



INDEPENDENT INQUIRY CHILD SEXUAL ABUSE

Research presentation for the Victims and Survivors Forum

Truth data analysis: Child sexual abuse in the context of religious institutions Forum members responses Q&A

On 12 June 2019, the Inquiry's research team hosted an online presentation to members of the Victims and Survivors Forum using our IICSA YouTube channel. The aim was to provide Forum members with an update on our analysis of experiences shared with the Truth Project, specifically to share research findings from our recently published report on child sexual abuse in the context of religious institutions.

We invited Forum members to send in questions and comments; all of the questions and comments are below. We have responded to all questions. We would like to thank Forum members for their questions and interest in the Inquiry's research programme.

Questions about methods

Q1) In your future, fuller analysis of Truth Project data, is there any intent to analyse comparatively religious 'high control' groups (e.g. Jehovah's Witnesses), with the view to addressing specific ideological barriers to child safeguarding associated with such 'high control' institutions?

The full analysis of Truth Project sessions will look at the differences in experiences and responses to child sexual abuse across different institution types, time periods and groups. As with the religious institutions report, the intention would not be to focus on specific religions, but rather to provide an overview of experiences in religious contexts more generally to understand commonalities arising across denominations. [The Religious Institutions research report](#) included cases where the participants were raised as Jehovah's Witnesses and chapter five of this report considers the institutional context and knowledge of the child sexual abuse.

Q2) Why select such a small sample size for a more detailed analysis? Surely this cannot be representative.

Qualitative analysis is not intended to be representative, but instead to enable an in-depth look at people's experiences; the qualitative analysis in our reports adds depth and context to the quantitative analysis. The 12 cases for the report into child sexual abuse in the context of religious institutions were selected as part of a larger qualitative sample of around 70 cases.



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Q3) The Inquiry has a large number of core participants in its religious investigations. These are cases that are documented in much more detail, so would it not have been a good idea to include data from this group of survivors?

Research findings, including the findings from analysis of the Truth Project, contribute to the Inquiry as a whole. The Inquiry's research programme is separate from its investigations. Evidence from core participants is considered as part of the Inquiry's investigations and public hearings.

Q4) How are you going to access religious institutions and their congregations, who are fearful of coming forward?

We have used campaigns to raise awareness of the Truth Project and all participants are offered support during their time with the Truth Project.

While there are currently no plans to target particular religious communities to come to the Truth Project, the Project is open to any victim and survivor who wants to share their experiences and the Inquiry encourages everyone who wants to come forward to do so. Our research findings are anonymous and participants are never identified in our research reports.

Questions about research findings

Q5) How many participants from BAME communities came forward?

In our analysis, seven percent of Truth Project participants who spoke about abuse within the context of a religious institution were from BAME (Black, Asian or Minority Ethnic) backgrounds. Of the participants who reported abuse in other contexts, eight percent <https://www.iicsa.org.uk/key-documents/11687/view/truth-project-thematic-report%3A-child-sexual-abuse-context-religious-institutions-full-report.pdf>ent were from BAME backgrounds. A breakdown of ethnicity for both those participants abused in the context of a religious institution and those abused in other contexts is available in the appendix of the [Religious Institutions report](#) on page 70.

Q6) Do we know how many BAME victims have made a claim against the religious organisation for compensation?

No, we do not know this. Truth sessions are participant-led, meaning that participants are not asked specific questions but instead share as much or as little as they want to. This means that we do not have information from all BAME victims with regards to compensation claims.

Q7) What percentage of the total of people who came forward experienced child sexual abuse in the context of a religious institution?



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Of the 1,697 experiences shared with the Truth Project between June 2016 and November 2018, 183 participants (11 percent) reported abuse that took place in the context of a religious institution.

Q8) Regarding the grooming techniques of child and family, does this also often reflect experiences of those in non-religious contexts?

Yes, our quantitative analysis shows the proportion of those experiencing grooming is similar in religious and non-religious contexts. 20 percent reported experiencing grooming in the physical world and one percent reported experiencing grooming online.

Q9) Of the priests moved abroad, were any investigations made regarding further incidents in those countries?

As with all the information used in our analysis, accounts of perpetrators being moved on come from victims and survivors' recollections. We therefore cannot say from the information we have whether any further investigations were made after perpetrators were moved on.