

INSTRUCTORS CODE OF CONDUCT

Kishinkai Wado Ryu



INTRODUCTION

This Code of Conduct is intended to provide standards of professional conduct that must be applied by all affiliated instructors of Kishinkai Wado Ryu.

This Code also provides a common set of values upon which the Kishinkai Wado Ryu instructor builds their professional work and has as its primary goal the welfare and protection of the individuals and groups with whom the instructors work. It is the individual responsibility of each instructor to aspire to the highest possible standards of conduct. Kishinkai Wado Ryu instructors respect and protect human and civil rights, and do not knowingly participate in or condone unfair discriminatory practices.

Code of Conduct

A: Competence

- Kishinkai Wado Ryu instructors strive to maintain high standards of excellence in their teaching.
- Kishinkai Wado Ryu instructors recognise the boundaries of their particular competencies and the limitations of their expertise. They provide instruction in only those areas for which they are qualified by training and experience.
- Kishinkai Wado Ryu instructors maintain knowledge of relevant technical information related to the instruction they render, and they recognise the need for ongoing education and training.

B: Integrity

- Kishinkai Wado Ryu instructors seek to promote integrity in the instruction of Karate that is taught to all students.
- Kishinkai Wado Ryu instructors are honest, fair, and respectful of others. In describing or reporting their qualifications, services, or fees, they do not make statements that are false, misleading, or deceptive.
- Kishinkai Wado Ryu Instructors strive to operate by the fundamental guidelines of common etiquette and philosophy and avoid behaviour unbecoming or potentially damaging to the respected name of the Kishinkai Wado Ryu its chief instructor and its members.

C: Professional Responsibility

- Kishinkai Wado Ryu instructors uphold ethical standards of conduct, accept appropriate responsibility for their behaviour, and adapt their teaching methods to the needs of different learners.
- Kishinkai Wado Ryu instructors consult with, refer to, or cooperate with other instructors to the extent needed to serve the best interest of the learner.
- Kishinkai Wado Ryu instructors' moral standards and conduct are personal matters to the same degree as is true for any other person, except when instructors' conduct may compromise their teaching responsibilities or reduce the public's trust in the instructor or the Kishinkai Wado Ryu

INSTRUCTORS CODE OF CONDUCT

Kishinkai Wado Ryu



D: Promote the Dignity of the Learner

- Kishinkai Wado Ryu instructors respect the fundamental rights, dignity, and worth of all learners. Instructors are aware of cultural, individual, and role differences, including those due to age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language, and socio-economic status.
- Kishinkai Wado Ryu instructors do not knowingly participate in or condone unfair discriminatory practices.
- Kishinkai Wado Ryu instructors do not engage in sexual harassment. Sexual harassment is sexual solicitation, physical advances, or verbal or nonverbal conduct that is sexual in nature, and that either:
 - Is unwelcome, is offensive, or creates a hostile environment, and the instructor knows or is told this; or
 - Is sufficiently severe or intense to be abusive to a reasonable person in the context. Sexual harassment can consist of a single intense or severe act or of multiple persistent or pervasive acts.
- Kishinkai Wado Ryu instructors do not engage in behaviour that is harassing or demeaning to learners based on factors such as those persons' age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language, or socioeconomic status.

E: Concern for the Learners Welfare

- Kishinkai Wado Ryu Instructors seek to consider the rights and obligations of each learner and contribute to the wellbeing of their student. Instructors are sensitive to differences in “power” between themselves and others, and they do not exploit or mislead the learner or other people during or after their professional relationship.
- Kishinkai Wado Ryu instructors will take reasonable steps to avoid harming a learner and to minimise harm where it is foreseeable and unavoidable.
- Kishinkai Wado Ryu instructors will ensure that any physical contact with a learner is appropriate to the situation and necessary for that learner’s skill development.
- Kishinkai Wado Ryu instructors will provide a safe and healthy environment for training and or demonstrations and will ensure that equipment and facilities are appropriate and meet safety requirements.
- Kishinkai Wado Ryu instructors will show concern and caution towards a sick or injured learner and encourage the individual to seek medical advice when required. Kishinkai Wado Ryu instructors will allow further participation only when appropriate and provide a modified training program where deemed necessary.

F: Responsible Teaching

- Kishinkai Wado Ryu Instructors are aware of their professional responsibilities to the community and the society in which they work and live. Instructors try to avoid misuse of their work and comply with the law and encourage the development of law and policies that serve the interest of karate.
- Kishinkai Wado Ryu instructors delegate to their volunteers and assistants only those responsibilities that such persons can reasonably be expected to perform competently, on the basis of their education, training, or experience, either independently or with the level of supervision being provided.

INSTRUCTORS CODE OF CONDUCT

Kishinkai Wado Ryu



- Kishinkai Wado Ryu instructors provide proper training and supervision to their volunteers and assistants and take reasonable steps to see that such persons perform services responsibly, competently, and ethically

G. Other

- Kishinkai Wado Ryu instructors have an obligation to be familiar with this Code of Conduct and their application to the instructors' work. Lack of awareness or misunderstanding of an ethical standard is not itself a defence to unethical conduct.