



**ZAMBIA CONFERENCE OF CATHOLIC
BISHOPS (ZCCB)**

ZCCB SAFEGUARDING AND PROTECTION POLICY

Catholic Secretariat,
LUSAKA - ZAMBIA

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ACRONYMNS

- ACHPR* – African Charter on Human and People's Rights
- ACRWC* – African Charter on the Rights and Welfare of Children
- CSMT* – Catholic Secretariat Management Team
- CSO* – Civil Society Organization
- DDF* – Dicastery for the Doctrine of the Faith
- GBV* – Gender-Based Violence
- MEAL* – Monitoring, Evaluation, Accountability and Learning
- SST* – Sacramentorum Sanctitatis Tutela
- UDHR* – Universal Declaration of Human Rights
- UNCRC* – United Nations Convention on the Rights of Child
- ZCCB* – Zambia Conference of Catholic Bishops

FOREWORD



Most Rev. Ignatius
CHAMA
ZCCB President

In his letter to the Secretary General of the United Nations (UN) on the occasion of the World Summit for Children in 1990, Blessed John Paul II wrote: “The Church has a vivid perception of the immense burden of suffering and injustice borne by children of the world. They are the most vulnerable because they are least able to make their voices heard.” Later in 2011, the Holy See called upon all Episcopal Conferences to develop their Child Protection Policies. In the same year, the Congregation for the

Doctrine of the Faith (CDF) issued a Circular Letter to assist Bishops' Conferences to develop effective guidelines in the fight against abuses in the Church. Emanating from this commitment, in 2017 the Zambia Conference of Catholic Bishops (ZCCB) decided to implement this obligation by coming up with the ZCCB Child Protection Policy.

In May 2019, Pope Francis issued an Apostolic Letter, 'Motu Proprio' “Vos Estis Lux Mundi”, 'You are the Light of the World', where he clearly spelled out significant procedures for investigating all allegations of sexual abuse of children. In April 2023, this Apostolic Letter was revised to respond to certain changes in the Church and world. The 2023 “Vos Estis Lux Mundi” underscored and further reaffirmed the

obligation to report all cases of abuse, harassment and violence not only against children but also vulnerable adults, such as the consecrated women, seminarians, novices, by the clergy and Superiors. However, given some of the significant developing concerns and changes in the Church and the world at large regarding the safeguarding of children and vulnerable adults, ZCCB embarked on amending the 2017 ZCCB Child Protection Policy to consider these changes. The main purpose and objective, therefore, of revising this Policy was twofold: Firstly, to create platforms and opportunities that help to amplify the voices of children and vulnerable adults and to ensure that there are clear structures and mechanisms that support and promote their protection and safeguarding within the

Church structures as inspired by the Social Teaching of the Church and the gospel of Jesus Christ. Secondly, the Policy has been revised to make it user-friendly for all Church leaders and their associates to be able to provide the required safeguarding and protection to children and vulnerable adults within the Catholic Church and beyond.

In this vein, the Policy is meant to assist the Church and her people, in the words of Pope Benedict XVI, “to become much more aware of the need to safeguard children.” The revision of the Policy has been done in 2025, the Special Jubilee Year of Hope: *“Spes non Confundit, Hope does not Disappoint”* (Rom. 5:5). This Jubilee Year is a year of joy, blessing, and hope for the whole Church, and more so, for the children and vulnerable adults. Our Lord Jesus Christ was

passionate about blessing children when he said: “Let the children come to me,” (Mk10:13).

The revision of this Policy has led to changes in its title from *ZCCB Child Protection Policy* to *ZCCB Safeguarding and Protection Policy*. Therefore, ZCCB is proud to present to all Catholic Institutions and the whole family of God in Zambia a revised ZCCB Safeguarding and Protection Policy.

This document is a tool to guide the clergy, consecrated women and men, and the lay faithful in their service of ensuring safety and protection for all.

This is a pastoral response to the abuse of children and

vulnerable adults in the Church and society at large. The Policy is a clear demonstration of the Church's resolve and commitment to live in peace and love with everyone in the Synodal Church and society in the spirit of synodality.

It is my hope that this Policy will provide adequate guidance to the Catholic Secretariat, Catholic institutions, and the family of God in Zambia in strengthening the protection and promotion of safeguarding and protection of children and vulnerable adults.



Most Rev. Ignatius CHAMA
Archbishop of Kasama
Archdiocese/
ZCCB President

1. Vatican, 22 September, 1990.
2. Vatican, 20 September, 2010.

DEFINITION OF TERMS

- 1. Abuse:** Constitutes all forms of physical and emotional ill-treatment, sexual abuse, neglect or negligent treatment, trafficking or commercial or other exploitation, resulting in actual or potential harm to the health of a child or vulnerable adult, survival, development or dignity in the context of a relationship of responsibility, trust or power.
- 2. Accused:** The person against whom a complaint of abuse is made.
- 3. Appropriate Behaviour:** This involves the best interest of children and vulnerable adults, and understanding the risks involved when engaging with children, young people and vulnerable adults and help to keep them safe.
- 4. Bullying:** This is any unsolicited or unwelcome act that humiliates, intimidates, or undermines an individual and includes cyber-bullying through repeated verbal, non-verbal, physical and/or social behaviour that intends to cause physical, social and/or psychological harm. It can involve an individual or a group misusing their power, or perceived power, over one or more persons who feel unable to stop it from happening.
- 5. Canon Law:** The term used to describe the ecclesiastical law of the Roman Catholic Church.
- 6. Child:** Any individual under the age of 18 years.

- 7. Child Protection:** The prevention of and response to risks and any other form of violence, abuse, exploitation and neglect against a child.
- 8. Child Rights:** The inherent fundamental entitlements and freedoms of a child which they have, merely by virtue of being human.
- 9. Civil Authorities:** Local law enforcement agencies.
- 10. Clergy:** The term shall refer to all the ordained ministers of the Catholic Church such as Bishops, **Priests**, and Deacons.
- 11. Complainant:** A person who brings an allegation of abuse following established procedures.
- 12. Consecrated:** The term shall refer to religious men and women approved by the Church.
- 13. Direct Contact:** Being in physical or virtual presence with a child or vulnerable adult, regardless of whether contact is occasional or regular, short or long term, face to face or via direct email, texting or social media.
- 14. Grooming:** This involves behaviour in which a potential abuser, in a subtle manner, prepares a victim for what could develop or put them at risk of abuse.
- 15. Harassment:** Subjecting a person to any unwanted physical, verbal or non-verbal conduct, which has the

purpose or effect of violating his or her dignity or creating an intimidating, hostile, terrorizing, degrading, humiliating, annoying or offensive environment.

- 16. Human Trafficking:** This is the recruitment, transportation, harbouring or receipt of people through threat or use of force or other forms of coercion, kidnapping, fraud, manipulation, and or the abuse of power and position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person in having control over another person for exploitation.
- 17. Inappropriate Behaviour:** Unprofessional behaviour that compromises the dignity, privacy, and respect of persons. This includes coercive or restrictive practices that are not medically justified or constitute an infringement of a person's rights.
- 18. Indirect contact:** Not being in the physical presence of a child or vulnerable adult but having access to their personal information such as names, addresses, photographs, case plans, etc.
- 19. Informed Consent:** The process by which a child or vulnerable adult learns about and understands the purpose, benefits and potential risks of an intervention and then agrees to it.
- 20. Intern:** An advanced student or graduate, typically a student or recent graduate, usually a professional in a

certain field, who is willing to offer a service and gain practical experience.

- 21. Misconduct:** This means wilful violation of established code of conduct, gross negligence, and wilful disobedience of the lawful order and deemed to prejudice the interests of ZCCB.
- 22. Safeguarding:** This is the responsibility that organizations or Catholic Church institutions and individuals have to ensure that their operations, programs, and activities “do no harm” to a child or vulnerable adult, that is, they do not expose them to the risk of harm and abuse.
- 23. Safe Environment:** The term is used to refer to a wide assortment of practices or situations that contribute to preventing abuse of a child or vulnerable adult.
- 24. Seminarian:** The term shall be used for a man who has been enrolled in a seminary to discern his call and study to become a Catholic priest.
- 25. Staff:** The title staff shall refer to the clergy, religious, the lay faithful (including interns and volunteer experts) working under the auspices of ZCCB.
- 26. Standards:** These are statements that are used as a basis of comparison in measuring quality, value, or quantity.

- 27. Survivor:** A person who has been exposed to or experienced abuse, neglect, violence or exploitation. It infers the individual has resilience and with support will recover from the incident.
- 28. Volunteer:** Volunteer shall refer to persons on self-voluntary service or contractual service with ZCCB and its affiliate institutions that require their services
- 29. Vulnerable Adult:** An individual of 18 years or over who is at greater risk of significant harm due to factors such as gender, age, nature of work, in need of mental or physical help or as a result of poverty, inequality or experience of displacement or crises.
- 30. Whistle-blower:** One who alerts or raises a concern about the wellbeing of a child or adult at risk.

1. INTRODUCTION

It is fundamentally the Church's mission to ensure the safety of children and vulnerable adults. It is “an integral part of the Church's mission.” It is for this reason that the Holy See called upon all Episcopal Conferences to develop their Child Protection Policies in 2011. Similarly, the Congregation for Doctrine of the Faith (CDF) issued a Circular Letter on 16th May 2011 intended to assist Episcopal Conferences in developing guidelines for dealing with cases of sexual abuse of minors by clerics and consecrated men and women. From the ecclesial point of view, the Canonical Legislation on sexual abuse of minors was clearly defined by Pope John Paul II in 2001 in his *Motu Proprio, Sacramentorum Sanctitatis Tutela* (SST) on sexual abuse of minors under 18 years of age committed by a cleric or a consecrated woman or man. In 2017, the Zambia Conference of Catholic Bishops (ZCCB) developed a Policy called 'ZCCB Child Protection Policy' to respond to the invitation to safeguard and protect children from sexual abuse. The general considerations of this policy comprised how to deal with victims of sexual abuse, protection and safeguarding of children, the formation of future priests and religious, support for priests, and cooperation with civil and ecclesiastical authorities.

Two years later, the May 2019, Apostolic Letter, 'Motu Proprio' “Vos Estis Lux Mundi”, 'You are the Light of the World', of Pope Francis, clearly spelled out significant procedures for investigating all allegations of sexual abuse of children. In April 2023, this Apostolic Letter was revised to respond to certain changes in the Church and

world. The 2023 “Vos Estis Lux Mundi” underscored and further reaffirmed the obligation to report all cases of abuse, harassment and violence not only against children but also vulnerable adults, such as the consecrated women, seminarians, novices, by the clergy and Superiors. These Apostolic Letters, guidelines, and other changes in the world necessitated the revision of ZCCB's 2017 Policy.

When the ZCCB 2017 Policy was due for review in 2021, five (5) years after, there was a need to incorporate matters contained in the Apostolic Letter, *Vos Estis Lux Mundi*, and other Papal guidelines. After some months of work, the Policy has been reviewed and amended to enable it to adequately respond to and address issues of safeguarding and protection of children and vulnerable adults in the Church. This undertaking is a visible milestone towards greater responsibility, accountability, and transparency in handling incidences of abuse in the Church in Zambia. This is an indication that the ZCCB is committed to the mission of safeguarding and protection of children and vulnerable adults by providing principles and user-friendly guidelines, systems, procedures, and expectations for all ZCCB departments and institutions. This policy largely agrees with the state's legal provisions in addressing human rights violations, and more so encourages respect for human dignity.

In this revised Policy, ZCCB safeguards, protects, and supports not only the rights of children but also those of vulnerable adults. Therefore, all ZCCB staff and associates including; interns, volunteers and external

persons engaged to provide share a common responsibility and mutual commitment to the awareness, prevention, reporting of, and responding to all abuses for and of everyone in the course and area of their work. The Policy sets out common values, principles, and beliefs and describes the steps that shall be taken to meet the Church's commitment to safeguarding and protection of children and vulnerable adults. The Policy also focuses on procedures for reparation for the abused, highlighting the need for accompaniment to promote true and enduring recovery for all victims and survivors of abuse.

2. VISION, POLICY STATEMENT, AIMS AND OBJECTIVES

2.1 VISION STATEMENT:

An enlightened community where the rights of children and vulnerable adults are upheld, respected, and safeguarded in Zambia.

2.2 POLICY STATEMENT:

ZCCB, inspired by the vision, values, principles, Catholic ethos, and Canon Law that guide the conduct of persons, is mandated to safeguard and protect children and vulnerable adults in our program activities and operations. This policy recognizes International Treaties and Conventions on Human Rights, Gender Equality and Social Inclusion (GESI), African cultural values, traditions, and norms that positively support the care and protection of children and vulnerable adults in families and communities; incorporating gender and disability.

ZCCB institutions, affiliates, and all external service providers contracted by ZCCB are mandated by this Policy to safeguard and protect children and vulnerable adults who come into contact with our staff and volunteers through our activities, operations, and programs.

2.3 AIMS:

The ZCCB Safeguarding and Protection Policy aims to provide a framework upon which the Catholic Church in Zambia and all its subsidiary institutions shall protect and safeguard the interests of children and vulnerable adults.

The Policy applies to all staff, volunteers, interns, associates, and visitors who must comply with its requirements, including mandatory reporting and understanding the implications and repercussions that may be applied for breaches of this Policy. This Policy is binding for staff both in and outside of working hours and in all aspects of a staff member's life.

Institutions shall be required to comply with this Policy document and also the national laws, policies, and practices on safeguarding and protection of children and vulnerable adults. Institutions of ZCCB shall be required to adopt or adapt this Policy to enable compliance by its staff, volunteers, interns, associates, or external service providers.

2.4 OBJECTIVES:

- * To support all aspects of children and vulnerable adults' rights and well-being.

- * To create a safe and enabling environment for children and vulnerable adults to live a dignified life.
- * To provide appropriate support to subsidiary institutions, its staff, consecrated women and men, the lay faithful, and external service providers contracted by ZCCB in safeguarding and protection of children and vulnerable adults.

3. VALUES, PRINCIPLES AND COMMITMENTS

3.1 VALUES

The Zambia Conference of Catholic Bishops (ZCCB) through this Policy document shall promote the following values:

- 3.1.1 *Justice and Solidarity with the poor and children in difficult situations:* ZCCB is committed to creating a safe and enabling environment where children and vulnerable adults are able to claim, promote, protect, and enjoy their rights.
- 3.1.2 *Hard work in the provision for and care of the children and vulnerable adults:* ZCCB remains duty-bound to the improvement of children and vulnerable adults' lives and well-being.
- 3.1.3 *Professionalism in responding to and handling children and vulnerable adults:* ZCCB remains duty-bound to the promotion, protection, and respect of children and the vulnerable adults' rights in an impartial and professional manner.
- 3.1.4 *Fear of God:* ZCCB recognizes that every person is a gift from God and therefore should be initiated into the fear of God as their basic faith/value. "The fear of God is the

beginning of wisdom," (cf. Proverbs 9:10 and Psalms 111:10).

- 3.1.5 **Respect for human life and dignity.** ZCCB believes in the dignity of every person created in the image and likeness of God. Therefore, every child and vulnerable adult will be treated with love, respect, trust, and compassion, mutual acceptance as well as integrity of creation, common good, and subsidiarity.
- 3.1.6 **Respect for cultural diversity.** ZCCB acknowledges the diverse multicultural backgrounds of children and vulnerable adults and therefore, ZCCB's response shall take that into account by promoting mutual acceptance and trust.
- 3.1.7 **Transparency and Accountability.** ZCCB is committed to caring for the children and vulnerable adults in its institutions and families with high levels of transparency and accountability.
- 3.1.8 **Integrity of Creation.** ZCCB recognizes the importance of children and vulnerable adults and shall take care of the environment and the earth as our common home for a better future.

3.2 PRINCIPLES

- 3.2.1 **Zero tolerance to any forms of Abuse:** ZCCB shall not tolerate any form of abuse, or possession or access to any material that is abusive towards children and vulnerable adults. ZCCB shall facilitate and promote ongoing training and formation on safeguarding children and vulnerable adults to all the staff and volunteers in the ZCCB institutions, Dioceses, religious, and lay groups.

These institutions shall not knowingly engage anyone who poses a direct risk to children and vulnerable adults.

- 3.2.2 **Recognition of the best interest of children and vulnerable adults:** ZCCB recognizes that some children and vulnerable adults are at a greater risk of abuse, violence, exploitation, and neglect. The levels of vulnerability may include the following; children and adults with disabilities including persons with mental health disabilities, those in conflict situations as well as children and vulnerable adults in natural or post-natural disaster situations.
- 3.2.3 **Sharing Responsibility:** For the safeguarding and protection of children and vulnerable adults. ZCCB institutions and its staff and volunteers have both individual and collective responsibility to support the protection of children and vulnerable adults. Those working with children and vulnerable adults have the responsibility, and must be able to safeguard and protect children and vulnerable adults in their line of work.
- 3.2.4 **Do no harm:** Children and vulnerable adults have equal rights to protection from harm. No child or vulnerable adult shall be subjected to abuse/violence or exploitation and/or exposed to the risk of any form of harm.
- 3.2.5 **Non-Discrimination, Dignity, Respect and Integrity.** ZCCB shall uphold the principles of non-discrimination, dignity, respect, and integrity when dealing with children and vulnerable adults. No child or vulnerable adult shall be denied their rightful opportunities, rights,

or discriminated against based on disability, religion, ethnicity, gender, culture, and/or age.

3.2.6 **Confidentiality:** Confidentiality and protection of children and vulnerable adults' rights shall be upheld when caring, sharing information, and working with them or during their participation in our activities, programs, and operations. Confidential and sensitive information shall not be disclosed unnecessarily without the child or vulnerable adult and/or family's consent unless otherwise required by law. Therefore, all sensitive information shall be handled strictly confidentially and only shared with the key people in charge or responsible to act on such information.

3.3 COMMITMENTS

ZCCB's commitment to safeguard and protect children and vulnerable adults shall be guided by the following:

3.3.1 **Awareness:** ZCCB shall ensure that all its staff and partners as well as stakeholders are aware of the problem of any form of abuse and the risks to children and vulnerable adults.

3.3.2 **Prevention:** ZCCB shall ensure, through awareness and good practice, that Catholic institutional staff, interns, volunteers, associates, and external service providers minimize the risks of abuse to children and vulnerable adults by:

- Ensuring accountability among staff and volunteers.
- Fostering a culture of transparency and openness.
- Providing support for staff and volunteers in their

safeguarding roles.

- Recruiting safely, including thorough background checks and vetting processes.

3.3.3 **Reporting:** ZCCB shall ensure that staff, interns, volunteers, associates, and external service providers are clear and free, without intimidation, on what steps to take when concerns arise regarding the safety of children and vulnerable adults by making sure that the following are adhered to:

- Comply with relevant laws and regulations, such as data protection and health and safety laws.
- Collaborate with external agencies, such as social services and law enforcement.
- Provide clear reporting procedures for concerns or allegations.

3.3.4 **Responding:** ZCCB shall ensure that action is taken to support and protect children and vulnerable adults where concerns of abuse arise by:

- Responding promptly and effectively to safeguarding concerns or allegations.
- Supporting survivors of abuse and neglect.
- Maintaining confidentiality and handling sensitive information with care.
- Regularly reviewing and updating the safeguarding policy and procedures.

4 RATIONALE OF THE POLICY

ZCCB believe that the task of safeguarding and protection of children and vulnerable adults requires creating a safe and enabling environment. As such, the

rationale of this policy focuses on; creating awareness on safeguarding and protection of children and vulnerable adults. This is vital in ensuring that the capacities of all ZCCB staff and its associates, including the children and vulnerable adults ZCCB come in contact with, have the right and correct information on safeguarding and protection. ZCCB shall also ensure putting in place measures in all its systems and structures that aim at prevention and detection of any potential risks that are likely to cause harm, abuse, violence, neglect or exploitation against children and vulnerable adults. In an event that an abuse has occurred, ZCCB under this Policy shall also use its reporting and response mechanisms. In addition, ZCCB shall also put in place systems that ensure timely and appropriate response to any allegation of abuse while ensuring confidentiality and accountability. It shall also ensure compliance to this Policy and to the national legal frameworks.

ZCCB believe that caring for the weak, poor, and vulnerable people of God is at the heart of the Holy Scriptures and the teaching of the Church. Both Scriptures and the Church unequivocally teach that all human beings are created in the image and likeness of God (cf. Gn. 1: 27) and have equal dignity. God is the Father of the fatherless and the defender of the widow (cf. Ps. 68: 4 – 6). He defends the cause of the weak and fatherless; upholds the rights of the afflicted and oppressed (cf. Ps. 82: 3). Our Lord Jesus Christ welcomed and blessed children (cf. Mt. 19: 13 – 15) and gave a severe warning to anyone who failed to care for those who were vulnerable, especially the young ones. He said: “It would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea” (Mt 18: 6, Lk 17: 1 - 7). The Church understands that a child is one below the age of eighteen (18)

years, and one who exercises his/her rights subject to the authority of parents or guardians (Can. 9882). Additionally, anyone who habitually lacks the use of reason is considered not responsible for oneself (non sui compos) and is equated with infants (Can. 99). These are referred to as vulnerable people. God, thus, holds adults accountable for how they treat the young and vulnerable. Notwithstanding all the teachings on the care of children and vulnerable adults, some children and vulnerable adults have been, and continue to be, exploited when they should have been safeguarded and protected. In certain cases, they have been ignored when they should have been heard, respected, and assisted. Safeguarding and protection of children and vulnerable adults go to the heart of the mission of Jesus Christ for His Church.

The mission of safeguarding and protecting children and vulnerable adults is at the core of the Church's evangelization mission. Pope Francis said: "Ensuring the safety of minors and vulnerable people is an integral part of the Church's mission."¹ Here, in the Church, all people of God should find love, care, healing, and safety. The Pope further said: "In our ecclesial ministry of protecting minors, closeness to victims of abuse is no abstract concept, but a very concrete reality, comprised of listening, intervening, preventing, and assisting. All of us, especially Church authorities, are called to acknowledge firsthand the impact of abuse and to be deeply moved by the suffering of victims, listening directly to their voices and showing a closeness that, through practical decisions, can lift them up, help them, and prepare a different future for everyone." It is indisputable that there has been a failure to stop or reduce abuses in the Church and society. In some cases, these abuses have been allowed or tolerated or even

1. *Guidelines for the Protection of children and Vulnerable Persons, 26 March 2019.*

encouraged, directly or indirectly. It is the responsibility of everyone, accordingly, to create a culture that honours trust and hope, safeguards and protects its people, loves, and embraces all. The understanding of safeguarding and protection of children and vulnerable adults by the Church in Zambia is also guided or influenced by Zambian and indeed African cultural values and norms. In many parts of Zambian society, there is a communal responsibility to protect and care for children, which aligns with the principles of safeguarding upheld by the Catholic Church in Zambia.

The Catholic Church in Zambia, therefore, plays a significant role in promoting these cultural values and norms, emphasizing the importance of caring for vulnerable individuals within the community. This includes providing support for orphaned or vulnerable children, advocating against harmful traditional practices such as early marriage or child labour, and promoting education and healthcare access for all children. Additionally, the Church also integrates the Zambian traditional beliefs about community responsibility for the care of children and vulnerable adults into safeguarding, further strengthening the local understanding of these groups on safeguarding and protection in relation to using the social teaching of the Church.

While it is important to recognize that most Zambian cultural values are aligned with safeguarding principles, there may also be areas where traditional practices pose risks to children. In such cases, the ZCCB shall take strategic and deliberate measures to engage in constructive dialogue with traditional leadership and communities to address any conflicting traditional practices through education, awareness campaigns, and support services. Henceforth, the Church

shall integrate both universal principles of safeguarding and protection along with culturally sensitive approaches that respect and uphold Zambian and African cultural values regarding the care for children and vulnerable individuals.

Furthermore, African and international human rights bodies and treaties, in addition to culture and tradition, are also essential to the protection and safeguarding of children and vulnerable adults in Zambia.

5 SCOPE OF THE POLICY

This policy applies to;

- 5.1** All staff working on our behalf, including those on permanent, fixed-term or casual contracts.
- 5.2** All volunteers we appoint and who work on our behalf.
- 5.3** All trustees we appoint and who work on our behalf, including members of our subcommittees and advisory groups.
- 5.4** Anyone else who works with or visits us. This includes, but is not limited to, consultants, contractors, workshop or training providers and programme visitors (including journalists, celebrities and politicians).
- 5.5** Individuals, groups and organisations who benefit from, or are involved in our grant-funded projects or initiatives.

6 PROVIDING BENCHMARKS ON THE LEGAL FRAMEWORK.

The regional and international legal frameworks provide a legal foundation for protecting the rights of children and vulnerable adults. Hence, aligning with international conventions like the African and United Nations charters on the promotion and protection of human rights – specifically the protection of vulnerable groups such as women, children, and people with disabilities, among others. To guarantee that the contents of this policy are clearly in line with national and international legal frameworks as well as culture and customs, a number of these international legal documents were considered throughout the development of this policy, and these include: the Universal Declaration of Human Rights (UDHR), the African Charter on Human and People's Rights (ACHPR), the United Nations Convention on the Rights of the Child (UNCRC), and the African Charter on the Rights and Welfare of the Child (ACRWC), among others.

In addition, the above-mentioned international human rights treaties, which also support the teachings of the Catholic Church regarding the advancement of integral human development, are vital to the promotion and defence of human rights. They are inherent, universal, inalienable, equal, and non-discriminatory.

7 SUPPORT IN THE ENFORCEMENT MECHANISMS

Zambia has enacted a number of laws and policies to actualize these enforcement mechanisms. Some of the pieces of legislation that have been reviewed and guided the development of this policy include, but are not limited to, the Children's Code Act No.12 of 2022, The Penal Code 2022 (amendment), the Marriage Act No. 13 of 2023 (Amendment), the Anti-GBV Act No.1 of 2011, and the National Child Safeguarding Frameworks, among others. The ZCCB, under this policy, shall ensure that all incidents of child and vulnerable adult abuse, violence, or exploitation are dealt with in accordance with such legal and policy frameworks and also in accordance with national and international standards.

8 STRENGTHENED ACCOUNTABILITY

The Regional and International Treaty bodies, like the UDHR, the UNCRC, the ACRWC, among other treaties and conventions to which Zambia is a signatory, are key to strengthening accountability in the promotion and protection of the rights and wellbeing of children and vulnerable adults. They further guide institutions and individuals to be responsible for the welfare of children and vulnerable adults. Therefore, accountability is essential in safeguarding vulnerable adults and children. It establishes a culture of responsibility, enhances trust, and ensures that protective measures are effective and continuously improved. The Church, therefore, under this policy, shall strengthen and prioritize accountability

to better protect those at risk and create a safer, more supportive environment for children and vulnerable adults whom the ZCCB works with and for.

9 POLICY IMPLEMENTATION FRAMEWORK

9.1 ROLES AND RESPONSIBILITIES OF IMPLEMENTATION STRUCTURES

9.1.1 *Advisory Council (AC)*

The ZCCB shall appoint an Advisory Council, which shall have three (3) to five (5) members. These shall hold office for a minimum of five (5) years. The members of the AC will hold office for a maximum of two (2) consecutive terms. The roles of the Council shall include the following:

- 9.1.1.1 Provide technical assistance in handling all high-profile safeguarding concerns.
- 9.1.1.2 Provide insights on best practices in safeguarding and the protection of children and vulnerable adults.

9.1.2 *National Safeguarding and Protection Coordinator (NSPC)*

The National Safeguarding and Protection Coordinator shall be appointed by the Bishops' Conference after recommendations from the CSMT. The officer shall coordinate and oversee the child protection work of the Catholic Secretariat, the Dioceses, and the Religious Congregations by:

- 9.1.2.1 Ensuring that information about keeping children and vulnerable adults safe and protected is disseminated through designated focal point

persons.

- 9.1.2.2 Monitoring the implementation of this Policy using data collected from all the Dioceses and Church institutions in Zambia.
- 9.1.2.3 Reviewing and updating the Policy and Procedures – which shall be reviewed every five (5) years or as and when required.
- 9.1.2.4 Ensuring that the Policy is guided by the existing systems, procedures, and processes of all institutions and Dioceses under the auspices of ZCCB or the entire Catholic Church in Zambia.
- 9.1.2.5 Liaising with other ZCCB institutions, commissions, and departments, and coordinating with the Pontifical Commission for the Safeguarding and Protection of Children and Vulnerable Adults.

9.1.3 National Safeguarding and Protection Committee (NSPC)

The ZCCB shall designate the SPC, which shall consist of five (5) to seven (7) individuals with a track record of integrity and knowledge in issues pertaining to the protection and safeguarding of children and vulnerable adults. The SPC shall consist of both consecrated men and women and lay members who are free from conflicts of interest and seen as unbiased. These shall serve on the SPC for a maximum of two consecutive terms of five (5) years, renewable. Their tenure on the SPC will be extendable for an additional five (5) years, with a maximum of two (2) consecutive terms. Their role shall include the following:

- 9.1.3.1 To oversee and provide accountability for the safeguarding and protection of children and

vulnerable adults working for and with ZCCB.

9.1.3.2 They shall also be responsible for providing technical trainings to ZCCB staff within their respective institutions.

9.1.3.3 They shall also liaise with the NSPC in coordinating the policy review and updates.

9.1.4 *Diocesan Safeguarding and Protection Committees (DSPC)*

The Diocesan Safeguarding and Protection Committee (DSPC) shall be overseen by the Local Ordinary and shall be essential in ensuring that the Diocese's Safeguarding and Protection Policy for Children and Vulnerable Adults is developed and adhered to. It shall formally convene four (4) times a year to assess progress; it shall follow a set agenda and record proceedings of meetings. This committee shall also coordinate the implementation of the safeguarding and protection policy at the Diocese level and shall stay out of administrative matters, complaints, or legal disputes. Each Diocese shall constitute a Diocesan Safeguarding Committee of no fewer than five (5) and not more than seven (7) persons. The responsibilities of the Diocesan Safeguarding and Protection Committee shall include:

9.1.4.1 Ensuring that the Diocese or local religious congregations implement the guidelines contained in this Policy document and clearly follow the civil procedures.

9.1.4.2 Ensuring that information about child protection is readily accessible in parishes and Church organizations.

9.1.4.3 Ensuring that appropriate pastoral care is provided to complainants and their respective

families, to accused persons and their families and colleagues, and to parishes.

- 9.1.4.4 Liaising with the National Safeguarding Office for arrangements and procedures related to child abuse.
- 9.1.4.5 Ensuring that there is coordination, collaboration, co-location, and networking with other like-minded organizations working on safeguarding matters.
- 9.1.4.6 Facilitating safeguarding sensitization meetings.
- 9.1.4.7 Ensuring that all the assigned safeguarding focal points have their capacity strengthened to ensure effective implementation and enforcement of relevant safeguarding measures.
- 9.1.4.8 Ensuring the publishing of names and focal persons and their contacts in diocesan bulletins and on other platforms.

9.1.5 *Diocesan Safeguarding and Protection Coordinators (DSPC)*

In each Diocese or Archdiocese, the Arch/Bishop shall appoint a Safeguarding and Protection Coordinator. This appointment shall be made with the support and advice of the Diocesan Safeguarding and Protection Committee, which shall oversee the work of the Safeguarding and Protection Coordinator. The role of the Coordinator shall include:

- 9.1.5.1 Setting up and maintaining feedback and complaints handling mechanisms.
- 9.1.5.2 Monitoring, Evaluation, Accountability, Learning, and Reporting.
- 9.1.5.3 Facilitating the identification of Safeguarding Focal Persons and ensuring that there are

suggestion boxes in all Catholic institutions and/or facilities.

- 9.1.5.4 Raising awareness and carrying out community advocacy.
- 9.1.5.5 Contributing to the resources using IEC materials, radio, workshops, etc., with support from the NSPC.
- 9.1.5.6 Providing technical advice to the Bishop, Major Superiors, and the Diocesan Safeguarding Committee on redressing grievances and responding to complaints, and integrating the feedback for ongoing improvement in managing incidences of safeguarding and protection.
- 9.1.5.7 Ensuring that psychosocial support is provided to victims and survivors – either by themselves, or through other partners or local and/or international organizations.

9.2 RIGHTS AND DUTIES OF TARGET GROUPS

9.2.1 Children

In Zambia, children participating in events sponsored by the Catholic Church may be requested to perform particular tasks for their own safety as well as the safety of others when it is age-appropriate (often starting at the age of 14), as guided by this policy:

- 9.2.1.1 Do not insult or look down on others (staff or peers).
- 9.2.1.2 Never hit or hurt others physically.
- 9.2.1.3 Never damage or break property.
- 9.2.1.4 Do not surf the Internet for any inappropriate sites such as chatrooms, sexual or violent sites, or anything that would not be approved or is not in

line with the policy or code of conduct.

9.2.1.5 In vehicles, always fasten your seat belt.

9.2.1.6 Always ensure a parent's or carer's permission if under 14 years of age.

9.2.1.7 For those above 14 years and below 18 years, consent shall be solicited directly from them.

9.2.2 Vulnerable Adults

This refers to an individual over 18 years who is at greater risk of significant harm due to factors such as gender, age, nature of work, mental or physical health needs, or as a result of poverty, inequality, or experience of displacement or crises. The duties and rights of vulnerable adults shall include the following:

9.2.2.1 Never place themselves in or cause situations that could result in danger.

9.2.2.2 Never hurt or look down on others.

9.2.2.3 Report all concerns of abuse to the designated Safeguarding Coordinator.

9.2.3 Staff

The title 'staff' shall refer to the consecrated men and women, and the lay faithful (including interns and experts) working under the auspices of ZCCB. All staff shall:

9.2.3.1 Comply with this Policy, including the Safeguarding and Protection Code of Conduct.

9.2.3.2 Ensure that they read and understand this policy and sign the commitment form provided.

9.2.3.3 Report all suspicions and concerns *regarding* safeguarding to the designated Safeguarding and Protection Coordinator in a timely manner.

9.2.4 Volunteers

The term 'volunteer' shall refer to persons on self-voluntary service or non-contractual service with ZCCB and its affiliate institutions that require their services.

9.2.4.1 Agree, by signing, to comply with this Policy and the Safeguarding and Protection Code of Conduct.

9.2.4.2 Report all suspicions and concerns regarding safeguarding.

9.2.5 Consecrated Women and Men

The term refers to the religious people within the Catholic Church in Zambia (Bishops, Priests, Consecrated Brothers, and Sisters/Nuns). The following are some duties and rights of the consecrated men and women:

9.2.5.1 Read and fully understand all the provisions of this Policy.

9.2.5.2 Agree, by signing, to comply with ZCCB's Safeguarding Code of Conduct.

9.2.5.3 Report all suspicions and concerns regarding safeguarding.

9.2.6 Seminarians/Students in Priestly or Religious Formation

The terms 'seminarians' and/or 'students' refer to people who have been enrolled in a formation house to discern their call and study to become Catholic consecrated men or women. It will be required of them to:

9.2.6.1 Read and fully understand all the provisions of this Policy.

9.2.6.2 Agree, by signing, to comply with the formation

Safeguarding Policy/Code of Conduct.

9.2.6.3 Never place themselves in or cause situations that could result in danger.

9.2.6.4 Report all suspicions and concerns *regarding* safeguarding and protection.

9.2.7 Lay People

The term 'lay people' refers to all people in the Church or Church institution other than the clerics and consecrated. The following are some duties and rights of the lay faithful:

9.2.7.1 Never place themselves in or cause situations that could result in danger.

9.2.7.2 Never hurt or look down on others.

9.2.7.3 Report all concerns of abuse to the designated Safeguarding Coordinator.

9.2.8 Downstream Partners/Associates/Suppliers

This refers to all individuals, organizations, or companies that may be engaged either directly by ZCCB or institutions under the auspices of ZCCB to provide a particular service. Their duties and rights shall include the following:

9.2.8.1 Read and fully understand all the provisions of this policy.

9.2.8.2 Agree, by signing, to comply with this policy and its Safeguarding and Protection Code of Conduct.

9.2.8.3 Notify the relevant authorities of all safeguarding concerns that they may come across while

providing a service.

10 FORMS OF ABUSE

10.1 Physical Abuse

Physical abuse is any intentional act that causes injury, harm, or trauma to a person (child or adult) by way of bodily contact and harm. Physical abuse includes hitting, shaking, kicking, throwing, poisoning, burning or scalding, drowning, or suffocating, or otherwise causing physical harm to a child. Bullying is also a form of abuse, as it is an act of aggressive behaviour intended to hurt another person or persons mentally, physically, or sexually.

10.2 Psychological or Emotional Abuse

Psychological abuse, also known as emotional or mental abuse, **is** the abuse of a child or vulnerable adult, which may include the use of humiliation and/or degrading words or treatment through both verbal and non-verbal communication to try and control someone or harm them emotionally. It is also used as a tactic for one person to gain control over another. This includes criticism, isolation, witchcraft branding, insulting, mockery, and intentionally excluding people from certain events or activities. Psychological abuse doesn't leave any physical bruises or injury; however, it has the most severe emotional trauma and mental health consequences if not carefully addressed.

10.3 Neglect

This is the persistent failure to meet the child's and

vulnerable adult's basic physical, spiritual, and/or psychological needs, likely to result in serious impairment of their physical, spiritual, or cognitive development. According to the Children's Code Act No. 12 of 2022, Article 175 (1), any person having parental responsibility who wilfully neglects to provide care, protection, and maintenance of the child, or fails to contribute reasonably to their care and maintenance, is committing an offense. Neglect may take the form of assault, ill-treatment, abandonment, or exposing a child to any form of suffering or injury to their mental or physical health, including inadequate care and supervision, and leaving children in dangerous situations or environments where they can easily be exposed to harm.

10.4 Sexual Abuse

Sexual abuse is any sexual activity that occurs without consent—or sometimes with consent, depending on the age—of the other party. Sexual abuse may also be referred to as sexual assault, harassment, or sexual violence. It includes unwanted sexual touching, forced oral sex, and rape, among other sexual acts. Sexual abuse also includes all forms of sexual violence, such as incest, early and forced marriage, rape, involvement in pornography, and sexual slavery. It may also include indecent touching or exposure, the use of sexually explicit language, and showing children or vulnerable adults' pornographic material, including child or forced marriages. Other recognized types of abuse include commercial sexual exploitation. Sexual relations (consensual or non-consensual), such as physical contact for sexual gratification, exhibitionism,

masturbation, the production of pornography, inducement to prostitution, conversations, and propositions of a sexual nature—which can also occur through various means of communication—are also forms of sexual abuse (cf. *Sacramentorum Sanctitatis Tutela*).

10.5 Cyber Exploitation

Online sexual exploitation, in this **policy**, is defined as the use of technology or the internet to facilitate the sexual abuse of children and/or vulnerable adults. Online exploitation may include the production and sharing of children's and/or vulnerable adults' sexual abuse material online. Online exploitation mainly involves sexual and emotional abuse. According to the Cyber Security and Cyber Crimes Act No. 2 of 2021, Articles 57(1) and 58(1) refer to the production of child pornographic materials for distribution through a computer system as exploitation that carries a prescribed penalty. Article 58(1) also explicitly addresses child solicitation—if a person uses a computer system to meet a child for the purpose of committing a sexual-related crime, it constitutes an offense.

This form of exploitation has not been subjected to clearly defined monitoring mechanisms to ensure a safe environment for children and vulnerable adults who use devices to connect with others. While ZCCB acknowledges the need to strengthen mechanisms to detect, prevent, and respond to this form of abuse, the institution will also ensure that a designated person is engaged to fully monitor and develop clear online safety measures for children and vulnerable adults.

10.6 Grooming

One common tool that perpetrators of abuse use is grooming. Grooming refers to manipulative behaviour in which a perpetrator builds a relationship with a child or vulnerable adult—and sometimes with their wider family—gaining their trust and a position of power over them in preparation for abuse. Online grooming is becoming increasingly common, leading to more children and vulnerable adults being at risk of trafficking, including abduction, smuggling, and sexual exploitation, as well as other torments such as murder.

11 SAFEGUARDING CHILDREN AND VULNERABLE ADULTS WITH DISABILITIES

ZCCB focuses on promoting the well-being and rights of persons with disabilities by providing inclusive service provision and participation in our programs equally. ZCCB prioritizes disability inclusion as a critical component in creating a fair and just society where every human being is respected, participates fairly at different levels and platforms, and is supported to reach their full potential. ZCCB shall implement strategies and actions to mainstream and integrate persons with disabilities in its programs and activities in line with the Persons with Disabilities Act No. 6, 2012, the National Disability Policy in Zambia, as well as the Zambia Agency for People with Disabilities National Strategic Plan. Recognizing the increasing risks that individuals with disabilities are exposed to, this Policy shall outline some of the key principles, procedures, and responsibilities to ensure their safety and well-being are fully supported across all ZCCB work.

Therefore, the care and involvement of persons with disabilities by ZCCB are guided by the Social Teaching of the Church, where the Church draws its teachings from the Bible and highlights the importance of all forms of human life, as in Genesis 1:27: “So God created man in his own image, in the image of God he created him; male and female he created them.”

11.1 Principles of Safeguarding for Individuals with Disabilities

Principles of safeguarding are vital in providing an enabling environment for the meaningful involvement and inclusion of persons with disabilities in ZCCB programs and all other church activities ZCCB carries out. According to the United Nations Convention on the Rights of Persons with Disabilities, people “...with disabilities include those who have long-term physical, mental, intellectual, or sensory (such as hearing or vision) impairments which, in interaction with various barriers, may hinder their full and effective participation in society on an equal basis with others,” (2007).

Therefore, this Policy shall apply some of the principles below to act as a guide towards a strengthened safeguarding approach:

11.1.1 Right to Protection

ZCCB shall ensure that all children and vulnerable adults with disabilities, regardless of age, type of disability, background, or ethnicity, have the fundamental right to be protected from harm or the risk of harm. This includes physical, emotional, sexual, and financial abuse, neglect, and exploitation. All Catholic institutions

interacting or working with persons with disabilities shall ensure that all staff are trained in the best safeguarding and protection practices; this will include regular mentorship and training to ensure adherence to the Church's perspective on disability.

11.1.2 Empowerment and Participation

Individuals with disabilities working for and with ZCCB institutions—and also children and vulnerable adults across the dioceses—shall be empowered to identify and understand the different types of abuse and their signs in order to report all concerns to the relevant safeguarding authorities. Inclusive and accessible information, communication formats, and support mechanisms shall be made available to ensure their active participation in decision-making processes related to their safety.

11.1.3 Non-Discrimination

ZCCB shall ensure that people with disabilities are not discriminated against, and that they are fairly treated and involved in our programs and activities regardless of the type or severity of their disability. In accordance with the qualifications for advertised positions, ZCCB shall also offer equitable employment opportunities to individuals with disabilities. ZCCB shall ensure that safeguarding practices are applied fairly and equally to all individuals with disabilities. This includes providing platforms for their full, effective, and meaningful participation. ZCCB shall also ensure that the venues, offices, and other platforms used to engage or interact with persons with disabilities are easily accessible and user-friendly.

11.1.4 Best Interest and Capacity

ZCCB shall make decisions concerning the safety and protection of vulnerable adults based on the best interests of individuals with disabilities, while respecting their individual capacities to participate meaningfully in different fora and influence decision-making. ZCCB shall also employ deliberate efforts to assess each individual's capabilities and work within that scope, without discouraging them in their efforts to complete tasks.

11.1.5 Partnership and Collaboration

ZCCB believes in collaboration and coordination with other like-minded partners and stakeholders to achieve meaningful impact in disability inclusion and related areas. Therefore, ZCCB shall work with the government, local partners (ranging from CSOs, including Disabled Peoples Organizations, other religious groups, traditional leaders, families, and individuals), and international organizations—including UN agencies—to effectively safeguard and protect the rights and well-being of persons with disabilities.

11.2 PREVENTION MECHANISMS

ZCCB shall ensure that all Catholic institutional and Diocesan staff, associates, and partners minimize the risk of harm to children and vulnerable adults by implementing safe recruitment, training, awareness, policy audits, and best practices.

11.2.1 Safe Recruitment Procedures

Safe recruitment is one of the critical preventive measures against the exploitation and abuse of children

and vulnerable adults by ZCCB or its associates. ZCCB shall put strong measures in place to ensure the safety and well-being of all groups. Safe recruitment procedures shall serve as one of the practices and systems put in place to help ensure that all staff and volunteers engaged by ZCCB are suitable to work with children and vulnerable adults. This is a vital part of creating a safe and enabling environment and committing to keeping children and vulnerable adults safe and free from harm during operations, programs, and activities. Safe recruitment procedures are and shall remain an ongoing process of improvement for all ZCCB institutions. The process shall include everything from posting job openings to hiring employees, volunteers, and interns. It shall also include background checks, screening, referencing, and interview questions for shortlisted candidates prior to employment or deployment, as well as signing agreements or pledges to comply with the Policy's code of conduct.

11.2.2 Ongoing Education and Formation

11.2.2.1 *Training:* Training of staff, volunteers, interns, and associates in safeguarding and the protection of children and vulnerable adults is vital in preventing failure or omission to follow the Policy and procedures. Therefore, the Catholic Church in Zambia shall commit itself to educating the consecrated women and men and the laity on this Policy and create a safe environment for children and vulnerable adults to freely interact with our programs, operations, and activities.

It shall also promote best practices that ensure the safety of children and vulnerable adults in Church structures and institutions, as well as children who come into contact with the programs directly or indirectly.

The Church shall develop, produce, and make available relevant Information, Education, and Communication (IEC) materials related to the Policy. ZCCB shall conduct inductions specifically on the Policy for all new staff, as well as for newly consecrated women and men, volunteers, and associates who come into contact with children and vulnerable adults through our programs. In addition, ZCCB shall also develop structured programs for all its existing staff to ensure they are aware of the safeguarding standards as prescribed by this Policy and they remain compliant to this Policy.

11.2.2.2 *Awareness*

ZCCB shall ensure that all its staff, volunteers, associates, and partners are aware of the contents of this Policy and are able to respond appropriately to safeguarding concerns involving children and vulnerable adults. ZCCB staff and volunteers shall conduct awareness-raising interventions among beneficiaries, stakeholders – specifically children and vulnerable adults who will be engaged, trained to ensure they are aware of safeguarding risks and are corresponding appropriately in seeking for support services. ZCCB shall also ensure that its downstream partners (third parties/suppliers) are all involved in its programs and are well informed about safeguarding and protection issues, including the available referral services within Church structures as

prescribed in this Policy, as well as external referral services and systems.

11.2.2.3 Mentorship

Mentorship is a coaching process through which an experienced person (mentor) supports the development of another, less experienced person (mentee), offering guidance regarding professional integration (Guay, 2012). ZCCB shall ensure continued mentorship on safeguarding to all Church institutions in Zambia through the office of the National Safeguarding and Protection Coordinator. All Arch/Dioceses are encouraged to put in place the necessary structures as guided by the Policy to ensure this process is carried out effectively.

12 POLICY AUDIT / REVIEW: TIMEFRAME, MIDLINE AND ENDLINE REVIEWS

Policy audits help organizations to ascertain whether the policy is being implemented effectively. ZCCB shall endeavour to carry out audits on its safeguarding and protection policy on an annual basis. On the other hand, a policy review helps determine whether any changes or updates need to be made to the policy. Therefore, policy reviews shall be conducted every three (3) years. All Arch/Dioceses shall be guided by the Office of the National Safeguarding and Protection Coordinator to

carry out these key tasks.

13 MONITORING, EVALUATION, ACCOUNTABILITY AND LEARNING (MEAL)

In order to better protect children and vulnerable adults within the Church and its institutions, the MEAL framework will be essential in preventing and responding to safeguarding concerns within ZCCB institutions and in fostering a culture of safety, openness, and ongoing learning. This shall be done through:

13.1 *Monitoring*

Regularly tracking and reviewing safeguarding and protection practices, incidents, and concerns within all Catholic institutions.

13.2 *Evaluation*

Assessing the effectiveness of the safeguarding and protection policy, procedures, and practices every three (3) years.

13.3 *Accountability*

Ensuring that clerics, consecrated women and men, staff, volunteers, and lay people are held accountable for their safeguarding and protection responsibilities.

13.4 *Learning*

Identifying areas for improvement and implementing

changes to strengthen safeguarding and protection practices within the Church and its institutions.

14 REPORTING AND RESPONSE MECHANISMS

14.1 REPORTING PRINCIPLES

Staff members should notify the appropriate authorities within 24 hours of developing any concerns—no matter how specific or ambiguous those concerns may be—about the safety of a child or vulnerable adult, without conducting any further investigations. For the sake of preserving evidence, the alleged abuser shall not be informed at this stage.

- 14.1.1 Instances of abuse of a child or vulnerable adult shall be reported to the appropriate officer within the respective Church structures and institutions.
- 14.1.2 Priority and weight of evidence shall always be given to written evidence, signed and dated. The appropriate officer receiving the written submission shall ensure that the records are kept safely (under lock and key).
- 14.1.3 Investigations of accusations shall be conducted with due respect for the principle of privacy for all persons involved, irrespective of status.
- 14.1.4 The appropriate officer or designated person shall maintain confidentiality during all investigations.

- 14.1.5 Where access to the appropriate officer or designated person is difficult, the initial report may be submitted to the Parish Priest of the area, the Secretary General of the Conference, or any other relevant officer. It is then his or her duty to report the matter to the appropriate officer or designated person as soon as possible.
- 14.1.6 Following the preliminary investigations, the appropriate officer or designated person shall bring the issue to the appropriate committee, which shall advise on further actions.
- 14.1.7 Consecrated women and men who have been proven to be abusers shall not be transferred but shall be conclusively and justly subjected to the normal procedures and course of justice, so as to avoid concealing the issue and exposing other children and vulnerable adults to risk.

14.2 Response Procedures

14.2.1 Historical Allegations of Abuse of Children and Vulnerable Adults within the Church Structures and Institutions

“Those who affirm that they have suffered exploitation, sexual abuse, or ill-treatment in an ecclesial context, as well as their families, have the right to be welcomed, listened to, and supported.” (Pope Francis, 2019)

- 14.2.1.1 People who have been abused as children or vulnerable adults may not

disclose the abuse until many years, or even decades, later.

- 14.2.1.2 It is the Church's policy to create a caring, safe, and responsive atmosphere in which people can disclose any form of abuse, regardless of how long ago it took place.
- 14.2.1.3 A person who approaches Church structures concerning abuse that occurred in the past should receive a prompt, compassionate, and sensitive response. In addition, the safeguarding and protection implications of the complaint must be treated with as much urgency as those arising from allegations of current or recent abuse. This is because there may be a continuing risk to children or vulnerable adults posed by the person against whom the allegation has been made.
- 14.2.1.4 The policies and procedures for responding to allegations of current or recent abuse must be fully operationalized for historical cases brought to the attention of anyone working with Church structures and institutions, particularly regarding reporting procedures and dealing with the person against whom the allegation has been made.
- 14.2.1.5 When an adult discloses abuse, they experienced as a minor, they should be encouraged and supported to report the matter directly to the appropriate authorities. After establishing that there are reasonable grounds for concern, an appropriate officer must report the allegation to the relevant

authorities.

14.2.2 Procedures for Responding to Allegations

To safeguard children and vulnerable adults, it is imperative to act promptly to enforce the safeguarding and protection Code of Conduct outlined in this policy, to prevent future violations and/or further abuse. The following guidelines shall apply:

- 14.2.2.1 Document allegations or suspicions related to children or vulnerable adults. Information about the incident shall be secured and shared only on a need-to-know basis with other relevant actors.
- 14.2.2.2 Devise measures to protect whistleblowers, including staff, volunteers, family, or community members reporting allegations or concerns.
- 14.2.2.3 Investigate and address all incidents or risks involving children and vulnerable adults within 24 hours of being reported. All investigations shall be completed expeditiously to avoid causing further harm to the survivor or victim.
- 14.2.2.4 All responses shall adopt a survivor-centered approach. Feedback shall be provided to the victim/survivor throughout the investigative process in a timely manner. In instances where ZCCB does not have capacity to

handle incidences that require specialized services, referrals for such specialised services shall be sought.

- 14.2.2.5 Staff and volunteers shall believe the child or vulnerable adult until the contrary is proven, while treating both the victim and the alleged perpetrator with respect and dignity.
- 14.2.2.6 The best interests of the child or vulnerable adult and the desire to secure the best outcomes for the victim or survivor shall always govern the actions taken.
- 14.2.2.7 As of the policy's adoption date, every ZCCB employee—including current and former employees and downstream partners (suppliers)—shall have a clause in their employment contracts or Memoranda of Understanding (MoUs) that provides for disciplinary action and termination for violations of the Policy and its Code of Conduct.
- 14.2.2.8 The Designated Safeguarding and Protection Officer, in consultation with the responsible established committee and the management of the relevant Catholic institution, shall ultimately decide on further procedures and/or sanctions for breaches.
- 14.2.2.9 Some concerns may be so serious that they must be reported to local authorities—such as law enforcement agencies (e.g., the police). In these cases, based on local guidelines, ZCCB shall assess the steps to take on a case-by-case basis. If concerns are reported to authorities, the designated ZCCB staff shall follow up and provide feedback to the

whistleblower and/or victim through appropriate channels.

14.2.3 Procedures for Responding to Malicious Allegations

Malicious or false allegations intended to harm a person's reputation or status within or outside the Church shall not be tolerated by ZCCB. The following provisions shall apply:

- 14.2.3.1 The person receiving the allegation shall conduct investigations tactfully. They shall listen to the child or vulnerable adult with sensitivity and understanding.
- 14.2.3.2 They shall facilitate a safe environment to ensure all involved feel free to express concerns without fear or intimidation.
- 14.2.3.3 Parents or guardians shall be informed unless doing so would place the child at further risk.
- 14.2.3.4 If the person making the allegation is a minor, their parent or guardian shall provide a statement on their behalf.
- 14.2.3.5 A suspicion unsupported by objective indications of abuse or neglect may not constitute reasonable grounds for concern.
- 14.2.3.6 In cases of doubt, the appropriate officer shall consult the relevant authorities without delay.
- 14.2.3.7 The appropriate officer shall keep a written record of the consultation outcome.

- 14.2.3.8 If it is decided that there are no grounds to report the matter, a written statement outlining the reasons for this decision shall be issued.
- 14.2.3.9 Any individual found guilty of making a malicious accusation shall be charged and punished according to this policy.

14.3 Consideration of Sexual Abuse Cases by Consecrated Men and Women

- 14.3.1 When an allegation of abuse of a minor by a cleric or consecrated man or woman is received, a preliminary investigation in accordance with Canons 1717 – 1731 shall be carried out promptly. During this investigation, the accused is presumed innocent. The accused may also retain the services of a lawyer. The accused shall be notified of the results.
- 14.3.2 ZCCB and dioceses shall designate a competent person to coordinate immediate pastoral care for persons claiming to have been abused by clerics and other consecrated persons.
- 14.3.3 The Designated Person, the Safeguarding and Protection Officer, and the Advisory Council or Committee shall assist the bishops in assessing all aspects of a case of abuse.
- 14.3.4 If there is sufficient evidence that abuse occurred, the Dicastery for the Doctrine of Faith (DDF) shall be notified. The Local Ordinary concerned shall also apply the precautionary measures mentioned in Canon 1722, which talk about *the withdrawal of the accused from*

exercising the sacred ministry or any other ecclesiastical office or function. The Local Ordinary will also prohibit public participation in the Holy Eucharist, pending the outcome of the process. He may also impose or prohibit residence in a given place.

- 14.3.5 The alleged offender shall be urged to comply with a medical and psychological evaluation at a facility mutually acceptable to the Diocese/Institution and the accused. Whenever a single act of sexual abuse of a child by a priest or deacon is admitted or established after an appropriate process in accordance with Canon Law, the offending priest or deacon will be permanently removed from the ecclesiastical ministry, not excluding dismissal from the clerical state, if the case so warrants (Canon 1395).
- 14.3.6 In every case involving canonical penalties, the processes provided for in Canon Law shall be observed. The provisions of Canon 1722 shall be observed during the duration of the penal process.
- 14.3.7 If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of age or infirmity), the offender shall not be permitted to celebrate the Holy Mass publicly, administer the sacraments, or present himself publicly as a priest (for example, by wearing clerical dress).
- 14.3.8 At all times, the Local Ordinary has the executive power of governance, within the parameters of the universal law of the Church, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry. The Local Ordinary shall

exercise this power of governance to ensure that any cleric who has committed even a single act of sexual abuse of a minor shall not continue in active ministry.

- 14.3.9 No cleric or consecrated man or woman who has committed an act of sexual abuse of a child may be transferred for a ministerial assignment in another diocese or for further studies in another country.
- 14.3.10 The Diocese/Institution shall comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of children to civil authorities and will cooperate with their investigations. The Diocese/Institution will also advise and support the complainant's right to report to the public authorities.
- 14.3.11 Every Local Ordinary who receives a cleric or consecrated man or woman from outside his jurisdiction shall obtain all necessary information about the cleric or consecrated person, taking into account Canons 678 & 679 and Canon 586 (on the autonomy of the religious life).
- 14.3.12 Care shall always be taken to protect the rights of all parties involved, particularly the person claiming to have been sexually abused, and the cleric or consecrated person against whom the charge has been made. When an accusation has been shown to be unfounded, every step possible shall be taken to restore the good name of the cleric or consecrated

person who has been falsely accused.

14.4 CASE MANAGEMENT FOR LAY PEOPLE AND CONSECRATED MEN AND WOMEN

14.4.1 Lay People

Upon receipt of a concern, the ZCCB shall:

- 14.4.1.1 With immediate effect, act either singly or collaboratively with the relevant authorities to ensure the safety of the abused child or vulnerable adults and prevent further abuse or harm.

- 14.4.1.2 The designated committee shall convene within 24 hours to map a way forward and determine whether the concern is only a violation of the policy or a crime committed.

- 14.4.1.3 The concern raised shall be assessed and considered to determine if further investigation is required. This shall be dealt with by the designated officers and committees prescribed in this policy. In the case of a consecrated man, woman, or cleric, the Superior or Bishop shall be notified of the concern immediately.

- 14.4.1.4 Once it is determined that a crime was committed, the civil authorities (law enforcement agencies) shall be notified without further delay. Once the law

enforcement agencies (police) take over the investigations, internal investigations shall be halted to avoid interfering with the work of law enforcement agencies (police).

- 14.4.1.5 Parents or guardians of the abused survivor/victim shall be notified unless doing so may further put him/her at risk.
- 14.4.1.6 The established committee, in accordance with this policy, shall constitute and spearhead the investigations. In some instances, and depending on the nature of the incident and the persons involved, the identification or appointment of persons to conduct the investigations shall be at the discretion of the Arch/Bishop in charge.
- 14.4.1.7 A decision on whether there shall be a need to suspend the alleged perpetrator from work pending investigations shall be determined.
- 14.4.1.8 Throughout the whole investigation process, the committee shall maintain confidentiality. Experts or other qualified persons shall be appointed as and when needed to assist with investigations. The committee shall ensure that feedback is provided to the survivor or the person who reported the concern as the case progresses (at every stage).
- 14.4.1.9 A report shall be compiled and submitted to the superiors or line managers outlining the

course of action decided on and the kind of punishment meted out.

14.4.2 Consecrated Men and Women

- 14.4.2.1 These guidelines take into account the provisions of the Code of Canon Law (hereafter "CIC"), the Code of Canons of the Eastern Churches (hereafter, CCEO), the *Motu Proprio Sacramentorum Sanctitatis Tutela* revised on 21 May 2010 (hereafter "SST"), as well as the Circular Letter of May 2011 from the Congregation for the Doctrine of the Faith, to assist Episcopal Conferences in developing guidelines for dealing with cases of sexual abuse of minors perpetrated by clerics.
- 14.4.2.2 The competent authority in a diocese, eparchy, or institution is to take steps to ensure the suitability of all applicants to the seminary. While one may not be forced to submit to a psychological examination, the competent authority should admit no one to the seminary who suffers from anomalies that could indicate insurmountable difficulties in his being faithful to a life of celibacy.
- 14.4.2.3 The competent authority is to ensure that seminarians are provided proper formation, using as helpful tools the CIC and CCEO, as well as, for instance, Pope Saint John Paul II's Apostolic Exhortation *Pastores Dabo Vobis*

regarding the assurance of proper discernment of vocations, as well as healthy human and spiritual formation of candidates. In particular, candidates should be formed in a proper appreciation of chastity and celibacy. The local program for priestly formation (*Ratio Institutionis Sacerdotalis*) as approved by the ZCCB and enshrined in the approved Charter and Academic Catalogue of the Major Seminaries in Zambia, which ought to be periodically updated, should be helpful in the carrying out of the mentioned formation.

- 14.4.2.4 Priests and deacons in active ministry are to be provided with regular formation concerning the topic of sexual abuse of children and vulnerable adults so that they might be helped to implement policies for the prevention of such abuse (on the part of clerics and laypeople) and also to properly respond when such a complaint has been presented.

- 14.4.2.5 Seminarists/students in formation are to be trained in safeguarding and protection of children and vulnerable adults. Formation programs will address, among many other matters, vocational discernment, admission processes, and assessments in the light of safeguarding and protection of children and vulnerable adults. The formation ought to promote a culture of safety for all as they prepare candidates for profession or ordination.

14.5 Procedural Matters

- 16.5.1 Among the important responsibilities of the Diocesan Bishop is his task of assuring the common good of the faithful and, especially, the protection of children and vulnerable adults. This responsibility for dealing with and appropriately responding to delicts of the abuse of minors by clerics belongs primarily to the Diocesan Bishop.
- 14.5.2 Each diocese shall establish a policy or procedure for presenting to competent ecclesiastical authority an accusation of sexual abuse of a minor on the part of a cleric. Towards this end, the Local Ordinary may wish to establish an office, headed by a qualified professional, to promote the protection of minors and to provide assistance to victims. The Bishop or his delegate, moreover, should be prepared to listen to accusers and their families and be committed to their spiritual and psychological assistance. While formalities may be necessary to move towards an investigation, no one should be dissuaded from presenting a concern or complaint to the Bishop or his delegate.
- 14.5.3 Once a report of a delict against the sixth commandment of the Decalogue on the part of a cleric has been received, it is to be properly

investigated unless it lacks all foundation (or credibility) from the beginning. In this regard, it is important that the investigation be undertaken under the direction of a qualified and unbiased priest who should have knowledge of both civil and canon law or one with vast clerical experience. He may enlist the assistance of qualified laypersons (experts in various fields) who would assist in the investigation. Before anything else, the accusation needs to be formulated at least in a basic manner. Necessary information should be obtained, such as: the birth date of the accuser; the date or general time-frame when the alleged abuse is said to have occurred; how many times the alleged abuse is said to have occurred; whether anyone witnessed the events; and any other details or information regarding the alleged abuse deemed important by the one conducting the investigation. The investigation is to be carried out with due respect for the privacy of the persons involved (the presumed victims and the accused cleric) and with due attention to their reputations. Unless there are serious contrary indications, before a case is referred to the Dicastery for the Doctrine of the Faith (DDF), the accused cleric should be informed of the accusation which has been made, as well as being given the opportunity to respond to it. The prudence of the Bishop will determine what information will be communicated to the accused in the course of the preliminary investigation.

14.5.4 Furthermore, it is for the Local Ordinary to determine whether precautionary measures should be imposed upon the accused cleric.

These measures may be imposed once an allegation containing at least a semblance of truth has been presented to competent authority (cf. Canons 1722, and 1473 CCEO, article 19 SST). The imposition of such measures is not an indication of the guilt of the cleric, who is presumed innocent until the contrary is proven.

14.5.5 Upon the completion of the preliminary investigation, which has established that the accusation contains at least a semblance of truth, the Local Ordinary is to send the resulting documentation, along with his votum (his evaluation of the matter and his proposed or desired course of action), to the CDF (cf. art. 16, SST).

14.5.6 Having examined the acts of (documentation associated with) the case, the DDF, enjoying exclusive competence in matters concerning graviora delicta, will instruct the Ordinary on how to proceed in the matter. This may involve authorizing the bishop or religious superior to undertake a judicial or administrative penal process (canons 1721; 1720 CIC and 1472; 1486 CCEO) with the goal of searching for the truth and deciding whether the accused cleric is culpable for the accusations presented against him. The results are to be communicated to the CDF.

14.5.7 The accuser has the right to intervene in canonical procedures as an injured party and to bring a

contentious action to repair damages incurred personally from the delict, within the same canonical process (canons 1729 CIC and 1483 CCEO).

14.5.8 At the conclusion of a canonical penal process, if moral certitude has been reached that the cleric is culpable of having committed a *delictum gravissimum*, a just penalty (according to the gravity of the crime) is to be imposed upon him. The punishment could include: 1) prohibition from ministry in which children are likely to be present; 2) permanent prohibition from the public exercise of sacred ministry, where the cleric is not allowed to publicly function or present himself as such; or 3) loss of the clerical state.

14.5.9 In some cases, a cleric will voluntarily ask the Holy Father that he be relieved of the obligations connected with the clerical state. At any time, the cleric is free to present such a request through his Ordinary, who is to transmit the request to the DDF along with his votum.

14.5.10 Some cases are grave enough that they warrant being presented directly to the Holy Father for the cleric's ex officio dismissal from the clerical state together with a dispensation from celibacy (art. 21 §2, 2°, SST). Before proceeding in this manner, the cleric is first to be given the opportunity to provide his defence.

14.5.11 During the course of the disciplinary or penal process, the accused cleric should always be afforded just and fitting sustenance.

14.6 Other Considerations

- 14.6.1 While sexual abuse of minors by a cleric is a canonical delict, it is also a crime in civil law. It is important to cooperate with civil authority. Such cooperation is also required with respect to accusations presented against a consecrated person or layperson who functions in ecclesiastical structures.
- 14.6.2 Appropriate pastoral care is to be offered to presumed victims and to the accused cleric.
- 14.6.3 The return of a cleric to public ministry is excluded if such ministry would be a danger to minors or a cause of scandal for the community.
- 14.6.4 If the case so warrants, competent authority is to take the proper steps so that a wrongly accused cleric's good name is rehabilitated.
- 14.6.5 These guidelines shall be reviewed periodically and updated as needed.
- 14.6.6 The ZCCB is aware of the serious nature of sexual abuse and exploitation of children and vulnerable adults and is determined to do its

best to implement proper measures for the prevention of such actions on the part of clerics and other Church personnel, to ensure proper handling of accusations when they are presented, and to promote the healing of victims.

15 CARE FOR VICTIMS, AND ALLEGED PERPETRATORS

15.1 CARE FOR VICTIMS

- 15.1.1 A victim of abuse is a person who has suffered some alleged harm from an alleged perpetrator. According to Black's Law Dictionary, a victim is "a person harmed by a crime, tort, or other wrong," (Black's Law Dictionary, 11th ed., 2019). The harm may be psychological, physical, or sexual.
- 15.1.2 ZCCB shall ensure that incidents of abuse of children and/or vulnerable adults are documented. Once this is done, the immediate step is to take action towards the protection of a victim to prevent further harm from occurring and draw up a number of activities based on the nature of the incidents for further support.
- 15.1.3 ZCCB shall facilitate the securing of a victim in distress or at high risk of further harm and shall collaborate with other key actors to rescue the victim (child or vulnerable adult) and place them under some secure alternative care until it has been established that the environment is safe and secure. ZCCB understands that being a trauma victim or survivor is a challenging

journey, but it is also an empowering one, as trauma may act as the catalyst for many survivors or victims to learn how to better engage in self-care and introduces them to endless modalities for healing and expressing themselves, enabling them to access various channels of transformation.

15.1.4 ZCCB shall also use Catholic Social Teaching in supporting victims in providing psycho-social support and ensuring that those who may require further psychological services are also linked to other support systems.

15.1.5 ZCCB shall uphold the highest level of confidentiality during and after caring for the victims of any alleged harm, abuse, exploitation or violence and shall ensure that this applies for all referred incidences for specialised services such as mental health and Psychosocial support.

15.2 CARE FOR ALLEGED PERPETRATORS

15.2.1 An alleged perpetrator still has rights to protection until proven guilty of an offense or crime. ZCCB understands that perpetrators have something the institution can learn from and help to improve the systems that assist in safeguarding children and vulnerable adults.

15.2.2 ZCCB shall also use specific perpetrators in specific contexts as one of our most important opportunities for learning how to prevent future abuses or violence. ZCCB also understands that human beings are not born monsters; rather, the

environment turns them into such. Hence, there is a need to respect their rights during the investigation of allegations of abuse.

15.2.3 ZCCB shall also ensure that they engage the alleged perpetrators using various strategies to ensure that they willingly open up and share key information that may be used to support the well-being of the alleged victim. ZCCB shall also put in place measures in line with the Social Teaching of the Church, national laws, and international laws or strategies in transforming the alleged perpetrators to become better individuals.

15.2.4 ZCCB shall uphold the highest level of confidentiality during and after handling incidences of alleged perpetrators and shall ensure that these receives the support needed to transform into responsible citizens.

15.3 CARE FOR SURVIVORS AND PERPETRATORS

While dealing with survivors and perpetrators of abuse, the following procedures shall be followed:

15.3.1 Care must be taken to pay attention and listen attentively to all survivors of abuse, including their families and other affected community members.

15.3.2 Never make promises about something that cannot be done or provided by ZCCB while caring for survivors.

- 15.3.3 If a case is being investigated or internal processes are going forward, keeping the survivor/family informed shall be critical.
- 15.3.4 From the onset, clearly state what the Church can do to offer support and care, such as counselling (spiritual and psycho-social).
- 15.3.5 Treat the perpetrator with dignity while being guided by the principle of justice and mercy.
- 15.3.6 Continued pastoral care should be provided to perpetrators to aid their reformatory process.

16 WHISTLE BLOWING

This section of the policy is intended to encourage staff (paid and volunteer) and others to report suspected or actual occurrence(s) of child abuse without retribution. It also seeks to enable concerns to be raised at an early stage and in the right way. Rather than wait for proof, staff members are encouraged to raise the matter when it is still a concern. ZCCB will not tolerate any form of harassment or victimization and will take appropriate action to protect individuals when they raise a concern in good faith.

16.1 CONFIDENTIALITY

All institutions shall endeavour to protect the identity of whistle blowers when they raise a concern and do not want their personal details to be disclosed. It must be appreciated that the identity of the whistle blower may be required or a statement by the whistle blower may be essential as part of the evidence. Any concerns about this should be discussed when the concerns are raised.

16.2 GENERAL CONSIDERATIONS

16.2.1 Anyone who retaliates against the whistleblower (who reported an event in good faith) will be subject to discipline, including termination of employee status.

16.2.2 A Whistle-blower who makes a report that is NOT done in good faith is subject to discipline, including termination of the employee relationship, or other legal means to protect the reputation of ZCCB and members of staff.

16.2.3 The identity of the Whistle-blower, if

known, shall remain confidential to those persons directly involved in applying this policy, unless the issue requires investigation by law enforcement, in which case staff members of the school are subject to subpoena.

17 GENERAL PROCEDURES

In order to ensure the safety and protection of children and vulnerable adults, it is the firm expectation that at all times there shall be compliance with this Policy and Code of Conduct for all consecrated women and men and lay staff. Therefore, the following shall be the general procedures of the policy.

- 17.1 Both the Policy and Code of Conduct shall be part of the Management Manual.
- 17.2 All consecrated women and men and lay staff, including interns and volunteers, shall be provided with the Policy and the Code of Conduct, which they shall read, understand, and sign for.
- 17.3 It is recommended that all Church structures and institutions adopt and/or adapt this policy.
- 17.4 In the execution of projects and programs that concern services directly rendered to children and vulnerable adults, care shall be taken to ensure that procedures for the protection of children and vulnerable adults are in place.
- 17.5 All Church structures and institutions shall ensure that a reporting procedure is put in place to investigate and

- deal with all forms of abuse against children and vulnerable adults.
- 17.6 The alleged abuser or any other party shall be prevented from interfering with the abused child or vulnerable adult, witnesses, or friends pending the hearing of the case.
- 17.7 If the alleged abuser is a member of staff, he/she should be suspended or sent on forced leave to allow for a free investigation. If the alleged abuser is a member of the consecrated women and men, recourse to appropriate provisions in the Code of Canon Law and subsequent Church guidelines from the competent authorities of the Church shall apply.
- 17.8 Where it deems necessary, the case should be reported to relevant civil or ecclesiastical authorities by an appropriate officer. In cases where this is not possible, and where urgency calls, in order to protect a child or vulnerable adult, it may be necessary to report directly to civil authorities. It is recommended that the Church facilitate the supporting services to the abused and the abuser.
- 17.9 The policy shall take into account the provisions of Canon Law (1983, and its amended Book VI).
- 17.10 The policy shall also take into account the provisions of the laws of the land.
- 17.11 Inter-agency collaboration: ZCCB will collaborate with external agencies to ensure comprehensive safeguard-

18 ANNEXES

18.1 CODE OF CONDUCT

18.1.1 Staff will not engage in any sexual relationships with any person under the age of 18 years, regardless of the age of maturity, as this shall be guided by the Church's teachings on Human Sexuality and Marriage.

18.1.2 Staff will not exchange money, employment, goods, or services for sex, including sexual favours or other forms of humiliating, degrading, or exploitative behaviour.

18.1.3 All contact with children (whether by phone, email, or direct contact) should be supervised, accompanied, or at least in the sight of other adults.

18.1.4 Staff will not show favour to particular children to the exclusion of others.

18.1.5 Informed consent should be obtained from the child where they are old enough and always also from the parent/guardian for children under 14 years prior to any images or biographical information being used.

18.1.6 Staff shall not use the organization's computers or other equipment to view, download, create, or distribute inappropriate material, including but not limited to pornography.

- 18.1.7 If any member of staff develops a concern or suspicion regarding child maltreatment of any kind — especially but not only by a fellow worker, whether in the same agency or not — they must report such concerns immediately.
- 18.1.8 Staff shall not be under the influence of alcohol or drugs whilst children are in their care.
- 18.1.9 While implementing pastoral activities and ensuring that any form of physical abuse is curtailed, ZCCB, through the ZCCB staff, shall:
- 18.1.9.1 Treat children with respect regardless of race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth, or other status.
- 18.1.9.2 Not use language or behaviour towards children that is inappropriate, harassing, abusive, sexually provocative, demeaning, or culturally inappropriate.
- 18.1.9.3 Not engage children in any form of sexual activity or acts, including paying for sexual services or acts, where, under the law(s) applicable to the child, the child is below the age of consent or the act(s) are an offense under relevant laws.
- 18.1.9.4 Wherever possible, ensure that another adult is present when working in the proximity of children.

- 18.1.9.5 Not invite unaccompanied children into a home without the permission of their parent/guardian, unless they are at immediate risk of injury or in physical danger.
- 18.1.9.6 Not sleep close to unsupervised children unless absolutely necessary, in which case one must obtain the supervisor's permission and ensure that another adult is present if possible.
- 18.1.9.7 Use any computers, mobile phones, or video and digital cameras appropriately, and never exploit or harass children or access child pornography through any medium.
- 18.1.9.8 Refrain from physical punishment or discipline of children, such as corporal punishment.
- 18.1.9.9 Refrain from hiring children for domestic or other labour which is inappropriate given their age or developmental stage, which interferes with their time available for education and recreational activities, or which places them at significant risk of injury.
- 18.1.9.10 Comply with all relevant legislation in Zambia, including labour laws in relation to child labour.
- 18.1.9.11 Immediately report concerns or allegations of child abuse in accordance with appropriate procedures.

- 18.1.9.12 When photographing or filming a child for work-related purposes, ZCCB, through its staff, must, first:
- a) Assess and endeavour to comply with local traditions or restrictions for reproducing personal images.
 - b) Obtain permission from the child and request consent from the parent or guardian of the child, clearly explaining how the photograph or film will be used.
 - c) Ensure photographs, films, videos, and DVDs present children in a dignified and respectful manner and not in a vulnerable or submissive manner. Children should be adequately clothed and not in poses that could be seen as sexually suggestive.
 - d) Ensure images are honest representations of the context and the facts.
 - e) Ensure file labels do not reveal identifying information about a child when sending images electronically;
- 18.1.9.13 ZCCB staff shall use common sense to avoid actions or behaviours that could be construed as child abuse and shall report any suspected cases of child abuse.

18.2 SAFEGUARDING MINIMUM STANDARDS CHECKLIST

Standard		Criteria for Upholding Standard
1. Policy	<p>Minimum Standard 1: A written policy on safeguarding is in place - There is a safeguarding policy in place that is clear and easily understood. It defines and promotes the principles and practices of maintaining a safe environment for children and vulnerable individuals. It commits the school and its staff to reducing risk and harm, and to effectively addressing safeguarding incidents in line with national frameworks and guidance.</p>	<ol style="list-style-type: none"> 1. The Policy has been approved by the leadership 2. The Policy identifies the vulnerable population (i.e., children or vulnerable individuals) 3. The Policy identifies the context wherein the grantee works. 4. The Policy identifies and defines risks to vulnerable population 5. The scope of the Policy is clear 6. The Policy presents a procedure for confidential reporting and addressing safeguarding violations 7. The Policy is accessible to all and signed by all members of staff.

2. People	Minimum Standard 2: People understand and uphold the policy - All staff and beneficiaries are aware of the reason for the policy and can support its Implementation. The school places clear responsibilities and expectations on its staff and associates and supports them in understanding and acting in line with these.	<ol style="list-style-type: none">1. There is a policy or procedure on the safe recruitment of all staff, including consultants, vendors, interns, and volunteers.2. All human resources are recruited safely and are suitable for their roles particularly if they are to work with children and vulnerable adults.3. All recruitment of staff will include a full induction to the safeguarding policy and code of conduct, including procedures to follow should any safeguarding concern arise.4. A written code of conduct; evidence of this being shared to staff and volunteers5. All employment contracts require staff to abide by safeguarding measures and
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		<p>include guidelines on appropriate behaviour.</p> <p>6. All staff have regular training and opportunities to share and discuss learning on safeguarding at least once a year.</p> <p>7. All the institutions are obliged to provide appropriate child and vulnerable adult safeguarding training for all those who work with children and vulnerable adults or have a designated child and vulnerable adult Safeguarding role.</p> <p>8. ZCCB shall ensure that this Policy is communicated to all Catholic institutions and their respective focal point persons.</p> <p>9. A designated Safeguarding officer is identified.</p>
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3. Procedures	Minimum Standard 3: a. There are clear procedures in place to prevent and respond to safeguarding violations. b. The written policy outlines clear procedures, protocols, and processes to uphold safeguarding measures, which considers the interests of children and responds to the needs of the survivors.	There is a policy or procedure on safe recruitment of all staff, including consultants, interns, and volunteers <ol style="list-style-type: none">1. All employment contracts require staff to abide by safeguarding measures and include guidelines on appropriate behaviour.2. All staff shall have an annual training and learning opportunities on safeguarding.3. A designated focal point person is identified –4. Legal requirements are included in policies5. Evidence of safeguarding issues in project proposals and plans.
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<p>4. Accountability</p>	<p>Minimum Standard 4: The school is accountable for safeguarding -it is regularly monitoring and reporting compliance to safeguarding. The school has necessary structures to enforce and review its safeguarding policy.</p>	<ol style="list-style-type: none">1. The implementation of the Safeguarding Policy and its procedures is monitored and measured: Schools are obliged to provide implementation, monitoring, evaluation learning and accountability of the policy to attain its desired outcomes.2. The Safeguarding Policy and related procedures are reviewed at least every 3 years. Annual review includes knowledge and attitudes towards the Safeguarding Policy and its related procedures.3. School management creates commitment and culture of safeguarding.
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18.3 COMMITMENT FORM

SAFEGUARDING DECLARATION OF SUITABILITY (COMMITTEMENT) FORM

This Declaration applies to: ALL staff members in Catholic Institutions in Zambia.

This is a CONFIDENTIAL form. It is to be handled ONLY by the Bishop, Diocese Education Secretary, Head Teacher and the designated safeguarding focal point person.

The ZCCB Education Department requires that everyone interacting with children and vulnerable adults in its schools MUST complete and sign this declaration.

- A. Do you have any prosecutions pending or have you ever been convicted of a criminal offence relating to the abuse of children?

Yes

No

If yes, please state below the nature and date(s) of the offence(s)

Date of offence:

Nature of offence:

- B. Has a Protection Order in terms of the Domestic Violence ever been issued against you?

Yes

No

If yes, particulars must be furnished

- C. Have you ever been the subject of disciplinary procedures or been asked to leave employment or voluntary activity due to inappropriate behaviour towards a child or vulnerable adult?

ZCCB Safeguarding and Protection Policy

Yes

No

If yes, please give details including date(s) below:

Full Name (Print):

Any surname previously known by:

Address:

Date of Birth:

Place of Birth:

DECLARATION:

I understand that, if it is found that I have withheld relevant information or included any false or misleading information above, I shall be removed from my post whether paid or voluntary, without notice by the head teacher or DEBS office from interacting with children. I understand that the information shall be kept secure by the school.

I hereby declare that the information I have provided is accurate.

Signed: _____

Date: _____

18.4 CASE REPORTING FORM

Case No.....

1. Details of Child: Name:

Male/Female Date of Birth

2. Service/Program

3. Details of Parents/ Guardians:

Name of Parent/ Guardian:

Telephone Number: _____

4. Details of staff member making report/ raising concern:

Name: _____

Position: _____

Date of Report: _____

Time of Report: _____

Any additional relevant information:

5. Incident/Disclosure Details: (Please record client's verbatim statement). Describe as fully as possible the nature of the problem or incident being reported, giving details of times and dates of the individual incident(s), the circumstances in which they occurred, any other persons who were present at the time, and their involvement. Please clarify whether you are expressing your own concerns or those of someone else and clearly distinguish between what is fact, opinion or hearsay. Describe any evidence of harm that may be evident in

the client/child presently – if necessary, use a body chart and affix it to this report.

6. Details of person allegedly causing harm to the child/vulnerable adult

Name: _____

Age (if known) Male: Female:

Address:

Relationship to the child/vulnerable adult:

Occupation:

7. Other relevant information

Signed: _____ Date: _____

Designated Person:

Date Report Received: _____

Time received: _____

Intervention carried out by the Institution:

18.5 PHOTO AND VIDEO RELEASE FORM

I
the parent or legal guardian of
.....
(Child) irrevocably grant the (Name of school)
.....
full rights to legally use the photograph or video described as
.....
(Describe Photograph or video), resulting from the photography/ video filming, and any reproductions or adaptations of the images for fundraising, publicity or other purposes to help achieve the aim of the school without payment or any considerations. This might include (but is not limited to), the right to use them in their printed and online publicity, social media, press releases and funding applications.

I hereby hold harmless and release and forever discharge ZCCB from all claims, demands, and causes of action which I, my heirs, representatives, executors, administrators, or any other persons acting on my behalf or on behalf of my child or children have or may have by reason of this authorization.

Signature

(Parent)

Date

18.6 SIGNS OF ABUSE

Below is a non-exhaustive list of signs that could be indicative of possible abuse. Please bear in mind that recognition of these signs could point to abuse, but that abuse must not automatically be assumed. These signs could also be indicative of major changes in a child's life. It is important to discuss your concerns about a child with colleagues or external experts. Signs should not be ignored, and any concerns must always be reported to the **DESIGNATED officer** or any person of authority who is close by within the school.

18.6.1 POSSIBLE SIGNS OF PHYSICAL ABUSE;

- 18.6.1.1 Bruises, burns, fractures, cuts, scratches and bite wounds.
- 18.6.1.2 Regular stomach aches, headaches or fainting.
- 18.6.1.3 Improbable excuses to explain injuries.
- 18.6.1.4 Refusal to talk about injuries.
- 18.6.1.5 Stiffens upon physical contact.
- 18.6.1.6 Arms and legs are always covered, even in warm weather.
- 18.6.1.7 Not wanting to take part in activities in which you need to change clothes (e.g. with sports).
- 18.6.1.8 Afraid to go home.
- 18.6.1.9 Afraid that parents will be contacted.
- 18.6.1.10 Apathetic or mistrustful of adults.
- 18.6.1.11 Passive.
- 18.6.1.12 Self-mutilation.
- 18.6.1.13 Aggressive behaviour towards others.
- 18.6.1.14 Often runs away.

18.6.2 POSSIBLE SIGNS OF NEGLECT

- 18.6.2.1 Often hungry.
- 18.6.2.1 Takes away remnants of food from plates or steals food.
- 18.6.2.3 Poor personal hygiene (smells, dirty clothes).
- 18.6.2.4 Constantly tired.
- 18.6.2.5 Unsuitable clothing for the season (e.g. wears summer clothes in winter).
- 18.6.2.6 Often late for or absent from school.
- 18.6.2.7 Untreated medical problems.
- 18.6.2.8 Low self-esteem.
- 18.6.2.9 Poor social skills.
- 18.6.2.10 Steals obsessively.
- 18.6.2.11 Alcohol or Drug abuse

18.6.3 POSSIBLE SIGNS OF EMOTIONAL ABUSE

- 18.6.3.1 Does not act in accordance with their age.
- 18.6.3.2 Has a Physical, cognitive or emotional development delay.
- 18.6.3.3 Fearful, jumpy, watchful.
- 18.6.3.4 Language and speech disorder.
- 18.6.3.5 Fear of new situations.
- 18.6.3.6 Low self-esteem.
- 18.6.3.7 Inappropriate emotional reactions to situations.
- 18.6.3.8 Extremely passive or aggressive.
- 18.6.3.9 Alcohol or drug abuse.
- 18.6.3.10 Runs away.
- 18.6.3.11 Steals obsessively.

18.6.4 POSSIBLE SIGNS OF SEXUAL ABUSE

- 18.6.4.1 Displays sexual behaviour inappropriate for their age.
- 18.6.4.2 Extremely sexually oriented behaviour and language.
- 18.6.4.3 Prostitution.
- 18.6.4.4 Bed-wetting.
- 18.6.4.5 Injuries and pain to genitals.
- 18.6.4.6 Sleeping problems.
- 18.6.4.7 Fear of being near adults.
- 18.6.4.8 Exhibit extremely risky behaviour.

In some instances, there are no visible signs to be observed on children that suffer abuse. The following are some of the signs of an abusive adult.

- 18.6.4.9 A child is unusually anxious or jumpy in the presence of a particular person.
- 18.6.4.10 A member of staff or a parent/guardian asks the child to lie about something (especially if it concerns a meeting with the child).
- 18.6.4.11 A member of staff or parent/guardian asks you to lie about a situation with a child, especially if the child looks stressed.
- 18.6.4.12 A person repeatedly fails to comply with the Code of Conduct and Child Safeguarding regulations.
- 18.6.4.13 Private meetings (outside work) take place between a child and a member of staff.

18.7 REFERRAL FORM

Record Taking Form Part 1: Details of the Abused/ Victim
Make a written record as soon as possible after the event,
noting:

- 1) Name of the Child
- 2) Gender: Female (Tick)
- 3) Age Years Old Male (Tick)
- 4) Postal Address.....
.....
- 5) Residential/ Physical Address
-
- 6) Reasons for referral
.....
.....
- 7) Interventions/services already offered
.....
.....
- 8) Contact details of the referring officer
.....
.....

.....

18.8 SAFE RECRUITMENT GUIDELINES

ZCCB shall ensure safe recruitment by:

- 18.1 All job adverts must contain a commitment towards safeguarding of children and vulnerable adults.
- 18.2 Job or role descriptions for all roles involving contact with children and / or vulnerable adults will contain reference to safeguarding responsibilities.
- 18.3 There are person specifications for roles which contain a statement on core competency with regard to child/ vulnerable adult protection/safeguarding.
- 18.4 Shortlisting is based on formal application processes/forms and not on provision of CVs only.
- 18.5 Always include safeguarding questions during job interviews, regardless of the position being interviewed for.
- 18.6 Criminal records check will be conducted for specific roles for all staff (paid or unpaid) working with children and vulnerable adults. All prospective employees are required to produce a police clearance certificate before resuming duty.
- 18.7 No formal job offers are made until after checks for suitability are completed (including clearance certificate and 2 references). Management may decide in exceptional and justifiable circumstances where employment/ role could commence prior to police

clearance.

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