

Annex 2 to the AROPräv (Framework regulation adopted by the German Bishops' Conference - Prevention against sexualised violence against minors and vulnerable adults in need of protection or assistance)

Declaration on respecting boundaries and the Code of Conduct for church employees and volunteers

The declaration on respecting boundaries, the Code of Conduct and the associated instruction and participation in prevention training are essential components of prevention against sexualised violence in the Archdiocese of Freiburg. These are anchored in the “Framework Regulations” on Prevention against Sexualised Violence against Minors and Adults in Need of Protection or Assistance” and the accompanying “Implementation Regulations of the Framework Regulations on Prevention”.

“The aim of the Archdiocese of Freiburg is to offer all children, young people and adults in need of protection or assistance a safe learning and living space in the spirit of the Gospel and on the basis of the Christian image of man.

In this learning and living space, human and spiritual development must be fostered, and dignity and integrity must be respected. This is to protect against violence, especially sexualised violence.”

(Preamble of the framework regulation Prevention against sexualised violence)

This Code of Conduct summarises binding rules of conduct for activities with children, young people and adults in need of protection or assistance. It consists of the **General Part**—which is equally valid for all employees in the service of the church, persons working in an honorary capacity and mandate holders in the church sector—and the **Specific Part**, which contains binding rules of conduct for the specific area of activity/place of work. The declaration on respecting boundaries must be signed in the first two weeks after the start of the activity in an orientation and information meeting with the supervisor, or the person assigned to the volunteer position.

Code of Conduct

A. General section for all employees and volunteers in the Archdiocese of Freiburg

The aim of this Code of Conduct:

The Archdiocese of Freiburg aims, in particular, to offer children, young people and adults in need of protection or assistance—as well as all people who entrust themselves to church action—living spaces in which they can develop their personality, their abilities, their talents and their personal faith.

The responsibility for protection against all forms of violence, especially sexualised violence, lies with all church employees, volunteers and elected officials. A special responsibility is incumbent on employees in church service. Persons with a leadership function have a prominent responsibility and a comprehensive obligation to implement measures for protection against violence, especially sexualised violence, for the respective area of responsibility.

The following contents comprises binding rules of conduct for all employees in church service, all persons working in an honorary capacity and mandate holders in the Archdiocese of Freiburg. With my signature, I undertake to comply with this Code of Conduct.

With my signature I declare that:

I am aware of my responsibility to protect the children, young people, adults in need of protection or assistance who are entrusted to me¹. I, therefore, commit myself to do everything in my power to ensure that none of the persons entrusted to me is subjected to mental, physical and/or sexual violence, and that the church is thus a safe place for all. My dealings with the people entrusted to me are characterised by vigilant observation, open communication and appreciative, transparent and empathetic action.

1. Church action is incompatible with any form of violence:

I know that church action is incompatible with every form of physical, verbal, psychological and sexualised violence. This includes any behaviour that violates or disturbs respect for the other person and their own development.

2. I support and protect people entrusted to me:

I support the people entrusted to me in their development into independent and socially competent personalities. I support their right to psychological and physical integrity and their right to help and strengthen them to effectively stand up for these rights.

3. I respect rights and dignity:

My work with the people entrusted to me is characterised by appreciation and trust. I respect their rights and their dignity.

¹ In the following, the entrusted children, young people and adults in need of protection or assistance are generally referred to as “entrusted persons”, for improved readability

4. I respect privacy and personal boundaries:

I deal with proximity and distance in a mindful and responsible way. I respect the privacy and personal boundaries of the people entrusted to me. In doing so, I also pay attention to my own limits.

This also applies to the handling of images and media, especially when using digital media.

5. I take an active stand:

I consciously perceive personal boundary violations and initiate the necessary and appropriate measures to protect the persons entrusted to me. I take an active stand against all discriminatory, violent and sexist behaviour, whether in word or deed. If people behave in a sexually assaultive manner or use power and violence in any way, I am committed to protecting the people entrusted to my care.

I intervene when the people entrusted to my care behave in a way that violates the boundaries of others.

6. I listen when someone wants to confide in me:

I listen when the people entrusted to me want to make me understand that they are being subjected to mental, verbal, sexual and physical violence by other people. I am aware that such violence can be perpetrated by perpetrators of any gender, and that all persons can be affected regardless of their age and gender.

7. I know the procedures and who can support me:

I know the reporting and complaint channels and the contact persons in the Archdiocese of Freiburg or in the responsible association or agency. In cases of doubt or suspicion, I seek advice, help for clarification or support.

8. I do not exploit any dependencies and act comprehensibly and honestly:

I am aware of my special position of trust and authority towards the persons entrusted to me. I act comprehensibly and honestly. I do not exploit dependencies and do not abuse the trust of the people entrusted to me.

9. I know that any form of violence towards entrusted persons has consequences:

I am aware that every violent statement or act, and every sexualised act in the relationship with children, young people and adults in need of protection or assistance, has consequences under labour law, disciplinary law and/or criminal law.

10. I will pass on any suspicion or knowledge of sexualised violence:

If I become aware of any facts that give rise to suspicion of sexualised violence, I shall immediately inform my supervisor or the responsible person at management level or one of the contact persons appointed by the Archbishop². The same applies if I become aware of the initiation or outcome of an

² Employees may also get in touch with the designated points of contact appointed by the Archbishop (diocesan commissioners for investigating allegations of sexual abuse) if they need clarification in the event of a suspicion with regard to the obligation under sentences 1 and 2. Employees of the parishes can also get in touch with the designated points of contact appointed by the respective parish (§ 19 AROPräv) in this regard. In

ongoing investigation, or of a conviction that has been handed down in an official context. Any state or ecclesiastical obligations of confidentiality or duties of notification towards ecclesiastical or state agencies (e.g. [state] youth welfare office, school supervision), as well as towards superiors, remain unaffected.

addition, employees of all church legal entities can turn to the “Specialist counselling following sexualised violence in church institutions”, and also to non-church specialist counselling centres against sexualised violence, for clarification of questions in this context.

B. Specific part of the Code of Conduct for pastoral staff in the Archdiocese of Freiburg

This Code of Conduct applies for all priests, deacons, pastoral workers and assistants, parish workers and assistants, staff in multi-professional teams, volunteers, and retirees and pensioners with pastoral duties in the Archdiocese of Freiburg.

Background and goal of the specific Code of Conduct for pastoral staff

Duties of staff in pastoral service

On the basis of consecration or episcopal assignment, the staff in pastoral service participate in a special way in the mission of the Church. In pastoral service, testimony of faith in particular is part of this mission. Staff in pastoral service bear witness to their faith with their whole lives. The Würzburg Synod puts this as follows:

*“His service is shaped not only by what he does, but also by how he does it and why. His life itself becomes service. He bears witness to the might and love of God, who through human service reaches and saves humankind in its manifold need. At the same time, he testifies to the dignity of those that love God. (...) Thus, pastoral service becomes a clear expression of the commandment that love for God and for one’s neighbour demands one’s whole heart.”*³

The preaching of staff in pastoral service lives from the sharing of their faith through their entire person. This means that diverse relationships with the faithful and fellow people is of central importance for pastoral service. These make it possible for the love of God that is proclaimed by the pastoral staff to be experienced through their person.

Shaping of relationships by pastoral staff

These diverse relationships are, experience has shown, also exposed to danger: thus, a relationship can be misused to the detriment of entrusted persons⁴. This has been made clear, for example, in past cases of sexual abuse within the Catholic Church.

The Specific Part of the Code of Conduct therefore considers in particular how relationships with entrusted persons can be meaningfully shaped. The goal is to shape these in such a way that they encourage people’s integrity and freedom.

³ Würzburg Synod: “Resolution: Service and Offices”, 2.6 “Pastoral service as fulfilment” 2.6.2 p. 608 f, Official Complete Edition I, Herder Verlag, 1976

⁴ As “entrusted persons” within the meaning of this Code are meant:

- Children (persons under the age of 14)
- Youths (persons aged 14 and over but under the age of 18)
- Adults requiring protection or assistance
 - Persons over the age of 18 who are defenceless due to vulnerability or illness, within the meaning of Section 225 para. 1 StBG (German Penal Code), who
 - are in someone’s care and guardianship
 - belong to their household
 - have been placed under the authority of the guardian, or
 - have been subordinated to them within the framework of a service and employment relationship
 - Adults in advisory, treatment or supervisory relationships (Section 174c StGB) and thus, for example, facilities for those with disabilities, healthcare facilities or old-age assistance facilities as well as occupational areas in which staff work with adults whose sense of reason is habitually limited, who in accordance with Art. 6 para. 1 n.1 SST are protected under canon law.
 - Adults who due to special circumstances require protection or assistance. The need for protection or assistance arises from the situation. This means that a power disparity between two people, which may not necessarily be permanent, can arise:
 - in the employment relationship between superior and employee
 - in occupational training or in the area of education between teachers and students at a university
 - in religious communities
 - between bishop and cleric
 - in (personal) chaplaincy and spiritual guidance

Especially in the context of chaplaincy work, in spiritual guidance and in many other pastoral situations, a particular power-and-dependency relationship can develop through the role and the position of the pastoral staff – also with adults.

It is therefore important to shape the necessary and desired closeness in a responsible way and in consciousness of the professional role. A good balance between closeness and distance must therefore be permanently and carefully reflected upon. To ensure that this is successful, transparency and communication with regard to all persons involved, in particular the entrusted persons and their guardians as well as the pastoral team or the hierarchical superiors where appropriate, is essential.

The privacy and intimate sphere of the entrusted person must also be protected. The framework for emotional and physical closeness to the entrusted persons must therefore always be determined on the basis of the task and the function of the pastoral staff and not on the basis of personal needs.

The Specific Part of the Code of Conduct thus also refers to such conduct as profoundly contradicts the preaching of the loving, humankind-cherishing God, since it harms and damages the entrusted persons, violates their God-given worthiness and must therefore be forborne.

Relation to other specific codes of conduct (Specific Part of the Local Institutional Protection Concept, the Categorical Institutional Protection Concept (e.g. clinics) and the Code of Conduct for Church-based Youth Work)

In the Archdiocese of Freiburg, the declaration on the respecting of boundaries was enacted with the General Part of the Code of Conduct for all staff and volunteers. This General Part is supplemented by the Specific Parts of the Code of Conduct, e.g. the respective parishes, categorical chaplaincy, church-based youth work. The Specific Part of the Code of Conduct for the respective parishes or other institutions (e.g. hospital, hospital chaplaincy) also takes account of local particularities. It therefore applies as a supplement to this Specific Part of the Code of Conduct for Pastoral Staff. In the formulation of the specific Code of Conduct for categorical chaplaincy (e.g. clinic chaplaincy), the provisions of the Specific Part for Pastoral Staff should be the basis and supplemented in line with the specific institution. Moreover, for the field of church-based youth work, the Specific Part of the Code of Conduct for Church-based Youth Work shall apply additionally.

Specific standards of conduct for work in pastoral service

The following standards of conduct in interacting with entrusted persons substantiate the General Part of the Code of Conduct for Work in Pastoral Service.

The list is not exhaustive; the aim is rather to set guiding principles and binding standards that are reflected upon regularly in service discussions or staff discussions, for example, and of course can be and should be added to. The topic of prevention, in particular the Specific Part of the Code of Conduct, must be an obligatory component of goal-setting discussions.

In the event of deviation from a rule for good reason, a high degree of transparency vis-à-vis the team and, where appropriate, the guardians and the hierarchical superiors, is essential⁵.

⁵ Hierarchical superiors must inform their superiors where appropriate.

- I am aware that people, in particular entrusted persons within the meaning of this Code, that place themselves in my⁶ trust could become dependent and vulnerable. I do not exploit these for personal or intimate contact. I respect and encourage the spiritual, physical and sexual integrity of the persons with whom I have contact in the context of my pastoral work and avoid every action that may violate this.
- I know that my pastoral activities require appropriate emotional and physical closeness, but that a distance that is based on a consciousness of responsibility and clearly defined roles is just as important. This balance requires permanent and careful reflection of my own actions and behaviour in specific situations. I respect the privacy and intimate sphere of persons with whom I have contact. Not my personal needs but rather my work and my function determine the emotional and physical closeness to the people who place themselves in my trust. My need for closeness is misplaced in asymmetric relationships in the pastoral work.
- The relationship with the persons entrusted to me is characterised by honesty and free will.
- I undertake to refrain from verbal attacks such as tactless or offending/demeaning comments as well as from physical abuse. This applies also to contacts beyond the professional relationship.
- I commit myself to self-reflection and transparency (e.g. vis-à-vis the person affects, the guardians, the chaplaincy team) with regard to my own personal and professional boundaries. In difficult situations, I seek professional advice and support.

1. Shaping of closeness and distance in particularly sensitive situations

It is the experience of many pastoral workers that personal contact with teachers, priests, deacons and full-time colleagues was instrumental in the discovery of their calling. Such contact is therefore important and irreplaceable. At the same time, such personal contact is subject to the danger that the personal boundaries of entrusted persons could be violated. This is due to the fact that an asymmetric structure (power imbalance) prevails in a relationship with entrusted persons. Therefore, in pedagogical and pastoral work with entrusted persons, the careful handling of closeness and distance is essential.

The relationship form must correspond with and conform to the respective task. It is therefore vital to ensure that no emotional, physical or spiritual dependencies develop or can develop.

The responsibility for the shaping of closeness and distance is always with the full-time staff.

- Young adults and adults requiring protection or assistance have the right to be addressed formally. I avoid general, casual forms of address. I take into account the respective context (e.g. working with 16-18-year-olds, persons in care facilities, minimal differences in age) and agree the form of personal address with the conversation partner in each case.
- I am aware of the danger that can arise when professional contacts become private contacts and friendships. I am aware that, due to the asymmetrical structure of the professional contacts (power imbalance), it is very difficult to form these private friendships on an equal footing. I make any overlaps between my private and professional environments transparent vis-à-vis my team / my hierarchical superiors.
- I am aware that intimate relationships and sexual contact with entrusted persons, minors and adults requiring protection or assistance are prohibited.
- I arrange contact with entrusted persons in such a way that no-one is made anxious and no boundaries are exceeded.

⁶In my role as pastoral worker

- I take seriously and respect individual verbal and non-verbal expressions regarding perceptions of boundaries and do not disparage these.
- I do not extend invitations to entrusted persons to visit my home. I do not take children and youths from my professional context with me to private events.⁷

2. Appropriateness of physical contact

Physical contact (e.g. greetings, goodbyes, rituals of blessing) can be a part of pedagogical and pastoral interaction. The aim is not to fundamentally declare physical contact problematic and to avoid it completely. This must be justified on the basis of age and professionalism – the respective context must be appropriate and personal boundaries respected.

Physical contact requires the uncoerced – and where appropriate, the declared – consent of the entrusted person, i.e. the rejecting will of the entrusted persons must always be respected (e.g. if a hug is welcomed or not).

- Unwelcome touching/physical proximity is not allowed, in particular with the promise of a reward or threat of punishment.
- As a member of staff, I too may reject unwelcome touching/physical proximity.
- If I am unsure as to whether physical contact is appropriate or not, I ask for consent in advance or, if in doubt, refrain from touching.
- I set boundaries when entrusted persons seek physical closeness that does not correspond to the pedagogical or pastoral relationship.

3. Rules of interaction, language, choice of words and clothing

Language and choice of words can leave people feeling confused, hurt and humiliated. Comments and sayings, but also the inappropriate clothing of staff, can lead to irritations. Verbal and non-verbal interaction must correspond to the respective role and the job at hand, and be adapted to the target group and their needs.

- Words are influential: they have impact, can injure and can strengthen. I therefore choose my words carefully and use language that does not discriminate, marginalise or hurt.
- I do not use sexualised language or gestures in any form of interaction or communication. (e.g. nicknames (also those with sexual connotations) or comments, sexist “jokes”) and refrain from making derogatory or humiliating comments.
- I shape every form of personal interaction and communication as respectful in word and tone and attuned to the needs, the individual situation and the understanding of the entrusted person.
- In the case of violations of verbal boundaries, I intervene and take a clear position.
- I adjust the language level to the entrusted person. I ensure an appropriate volume of speech, time for possible responses and a language that is easy to understand (e.g. layman’s terms).
- All so-called dares or rituals that cause the entrusted person fear, humiliation or put them under pressure must be refrained from, even if the entrusted person has given their express consent.

⁷ Not affected are common events with children of pastoral staff and their friends. Accompanying children and youths to funerals or to holiday camps is not meant here. In these cases, taking the children and youths must be transparent in advance and discussed with the guardians.

4. Observance of intimate sphere and conduct at events with overnight stays

Every person has the right to the preservation and protection of their privacy and intimate sphere. This must be taken into account in particular at events with overnight stays. These measures are desirable, since they provide the entrusted persons with scope for experience on many levels (development, social behaviour). Therefore, they do not have to be doubted from a pastoral and pedagogical aspect.

Clear rules of behaviour are imperative to protect both the entrusted persons on the one hand and the staff on the other.

Events with overnight stays are special situations with special challenges. The persons in charge have a particular responsibility here which they must be aware of. This means, for example (the rules of behaviour can be supplemented according to the situation):

- At events and on trips that extend over more than one day, entrusted persons must be accompanied by a sufficient number of adult caregivers.
- If the group is mixed-gender, this must also be reflected in the group of accompanying adults. Generally speaking, sleeping arrangements for the group will be gender-separate (unless it is a family event). I discuss the division of the sleeping quarters in advance with the team (in line with gender-sensitive youth work). The participants and guardians are to be involved in this if necessary.
- The accompanying persons are obligated to ensuring that the division of the sleeping arrangements is abided by.
- Accompanying persons and entrusted persons in principle sleep in separate rooms/tents. Exceptions due to spatial limitations (e.g. collective accommodation at World Youth Days, Taizé meet-ups and Catholic Days) must be clarified before the event and require, where appropriate, the agreement of the guardians and the respective hierarchical superior.
- Before entering bedrooms, I knock on the door, announce myself verbally and only then go into the room. Wherever possible, I wait for permission to enter.
- I ensure gender-separate use of rooms of an intimate nature (showers, wash-rooms, WC, changing rooms...) and a corresponding infrastructure.
 - I look for solutions for those who do not feel themselves assigned to a particular gender.
 - If the showers are communal, I talk to the children and youths about the showering rules. Showering while wearing swimming clothes is allowed.
 - Rooms of an intimate nature are always used by the accompanying persons separately (spatially or at different times) from the entrusted persons.
 - I never enter rooms of an intimate nature without there being professional grounds to do so (e.g. fulfilment of supervisory obligations).
I knock on the door before entering, announce myself verbally and only then go into the room. Wherever possible, I wait for permission to enter.
- In care-giving duties (e.g. changing nappies) and medical first-aid, I respect individual boundaries and the intimate privacy of the entrusted persons.
- I do not exercise coercion: in doubt, I involve the guardians and/or accept medical assistance.
- Overnight stays by entrusted persons⁸ in the private homes of pastoral staff are allowed only in individual cases and for valid reasons which are justified in advance and made transparent. Consultation with the hierarchical superiors and the permission of the guardians in particular are prerequisites. In this case, sleeping arrangements must be provided in a separate room. In addition, at least two adults must always be present.

⁸Not affected are, for example, overnight stays by friends of pastoral staff together with their children.

5. Permissibility of gifts and privileges

Exclusive gifts that are given only to selected persons can promote emotional dependency. It is therefore one of the tasks of the persons responsible to reflect on the handling of gifts and to act with transparency.

- Financial benefits, rewards and gifts to individual entrusted persons that are in no way connected to the specific duties are not permitted. The goal is to not create any special status or exclusivity.
- I reflect in my team on personal gifts to entrusted persons on special occasions such as birthdays, Christmas or farewells and make these transparent.

6. Handling and use of media and social networks

These days, dealing with social networks and digital media has become an everyday occurrence. In order to promote media competence and to warn/protect against the dangers of digital media, a cautious approach is essential. Films, photos, games and materials must be selected carefully in line with a mindful interaction with one another. The selection must be pedagogically expedient and age-appropriate.

- I am aware that I set an example in social media too.
To the extent that the use of digital media and social networks is allowed in the offerings/services of the parish, I ensure that these are also used responsibly by the entrusted persons and that corresponding rules are followed⁹.
- I respect the wishes of entrusted persons not to be photographed or filmed.
The publication of audio and visual recordings/photos requires the consent of the entrusted persons as well as the guardians.
- I ensure that no dependency develops in internet contact (e.g. social networks, email, Threema) with entrusted persons and that no special status or exclusivity is created. Professionally and pedagogically justified contact is permitted. Corresponding exception rules have to be made transparent vis-à-vis the hierarchical superiors and/or team or, where necessary, approved by the hierarchical superiors.
- Entrusted persons must not be observed nor photographed or filmed while undressed (while changing, showering...).
- Passing on private telephone numbers, email addresses or home addresses must be avoided; this is permitted only with the consent of the entrusted persons and, where appropriate, their guardians.

7. Disciplinary measures

The use and effect of disciplinary measures and punishments should be well reflected upon. Should sanctions be necessary, it must be ensured that these are in direct relation to the contested act. They must be appropriate, pedagogically expedient and comprehensible. All forms of violence, coercion, threat or forcible confinement are prohibited, even if the entrusted person consents.

- Physical violence is never ok!
- I actively intervene to protect entrusted persons when I see that a disciplinary measure is inappropriate.
- In dealing with undesirable behaviour by entrusted persons, I protect their dignity under every circumstance. I do not exploit my position of power to humiliate these persons or put them under pressure.

⁹ It has proven useful when the employer provides a work mobile phone to enable a clear separation of work and private use of the phone.

8. Consequences in cases of violation of the Specific Code of Conduct

This Code of Conduct is meaningful only when it is also agreed how violations will be handled. In order to create differentiation from typical culprit strategies, concealment and secrecy, deviating conduct is reflected upon and made transparent, e.g. vis-à-vis the hierarchical superior(s), the (institute) management and/or the respective team.

- Full-time and volunteer staff may in principle be addressed in terms of their behaviour towards children, youths and adults requiring protection or assistance and the effects thereof.
- Pressure to maintain secrecy is a culprit strategy. I therefore behave in such a way that my actions do not require secrecy. Everything that I say or do can be disclosed. Duties of confidentiality remain unaffected by this.
- I am entitled to talk about and work through my uncertainties in an appropriate framework.
- I make my own violations of the Code of Conduct transparent vis-à-vis the hierarchical superior(s), the management and/or the team.
- I address concerns about the conduct of other staff, where appropriate in the team discussions and/or with the hierarchical superior or the management.
- Reflection on how to shape relationships and deal with closeness and distance is a regular theme in team discussions and in goal-setting meetings.
- I am aware that a violation of the Code of Conduct may have labour-law, disciplinary and penal-law consequences (e.g. warnings, formal cautions, reassignment, termination).

Declaration on respecting boundaries for employees

Personnel:

Last name, first name: _____

Date of birth _____

Address: _____

Activity

Institution, place of service: _____

Service designation: _____

Explanation:

I, _____,

have received the Code of Conduct (General and Specific Parts) and have taken careful note of the rules of conduct formulated therein. These and the regulations and measures of the Archdiocese of Freiburg for the prevention of sexualised violence have been discussed with me in detail by my supervisor or by the person delegated by him/her.

- I undertake to comply conscientiously with the Code of Conduct as amended from time to time in the course of my work.
- I have been informed about the consequences of violating the rules of conduct.
- I affirm that I have not been convicted of a criminal offence in connection with sexualised violence³.
- Furthermore, I affirm that, to my knowledge, no criminal proceedings are pending against me on suspicion of such a criminal offence, no investigation is being conducted by the public prosecutor, and that no ecclesiastical criminal or other measures have been taken against me on account of sexualised violence, nor has any preliminary investigation been initiated in this regard.

³ §§ 171, 174 to 174c, 176 to 180a, 181a, 182 to 184g, 184i, 184j, 184k, 184l, 201a Paragraph 3, §§ 225, 232 to 233a, 234, 235 or 236 German Penal Code (StGB) (cf. last page)

- I undertake to inform my supervisor without delay if a public prosecutor's investigation is initiated against me on suspicion of a criminal offence under one of the above-mentioned criminal offences, or if an ecclesiastical preliminary investigation is initiated in connection with sexualised violence.
- Within the next 6 months, I will participate in prevention training according to the diocesan curriculum.

or

- I have already participated in prevention training mentioned above. I will submit a certificate of participation accordingly⁴.

Place, date

Place, date

Signature of the person making the declaration

Signature of the supervisor

⁴ Participation in the prevention training must not have taken place more than 5 years ago.

List of offences of the German Criminal Code (StGB) referred to in the declaration:

- § 171 Violation of the duty of care or education
- § 174 Sexual abuse of protected persons
- § 174a Sexual abuse of prisoners, persons in custody of the authorities or persons suffering from illness, and persons in need of assistance in institutions
- § 174b Sexual abuse taking advantage of an official position
- § 174c Sexual abuse taking advantage of a counselling, treatment or care relationship
- § 176 Sexual abuse of children
- § 176a Sexual abuse of children without physical contact with the child
- § 176b Preparation of sexual abuse of children
- § 176c Serious sexual abuse of children
- § 176d Sexual abuse of children resulting in death
- § 177 Sexual assault, sexual coercion; rape
- § 178 Sexual assault, sexual coercion and rape resulting in death
- § 180 Promotion of sexual activities of minors
- § 180a Exploitation of prostitutes
- § 181a Pimping
- § 182 Sexual abuse of juveniles
- § 183 Exhibitionist acts
- § 183a Agitation and public nuisance
- § 184 Dissemination of pornographic content
- § 184a Distribution of violent or animal-based pornographic content
- § 184b Distribution, acquisition and possession of pornographic content involving children
- § 184c Distribution, acquisition and possession of pornographic content involving minors
- § 184e Organising and attending child and youth pornographic performances
- § 184f Engaging in prohibited prostitution
- § 184g Prostitution harmful to minors
- § 184i Sexual harassment
- § 184j Offences committed by groups
- § 184k Violation of personal intimacy through image recording
- § 184l Placing on the market, acquisition and possession of sex dolls with childlike appearance
- § 201a Violation of the most personal sphere of life and of personal rights through image recordings
- § 225 Maltreatment of a ward
- § 232 Trafficking in human beings
- § 232a Forced prostitution
- § 232 b Forced labour
- § 233 Labour exploitation
- § 233a Exploitation involving the deprivation of liberty
- § 234 Kidnapping
- § Section 235 Deprivation of minors
- § 236 Child trafficking