



*WHAT ARE
WE DOING IN
THIS WORLD
AND WHY
ARE WE
HERE
IF NOT TO
CONTRIBUTE
TO THE WELL-
BEING OF
OUR
NEIGHBOUR?*

St. Mary Euphrasia

SAFEGUARDING POLICY

OLCGS, UNIT of Central East India

Nepal

Safeguarding Policy of Central East India Nepal (UNIT)

Policy Management Information

Title: Safeguarding Policy, OLCGS, CEIN UNIT

Owner: CEIN UNIT Leadership Team

Author: OLCGS, Adapted from the Congregational Policy Document

Approved by: UNIT Leadership Team

Date of approval: 29 Feb 2023

Applicable to: Sisters & Associated Persons of CEIN Province

Frequency of review: Every three years

Related Policies and Procedures: Detailed within this policy

MESSAGE FROM THE UNIT LEADER

SAFETY IS OUR PRIORITY

“The Church entrusts to us a share in her mission of reconciliation and the continued experience of mercy in all aspects of our lives, sends us to be a presence of Jesus, the Good Shepherd” (Const. Art.: 4 &5)

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 factor in the humanitarian and development field, has as a priority ‘the safeguarding of children and person/s in vulnerable situation/s’.

‘We recognize that every girl is born with dignity, they possess 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.’ (*Good Shepherd Position Paper on Girl Child*). In responding to the needs of the girl child, it is critical to ensure that every program has a clear, detailed Safeguarding Policy that promotes positive development and protects from abuse of any kind and uses UN human rights tools to advocate nationally and internationally.

The Congregation of Our Lady of Charity of the Good Shepherd (OLCGS) has a mission that promotes the dignity and integral development of every person. For close to four hundred years, OLCGS has provided services 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 vulnerabilities. The Congregation, inspired by the mercy and love of God, has applied the best knowledge of each era to deliver such services, 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 centre of our ministry work.

Inspired by St. Mary Euphrasia’s maxim, *“one person is more important than the whole world”*, and a deep sense of co-responsibility, this Safeguarding Policy details the commitment of all Good Shepherd Mission Partners (Sisters and Partners-in Mission) in ensuring that all children and person/s in vulnerable situations are safeguarded from harm and accorded their rights in all the ministries and programmes in Good Shepherd Central East India/Nepal Unit.

Therefore, we proclaim that **safety is our priority** and thereby affirm the right of every child and vulnerable adult/s will be duly accorded. We commit to:

- Creating and maintain safe spaces;
- Responding proactively and responsibly;
- Implementing and monitoring the policy effectively.

This policy is in line with the policy of the Congregation and the commitment of the charism of our Founders St. Mary Euphrasia Pelletier & St. John Eudes.
This policy will be reviewed and revised once in three years.

I thank you in advance for your commitment and zeal for upholding the right of each child and vulnerable adult/s in all our ministries.

“TOGETHER WE CAN”



Sr. Pushpa Louis
Province Leader
Province - Central East India/ Nepal

MESSAGE FROM THE CONGREGATIONAL SAFEGUARDING COORDINATOR

"Safeguarding today is a vocation for us. We are called to know the responsibility, to discover the guiding wisdoms and to serve for the common good of all, where every person we encounter feels safe and comfortable. Our new awareness to safeguarding draws us that we listen to our consciousness and the situation we contribute for positive change. Congregation is directing us to hold the **“Do No Harm”** principle and foster an environment that encourages a culture to safeguard and promote well-being of all persons whom we are accountable to. Mindful of this serious responsibility, we dedicate to take part in prevention, protection of rights and well-being of everyone guided by Catholic Social Teachings and International Safeguarding Standards."

Sr. Jane Nway Nway Ei,
Congregational Safeguarding Coordinator

KEY MESSAGES

❖ The Relevance of this policy.

This policy is a current expression of a desired outcome by the Our Lady of Charity of the Good Shepherd in the UNIT of Central East India/ Nepal. It is to continue the 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 with the Principle of 'DO NO HARM'. This policy extends to all within the UNIT 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 recognises 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 Teachings.

❖ Who does this policy apply to?

This policy, authorised and disseminated by the UNIT Leadership Team, is applicable to the whole UNIT. The terms of this policy require implementation by all levels of UNIT personnel, including sisters, all associated persons (i.e., paid staff, volunteers, consultants and visitors to the communities or ministries, etc.), in all interactions – personal and professional. Every level of structure is to comply with the UNIT's Safeguarding Policy and develop, on the appropriate level, comprehensive policies of safeguarding. This policy of the CEIN UNIT incorporates the requirements of the Congregational Safeguarding Policy as well as ensures compliance with relevant local and national civil laws, church social teachings & laws and ensures 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;
- ✓ Pedagogies 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 communities use this Policy?

This policy is to be a living, relevant document within and around every person of the CEIN UNIT. It is to be upheld by the sisters, communities, ministries, and all persons associated with the UNIT. It requires that anyone associated with the UNIT be aware of the centrality of this policy and of motivations and behaviours – 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.

❖ The UNIT focal person contact:

This policy, in its very spirit of living commitment binds every person with an obligation to bring to the notice of the UNIT's focal person, in case of any harm, actual or potential, to the children and person/s in vulnerable situation/s, failing to which the person is liable to action by the UNIT leadership. One can use the form which is available in annex-3 of this policy for any complaint/s or concern/s, and mail it to the email address below:

Email: safeguardingindonepal@gmail.com

1. Introduction

Our Lady of Charity of the Good Shepherd, (OLCGS), with nearly 400 years of history, is an International Congregation well known for its work among children at risk, girls and women who are exploited and marginalized, empowering them through institutional and community-based ministries. We empower children and their communities to create and promote fair and equitable societies that guarantee their rights and well-being.

The Safeguarding Policy of our CEIN UNIT is based on the following set of values and inspirations.

- The CEIN UNIT envisions a world in which everyone, especially children, person/s in vulnerable situation/s and women fully enjoy their rights and lead a dignified life. Jesus the Good Shepherd is our model who said, “Let the children come to me, do no harm to them, for to such belongs the reign of God” **Mark 10:14**. Jesus also said “Come to me, all who are weary and heavy-laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart” **Matthew 11: 28-30**
- **St. Mary Euphrasia Pelletier** the Foundress of the congregation of Our Lady of Charity of the Good Shepherd had special love for children and person/s in vulnerable situation/s, and she said “We have no rights over those we serve, we can neither ill-treat them nor shut the mouth...harshness is no more our spirit than it is the Spirit of God.”
- “We find inspiration and guidance for our Mission in Sacred Scriptures and in the teaching 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.”¹

Protection and care of children and person/s in vulnerable situation/s should be at the very heart of our communities and societies. Safeguarding involves our collective and individual responsibility and preventive actions to ensure that the children and person/s in vulnerable situation/s are protected from deliberate or unintentional acts that lead to the risk or actual harm, by children, staff, representatives, volunteers, donors, benefactors and visitors who come into contact with. We recognise the importance of safeguarding, promoting the rights and protecting the welfare of children and their families. We are determined to put children first, in all that we do and to make the rights enshrined in the UN Convention on the Rights of the Child, 1989 and all domestic laws in India and Nepal, a reality for all children and person/s in vulnerable situation/s who are under our care.

This policy will ensure that all our communities, institutions and organizations are safe and an enriching environment for children and person/s in vulnerable situation/s. The purpose of this policy is to make sure that the Sisters and the partners in mission of the CEIN -UNIT have policy framework and procedures in

¹Our Lady of Charity of the Good Shepherd Constitution Art.8.

place to prevent any harm done to children as well as persons in vulnerable situations.

With this Policy document, we, the Sisters and Partners in Mission in CEIN UNIT reaffirm, that any form of abuse and or violence against children and persons in vulnerable situations is unacceptable. We commit ourselves to respect, to fulfil and protect the rights of children and persons in vulnerable situations and promote zero tolerance against any form of abuse.

The policy creates a mechanism to report any kind of violation be it potential or actual, and ensure prompt redressal. This policy calls for mandatory reporting of violation of safeguarding of children and person/s in vulnerable situation/s. All members within the scope of this policy should report as they witness, suspect or come to know of any form of violation, abuse or exploitation.

2. Policy statement

The Central East India/ Nepal UNIT of OLCGS is committed to enabling positive change and respecting, fulfilling, protecting and promoting the fundamental human rights of all persons. It is committed to providing an environment that serves the best interests and developmental needs of children and person/s in vulnerable situation/s. It strives 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), the social teachings and laws of the Catholic Church 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. The Purpose

The policy is a crucial response to the duty to safeguard, for which the CEIN UNIT is primarily responsible, and informs sisters and associated persons of their responsibilities in relation to safeguarding of children and person/s in vulnerable situation/s.

The UNIT is committed to doing everything 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 UNIT recognizes that all individuals, in certain contexts may be considered more vulnerable to exploitation and abuse than others; hence, the UNIT makes every effort in risk assessment to identify and mitigate such risks.

The UNIT's Safeguarding Policy aims to promote good practices by:

- Providing everyone with an environment that favours their development and ensures protection from harm;
- Supporting all sisters and associated persons of the UNIT 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 communities for positive change within the UNIT;
- Ensuring a culture of prevention of exploitation and harm;
- Providing a victim/survivor first approach.

The main objective of this Safeguarding Policy is to ensure that all children and person/s in vulnerable situation/s working with or associated with the CEIN UNIT have a safe and protected environment that is free from stigma/discrimination of any kind and from any form of abuse/violence/injury/harm. All members and associates of the UNIT shall be equipped to uphold and safeguard the dignity, freedom and liberty of all persons, particularly of children and person/s in vulnerable situation/s. The UNIT is committed to maintaining a safe and enabling environment, where health, safety and dignity of all persons associated directly or indirectly, is given primacy.

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 in CEIN UNIT may encounter within their communities and ministries. It applies to everyone: UNIT leadership team on all levels, MDO and associated persons, GSIF Nepal and associated persons, sisters, and associated persons (Including staff, trustees, Board members, consultants, interns, volunteers, Directors/In-charges, coordinators, Para-professionals, counsellors, team members, representatives of partner agencies, donors, journalists, media persons, and any other individuals who are in direct or indirect contact with children and vulnerable adults in the care of the communities of the UNIT.

All the staff members, partners in mission and associates, whether full time, part time or engaged on fixed-term contracts must act in accordance with this policy in their professional lives and are encouraged to do the same in their personal lives.

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 amendments).
- ❖ The Motu Proprio Sacramentorum Sanctitatis Tutela (2001).
- ❖ The Motu Proprio Vos estis Lux Mundi (2019).

- ❖ The Normae de Gravioribus Delictis (2021).
- ❖ John Paul II, 1986, Teaching on Human Dignity.

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 for the Elimination of all forms of Discrimination Against Women (CEDAW), 1979.
- ❖ The UN Convention on the Rights of the Child (UNCRC), 1989.
- ❖ The UN Convention on the Rights of Persons with Disabilities (CRPD), 2006.

The CEIN UNIT also aims 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 UNIT upholds the four general principles of the UNCRC and their application as under:

- ❖ Survival and development;
- ❖ Non-discrimination;
- ❖ 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.

The CEIN UNIT also follows the Province Administrative Manual (PAM), where it says "In keeping with our Mission, we acknowledge the serious nature of all forms of inappropriate conduct towards any person. Therefore, we affirm that abuse, whether physical, emotional, or sexual of children, young persons, or adults, is intolerable conduct. **Such conduct is not keeping with the dignity of the person, Gospel teachings or religious life, and is never acceptable**" (PAM, appendix 32 Section II).

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.

5.3. National Laws and protection Systems (India & Nepal)

India

- ❖ The Constitution of India, 1950:
 - Article 14: Equality and equal protection before the law
 - Article 21: Right to Life and personal liberty
 - Article 32: Remedies for violation of fundamental rights
- ❖ Integrated Child Protection Scheme (ICPS)
- ❖ Juvenile Justice (Care and Protection of Children) Act, 2015
- ❖ The Indian Penal Code, 1860, specifically provisions relating to violence against children including child sexual abuse, sexual violence, rape, and trafficking
- ❖ The Immoral Traffic (Prevention) Act, 1956
- ❖ The Child and Adolescent Labour (Prohibition and Regulation) Act, 1986
- ❖ The Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989
- ❖ The Protection of Children from Sexual Offences (POCSO) Act, 2012; as amended in 2019 and The Protection of Children from Sexual Offences Rules, 2012
- ❖ The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

Nepal

- ❖ Act Relating to children 2018
- ❖ Human trafficking and Transportation Control Act 2007 (2064)
- ❖ Child labour Prohibition and Regulation Act 1999
- ❖ The Sexual Harassment at workplace (Prevention) Act 2014 (2071)
- ❖ Directives to control sexual harassment towards working women in workplace such as restaurants, dance bars (2065)
- ❖ Marriage Registration Act
- ❖ National Penal Code 2074 (BS)
- ❖ National Civil Code 2074 (BS)

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 fulfils the 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 or 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. When a person is treated unjustly, ignored, denied of equal opportunity by other person holding power, she/he creates a vulnerable situation for the other person.
- 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 or harm.
- 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, community development project/programs, infirmary,

residence or program of formation. It includes anyone who resides with sisters who may not be a member of the Community/UNIT.

6.8. Ministry or ministries: Refers to projects, services, programs or local outreach activities/pastoral ministries under the sponsorship of the UNIT/MDO 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/s or associated person/s of the UNIT may be involved.

6.9. Associated Person/s or Associated people: Any person/s engaged in the mission of the Congregation/UNIT 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 through CEIN UNIT assumes an essential responsibility to ensure safety, care, and nurturance to every person who participates with the UNUIT in any way. Those in certain positions have grave responsibility to ensure that this safeguarding policy is upheld and implemented at all levels. 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 UNIT | |
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| 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 ministry/activity; ❖ Engage in regular and updated trainings in the areas of abuse, self-awareness and human rights; | <ul style="list-style-type: none"> ❖ Participate as appropriate in local networks of prevention of abuse 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 (<i>e.g. in some regions child labour, human trafficking, etc., may require more vigilance than in others</i>) |
| Unit Leader and Leadership team | |
| Responsibilities | |
| <ul style="list-style-type: none"> ❖ Ensure appropriate safeguarding structures and personnel 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 UNIT's Safeguarding Policy in compliance with the Congregational Policy; ❖ Ensure and review local ministry policies on safeguarding/ protection as is relevant to the structures within the UNIT. Policies from different levels should supplement one another and comply with safeguarding standards; ❖ Support the UNIT Safeguarding Focal Person in dealing with all concerns and allegations of abuse. Ensure that the safeguarding advisor has been informed; ❖ Cooperate with any investigations by the civil authorities. | <ul style="list-style-type: none"> ❖ Oversee effective integration of this policy and its principles within any communities or ministries in which the UNIT 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 UNIT's 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. |

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| <ul style="list-style-type: none"> ❖ Inform the Church Authority if necessary (to comply with Canon law). Any conflict will only be determined after significant consultation with Civil and Canon lawyers and PLT 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 in UNIT’s safeguarding issues; ❖ Prepare an annual report to the PLT (or designated representatives) 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.; | <ul style="list-style-type: none"> ❖ 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. |
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CEIN UNIT’s Safeguarding Committee (appointed by PLT)

Responsibilities

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| <ul style="list-style-type: none"> ❖ Assist the PLT in the oversight and monitoring of safeguarding practices within the UNIT, according to the directions and roles specified by the PLT; ❖ Advise and consult with the UNIT Leader on any active allegations or investigative process that the UNIT is involved regarding reported cases of abuse; ❖ Review the Safeguarding Policy and Procedures; | <ul style="list-style-type: none"> ❖ Facilitate preparing of the monitoring check list and tools; ❖ Assist the UNIT Focal person in organising trainings and refreshers for sisters and associates at UNIT/ Community/Ministry level; ❖ Follow up regular monitoring exercises and assist in conducting an evaluation. |
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CEIN UNIT’s Safeguarding Focal Person/s (SFP)

Recommended that each Unit has at least two SFPs, a sister and an associated (lay)

Responsibilities

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| <ul style="list-style-type: none"> ❖ Assist and direct the implementation of the Safeguarding Policy, including awareness raising and training on safeguarding; ❖ Support the community/ministry safeguarding contact person; ❖ Monitor the implementation of the policy at community/ministry level, including MDO & GSIF Nepal; ❖ Receive all reports of concerns and/or allegations of abuse and report these to | <p>The UNIT Safeguarding Focal Person at safeguardingindonepal@gmail.com (if applicable report to other concerned authorities and to the civil authorities if not already done so by the local or mandated person);</p> <ul style="list-style-type: none"> ❖ Cooperate with any investigations by the civil authorities. |
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| Safeguarding Contact Person at community/ministry level | |
| Responsibilities | |
| <ul style="list-style-type: none"> ❖ Assist and direct the implementation of the local safeguarding policy; ❖ Monitor the safeguarding practices within the local context; ❖ Translate the policy into local/regional language and make a copy available for all the sisters and associates; | <ul style="list-style-type: none"> ❖ Report on all concerns, allegations of abuse to the UNIT Safeguarding Focal Person (It is NOT community contact person's role to investigate any concerns or allegations). ❖ Ensure capacity building/ trainings and refreshers for the community/ministry level sisters and associates. |

8. Considerations for Local Context

The CEIN UNIT works in various geographical locations within the country and in Nepal, where significant variations in language, understandings and arrangements for safeguarding exist. The UNIT's Safeguarding team is committed to giving clear guidance to sisters, associated persons, institutions, schools and other 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

9. Standards of Commitment to Safeguarding

The CEIN UNIT is committed to achieving the highest level of safeguarding for children and person/s in vulnerable situation/s, with whom it comes into contact; the following set of standards will guide the UNIT's work. These standards are drawn 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 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 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 UNIT.
- There are written guidelines for appropriate/expected standards of behaviour of adults towards children and person/s in vulnerable situation/s.
- The UNIT 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 behaviours 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 local communities/ministries.
- The local communities/ministries implement effective practices for the appropriate use of information technology including social media.

- The local communities/ministries implement effective practices in relation to capturing, using, and storing images of children and person/s in vulnerable situation/s.

Communication

- Information about the local communities/ministries commitment to keeping children and person/s in vulnerable situation/s safe is openly displayed and available to the public.
- Where the local community/ministry is working with children and person/s in vulnerable situation/s, they are made aware of their right to be safe from any kind of 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 communities/ministries.
- Everybody in the communities/ministries know who has the responsibility for safeguarding and how to contact them.

Training

- All leadership teams at all levels, Project Leadership Teams, MDO CEI, Good Shepherd International Foundation Nepal (GSIFN), Opportunity Village Nepal, Board and management, sisters and associated persons are inducted on the safeguarding policy when they join the UNIT. In addition, all relevant personnel will also be provided with 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 behaviour 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, training, etc.

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 a person in vulnerable situation.
- 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 in local/regional language and easily understandable.

- The protection procedures are consistent with local/national/ international standards and best practices 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 states/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 from parents/carers and by young persons about unacceptable and/or abusive behaviour towards children and person/s in vulnerable situation/s, with clear timescales for resolving the complaint.
- Local context mapping of in-country/state 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 Unit believes that each community/ministry has a duty to ensure, advice and supports 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 communities, we recognize that parents/ carers/ children/ person/s in vulnerable situation/s need someone to turn to when children and person/s in vulnerable situation/s are being abused, that they know where to go and whom to approach 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 local 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 local community may need to refer people to relevant specialist/s for this support.
- Sisters and associated persons with special responsibilities for reporting have access to specialist's advice and support.
- In each community/ministry office, contacts have been established at a 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/ministry should be reported to the local UNIT Focal Person/ at following email:

safeguardingindonepal@gmail.com

9.2.1. Reporting Flow Chart (see Annex 5)

Responsibilities following the receipt of an allegation:

Safeguarding Contact Person

- Completes the reporting form with required information.
- 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 the role of safeguard contact person 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; (if applicable);
 - 4) Civil Authorities if not already done by the Safeguarding Contact Person /complainant and/or any other (if applicable).
- Offers support to the Safeguarding Contact Person.
- Keeps the Unit Leader informed of the progress of the case/s.
- With the guidance/support of the UNIT's/Congregational Safeguarding Advisor assists with the preliminary investigation (to establish credibility, assessment of risk and developing an action plan).
- It is NOT the role of Focal Person to undertake any further processes i.e. conducting an investigation, unless requested by the UNIT's/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/survivor.
- 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.

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 the 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 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 person/s in vulnerable situation/s to participate in pornographic exhibitions;

- b) Conduct carried out by the UNIT 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 unit Safeguarding Policy is carried out on a regular basis by the unit Safeguarding Team/Committee.

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 UNIT's work. More details and supporting documents and guidance can also be found in the Province Administrative Manual (PAM) on the UNIT's website at <https://goodshepherdcein.org> and on the Congregation's website at <https://rgs.gssweb.org>

10.1. Safe Recruitment

The UNIT 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 CEIN UNIT 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
- Qualifications and identification checks

- Police clearance/ vetting
- Contracts/appointment letters
- Safeguarding policy and signing the Code of Conduct as part of induction

10.2 CEIN UNIT's Code of Conduct (See Annex 2)

The CEIN UNIT's Code of Conduct expresses the expectations we have of all sisters and of 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 the ministry. The Code of Conduct applies both in professional and personal life in relation to safeguarding. Special considerations are made to safeguard children and person/s in vulnerable situation/s 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 UNIT's and Congregation's Safeguarding Policies and relevant guidelines;
- Encouraging children and adults to feel comfortable enough to point out attitudes and behaviour they do not like, and to know where and how to make a complaint when 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 mitigation measures be implemented (e.g., discussion happens in line of sight of others).

10.3 Awareness and Training

The CEIN UNIT 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 trainings are provided. However, at a minimum, all parties are introduced to the safeguarding policy during induction and ongoing refresher workshops and/ or trainings about expected 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 UNIT'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 Safeguarding policy.
- The UNIT's 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 behaviour 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 local languages: i.e., English, Hindi, Marathi, Tamil, Telugu and Nepali.
- All relevant documentation for the Safeguarding Policy, accompanying forms and tools will be accessible from Safeguarding team at safeguardingindonepal@gmail.com (through request mail), on UNIT's website <https://goodshepherdcein.org> and on 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 on 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 UNIT 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 endeavour 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 UNIT will take whatever action 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 communities/miniseries in which it operates.

11.3. Consequences of not complying with the UNIT's 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 Persons

- 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 UNIT/Community/Ministry.
- 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 UNIT/Community/Ministry, possibly with other canonical and civil consequences (cf. Can. 1398).

For conducts referred above, the CEIN UNIT, in consultation with the UNIT 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 in reporting form (Annex 3) at safeguardingindonepal@gmail.com
- The UNIT Safeguarding Focal Person will report without delay to the Unit Leader and Congregational Safeguarding Advisor at safeguarding@gssweb.org
- 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 the details, even those which may not appear important at the time of recording.
- The UNIT 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 UNIT Safeguarding Focal Person will develop an action plan in dealing with the case.
- Maintain professional confidentiality at all times.

ANNEX-1

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. |
| Sexual Harassment | Unwanted sexual behaviour that makes child feels upset and disapproves of the act. | 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. Sexual harassment may occur in the workplace or in connection with work. |
| Institutional | Abuse may occur within residential care and acute settings and any other in-patient settings, and may involve poor standards | 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 |

| | | |
|----------------|--|--|
| | of care, rigid routines and inadequate responses to complex needs | care, rigid routines and inadequate responses to complex needs. |
| Discriminatory | 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. | 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. |
| Online | 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 cyber bullying, grooming, sexual abuse, sexual exploitation, and/or physical or emotional abuse. | Online abuse is any type of abuse that happens on the internet, whether through social networks, playing online games or using mobile phones. |
| Bullying | Bullying can be defined as repeated aggression – whether it is verbal, psychological or physical – that is conducted by an individual or group against others. | Bullying can be defined as repeated aggression – whether it is verbal, psychological or physical – that is conducted by an individual or group against others. |
| 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. |

Code of Conduct

Congregation of Our Lady of Charity of the Good Shepherd Central East India/Nepal UNIT

The Code of Conduct of the Central East India/Nepal (CEIN) UNIT of the Congregation of Our Lady of Charity of the Good Shepherd expresses the expectations that the UNIT has of all sisters, and associated persons regarding their behaviour. 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 the UNIT.

The Code of Conduct applies both in professional and personal life.

By signing the Code of Conduct, I commit to:

- Working actively to promote the best interests of children and person/s in vulnerable situation/s and act in line with the Safeguarding Policy of CEIN and relevant guidelines:
- Respecting all human beings and their rights, regardless of age, caste, sex, disability, gender identity, religious belief, language, sexual orientation, political or other opinion, national, ethnic or social origin, HIV/AIDS status, place of birth or any other status.
- Encouraging children and adults to feel comfortable enough to point out attitudes and behaviour that are disrespectful or abusive and supporting them to submit safeguarding concerns or complaints where necessary.

| I WILL: | I WILL NOT: |
|---|---|
| <ul style="list-style-type: none"> ● Treat all children and person/s in vulnerable situation/s with respect, compassion, dignity, and equity. ● Exercise positive, appropriate behaviour with all children and person/s in vulnerable situation/s I encounter. ● Be aware of the UNIT/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 behaviour, action, language and relationship with | <ul style="list-style-type: none"> ● Act with behaviour 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 behaviour or language in relation to race, culture, age, gender, disability, religion, and/or sexual orientation. |

| | |
|--|---|
| <p>children and person/s in vulnerable situation/s.</p> <ul style="list-style-type: none"> • Report without delay any concerns of abuse if I come to know. • Avoid being alone with children or person/s in vulnerable situation/s in private. | <ul style="list-style-type: none"> • 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 policy and procedures of the CEIN UNIT as applicable. I understand that a violation on my part can lead to serious consequences including legal action where so warranted and will cooperate fully without any oversight, initial internal assessment, inquiry, or investigation procedures that I am required to participate in for effective implementation of the safeguarding policy, and under any applicable law currently in force, as may be required.

I state that no disciplinary action arising from violation of safeguarding policies or procedures has been taken against me, and that I have never been convicted of any criminal charges relating to crimes against a child/children or adult/s. 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

→ Province Safeguarding Policy

I agree to adhere to the Safeguarding Policy applicable to the CEIN Unit and this Code of Conduct.

Signed: _____ Role: _____

Printed name: _____ Date: _____

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 or tick: 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 the 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 _____

Details of concern, allegation or complaint

(Include dates/times, location of incident(s) occurred, witnesses if known. Include complainant's words where possible. Does the child or adult know this concern is being raised?)

**Name of Safeguarding Contact Person
(Sister/Associated Person)
Completing this form**

Signature: _____

Mobile No: _____

Email: _____

Date: _____

**Name of Safeguarding Focal Person
who received this form**

Signature: _____

Mobile No: _____

Email : _____

Date: _____

Has the Congregational Safeguarding Advisor been informed: Yes No

Date: _____

List of Relevant and Related documents

- Constitution 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
- United Nations Convention on the Rights of the Child (UNCRC), 1989
- 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
- Code of Canon Law, in particular Book II and Book VI, 1983 (and subsequent modifications)
- The National Human Rights Commission for India – 1993
- The Constitution of the India 1950
- The national Penal code, Nepal
- The National Civil Code, Nepal
- Acts and Laws related to children and women.

ANNEX-5

Template of Reporting Flow Chart

