

Policy – Code of Ethics

1. Guidelines for Mentors – preamble and definitions
2. Complaints process
3. Management for the process

Context

EFM acknowledges that its programmes, personnel and training occur in a wider context of New Zealand society and church structures and therefore this Code of Ethics has to fit within the bigger context of the following laws and guidelines

- New Zealand Criminal Law
- The Human Rights Act
- The Privacy Act
- Canon 1 of the Anglican Church in Aotearoa New Zealand
- Sexual Harassment Guidelines of respective Churches
- Natural Justice

Review

It is recommended that this policy be reviewed annually

Prepared	April 2019	by John Whitehead & Eric Fairbrother
Amended	November 2020	EFM Board
Approved	November 2020	EFM Board
Reviewed	February 2025	EfM Board

Resources used include:

Canon 1 Anglican Church in Aotearoa New Zealand and Polynesia

NZEI Ethical Guidelines

Complaints Procedure for Contact people – Diocese of Waiapu

PCANZ Code of Ethics

Sexual Harassment: An Issue for the Church

Conference papers by Gary Richard Schoener, Psychologist USA, Chris Skellett, Senior Clinical Psychologist, Dunedin

1. Guidelines for Trainers & Mentors

Preamble

As Christians, mentors respect for the dignity of each individual is the basis for establishing right relationships. Mentors and trainers are committed to the highest standards of delivering the EFM programme across Aotearoa New Zealand. They are committed to active membership of their faith communities. As EFM Mentors and Trainers they are diligent in undertaking required ongoing training and re-affirmation of their role as mentors through the approved process. Mentors and Trainers work within the boundaries of interpersonal relationships as outlined below.

Boundaries for respectful interpersonal relationships

1. Spiritual
2. Physical
3. Intellectual
4. Emotional
5. Sexual

Boundaries that are not respected are generally indicated by behaviour that is unwelcomed and uninvited and causes feelings of discomfort. It includes verbal as well as physical and mental behaviours which may be deemed as judgemental, offensive or repeated after requests to desist.

Definitions

1. Spiritual - includes use of scripture, theology, sacramental understandings to manipulate or denigrate another's faith perspective
2. Physical – includes uninvited touch – including hugging, assuming holding of hands, intruding in personal space, assault or confinement
3. Intellectual – includes using the thoughts and insights of others without acknowledgement, verbal plagiarism
4. Emotional – includes isolation, verbal assault, intimidation, humiliation, bullying, the misuse of txts or other social media pressure or any other behaviour that may diminish another person's sense of identity, dignity and self-worth
5. Sexual – the imposition by one person on another of any unwanted sexual communication or activity. Includes – innuendo, jokes, kissing, touch that is fondling in expression, attempted seduction or any activity of a sexual nature including sexual assault

2. Complaints Process

For the Protection of Trainers, Mentors and Board Members,
For the well-being of all who enter into an EFM group,
To ensure that all complaints are considered respectfully and with Gospel integrity,
EFM offers this process if no appropriate denominational process is available.

NOTE: If an EFM group is a single denominational group, complaints will fall under the process for that denomination.
If the EFM group is not a single denomination group, the following is the EFM process.

The following process uses the above Preamble and Definitions as the basis under which a complaint may be made. Any complaints that concern a criminal act under New Zealand law will be referred directly to the Police.

Possible complaints – a possible complaint becomes a formal complaint subject to the process after the following steps

- A potential complainant has raised an issue of concern
- The person has been met with – or at least been able to talk to someone the board has identified, who can help them explore the nature of the possible complaint
- Ideally this will be a face-to-face meeting but otherwise it may be a mutually agreed distance meeting such as video conferencing. In either instance the potential complainant is given the option to bring a support person
- If the complainant then decides to make a formal complaint, the complaint in writing should be sent to the Board's designated Complaints process person.
- The person, who is the subject of a formal complaint, shall be provided with notice in writing of the existence of the complaint. This notice will be provided by the Board's designated complaints process person.
- The subject of the complaint has the right to seek personal support and guidance while the complaint is being investigated

An upheld complaint

If a complaint is upheld then the Board is advised and needs to initiate actions that provide a way forward. For example and where appropriate:

- Ensure apology is made – written or verbal according to what is negotiated
- Further training of a mentor may be put in place
- For the protection of the mentor a co-mentor maybe appropriate
- An affected group is assured that the incident has been handled according to our guidelines and process with a satisfactory outcome
- Referral to a helping agency
- The complainant acknowledges that the steps taken are enough to complete the process for them
- If the complainant is not satisfied they will have the option to take it to a designated group for a second (and final) investigation.

Not pursuing a possible complaint

If a complainant doesn't want to make their complaint formal, only notes referring to dates and times and the nature of the incident are recorded and managed in a confidential file* i.e. no personal details are kept without permission

Training

This policy needs to be presented at Trainers training and Mentor training.

The importance of NOT trying to handle the possible complaint oneself cannot be stressed enough. The importance of referring any matter, whoever receives it needs to be underlined as critical to the integrity of any outcome

Note – the experience behind this is that when the gravity of a robust formal complaint process is outlined, it can often clarify for a possible complainant just how important it is – or not – to them