



CHILD SAFEGUARDING AND PROTECTION POLICY



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HEALTH POLICY PLUS

EVANGELICAL ASSOCIATION OF MALAWI

P.O. Box 30296

Lilongwe 3

Malawi

E-mail: eam@eamalawi.org

Web: www.eamalawi.org

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FOREWORD

I am extremely proud to present the first ever EAM Child Safeguarding and Protection Policy. It builds on the work of a myriad others who have worked tirelessly over the years to better the lot for children in Malawi. In particular, reference was made to the National Plan of Action (NPA) for Vulnerable Children 2015-2019 which builds on the findings of the impact evaluation of the previous NPA for Orphans and Other Vulnerable Children (OVC) (2005-2009 extended to 2011) and the OVC Situation Analysis which was conducted in 2013.

The Policy seeks to provide its members with a Bible-based, Christ-centered guidance, coordination, and a harmonized approach to child protection issues within the EAM structures; activities and the people it works with through capacity building, awareness raising, demand creation, advocacy, networking, reporting and referring and monitoring and evaluation in the attainment of the objectives of the EAM Child Safeguarding and Protection Policy.

The work of Child protection cannot be left to government only. The needs of children in Malawi are far too

many for one entity to deal with. The enormity of this mammoth task makes it imperative for all stakeholders including NGOs, FBOs, Government Departments, Development Partners, Donors, the Private Sector, and all stakeholders to collaborate and work together to make Malawi as a whole, and the church in particular safe for children.

We all need to hold hands and work together to protect and promote the lives of our children, both born and yet to be born, from conception to birth and beyond by ensuring that we participate in the implementation of this policy based on the shared principles of partnership.

May God bless Malawi and keep it a land of peace!



Archbishop Dr. Mark Kambalazaza

National Executive Board Chairman
Evangelical Association of Malawi

PREFACE

The EAM Child Safeguarding and Protection Policy development process to its present form has been long and arduous. The zero draft was spawned from a month-long literature review process aimed at generating best practice across global child protection agencies and instruments. Thereafter, the zero draft was subjected to a rigorous peer-review process by 28 EAM staff during an institutional mid-term review meeting.

The product of the peer review was the First Draft which was then taken through a series of consultations with church leaders at district levels. At district level, 60 church leaders from Phalombe and Nkhosakota were consulted in order to solicit initial input on first draft.

Thereafter, the revised draft incorporating the district level feedback was also reviewed and revised by 60 regional church leaders drawn from all the districts in the country. Originally 120 regional church leaders were targeted, however this was reduced by 50% to comply with the Covid-19 gathering instructions.

The current has been reviewed and approved by the EAM National Executive Board which has the final author-

ity to review and approve Policy documents in the Association.

It has been interesting to note that all church leaders consulted so far, indicated that the policy is long overdue and comes at a time when so many challenges continue to threaten the life, health and development of the children in, and outside the church in Malawi.

This policy demonstrates EAM's commitment to the promotion and protection of children in Malawi, and in particular all those children that it comes in contact with through its members, programmes and activities. This is a great step towards our aspiration of being a child-safe organization.

May God bless Malawi and keep it a land of peace!



Rev. Francis Mkandawire

General Secretary

Evangelical Association of Malawi

ACKNOWLEDGEMENTS

This EAM Child Protection Policy has been developed with the support and involvement of many people in the inception, situation analysis and the development of the Policy. We would like to thank all those who contributed their time in the consultation process for their invaluable input. Thanks also go to many others who reviewed the various drafts and made suggestions on how to improve the final product.

Special gratitude goes to the Ministry of Gender, Children, Disability and Social Welfare, Save the Children,

UNICEF and World Vision International, the leading agencies in child protection in Malawi whose work in this field proved critical in the formative phase of the Policy.

Finally, we would like to acknowledge the financial and technical support rendered by Health Policy Plus (HP+) with support from President's Emergency Program for AIDS Relief (PEPFAR) and United States Agency for International Development (USAID) in the process of developing this Policy.

1. INTRODUCTION

The Evangelical Association of Malawi (EAM) Child Safeguarding and Protection Policy seeks to integrate the church's bible-based and evangelical teaching with existing policy and legal frameworks that aim at protection and promotion of children's rights and responsibilities of the State, church, and other caregivers in their upbringing into a cohesive whole and to provide an environment in which children are able to develop and thrive as guaranteed by the Republic's Constitution.

The EAM Child Safeguarding and Protection Policy clarifies the institutional framework within which the stakeholders will coordinate child safeguarding mechanisms in order to create harmonized, integrated and cohesive approaches to sustain institutionalize Child Safeguarding and Protection in all evangelical member churches and organizations of EAM in Malawi. It also complements other laws, policies and strategies particularly the Constitution of Malawi,

Child Care, Protection and Justice Act, 2010; Trafficking in Persons Act, 2015; Disability Act; Social Protection Policy; National Population Policy; National Policy on the Equalization Opportunities for Persons with Disabilities; National Gender Policy; Agenda 2063; Agenda 2030 for Sustainable Development (the SDGs), EAM Complaints Policy, EAM Disclosure of Abuse, Flowchart for Reporting a Safeguarding Concern, EAM Incident Reporting Form, EAM Investigation Procedure, EAM Investigation Report, EAM Managing a Safeguarding Incident Policy, EAM Safeguarding Policy and Whistle blowing Policy for guidance on Reporting Procedures.

The EAM Child Safeguarding and Protection Policy seeks to create essential conditions for successful child protection and upbringing, including measures that must be taken by all stakeholders to act in the best interest of the child and protect the child from any threat or harm.

2. ORGANIZATIONAL BACKGROUND

2.1 HISTORY

The Evangelical Association of Malawi (EAM) is an umbrella mother body of 130 members as of May 2020. This includes 76 church denominations and 54 Christian organizations which have joined hands in the mission of uniting, mobilizing and empowering churches and Christian organizations for effective and efficient social and spiritual transformation of the people of Malawi.

The work of Evangelical Association of Malawi is mainly carried out through the Ethics, Peace and Justice, Development, Mission, and the Health Commissions. Its work for the period 2019-2023 will be guided by seven Strategic Impact Priorities; namely:

- Resilience,
 - Health,
 - Education,
 - Governance and Advocacy,
 - Child protection,
 - Gender Inclusion and
 - Church transformation and Missions,
- all from a biblical perspective.

EAM was introduced by Christian missionaries in 1962 for the promotion of Christian mission and social service. EAM today works very closely with the church worldwide, relevant Gov-

ernment ministries and departments, non-governmental organizations and other faith based organizations who share this same mission. The Association is affiliated to a wider family of evangelicals worldwide through the Association of Evangelicals in Africa (AEA) and internationally, to the World Evangelical Alliance. Membership is open to churches denominations and Christian organizations who subscribe to the Statement of Faith and Constitution of the Evangelical Association of Malawi.

2.2 ORGANIZATIONAL VISION

A united evangelical church actively engaged in effective holistic transformational ministries positively changing lives in communities in Malawi.

EAM is committed to a holistic approach to spiritual, physical, psycho-social and economic needs of people in Malawi. The Association works with and through the local churches at national, regional, district and community levels, with special focus on the hardest to reach areas.

The Secretariat of the Association has some projects/programmes in some districts in all regions which serve as either pilots or model sites to ensure development of best practice.

2.3

ORGANIZATIONAL MISSION

EAM's mission is to unite, mobilize and empower churches and Christian organizations for effective and efficient social and spiritual transformation of the people in Malawi. Through its mission, EAM seeks to make Malawi a better and safe place for everyone to live, promoting effective and efficient gender-sensitive and rights-based discipleship, delivering social services and responding to emergencies and epidemics.

2.4

ORGANIZATIONAL GOAL AND OBJECTIVES

The Association's goal is to contribute to building God's kingdom in Malawi where everyone including children are living and experiencing a holistically transformed life with equal opportunities and adequate provisions of their spiritual, physical and psycho-social needs.

EAM defines its specific objectives as follows:

- Build the capacity of member churches and organizations to actively and fully participate in the national development and social services with a view of alleviating human suffering.
- Promote sound biblical teaching in churches which seeks to address the

needs of the whole man, spiritual, social, emotional and physical.

- Coordinate programmes implemented by member churches and Christian organizations, and promote networking for an effective sharing resources and good practices.
- Promote programmes and organizations committed to the holistic proclamation of the gospel in our nation and beyond through word and deeds.
- Promote and provide technical and moral support for church participation in the alleviation of human suffering through the implementation of social programmes such as: education, peace and justice, relief and social development, nutrition and food security, HIV infection, AIDS and sexual and reproductive health; and spiritual transformation for effective mindset change.

2.5

ORGANIZATIONAL PROGRAMMES EXECUTIVE SUMMARY

The Children and Youth Commission of EAM coordinates interventions targeted at children. The Commission was established to govern and administer programmes aimed at improving promotion and protection of child rights in all aspects of life including, but not limited to, spiritual, social, and other developmental needs. EAM believes that if member churches pro-

mote and uphold child protection issues; teach their members and the children themselves about child rights; and demonstrate that child protection

is a foundational and core Christian value as emphasized in the Scriptures, children's welfare in Malawi would be positively different.

3. CHILD SAFETY AND PROTECTION

3.1

SITUATIONAL ANALYSIS

3.1.1. OVERVIEW

Malawi is a landlocked country in south-eastern Africa. Administrative-ly it is divided into three regions, and 28 districts, out of which 13 are in the Southern Region, 9 in the Central Region and 6 in the Northern Region. Malawi has an estimated population of 18,769,992 (MDHS 2015-16) comprising of 50.1% males and 49.9% females of which 43.75% is within the reproductive age of 15-49 years. The Malawi population is young, with 45% below the age of 15. Life expectancy at birth is 42.8 years for men and 46.53 for females. About 83% of the population lives in the rural areas. Educational attainment is higher for men than women, 20% of men have never been to school as compared to 30% of the women (MDHS, 2015-16). The country has a population growth rate of 2.8% and a fertility rate of close to 6 children per a woman. It is estimated that each year Malawi adds to its population over 400,000 people making it as one of the fastest growing populations in the world. If this population growth continues at the current rate Malawi may arrive at 60 million people by 2050 which will be four times the current country population size in just four decades (NSO, 2016). Such a

scenario poses more challenges to the country and will continue to strain the already dwindling natural resources and increase demands for more social services like schools, health care, food and livestock produce just to mention a few.

Malawi remains one of the world's least developed countries, ranking 170 out of 188 on the Human Development Index. Over 70 per cent of the population lives below the income poverty line and approximately 63% of children live in poverty. Child marriage remains high with 46.7% of girls married before the age of 18 and Malawi's pre-term birth rate is the highest in the world, at 13%. Malawi's rapidly increasing population is putting pressure on the government to scale up services in social services, including education. School-age children (ages 5-19) make up 39.5% of the total population. With more than 6% of children in Malawi are still not attending primary school. At least 49% of children aged 3-5 are enrolled in Community Based Child Care Centres. Only 58.5% of school going children finish the first 4 years of school. 152 out of 1000 women aged 15-19 years have a child. One in four children is involved in child labour. 46% of girls are married before the age of 18, and 9% before the age of 15. 65% of girls and 35% of boys experience child abuse in their lifetime. Mater-

nal mortality ratio is at 439 deaths per 100,000 women. 29% of adolescents age 15-19 have begun bearing children. 23% of all child death cases in Malawi are related to under-nutrition. 37% of children in Malawi are stunted, while exclusive breastfeeding of infants 0–5 months is 61%. The number of children (0-14 years) living with HIV is 110,000. The multi-dimensional child poverty rate is at 60.1% with only 641,590 children enrolled in the Social Cash Transfer Programme.

There are other segments of the children population in Malawi which are uniquely vulnerable because of their social status and physical condition. The 2008 Malawi Housing and Population Census (PHC) estimated the overall prevalence of disability to be 2.4% among children (NSO, 2018 PHC Report). This necessitates the prioritization of children with disabilities in child safety and protection initiatives and programmes. Children with disabilities face numerous challenges in such spheres as education, health, care and protection, justice, rehabilitation, recreation and nutrition. The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) and the United Convention on the Rights of the Child (CRC) recognise the right of all children with disabilities in areas like general education systems and that they receive individual supports based on their distinct disabilities (World Bank and WHO, 2011).

Children with albinism in the country are potential target for attacks, abductions and killings for ritual practices. This is because of their vulnerability coupled by weak community based protection systems as 87% of persons with albinism in Malawi live in rural areas where security safeguards are inadequate.

3.1.2 POPULATION OF CHILDREN AND YOUTH IN MALAWI

Children and young people are the majority in Malawi. Nearly half (48%) of Malawians is under the age of 15, with 51% under the age of 18, and 60% below the age of 24. At the current population growth rate, the overall population in Malawi is projected to reach 30 million by 2030, with the number of children almost doubling to 16.2 million. This demographic boom is likely to affect social service delivery. It can, however, be the country's greatest resource if properly supported through improved investments in human capital development – especially in health, nutrition, protection, education, water and sanitation.¹

3.1.3 CHILD POVERTY IN MALAWI

In Malawi, a child is considered multi-dimensionally poor when he or she is deprived in two or more dimensions, with a dimension being a specific right, under which he/she is expected to access certain goods and services. Eight

¹ United Nations Children's Fund, Child Poverty in Malawi, Policy Brief, UNICEF Malawi, 2018.

dimensions are considered when measuring multi-dimensional poverty i.e. health, nutrition, protection, education, information, water, sanitation and housing.²

An estimated 60.5% of children aged 0-17 years in Malawi are multi-dimensionally poor, compared to 63% in 2012/13, experiencing, on average, deprivations in 46% of all dimensions. Children aged 15-17 years experience the highest levels of Multidimensional child poverty at 66%.³ Children with disabilities and those from households headed by persons with disabilities are disproportionately affected by poverty. This is because poverty and disability are intertwined and interrelated; disability causes poverty and poverty causes disability.

3.1.4 CHILD LABOUR IN MALAWI

This describes where children are forced to work like adults i.e. perform tasks not suited to their age and take part in an economic activity. When children work like adults, they are deprived of their childhood, very often, they cannot attend regular school either. This kind of work is mentally, physically, socially or morally dangerous and harmful to the child.

3.1.5 CHILD TRAFFICKING IN MALAWI

Malawi is a source country for men, women, and children subjected to

forced labour and sex trafficking. To a lesser extent, it is a destination country for men, women, and children from Zambia, Mozambique, the Great Lakes region, and the Horn of Africa who are subjected to labour and sex trafficking, and a transit country for people from these countries exploited in South Africa. Most Malawian trafficking victims are exploited within the country, generally transported from the southern part of the country to the central and northern regions for forced labour in agriculture (predominantly the tobacco industry), goat and cattle herding, brickmaking and in the fishing industry. Many cases of child labour external to the family involve fraudulent recruitment and physical or sexual abuse, indicative of forced labour.⁴ Malawi is classified as a Tier 2 country on human trafficking.⁵ Child trafficking in Malawi has also greatly affected children with albinism. Children with albinism in the country are at severe risk of abduction and killing by individuals and criminal gangs in Malawi, where their body parts are allegedly sold for use in rituals.

3.1.6 VULNERABILITY TO HIV AND AIDS

In 2010, more than a quarter of married Malawian women of reproductive age (26%) had an unmet need for

² *ibid* 2.

³ The national poverty line is MK 137,428 per person per year, whilst the ultra-poverty line is MK 85,260.

⁴ United States Department of State, 2018 Trafficking in Persons Report. Malawi, 28 June 2018, available at: <https://www.refworld.org/docid/5b3e0ae3a.html> [accessed 31 May 2020].

⁵ Countries whose governments do not fully comply with the TVPA's minimum standards, but are making significant efforts to bring themselves into compliance with those standards.

family planning. And the modern contraceptive prevalence rate among married women (age 15-49) was at 59.2% (MDHS 2015-16). According to the same Malawi DHS (2015-16), 29% of adolescents aged 15-19 in Malawi have begun childbearing. 22% of women aged 15-19 have given birth, and another 7% were pregnant with their first child at the time of interview. As expected, the proportion of women aged 15-19 who has begun childbearing rises rapidly with age, from 5% among women aged 15 to 27% among women aged 17 and 59% at age 19. Early childbearing among teenagers is more common in rural than in urban areas (31 versus 21%, respectively) and among women in the Northern and Southern Regions (32% each) compared with Central Region (25%). The proportion of teenagers who have started childbearing decreases with increasing level of education: more than half of teenagers aged 15-19 with no education (54%) have begun childbearing compared with 32% of teenagers who have attained primary education and 19% of those who have attained the secondary education. Teenagers in the lowest wealth quintile tend to start childbearing earlier than those in the highest quintile (44 versus 15%, respectively).

The discourse of HIV and AIDS has evolved. The HIV and AIDS awareness is estimated at above 90% and the national prevalence has generally stabilized at 10.4% in 2010 (NSP 2011-2016) with more people living with

HIV accessing ART. The high level of knowledge on methods of acquiring the infection does not co-relate to the new infections, hence suggesting a need for further prevention interventions. Although the national prevalence rate has stabilized, it is still high at 12% in the 15 to 24 years reproductive age group (HSSP 2011-2016). Prevention interventions need to be sustained in order to support the drive of reducing new HIV infections to zero. Milestones in accessing ART have been registered but the unmet need at 250,000 people receiving ART compared to 1 million PLHIV is still worrisome (NSP 2011-2016). The high poverty levels and stigma which is refusing to die down are driving delay in enrolling treatment and/or perpetuating ART default which further complicates the HIV/AIDS disease burden. This demands a multi-faceted approach to the response which integrates economic empowerment and nutrition. EAM has been reflecting on a process of establishing micro-credit schemes in its current areas of operations and also challenging its member churches to do the same, to assist alleviate poverty and uplift standards of living for the poor people, mostly women and those infected by HIV. Key to this reflection is the strategizing of thorough integration of the themes/issues to ensure that the gains of the nutrition and economic empowerment projects directly benefit the HIV/AIDS response and not run the risk of implementing isolated projects.

Under the context of HIV and AIDS children with various disabilities should be specially considered and prioritised. Access to preventive and treatment information is difficult for children with hearing impairments, visual impairments and the deaf-blind. Much of the information is not packaged in accessible formats such as Braille, Tactile and Sign Language interpretation. This is a huge threat to the right to health for children with disabilities which is enunciated in Section 6 of the Disability Act and Article 25 of the UNCRPD. The scenario exposes such children to HIV and AIDS. Myths, misbeliefs and perceptions about albinism and HIV and AIDS are rife in Malawi. One of the myths is that having sex with a person with albinism cleanses one of HIV. Resultantly, this exacerbates the vulnerability of children with albinism who are already vulnerable to physical attacks, abductions and killings for body parts.

3.1.7 CHILD PROTECTION

In 2012, Malawi made a moderate advancement in efforts to eliminate the worst forms of child labour. The Government published its list of hazardous work, convened the first meeting of the Child Labour National Steering Committee, and continued to support social programmes to address child labour, particularly in the tobacco sector. However, the government has not finalized or fully implemented either key legislation or policies pro-

tecting children from the worst forms of child labour, including the Tenancy Bill, the Child Labour Policy, and the Child Protection Policy. In addition, the country continues to lack a compulsory education law. Children continue to engage in the worst forms of child labour in Malawi, particularly in dangerous activities in agriculture, mining and fishing.

With one in six children in Malawi vulnerable to violence, abuse, exploitation and neglect, and at risk to and from HIV and AIDS, the child protection situation for many Malawian children is dire.⁶ In response, the Government of Malawi has made significant investments over the past 10 years in improving the protection of children. In doing so, it has laid the foundations on which a National Child Protection System can be created. The Child Protection programme focuses its technical and financial resources on assisting the government to draw together its various responses to child protection and orphans and vulnerable children into an operational National Child Protection System.

Protection of children with disabilities in Malawi has not been scaled up despite the existence of a number of interventions to protect children in general. Although the Child Care, Protection and Justice Act obligates local government authorities to keep registers of children with disabilities and

⁶ United Nations Children's Fund, *Vulnerability & Child Protection in the face of HIV in Malawi*, UNICEF Malawi, 2011.

give assistance to them whenever possible, most local councils in the country do not keep such registers. This makes protection of children with disabilities at the district and community level difficult as proper planning for child protection cannot be attained without adequate data. Additionally, there is hardly significant disability data on child protection since much of what is documented and reported on child

protection focus on children without disabilities. The Child Protection unit within the Department of Social Welfare in the Ministry of Gender, Children and Community Development is the lead agency for child protection. The goal of the National Child Protection System is to protect children from violence, abuse, exploitation and neglect, while mitigating the impact of HIV and AIDS.

4. BROAD CHILD SAFETY AND PROTECTION POLICY DIRECTION

4.1 POLICY VISION

A society where children are provided with all possible opportunities from the point of conception, birth, growth and are allowed to develop without any life-threatening challenges including ensuring that their rights, and delivery of quality support services to children are safeguarded

4.2 POLICY MISSION

The Evangelical Association of Malawi is committed to ensuring a favourable and enabling environment that will facilitate the promotion of a safe conception, birth, growth, development, and protection of all children in Malawi.

4.3 POLICY GOAL

Provide guidance to the Evangelical churches and affiliated Faith Based Organizations in Malawi to take up a strong stand in the delivery of quality services for the support and protection of children to ensure that all children in Malawi are provided with all possible oppor-

tunities from the point of conception, birth, growth and are allowed to develop without any life-threatening challenges

4.4 POLICY OBJECTIVES

The Policy aims at fulfilling the following objectives:

- Enhance accurate knowledge and adequate skills among religious and church lay leaders at various levels on children safe-guarding and protection issues.
- Facilitate a realistic mainstreaming and programming of child safe-guarding and protection in church programmes including having functional reporting, referring and addressing of child abuse incidences systems.
- Provide guidance in responding to issues of children safeguarding and protection that would demonstrate the relevance of practicing what the church believes regarding the promotion of right to and dignity of life.

4.5 POLICY CORE VALUES

While adopting and incorporating

global best practice in Child Safeguarding and Protection, EAM has developed this Child Safeguarding and Protection Policy based on the following core values: Bible-based, Christ-centered, right to life and dignity, and eternal life focused.

4.6

POLICY GUIDING PRINCIPLES

The guiding principles for EAM's Child Safeguarding Policy are inspired by its mandate of mobilizing, uniting and empowering the church in Malawi for a holistic sustainable development. These principles are:

4.6.1 CHURCH AND COMMUNITY PARTICIPATION

Involve beneficiaries such as community, religious, political and traditional leaders in planning, implementation, monitoring and evaluation of programmes and activities to ensure ownership and sustainability.

4.6.2 CONFIDENTIALITY

All complaints and matters related to their investigation shall be handled with utmost confidentiality. In line with this, information shall be released on a 'need to know' basis only.

4.6.3 COMPLEMENTARITY

Building on and not substituting the existing national instruments for the

provision of protection and promotion of rights of a child, as long as EAM doctrinal values are not undermined.

4.6.4 COORDINATION

Promoting partnership, collaboration and joint programming among stakeholders as well as a clear definition of roles, recognizing the comparative advantage of key players to avoid duplication and enhance synergies.

4.6.5 APPROPRIATENESS

Building on a clear understanding of local and religious values, knowledge, practices, perceptions and behavior in relation to Child Safeguarding and Protection, including gender sensitivity, confidentiality, and responsiveness.

4.6.6 GENDER SENSITIVE

Recognizing the need for respecting the right to life and dignity for all humanity and sexes from conception.

4.6.7 SUSTAINABILITY

Recognizing the need for optimal allocation of resources for appropriate interventions, as well as strengthened managerial capacity where the church and all other stakeholders play their roles efficiently and effectively that will ensure cost-effectiveness and sustainability of Child Safeguarding and Protection programmes.

4.6.8 STEWARDSHIP

Make sure that there is a church-driven leadership for effective interventions

that are planned and implemented according to national priorities and the specific needs of other populations.

4.6.9 TRANSPARENCY AND ACCOUNTABILITY

Promoting a sense of responsibility and good governance at all levels in the implementation of the Policy.

4.6.10 DISABILITY INCLUSION

Ensuring that all groups in the society are included in child protection and safeguarding programme activities based on the Human Rights Based Approach. This is in order to empower vulnerable groups such as children with disabilities who face systematic exclusion in society.

4.7

POLICY STRATEGIES

The Policy document outlines strategies that will be employed to ensure that the Association, its Secretariat, and member churches and organizations are child-safe environments. These strategies are listed below:

- The church shall develop and popularize the Child Safeguarding Policy, Code of Conduct, and Local Child Protection Procedures and make them widely available to all church members, staff, other representatives, and staff of partner agencies.
- The Policy shall be incorporated into all systems, standard operating

procedures and processes that have any bearing on the safeguarding of children so that an environment is established where the rights of children are respected and where child abuse and sexual exploitation of children is not tolerated.

- The church shall ensure that the Child Safeguarding Policy is reflected in all human resource and management arrangements that define or determine how employees and other representatives carry out their work. This will include job descriptions, standard operating procedures, terms of reference, contract of employment, and codes of conduct, performance management systems and disciplinary procedures.
- The church shall ensure that children, parents, guardians and all children caregivers are aware of Child Safeguarding and protection Policy, Code of Conduct and systems that exist to enable them raise a concern or a complaint whenever child abuses occur.
- Where EAM Secretariat or any church and faith based organization programme operations are responsible for providing services to/for children they will at all times supervise and safeguard the children to the best of their abilities. The quality of the services and implemented activities shall always reflect principles and procedures of Child Safeguarding and Protection Policy.
- All training and education pro-

grammes and activities of EAM should include all aspects of child safeguarding and protection. EAM should provide specific training for church personnel relevant to their role.

- EAM shall ensure that there is gender and disability mainstreaming in all interventions and aspects of child safeguarding and protection. This is to effectively reach out to all children without discrimination or undue exclusion.
- All activities within EAM and its members, partners, and other representatives must be assessed to make sure that any child safeguarding risks are identified and adequate controls developed. These aspects should be included in the Monitoring and Evaluation frameworks for such activities.
- EAM shall ensure that complaints handling and case reporting mechanisms are in place to combat violence and abuse of children. This will provide an opportunity for reporting allegations of child abuse within the church institutions. Accountability of church duty bearers on child safeguarding and protection will also be enhanced.
- The church shall ensure that all ac-

tivities and services involving contact with children through use of information technologies shall be assessed to make sure that any child safeguarding risks are identified and adequate controls developed. These aspects shall also be included in the monitoring and evaluation frameworks for such activities.

- Engagement with children and their guardian for the purposes of marketing, media/communications, consultation, participation and advocacy should be with informed consent, and should not exploit the child or guardian, nor increase their vulnerability, or place them at risk. Adequate controls should be developed for such activities and practice guidelines identified and followed.
- Recruitment and selection of staff and others must reflect EAM's commitment to safeguard children by ensuring warnings; checks and procedures are in place to screen out anyone who may be unsuitable to work with children.
- Successful candidates should be made aware of the fundamental and binding nature of this policy, procedures and codes of conduct and that the fact that they are apply equally to personal and professional life.

5. DEFINITION OF POLICY TERMS

These definitions are based on the Constitution, Child care, Protection and Justice Act-2010, Trafficking in Persons Act-2015, and all other relevant references.

Child

A child is any human being from conception to the age of 17 years. God knows us from birth. (Psalm 139:13-16; Jeremiah1;5). This being the case, reference is made to the Scripture that calls on people to avoid taking the life of another human being (Exodus 20:13).

Age of Consent

- Age of Consent is 16 years old for females (Penal Code Chapter 4, Sec. 14).

A male person under the age of twelve years is presumed to be incapable of having carnal knowledge. Chapter 25, Sec. 137(2).

It shall be no defence to a charge for an indecent assault on a girl under the age of thirteen years to prove that she consented to the act of indecency. The church however, aspires for total abstinence for all before marriage.

- Age of Marriage: 18 years old (Marriage, Divorce, and Family Relations Law Part 3, Section 14).

Capacity to enter into a valid marriage: Subject to section 22 of the Constitution, two persons of the

opposite sex who are both not below the age of eighteen years, and are of sound mind, may enter into marriage with each other. The church therefore shall not officiate any marriage that does not subscribe to this.

- Age of Criminal Responsibility: 7 years old (Penal Code Chapter 4, Sec. 14)

A person under the age of seven years is not criminally responsible for any act or omission. A person under the age of twelve years is not criminally responsible for an act or omission unless it is proved that at the time of doing the act or making the omission, he had capacity to know that he ought not to do the act or make the omission.

Child Safeguarding

A set of policies, procedures and practice that all EAM members, staff, partners, contractors, volunteers and representatives will employ to ensure that the Association itself is a child safe organization.

Child Abuse

Anything which individuals, institutions or processes do or fail to do which directly or indirectly harms children or damages their prospect of safe and healthy development into adulthood. These will include and not limited to

physical and emotional abuse, neglect and negligent treatment, sexual abuse, and exploitation (Matthew 8:6; Ephesians 6:4; Exodus 22:22-24). These verses admonish parents to desist from the use of abusive language towards children and indulging in behaviour likely to erode their self-esteem.

Sexual Exploitation

Any sexual activity with a child regardless of whether the child consented or not (Genesis 39:7-12).

Physical Abuse

Constitutes acts or failures to act resulting in injury (not necessarily visible), unnecessary or unjustified pain or suffering without causing injury, harm or risk of harm to a child's health or welfare, or death. Such acts may include, but are not limited to: punching, beating, kicking, biting, shaking, throwing, stabbing, choking, or hitting (regardless of object used), or burning. These acts are considered abuse regardless of whether they were intended to hurt the child. Physical abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing harm to a child.

Physical harm may also be caused when a parent or guardians, officer on duty feigns the symptoms of, or deliberately causes ill-health to a child whom they are looking after. This situation is commonly described as fictitious illness, fabricated or induced illness in children. A person might do

this because they enjoy or need the attention they get through having a sick child. Physical abuse, can also be caused through omission or the failure to act to protect as well as being the result of a deliberate act (Exodus 1:15-16, Matthew 2:16-17).

Physical signs of abuse: this policy provides; but not limited to, the signs and symptoms of a child who has been physically abused. Any child, officer, intern, volunteer and anyone who intends to work with children should be able to know, observe and avoid these on a child:

- Any injuries not consistent with the explanation given for them.
- Injuries which occur to the body in places which are not normally exposed to falls or games.
- Unexplained bruising, marks or injuries on any part of the body.
- Bruises which reflect hand marks or fingertips (from slapping or pinching).
- Cigarette burns.
- Bite marks.
- Broken bones.
- Scalds.
- Injuries which have not received medical attention.
- Neglect-under nourishment, failure to grow, constant hunger, stealing or gorging food, untreated illnesses, inadequate care.
- Repeated urinary infections or unexplained stomach pains

Changes in behaviour which can also indicate physical abuse:

- Fear of parents being approached for an explanation.
- Aggressive behaviour or severe temper outbursts.
- Flinching when approached or touched.
- Reluctance to get changed, for example, wearing long sleeves in hot weather.
- Depression.
- Withdrawn behaviour.

It is imperative that parents discipline a child in a way that does not bring harm to the child (*“Discipline your children, for in that there is hope; do not be a willing party to their death”* (Proverbs 19:18)).

Emotional abuse

Constitutes injury to the psychological capacity or emotional stability of the child caused by acts, threats of acts, or coercive tactics. Emotional abuse is the persistent emotional ill treatment of a child such as to cause severe and persistent adverse effects on the child’s emotional development. It can also be defined as ‘any kind of abuse that is emotional rather than physical in nature. It can include such things as verbal abuse, bullying, constant criticism, as well as more subtle tactics as intimidation, manipulation, and refusal to ever be pleased.’ It may involve making a child feel or believe they are worthless or unloved, inadequate or valued only insofar as they meet the needs of the other person. The Scrip-

tures demonstrate this quite clearly Ephesians 6:4.

Emotional abuse may include, but is not limited to: Humiliation, control, isolation, withholding of information, or any other deliberate activity that makes the child feel diminished or embarrassed. It may feature age or developmentally inappropriate expectations being imposed on children. It may also involve causing children to feel frequently frightened or in danger, or the exploitation or corruption of a child. Basically, a level of emotional abuse is involved in all types of ill-treatment of a child, though it may occur alone. Emotional abuse in children may be as result of; social exclusion, domestic violence, the mental illness of a parent or guardians, or drug and alcohol misuse.

Note: It is accepted that in all forms of abuse there are elements of emotional abuse, and that some children are subjected to more than one form of abuse at any time. These four definitions do not minimize other forms of maltreatment.

The physical signs of emotional abuse may include:

- A failure to thrive or grow particularly if a child puts on weight in other circumstances e.g. when they are away from their parents’ care.
- Sudden speech disorders.
- Persistent tiredness.
- Development delay, either in terms of physical or emotional progress.

Changes in behaviour which can also indicate emotional abuse include:

- Obsessions or phobias.
- Sudden under-achievement or lack of concentration.
- Inappropriate relationships with peers and/or adults.
- Being unable to play.
- Attention-seeking behaviour.
- Fear of making mistakes.
- Self-harm.
- Fear of parent being approached regarding their behaviour.
- Withdrawal from friends or usual activity.

Changes in behaviour such as aggressiveness, anger, hostility or hyperactivity:

- Frequent absences from school.
- Attempts at running away.
- Rebellious or defiant behaviour.
- Self-harm or attempts at suicide.

“You fathers, don’t provoke your children to wrath, but nurture them in the discipline and instruction of the Lord” (Ephesians 6:4).

Sexual Abuse

Constitutes fondling a child’s genitals, penetration, incest, rape, sodomy, indecent exposure, and exploitation through prostitution or the production of pornographic materials.

Any actual or attempted abuse of a position of vulnerability, differential power, or trust by an EAM member, staff, interns, volunteers, and other representatives for sexual purposes,

including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another.

Sexual abuse involves forcing or enticing a child or young person to take part in sexual activities, whether or not the child is aware of, or consents to, what is happening. The activities may involve physical contact, including penetrative acts such as rape, buggery or oral sex, or non-penetrative acts such as fondling.

Sexual abuse may also include non-contact activities, such as involving children in looking at, or in the production of, pornographic material or watching sexual activities, or encouraging children to behave in sexually inappropriate ways. Boys and girls can be sexually abused by males and or females, by adults and by other young people. This includes people from all different walks of life. (2 Samuel 13:11-14, Genesis 34:1-2).

The physical signs of sexual abuse may include:

- Pain or itching in the genital/anal area.
- Bruising or bleeding near genital/anal areas.
- Sexually transmitted disease.
- Vaginal discharge or infection.
- Stomach pains.
- Discomfort when walking or sitting down.
- Pregnancy.

Changes in behaviour which can also indicate sexual abuse include:

- Sudden or unexplained changes in behaviour e.g. becoming withdrawn or aggressive.
- Fear of being left with a specific person or group of people.
- Having nightmares.
- Running away from home.
- Sexual knowledge which is beyond their age or developmental level.
- Sexual drawings or language.
- Bed wetting.
- Eating problems such as over-eating or anorexia.
- Self-harm or mutilation, sometimes leading to suicide attempts.
- Saying they have secrets they cannot tell anyone about.
- Substance or drug abuse.
- Suddenly having unexplained sources of money.
- Not allowed to have friends (particularly in adolescence).
- Acting in a sexually explicit way with adults.
- Low self esteem.

Neglect

Constitutes failure to provide for a child's basic needs within donor-funded activities that are responsible for the care of a child in the absence of the child's parent or guardian.

Neglect also extends to the persistent failure to meet a child's basic physical and or psychological needs, likely to result in the serious impairment of the child's health or development. It may involve a parent or a guardians failing to provide adequate food, shelter and

clothing, leaving a young child home alone or the failure to ensure that a child gets appropriate medical care or treatment. It may also include neglect of, or unresponsiveness to, a child's basic emotional needs. Members consulted observed that neglect can sometimes occur as a result of an unforgiving and unloving spirit between the parents of the child where the spouse uses the child to punish the other spouse.

The physical signs of neglect may include:

- Constant hunger, sometimes stealing food from other children.
- Constantly dirty or smelly.
- Loss of weight or being constantly underweight.
- Inappropriate dress for the conditions.
- Injuries i.e children with disabilities or Under 5s.

Changes in behaviour which can also indicate neglect include:

- Complaining of being tired all the time.
- Not requesting medical assistance and/or failing to attend appointments.
- Having few friends.
- Mentioning being left alone or unsupervised.

“Anyone who does not provide for their relatives and especially for their own households, has denied the faith and is worse than an unbeliever” (1 Timothy 5:8).

Child Trafficking

This means recruiting, transporting, transferring, harboring, receiving or obtaining a person, within or beyond the territory of Malawi for the purpose of exploitation. According to the TIP Act 2015, whoever (everyone) involved in this is liable for the offence (Genesis 37:27-28).

The physical signs of Trafficking may include:

- Sudden under-achievement or lack of concentration.
- Being unable to play.
- Self-harm.
- Isolation.
- Lack of knowledge of a given community.

Changes in behaviour which can also indicate neglect include:

- Inappropriate dress for the conditions.
- Unexplained sources of money (suspected to be proceeds from improper and sometimes illegal activity at the behest of the trafficker or as a survival mechanism).
- Obsessions or phobias.
- Fear or distrust of law enforcement.
- Deference to an adult who is not the parent or legal guardian.
- Fear of making mistakes.
- Substance or drug abuse.

Child Labour

Constitutes any form of labour or exploitation resulting in actual or potential harm to the child's health, well-be-

ing, survival, development, or dignity, includes any act or failure to act that presents an imminent risk of serious harm to a child.

This is when children are forced to work like adults, or perform tasks not suited to their age and take part in an economic activity. When children work like adults, they are deprived of their childhood, very often; they cannot attend regular school either. This kind of work is mentally, physically, socially or morally dangerous and harmful to the child. Reference is here made to 2 Kings 5:2.

The physical signs of Child labour may include:

- Restlessness.
- Eating problems such as over eating
- Persistent tiredness.
- Lack of body care, health and hygiene.
- Always follows routine.

"... After all, children should not have to save up for their parents, but parents for their children" (2 Corinthians 12:14b).

Unacceptable Child Relation Behaviour

At all times (during both working and after working hours), both within and outside the working environment, EAM staff and representatives must not specifically:

- Develop a physical or sexual relationship with a child or vulnerable child with whom they interact, engage or work, or engage in a sexual

activity with a child or child or vulnerable child regardless of the age of consent locally (the mistaken age of a child or vulnerable child, risk is not a defence).

- Behave physically which is inappropriate or sexually provocative.
- Spend any time alone with a child or child or vulnerable child, away from others, behind closed doors or in a secluded area.
- Take a child or vulnerable child to their home or visit a child or vulnerable child their home, where they may be alone with that child.
- Allow a child or vulnerable child at

risk to stay overnight at their home unsupervised or sleep in the same room or bed as that child or vulnerable adult/adult-at-risk.

This is not an exhaustive or exclusive list. It is therefore the responsibility of all staff, volunteers, interns, partners and other representatives to; at all times, avoid actions or behaviour which may allow their behaviour or their otherwise well-meant intentions to be misrepresented, constitute poor practice or potentially abusive behavior. A more complete list is appended as Annex 1.

6. POLICY PRIORITY AREAS

6.1

CONCEPTION AND BIRTH

6.1.1 ETHICAL PARAMETERS AND CONTEXT

The life of a human being begins immediately after fertilization and in the entire process of human development God is fully involved and in control at each and every stage (Psalm 139:13-16, Jeremiah 1:5). The fusion of gametes from each parent produces a new biological individual, a cell with a completely new generic identity. From the beginning, the embryonic exists within a network of relationship; as the offspring of a mother and a father and as a gift of God the Creator. Each embryo is a living being, possessing the dynamic potential to develop, in interaction with his or her mother, passing through many stages of development first inside the womb and then outside.

6.1.2 BIBLICAL VIEW

In many different places and using many different images, the Scriptures bear witness to the involvement of God in the origin of each human being in the womb. Before we were formed in our mother's wombs He knew us even before we were born. (Jeremiah 1:5, Psalm 139:13-16).

The church does and shall always insist on the recognition of the value of life from its very beginning. Respect

for human life is called from the time the process of generation begins. From The church has God given obligation to speak on behalf of the voiceless including the unborn baby (Proverbs 31:8-9). All human beings therefore including the innocent unborn babies must be given all the opportunities to enjoy the right to life and dignity.

It is against this biblical perspective that the Child Protection Policy covers the unborn child to be safeguarded and protected from all forms of harm and abuses. EAM considers it primarily the responsibility of both parents, if alive to be involved in caring for the unborn child from conception, through birth until, and when the child is able to take care of him or herself.

6.1.3 POLICY GOAL

Safeguard, protect and sustain the right to life and dignity for all human beings including the unborn voiceless children (Exodus 21:22-23).

6.1.4 POLICY OBJECTIVE

- Protect and preserve the life of unborn children and sustain the right to life for all including the voiceless.
- Build a society of consciousness for respecting right to life from its beginning and leave the right to the termination of life unto the Creator.

6.1.5 POLICY INCLINATION/STATEMENT

The church recognizes life as beginning from conception and that the unborn child being part of human beings. The church stands strongly against and condemns any act that ends up harming the unborn child, threatens or results in the termination of the life of the baby, unless on extreme cases where the life of the mother is seriously threatened as provided for in the laws of the country.

The church shall not regard sexual abuses such as rape and incest or any other related incidence be allowed a moral justification for terminating the life of the unborn baby. The church shall always promote all appropriate counselling, care, support including psychosocial and love be accorded to all girls and women whose rights of all forms have been violated resulting into a pregnancy in order to sustain the dignity of both the mother and unborn child.

The church shall teach, promote and embraces all efforts, strategies, teachings and ways of preventing unwanted and unplanned pregnancies as the best way of addressing issues of termination of the life of the unborn child. Where girls become pregnant outside marriage, the church shall not condemn or stigmatize but provide all the care and support during their pregnancy period such girls. This will reduce cases resorting to abortions among the young people. It shall also promote, teach and train the youth the importance of abstinence from sex before marriage which is godly.

6.1.6 POLICY STRATEGIES

- Build the capacity of the clergy and other church leaders on issues of the life of the unborn child and its growth and development whilst in the womb of the mother.
- Mainstream issues of care, support, nutrition and health service seeking behaviour at all times including during pregnancy in church programmes and messages.
- Build the capacity of religious and community leaders of various categories on addressing issues of gender based violence.
- Intensify awareness, teaching and preaching of morals to all people particularly at family level to prevent unwanted and unplanned pregnancies.
- Engage the Government and other stakeholders on the improved antenatal health care service delivery systems and structures that reach out to all Malawians including those in hard to reach areas.
- Pro-actively engage the Government of Malawi and other stakeholders including community and political leaders to adopt laws and practices that promote life, including that of the unborn child.

6.2

GROWTH AND DEVELOPMENT OF A CHILD AFTER BIRTH

6.2.1 ETHICAL PARAMETERS AND CONTEXT

Child development involves the bio-

logical, psychological and emotional changes that occur between birth and the conclusion of the adolescent. All these areas are linked and each depends on and influences the other. The first quality care that is supposed to be provided to the child after birth is the exclusive breastfeeding. This is when the foundation for learning, health and behaviour throughout life are laid down. Parents play a large role in child's activities in socialization and development. Other relationships such as guardians and other children are also very important.

Generally in Malawi, the growth and development of the child after birth is affected by cultural and traditional beliefs which usually stunt the growth of the child. For instance, in most villages parents are encouraged to use traditional medicine to protect children from diseases as opposed to going to the health facility to seek medical attention when they get sick. Cultural influences lead to restrictions of food to be consumed by children such as eggs among other good foods. Further to this food insecurity which persists among many families leave children prone to diseases and malnutrition which in turn leads to poor physical and mental growth.

Children in some cultures are often exposed to harmful ritual initiations that compromise their health and development and these include the practices such as initiation ceremonies Chinamwali, and early marriages which

lead to a school drop out for both boys and girls.

6.2.2 BIBLICAL VIEW

The following biblical texts encourage the protection and promotion of children rights:

- *“See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my father who is in heaven”* (Matthew 18:10).
- *“And you fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord”* (Ephesians 6:4).
- *“Train up the child the he should grow even when he is old he will not depart from it”* (Proverbs 22:6).
- *“Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them”* (Proverbs 13:24).

These Scriptural verses underscore the value that God places on children and how they are brought up. They are only a small glimpse of the concern and care that Scripture demands in the upbringing of the child. Although, Proverbs 13:24 is of a particular contention, EAM's considers the view that calls upon caregivers including parents to aspire to instill virtues in their children while they are still young. It is likely that in the absence of early correction, behaviours that are likely to cause problems in future gain traction. EAM supports and advocates for disciplining

children but in the same breath also acknowledges the need for ensuring that the discipline is commensurate with their age and does not constitute the abuses outlined above especially emotional and physical abuse. It is EAM's view that caregivers, including parents can perpetrate abuse on their children in the name of discipline. EAM advocates for caregivers therefore, to ensure that everything that is done to children as they are growing up should be done in the best interests and protection of the child.

6.2.3 POLICY GOAL

To build communities that foster conducive environment for child growth and development.

6.2.4 POLICY OBJECTIVE

The policy on child growth and development looks into the following objectives:

- To improve parents and legal guardians, knowledge and skills to support development of their children.
- To sensitize and raise awareness on harmful and cultural practices to the local authorities, churches and community at large about the importance of child development.

6.2.5 POLICY INCLINATION/STATEMENT

EAM together with partners will ensure the protection and promotion of child growth and development in all its member churches in order to prevent the risk of child abuse.

6.2.6 POLICY STRATEGIES

- Sensitize local authorities, church leaders, parents and community on negative cultural practices that affect child development and growth.
- Build capacity of parents and caregivers in their responsibilities in child growth and development.
- Facilitate awareness to parents and community on breastfeeding.
- Conduct thematic or series of preaching message on moral and spiritual teachings in churches and other media platforms so that they reinforce the importance of protecting and promoting child rights.

6.3

PARENTAL CARE AND OBLIGATION

6.3.1 ETHICAL PARAMETERS AND CONTEXT

Every parent has a role and responsibility to care for their own children. This does not take into account the status of the parent. These roles and responsibilities range from provision of quality education, basic necessities, protection, good health and spiritual support amongst others.

According to the Universal Declaration of Human Rights, every human being has a right to education. Parents therefore need to fulfil this responsibility of making sure that each of their children has access to quality education. Further to this, every child needs basic necessities which include food, clothes and shelter which parents need

to fulfil. These help in making sure that the child is able to grow and thrive in life knowing that all needs are taken care of. Health care provision and spiritual support are other obligations that parents have towards their children at all stages of growth.

Protection is another important element that every child needs. A clean, safe environment provides room for growth and development. This clean and safe environment can only be achieved or attained if one is assured of protection. For children, the feeling of having a safe and protected environment helps them grow better. Parents need therefore to demonstrate and provide protection to children from all forms of abuse such as physical, emotional, sexual abuse, economic and financial abuse.

6.3.2 BIBLICAL VIEW

In Genesis 1:28 God blessed them and said to them, *“Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”*

“Behold, children are a heritage from the Lord. The fruit of the womb is a reward” (Psalm 127:3).

The baby is expected to be weaned from breastfeeding after 24 months thereafter consecrated to the service of God. As the child grows, it is the absolute obligation of both parents to continue with nurturing, caring, teaching and providing nutrition,

guidance and psychosocial support for the child’s proper growth and development (Deuteronomy 6:7, Proverbs 22:6, Exodus 2:9, Proverbs 13:24). The following Scriptures also demonstrate the role parents have in the upbringing of their children (Matthew 18:5-6; Proverbs 13:24; Proverbs 22:15)

6.3.3 POLICY GOAL

Build healthy families with a greater responsibility over children and entire family in collaboration with God, the Creator in the mandated procreation and parenthood (Colossians 3:20-21; 1 Timothy 5:8).

6.3.4 POLICY OBJECTIVE

- Enhanced Godly parental care and support in all families and societies in Malawi where all children born are brought up in an environment that provide spiritual and psychosocial support.
- To accept and value every parent regardless of race, cultural background or ability feel confident in the way they bring up or care for their children.

6.3.5 POLICY INCLINATION/STATEMENT

Proper and adequate care for all children regardless of family background at all developmental stages shall be mandated for all families.

The church shall provide spiritual support to parents on how best to bring up their children in a manner worthy of believers.

The church respects and shall advocate for inclusion of all children in programmes that will help build them up well with the help of parents.

6.3.6 POLICY STRATEGIES

- Build the capacity of the clergy and church leaders to effectively facilitate issues of parental care and obligations within and out of their churches.
- Engage the government and other stakeholders on strengthening child protection structures so as to strengthen parental care systems in Malawi.

6.4

CHILD NEEDS, RIGHTS AND WELL-BEING

6.4.1 ETHICAL PARAMETERS AND CONTEXT

According to Malawi Constitution and Child Care Protection and Justice Act of 2010 as well as the Convention on the Rights of a Child, a child is anyone below the age of 18. However, Evangelical Association of Malawi defines a child as from conception to the age of 17 years (Jeremiah 1:4-5). EAM believes that child needs will include but not be limited to physical, social, emotional and spiritual needs. And affirms that the child has rights as fundamentals for growth and development. These rights include but not limited to: right to pray, right to play, right to good health and nutrition, right to ed-

ucation, right to association, right to protection and well-being as well as ensuring that a child is fully provided with care and support (1 Timothy 5:8). We believe that a child's needs and rights are best met within the confines of the home wherein both parents are present to provide the necessary nourishment, safety guidance, discipline and support.

6.4.2 BIBLICAL VIEW

Evangelical Association of Malawi believes that it is biblical to ensure child needs, rights and well-being of children are promoted and protected. The Bible clearly talks about parental responsibility to provide for the family including children their emotional, physical, social and spiritual needs. EAM respects all child rights that affirm the authority of Scripture. 2 Timothy 3:16-17 lists some of the benefits that one may derive from Scriptural teaching. In other words, EAM ensures that an adequate balance is maintained so that the child's needs are not overshadowed by their rights. As such, EAM affirms all child rights that are child-need centered. In practice for instance, when Proverbs 13:24 says whoever spares the rod hates their children, but the one who loves their children is careful to discipline them. EAM holds the position that the administration of that physical discipline must not degenerate into physical abuse where a child is left with injuries or otherwise maimed physically or emotionally through

physical or verbal discipline. A child needs discipline but has rights. In that regard, parents have the responsibility to exercise restraint at all times.

In this way, we believe the protection of rights is achieved through promotion and protection of the needs of the child. To wit, denying or ignoring the needs of the child is equal to the violation of that child's rights. (1Timothy 5:8).

6.4.3 POLICY GOAL

Contributing to the complete development of the child's growth and development as instituted by God.

6.4.4 POLICY OBJECTIVE

- To promote healthy relationship between parent and child that fosters complete growth and development of child (Ephesians 6:1-4).
- To ensure that the church is promoting child protection.
- To ensure that institutions implementing child related programmes are upholding child protection.

6.4.5 POLICY INCLINATION/STATEMENT

All programmes and activities implemented by EAM and its members must uphold and sustain child protection.

6.4.6 POLICY STRATEGIES

- Facilitating the development or adoption of child protection policy to member churches and institutions.
- Lobbying for curriculum review to

incorporate issues of child protection in Theological institutions.

- Strengthening networking, collaboration and linkages of law enforcement agencies and other stakeholders.
- Building the capacity of the clergy on child protection.
- Engage and work with local government in sensitizing traditional leaders on national laws and policy that regard child protection in Malawi.
- To engage the government and legislature to review laws and policies regarding child protection.
- Lobbying for resources to promote child protection interventions.

6.5

ENVIRONMENT AND SOCIETY – FAITH, CULTURE AND TRADITION, AND TECHNOLOGY

6.5.1 ETHICAL PARAMETERS AND CONTEXT

In Malawi 98% of the total population belong to one religion or the other. 3.0 million are Roman Catholics, 2.5 million are the CCAP, 1.6 million are the Seventh Day Adventist, 410, 633 are the Anglicans, the Pentecostals are 1.3 million and 1.7 million are other Christians and 2.4 million are Moslems, 5,500 are Buddhists, 3,200 are Hindus, 186,000 are tradition. 277 have no religion. From these statistics a conclusion may be drawn that religion has an influence in bringing up children.

6.5.1.1 FAITH

Faith is a strong belief in doctrines of a religion based on a spiritual conviction rather than empirical evidence. Culture are ideas, customs and social behaviour of particular people or society or the characteristics and knowledge of a particular group of people encompassing language, religion, social habits, music and arts. Tradition is the transmission of customs, beliefs from generation to generation or an inherited, established or customary pattern of thought, action or behaviour. EAM acknowledges that children are molded by culture, faith, and tradition, however they should not be harmed in the process (Proverbs 13:24).

6.5.1.2 Culture and Tradition and Child well-being

Culture has a huge bearing on how rights of children are promoted and protected in a society. It is common practice for example in some cultures to allow children younger than 18 to marry. While in others, nutritional needs of children are neglected e.g. where choice parts of a meal will be given to the head of the house. In others still, a parent may deny their child the right to health and fail to see medical personnel, citing faith or tradition as the reason.

Still in others, children are either allowed or forced to marry. However the law is quiet clear on who can marry. Any one of sound mind with intent to, and being 18 years of age can mar-

ry. Biblical doctrine does not attach age as a condition for sex. Only holy matrimony is recognized as the rightful space for this. In respect of the national law however; that defines as an adult anyone who has attained the age of 18, the church shall not, therefore in accordance with the said law, officiate the marriage of anyone who has not attained this age. Despite the clause in the Law allowing 15-year olds to marry with parental consent, EAM considers these types of marriage to be detrimental to the upbringing of the child and a direct obstacle to their development and as such will not officiate them.

6.5.1.3 Technology and Children: Benefits and Risks

In August 2019, the government of Malawi adopted a national ICT policy whose mission is to ‘facilitate an efficient, effective, and sustainable utilization, exploitation, and development of ICTs in all sectors of the economy in order to attain an information-rich and knowledge-based society and economy.’ The national policy on information and technology is intended to assist Malawi in moving forward on the sustainable development agenda across sectors and industries.

In November of 2017, Malawi started putting more emphasis on protecting children on the internet through the development of a national Child Online Protection (COP) framework. The development of Malawi’s COP framework is a 3-way partnership

between government, Malawi Communications Regulatory Authority (MACRA) and the International Telecommunications Union (ITU). The National Statistical Office (NSO) and MACRA conducted a National ICT Access and Usage survey in 2014 which revealed that Malawi's internet penetration is sitting at 17.6%. Of that, 5% are internet users who are between the ages of 0-24 years, highlighting the importance of why it is necessary to ensure internet is safe for children to navigate.

On the other hand, it has also been revealed that Malawi has approximately 720,000 Facebook users as of June 2017. The social media network poses additional risks and threats to young people as their identity and privacy are susceptible to online intrusion. Children expose themselves by posting personal IDs, emotions, location, and images on social networking sites.

The Child Online Protection (COP) Initiative was launched in November 2008 as a multi-stakeholder effort within the Global Cyber security Agenda (GCA) framework. The initiative brings together partners from all sectors of the global community to create a safe and empowering online experience for children around the world. COP was presented to the ITU Council in 2008 and endorsed by the UN Secretary-General, Heads of State, Ministers and heads of international organizations from around the world.

6.5.2 BIBLICAL VIEW

We live in a society that has various cultures and traditions. In some societies, culture stands out above anything else. Sometimes culture and evangelical faith contradict in raising children. In most cases, cultural and traditional practices which are harmful tend to promote abuse of children.

Additionally, technology, in particular the internet has proved to be a tool for influencing children. It is worth noting that the internet has been both an enabler and a disabler to the promotion and protection of child rights. It provides platform for access to critical information to support development processes and personal development. Access to the internet may pose as much of a benefit as a risk to all people but children in particular. As an enabler, it has been used as a platform to facilitate information sharing, case management and data management of child protection issues. As a disabler, it has largely been used to facilitate cyberbullying and sharing of pornographic or otherwise subversive material that are harmful to children.

The default policy position for members of the EAM recognizes the responsibility to protect all children that we come into contact with from the harms that come with internet use, faith and tradition and culture. This may include pedophiles, financial scams and pyramid schemes and cyberbullying.

The Bible is clear on how children ought to be raised. For instance, Prov-

erbs 22:6 says, “Train a child in the way he should go, and when he is old he will not turn from it.” This assumes that responsibility shall be taken to protect children from practices of faith, tradition, and such use of the internet as may be harmful to children and promote those practices and use of the same that protect and promote child well-being.

The Bible admonishes the following on raising children: that children be given an opportunity to encounter Christ in the practice of their faith and not be hindered from doing so. Mark 10:14 says, “... let the little children come to me and do not hinder them for the Kingdom of God belongs to such as these.” Parents should provide for their children’s needs. 1 Timothy 5:8, “if anyone does not provide for his relatives and especially for immediate family he has denied the faith and is worse than unbeliever.”

6.5.3 POLICY GOAL

To ensure that children are able to enjoy rights pertaining to religion, culture and tradition and technology free from any form of abuse.

6.5.4 POLICY OBJECTIVE

To promote and protect rights of children and to ensure that children are

free from any form of abuse related to religion, culture and tradition, and technology while being able to reap benefits of the same at the same time.

6.5.5 POLICY INCLINATION/STATEMENT

A safe and secure environment where all people take the responsibility of promoting the welfare of the child.

6.5.6 POLICY STRATEGIES

The Policy shall promote the following strategies so that children are not harmed through faith, tradition, and abuse of the internet:

- Promote the adoption and adaptation of the current policy so that child safeguarding measures are in place at mother church or denominational levels.
- Promote responsible use of the internet amongst members including age-appropriate technologies approach for minors that have access to the internet.
- Promote that all persons with a responsibility to take care of children amongst EAM or those charged to do so on behalf of EAM including staff, partners, guardians and/or vendors or contractors shall undertake to not harm children by exposing them to harmful pornographic or otherwise subversive material.

7. REPORTING AND RESPONDING

7.1

CENTRALIZED SYSTEM

EAM will establish a centralized system in order that concerns identified and responded to locally will be reported, recorded and analysed centrally. In addition, where necessary these cases will be investigated and managed centrally. These records should be reported to senior managers and trustees on a regular basis.

7.2

LOCAL REPORTING PROCEDURE

Reference shall be made to all applicable policy documents as outlined in EAM Acceptable and Unacceptable Behaviour Guidelines, EAM Complaints Policy, EAM Disclosure of Abuse, Flowchart for Reporting a Safeguarding Concern, EAM Incident Reporting Form, EAM Investigation Procedure, EAM Investigation Report, EAM Investigation Report, EAM Managing a Safeguarding Incident Policy, EAM Safeguarding Policy and Whistleblowing Policy for guidance on Reporting Procedures to identify what, how and when concerns are reported. The reporting procedure must outline in some detail the chain of actions to be followed when a concern is raised. The reporting procedure must differentiate between incidents which

have their origins outside the organization and those which involve staff, other representatives and partners as well as those where the alleged perpetrators are children themselves. The Local Procedures must include agreed management guidance on when and how to report concerns to national authorities such as the Police or National/Local Ministries/Authorities (for instance where an alleged offence has been committed). In addition they would include details of the local child safeguarding infrastructure, local issues of abuse of particular concern and locally available child safeguarding resources.

7.3

TOLL FREE HELPLINE

The toll free number operated by Tithandizane National Child Helpline is 116. The toll free number is available in all districts and on all mobile network operators i.e. TNM, Airtel, Access and MTL.

7.4

DUTY OF ALL STAFF AND OTHER REPRESENTATIVES TO REPORT CONCERNS

- All EAM staff, volunteers, interns, other representatives and staff of partner agencies must report all

concerns including both specific reports and unconfirmed concerns regarding child abuse or sexual exploitation whether the alleged perpetrator is a member of staff, volunteer, intern, other representative or staff of a partner agency.

- The first priority of any staff member to whom child protection concerns are reported must be the immediate safety and welfare of the child.
- The local procedures contained in the various policies includes procedures to enable staff to report and respond to serious allegations of abuse and sexual exploitation where the alleged perpetrators lie outside the organization, its representatives or partners.
- Child safeguarding concerns should be reported within 24 hours, unless it is impossible or impracticable to do so or other exceptional circumstances exist.
- The procedures must be easily accessible, known to and understood by all staff, representatives and staff of partner agencies.

7.5

ROLES AND RESPONSIBILITIES FOR THE IMPLEMENTATION OF THE CHILD SAFEGUARDING POLICY

“Child Safeguarding Focal Points” i.e. designated staff members to receive child safeguarding concerns/complaints should be appointed at appropriate geographical/operational

unit levels by the General Secretary in consultation with management. All such designated Focal Points report to the responsible senior management member as assigned by the General Secretary from time to time based at the Secretariat who is the Association’s designated Focal Person.

Staff nominated to key positions must have their roles and responsibilities for child safeguarding clearly defined. This must include roles and responsibilities of staff in raising child safeguarding concerns/complaints, child safeguarding focal points for receiving child safeguarding concerns/complaints and managers for responding to and managing these issues. Such positions should receive appropriate guidance training and support.

All staff, representatives and staff of partner agencies must be aware of the contact details of the focal point for receiving child safeguarding concerns/complaints.

The standard reporting form should be used for reporting concerns (EAM Incident Reporting Form). Action must be instigated by the persons identified in line with the local procedures. A record of this process will be kept in the EAM Investigation Report.

7.6

WHISTLEBLOWING POLICY

The EAM Whistle-blowing policy is to be utilized where staff holds a

genuinely held belief that the Child Safeguarding Policy has been compromised (e.g. where the person to

whom they would report a concern to is himself/herself the subject of concern).

8. POLICY IMPLEMENTATION PROCESS

The implementation process of this Policy will involve all levels of the EAM structures and membership to ensure that it achieves its goal. The implementation process will embrace capacity building through training and provision of technical support, facilitation of decision making, design, implementation and coordination of its related programmes, information sharing, adequate delivery of quality services, and enhancing adequate access to quality child protection services.

8.1

THE EAM SECRETARIAT

The Evangelical Association of Malawi Secretariat team at all levels of the National, Regional, District and Consortium offices will strive to ensure that EAM member churches and Christian organizations are able to reach out to the congregants, beneficiaries and served populations effectively and efficiently and bring about the intended impact of the Policy. EAM plans to achieve this through:

8.2

CAPACITY AND COMPETENCE BUILDING

There will be a process of building the capacity and competence of the EAM

member churches and faith based organizations through tailor-made trainings, workshops and seminars focusing on the issues identified and discussed in this Policy. The capacity and competence building will also involve the provision of any relevant technical support, any updated information and developments on child protection issues.

8.3

FACILITATION AND COORDINATION

The Secretariat will also be involved in the facilitation of designing and implementing of child safeguarding and protection programmes by consortiums, churches and faith based organizations. During the process of the implementation of such programmes, the Secretariat will be actively involved in coordination to ensure that there is a harmonized synergy among the various church players in the full Policy implementation.

The Secretariat will also ensure that there is adequate networking and collaboration among the players, and also with other stakeholders without compromising the foundations of our faith and values as the church. The Secretariat will also ensure that there are safe environment and forums that focus on issues of child protection and safe guarding.

8.4

PROMOTING PARTNERSHIPS

It will be the duty and obligation of the EAM Secretariat in the implementation of this Policy to ensure that churches, faith based organizations and consortiums participating in various ways in its implementation have adequate human, financial, material resources and other types of support from other partners. The Secretariat will take up the duty and responsibil-

ity of linking such players to other resource providers for partnership.

8.5

ADVOCACY

At higher levels, the Secretariat will be involved in engaging various stakeholders, sectors and partners to advocate for changes in the areas of concern to the church on child protection as guided by this Policy.

9. THE EAM POLICY STRUCTURE

The Evangelical Association of Malawi Policy Structure is composed of the member churches and organizations General Assembly, National Executive Board, the Regional Executive Committee and the District Executive Committee. In the implementation of this Policy, it is the duty and responsibility of these structures to ensure that the Policy is being interpreted and applied as it is presented in accordance with the goals, objectives and aspirations of the Evangelical Association of Malawi.

The Child Protection Policy will be read and interpreted at all times in conjunction with other applicable policies. This includes the EAM Safeguarding Policy, the Acceptable and Unacceptable Behaviour Guidelines (See Appendix 1), amongst other policies and the applicable national legal framework.

The Secretariat shall undertake to ensure that all existing and future versions of all policy documents and practice mainstream child protection and safeguarding issues.

9.1

ALL MEMBERS OF THE EVANGELICAL ASSOCIATION OF MALAWI

All churches and faith based organizations that are members of the Evan-

gelical Association of Malawi shall be encouraged to adopt this Policy and ensure to ensure that this Policy has trickled down to the grassroots levels. This will enable people to make right, appropriate and informed decisions and choices to help ensure children live in an environment where the rights of children are respected and where child abuse and sexual exploitation of children is not tolerated. EAM members will ensure that the application of the Policy demonstrates its effectiveness in improving the welfare of children in Malawi.

In the process of implementing this Policy, members will be involved as follows:

9.1.1 PROMOTING POLICY BELIEFS, PRACTICES AND VALUES

The Policy expresses the church beliefs, practices and values necessary for the promotion and protection of children rights. Through teaching, preaching, practice and counselling, EAM members have the obligation, duty and responsibility of proving this right by implementing this Policy.

9.1.2 CREATING DEMAND

The Policy presents the right methods, behaviours and services (best practice) that have the greatest impact on the level of child protection that EAM aspires to. Consequently, it is the respon-

sibility of EAM and its constituents to teach, preach and advocate for these in a bid to create demand.

9.1.3 MITIGATE SOCIAL IMPACT

The Policy demonstrates that failure to practice its advocated behaviours, use the advocated methods and services may result into a number of child protection and development problems which will need the EAM member churches and member organizations to respond to physically, socially and spiritually. Through the implementation of this Policy, EAM will prevent and reduce such hazards. This will include the designing and implementing of related programmes and services. Such interventions will include care, support, treatment, rehabilitation and counselling for victims of abuse and other forms of violence. The members are also obligated by the Policy to design and implement programmes that will address triggers of child abuse issues currently being faced by Malawi.

9.1.4 MANAGEMENT OF SCHOOLS AND COLLEGES

EAM and some of its members have schools and colleges. These will be challenged to implement this Policy. Their participation will be in the form of building the capacities of lecturers, teachers and students on all issues as discussed in the Policy. Mainstreaming such concepts as stipulated by the Policy in the various school and college

curricula and activities demonstrates their commitment to their participation in its implementation.

9.1.5 MANAGEMENT OF SUNDAY SCHOOLS AND OTHER CHURCH-BASED CHILDREN ACTIVITIES

Almost all evangelical churches run programmes specifically targeted at children. These include Sunday Schools, children's choirs, church-based initiation rites, camping trips and other outings, nights of prayer, children's choir festivals, orphan care centres, and social protection interventions among others. The Policy places direct responsibility of awareness-raising primarily on the Youth and Children Commission through the EAM Secretariat to ensure that all its member churches are appraised of its contents. This shall also include the publication, translation and distribution of copies of the policy to the member churches.

The same responsibility also applies to the leadership of all member churches who shall orient all volunteers, caregivers, the children themselves and other workers under their care on the Policy, as well as the Acceptable and Unacceptable Behaviour Guidelines (See Appendix).

All volunteers and other persons working with children in member churches shall be oriented on child safeguarding and protection issues.

Where a crime is suspected or potentially compromising incident has

been reported and/or observed, all necessary steps as outlined in the Safeguarding Policy, Whistle blowing Policy, Conditions of Service and other relevant national policy and legal frameworks which encourage Reporting and Referring of all incidences to relevant support structures for redress shall be undertaken.

9.1.6 CHILD PARTICIPATION IN DECISION MAKING PROCESS

Children have interests as human beings and these interests and aspirations

should be recognized and respected as a matter of human rights. Article 3 of the CRC stipulates that in all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration. In this regard all evangelical churches shall promote child participation and inclusion in decision making over the church's programme activities targeting children.

— 10. MONITORING, EVALUATION AND RESEARCH —

The Evangelical Association of Malawi through its monitoring and evaluation system and procedures has set monitoring and evaluation approaches, strategies and tools that focus on core programme impact, outcome, indicators, and targets.

EAM will use these in the monitoring and evaluating the implementation, effectiveness, efficiency and impact of the Policy.

In addition, EAM structures at various levels will conduct periodic surveys and research that will help measure the achievements and impact of the Policy, update and review the contents, perceptions and con-

cepts as expressed and discussed in the Policy.

10.1

POLICY REVIEW

From time to time the Policy will be undergoing a review that will help to assess its performance, effectiveness, efficiency and relevance to the member churches and faith based organizations, or to allow it to include other newly emerging Child Protection issues.

These emerging issues may include new developments in national child protection laws and policies in Malawi.

11. CONCLUSION

The evangelical church in Malawi considers this Policy document a valuable instrument in her God-given mandate to protect and promote the wholesome development of children. It provides the much-needed moral foundation and authority to effectively minister to, and on behalf of children. It is the position of the church that technical competence notwithstanding, a society that has no moral and ethical compass to guide its operations lacks the wherewithal to effectively minister to the whole needs of man, and children in particular. Children harbour a special place in the church as they are a key constituency. Often they are offspring of members of that particular local and sometimes even the wider church. In instances where they are vulnerable; due to conditions such as orphan-hood, poverty, gender dispar-

ities, culture, power relations and disease; the need for protection of those children's rights as human beings and the aspiration to promote their development becomes fundamental.

It is the hope of the Evangelical Association of Malawi, that this Policy document will be a rallying point for the commitment of the evangelical churches and all people of good will towards the promotion and protection of children's rights and thereby act as a catalyst for greater awareness of the various responsibilities for staff, church leaders, volunteers, and parents on issues of child protection.

When all is said and done, the highest goal that remains is the renewed purpose and direction with which it is hoped churches will embrace the aspirations of this Policy of creating a church space that is child-safe.

APPENDIX

ANNEX 1: ACCEPTABLE AND UNACCEPTABLE BEHAVIOUR GUIDELINES

All EAM staff and representatives are required to understand and abide by the rules of acceptable and unacceptable behaviour when working with children or vulnerable adults/adult-at-risk. These rules are designed to protect children or vulnerable adults/adult-at-risk and to protect EAM staff and representatives from false accusations. The principle is that staff and representatives should avoid actions or behaviour that could constitute poor practice or potentially abusive behaviour.

This is not an exhaustive or exclusive list. It is therefore the responsibility of all staff, volunteers, interns, partners and other representatives to; at all times, avoid actions or behaviour which may allow their behaviour or their otherwise well-meant intentions to be misrepresented, constitute poor practice or potentially abusive behaviour.

ACCEPTABLE BEHAVIOUR

Staff and EAM representatives should:

- Create a culture of openness and accountability to enable safeguarding issues or concerns that can be raised and discussed and where abusive behaviour can be challenged.

- Empower children by informing them as to what is acceptable and unacceptable behaviour.
- Encourage children to raise their concerns about the behaviour of staff or representative in a safe way.
- Conduct a risk analysis when organizing activities and programmes involving children, with the view to plan for ways to reduce the risk of harm.
- Reduce the risks of working alone with a child, apply the 'two-adult' rule or ensure that you and the child is visible to others.
- Ensure physical contact is at all times appropriate and not an invasion of the child's privacy.
- Use positive, non-violent methods to manage the child's behaviour.
- Raise any concerns of inappropriate behaviour immediately.

BEHAVIOUR TOWARDS CHILDREN

Staff, partners and other representatives must never:

- Hit or otherwise physically assault or physically abuse children.
- Engage in sexual activity or have a sexual relationship with anyone under the age of 18 years regardless of the age of majority/consent or custom locally. Mistaken belief in the age of a child is not a defence.
- Develop relationships with children which could in any way be deemed exploitative or abusive.

- Act in ways that may be abusive in any way or may place a child at risk of abuse.
- Use language, make suggestions or offer advice which is inappropriate, offensive or abusive.
- Behave physically in a manner which is inappropriate or sexually provocative.
- Have a child/children with whom they are working to stay overnight at their home unsupervised unless exceptional circumstances apply and previous permission has been obtained from their line manager.
- Sleep in the same bed as a child with whom they are working.
- Sleep in the same room as a child with whom they are working unless exceptional circumstances apply and previous permission has been obtained from a their line manager.
- Do things for children of a personal nature that they can do themselves.
- Condone, or participate in, behaviour of children which is illegal, unsafe or abusive.
- Act in ways intended to shame, humiliate, belittle or degrade children, or otherwise perpetrate any form of emotional abuse.
- Discriminate against, show unfair differential treatment or favour to particular children to the exclusion of others.
- Spend excessive time alone with children away from others.
- Place themselves in a position where they are made vulnerable to allegations of misconduct.

This is not an exhaustive or exclusive list. Staff, partners and other representatives should at all times avoid actions or behaviour which may allow behaviour to be misrepresented, constitute poor practice or potentially abusive behaviour.

It is important for all staff, partners and other representatives in contact with children to:

- Be aware of situations which may present risks and manage these.
- Plan and organise the work and the workplace so as to minimise risks.
- As far as possible, be visible in working with children.
- Ensure that a culture of openness exists to enable any issues or concerns to be raised and discussed.
- Ensure that a sense of accountability exists between staff so that poor practice or potentially abusive behaviour does not go unchallenged.
- Talk to children about their contact with staff or others and encourage them to raise any concerns.
- Empower children: discuss with them their rights, what is acceptable and unacceptable, and what they can do if there is a problem.
- Maintain high personal and professional standards.
- Respect the rights of children and treat them fairly, honestly and with dignity and respect.
- Encourage participatory practice with children which develops their own safeguarding capacity.



EVANGELICAL ASSOCIATION OF MALAWI

I pray that they will all be one » John 17:21