

## EMPLOYMENT POLICY AND PROCEDURES

*For those involved in a Sydney College of Divinity (SCD) degree or course, SCD Policies and Procedures also apply. Where there is a conflict between this policy and the SCD policies, the SCD policies should be followed.*

### **Purpose**

This policy outlines the principles, requirements and processes which guide important elements of the employment life cycle at Te Kupenga. The policy addresses recruitment, induction, and cessation of employment.

The policy should be read in conjunction with other policies that bear on the employment relationship, including: code of conduct; performance management; health and safety; disputes, complaints and legal protections; safeguarding; sensitive transactions; and safe communications.

### **Scope**

Te Kupenga has a range of working arrangements with those who further its work. This policy primarily applies to those with a direct employment relationship with Te Kupenga, whether permanent or fixed-term.

Some people teach or undertake other services for Te Kupenga under a contract for service with Te Kupenga. Te Kupenga expects contractors to observe the foundational principles and workplace expectations in this policy.

A third group of Te Kupenga lecturers and administrators has no direct employment relationship with Te Kupenga. This group comprises diocesan employees, mostly Religious Education Advisors, who teach Te Kupenga papers and assist with promotion, student management and quality management processes. Those in this group receive no remuneration directly from Te Kupenga for their work and do not have an employment agreement or contract for service with Te Kupenga. Te Kupenga values their work, communicates with them about staffing and operational matters and includes them in staff professional development activity. Te Kupenga expects those teaching for it to comply with the requirements of its Lecturers' Manual and associated policies and quality systems.

Te Kupenga Governance Board members and other volunteers also do not have a formal employment relationship, but are also highly valued for their contributions. Te Kupenga expects all those associated with its work in this capacity to meet its values and abide by applicable policies, as set by Governance Board (the Board).

### **Principles**

Te Kupenga is committed to a just system of employment that honours the dignity of staff and contractors, and the dignity of work. Key principles from Catholic social teaching (notably human dignity, the dignity of work, the common good, participation, solidarity and subsidiarity) guide employment decisions. Competent people, who are fairly employed and motivated by their work, enhance the ministry and mission of the Church.

Foundational principles governing work within Te Kupenga are:

- Te Kupenga aspires to be a good employer, which fosters a climate of trust and confidence with and among its staff.
- Te Kupenga commits to being an Equal Opportunity Employer, and shows this through best practice in its policies.
- Te Kupenga aims to be reflective of the diversity it strives for, and shows this in its employment processes and decisions.
- Staff recruited and remunerated in a manner that is fair, and that makes appropriate reference to benchmarking and candidate experience.

### **NZCBC norms**

Te Kupenga is closely aligned with the New Zealand Catholic Bishops' Conference (NZCBC) through its Trust Board. The principles and practices within this policy are consistent with Conference norms for employment of staff. An important norm is that all employees, whether Catholic or not, are required to advance and protect the mission of the Catholic Church in New Zealand and are expected to give witness to the values of Jesus Christ according to the scriptures and the practices, worship and doctrine of the church.

## **EMPLOYMENT PROCEDURES**

### ***Recruitment***

Te Kupenga aims to attract, recruit and retain suitably skilled, qualified and motivated people for each role. Appraisal of suitability and selection is on merit, linked to the requirements of each role. For some roles, 'merit' includes baptism and active participation in the Catholic faith, where it relates to the person's ability to perform a job. Appointments to teaching roles are contingent on a mandate from one or more Bishops (cf Canon 812). The Constitution for Te Kupenga requires that a majority of the Bishop Trustees approve the appointment of the Chief Executive of Te Kupenga, the Directors of the Nathaniel Bioethics Centre and NCRS, and any other senior roles equivalent to Director level.

Creation of a position or personnel contract, regardless of the type or duration, must be approved by the Chief Executive. Each role has a position description outlining the role and requirements. When drafting the role, consider what flexibility the position might include (regarding hours or working location), to attract a wide selection of candidates.

The recruitment process is tailored to the circumstances of the role, and the vacancy. The preferred process is an open and contestable one. Networks and media are used to identify a wide range of suitable candidates.

To ensure a robust selection, appointments generally require at least one panel interview, two references, and (for senior roles) deliberation with the Governance Board and Trust Board. Interviews should be carried out by a panel of appropriate Te Kupenga staff. Unless otherwise agreed, this should include the direct manager, a member of the Operations Team, and one or two others who will be working closely with the appointee or who understand the qualities and experience required. Te Kupenga may co-opt external panel members where it would benefit the selection process.

Where roles arise outside the normal employment expectation, other processes might be required, drawing more on networks, referrals and candidate reputation. There might only be one suitable candidate, or the costs and delays involved in seeking out other candidates might be prohibitive. Care is required in these circumstances to avoid favouritism or preference on invalid grounds. The

practise of hiring friends and relatives to fill vacancies is not encouraged. Where there is any potential conflict of interest, the relationship must be disclosed to the Te Kupenga Chief Executive.

The hiring manager should take into account best practice in equal opportunity hiring at each stage. Has there been appropriately diverse input for the job description, shortlisting, and panel composition, taking into consideration commonly underrepresented groups such as women, Māori and ethnic minorities? Where those working most closely with the position are not representative of the work or client group, is there someone the panel could co-opt to bring an additional perspective? This is particularly key for senior and managerial roles, where diverse groups tend to be most underrepresented.

For personnel whose roles require academic qualifications or other credentials, these should be verified.

For any candidate who may have contact with children (under 18) or adults at risk<sup>1</sup>, or for personnel who will have a level of oversight or responsibility in Te Kupenga, additional checks are required (see Safeguarding Policy).

Once the preferred candidate is identified, an offer of appointment must be approved by the Chief Executive prior to being made. The relevant manager prepares a letter outlining the offer of employment, with specific reference to any non-normal terms of employment (such as a defined term, supported by a valid reason), together with a start date. Attached to the letter are an employment agreement (based on the Te Kupenga standard agreement), including the position description and details of remuneration. When setting a starting salary, reference should be made to the salary band of the role, and within that a comparison with existing staff experience and skill level. Te Kupenga is committed to supporting the living wage for all staff. Pay should be 'like for like' (those with similar skills and experience paid the same for the same work). Enclosed are forms for personal information, police vetting or criminal records check (where required), tax declaration and Kiwisaver (if eligible).

### ***Induction***

Following acceptance of the offer of employment, the appointee begins induction appropriate to the role. This might involve preparatory reading, introductions to future colleagues or stakeholders and familiarisation with key work processes, tools and priorities. This also includes reading through relevant policies, and signing and submitting required forms, and attending safeguarding training as outlined in the Safeguarding Policy.

Depending on the role, it might be appropriate to communicate the appointment beyond the Te Kupenga Board and staff, to relevant stakeholders (especially Diocesan leaders) and tertiary partners.

Te Kupenga welcomes new staff, usually with a mihimihi and morning tea. The hiring manager is responsible for orienting the new staff member to their workspace, explaining core routines and health and safety requirements and ensuring the person has the necessary work equipment and access to work systems.

The hiring manager is responsible for explaining the main responsibilities and tasks for the role, and preparing an initial performance plan.

### ***Cessation of employment***

Ways that employment may cease are outlined in the Employment Agreement or Contract for Service.

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<sup>1</sup> An **adult at risk** is a person unable by reason of detention, age, sickness, mental impairment, or any other cause, to withdraw him or herself from the care or charge of another person.

Departing staff should have an exit interview with their manager or another manager, to discuss their reasons for leaving and to provide insight and feedback on their work experience. These interviews are to be saved in the staff member's personnel file, and forwarded to the relevant manager on the leadership team, for them to consider and share learnings with the leadership team as appropriate.

As part of the NZCBC safeguarding guidelines, Te Kupenga is required to be honest with potential employers of people who have been found unsuitable by the Church, minimising any likelihood that they do move into employment or voluntary work where similar issues could arise.

Wherever possible, Te Kupenga will farewell departing staff to appropriately acknowledge their contribution. Refer to the sensitive transactions policy regarding gifts and celebrations.

### **Approval & Review**

The Employment Policy is subject to the normal three-yearly review by the Governance Board.

Issued: 29 September, 2020  
Next review: September 2023

## Applicant Disclosure Form

Thank you for your interest in working for Te Kupenga - Catholic Leadership Institute. In order to add confidence to the appointment decision, applicants under consideration for employment with Te Kupenga on a contractual, fixed-term or permanent basis are required to complete this disclosure form.

The disclosure complements the clause in your Employment Agreement governing employee representations. Failing to make a truthful disclosure could, if you are appointed to the role and it subsequently comes to light, amount to serious misconduct and lead to disciplinary action, including dismissal.

Please note that answering 'no' to any item does not necessarily preclude you from employment within Te Kupenga. We will discuss the disclosure with you and consider the practical implications for employment within the role for you and Te Kupenga.

### Health

I confirm that, to the best of my knowledge, I do not have any medical condition or disability which might prevent me from satisfactorily carrying out the tasks and responsibilities of the role for which I have applied.

Yes

No

### Criminal record

I confirm that I do not have any criminal convictions or am not currently under investigation for or facing legal proceedings relating to any alleged criminal offence. Note that this is subject to the exemptions from disclosure under the Criminal Records (Clean Slate) Act – if in doubt, please seek legal advice.

Yes

No

### Reputational risk

I confirm that I understand that the role I am applying for has formal standing within the Catholic Church. Given the public profile of the Church and Te Kupenga, are there any factors that would prevent you carrying out the role or may bring Te Kupenga or the Church into disrepute?

Yes

No

Any explanatory notes (which can be expanded in an interview):

**Name**

**Date**

**Signed**