前飲酒、吸煙或使用非法藥物。
- 對兒童或弱勢族群做出挑釁或不適當的行為。
- 未經兒童或弱勢族群的同意以及其父母或監護人允許，對其進行拍照或錄影，並在媒體上發布。

本人確認已閱讀且理解《行為準則》，並同意遵守本會的保障政策與程序。本人授權對此表格提供的資訊進行核實，並適當與必要地共享此資訊。

本人確認已閱讀並完全理解以下內容：

→ 《地方保障政策》

→ 《行為準則》

→ 《安全保障政策》

本人同意接受並落實上述保障政策與行為準則的全部內容。

簽名：_____ 職位：_____

姓名（正楷）：_____ 日期：_____

違反或不遵守行為準則可能涉及制裁後果。

保障性事件、投訴或疑慮報告表

若您有關於社區/事工的兒童或成人虐待或剝削的事件、投訴或疑慮，或者涉嫌違反《安全保障政策》或《行為準則》，應填寫此表格。填好的表格應交給保障協調人。

請僅填寫您在收到或得知該事件、投訴或疑慮時已知的細節。若透過電子郵件轉發，請確保文件以密碼保護，並透過如電話、WhatsApp、簡訊等電子郵件以外的方式將密碼告知收件者。

關於揭露/疑慮

揭露/疑慮日期： _____

揭露/疑慮時間： _____

如何收到這些資訊？（將任何書面資訊隨本表檢附）

請圈選：信件

電子郵件

當面

揭露/提出疑慮之細節

姓名（正楷） _____

地址 _____

電話 _____ 手機 _____

電子郵件（正楷） _____

若與疑慮非相關者，舉報人是否認識此人以及如何認識？

與疑慮相關的兒童/成人之詳細資訊

姓名 _____ 出生日期 _____

地址 _____

性別 _____ 族裔 _____

語言（是否需要口譯員/手語員）是 否

是否有身心障礙 _____

學校（如適用） _____

父母/照顧者的詳細資料（在適當或已知的情況下）

姓名 _____

地址（若與上述不同） _____

電話 _____ 手機 _____

他們是否知道指控、懷疑或投訴？ 是 否

被指控之被投訴者的詳細資訊

姓名 _____

地址 _____

與兒童或成人的關係（如適用） _____

職業 _____

疑慮、指控或投訴細節

[包括日期/時間、事件發生地點、證人 (若知道)。盡可能包括原告的说詞。兒童或成人是否知道有人提出此一疑慮?]

Multiple horizontal lines for text entry.

填寫此表格的保障聯絡人 (修女/相關人員) 姓名

簽名: _____

手機號碼: _____

電子郵件地址: _____

日期: _____

接收此表格的保障協調人姓名

簽名: _____

手機號碼: _____

電子郵件地址: _____

日期: _____

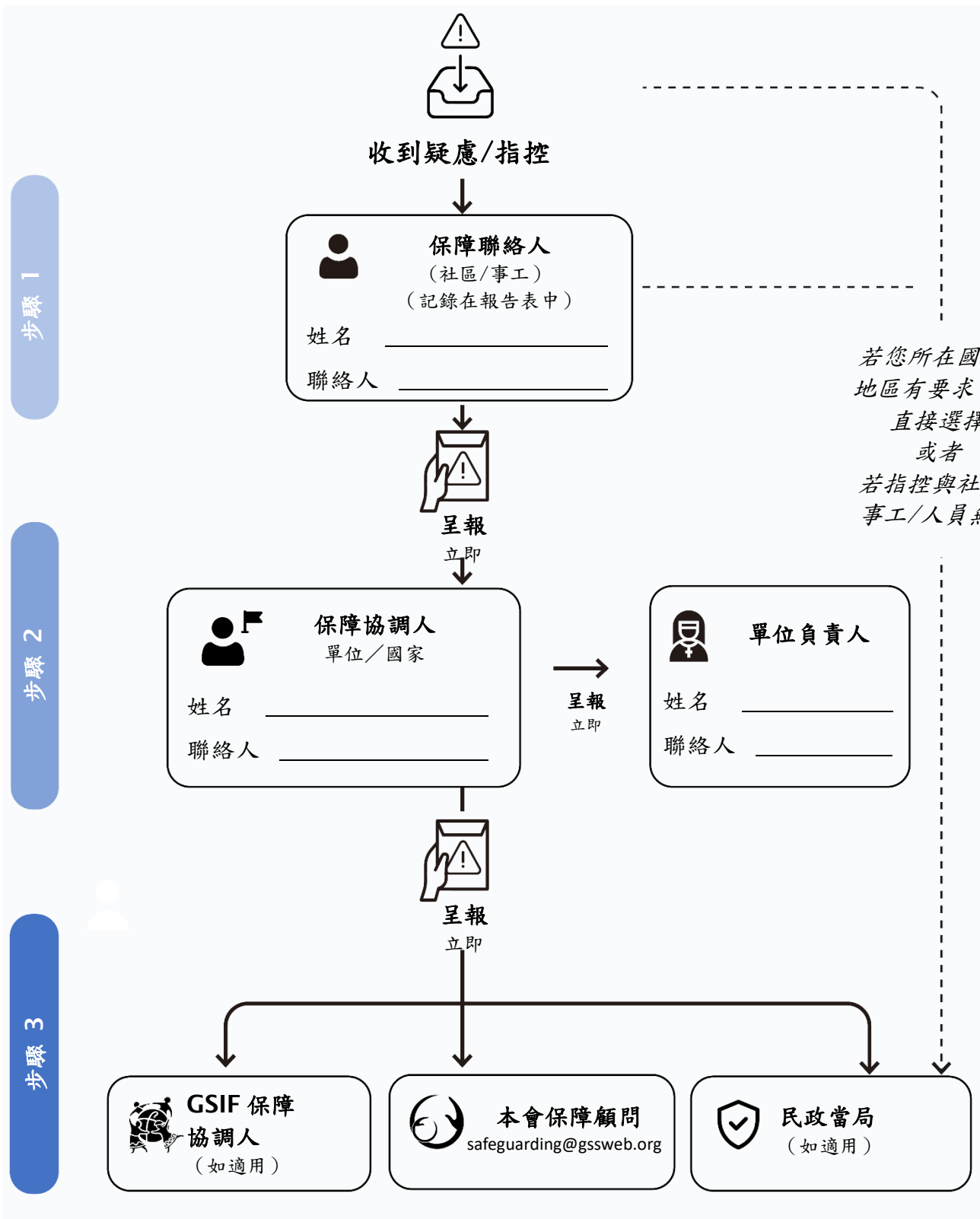
是否已通知本會保障顧問: 是 否

日期: _____

相關文件清單

- 善牧修女會章程，2009 年
- 省行政手冊(PAM)，2015 年
- 2018 善牧修女會立場文件，2018 年
- 指導方針與政策：網路能見度、社群媒體及其他電子通訊指導方針與政策 (Guidelines and Policies: Internet Presence, Social Media, and other Electronic Communications)，2019 年
- 修會資料保護政策 (Congregational Data Protection Policy)，2018 年
- 聯合國兒童權利公約(UNCRC)，1989 年
- 非洲兒童權利及福利憲章 (African Charter on the Rights and Welfare of the Child)，1990 年
- 聯合國身心障礙者權利公約 (UNCRPD)，2006 年
- 世界人權宣言 (UDHR)，1948 年
- 聯合國工商企業與人權指導原則 (UN Guiding Principles on Business and Human Rights)，2011 年
- 歐洲兒童權利行使公約 (European Convention on the Exercise of Children's Rights)，1996 年
- 紐西蘭權利法案法 (New Zealand Bill of Rights Act)，1990 年
- 紐西蘭婦女兒童保護協會 (New Zealand Society for the Protection of Women and Children)，1893 年
- 天主教法典，特別是第二卷與第六卷，1983 年，(及後續的修改)。
- 保護聖事的神聖性手諭 (Motu Proprio Sacramentorum Sanctitatis Tutela)，2001 年
- 您們是世界之光手諭 (Motu Proprio Vos estis Lux Mundi)，2019 年
- 嚴重罪行的規範 (The Normae de Gravioribus Delictis)，2021 年

報告流程圖範本與承辦人分配





善牧修女會

<https://rgs.gssweb.org>



CONGREGATION OF
OUR LADY OF CHARITY
OF THE GOOD SHEPHERD



Congregational Safeguarding Policy

“Whoever receives one such child in my name receives me,
And whoever receives me, receives not me but the One who sent me.”

Mark 9:37

“We find inspiration and guidance for our mission in sacred scripture and in the teachings of St. John Eudes and St. Mary Euphrasia. Like them, we draw our spirit of zeal from the Heart of Jesus and Mary. It is an evangelical spirit of welcome, kindness, understanding, and loving service which gives witness to the value [and dignity] of each person.”

Our Lady of Charity of the Good Shepherd, Constitution Art. 8

“All life has inestimable value even the weakest and most vulnerable, the sick, the old, the unborn, and the poor, are masterpieces of God’s creation, made in God’s own image, destined to live forever, and deserving of the utmost reverence and respect.”

*Pope Francis, Message on the Annual Day for Life
in Britain and Ireland - July 28, 2013*

“We recognize that every girl is born with dignity, possesses the inherent rights of all humans, and ought to be assured the unique rights of childhood to enable them to reach their potential as individuals, as women, and as members of society. In responding to the needs of the girl child, it is critical to [...] ensure that every [Congregational] program has a clear, detailed, and operative Child Protection Policy that promotes positive development and protects from abuse of any kind; [and] use UN human rights tools to advocate nationally and internationally.”

*Our Lady of Charity of the Good Shepherd,
Position Paper on the Girl Child, 2018*

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Policy Management Information

Title: Congregational Safeguarding Policy

Owner (Responsible): Congregational Leadership Team

Author (Responsible): Congregational Safeguarding Committee
& Congregational Safeguarding Advisor

Version: 2.0

Approved by: Congregational Leadership Team

Date of Approval: March 28, 2022

Applicable to: Sisters & Associated Persons

Frequency of Review: Every three years

Date of next review: 2025

Related Policies & Procedures: Detailed within this Policy

Continue moving forward on the path of Safeguarding

The Congregation of Our Lady of Charity of the Good Shepherd, in its journey of legal, moral, and spiritual obligations as an entity of the Church and as an important actor in the humanitarian and development field, has as a priority the safeguarding of children and person/s in vulnerable situation/s. For this reason, every unit, community, and ministry affiliated with the Congregation must comply with the Safeguarding Policy and Procedures that are consistent with the highest international human rights standards.

Thanks to the work of evaluating and revising the 2019 Congregational Child Safeguarding Policy – with input from canon lawyers, experts in the field of safeguarding, and individuals in the Congregation – to bring it in line with changes in canon law and to include person/s in vulnerable situation/s, the Congregation has a new version of the Congregational Safeguarding Policy and Procedures. It builds on all previous documents. This policy will reinforce and add to the work of safeguarding children and person/s in vulnerable situation/s that has been carried out to date. There is a need to further deepen the understanding of abuse and its effects and what needs to be done to eradicate it.

The main objective of any measure is to protect children and person/s in vulnerable situation/s and to prevent them from becoming victims of any abuse; be transparent and acknowledge abuses that have occurred; remedy past failures and ensure that current protection systems are effective; and foster a culture of sharing and learning that will enable the Congregation to develop an effective and lasting culture of safety.

A change of mindset and culture

To effect change, ongoing training and updating at all levels in this area is being implemented and strengthened and is mandatory for all sisters and associated persons working in the ministries and the infirmaries of the communities of older sisters. The Congregation established a reliable structure to support its safeguarding efforts worldwide. The Congregational Leadership Team assumed responsibility for the implementation of the safeguarding mission. It appointed safeguarding personnel who are experts in the field and representative of the different regions to advise and fulfill the objectives of achieving a new culture of safeguarding. It is of fundamental importance for the Congregation to build on the work done with a clear vision and structure and to adapt this Congregational Safeguarding Policy and Procedures to the laws and culture of the regions and countries of mission. No abuse should ever be covered up or undervalued. We must remember that protection is for all and is everyone's responsibility.

Accompaniment of abused and abusive persons

Every person who suffers abuse should be offered all the necessary support with the help of experts in this field. Measures should be taken to listen to them, clarify the case, and offer them psychological and spiritual accompaniment. The process of healing and reconciliation must be followed, leading to a commitment to personal conversion. The Congregation will continue in its efforts and perseverance to ensure that all units, communities, and ministries are safe places for all where the merciful love of Jesus the Good Shepherd is lived out with tenderness, compassion, and justice. The zeal that embraces the whole world will be the commitment of all to defend the rights of every person. Every sister and associated person must do all they can to create a safe and welcoming environment for all.

Sr. Maria Susana Franco
Congregational First Councilor
Congregation of Our Lady of Charity of the Good Shepherd
2015-2022

Together with the Congregational Leadership Team, I take this opportunity to thank Sisters Ellen Kelly, Ma. Susana Franco and the former Congregational Leadership Team for having initiated and completed the journey towards developing a Congregational Safeguarding Policy.

It has been a long and painstaking process which involved the expertise, experiences and insights of many. Drawing from their wisdom and many others who are involved in a variety of ways with the Congregation, the Safeguarding Policy is now ready to be rolled out and implemented. To the Congregational Safeguarding Committee, Congregational Safeguarding Team, Good Shepherd International Foundation (GSIF) and all relevant persons involved in creating the revised Congregational Safeguarding Policy, we extend our deepest gratitude for your commitment to the work. We thank in advance, too, the many who will be involved in the implementation process and assure you of our support.

The 31st Congregational Chapter Directions and our vision of a just world where no child, woman or person is exploited or left behind impels us to take up this Safeguarding Policy seriously and to work together at making it a reality. This Policy seeks the attention of every person, community, ministry and all who are engaged in the mission of the Congregation.

Our task is to be faithful to live by the deeper aspiration of this Policy which honors every person's human rights. It is an aspiration where our life, actions and service embody a safe, inclusive, caring and reconciling experience for those we engage with and to whom we minister. This involves committing ourselves to make our environments free from hurt, harm and trauma and instead to create spaces of welcome, safety and healing for all.

Sr. Joan Marie Lopez

Congregational Leader
and the Congregational Leadership Team
Congregation of Our Lady of Charity of the Good Shepherd
2022-2028

➤ Why do we have this Policy?

This policy is a current expression of a centuries-long commitment by Our Lady of Charity of the Good Shepherd (hereinafter “Congregation”) to a mission of mercy and reconciliation, specifically directed to women and girls but inclusive of all who are denied the benefits of their inherent God-given dignity and rights. Although we particularly cherish the girl child and women, we assume a responsibility for all children and person/s in vulnerable situation/s, to ensure their safety and protection from any intentional or unintentional maltreatment or abuse. This policy extends to all within the Congregation’s care and concern in any type of ministry and within our communities - short term or long

term. It sets out a commitment to keeping all within our communities and ministries safe from any abuse. It specifically recognizes the power imbalances that can exist due to the nature of our living together and our ministry service, and how these can create opportunities for abuse to occur.

We place this policy in the context of our mission and tradition. The best social science knowledge and human rights understanding of our day have been applied to it within the framework of Catholic Social Teaching.

➤ Who does this Policy apply to?

This policy, authorized and disseminated by the Congregational Leadership Team, is applicable to the whole Congregation. The terms of the policy require implementation by all levels of congregational leadership personnel, including sisters, all associated persons (i.e., paid staff, volunteers, consultants, and visitors to our communities or ministries, etc.), in all interactions – personal and professional.

Every level of structure is to comply with the Congregational Safeguarding Policy and develop, on the appropriate level, comprehensive policies of safeguarding and/or child protection. These policies will incorporate the requirements of the Congregational Safeguarding Policy as well as ensure compliance with relevant local and national civil laws and church law and

ensure local context for special issues and local circumstances.

The application of this policy requires that policies on regional, national, local, community, and ministry levels be explicit in requirements for:

- Knowledge of and adherence to safeguarding and protection policies;
- Pedagogics of exploitation, abuse, risk factors, human dynamics, etc.;
- Ability to carry out mandates, duties, and processes of reporting allegations of abuse;
- Care and accompaniment of victims/survivors;
- Care and management of the subject of complaint/s;
- Regular and updated training on safeguarding.

➤ How will the Units use this Policy?

This policy is to be a living, relevant document. It is to be upheld by the sisters, communities, ministries, and all persons associated with the Congregation. It requires that anyone affiliated with the Congregation be aware of the centrality of this policy and of motivations and behaviors – as well

as dynamics within groups – that can put persons at risk of harm. Self-knowledge is also required in the implementation of this policy. This, therefore, is not a theoretical document but a commitment to practice of the highest standards.

➤ Where can I find more information?

Further information on this Policy can be found by contacting your Safeguarding Office (email address: safeguarding@gssweb.org)

1. Introduction

“The Congregation of Our Lady of Charity of the Good Shepherd (hereinafter “Congregation”) has a mission that promotes the dignity and integral development of every person. For close to four hundred years, the Congregation has provided ministries to protect, care and empower girls, women and children who have faced conditions of violence, discrimination, poverty and other forms of social exclusion and personal vulnerability. Inspired by the mercy and love of God, the Congregation has applied the best knowledge of each era to deliver such ministries, finding effective and creative ways to support the value of the human person in very diverse social contexts. Human dignity, spiritual reconciliation and the inherent human rights of each member of the human family have always been at the center of our communities and ministries.”

(Extract from Congregational Leader’s Message - Child Safeguarding Policy, Sept 2019)

The Congregation is directed by her Constitutions and guided by Catholic Social Teaching, particularly through one of the fundamental principles of the dignity of the human person. The right to freedom from all forms of exploitation and abuse is implicit in this principle. Our policy to safeguard all connected with the Congregation against risks of exploitation and abuse is underpinned by the Congregations’ value of accountability and transparency. Aware of this most serious responsibility, the Congregation promotes everything that safeguards and protects children and person/s in vulnerable situation/s. The Congregation strongly condemns any form of abuse that is contrary to Gospel values and fundamental human rights. Therefore, it fosters an environment that encourages a culture that safeguards their well-being.

2. Policy Statement

The Congregation is committed to enabling positive change and protecting and promoting the fundamental human rights of all persons. We are committed to providing an environment that serves the best interests and developmental needs of children and person/s in vulnerable situation/s.

We strive for the highest standards of professional care and adherence to the principles of the United Nations Convention on the Rights of the Child (UNCRC), the Universal Declaration of Human Rights (UDHR), and the guiding principles of the Congregation through its spirit and charism. All sisters and associated persons – are required to abide by these human rights standards.

3. Purpose

The policy is a crucial response to the duty to safeguard, for which the Congregation is primarily responsible, and informs sisters and associated persons of their responsibilities in relation to safeguarding.

The Congregation is committed to doing what it can to safeguard children and person/s in vulnerable situation/s, either directly or indirectly, so that they can avail themselves of their right to live in safety.

The Congregation recognizes that all individuals, in certain contexts may be considered more vulnerable to exploitation and abuse than others, and we make every effort to identify and mitigate against such risks.

The Congregational Safeguarding Policy aims to promote good practice by:

- Providing everyone with an environment that favors their development and ensures protection from harm;
- Supporting all sisters and associated persons of the Congregation to make informed and confident responses to specific safeguarding concerns;
- Maintaining a high level of awareness with regard to safeguarding and its practices;
- Supporting all units for positive change within the Congregation;
- Ensuring a culture of prevention of exploitation and harm;
- Providing a victim/survivor first approach.

4. Scope

The scope of this policy relates to the safeguarding of children and person/s in vulnerable situation/s whom sisters and associated persons may encounter within their communities and ministries. It applies to everyone: leadership teams on all levels, Good Shepherd International Foundation (GSIF), sisters, and associated persons.

5. Guiding Principles

5.1 Gospel Values and Canonical Norms of the Church

The Gospel values of love, dignity, and justice, as demonstrated by Jesus, remind us that the safeguarding of children and person/s in vulnerable situation/s is an integral part of the life and ministry of the Church. Therefore, the sources of this policy are to be found first and foremost in Gospel values and the canonical norms of the Church, inspired by the principles of justice, equity, and charity, as set out in the following:

- The Code of Canon Law, especially Book II and Book VI (1983 and following modifications).
- The Motu Proprio Sacramentorum Sanctitatis Tutela (2001).
- The Motu Proprio Vos estis Lux Mundi (2019).
- The Normae de Gravioribus Delictis (2021).

5.2 International Law

Our approach to safeguarding is guided by several key international principles and standards as set out in the following:

- The Universal Declaration of Human Rights (UDHR), 1948.
- The UN Convention on the Rights of the Child (UNCRC), 1989.
- The UN Convention for the Elimination of all forms of Discrimination Against Women (CEDAW), 1979.
- The UN Convention on the Rights of Persons with Disabilities (CRPD), 2006.
- National laws of the countries in which the Congregation works.

We also aim to uphold the commitments made under the Statement of Commitment on Eliminating Sexual Exploitation and Abuse by UN and Non-UN Personnel and the UN Secretary-General's Bulletin on Special measures for protection from sexual exploitation and sexual abuse (PSEA) (ST/SGB/2003/13). These commitments prioritize key actions, including practical measures to prevent sexual exploitation and abuse (SEA) and to ensure an effective response when such acts occur.

The UNCRC is ratified in 196 states (except the United States, which has signed the Convention but is yet to ratify it). The four general principles of the UNCRC are:

- Survival and development;
- Non-discrimination;
- Child participation and the right to be heard;
- Best interests of the child.

Of the 54 articles contained within the UNCRC, the most relevant statements to the current policy are detailed below:

Article 2 Children have the right to protection against discrimination.

Article 3 All adults should always do what is best for a child.

Article 6 Children have the right to survive and develop.

Article 12 Children have the right to an opinion and for it to be listened to and taken seriously.

Article 19 Children have the right to be protected from being hurt or badly treated.

Article 34 Children have the right to be protected from all forms of sexual exploitation and sexual abuse.

Where children are the main target population of activities or form a substantial proportion of the target population, sisters and associated persons should discuss the specific child safeguarding provisions that need to be put in place. These provisions should be rights-based, considering the provisions of the UNCRC and rights enshrined in national legislation.

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. The Declaration was proclaimed by the United Nations General Assembly in Paris on December 10, 1948. It sets out, for the first time, fundamental human rights to be universally respected and protected, in particular:

Article 3 Everyone has the right to life, to be free, and to feel safe.

This policy outlines procedures to prevent and respond to potential incidents of exploitation and abuse of children and person/s in vulnerable situation/s and fulfills our commitment to a “do no harm” approach. Do no harm refers to an organization’s responsibility to take all measures to prevent harm and to mitigate the harm it may inadvertently cause because of its communities, ministries and organizational activities.

6. Definitions

6.1 Child

A person under the age of 18 years old (regardless of cultural norms).

6.2 *Person/s in vulnerable situation/s; vulnerable adults; adult/s in need of protection; adult/s at risk of harm*

A person who, although having reached the age of 18, has physical, mental, or emotional conditions or an illness that makes herself/himself unable to defend herself/himself, protect herself/himself, or get help for herself/himself when injured or emotionally abused. It can also apply to anyone in a caregiving or ministerial relationship with another person where there is a presence of unilateral power. When a professional or person who is ministering or volunteering abuses his/her position of power with another adult, it is a serious violation of trust, ethics, and morality.

6.3. Abuse (see Annex 1)

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

6.4 *Victim/Survivor; person who has been harmed; person who has been the subject of abuse*

The person (child or person/s in vulnerable situation/s) who has been abused or exploited. The term 'survivor' is often used in preference to 'victim' as it implies strength, resilience, and the capacity to survive. However, it is the individual's choice how they wish to identify themselves.

6.5 Complainant

The person who makes an allegation of abuse.

6.6 Subject of the Complaint; *accused person; respondent; perpetrator*

The person about whom suspicions, concerns, knowledge or allegations towards children or person/s in vulnerable situation/s have been made.

6.7 Community or communities

Refers to sisters of the Congregation in any local convent, infirmary, residence or program of formation. It includes anyone who resides with sisters who may not be a member of the Congregation.

6.8 Ministry or ministries

Refers to projects, services, programs or local outreach activities/pastoral ministries under the sponsorship of the Congregation or voluntarily affiliated with the Congregation (e.g., through historical bonds and/or ongoing relationships). It includes all structures of such activities, from highly formal organizations to very informal projects and even informal volunteer services in which any sister or associated persons of the Congregation may be involved.

6.9 Associated Person/s or Associated people

Any person engaged in the mission of the Congregation including (but not limited to) partners-in-mission, employees, volunteers, non-executive directors, trustees, consultants, contractors, agency workers, program visitors including journalists/media, celebrities and politicians.

Everyone affiliated with the Congregation's mission assumes an essential responsibility to ensure safety, care, and nurturance to every person who participates with the Congregation in any way. Those in certain positions have grave responsibility to ensure this safeguarding policy is upheld and implemented. These responsibilities are outlined here and should be part of ongoing training, discussion, and interpretation among those in such positions. This outline is stated in minimal terms. Each person and group are responsible for the development of the highest expression of responsibilities and accountability.

7. Roles and Responsibilities

The table below gives an overview of the key responsibilities.

Sisters & Associated People of the Congregation	
Responsibilities	
<ul style="list-style-type: none"> • Know, understand, and comply with, all aspects of this policy on safeguarding. • Create atmospheres of care, nurturance, safety and well-being in their particular sphere of activity. • Engage in regular and updated training in the areas of abuse, self-awareness and human rights. 	<ul style="list-style-type: none"> • Participate as appropriate in local networks of abuse prevention and/or human rights promotion. • Be aware of local legislation/regulations regarding abuse of children and person/s in vulnerable situation/s as well as any particular risk area pertinent to local/national contexts (e.g., in some areas child labor may require more vigilance than in other regions).

Congregational Leadership Team (CLT)	
Responsibilities	
<ul style="list-style-type: none"> • Develop and keep updated a comprehensive written Safeguarding Policy that outlines good practice, reinforces international standards of care, and complies with Church and Civil Law. • Ensure Congregation-wide dissemination of the policy to every congregational administrative unit and department or office, with clear directions for implementation in all communities, ministries, and entities of the Congregation. • Appoint and supervise competent personnel with specific responsibilities to implement various facets of this policy. • Define a structure and process for review and accountability throughout the Congregation. This will include effective communication 	<p>processes and channels between the CLT and all appropriate levels across the Congregation.</p> <ul style="list-style-type: none"> • Oversee and review that each appropriate level of the Congregation has competent regional, national, local and ministry policies that are made known and implemented. • Obtain legal and other expert consultation for the Congregation when required. • Prepare an annual report sent to the Congregation on the status of safeguarding across the Congregation. It may include statistics on allegations and resolutions, any significant developments, special situations that have arisen, ongoing training and formation activities, etc.

Congregational Safeguarding Personnel appointed by CLT	
Responsibilities	
<ul style="list-style-type: none"> • Assist the CLT in the oversight and monitoring of safeguarding practices within the Congregation, according to the direction and roles specified by the CLT. • Advise and consult with the Congregational Leader on any active allegations or 	<ul style="list-style-type: none"> investigative process that the Congregation is involved regarding abuse. • Review the Safeguarding Policy and Procedures.

Unit Leader and Leadership team

Responsibilities

- Ensure appropriate safeguarding structures and personnel are in place across the Unit.
- Ensure there are adequate resources for the development, implementation and monitoring of the safeguarding policy.
- Oversee and monitor the implementation of Congregational Safeguarding Policy.
- Ensure and review local ministry policies on safeguarding/ protections as is relevant to the structures within the Unit. Policies from different levels should supplement one another and comply with safeguarding standards.
- Support the Safeguarding Focal Person/s in dealing with all concerns and allegations of abuse. Ensure that the Safeguarding Advisor has been informed at safeguarding@gssweb.org
- Cooperate with any investigations by the civil authorities.
- Inform the Church Authority (to comply with Canon law). Any conflict will only be determined after significant consultation with Civil and Canon lawyers and CLT appointed personnel.
- Appoint safeguarding personnel (e.g., Safeguarding Focal Persons and/or Safeguarding Contact Persons, Safeguarding Committees, etc.) to assist the Unit in overseeing and implementing this policy and all Unit safeguarding issues.
- Prepare an annual report to the CLT (or designated representative) on the status of safeguarding in the Unit. It may include statistics on allegations and resolutions, the status of local policies and formation, any significant developments, etc.
- Oversee effective integration of this policy and its principles within any communities or ministries in which the Congregation cares for those who may be at risk due to necessary dependence on others. This would apply to care of aging and/or infirm sisters as well as to younger persons in formation.
- Know the requirements of the Congregation Safeguarding Policy.
- Develop, disseminate and keep updated (at least every three years) a safeguarding policy in their realm of authority that corresponds to the Congregational and Unit policies and ensures compliance with civil law and local regulations of reporting.
- Develop an annual training plan following a training needs analysis for all those under ministry, including staff and all associated persons. Training is to include updated pedagogy and practice in all areas of children's rights and human rights.
- Ensure there are structures of accountability in place and that evaluations take place of issues related to abuse and the status of abuse within the realm of ministry authority.
- Submit an annual report on the status of abuse (may be included in the regular ministry annual report) to their supervising body and to all who work in the realm of their authority.
- Develop processes for communities/ ministries to ensure that those who participate in the program have access to reporting, training to know their own rights, and effective participation in the development of programs and procedures related to abuse and risk.

Unit/Country Safeguarding Focal Person/s (SFP)

Recommendation that each Unit would have at least two SFP, a sister and an associated (lay) person

Responsibilities

- Assist and direct the implementation of the Safeguarding Policy, including awareness raising and training on safeguarding.
- Support the community/ministry safeguarding contact person.
- Receive all reports of concerns and/or allegations of abuse and report these to the Unit Leader and Safeguarding Advisor at safeguarding@gssweb.org (if applicable report to the GSIF Safeguarding Focal Person) and to the civil authorities if not already done so by the local or mandated person.
- Cooperate with any investigations by the civil authorities.

Safeguarding Contact Person at community/ministry level

Responsibilities

- Assist and direct the implementation of the local safeguarding policy.
- Report on all concerns, allegations of abuse to the Unit/Country Safeguarding Focal Person (It is not your role to investigate any concerns or allegations).

8. Considerations for Local Context

The Congregation works in a variety of geographical locations where significant variations in understandings and arrangements for safeguarding can exist. There are even different understandings of what can constitute exploitation and abuse.

The Congregation is committed to giving clear guidance to sisters, associated persons and other organizations, including funding organizations, on how the Safeguarding Policy will be adapted and applied in these different locations. As such, these guidelines will therefore be applied in ways that are sensitive to different cultures but without condoning practices that are harmful to children and person/s in vulnerable situation/s.



Standards

9. Standards of Commitment to Safeguarding

The Congregation is committed to achieving the highest level of safeguarding for children and person/s in vulnerable situation/s, with whom we come into contact; the following set of standards will guide our work. These standards draw upon the principles outlined in international and regional child rights instruments and commitments. Though the achievement of the standards may sometimes be influenced by factors beyond our control (for example, lack of functioning systems or support services), we commit ourselves to working consistently towards achieving them. It should also be noted that adherence to the standards is achieved through the implementation of a range of relevant policies and procedures that we have in place, which complement and strengthen the organization's overall capacity to provide a safe environment for children and person/s in vulnerable situation/s.

The standards have been written in a way that makes them understandable, relevant and achievable. At the same time, it should be recognized that some may be more difficult or challenging to apply in some countries and local contexts than in others. There is significant variation in local practices and circumstances, and we are committed to adapting the standards and guidelines to fit the local context, as long as such adaptations do not diminish the degree of safeguarding that is provided to children and person/s in vulnerable situation/s.

In all, we will apply three safeguarding standards:



Standard 1

Creating and Maintaining Safe Environments

(including training and communicating the safeguarding message)



Standard 2

Responding to Concerns, Suspicions, and Allegations of Abuse

(including care/support for victims and management of the subject of the complaint)



Standard 3

Implementation and Monitoring of Standards



9.1 Standard 1

Creating and Maintaining Safe Environments

The criteria for ensuring the successful implementation of Standard 1 are as follows:

Safe Environment

- There are agreed procedures for recruiting sisters, associated persons and assessing their suitability to work with the Congregation.
- There are written guidelines for appropriate/expected standards of behavior of adults towards children and person/s in vulnerable situation/s.
- The Congregation encourages a culture where children and person/s in vulnerable situation/s are listened to and respected as individuals.
- There are clear ways by which sisters and associated persons can raise concerns about unacceptable behavior towards children and person/s in vulnerable situation/s by other sisters and associated persons (including a complaints policy and a whistleblowing policy).
- There are comprehensive risk assessments carried out when working with children and person/s in vulnerable situation/s.
- Communities/ministries make sure that children and person/s in vulnerable situation/s are adequately supervised and protected within the environment of the Congregation.
- The Congregation implements effective practice for the appropriate use of information technology including social media.
- The Congregation implements effective practice in relation to capturing, using, and storing images of children and person/s in vulnerable situation/s.

Communication

- Information about the Congregation's commitment to keeping children and person/s in vulnerable situation/s safe is openly displayed and available to the public.
- Where the Congregation is working with children and person/s in vulnerable situation/s, they are made aware of their right to be safe from abuse.
- Information and advice for parents/guardians/children and person/s in vulnerable situation/s, about where to go for help in relation to abuse is available in the Congregation's communities/ministries.
- Everybody in the communities/ministries knows who has responsibility for safeguarding and how to contact them.



Training

- All leadership teams on all levels, Good Shepherd International Foundation (GSIF), sisters and associated persons are inducted on the safeguarding policy when they join the Congregation. In addition, all relevant personnel will also be provided with some training on safeguarding procedures.
- All sisters and associated persons are provided with opportunities to learn about how to recognize and respond to concerns about abuse.
- Where relevant, children and person/s in vulnerable situation/s are provided with advice and support on keeping themselves safe.
- Sisters and associated persons with special responsibilities for keeping children and person/s in vulnerable situation/s safe have relevant training and regular opportunities to update their skills and knowledge.
- Training is provided to those responsible for managing allegations in relation to abuse and inappropriate behavior towards children and person/s in vulnerable situation/s.
- Training and written guidance will be provided for sisters and associated persons responsible for specific aspects of creating safe environments, e.g., recruitment.



9.2 Standard 2

Responding to Concerns, Suspicions, and Allegations of Abuse

The criteria for ensuring the successful implementation of Standard 2 are as follows:

- There are clear protection procedures in place that provide step-by-step guidance on what action to take if there are concerns about the safety or welfare of a child or person/s in vulnerable situation/s.
- The protection procedures are available to everyone (including children, person/s in vulnerable situation/s, parents/carers). Consideration is given to making sure that the information provided is easily understandable.
- The protection procedures are consistent with international standards and best practice in the protection of children and person/s in vulnerable situation/s. They also take account of issues that arise as a result of different country contexts.
- There is a person or persons with clearly defined responsibility for managing allegations of abuse at Unit/country level and these details are displayed in each area.
- There is a process for recording incidents, concerns, and referrals, as well as systems to ensure this confidential information can be securely stored.
- There is a process for dealing with allegations by parents/carers and by young persons about unacceptable and/or abusive behavior towards children and person/s in vulnerable situation/s, with clear timescales for resolving the complaint. Local context mapping of in-country legislation and referral networks are available.
- There is guidance on confidentiality and information sharing which makes clear that the protection of children and person/s in vulnerable situation/s is the most important consideration.



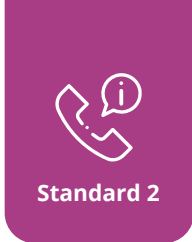
The Congregation believes we have a duty to ensure advice and support are available to help persons play their part in protecting children and person/s in vulnerable situation/s. In the context of our work in a wide range of countries, we recognize that parents/carers/children/person/s in vulnerable situation/s need someone to turn to when children/person/s in vulnerable situation/s are being abused. Often, such persons do not know where to go for help.

- Information about where to go for help and advice in relation to the abuse of child/ person/s in vulnerable situation/s is available in the Congregation's communities/ministries offices within the Context Mapping documents.
- Systems are in place to provide support to relevant individuals (including victims/complainant, sisters and associated persons and the subject/s of the complaint) during and following an incident or allegation of abuse or a complaint. The Congregation may need to refer people to relevant specialist services for this support.
- Sisters and associated persons with special responsibilities for reporting have access to specialist advice and support.
- In each country/ministry office contacts have been established at a national and/or local level with the relevant child protection/welfare agencies (if they exist) that can provide information, support, and assistance.



All concerns, allegations etc. of abuse that relate to a sister, associated person etc. of the community or ministry should be reported to the Congregational Safeguarding Advisor at safeguarding@gssweb.org

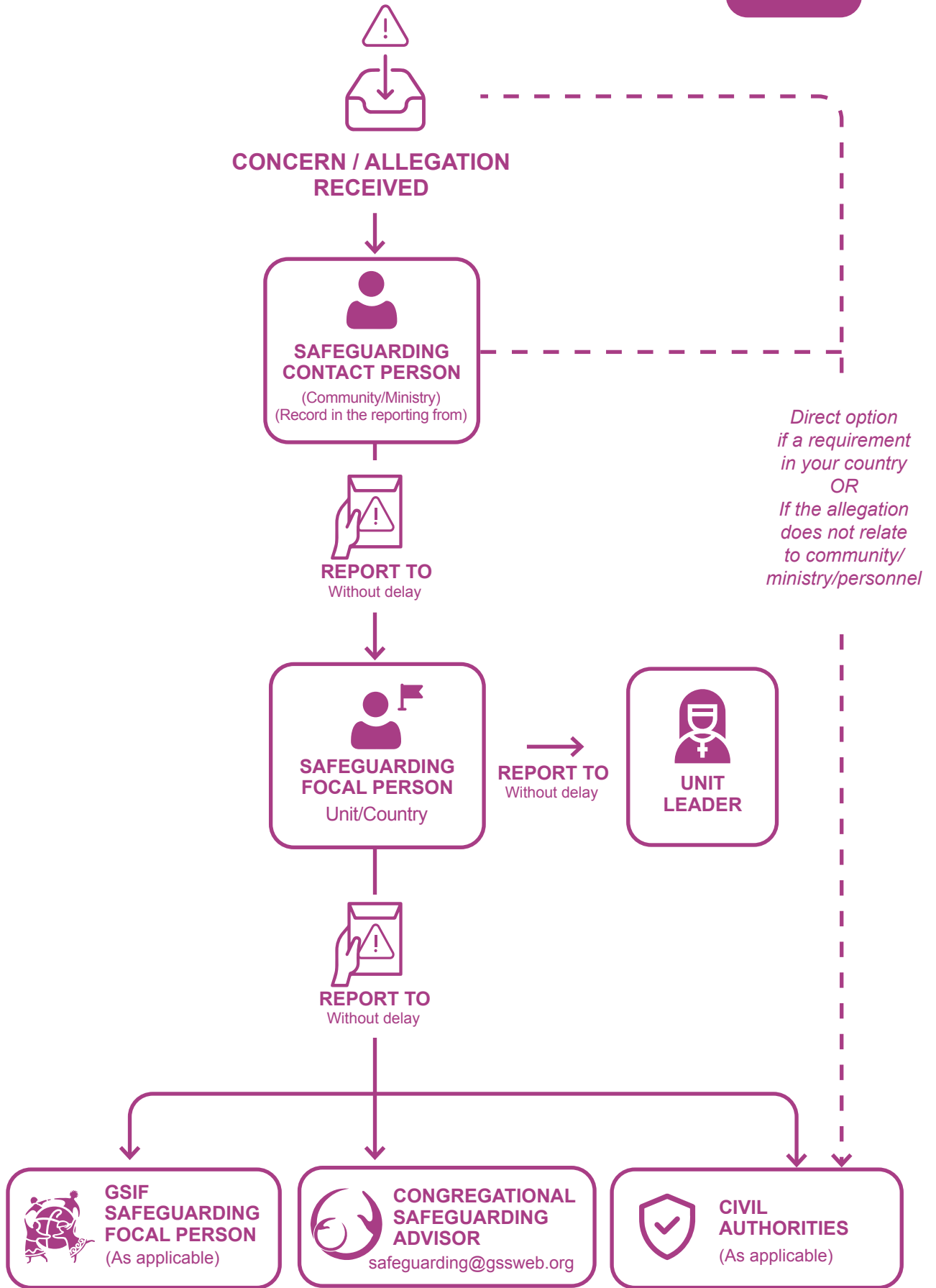
9.2.1 Reporting Flow Chart



STEP 1

STEP 2

STEP 3





Responsibilities following the receipt of an allegation



Safeguarding Contact Person

- Completes the reporting form.
- Sends the completed reporting form without delay to the Country/Unit Safeguarding Focal Person.
- Informs the Community Leader and/or Ministry Leader if advised to do so by the Safeguarding Focal Person.
- Informs the civil authorities if mandatory to do so in your context (this is not a breach of confidentiality) and informs the Safeguarding Focal Person that you have done this.
- It is NOT your role to investigate.



Safeguarding Focal Person

- Receives the reporting form from the Contact Person and reports without delay in writing to the:
 - 1) Unit Leader;
 - 2) GSIF (if applicable to that reported case);
 - 3) Congregational Safeguarding Advisor at safeguarding@gssweb.org ;
 - 4) Civil Authorities if not already done by the Safeguarding Contact Person/complainant
- and/or if applicable
 - Offers support to the Safeguarding Contact Person.
 - Keeps the Unit Leader informed of the progress of the case.
 - With the guidance/support of the Congregational Safeguarding Advisor assists with the preliminary investigation (to establish credibility, assessment of risk and developing an action plan). It is NOT your role to undertake any further processes i.e. conducting an investigation, unless requested by the Congregational Safeguarding Advisor.
 - Creates and maintains a case file, which is kept in a safe and secure place. Access to the file will be limited to the Unit Leader and person appointed to deal with the case i.e., an external independent investigator.



Unit Leader

- Ensures when applicable that the Church authority (Bishop) has been informed in writing.
- Supports the Safeguarding Focal Person and liaises with the Congregational Safeguarding Advisor as appropriate.
- Offers support to the complainant and/or victim.
- Ensures support and provides information for the accused sister or associated person.

The subject of the complaint:

- During the time of investigation, to determine as to whether or not the allegations are true, will not be permitted to engage in community or ministry and will be assisted in obtaining any support she/he may need (Province Administration Manual (PAM), Appendix 32, Section II).
- Will be treated fairly and honestly and helped to understand the concerns expressed and the subsequent steps to be taken.
- Will be informed of the progress and the outcome of any investigations and implications.
- Can be reinstated to a community or ministry, if the allegation is determined to be false after investigation; additional support should be provided.
- All subjects of a complaint will be afforded natural justice and fair procedure throughout the process.



Congregational Safeguarding Advisor

- The Congregational Safeguarding Advisor will support the Unit/Country Safeguarding Focal Person and Unit Leader.
- The Congregational Safeguarding Advisor will keep the Congregational Leadership Team updated on the case and will consult with the Congregational Safeguarding Committee. Records will be kept at congregational level with limited access.

All parties involved with any allegation will abide by confidentiality standards, and the 'need to know' approach will be applied in all engagements.



Canon Law norms

Any sister is obliged to report promptly the fact to the local Ordinary (Bishop) where the events are said to have occurred or any other Bishop, whenever she has notice of one of the following facts (cf. Vos estis Lux Mundi, art. 1, 3 and 6):

a) sexual abuse committed by a cleric or a sister (of any Congregation) consisting of:

- I. forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts;
- II. performing sexual acts with a child or a person/s in vulnerable situation/s;
- III. the production, exhibition, possession or distribution, including by electronic means, of child pornography (child abuse images), as well as by the recruitment of or inducement of a child or a person/s in vulnerable situation/s to participate in pornographic exhibitions;

b) conduct carried out by the Congregational Leader, consisting of actions or omissions intended to interfere with or avoid civil investigations or canonical investigations, whether administrative or penal, against a cleric or a religious regarding the delicts referred above during her term.

Other than any civil consequences, a sister who neglects to report an offence, as written above, is to be punished according to Canon Law (cf. can. 1371 §6).

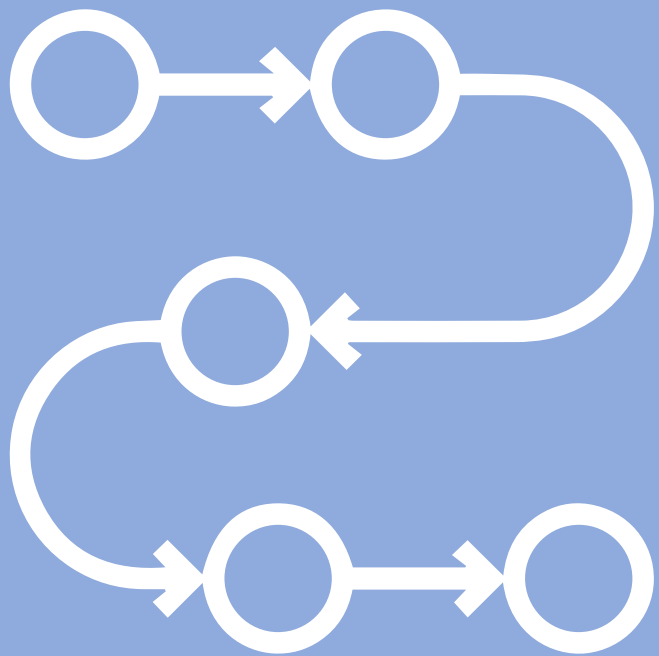


9.3 Standard 3

Implementation and Monitoring of Standards

The criteria for ensuring the successful implementation of Standard 3 are as follows:

- There is a written plan showing what steps will be taken to keep all parties safe, who is responsible for implementation and when these actions will be completed.
- At all levels, human and financial resources necessary for implementing the plan are made available.
- Policies and practices are reviewed at regular intervals (at least every three years) and revised according to identified needs.
- All incidents, allegations of abuse and complaints are responded to in line with the approved systems at the level of the Unit/country office, and that records are maintained confidentially.
- Monitoring of compliance with the Congregational Safeguarding Policy is carried out on a regular basis by the Congregational Safeguarding Team.



Procedures

All supporting safeguarding tools and guidance to assist with the implementation of safeguarding practices can be found on <https://rgs.gssweb.org>



10. Procedures Standard 1

Creating and Maintaining Safe Environments

In order to ensure that this policy is implemented and that steps are taken to safeguard children and person/s in vulnerable situation/s, a number of procedures are in place to encourage a culture of safety and to prevent harm to anyone in the course of carrying out the Congregation's work. More details and supporting documents and guidance can also be found on the Congregation's website at <https://rgs.gssweb.org>

10.1 Safe Recruitment

The Congregation ensures that appropriate steps are taken during recruitment and selection of sisters and associated persons to ensure that issues relating to this policy are considered and addressed. The following have special considerations with reference to safeguarding.

10.1.1 Recruitment of Staff

The Congregation adopts safe recruitment practices which are an integral part of our Recruitment Policy. These include a Safe Recruitment Checklist, which must be followed throughout the recruitment process, and this involves incorporating safeguarding considerations within:

- Job advertisements
- Job descriptions
- Interview
- Reference checks
- Self-declarations
- Contracts
- Police clearance/ vetting
- Qualifications and identification checks
- Safeguarding as part of induction



10.2 Congregational Code of Conduct (See Annex 2)

The Congregation's Code of Conduct expresses the expectations we have of all sisters, and associated persons regarding the conduct and manner in which activities are carried out.

It is an integral component of safeguarding and forms part of the contractual terms and conditions of all sisters and associated persons contracted to work with us or for us. The Code of Conduct applies both in professional and personal life in relation to safeguarding. Special considerations are made to safeguard children and to prevent the sexual exploitation and/or abuse of any individual.

By signing the Code of Conduct, each sister and associated person commits to:

- Working actively to promote the best interests of children and person/s in vulnerable situation/s and act in line with the Congregation's Safeguarding Policies and relevant guides;
- Encouraging children and adults to feel comfortable enough to point out attitudes and behavior they do not like and to know where and how to make a complaint where necessary;
- One-to-one situations where sisters, associated persons and program participants are alone are strongly discouraged. However, if there are specific cases where this is required, a risk assessment must be conducted and risk mitigations implemented (e.g., discussion happens in line of sight of others).

10.3 Awareness and Training

The Congregation recognizes that raising awareness and providing appropriate training are crucial for improving safeguarding practices. It is essential that all sisters, associated persons, and those engaged in our communities/ministries, are aware of the safeguarding standards and their obligations to implement them. Depending on the role of each sister and associated person, different levels of training are provided. However, at a minimum, all parties are introduced to the safeguarding policy during induction and ongoing refresher workshops and/or training about conduct. We also commit to communicating the safeguarding message to program participants.



The following initiatives are in place to ensure that sisters and associated persons are equipped with the necessary knowledge and skills to implement the Safeguarding Policy:

- The Congregation's induction program for all new sisters and associated persons covers the Safeguarding Policy.
- All sisters and associated persons receive information on the relevance and impact of the Safeguarding Policy and accompanying guidance documents on their work.
- All visitors are made aware of the policy.
- The Congregational Safeguarding personnel involved in responding to accusations or incidents of abuse will receive specialized training on their roles and responsibilities.
- Information and communication strategies for program implementation are being developed to provide all the necessary information for program participants about who we are, what we do, what to expect from us, how to raise a complaint and details of the program in the relevant area.
- Communication materials about the Safeguarding Policy in offices, such as posters, will contain the following information: the Policy statement, a summary of the Code of Conduct or behavior to be expected from the sisters and associated persons and how to make a complaint about exploitation, abuse and/or harassment.
- Safeguarding material will be available in the congregational languages: i.e., English, Spanish and French and in addition to the local language of the country.
- All relevant documentation for the Safeguarding Policy, accompanying forms and tools will be accessible on the Congregation's website: <https://www.rgs.gssweb.org>

10.4 Risk Assessment and Safe Ministry

Safeguarding considerations such as exploitation and abuse should be included in all risk assessments and community/ministry management stages to ensure that all activities are conducted in a safe and dignified manner.

10.5 Special considerations for Recording Stories and Images

The collection of stories or images in our communities/ministries must adhere to our Guidelines and Policies Internet Presence, Social Media, and other Electronic Communications (2019). All community/ministry visits where it is intended to collect stories or record images (photographic/film or other) of participants should be arranged in advance. The visitors must be accompanied during any such visit and an interpreter should be provided if necessary. The purpose and reason for the visit should be fully explained to the participants and agreed upon with them in advance. Informed consent should be sought from the participants for the use of their stories and images; where appropriate, this consent should be in writing.

Before children are photographed or interviewed, the written permission of their parent/guardian must be attained. Following the visit, a copy of the article/story and photographs should be sent to the participants or given to them on a follow-up visit.

10.6 Recognising Exploitation, Abuse and Harassment

It is crucial that all involved in communities/ministries recognize that exploitation, abuse and harassment of anyone in any form, whether physical, sexual, emotional or neglect, is unacceptable and will be acted upon once we become aware of it. All sisters and associated persons are expected to listen to and consider whatever information participants or partners may share with us.



11. Procedures Standard 2

Responding to Concerns, Suspicions and Allegations of Abuse

11.1 Mandatory Duty to Report

All sisters and associated persons have a mandatory duty to report any suspected incident of exploitation or abuse of a child or person/s in vulnerable situation/s to the Safeguarding Focal Person. It is not the responsibility of sisters or associated persons to decide whether exploitation or abuse has occurred, but they must pass their concerns on. Failure to report such matters may result in disciplinary action.

It should be noted that abuse may be current, recent, or non-recent (historical). There are no time constraints for reporting and taking action within the remit of this procedure. However, we encourage that reports be made without delay as soon as knowledge, or suspicion, of an act of exploitation or abuse occurs.

We are committed to ensuring that adherence to confidentiality in the management of complaints and allegations of exploitation and abuse is strictly maintained.

We will endeavor to protect all individuals in reporting, unless they make allegations they know to be false or vexatious. An individual who makes a report against another person that he/she knows to be false or vexatious, if proven to be so, will result in appropriate corrective action under the Disciplinary Procedure up to and including dismissal if he/she is an associated person.

11.2 Responding to Reports or Allegations

The Congregation will take whatever action is appropriate, necessary and possible, without risk of further harm to any individual and to ensure the safety of those involved. Each case will be considered individually and in accordance with national, legal or other expert advice. We will follow the best practice as documented and agreed upon for each of the respective countries in which it operates.



11.3 Consequences of not complying with the Congregational Safeguarding Policy

Sisters

- Physical, emotional, discriminatory, spiritual abuse and neglect and other abuses committed by a sister towards a child or person/s in vulnerable situation/s can be grounds for dismissal (cf. Constitutions, n. 172; Can. 696 §1).
- Sexual abuse committed by a sister towards a child or person/s in vulnerable situation/s is grounds for dismissal (cf. Constitutions, n. 173; Can. 695 §1), possibly with other canonical and civil consequences (cf. Can. 1398).

Associated People

- Physical, emotional, discriminatory abuse and neglect and other abuses committed by associated persons towards a child or person/s in vulnerable situation/s, can lead to the termination of any contractual relationship with the Congregation.
- Sexual abuse committed by associated persons towards a child or person/s in vulnerable situation/s may also lead to the termination of any contractual relationship with the Congregation, possibly with other canonical and civil consequences (cf. Can. 1398).

For conducts referred above, the Congregation, in consultation with the Congregational Safeguarding Committee, can proceed according to canon law.



11.4 Guidance for Country Safeguarding personnel who receive a report on possible abuse or exploitation

Actions to be taken when a concern, suspicion, disclosure or allegation of child/adult abuse is received:

- Respond immediately to any concern, suspicion, disclosure or allegation of abuse.
- Report all information without delay to the Safeguarding Focal Person (Annex 3 Reporting Form).
- Safeguarding Focal Person will report without delay to the Unit Leader and Congregational Safeguarding Advisor at safeguarding@gssweb.org. Where applicable the GSIF Safeguarding Focal Person will be notified.
- Wherever possible, take notes; if not immediately as soon as possible, but not later than the end of that day.
- Record all information on the Safeguarding Incident Report Form (Annex 3). This should be signed and dated by the author.
- Include all of the details, even those which may not appear important at the time.
- The Safeguarding Focal Person will compile a protection case file and will store all original copies of information in a safe and secure location with limited access.
- Assess the risk to the child or person/s in vulnerable situation/s in question and others and also inform the Unit Leader.
- The Safeguarding Focal Person will develop an action plan in dealing with this case.
- Maintain professional confidentiality at all times.

HOW TO RESPOND TO A PERSON BRINGING A REPORT ON POSSIBLE ABUSE OR EXPLOITATION:

Receive	Listen, accept
Reassure	Make no promises but communicate without judgment that what is being reported is not the fault of the child/ person/s in vulnerable situation/s
React	Be non-intrusive, ask open questions, remain calm
Record	Observable/verifiable facts (exact words of the complainant)
Remember	The safeguarding guidelines (and training you have received)

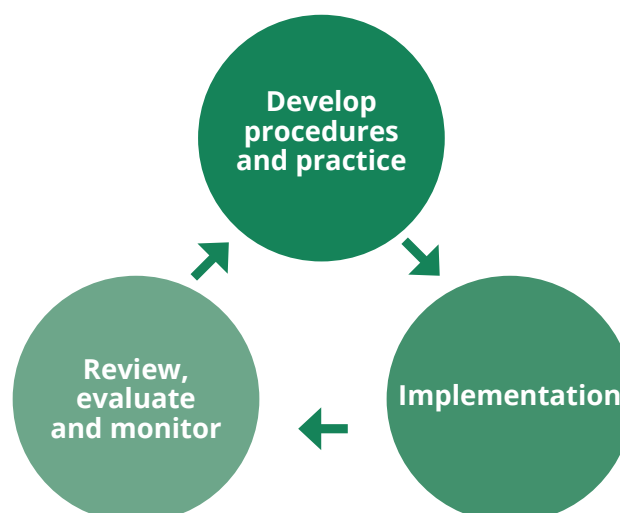


12. Procedures Standard 3 Implementation and Monitoring of the Standards

It is important that compliance with this policy and the implementation of safeguarding standards is monitored on an ongoing basis. The following procedures should be observed as a minimum:

- An Annual Report on safeguarding, highlighting key issues, including the safeguarding of children and person/s in vulnerable situation/s, will be presented to the Congregational Leadership Team and Congregational Safeguarding Committee and referred to in the Congregational Annual Report, as appropriate.
- All reports will be logged and stored in a secure location, e.g., locked cabinet/drawer with restricted access, password protected files accessed by Unit Leader/ Safeguarding Focal Person.
- Review of safeguarding will form part of our internal audit process.
- The Congregation will regularly monitor reports and the types of complaints received regarding safeguarding through the Congregational Safeguarding Committee.
- The Congregational Safeguarding Policy will be approved by the Congregational Leadership Team in collaboration with the Congregational Safeguarding Committee and will be reviewed every three years.

12.1 Monitoring of Safeguarding Systems





Annexes

Detailed definition of Types of Abuse

Type of Abuse	Child	Person/s in vulnerable situation/s
Emotional	Is normally to be found in the relationship between a parent/ carer and a child rather than in a specific event or pattern of events. It occurs when a child's developmental need for affection, approval, consistency, and security are not met.	Includes emotional abuse, threats of harm or abandonment, deprivation of contact, humiliation, blaming, controlling, intimidation, coercion, harassment, verbal abuse, isolation or withdrawal from services or supportive networks.
Neglect	Can be defined in terms of an omission, where the child suffers significant harm or impairment of development by being deprived of food, clothing, warmth, hygiene, intellectual stimulation, supervision and safety, attachment to and affection from adults, and the failure to access appropriate medical care or treatment.	Neglect and acts of omission include ignoring medical or physical care needs, failure to provide access to appropriate health, social care or educational services and/or the withholding of the necessities of life such as medication, adequate nutrition and heating.
Physical	Is actual or likely physical injury to a child such as hitting, kicking or shaking, throwing, burning, scalding, or otherwise causing physical harm to a child Physical abuse, as well as being a result of an act can also be caused through omission or the failure to act to protect.	Includes hitting, slapping, pushing, kicking, misuse of medication, restraint, or inappropriate sanctions.
Sexual	Occurs when an individual uses a child for his or her gratification or sexual arousal, or for that of others. May include contact and non-contact sexual offending.	Includes rape and sexual assault, or sexual acts to which the person/s in vulnerable situation/s has not consented, or could not consent, or into which he or she was compelled to consent.
Sexual Exploitation	Actual or attempted abuse of a position of vulnerability, power, or trust for sexual purposes, including, but not limited to, profiting monetarily, socially, or politically from the sexual exploitation of another. It includes trafficking, being used as an object of prostitution and pornography.	Actual or attempted abuse of a position of vulnerability, power, or trust for sexual purposes, including, but not limited to, profiting monetarily, socially, or politically from the sexual exploitation of another. It includes trafficking, being used as an object of prostitution and pornography.

Type of Abuse	Child	Person/s in vulnerable situation/s
Sexual Harassment		<p>Affects personnel (associated persons) and is defined as any unwelcome conduct of a sexual nature that might reasonably be expected or be perceived to cause offense or humiliation.</p> <p>Sexual harassment may occur in the workplace or in connection with work.</p>
Institutional	<p>Abuse may occur within residential care and acute settings and any other in-patient settings, and may involve poor standards of care, rigid routines and inadequate responses to complex needs</p>	<p>Abuse may occur within residential care and acute settings including care homes, acute hospitals and any other in-patient settings, and may involve poor standards of care, rigid routines and inadequate responses to complex needs.</p>
Discriminatory	<p>Discriminatory abuse is the unequal treatment of a person based on age, disability, gender and gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex or sexual orientation.</p>	<p>Discriminatory abuse is the unequal treatment of a person based on age, disability, gender and gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex or sexual orientation.</p>
Online	<p>Online abuse is any type of abuse that happens on the internet, whether through social networks, playing online games or using mobile phones. Children and young people may experience cyberbullying, grooming, sexual abuse, sexual exploitation, and/or physical or emotional abuse.</p>	<p>Online abuse is any type of abuse that happens on the internet, whether through social networks, playing online games or using mobile phones.</p>
Bullying	<p>Bullying can be defined as repeated aggression – whether it is verbal, psychological or physical – that is conducted by an individual or group against others.</p>	<p>Bullying can be defined as repeated aggression – whether it is verbal, psychological or physical – that is conducted by an individual or group against others.</p>

Type of Abuse	Child	Person/s in vulnerable situation/s
Cyber Bullying	Is sending or posting of harmful or cruel text or images using the internet or other digital communication devices.	Is sending or posting of harmful or cruel text or images using the internet or other digital communication devices
Spiritual	Is a form of emotional and psychological abuse. It is characterized by a systematic pattern of coercive and controlling behavior in a religious context. This abuse may include: manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, coercion to conform, control through the use of sacred texts or teaching, requirement of obedience to the abuser, the suggestion that the abuser has a 'divine' position, isolation as a means of punishment, and superiority and elitism.	Is a form of emotional and psychological abuse. It is characterized by a systematic pattern of coercive and controlling behavior in a religious context. This abuse may include: manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, coercion to conform, control through the use of sacred texts or teaching, requirement of obedience to the abuser, the suggestion that the abuser has a 'divine' position, isolation as a means of punishment, and superiority and elitism.

Congregational Code of Conduct

I WILL:

- Treat all children and person/s in vulnerable situation/s with respect, compassion, dignity, and equity.
- Exercise positive, appropriate behavior to all children and person/s in vulnerable situation/s I encounter.
- Be aware of the Congregation/Local Safeguarding Policy.
- Develop openness, honesty and safety.
- Respect the boundaries of all children and person/s in vulnerable situation/s and support them to develop their own understanding and sense of their rights.
- Help children and person/s in vulnerable situation/s to know what they can do if they have a problem.
- Take responsibility for my behavior, action, language and relationship with children and person/s in vulnerable situation/s.
- Report any concerns of abuse.
- Avoid being alone with children or person/s in vulnerable situation/s in private.

I WILL NOT:

- Act with behavior that is intended to shame, humiliate, belittle or degrade children or person/s in vulnerable situation/s.
- Physically assault or abuse children and person/s in vulnerable situation/s.
- Develop a sexual relationship with children or person/s in vulnerable situation/s.
- Act in any way that may be abusive or may place a child or person/s in vulnerable situation/s at risk of abuse.
- Act in a way that shows unfair or differential treatment to children or person/s in vulnerable situation/s.
- Use language, make suggestions or offer advice that is inappropriate, offensive or abusive.
- Engage in discriminatory behavior or language in relation to race, culture, age, gender, disability, religion, and/or sexual orientation.
- Consume alcohol, tobacco or illegal drugs while having responsibility for or in the presence of children or person/s in vulnerable situation/s.
- Behave provocatively or inappropriately with a child or person/s in vulnerable situation/s.
- Photograph or video a child or person/s in vulnerable situation/s without the consent of the child or person/s in vulnerable situation/s and his/her parents or guardians' permission to post to the media.

I confirm that I have read and understood the Code of Conduct and I agree to abide by the safeguarding policies and procedures of the Congregation. I also authorize the verification of the information provided on this form and the appropriate and necessary sharing of this information.

I confirm that I have read and fully understand the following:

- Local Safeguarding Policy
- Code of Conduct
- Congregational Safeguarding Policy

I agree to accept and apply the above Safeguarding Policies and Code of Conduct in their entirety.

Signed: _____ Role: _____

Printed name: _____ Date: _____

Breach or non-compliance of the code of conduct, may result in sanctions.

Safeguarding Incident, Complaint or Concern Report Form

This form should be completed if you have an incident, complaint or concern regarding the abuse or exploitation of a child or adult who is participating in a community/ministry, or in the event of an alleged breach of the Safeguarding Policy or Code of Conduct. The completed form should be given to the Safeguarding Focal Person.

Please only complete the details that are known to you at the time of receiving or becoming aware of the incident, complaint or concern. If forwarding by email, please ensure that the document is password protected and the receiver is advised of the password by means other than email e.g., phone, WhatsApp, text.

About the disclosure/concern

Date of disclosure/concern: _____

Time of disclosure/concern: _____

How was the information received? (Attach any written information to this form)

Please circle: Letter Email In person

Details of person making disclosure/raising concern

Name (please print) _____

Address _____

Tel _____ Mobile No _____

Email (please print) _____

If not the person who concern relates to, does the person reporting know the person and how?

Details of child / adult to whom the concern relates to

Name _____ DOB _____

Address _____

Gender _____ Ethnic Origin _____

Language (is interpreter/signer needed) Yes No

Any Disability _____

School (if applicable)

Details of parent/carer (where appropriate or known)

Name _____

Address (if different from above) _____

Tel _____ Mobile _____

Are they aware of the allegation, suspicion, or complaint? Yes No

Details of alleged subject of the complaint

Name _____

Address _____

Relationship to child or adult (if applicable) _____

Occupation _____

List of Relevant and Related documents

- Constitutions of Our Lady of Charity of the Good Shepherd, 2009
- Province Administration Manual (PAM), 2015
- Our Lady of Charity of the Good Shepherd Position Papers, 2018
- Guidelines and Policies: Internet Presence, Social Media, and other Electronic Communications, 2019
- Congregational Data Protection Policy, 2018
- United Nations Convention on the Rights of the Child (UNCRC), 1989
- African Charter on the Rights and Welfare of the Child, 1990
- UN Convention on the Rights of Persons with Disabilities (UNCRPD), 2006
- The Universal Declaration of Human Rights (UDHR), 1948
- The UN Guiding Principles on Business and Human Rights, 2011
- European Convention on the Exercise of Children's Rights, 1996
- The New Zealand Bill of Rights Act, 1990
- The New Zealand Society for the Protection of Women and Children, 1893
- Code of Canon Law, in particular Book II and Book VI, 1983 (and subsequent modifications)
- Motu Proprio Sacramentorum Sanctitatis Tutela, 2001
- Motu Proprio Vos estis Lux Mundi, 2019
- The Normae de Gravioribus Delictis, 2021.

Template of Reporting Flow Chart with Name allocation

Standard 2

STEP 1



CONCERN / ALLEGATION RECEIVED

SAFEGUARDING CONTACT PERSON
 (Community/Ministry)
 (Record in the reporting from)

Name _____
 Contact _____



Direct option if a requirement in your country OR If the allegation does not relate to community/ministry/personnel

STEP 2



REPORT TO
Without delay

SAFEGUARDING FOCAL PERSON
Unit/Country

Name _____
 Contact _____

UNIT LEADER

Name _____
 Contact _____

REPORT TO
Without delay

STEP 3

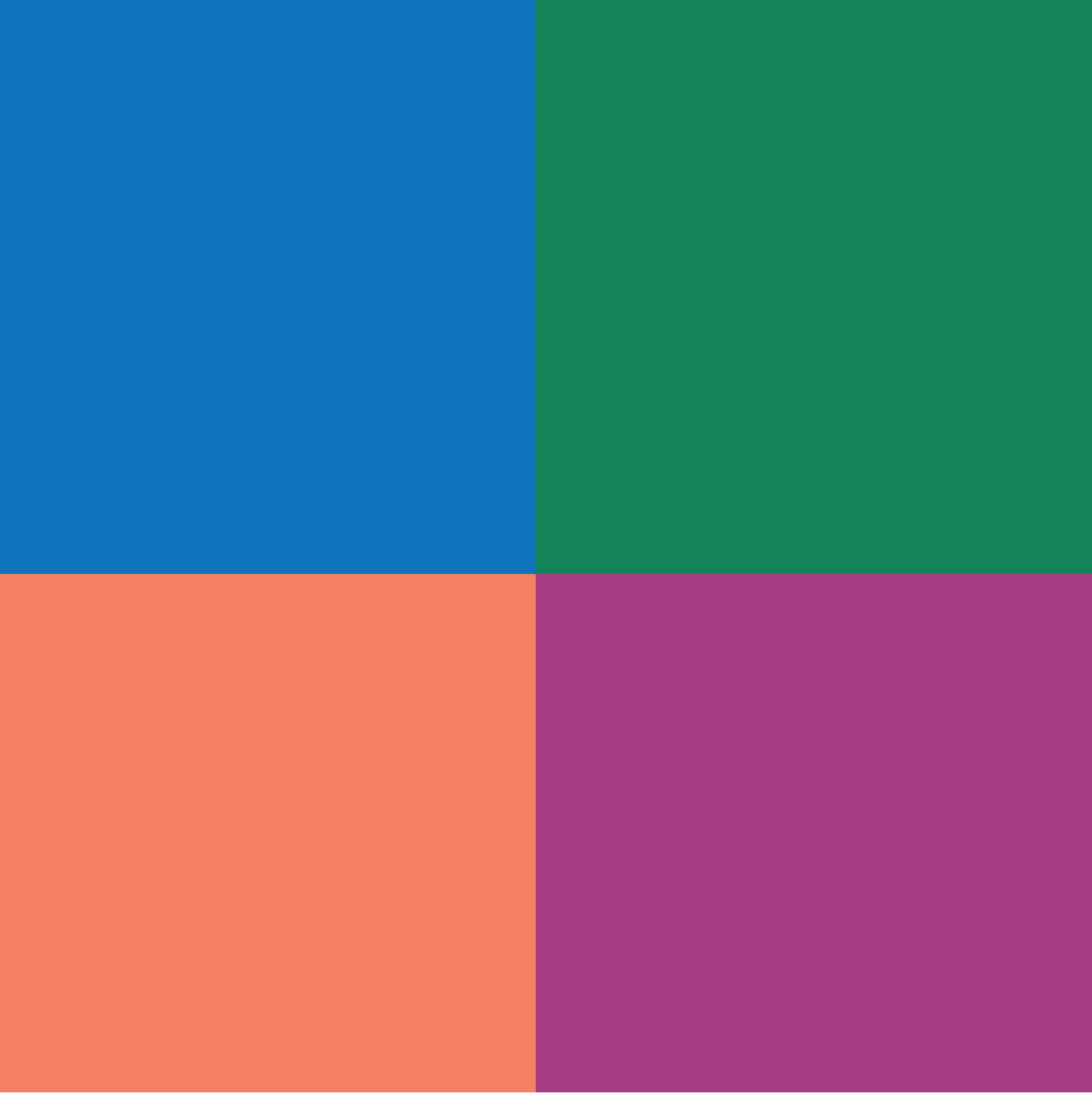


REPORT TO
Without delay

GSIF SAFEGUARDING FOCAL PERSON
(As applicable)

CONGREGATIONAL SAFEGUARDING ADVISOR
safeguarding@gssweb.org

CIVIL AUTHORITIES
(As applicable)



CONGREGATION OF
OUR LADY OF CHARITY
OF THE GOOD SHEPHERD

<https://rgs.gssweb.org>