



# CODE OF CONDUCT

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# PREAMBLE

*“The Stone Circle Tradition affirms the centrality of Wiccan ethics to the life of each individual member as well as of the community as a whole. The core Wiccan values of this Tradition are Authenticity, Integrity, Compassion, and Wisdom. These core values animate all aspects of community behavior. The four core values form the foundation of the Code of Conduct, which the Trustees are responsible for developing and maintaining.”*

*–Charter of the Stone Circle Tradition of Wicca (USA), Article VII*

As members of the Stone Circle Tradition of Wicca (SCW) community, we hold that every member of our community is responsible for upholding the values, principles, and commitments which inspired us to become Wiccans, and have brought us in these ways. Consistent with the teachings of our religion, we strive to balance the spiritual and personal freedom of each individual with the personal and collective accountability necessary to sustain the community. Maintaining this balance is not the role of SCW leadership alone, but of the whole community and each of its members.

This SCW Code of Conduct outlines standards of behavior that are universally expected of all initiates, other community members, and guests or attendees at any event hosted by the Tradition. We each commit to honor this Code of Conduct, and to encourage others to uphold these standards of behavior as well.

The Code of Conduct operationalizes the Charter (especially Article VII, “Morals and Ethics”) and the Bylaws (especially § 18, “Policy on Abuse and Bullying,” and § 19, “Conduct of Members”). The Code of Conduct defines minimum standards and norms of behavior, defines actions which undermine our community’s ethical precepts and social norms, and describes processes for action to identify and correct violations of community ethical norms should they occur.

The Code does not and cannot provide teaching on how to be an ethical person, but it does articulate enforceable agreements that limit and direct the behavior of each person in our community and all people in the spaces we hold.

# HOW TO READ AND USE THE CODE OF CONDUCT

Two sets of agreements or cultural understandings about how we should act form the foundation of the Code of Conduct:

- the [Expectations of Ourselves and Each Other](#) (“the Expectations”)
- and the [Nine Promises](#).

The Expectations and the Nine Promises are affirmative statements about how we should and do behave. They are all rooted in Wiccan ethical philosophy and Wiccan culture, and [above all in the four SCW virtues of Authenticity, Integrity, Compassion, and Wisdom](#).

Cascading from the Expectations and the Nine Promises are [prescribed and proscribed behaviors](#), which are rules, norms, or agreements that are enforceable by the community. Such rules may either describe what we must do, or must not do. Each of these is specifically linked to one or more Expectations and/or Promises, which forms the basis of the specific behavioral rule being enforceable. Thus a prescribed or proscribed behavior marked “E-7, E-9, P-2” is a community rule because it is required due to the seventh and eighth Expectations and the Second Promise.

As explained in the [Tiers of Responsibility](#), any behavior with only “P” designations applies only to those in leadership roles; any with “E” designations apply to everyone.

# TIERS OF RESPONSIBILITY

The Code of Conduct describes required and prohibited behaviors for three tiers of individuals: (1) Guests, (2) Members, and (3) Members in Leadership Roles. **At SCW rituals, classes, gatherings, or events, there is no one to whom the Code does not apply.**

However, the Code imposes progressively stricter and demanding standards, depending upon the individual's status in terms of the tiers of responsibility. These three tiers are as follows:

1. **Guests**, or any non-Member attendees present at an event hosted by SCW (USA). A guest is defined as any person present at any SCW ritual, class, workshop, festival, gathering, or event (whether physically in person or by virtual presence), who is not an Initiate or other Member of the SCW community as defined below. Behavioral norms linked to the [Expectations of Ourselves and One Another](#) (E1-E13) apply to Guests *whenever they are in virtual or physical space of SCW*.
2. **Members**, including both Initiates and Community Members (as defined by the Bylaws §3), who are held to a higher standard than Guests. Members, significantly, are subject to the provisions of the Code of Conduct whether at a SCW (USA) event or at any other time and place. Prescribed or proscribed behaviors linked in the Code of Conduct to any of the Expectations (E1-E13) apply to all members *whether at a SCW event or at any other time* (unless the norm is expressly limited as to time and place).
3. **Members in Leadership Roles** that is, members of the Three Circles (Trustees, Officers, and Third Degree Initiates), as defined in the Charter and the Bylaws, are held to a higher standard than other Members, in that they are required to meet the requirements of the Nine Promises as well. For this reason, prescribed or proscribed behaviors linked in the Code of Conduct to either any of the Expectations *or* any of the Nine Promises (P1-P9) apply to members in leadership roles. Any behavioral norm that is linked to Nine Promises only, not Expectations, applies to members of the Three Circles but not other members of the Tradition.

# OUR EXPECTATIONS OF OURSELVES AND ONE ANOTHER

Arising from our shared Wiccan values and culture, our community adopts the following expectations we have of ourselves and of each other.

1. We treat human beings with respect and kindness.
2. We honor our own and others' consent.
3. We use our voices, bodies, and ideas to advance justice and liberation, and to oppose dehumanization and oppression.
4. We care for the natural world and other beings in Earth's household.
5. We foster learning and growth in ourselves and others.
6. We promote the health and safety of the community.
7. We safeguard the Wiccan Mysteries so that others may experience them also.
8. We relate to one another in this community as friends.
9. We keep confidences entrusted to us, except when doing so could cause harm.
10. We ask for help as we need it, and bestow help as we are able.
11. We work to sustain the Tradition into the future.
12. We nourish strong interpersonal relationships with our kith and kin of blood, choice, and spirit.
13. We keep our word and honor our agreements.

# THE NINE PROMISES

As a leader in the Stone Circle Tradition of Wicca (USA), in circle cast I commit to the following Nine Promises, so long as I serve in this leadership position. I ask that my friends in this Tradition help hold me accountable to these promises.

1. I claim the power and authority of leadership in this Tradition and commit to using it responsibly and in accordance with Wiccan ethics. I will be a servant leader and a friend to others in this Tradition.
2. I will hold myself and other leaders in my Circle to a higher standard than the membership at large. I will support other leaders in my Circle but also challenge them if they do not attain the ethical standards we have promised to uphold.
3. I will make a free offering of my service. I will not use my authority for any personal financial gain or benefit, and I will comply fully with the [Conflict of Interest](#) policy of this Tradition.
4. I will be transparent. The sacred Mysteries will be kept in secrecy and silence, but all financial, administrative, and social decision-making will be open and inclusive, and I will defend the right of community members to ask questions and to respectfully dissent from decisions.
5. I will use my power to ensure the safety and dignity of all. I will be vigilant to prevent any abuse, bullying, cruelty, exploitation, or neglect from ever taking place within this community.
6. I will use my power to balance the needs of the Tradition as a whole with the needs of each member as a sacred individual. I will never sacrifice the well-being of one member of the community to any idea of the greater good, nor compromise the good of the whole to give preferential treatment to any one individual.
7. I will uphold Stone Circle Wicca as a Community of Free Spirits. I will never attempt to assert spiritual authority over another person or attempt to deprive them of their spiritual freedom.
8. I will maintain balance between my duties to this Circle and the Tradition and all the other commitments and duties in my life. I will practice discernment to know when it is time to ask for help, or to ask to step down for a time.
9. I will pass the Wand. I will, when the time is at hand, relinquish this power and authority to another.



# PRESCRIBED AND PROSCRIBED BEHAVIORS

## *Prevention of Bullying and Abuse*

- We will not engage in abuse or bullying of any human being. (E-1, E-2, E-6, P-5)
- We will educate ourselves and each other on what abuse and bullying are and how to recognize them. (E-1, E-5, E-6, P-5)
- If we observe signs of abuse or bullying, we will take action, including directly intervening, where appropriate, or taking our concerns to the Trustees, using the [reporting process](#). (E-1, E-3, E-6, E-8, P-5)
- Recognizing that “abuse” is a term about which different individuals have different ideas, we recognize the following forms of disrespect of another person may all constitute abuse. Generally, abuse or bullying is the unwarranted and/or inappropriate infliction of psychological stress or harm, including both physical harm and also injuries that leave no visible scars. Abuse or bullying may specifically be operationalized in any of the following ways—all of which are prohibited behaviors in the SCW community:
  - **Harassment:** Comments, conduct, or gestures that are perceived as insulting, intimidating, humiliating, malicious, degrading, offensive, or discriminatory, directed toward an individual or group of individuals.
  - **Sexual Harassment:** Comments or conduct of a sexual nature undertaken with the intent of causing offense or humiliation, or any sexual advances that are unwanted, unreciprocated, or repeated after being told no.
  - **Sexual Abuse:** Sexual abuse is the unwanted touching of a person’s sexual body parts. The lack of consent is the defining feature. Coercion, or forcing someone to do something through the use of force or threats, may also be sexual abuse if it involves sexual activity, sexual words, or a sexualized environment.
  - **Physical Abuse:** Acts of assault or threats of assault, such as hitting, slapping, and burning that cause or could cause physical injury or fear of physical injury.

- **Verbal Abuse:** Demeaning language, name-calling, and shouting or verbal aggression for the purpose of silencing another are all forms of verbal abuse.
- **Emotional Abuse:** The constant criticism, insulting, threatening, degrading, humiliating, intimidation, or terrorizing of a person. Of all the “abuses” this is the most difficult to define. Emotional abuse is the misuse of power, in any way, to cause a person to lose self-respect. Any other form of abuse is also emotional abuse.
- **Financial Abuse:** The misuse or misappropriation of someone’s or an organization’s financial assets for personal or inappropriate gain.
- **Menacing:** The use of aggression to intimidate others through unwanted entry into their personal space, yelling, and a threatening tone or the suggestion that physical violence may be imminent is menacing, and is a form of abuse.
- **Spiritual Abuse:** The demeaning of another’s faith or the use of religious activities to coerce others. Forced religious activity or the denial of religious activity are both forms of spiritual abuse.
- **Neglect:** The failure to provide the necessities of life such as food, clothing, shelter, care, or supervision.
- **Stalking:** The act of willfully and repeatedly following or harassing another person in circumstances that would cause a reasonable person to fear injury or death especially because of express or implied threats.
- Based on the above definitions, specific unacceptable behaviors include, but are not limited to:
  - Intimidating, harassing, abusive, discriminatory, derogatory, or demeaning speech or actions by any Member or Guest, at any SCW event, in any SCW forum, or in one-on-one communications, including online communications;
  - Harmful or prejudicial verbal or written comments or visual images related to gender, sexual orientation, gender identity, race, ethnicity, religion, disability, age, appearance, or any other personal characteristic;
  - Direct messaging any individual after that person has asked not to be contacted;

- Real or implied threat of physical harm;
- Real or implied threat of professional, financial, or reputational damage or harm.

## ***Use of Names and Pronouns***

- We will address each person by a use-name, craft name, and/or faerie name that she/they/he feel recognized and valued to hear. (E-2, E-3, E-8)
- We will not deadname people. (E-2, E-3, P-5)
- We will honor people’s pronouns and identities. (E-2, E-3, P-6)
- If necessary, we will correct ourselves or one another kindly and patiently as we learn the right pronouns and names to use for one another. (E-2, E-3, E-5, E-8)
- When an initiate changes their use-name, claims a new craft name, or is bestowed a new faerie name, and makes that change known in the community, the Council of Thirds is responsible for updating the initiate’s name(s) on the Roll of Initiates. (P-1, P-7)

## ***Countering Oppressive Speech***

- We will not use racist, sexist, homophobic, transphobic, or ableist language, or other speech that demeans human equality and dignity or fosters oppression. (E-3, P-5, P-7)
- We will maintain a safer space at all our events, where systemic oppression is challenged. We will not give forums or platforms to individuals who advocate for oppression. Individuals who have a recent pattern of public actions or statements that are racist, sexist, homophobic, transphobic, or otherwise demeaning to human equality and dignity will be denied admission to SCW public events. Individuals who engage in hate speech or advocate for oppressive orders at SCW events will be removed. (E-3, P-5, P-7)
- We will exercise discernment, to recognize the difference between mistakes and deliberate cruelty or support for oppression. People will not typically be removed for isolated gaffes or mistakes, especially when the speaker responds appropriately to being educated or corrected. (E-3, E-5, P-5, P-6, P-7)
- When educating or correcting one another, we will “call in” not “call out” mistakes. (E-5, E-8, P-6)

- When we are educated or corrected by one another through “calling in,” we will acknowledge our mistake and make change. (E-3, E-5)
- The Trustees will use their collective power to authorize public statements by the Tradition to advocate for justice and equality, and to oppose laws and policies that marginalize, disempower, or victimize individuals and communities. (E-3, P-1, P-5, P-7)
- Members of our community will not join voluntary groups that espouse racism, sexism, homophobia, biphobia, transphobia, misogyny, ableism, anti-Semitism, Islamophobia, xenophobia, or other oppressive orders, and will not support political, social, religious, or philosophical organizations whose purpose is to reinforce systems for dehumanization. (E-3)
- While fulfilling our responsibility to counter oppressive speech, we will take care, as required by the Bylaws § 13, that neither the Board of Trustees nor individual members will make public statements which give the appearance that the Tradition as an organization endorses any political party or candidate for elected office in a partisan election, in a manner inconsistent with the provisions of law applicable to a religious entity exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code of 1986. (E-11, P-6)
- As expressed in the Bylaws § 14.3, members will not make public statements that disparage or demean the sincere faith of those on other sacred Paths. However, nothing herein shall preclude the Tradition or any of its members from speaking out against sexism, misogyny, heterosexism, homophobia, biphobia, cissexism, transphobia, or any other oppressive order, when such systems of oppression are falsely cloaked in religious rhetoric. (E-3, P-7)

## ***Ceremonies, Workshops, and Group Processes***

- We will not disrupt ceremonies, workshops, or other group activities. (E-7)
- We will not prevent someone from quietly leaving a ceremony if for any reason he/she/they need to do so. (E-2, P-7)
- Those with philosophical or other objections to a ceremonial action may exit the ceremony, but may not disrupt the ceremony. They may raise their concerns at a later time, after the circle is opened, with ceremonialists or with others in the Tradition. (E-5, E-7, E-8, P-7)
- Immediate health and/or safety concerns affecting any person, where there is an immediate and actual threat of harm, may be addressed by any person present in a ceremony, workshop, or other group activity. (E-6)

- Ceremonialists, workshop facilitators, and others entrusted with the leadership of group activities are responsible for managing risks, preventing foreseeable harm, and pursuing the good of individual participants and the community as a whole. (E-6, P-1, P-6, P-7)
- Initiates entrusted with the responsibility for leading community rituals, rites of passage, Moon Services, and Spoke Holiday observances are responsible for reaching out for help should anything happen to prevent their fulfilling that leadership role, so that the ceremonial needs of the community are still met. (E-7, E-10, E-13, P-8)
- The Council of Thirds, Board of Directors, Officers, and any individuals with authority delegated by any of these Three Circles to organize or schedule community rituals, Moon Services, and Spoke Holiday observances, are responsible for ensuring that over time different initiates are passed the Wand of ceremonial leadership. (P-9)

### ***Physical (Nonsexual) Touch***

- All physical touching between any people in our community must ***always*** be consensual—which means, “*welcomed* and *wanted* by everyone involved in the touching.” We are each responsible for ensuring that for ourselves and for one another, physical touch is a source of joy and not of suffering. (E-2, E-8, P-5).
- In social connectedness, hugging and other non-sexual touch may occur as part of friendship and community connection. Before initiating an embrace or other contact with someone for the first time, we will ask for explicit verbal consent, such as, “Can I give you a hug?” Any person may decline any other person’s physical touch at any time. Regardless of the prior relationship, anyone can decline a hug or other contact. Those who do not wish to touch, say so gently, but with a firm expectation that their wishes will be respected. If anyone declines physical contact, the other person must respect their decision. (E-1, E-2, E-8, E-12, P-5)
- Physical touch also sometimes takes place in the context of Wiccan ceremonies or rituals. Ritual celebrants may be invited to take hands in circle, for example. We each have the absolute right to decline touch in ritual space also. In that case, we will simply quietly say “no, thank you,” or signal it by a gesture, such as putting our hands down. If anyone declines physical touch in ceremony, ceremonialists and celebrants must respect their decision and continue otherwise with the ceremony without touching. (E-1, E-2, P-5, P-7)

- Before picking up, hugging, or otherwise touching an infant, we must seek consent from the child's parent. (E-1, E-2, E-11, E-12, P-5)
- Before picking up, hugging, or otherwise touching a young child, we must seek consent from the child and from their parent(s). (E-1, E-2, E-11, E-12, P-5)
- Before touching an older child or adolescent, an adult must receive consent from the child/adolescent. (E-1, E-2, E-11, E-12, P-5)

## ***Sexual Touch***

- Adult members of our community are free to have consensual sexual contact with the adult partner or partners of their choice. All sexual touching requires explicit verbal consent. Any person, at any time prior to or during sexual contact, can say they want to stop. We each must respect the consent decisions of our partner(s). (E-2, E-3, E-6, E-12, P-5)
- We are each responsible for saying “yes” or “no” ourselves, to be clear about our own desires and boundaries. (E-2, E-13, P-5)
- We are also each responsible for co-creating a space where people feel safe and supported expressing their desires and their boundaries, so they can freely and fully exercise consent. (E-2, P-5, P-7)
- All sexual touching must be in private space (e.g., in a private home or in your own tent), or in a specific designated space clearly marked and announced for more public sexual touch. (E-2, E-3, E-9)
- Partners who mutually consent to sexual touch will pursue mutual experiences of intimacy and pleasure. (E-2, E-3, E-7, E-8)
- We will disclose known sexual health conditions to prospective partners so they may make informed decisions. (E-2, E-6)
- We will not use deception to elicit uninformed consent to sex from others. Prospective sexual partners may ask about our sexual histories to inform their consent decisions, and we will not deceive or mislead others about our sexual lives to induce them to consent to sex they would decline if they knew the truth. We owe emotional and sexual honesty to people we ask to be our sexual partners. (E-2, E-6, E-8, E-13)
- In our sexual lives we will pursue the practice of Liberation Sexuality. We will not denigrate one another's free selection of whether to manifest Liberation Sexuality in terms of polyamory, uniamory, sexual solitaryhood, or hetaery. We do not

value any of these forms of sexual fulfillment above or below any other. We will not insult or kink-shame one another's sexual choices in experiencing consent, intimacy, and pleasure, affirming that "all acts of love and pleasure are My rituals." (E-1, E-3, E-8, P-7)

- There is absolutely no sexual touch, sexual contact, sexual invitation, or flirtation between any adult and any adolescent or minor (under the age of 18). (E-2, E-3, E-6, E-11, P-5, P-7)
- Adolescents who wish to experience sexual touch with other adolescents their own age are bound by the same expectations and rules that govern sexual contact between adults. Adolescents old enough and developmentally ready to experiment with sex are definitionally also old and mature enough to adhere to adult-level rules on consent. (E-2, E-5, P-5)
- Any ceremony, workshop, or activity that is sexual in nature, or incorporates sex magick, should clearly communicate that content in advance so that prospective celebrants can determine whether they wish to participate. (E-2, E-7, P-7)
- Spiritual instruction, dedication, initiation, or any other experience of growth in SCW is never contingent upon sexual experience with any person. The Council of Thirds is tasked with the responsibility of ensuring Wiccan teaching curricula specifically affirm the central role of consent. The Council of Thirds is tasked with the responsibility of formulating mentorship contracts and other instruments to clearly communicate that the mentorship relationship is not a sexual relationship. (P-5, P-6, P-7)
- Severely intoxicated persons cannot give consent to sexual contact. No one may initiate or accept sex from a person whose judgment is impaired due to intoxicants. (E-2, E-6)
- Similarly, no one may initiate or accept sex from a person who is actively possessed or in deep trance, unless that person also consented in advance to sexual contact prior to the onset of possession or trance. (E-2, P-7)

## ***Alcohol, Tobacco, and Other Drugs***

- At festivals and events, organizers may permit use of intoxicants by adults in private camp areas only. Public intoxication is not acceptable. (E-6, P-7)
- No non-parent adult may give any intoxicant to a child or adolescent not legally of age. A parent may allow an adolescent to taste a small quantity of alcohol only under their direct parental supervision. (E-6)
- As noted above in the section on Sexual Touch, no one may initiate or accept sex from a person whose capacity to give consent is impaired due to intoxicants. (E-2, E-6)
- Intoxication does *not* reduce anyone's responsibility for any other aspect of the Code of Conduct. Being intoxicated is not a defense or excuse for inappropriate speech, actions, or other behaviors not permitted under this Code of Conduct. (E-1, E-13)
- We do not pressure anyone to consume any intoxicant. Anyone who declines alcohol or other substances will have this refusal respected without any additional questions or commentary. (E-2, E-6)
- Any SCW-linked event that serves alcohol must offer food and non-alcoholic beverages as well. (E-6)
- At SCW events, any alcoholic beverages consumed must be served in a cup or other vessel, not in the original container (e.g., wine bottle, beer can), with the exception of rum for "rum blowing." (E-4)
- SCW members may designate an entire event, or a given physical area at an event such as a campsite or other space, to be a space free of alcohol, tobacco, and/or other drugs. We will not bring proscribed substances into such alcohol/drug-free spaces. (E-6, E-10, P-6)
- In some special circumstances, there may be specific rituals or activities which include intoxicating substances (such as mead or wine). There must always be a non-alcoholic alternative for any ritual involving intoxicating beverages. Alcohol in ritual contexts must be clearly and unambiguously named. The inclusion of ritual intoxicants should be communicated in advance so celebrants can determine if they wish to be present. (E-2, E-6)
- Indoor smoking, either of tobacco, cannabis, or any other herb (and including all vaping) may only occur with the unanimous consent of all persons present and of the owner or custodian of the building. (E-2, E-6, E-8)



- Community members who are pursuing sobriety or in recovery from substance use disorders are entitled to community support and their needs must be factored into all decisions regarding the time and place of intoxicant use by others (E-6, P-6)
- We do not expose children to secondhand smoke. (E-6)
- We do not use intoxicants and then drive vehicles while impaired, or serve intoxicants to people we know will be driving. (E-6)

## ***Parenting and Care of Children***

- SCW events (other than events where participation is limited exclusively to initiates) are open to children and adolescents unless specifically stated otherwise. (E-11, E-12)
- Event planners use discernment to identify potential issues which may affect infants, young children, older children, and adolescents, and communicate proactively about these to parents. Events are to be made welcoming to children and families, and if specific activities at an event are not for children, parents should be informed in advance to make decisions and have plans to keep children away from those activities. (E-2, E-5, P-6)
- Children and adolescents under the age of 18 who register for an in-person event are registered for this event under the guardianship of the parent or other authorized adult who brought them to the event. Minors registered with an adult for this event remain the legal and moral responsibility of that adult throughout the event. (E-6, E-13)
- At in-person events (e.g., camping-based festivals), older children and adolescents, if old and mature enough to spend time unsupervised by any adult, are old and mature enough to sign at registration that they understand the Code of Conduct themselves and must be bound by it. Any minor developmentally unready to uphold the requirements of the Code of Conduct must be continuously supervised. (E-2, E-5, E-6, E-11)
- At all events, no child under the age of 8 must ever be unsupervised, and parents or responsible adults have the responsibility to determine appropriate levels of supervision for children over 8 or adolescents. (E-5, E-6, E-12)
- Children requiring supervision must be continuously supervised. The parent or responsible adult who brought the child to the event may delegate this supervisory role, but this delegation must be explicit, and verbally agreed to by the specific person(s) entrusted with supervising the child. At any given moment

in time, a specific person must be responsible for each child. Parents may not leave a child requiring supervision with a group with no specific person entrusted with the minor's safety and care. (E-6, E-13, P-5)

- As described in the Code of Conduct section on physical touch, other adults should not touch a child without the parent's and the child's permission. Any adult may take action including touching the child in order to protect a child from an immediate and real threat to the child's safety, however. (E-2, E-12, E-6, P-5)
- At any SCW event, a mother (or nursing parent) may breastfeed her baby, covered or uncovered, at any location. It is prohibited for others to impede or criticize a mother or parent breastfeeding a baby. (E-3, E-6, E-12)
- Adults exercise discretion and discernment regarding topics of conversation in the hearing of children and adolescents. (E-1, E-5)
- Participation of children and adolescents in SCW activities, such as classes, workshops, and rituals, requires parental consent. (E-12)
- In the event of divorced or separated parents, the consenting parent is responsible for anticipating any objections by the other parent, or obtaining parental consent from the other parent. Parents are responsible for preventing situations in which SCW is drawn into custody disputes, divorce proceedings, or other family law issues. (E-11, E-12, P-6)
- Wiccan parents are welcome to introduce their children to the Wiccan religion and to expose their children to Wiccan ceremonies, culture, and ideas. However, parents cannot choose their children's spiritual path and may not compel children or adolescents to pursue Wiccan religious life. (E-2, E-5, E-11, P-7)

## ***Cultural Respect***

- We seek to avoid acts of cultural appropriation and cultural expropriation. While not all cultural transfer is cultural appropriation, we refrain from cultural transfer that is unacknowledged (denies the historical cultural origin of the practice), non-consensual (original cultural possessors of a practice ask others not to adopt it), or expropriative (use of the cultural resource denies original possessors access to it). (E-3)
- We will engage in discernment and dialogue to differentiate normal cultural transfer belonging to pluralistic and syncretic cultures from acts of inappropriate or oppressive cultural appropriation or cultural expropriation. When educating one another regarding potential cultural implications of practices, we will be

respectful and rely on dialogue and calling in rather than calling out. (E-3, E-5, E-8)

## ***Spiritual Care and Healing***

- SCW initiates and community members use magick, prayer, and healing ceremonies to support one another and to complement evidence-based medicine. No one in the community will discourage any community member or other person from seeking or adhering to evidence-based, professional health care, for treatment of a physiological or behavioral health need. (E-6, P-1, P-5)
- Community members providing spiritual care or ceremonial healing, respect the limits of their own expertise and knowledge. When community members seeking spiritual care have needs requiring professional behavioral health, medical, legal, or other services, spiritual care givers will refer them to that professional level of care. (E-5, E-6, E-8, E-10, P-8)
- We do not use Wiccan beliefs as a pretext to spread health misinformation or disinformation. (E-5, E-6, E-13)

## ***Limits to Confidentiality***

- When ceremonialists, teachers, mentors, or spiritual care givers learn confidential information about a community member, they are generally enjoined to preserve that confidence, unless there is a specific reason that the confidence cannot be kept. Before entering an interaction where intimate or confidential knowledge may be shared, both the speaker and the listener strive for clarity about under what conditions the knowledge will or may be shared. (E-9)
- Consistent with Bylaws § 18.3, we report directly witnessed criminal acts related to abuse or mistreatment to law enforcement authorities, and we report earnest statements by children or vulnerable adults that they have been physically, sexually, or emotionally abused or neglected, or clear evidence we witness of such harm to a child or vulnerable adult to the child or adult protective services authority with competent jurisdiction. (E-2, E-3, E-6, E-9, P-5)
- Regardless of the context or general expectation of confidentiality, if any person shares with us a credible threat of serious violence against any human being, we report this to law enforcement authorities. (E-1, E-2, E-6, E-9, P-5, P-6)
- We do not recognize a “confessor-penitent” relationship in the Stone Circle Tradition, and therefore we will not assert or rely upon confessor-penitent privilege in legal proceedings to avoid either reporting a crime or danger to civil

authorities, or to avoid giving testimony in court proceedings so as to shield any person from the consequences of their actions. (E-2, E-13, P-2)

- As a high-context culture, we customarily share news about one another's lives, so when we share information in social conversation with community members that we wish them to keep in confidence, we specifically request that confidentiality. (E-8)
- Regardless of the context or general expectation of confidentiality, if any community member expresses a credible threat or specific plan to harm themselves in the near future, we assist that person to maintain their own safety (e.g., by encouraging them to contact their regular behavioral health provider, connecting them with close family or friends who can be with them, or helping them dial 988 for crisis counseling). (E-1, E-6, E-8, E-9, E-10, P-8)

## ***Mentorship***

- Contracts signed between mentors and mentees as part of a pathway of dedication to an initiatory degree are binding on both parties. Care and consideration must be given by each as to whether they can fulfill the duties and agreements they undertake before signing. (E-13)
- Between mentor and dedicant, dual relationships (other than friendship) are generally to be avoided. Both prior to the signing of a mentorship contract, and throughout the duration of the mentorship relationship, both mentor and dedicant must inform the Council of Thirds of any dual relationships which exist or arise. (E-13, P-4, P-5)
- The Thirds are collectively responsible for preventing harm through avoidance or management of dual relationships, and discernment of goodness of fit for mentoring pairings (P-5, P-7)
- Mentors are responsible for notifying the Council of Thirds of any changes in life circumstances or other difficulties that may prevent responsible fulfillment of the terms of the mentorship contract. (E-10, P-8)
- The Council of Thirds is responsible for ensuring each mentor is supporting those dedicants assigned to them, and for providing a new mentor in the event some life circumstance change requires a mentor to step back. (P-1, P-8, P-9)
- Former mentors (e.g., someone who served as mentor to a dedicant who has since attained initiation to that degree) will not presume upon the prior relationship to assert a lasting or enduring authority to instruct former mentees. As required by the Charter, Article V (7), mentors fully relinquish their

mentorship authority in the Initiation Ceremony to assume a more egalitarian relationship with former mentees. (P-7, P-9)

## ***Finances***

- Initiates pay membership dues of \$13 per year, as a magickal symbol of support and investment. (E-13)
- Members with the means to do so support the Tradition with donations of money, goods, and services. Giving should be proportionate to the resources of the donor. (E-10, E-11, P-3)
- Trustees and other leaders do not weigh the views or priorities of those who donate more money differently from those who donate less. Leadership is responsible for full and equal inclusion of voices in the Tradition, regardless of financial contribution level. (P-3, P-5, P-6, P-7)
- Officers, Trustees, and Third Degree Initiates are expected to donate every year, unless they lack the means to do so. (P-2)
- SCW events that charge money must have a “No One Turned Away For Lack of Funds” (NOTAFLOF) policy. (E-3, E-10)
- People who experience financial barriers to participation in an event or activity are responsible for notifying the organizer or the Trustees of the NOTAFLOF-related need. (E-10)
- Event organizers are responsible for acknowledging a request for financial help and taking action to provide access to the event. If event organizers are not sure how to do so, they consult with the Trustees, who are then responsible for determining the means to ensure the NOTAFLOF standard is fulfilled. (E-3, E-10, P-1, P-4, P-6)
- Individuals who participate in events or activities under a NOTAFLOF provision such as a registration fee waiver, payment under the Sunshine Fund, or other assistance, do not receive disparate treatment at the event. Shaming people or making them feel uncomfortable in any way about asking for help is strictly prohibited. (E-1, E-3, E-8, E-10, P-5, P-6)
- The Treasurer will share a current financial report at the monthly Officers, Trustees, & Members (OTM) meeting. The finances will be transparent to all members, but members are not necessarily entitled to “on the spot” financial answers and may be asked to bring their questions to the next regularly scheduled OTM meeting. (P-4)

- Procurements by the Tradition will be conducted consistent with the principles of ethical and sustainable procurement practices elaborated in Bylaws § 12, with preference given wherever feasible to use of the Tradition’s financial resources in ways that promote environmental sustainability and social justice, preference for union-made products, and patronage of local business owned by women, people of color, LGBTQ+ community members, and members of the Wiccan and Pagan communities. Trustees will include such criteria in purchase decisions, and will clearly communicate regarding the ethical and sustainable bases for selection of vendors. (E-3, E-4, P-4)
- The financial books of the Tradition shall be examined by internal audit procedures at least annually. The Trustees may, at their discretion, procure professional accounting services for an independent external audit as well. An external audit is required for any fiscal year where the ledger balance of the organization attains or exceeds \$50,000. (P-2, P-3, P-4)

### ***Trustee Elections and Officer Appointments***

- When elections for Trustee positions are held (as described under the Articles of Incorporation [Article IV] and the Bylaws § 5.2) active Initiates participate, reflect carefully on the individual candidates and on the slate, and vote based on what will be best for the community as a whole. (E-11, E-13)
- Candidates for Trustee positions will not disparage other candidates’ qualifications, readiness, or fitness to serve. Candidates may make arguments for their own qualifications or their own leadership priorities, but may not negatively speak of others. (E-1, E-8, E-11, P-2)
- Previously serving Trustees, if they intend to run again, must fully step down, and there is no “right of first refusal” that privileges a previously serving Trustee over a potential new Trustee. (P-9)
- When a new Board of Trustees is seated, and selects Officers (as described in the Articles of Incorporation and the Bylaws § 6.1), while nothing precludes someone being chosen again for the same office they held under the prior Board, the presumption is that new officers will be chosen. There is no “right of first refusal” by the previously serving officer that they/she/he will continue under the new Board. (P-9)
- In Trustee elections held pursuant to the Articles of Incorporation (Article IV), if any outgoing Trustees wish to seek another term, they and the whole outgoing Board and Officers are responsible for ensuring there is no “advantage of incumbency.” (P-3, P-9)

- Former Trustees, following the seating of a new Board post-election, will support the incoming Trustees, transfer knowledge and access to records and systems, and remain available when the new Board has questions about past events, but do not retain any residual authority from their prior service. (P-9)

## ***Life Circumstances Affecting Members of the Three Circles***

- During the term of a given Trustee or Officer, or during the life of a Third Degree Initiate, changes in the health, family needs, or other life circumstances may require that person to step back from a leadership role for a period of time. In the case of Trustees, as described in Bylaws §5.6-5.7, this may include resignation from the position. In some cases, this may only be a temporary pause in activity, or a partial transfer of some duties while others remain. Members in any of these leadership roles are responsible for acknowledging that such a change has occurred and discussing it with peers to arrange to appropriately hand off responsibilities. (P-8, P-9)
- When members in any of the Three Circles of leadership acknowledge they must step back in part or in whole from duties, for a short or longer period of time, their peers among the Officers, Trustees, or Thirds will support them, and will under no circumstances shame or disparage them. (P-2, P-5, P-6, P-8)
- When members in any of the Three Circles of leadership, or any others exercising authority delegated from one of the Three Circles (e.g., teachers in a Wicca 101 class, coordinators of a necessary function, or event planners) step back from a duty or task, they do so fully. Once the Wand has been relinquished, the formerly responsible person does not “drop in” or intermittently assume responsibility. (E-13, P-8, P-9)
- If any Trustee demonstrates a pattern of missing OTM meetings, or a task that Trustee has agreed to perform has languished past a deliverable date without communication from that Trustee, the President has the responsibility to reach out to that Trustee to inquire about their circumstances. The President may delegate this role to any other Officer or Trustee they deem best for this outreach. The inquiry into the circumstances of the absent Trustee will lead to an understanding about how the Trustee will or will not continue in their role, such as whether resignation or a sabbatical is appropriate. In the event that there is no response from the Trustee to the efforts by the President (or designee) to contact them, the absent Trustee is considered inactive through the duration of their elected term, or until they communicate with the President to arrange a return to their role. During this interval, the Trustees may on an acting or permanent basis

fill the vacant Trustee position as described in the Bylaws §5.1-5.2, and the Articles of Incorporation IV (A)(j). (P-2, P-8)

- If any Officer demonstrates a pattern of missing OTM meetings, does not provide reports monthly, or a task the Officer has agreed to perform has languished past a deliverable date without communication from that Officer, the President has the responsibility to reach out to that Officer to inquire about their circumstances.
  - The President may delegate this role to any other Officer or Trustee they deem best for this outreach. If the President is the Officer who has missed meetings or deliverable deadlines, or has gone silent, it is the Vice President's responsibility to contact the President.
  - In the case of Officers, the inquiry process occurs as described above for absent Trustees, except that a new Officer is selected (from those initiates who meet eligibility criteria enumerated in the Bylaws § 6.1 and Articles of Incorporation IV(B)) and appointed by the Board of Trustees into that role. (P-2, P-8)
- If an absent Trustee or Officer does not reply to efforts to contact them/her/him or cannot be reached, the President will notify that Trustee or Officer that the Board will meet in Executive Session at the next meeting to discuss the Trustee or Officer's status, to which the Trustee or Officer is welcome to attend. Such Executive Sessions may include actions related to vacancies in Trustee positions pursuant to Bylaws § 5.1-5.2, and the Articles of Incorporation IV (A)(j). (P-1, P-2, P-8, P-9)
- If any Third Degree Initiate demonstrates a pattern of missing Conclaves of the Council of Thirds, loses contact with dedicants whom they mentor, or otherwise disappears from agreed-upon activities, it is the responsibility of the remaining Thirds to choose one or more from their number to contact that Third Degree Initiate to inquire about their circumstances. (P-2, P-8)
- The occurrence of any of the processes described above for members of the Three Circles (Trustees, Officers, and the Council of Thirds) due to life circumstances of members in leadership roles shall consistently be conducted so as to avoid embarrassing or shaming any leader experiencing such changes. Changes in role implemented by action of the Trustees or the Council are effected without fault or blame. Leaders who exit or take a pause from roles either through requesting to do so or action by the Trustees or the Council will be provided with kindness and understanding. (P-1, P-2, P-5)



## ***Interpersonal Conflicts***

- When, as is inevitable, interpersonal conflicts arise between community members, those members are both responsible for managing their disagreement so as to prevent wider community disunity. Community members should strive to continue to treat one another with kindness and respect, but in all cases, they must manage their own behavior so that the conflict does not damage the community as a whole. (E-1, E-8, E-11, E-12, P-6)
- In cases of divorce, separation, or romantic breakup of two people who are both in our community, neither separating partners will demand the expulsion of the other from the community. (E-1, E-8, E-12, P-5, P-6)
- When divorces or separations occur, other community members will not divide the group through problematic “side-choosing” behaviors. Depending on their prior degree of connection to each of the parting spouses, community members may freely choose to provide emotional support to either or both partners, but must not defame or attack either divorcing spouse. (E-1, E-8, E-11, E-12, P-5, P-6)
- However, if abuse occurs in any intimate relationship, then any community member who observes that abuse or is told about it by the abused partner, acts upon that information as described in the Bullying and Abuse section. Nothing in the foregoing discussion about divorces or breakups is intended to permit abuse in intimate relationships or deter believing survivors. (E-2, E-3, E-6, E-9, P-5)
- As a community, we may employ the handparting ceremony to promote continued coexistence for former partners, and as a healthy alternative to “side-choosing” in divorce. Separating spouses may ask a mutually trusted friend to perform the handparting, or may request help for a handparting directly from either the Board of Trustees or the Council of Thirds. (E-2, E-5, E-6, E-10, E-11, E-12, P-6)
- Community members in conflict may request help in mediation or reconciliation from other community members not party to their conflict. This can include any trusted third party mutually agreeable to all concerned. Those in conflict may also request either the Board of Trustees or the Council of Thirds to identify a mediator. (E-10, E-12, P-1, P-6)
- Community members involved in marital, child custody, or family law proceedings in court, or their legal counsel, will not draw the Tradition into court disputes. (E-11)

## ***Governance Meetings and Processes***

- As required by the Bylaws §5.5.7, at OTM Meetings and other sessions for making and implementing decisions in organizational governance, all members are welcome to attend and participate (except for rare Executive Session meetings, where confidential matters such as Code breach cases are discussed). Officers and Trustees will make reasonable efforts to make the community aware of the date and time of meetings and the means to join. (P-4)
- Trustees and officers are responsible for protecting the right of members who attend OTM Meetings to express themselves on the issues being discussed. However, individual members also have an obligation to educate themselves about the issues and to participate without disrupting the meeting itself. The President or other person facilitating the OTM Meeting is responsible for ensuring both the right of all to be heard and the orderly continuation of the meeting. (E-3, E-11, P-4, P-6)
- Differences of opinion within OTM Meetings, however passionate, will not descend into personal attacks, insults, or disrespectful words. (E-1, E-8, P-1, P-2, P-5, P-6, P-7)
- No one in the community may use philosophical disagreement with any decision to justify dissolving the organization, or to publicly attack, demean, or discredit the Tradition. (E-11, P-4, P-6)
- The Secretary records minutes of OTM Meetings, which must remain available for review or inspection by any community member who requests them. (P-4)

## ***Conflicts of Interest***

- As spelled out in the Bylaws § 9.1-9.3, all members of the Tradition avoid any action which creates a conflict of interest or the appearance of a conflict of interest. (E-13, P-3)
- Any dual relationship, potential for personal financial gain or loss, or secondary gain attendant any decision must be fully disclosed in advance by any Trustee, Officer, or Member participating in the decision, and recusal is ordinarily expected from any decision which poses a potential conflict of interest. (E-12, P-2, P-3)
- Other Trustees may proactively act to identify any potential conflict of interest in another Trustee, Officer, or any Member in the event that Trustee, Officer, or Member fails to identify or disclose the conflict of interest. (P-2, P-3)

- Trustees and Officers must recuse themselves from decisions which involve a conflict of interest. If a situation is ambiguous as to whether a conflict of interest is posed, the Trustee or Officer must identify it to the group for discussion. Recusals due to conflict of interest are noted by the Secretary in the minutes of the meeting, to memorialize the action. (P-2, P-3)
- Members of the Three Circles who enter into dual relationships with other community members must communicate these dual relationships to their circle to prevent any potential conflict of interest. (P-2, P-3)

## ***Reverence for Life***

- We do not participate in recreational cruelty to animals, although nothing herein prevents members from engaging in respectful and sustainable animal husbandry, hunting, or fishing. (E-4)
- In circumstances where we must kill a living being for cause, such as harvesting crops, cutting down a tree, or killing an animal for food, we offer the Lives Prayer or other religious recognition that the life we have taken has inherent value and is also a member of Earth's Household. (E-4)
- We do not sacrifice animals in Wiccan rituals. However, individuals in our community who are concurrent adherents of other faiths that practice sacrifice of animals may do so, and we do not condemn other faiths for those practices. (E-3, E-4)
- We do not litter, pollute, or dispose of trash irresponsibly. (E-4)
- We do not take unnecessary risks with animals, plants, or natural habitats, such as uncontrolled fire use, leaving large fires unattended, deliberately introducing invasive species, moving or stacking rocks from rivers and streams, or using plastic-based glitter in natural settings. (E-4)
- In our personal lives, we strive to the extent our means and circumstances allow to live sustainably. We do not shame or criticize those whose means do not permit an equally high level of ecological responsibility. (E-3, E-4)
- We take care of the physical and emotional needs of animals that live with us in our homes. (E-4, E-12)
- We do not shame or disparage others' emotional attachments to animals or other living beings. (E-1, E-12)

- We do not seek to profit or gain from environmentally irresponsible, destructive, or unsustainable investments or enterprises. (E-3, E-4)
- The Trustees will use their collective power to authorize public statements by the Tradition to advocate for protection of species and habitats, sustainability, and environmental justice, and to oppose laws, policies, and industrial practices that pose a threat to Earth's Household. (E-4, P-1, P-5, P-7)

## ***Infectious Disease Prevention***

- The Board of Trustees may impose reasonable infection control requirements for in-person events, depending on current public health conditions and guidance from the Centers for Disease Control and Prevention and the public health authorities of the state and/or locality where the event takes place. These may include a vaccination requirement, a mask wear requirement during respiratory disease outbreaks, or other evidence-based requirements based on public health authority guidance. Participants in these events will rigorously adhere to these requirements. (E-6, P-6)
- We will not attend in-person events if we have fever in the last 24 hours, have vomiting or diarrhea (unless clearly attributed to a non-infectious cause), or other symptoms of infectious disease. (E-6)
- Frequent handwashing at in-person events is expected of all community members and guests. (E-3, E-6)
- Trustees will work with organizers of in-person events and venues to ensure sinks or handwashing stations with soap are available to participants, including wherever there are toilet facilities and/or feeding locations. (P-1, P-5, P-6)

## ***Food and Community Meals***

- Food preparation for SCW community events will be conducted in a manner consistent with accepted safe food handling guidelines. (E-6)
- Food items intended for group consumption at potlucks, feasts, and community meals will be labeled as to allergen ingredients. (E-3, E-6)
- When we serve food at a community event, if there is a meat/animal foods entree there will be a vegetarian entree. (E-4, E-6)
- Organizers of events with meal plans will solicit the dietary needs of meal plan registrants, including vegan, gluten-free, low-salt, food allergies, or other cultural

or medical dietary restrictions, and accommodate those needs whenever feasible. (E-3, E-4, E-6, P-6)

- Community meals, rites of feasting, event meal plan feedings, homo hospitality, and other community times of eating together will have planning for food options oriented toward nutritional healthfulness, environmental sustainability, and shared joy. No meal shall be an occasion for fat-shaming or encouragement of dysfunctional ideas about eating. (E-1, E-3, E-6, P-1, P-5)

## ***Code of Conduct in Event Registration***

- Prior to any public or semi-public ceremony, gathering, class, workshop, meeting, or other event hosted by SCW (USA), there will be a requirement that participants agree to abide by the SCW Code of Conduct. (E-13)
- The Code of Conduct will be made available as part of the event registration process (e.g., by a hyperlink to the Code). Officers, Trustees, and event organizers are responsible for ensuring that the registration website includes a link to the Code and a required attestation that participants including Guests will abide by it. (P-1, P-2, P-4, P-5)
- For in-person/on-site events, the Code of Conduct will also be reinforced at “sign in” for the location, in addition to having been promulgated as part of the prior event registration. If there is an event program or other “handout” material, the Code of Conduct will be referenced (e.g., by a hyperlink, bitly, or QR code) in a prominent place in all versions of the event program or handouts. Trustees are responsible for working with event organizers to ensure this occurs. (E-5, E-13, P-4, P-5)

## ***Educating the Membership About the Code***

- Following the ratification of this Code by the Board of Trustees, all active initiates and other members of the SCW community are responsible for reading it, familiarizing themselves with the norms for behavior and the process should any breach in those norms occur, and asking questions regarding any provisions in the Code that seem unclear. (E-5, E-10, E-11, E-13)
- The Three Circles of the Officers, Trustees, and Third Degree Initiates all share the responsibility for answering questions about the Code from the community. (P-1, P-4, P-7)

- The Council of Thirds is responsible for integrating teaching the Code of Conduct into curricula wherever formal instruction regarding Wiccan ethics occurs (e.g., during The Chalice class of Wicca 101). (P-1, P-4, P-5, P-7)
- The Board of Trustees is responsible for promulgating the Code of Conduct (e.g., via the SCW website and social media) to all active initiates and community members, and ensuring its continuous availability for review by all in our community. When the Code is amended or revised, the Secretary is responsible for sharing the revised content with members. (P-1, P-4, P-5, P-7)
- The President and the Vice President are responsible for ensuring that questions, competing interpretations, disagreements, dissenting views, or concerns about any provision in the Code, or proposals for new provisions in the Code, that arise within the community have an opportunity to be openly and fairly discussed through the OTM Meeting or other appropriate forum. (P-1, P-4, P-6, P-7)

## ***Initiatory Mysteries***

- It is the responsibility of the Council of Thirds to determine which teachings and knowledge within the Tradition are initiatory secrets to be shared only with initiated members of the Tradition; which may be shared with Wicca 101 students and community members but not the public at large; and which are specific to certain initiatory degrees (i.e., 1°, 2°, or 3°). (P-1, P-4, P-7)
- The Council of Thirds is strictly prohibited from ever abusing the authority to designate some knowledge or activity as a protected initiatory secret in order to conceal any wrongdoing, to violate any person's consent or human rights, to speak inauthentically or mystify others, to shield the Tradition as a whole or any person from responsibility for the consequences of their actions, or to impede the natural growth and learning of other Wiccan initiates. (P-1, P-2, P-3, P-4, P-5, P-6, P-7)
- All initiates and members of the community are responsible for keeping silent regarding initiatory secrets that have been shared with them, discussing them only with others who are also initiated into that Mystery. (E-7)
- Specific identity groupings within the larger community are free to celebrate Particularizing Mysteries that express their specific identities, such as specific gender identities, sexual orientations, age cohorts, or ethnic groups. Others in the community will not insert themselves into or undermine these group Mysteries. (E-3, E-5, E-7, P-7)

- Initiates will not misrepresent the degree of initiation they have attained. (E-5, E-7, E-13)
- Initiates will not, in their dealings with someone of a prior initiatory degree, exaggerate the importance of the difference in their initiatory levels or be dismissive of the spiritual power and insight of the person with a lower initiatory degree. (E-1, E-5, E-7, E-8, P-1, P-5, P-7)
- As Wiccans, we do not proselytize or seek to convert others. (E-2, E-3, P-7)
- On the other hand, we do not create unreasonable or exclusionary barriers to genuine seekers interested in the Wiccan Path or in initiatory knowledge. (E-5, E-7, P-7)
- While the Council of Thirds retains the authority to determine which teachings are not subject to protection as initiatory content, the Officers and Board of Trustees together reserve the authority to define communications to the public (those outside the Tradition community). Therefore, while the Thirds may determine if some Wiccan teaching or content *can* be shared publicly, such as through the website, only the Officers and the Trustees can determine whether given content *will* be made public. (P-1, P-4)

## ***Sharing Work and Giving Credit***

- Individual community members may freely choose to share their intellectual property in works of their own creation with the organization as a whole, or may elect not to do so. Independent of the legal issue of intellectual property (which is addressed in Bylaws § 22.2-22.3), we freely share songs, chants, stories, ceremonial designs, visual art or images, ideas, and other creations within the community, so that others can use and benefit from them. (E-3, E-5, E-7, E-8, E-10, E-11, P-9)
- We proactively seek opportunities to celebrate and honor one another's accomplishments, and express appreciation for the ways others' efforts have enriched our shared community and our individual spiritual lives. (E-8)
- Consistent with the idea of the myriad forms of Wiccan vocation and service expressed in the Charter, Article II (2), we express gratitude and thanks for one another's work in service to the community, striving to include in our appreciation all kinds of service. (E-1, E-10, P-1)
- We give credit to the creators of original works when we are able. We may not always know who originally created some work that is now part of the community, so we cannot always give credit to the original creator or author of an

idea or work. However, we do not claim or take credit for others' work. (E-1, E-3, E-10, E-13)

## ***Managing Ceremonial Risk and Maleficia***

- We do not design or hold ceremonies that include intentional maleficia, or magickal and ceremonial actions which pose significant risk of psychological or spiritual harm to anyone present. (E-1, E-6, P-5)
- We do not create physical safety or health risks in ceremonies or activities that are not mitigated. We do not pressure people in ceremonies to perform actions they believe to be physically dangerous. (E-2, E-6, P-5, P-7)
- It is the shared responsibility of the Council of Thirds, the Officers, and the Board of Trustees to ensure that as the Wand of ceremonial leadership is passed around the community, ritual leaders understand that maleficia or negligent ceremonial practice are not permitted. (P-2, P-5, P-6, P-7)

## ***Avoiding Deception and Manipulation***

- We do not use deceit or manipulation to interfere with others' ability to make informed decisions or give consent. We do not say things we know to be untrue in order to make any other person take an action they would not take if told the truth. (E-2, E-13, P-4, P-5)
- We do not share hurtful and untrue statements about each other. (E-1, E-8, E-12, E-13, P-1)
- We do not use manipulation to create community conflict or tension for purposes of personal entertainment. (E-8, E-11, E-12, P-1, P-3, P-5, P-6)

## ***Privacy of Membership***

- As elaborated in the Bylaws § 21.1-21.2, we each agree to respect the right of each other member to reveal, or not, their religious faith to others in their lives. Members must obtain consent from other members before informing others outside the community that someone is Wiccan or are members of this Tradition. (E-2, E-7, E-9)
- Members to whom it is important not to appear in photographs or other documentation of community gatherings will communicate that wish to event organizers. Such wishes will be respected. (E-2, E-9, P-1)



- The Officers and the Trustees are responsible for taking reasonable precautions to prevent unauthorized access to non-public sections of the organization’s website or social media presence, or personally identifiable information of members. (P-4)
- The Council of Thirds is responsible for maintaining the Roll of Initiates, making the Roll available for review by members but taking reasonable precautions to prevent the Roll from public disclosure. (P-4)

## ***Community Reputation***

- While at SCW events or engaged in activities linked to SCW, we do not engage in actions which violate Federal, state, tribal, territorial, or local law, and invite criminal justice authorities’ interventions, thus creating unacceptable risk to the organization, its members, and their reputations. (E-11)
- However, nothing in the foregoing shall apply to legitimate nonviolent civil disobedience for purposes of challenging injustice, protecting natural environments, or opposing an unjust law. Such actions are consistent with Wiccan ethics and SCW norms. (E-3, E-4)
- We do not risk reputational harm to the Tradition by taking our internal disagreements or growth processes to public forums, social media, or mass media. (E-8, E-9, E-11, P-1)
- The Board of Trustees, pursuant to the Bylaws § 14.3, retains the authority to determine whether an external event, such as an interfaith service, is endorsed by the Stone Circle Tradition of Wicca. Absent Board authorization, no SCW member may represent SCW to be an endorsing or sponsoring organization for any external event or activity. (E-11, E-13, P-1)
- The Board of Trustees, pursuant to the Bylaws § 5.3.8-5.3.9, retains the authority to approve public statements and communications on behalf of the Tradition. Individual community members may express themselves publicly, but may not speak on behalf of Stone Circle Wicca without Trustee approval. (E-11, E-13, P-1, P-6)

## ***Non-Commodification***

- We do not sell Wiccan initiations for financial gain. (E-7, P-3)
- Leadership positions in the Tradition are non-compensated positions, and we do not seek to profit financially from our involvement in the organizational life of the SCW community. (P-3)
- We do not permit considerations of individual financial or other gain to influence organizational decision making, community values, mentorship or teaching priorities, planning to meet collective spiritual needs, or efforts to advance individuals' spiritual development. (E-5, E-11, E-12, P-3, P-6)
- We preserve the accessibility of Wiccan teachings, ceremonies, and magick to interested seekers without regard to income status. (E-3, E-7, E-10, P-3, P-5)

# PROCESSES FOR BREACHES IN CONDUCT

As a community, we expect this Code of Conduct will primarily operate preventatively; by clearly communicating here which behaviors are required, and which are prohibited, the community will empower individuals to self-regulate and make choices which affirm the values and norms of the Stone Circle Wicca community. However, inevitably in community there will be instances where we observe some action which appears to violate specific norms articulated here in the Prescribed and Proscribed Behaviors section of the Code. This section describes the processes to be followed when these apparent breaches of the Code occur.

This section provides step-by-step processes to be followed by the individual observing the breach, and then by others who are responsible for responding to reports of SCW Code of Conduct breach allegations.

## ***Steps for the Person Observing the Breach***

- **Step 1: Check for safety.**
  - First, ensure your own safety and that of others. Most observed Code breaches do not pose an immediate safety threat to anyone, certain acts, such as abusive or negligent behaviors, can pose an immediate risk of harm to you or someone else.
  - If there is a *real and immediate* safety concern, address that immediately. Measures to do this include leaving the area, helping others to leave the area, summoning other community members for help, directly intervening to mitigate some inadvertently created risk, or summoning civil authorities in the event of violence or threats of violence.
  - If there is not a *real and immediate* safety concern, proceed to Step 2.
- **Step 2: Determine Whether to Speak with the Person Breaching the Code.**
  - Depending on the nature of the breach and of your relationship with the person involved, you may speak directly with them/her/him.
  - This direct communication, while not required, is encouraged.
  - However, if speaking directly to the person who breached the Code makes you feel uncomfortable or you believe it would make you unsafe, do not speak with them but proceed directly to Step 4.

- **Step 3: Call In.**
  - Speak directly to the person who has breached the Code.
  - Explain to them what you have observed and that you believe it is inconsistent with the SCW Code.
  - Wherever possible, limit this communication just to the two of you.
  - Do not shame the person or use insulting language.
  - Avoid escalating into conflict.
  - Give them/him/her the opportunity to address the issue, or to offer an explanation.
  - If the breach is entirely addressed—meaning the person either explains satisfactorily or corrects their own behavior and mitigates any risks from their prior conduct, and you are not worried about future problems—and if the nature of the breach is *not* either bullying/abuse of any person, or behavior causing risk to a child, you can stop here.
  - If speaking with the person does not completely resolve the breach, or if you still feel concerned about the violation, or if there is a potential continuing or recurring risk, proceed to Step 4.
  - If the nature of the violation is bullying/abuse of any person, or behavior causing risk to a child, you *must* proceed to Step 4.
- **Step 4: Report It.**
  - Communicate directly with a SCW community leader. This can be any Officer, any Trustee, or any member of the Council of Thirds.
  - State that you have observed what may be a breach of the Code of Conduct.
  - Describe what you observed, and any actions you took subsequently, including any conversation with the person involved.

## ***Steps for SCW Leaders Receiving A Report***

- **Step 5: Receive the Report.**
  - Acknowledge the statement from the community member who has come to you reporting the breach.
  - Thank them for letting you know.
  - Reconfirm that you have correctly understood the report they have provided, regarding facts.
  - Tell them that you will share their report with others as needed, and that you will follow up.
- **Step 6: Determine Any Immediate Actions Required.**
  - In most cases, no immediate action is required. However, in certain instances, some immediate or prompt action may be indicated for reasons of safety.
  - Take any immediate corrective actions that are indicated.
  - In certain isolated instances, you may need to assist the person who observed the incident to make a report to civil authorities.
- **Step 7: Share Report With Others Who Need To Know.**
  - Identify who else in the Tradition's leadership needs to hear the report you have received.
  - In most cases, this may mean Officers or Trustees.
  - Communicate with that person or persons, sharing all the details received in the report.
- **Step 8: Speak With the Person Alleged to Have Breached the Code.**
  - Depending on the severity of the alleged behavior, you may individually or as part of a small group of leaders communicate directly with the person who is the focus of the complaint.
  - Seek to either verify facts in the complaint or determine whether facts are disputed.
  - Seek to address and resolve any potential Code breach. If the issue can be fully resolved in that conversation—meaning that the problematic behavior is discontinued, harms or problems are mitigated, and you have no concerns that future risk exists, the matter may be considered closed.

- If the issue cannot be fully resolved with the conversation, proceed to Step 9.
- **Step 9: Refer the Issue to the Board.**
  - Communicate with the president, or if the president is unavailable with other Officers. Share the initial report as well describing your own interactions with the person who is the subject of the report.

## ***Steps for The Board of Trustees***

- **Step 10: Identify Immediate Actions Needed.**
  - The President or other Officer, upon hearing the report, in certain unusual cases may determine that immediate actions are needed for reasons of safety. These may be actions which were not identified as necessary at Step 6; the more formal involvement of the Officers and the Trustees requires a reassessment for safety in the situation.
  - If immediate actions are needed, officers take them at this time.
  - If there is no immediate action required, proceed to Step 11.
- **Step 11: Convene Executive Session.**
  - The president schedules a time for the Board to meet in Executive Session.
  - The Board reviews the information regarding the problematic behavior and determines whether to take any action and what action to take.
  - Actions which may be taken include:
    - Seeking additional information if required;
    - Additional meetings, counseling, or education of the subject of the report, such as a group meeting with the person to clarify appropriate behavioral norms;
    - Assigning a mediator to assist with reconciliation of persons in conflict;
    - Voluntary referral of a person to some professional healthcare, education, or other resource for assistance with a problem made evident by the problematic behavior;
    - Making non-punitive but corrective changes to assigned responsibilities, duties, or roles;

- Issuing a reprimand or warning enjoining against similar behavior in future but deferring other action;
  - Instruction to apologize and make amends, when doing so would not cause additional harm or distress;
  - Disciplinary action against the subject of the problematic behavior report, such as imposition of a constraint on future actions, removal from a position, or temporary or permanent removal from SCW events. (Pursuant to the Charter, revocation of an existing initiatory degree is not possible. However, permanent removal from attendance or participation in SCW events and organizational life is possible, although only for severe cases such as substantiated allegations of abuse.)
- Any action taken in the form of a sanction should, unless safety issues preclude doing so, include an opportunity for the person about to be sanctioned to offer their version of events.
- Sanctions imposed must be proportional, and designed to promote community values, not merely impose a punitive consequence. Nonpunitive corrective and educational interventions are more appropriate for many behavioral concerns—but where there are more serious and deliberate actions that compromise the safety and well-being of others or the community, sanctions may be more appropriate.
- Any imposition of a sanction or consequence shall be consistent with Bylaws §19.4: “Potential consequences include counseling of the member about her/his/their conduct and its consequences for others; group interventions to confront the member with how his/her/their behavior harmed others; removal from positions of trust or responsibility; and in some circumstances suspension or expulsion from the group, where there is a clear safety issue. Suspension or expulsion from the group requires a formal vote of the Trustees.”
- Following the completion of such actions, the Trustees may communicate with the person who made the original report in Steps 1-4. In general, when the original complainant is a victim or aggrieved party by the breach in the Code, the disclosure of the action is detailed; when the original complainant is merely a witness or observer, the disclosure of the action taken may be limited to “we have addressed the matter.” The detail involved in the communication depends on the circumstances and the decisions of the Board.

# RATIFICATION AND AMENDMENT OF THE CODE OF CONDUCT

As outlined in Bylaws § 19.5, the Code of Conduct shall take effect after being ratified by a formal vote of the Trustees at a regular Officers, Trustees, and Members (OTM) Meeting. A simple majority of the Trustees is sufficient to ratify the Code of Conduct.

Upon ratification, the Trustees are responsible for conveying the Code of Conduct to the membership of the Tradition.

The Code is by design a living document, and may from time to time require amendments. The Code may be amended by the Trustees. Any amendment must be by a formal vote at a regular OTM Meeting. A simple majority of the Trustees is sufficient to effect any amendment. Changes made by vote of the Trustees take effect immediately. Amendments to the Code of Conduct do not create retroactive obligations or requirements.

Changes to the Code of Conduct may not result in conflicts with the Articles of Incorporation, the Bylaws, or the Charter. Those three governing documents of the organization supersede the Code of Conduct, and may only be amended pursuant to the processes for their respective amendments rather than by Trustee vote to revise the Code.



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# APPENDIX: WICCAN VALUES

## ROOTS OF EXPECTATIONS AND PROMISES

	<i>AUTHENTICITY</i>	<i>INTEGRITY</i>	<i>COMPASSION</i>	<i>WISDOM</i>
E-1	X		X	
E-2	X	X		
E-3		X	X	
E-4			X	X
E-5	X			X
E-6			X	X
E-7	X			X
E-8	X		X	
E-9				X
E-10	X		X	
E-11		X		X
E-12	X		X	
E-13	X	X		
P-1			X	X
P-2	X	X		
P-3	X			X
P-4	X		X	
P-5		X	X	
P-6		X		X
P-7	X		X	
P-8		X		X
P-9	X			X

# HISTORY OF REVISIONS

<b>Version</b>	<b>Date</b>	<b>Author</b>	<b>Notes</b>
0.1	08-Sep-2023	Code of Conduct Team	Baseline document submitted for Trustee approval.
1.0	16-Sep-2023	Code of Conduct Team	Release – v1.0 is approved for publication.