

<p>1 Tuesday, 12 May 2020</p> <p>2 (10.30 am)</p> <p>3 THE CHAIR: Welcome to everyone today to Day 3 of this</p> <p>4 public hearing. Please proceed, Ms Scolding or</p> <p>5 Mr Tahzib, whoever is beginning today.</p> <p>6 MR TAHZIB: Chair, thank you very much. Good morning.</p> <p>7 THE CHAIR: Good morning.</p> <p>8 MR TAHZIB: Chair, our first witness this morning is</p> <p>9 Ms Rebecca Fetterman.</p> <p>10 MS REBECCA NAOMI FETTERMAN (affirmed)</p> <p>11 Examination by MR TAHZIB</p> <p>12 MR TAHZIB: Ms Fetterman, thank you very much, and thank you</p> <p>13 for your patience, too, with the technology. Hopefully</p> <p>14 it is all working okay now.</p> <p>15 Ms Fetterman, just before we start, a few</p> <p>16 preliminary matters. First of all, this isn't a test of</p> <p>17 memory. You should have, I hope, a hard copy of your</p> <p>18 bundle there in front of you, and by all means do feel</p> <p>19 free to refer to your witness statement and other</p> <p>20 documents in your bundle at any stage.</p> <p>21 A. Thanks.</p> <p>22 Q. Secondly, we are scheduled to take a break in about an</p> <p>23 hour's time, but we can stop at any time and for any</p> <p>24 reason. Just let me know if you need a break. That's</p> <p>25 not a problem at all.</p> <p style="text-align: center;">Page 1</p>	<p>1 Thirdly, and finally, in the course of my questions</p> <p>2 to you, I will ask that certain documents be put up on</p> <p>3 the screen. If the technology goes as planned, we</p> <p>4 should all be able to see the documents there in front</p> <p>5 of us, and I can ask you questions about them. But</p> <p>6 I know that you also have hard copies of the documents</p> <p>7 with you there in front of you.</p> <p>8 Ms Fetterman, could you begin by providing your full</p> <p>9 name and your job title, please?</p> <p>10 A. Sure. I'm Rebecca Naomi Fetterman. I'm the director of</p> <p>11 youth at Liberal Judaism.</p> <p>12 Q. Thank you very much. Ms Fetterman, you have provided</p> <p>13 the inquiry with two witness statements. The reference</p> <p>14 for your main statement is LIJ000002. Chair and panel,</p> <p>15 that's behind tab A1 of your bundles. That statement is</p> <p>16 dated 21 January 2020.</p> <p>17 You have also provided the inquiry with</p> <p>18 a supplementary statement, and the reference to that</p> <p>19 statement is LIJ000020, and, again, chair and panel,</p> <p>20 that's behind tab A15 of your bundles. That's dated</p> <p>21 11 March 2020.</p> <p>22 Did you sign both of these statements?</p> <p>23 A. I did.</p> <p>24 Q. Thank you. Are the contents of these statements true,</p> <p>25 to the best of your knowledge and belief?</p> <p style="text-align: center;">Page 2</p>
<p>1 A. They are.</p> <p>2 Q. Ms Fetterman, just as one brief preliminary matter, it</p> <p>3 is fair to say that, whilst your second statement deals</p> <p>4 with one discrete point arising out of the evidence of</p> <p>5 Ms Goldsobel, your first statement contains the main</p> <p>6 body of your evidence; is that right?</p> <p>7 A. Absolutely.</p> <p>8 Q. Thank you. So, from here on, unless I say otherwise,</p> <p>9 where I refer to paragraph numbers, they are paragraph</p> <p>10 numbers in your first statement, in your main statement.</p> <p>11 A. Okay.</p> <p>12 Q. Thank you. Ms Fetterman, a few questions, just to</p> <p>13 begin, to help us get an overview of Liberal Judaism,</p> <p>14 please.</p> <p>15 Could you describe what the basic values of</p> <p>16 Liberal Judaism are, and how it fits within the broader</p> <p>17 range of Jewish denominations?</p> <p>18 A. So I think that Yehudis Goldsobel explained yesterday</p> <p>19 that Judaism is like many different factions, I guess,</p> <p>20 going from the ultra-orthodox to the progressive. So</p> <p>21 the Liberal Judaism is the most progressive of</p> <p>22 the progressive.</p> <p>23 So we are -- you know, we try to create a home for</p> <p>24 everybody who -- and their Jewish journey and their</p> <p>25 Jewish identity. We are the only Jewish body that</p> <p style="text-align: center;">Page 3</p>	<p>1 recognises patrilineal descent of all Jews, so anybody</p> <p>2 whose father is Jewish or their mother is Jewish is</p> <p>3 accepted in your community.</p> <p>4 We accept -- you know, we were the first community</p> <p>5 to accept LGBTQI+ members. We welcomed being able to</p> <p>6 perform same-sex ceremonies and marriages.</p> <p>7 That gives you a perspective of where we are. You</p> <p>8 know, we were the first to have women rabbis and we are</p> <p>9 completely egalitarian.</p> <p>10 Q. Thank you very much. Ms Fetterman, you mention, at</p> <p>11 paragraph 5 of your statement, that Liberal Judaism</p> <p>12 counts 40 member synagogues and communities in the UK</p> <p>13 and Europe, and that the members of these communities</p> <p>14 and synagogues number approximately 10,000 people. Is</p> <p>15 the 10,000 that you refer to there across Europe, or is</p> <p>16 that just in the UK?</p> <p>17 A. So two of our communities are not in the UK, so the vast</p> <p>18 majority of that is in the UK. We have one in</p> <p>19 Copenhagen and one in Dublin.</p> <p>20 Q. So the 10,000 represents the total number across those</p> <p>21 communities?</p> <p>22 A. I believe so.</p> <p>23 Q. Thank you. Ms Fetterman, it is right that</p> <p>24 Liberal Judaism acts as an umbrella body for these</p> <p>25 synagogues and these communities; is that right?</p> <p style="text-align: center;">Page 4</p>

<p>1 A. Yes. They affiliate to us, and we run some central 2 services for them. 3 Q. Thank you. We will come back in a moment to look at 4 what the nature of those services is. You say, 5 Ms Fetterman, at paragraph 7 of your statement, that 6 Liberal Judaism doesn't exercise administrative control 7 over its communities. Is it right, then, to say that 8 responsibility for child protection rests with each of 9 the communities and synagogues? 10 A. Yes. So, historically, we have allowed -- we have 11 completely left safeguarding and child protection to the 12 communities, but recently we have changed that to some 13 extent, but they are still -- legally, they are 14 responsible for their own safeguarding and child 15 protection. 16 Q. You mentioned recently you have changed that to some 17 extent. You mention in your statement, in that same 18 paragraph, that at a meeting of the Liberal Judaism 19 Council, on 20 November of last year, it was decided 20 that, in order to be a member of Liberal Judaism going 21 forward, it was necessary for member communities to have 22 a safeguarding policy and to send staff or volunteers on 23 accredited training. 24 Just before we get to that decision, could you just 25 briefly explain, please, what the Liberal Judaism</p> <p style="text-align: center;">Page 5</p>	<p>1 Council is? 2 A. So members of each community can send representatives to 3 the council, and all of the rabbis on our CoLRaC, which 4 is our Conference of Cantors and Liberal Rabbis, all 5 have a place at the council. It meets, I think, 6 quarterly, and they make decisions on behalf of 7 Liberal Judaism. 8 Q. We have seen there the decision that was taken 9 in November 2019. Before that point, did 10 Liberal Judaism exercise any form of oversight of its 11 members' child protection policies or practices? 12 A. No. We offered support when it was requested, but we 13 didn't -- but that was it. 14 Q. What prompted the decision by the Liberal Judaism 15 Council in November 2019? 16 A. I think that the rising historic abuse cases coming out, 17 and looking at the reputational damage that they did for 18 other communities, even if they were -- one instance in 19 one place made us start thinking about, you know, the 20 moral and reputational risks of not doing something. 21 I also was part of the Reshet safeguarding network, and 22 in the very first meeting when people were talking, 23 that's when I decided that I believed the position had 24 to change, and I took it that day to the rest of 25 the senior management team at Liberal Judaism, who all</p> <p style="text-align: center;">Page 6</p>
<p>1 agreed. 2 Q. The decision, as we said, is that members have to have 3 the policy and staff or volunteers have to be sent on 4 training. Is any analysis of the policies undertaken 5 once they are sent in to Liberal Judaism? 6 A. Absolutely. We have limited resources, and I don't 7 claim to be an expert, but I do have quite a lot of 8 experience. So I check through them myself and give 9 feedback, but I also check them off on a checklist that 10 Reshet made, making sure that they have all the 11 necessary elements in them. But there's also things 12 that I know that liberal synagogues need to have in the 13 council, so I have a checklist that I go through, but 14 I also give them general feedback as well. So they have 15 to be approved by me. 16 Q. Thank you very much. You have anticipated my next 17 question, which was what you judge the policies against. 18 So if I have understood correctly, the checklist is 19 something that's provided with Reshet and it covers -- 20 could you just briefly explain what it covers? 21 A. So Shelley explained yesterday that Reshet did this open 22 call for safeguarding policies, and then, out of that, 23 they made a checklist of all the good elements of 24 a safeguarding policy. So, like, you know, that it 25 starts off with defining its purpose and definitions of</p> <p style="text-align: center;">Page 7</p>	<p>1 abuse and, you know, there's a list of things, and we 2 use that. 3 Q. Thank you. Now, I appreciate that this is a relatively 4 new initiative, but in your experience so far, have 5 there been cases in which policies are found to be 6 deficient? 7 A. We have had lots of conversations with -- so some of our 8 communities are very small. So some of them are ten 9 families who meet once a month in somebody's living room 10 and they rotate -- I say ten families, ten adults, and 11 they have no children between them and they live 12 somewhere rural. They're not a community -- they're not 13 a synagogue that you would imagine. You know, they're 14 not like a large community. 15 So I had a lot of those type of communities saying, 16 "We don't have a policy and we don't need a policy", and 17 I have worked with them to create a basic policy that 18 isn't too, you know, over the top for a community that 19 has no children in its membership, but that, you know, 20 somebody might bring along a grandchild or someone who's 21 staying, and, therefore, it's good to have a policy. 22 So I have helped a lot of communities, who didn't 23 have a policy, to put one in place. 24 Q. Thank you. The other element to this is the training 25 requirement. In relation to the requirement to send</p> <p style="text-align: center;">Page 8</p>

<p>1 staff or volunteers on training, is there a particular</p> <p>2 level of training that staff and volunteers are required</p> <p>3 to undertake, or any particular regularity to that</p> <p>4 training?</p> <p>5 A. Yes. So we, together with Reform Judaism, have created</p> <p>6 two training programmes; one is a trustee training</p> <p>7 programme, and one is a DSL training programme. So we</p> <p>8 are saying that members of the board have to attend our</p> <p>9 DSL training -- so members of the board have to attend</p> <p>10 our trustee training and that DSLs have to attend the</p> <p>11 DSL training, but our DSL training isn't -- the whole</p> <p>12 designated lead safeguarding training course is how to</p> <p>13 take what you have learned in your DSL training and put</p> <p>14 it into the place of a community or a synagogue, because</p> <p>15 we have found that most of the trainings that exist,</p> <p>16 that people access, are focused at schools' provision</p> <p>17 and, actually, without the nuance of turning it into</p> <p>18 thinking about community, it has limited value.</p> <p>19 So we are saying that they have to attend our</p> <p>20 courses and the DSLs have to have attended something</p> <p>21 else beforehand, unless they can show what other</p> <p>22 training they have done is at a high enough level.</p> <p>23 Q. Thank you. In terms of your courses, what's the</p> <p>24 regularity of that training?</p> <p>25 A. I think we have, in the last two years, run it six</p> <p style="text-align: center;">Page 9</p>	<p>1 times. We have it running again next month. We are</p> <p>2 running it according to need, so initially, when no-one</p> <p>3 had done it, we ran it quite often, and now we are</p> <p>4 running it about once every four months.</p> <p>5 Q. We have mentioned already that the implementation of</p> <p>6 this decision taken by the council is a work in progress</p> <p>7 at the moment.</p> <p>8 At present, are you able to tell us how many of</p> <p>9 the member communities and synagogues have been checked?</p> <p>10 A. So 50 per cent have done both training courses, but in</p> <p>11 terms of having agreed safeguarding policies, it's a lot</p> <p>12 lower. I would say it's probably about 20 per cent.</p> <p>13 Some of the larger synagogues have been more reluctant</p> <p>14 to share them with us because they are bigger than us</p> <p>15 and they have paid for consultants and whatever, but we</p> <p>16 are working on that and most are agreeing to now. And</p> <p>17 the smaller synagogues are needing a lot more support</p> <p>18 than we expected to help them write it, and we are</p> <p>19 struggling with finding the time. Obviously all of this</p> <p>20 is adding much more resource. But we are slowly working</p> <p>21 through.</p> <p>22 Q. I'd like to turn next to Liberal Judaism's own</p> <p>23 governance structure, so stepping aside from child</p> <p>24 protection just for a moment.</p> <p>25 How, in summary, is Liberal Judaism governed as an</p> <p style="text-align: center;">Page 10</p>
<p>1 organisation?</p> <p>2 A. So we have a board of honorary officers who are</p> <p>3 responsible for our governance, and the board report to</p> <p>4 the council, who have to agree to certain elements of</p> <p>5 things, but the day-to-day management is -- there's</p> <p>6 a senior management team and then the board above them.</p> <p>7 Q. Thank you. Just moving on to another subject,</p> <p>8 I understand that Liberal Judaism, as an umbrella body,</p> <p>9 offers certain activities which involve children and</p> <p>10 young people unsupervised by their parents. Are you</p> <p>11 able to just briefly describe for the inquiry, please,</p> <p>12 what the nature of those activities is?</p> <p>13 A. So LJY-Netzer is a peer-led youth movement that is</p> <p>14 supported and managed by Liberal Judaism. They run</p> <p>15 a youth movement. They run summer camps, residential</p> <p>16 weekends. They run two annual decision-making</p> <p>17 conferences. And they also go and visit religion</p> <p>18 schools every weekend and do activities with the</p> <p>19 different religion schools.</p> <p>20 Q. On average, how many young people might attend these</p> <p>21 activities in a given year?</p> <p>22 A. Including visiting the religion schools?</p> <p>23 Q. Yes.</p> <p>24 A. I mean, they must access probably, I don't know,</p> <p>25 600 young people, 700 young people in a year, maybe</p> <p style="text-align: center;">Page 11</p>	<p>1 more.</p> <p>2 Q. In terms of the camps that are offered, can you just</p> <p>3 give us a flavour of what those camps might involve?</p> <p>4 What would it be that the young people are doing during</p> <p>5 the days?</p> <p>6 A. I mean, they're residential summer camps led by young</p> <p>7 leaders, so they're pretty wild and crazy. They start</p> <p>8 off in the morning with an activity called "ruach",</p> <p>9 which means "spirit" in Hebrew, where they do kind of</p> <p>10 line dances to pop songs to get everybody awake and</p> <p>11 moving. They do one or two educational sessions in</p> <p>12 a day where they have a theme. The theme last year was</p> <p>13 minorities within a minority, so they were looking at</p> <p>14 different types of Jews that are minority. So, for</p> <p>15 example, like Sephardi Jews or African Jews and looking</p> <p>16 at their culture and their heritage and their stories.</p> <p>17 They do project groups, so there might be sports or arts</p> <p>18 and crafts. And they do, like, crazy game shows and</p> <p>19 things like that.</p> <p>20 Q. We have talked about the governance structure of</p> <p>21 Liberal Judaism as an organisation. In terms of</p> <p>22 the safeguarding structure, at paragraph 15 of your</p> <p>23 statement, you describe something of that structure at</p> <p>24 a national level. So you were the director of youth and</p> <p>25 the designated safeguarding lead. Who else forms part</p> <p style="text-align: center;">Page 12</p>

1 of the national safeguarding arrangements?

2 **A. My colleague, Shelley Schocolinsky-Dwyer, who is the**

3 **operations manager.**

4 Q. You mentioned there is a member of the Board of National

5 Officers who has an officer with responsibility for

6 overseeing safeguarding work. Is that the same role or

7 is that someone else?

8 **A. Sorry, yes, no, that's somebody else.**

9 Q. How long have you had an officer on the Board of

10 National Officers with responsibility for safeguarding?

11 **A. About as long as we have had -- as we voted on the**

12 **policy. It's about the same time. Before then, we had**

13 **an Officer for Youth who had that responsibility too,**

14 **and we said it should be a separate person, and we**

15 **separated it.**

16 Q. So that was roughly November last year?

17 **A. Yes.**

18 Q. You mention at paragraph 17 of your statement that

19 there's no external or internal auditing of safeguarding

20 practices beyond what you have described in your

21 statement. Is there a reason why Liberal Judaism

22 doesn't commission external audits?

23 **A. Purely financial. We have discussed with Reform Judaism**

24 **if we could audit each other's, and haven't found a way**

25 **that we can do that satisfactorily with anonymity. But,**

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1 Q. What would be Liberal Judaism's stance if a member of

2 staff or a volunteer did refuse to participate?

3 **A. If you didn't understand our safeguarding and our rules,**

4 **then you cannot work with young people in our**

5 **organisation. They would not be allowed to be a leader.**

6 Q. It sounds as though you work with quite a large number

7 of volunteers; is that right?

8 **A. Yes.**

9 Q. In practice, how does the organisation keep a log or

10 a record of all those volunteering who have access to

11 children and ensure that they're trained?

12 **A. So, as I said, we're a peer-led youth organisation. We**

13 **don't keep a log of training. We do training before**

14 **every event. So before every single event that we run,**

15 **our volunteers have a refresher course and, on our**

16 **leadership training course, we do a longer training**

17 **programme, and for -- part of our leadership training is**

18 **that they lead on our smaller camp first. So on our**

19 **smaller camp, we do a much more extensive safeguarding**

20 **training course because it's for our first-time leaders,**

21 **but all -- every single programme we run has a refresher**

22 **safeguarding training in the build-up to it.**

23 Q. Thank you. I want to turn next, briefly, to look at

24 Liberal Judaism's own safeguarding policies. There are

25 two policies in your bundle. The first is LIJ000005,

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1 **yeah, no, we really struggle -- we are a very small**

2 **organisation. You know, we don't have a large staff**

3 **team. And we find, actually, a lot of the safeguarding**

4 **stuff is a huge financial burden, which we are willing**

5 **to pay because we value it, but, you know, the costs**

6 **could be exponential.**

7 Q. You mentioned the initiative there with Reform Judaism

8 but the concerns about anonymity. Was there enthusiasm

9 in principle for the idea of auditing each other's

10 policies and practices in some way?

11 **A. Yes. It wasn't something that really got developed, but**

12 **there was some initial enthusiasm.**

13 Q. Moving on to training, you've described already some of

14 the training that's offered by Liberal Judaism, the

15 different forms of training, and you describe that it's

16 compulsory for all staff and volunteers to undertake

17 that training. Have you had cases of either staff or

18 volunteers refusing to take part in training?

19 **A. We have had a couple of members of staff who we know**

20 **have particular sensitivities around this area who have**

21 **felt unable to sit through the training course, but they**

22 **have sat with me on a one-to-one basis and done it**

23 **individually, but weren't able to sit in a room full of**

24 **other people. But I haven't had anybody who has**

25 **refused.**

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1 which is behind tab B18, chair and panel. The second is

2 LIJ000006, which is behind tab B19.

3 Danny, could we put up, please, LIJ000005 initially.

4 Hopefully you can see that there, Ms Fetterman?

5 **A. Yes.**

6 Q. Just to be clear, is it right that this policy here is

7 the general Liberal Judaism safeguarding policy, whilst

8 the second one that we will come to in a moment is that

9 one which is specifically for those engaged in the youth

10 movement?

11 **A. Yes.**

12 Q. Thank you. Just briefly, how was this policy put

13 together? Also, it appears to be undated, so if you

14 could assist us with when it was put together also, that

15 would be helpful?

16 **A. How was it put together? I think at the time that there**

17 **was historical cases coming out from the churches, we**

18 **asked the question of, did we have a policy that had**

19 **a clear statement of what would we do if there was**

20 **historical things coming out. I think -- and we**

21 **believed that there was a safeguarding policy, but it**

22 **was out of date, so we wrote this. We looked at various**

23 **larger religious organisations who had made such**

24 **a statement, and we took the bits of best practice that**

25 **made sense for us, and we worked it into a document.**

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<p>1 We also looked at various support agencies', like 2 the NSPCC, guidance. 3 Q. You mentioned that you did that when information about 4 abuse within the churches started to come out. Are you 5 able to tell us roughly when that would have been? 6 A. I think that we finished writing this policy 7 approximately two years ago. 8 Q. Thank you. Danny, could we put up, please, LIJ000006. 9 This is the second policy, and if I have understood you 10 correctly, this is the one for those engaged in 11 LJY-Netzer, so in the youth movement specifically. Is 12 that right? 13 A. Yes. 14 Q. Again, was this a policy that was put together 15 internally, or was it commissioned externally? 16 A. So a volunteer who was a SENCO and now is -- is now -- 17 works freelance supporting people with safeguarding 18 policy writing and stuff, who is a member of our 19 community, initially wrote this policy, and then, when 20 I came into my position -- so this policy predated me -- 21 we updated it and added it and changed stuff to it, some 22 with the guidance from the Reshet paper, some with 23 guidance from NSPCC, and some with the fact that, 24 actually, it didn't -- it no longer reflected our 25 community, so we tried to make it trans-inclusive and</p> <p style="text-align: center;">Page 17</p>	<p>1 LGBTQI+-inclusive, which has been an ongoing 2 development. 3 Q. You describe there the process of reviewing the policy. 4 We can see it seems to have been updated in 2019. Do 5 you have a process for reviewing the policy going 6 forward? Is there a particular regularity with which 7 it's revisited? 8 A. Yes. So I -- LJY-Netzer is run by sabbatical workers. 9 At the beginning of the year, we do, as part of their 10 induction, go through the NSPCC audit for safeguarding 11 with the people that are leaving and the people that are 12 joining, and we go through and assess, you know, what 13 we're doing well, what needs to be changed, and then we 14 go through every line in the policy to see if it is 15 reflecting our practice. 16 I also -- I try to keep up to date with any changes 17 in safeguarding nationally. I have to say, that is one 18 of the things that I find hardest in my role, with any 19 changing guidelines or good practice. I used to work in 20 the local authority and used to get regular updates 21 about how safeguarding -- you know, if there'd been 22 a Serious Case Review, you know, the change in good 23 practice, recommendations, and I have not found a way, 24 since working in the voluntary sector, of how to get 25 that information.</p> <p style="text-align: center;">Page 18</p>
<p>1 So I find it difficult to keep up to date, but I do 2 my best. 3 Q. Thank you. Maybe just focusing in on that point that 4 you just made, you said that's one of the things you 5 find hardest in your role, keeping up to date with the 6 changing guidance. 7 Could you just elaborate on what the challenge is 8 there? Is it that it's not all consolidated in one 9 place? 10 A. Yes. 11 Q. Could you unpack that a bit? 12 A. So I signed up to the CASPAR -- the NSPCC CASPAR email, 13 which is meant to provide that, but I don't find it 14 does, and I talk to my friends who still work for -- 15 I used to be a manager in Buckinghamshire Youth Service 16 and I talk to some of my friends who still work there 17 and hear things from them, but I don't find there is 18 a way or a place to get updates like that from Serious 19 Case Reviews and from change in working practice. 20 Q. Thank you. Ms Fetterman, I am going to move forward 21 now, just to look with you at the process for dealing 22 with disclosures of child sexual abuse within 23 Liberal Judaism. 24 Now, at paragraph 42 of your statement, you refer to 25 five cases which have taken place in recent years. We</p> <p style="text-align: center;">Page 19</p>	<p>1 will bring up a table in a moment detailing those cases. 2 But just before we do, you describe at paragraph 42 that 3 investigations have taken place in relation to each of 4 those cases. Can you just briefly describe to the 5 inquiry what an investigation involves? 6 A. So the first thing we do is listen to the victim as they 7 come forward and write up what they have said to us. 8 Generally, the next thing we do is get professional 9 advice, so we would call -- if it's relevant, call the 10 LADO or call the Social Services or the MASH team from 11 where they live and find out what we need to do next. 12 We generally then follow their advice. That is our 13 policy, that we follow professional advice on what we 14 should do. 15 We find it very difficult, as not any of our cases 16 have really made the threshold for them to be taken 17 further by any of those authorities, on what to do next, 18 because we are not the police and we are not able to 19 fully investigate. We do let the person who has been 20 accused talk to us and give a statement, and generally 21 we risk assess the impact of them remaining involved. 22 Q. You mentioned that the first step -- if I have 23 understood correctly -- is to list effectively and to do 24 a writeup before seeking professional advice? 25 A. Yes.</p> <p style="text-align: center;">Page 20</p>

<p>1 Q. Would your investigations involve speaking to the 2 alleged perpetrator of the abuse?</p> <p>3 A. Yes, we do, but generally after we have taken it 4 forward. You know, we go with -- you know, we believe 5 victims when they make a disclosure.</p> <p>6 Q. In what circumstances would allegations be reported to 7 the police? You have mentioned that you seek 8 professional advice. Is that always the first step, and 9 is it consequent on that advice, or what's the position?</p> <p>10 A. If we believe they have broken the law, we will always 11 report it, and if we think it's borderline, we will 12 phone the MASH team and ask them if they would like us 13 to report it and if it makes threshold.</p> <p>14 Q. Could we bring up, please, LIJ000019. Chair and panel, 15 that's behind tab B29 of your bundles, right at the back 16 of the bundle. Danny, I don't know if it is possible to 17 make that slightly bigger, please. That's great. Thank 18 you.</p> <p>19 So we see there a table of five cases that you refer 20 to in your statement. You say at paragraph 42 of your 21 statement that that includes all investigations that 22 have taken place in recent years. How many years would 23 that cover, approximately?</p> <p>24 A. So my experience -- I've been with the organisation for 25 four years, but Shelley Schocolinsky-Dwyer, my</p> <p style="text-align: center;">Page 21</p>	<p>1 colleague, I think has been with the organisation 2 ten years, so I think that's within the last ten years.</p> <p>3 It was within the framework that was requested when we 4 wrote the report. It said a certain number of years, 5 but I think it was ten.</p> <p>6 Q. Yes, I think you're right. Thank you. Just looking at 7 that table now, we can see that the second and the 8 fourth case that are listed there are cases of 9 peer-on-peer abuse involving inappropriate sexual 10 touching, and we can see that in the third column in 11 those cases no referral was made to the police or 12 Social Services?</p> <p>13 A. Yes.</p> <p>14 Q. It says the threshold was not reached. Who makes the 15 assessment about whether the threshold -- the referral 16 to police or Social Services is made out?</p> <p>17 A. I think myself and Shelley made those decisions, but 18 they were way below the threshold.</p> <p>19 Q. Thank you. You refer there to the threshold. What 20 threshold were you using for those cases?</p> <p>21 A. I have to say, in both, we told the victim that we would 22 support them if they wanted to take it forward, and they 23 said no. But they hadn't -- they wouldn't be considered 24 an offence, really. They were inappropriate touching.</p> <p>25 Q. Thank you. I'm just trying to understand, it seems like</p> <p style="text-align: center;">Page 22</p>
<p>1 you apply some analysis initially, and if it reaches 2 a certain threshold, then you would refer the case to 3 the LADO and potentially to the police. What's the 4 question that you would be asking yourselves, in making 5 that decision about whether to refer out?</p> <p>6 A. I don't know. That's a difficult question. I think, 7 actually, I would say, with both of these, I consulted 8 other professionals as well to get their opinion, and 9 they were, likewise, agreeing that they wouldn't meet 10 any threshold. I mean, they were very minor incidents.</p> <p>11 Q. Thank you. If we look at the first column there, it 12 says, "Found proven". We can see that I think two of 13 them -- the two, actually, that we were just discussing 14 there were found proven, and the others weren't. Again, 15 who makes that assessment?</p> <p>16 A. We said they were found proven because the perpetrator 17 admitted -- agreed and said that they had done it. The 18 others were not -- we didn't feel that we were able to 19 say that they were found proven if the perpetrator 20 didn't agree that it happened, and we are not the police 21 or a court, we didn't feel that we could say it was 22 proven. But in those two cases, the perpetrator said, 23 "Yes, I did it".</p> <p>24 Q. Thank you very much. It may just assist in clarifying 25 your answers, is it possible to explain a little bit</p> <p style="text-align: center;">Page 23</p>	<p>1 more about what those incidents involved, obviously 2 being careful not to name anyone?</p> <p>3 A. So one of them was, in a group setting, a young person 4 picked up a hand of somebody else and put it -- and 5 placed somebody else's hand on somebody else's crotch, 6 dressed, and they thought it was a funny thing to do. 7 That was one of them.</p> <p>8 Q. And the other one?</p> <p>9 A. I'm really struggling, with it being so anonymous, to 10 remember what the other one is, if I'm honest.</p> <p>11 Q. Sure.</p> <p>12 A. Shelley would be able to help me, but I can't -- it's 13 the one where it said a caution was given. So the one 14 where the participant was sent home, I remember that one 15 because it was a much bigger thing. I'm sorry.</p> <p>16 Q. No, not to worry. Thank you, Ms Fetterman. Now, the 17 five allegations that are referred to there in that 18 table, if I have understood correctly, those are 19 allegations that were made to Liberal Judaism, in other 20 words, to the umbrella body; is that right?</p> <p>21 A. Yes. Yes.</p> <p>22 Q. Now, do you know how many allegations have been made 23 within member synagogues and communities?</p> <p>24 A. No. They do not have to report that to us.</p> <p>25 Q. Is there a reason why Liberal Judaism doesn't collect</p> <p style="text-align: center;">Page 24</p>

1 that information?

2 **A. Because they are independent charities, that has always**

3 **been the way. I think that we are slowly changing**

4 **a culture of them reporting safeguarding to us, but it**

5 **is a process; changing mind-set.**

6 Q. Thank you very much. Ms Fetterman, you mentioned

7 "culture" there. That was my next theme, actually.

8 I just wanted to move on briefly to discuss the question

9 of culture. One of the things that you mention at

10 paragraph 60 of your statement is that there are no

11 aspects of the culture of Liberal Judaism which you feel

12 to be an impediment to effective child protection

13 strategies.

14 Now, one of the principles of Jewish law that's been

15 highlighted by victims and survivors in the context of

16 barriers to disclosure is the principle of mesirah, and

17 the inquiry heard about that yesterday; effectively, the

18 prohibition of a member of the Jewish community

19 reporting a fellow member of the community to secular

20 authorities. It was something discussed by

21 Ms Goldsobel.

22 Is that principle a principle to which the adherents

23 of Liberal Judaism subscribe?

24 **A. I had never heard of it until yesterday. It is not**

25 **something that exists in progressive Judaism.**

Page 25

1 **heard a lot of people say things, like, that they have**

2 **felt uncomfortable at times with people hugging them or**

3 **sitting on their laps and stuff, and we have worked**

4 **really hard to change that culture to be a culture which**

5 **still creates a vibrant, youth-led atmosphere, but is**

6 **one that is based in a place of consent.**

7 **We don't want anybody to be in our organisation in**

8 **a place that they don't feel 100 per cent comfortable,**

9 **so we do a lot of consent education, from very young**

10 **to -- and a level that it's appropriate to our older**

11 **ones, which would be much more clear -- it became a joke**

12 **for a while that, you know, everybody in LJY has seen**

13 **the "cup of tea" video, but we have kind of moved on**

14 **from that. But it is very well known. I played it to**

15 **some parents, and they were like, "Wow, this is amazing"**

16 **and they went home and told their kids and their kids**

17 **rolled their eyes at them. But consent is something**

18 **that we make sure is talked about and respectful**

19 **relationships and creating a culture where everybody**

20 **feels comfortable, you know. We talk about it with our**

21 **very young kids in an appropriate way to our very oldest**

22 **kids, because, you know, they're principles that we want**

23 **to embed, they're principles -- you know, they are**

24 **liberal Jewish values, respecting each other.**

25 Q. Thank you. Ms Fetterman, I want to just conclude by

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1 Q. Thank you. Another of the aspects of culture that's

2 been mentioned by victims and survivors, particularly in

3 reference to the Orthodox community, is a culture of

4 ignorance of sex or a reluctance to talk about sex or

5 matters of sexual anatomy. To what extent is there such

6 a reluctance within adherents of Liberal Judaism?

7 **A. I think you would struggle to see any differences**

8 **between liberal Jewish kids and anybody else. The vast**

9 **majority of our kids go to secular day schools, most of**

10 **them don't live in Jewish communities. Quite often,**

11 **summer camp is the only time when they actually see**

12 **their Jewish friends. There is no aspect of their sex**

13 **education which would be different from any other**

14 **secular child in Great Britain.**

15 Q. In fact, you mention, at paragraph 59 of your statement,

16 that you're working on an awareness-raising initiative

17 with young people who attend the youth events that

18 focuses on respect, consent and the reduction of

19 peer-on-peer abuse. Could you just tell us a little bit

20 more about what that initiative involves?

21 **A. I think, in youth organisations, especially peer-led**

22 **ones, they pride themselves on creating**

23 **a counter-culture and creating a very close community**

24 **and they do a lot of hugging and sitting on each other's**

25 **laps during sessions and things. Over my time, I have**

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1 briefly exploring with you some recommendations that you

2 describe in your statement for improving child

3 protection in religious settings. One of the things you

4 say at paragraph 62 of your statement is that the

5 definition of regulated activity is unclear and

6 unhelpful. Can you summarise what you say is the

7 problem with the definition of regulated activity as it

8 stands today?

9 **A. So Liberal Judaism has some freelance rabbis who don't**

10 **work for a community that we use for when somebody --**

11 **you know, if a community rabbi is off sick or if there**

12 **is somebody who is not a remember. So, say, for**

13 **example, there's a death and we send a rabbi to support**

14 **the family through the whole grieving process and the**

15 **funeral. So we are sending a rabbi into someone's home**

16 **and into someone's family at the time when they're most**

17 **vulnerable. We can't DBS check, under the guidelines,**

18 **that rabbi, because they don't work enough for us and**

19 **they aren't working with young people in a regulated**

20 **activity, and it's really difficult.**

21 **The same with our Beth Din. You know, the people**

22 **who go to our Beth Din are vulnerable, and we have**

23 **rabbis there supporting them, you know, and we don't**

24 **want to work on this -- you know, the "all rabbis are**

25 **holier than thou" and we automatically give them**

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<p>1 respect, we want to be able to protect people and say, 2 "Yes, we DBS check them", but we can't because they 3 don't work within those boundaries. 4 So community rabbis are fine, their role defines it 5 and needs it, but we find it is the part-time rabbis. 6 The same with our religion schools. As I said, 7 a lot of our communities are not in huge Jewish areas, 8 so we have them in rural areas and they cover a large 9 area, and they come to religion school once a month, and 10 they come to a building and they are left with a teacher 11 to lone work with them for an hour once a month. They 12 can't be DBS checked. 13 Then in the guidelines -- in the people's 14 safeguarding policy it says that they're responsible for 15 risk assessing whether somebody should be DBS checked 16 and the risk assessment is that, yes, they should, but 17 they can't. 18 Q. Thank you, Ms Fetterman. One of the things you mention 19 early on in your statement, and it is on this same 20 theme, it is paragraph 11 of your statement, you say you 21 have to be extremely careful about the job titles you 22 give people, cleaners and cooks, in residential events 23 to ensure they can get an enhanced DBS check. Again, 24 are you able to just explain, in what way do you have to 25 be careful about the titles?</p> <p style="text-align: center;">Page 29</p>	<p>1 A. We run a two-week summer camp every year where we employ 2 cleaners and cooks. Those cleaners and cooks -- the 3 cleaners go into the kids' bedrooms and bathrooms, the 4 cooks sleep onsite and their bedrooms are near the kids' 5 dorms. And 100 per cent they need to be DBS checked. 6 It would not be acceptable for them not to be. 7 If I put them down as cleaners and cooks, they get 8 rejected every time, and if I put down "summer camp 9 cleaners and cooks", they get rejected. Luckily, our 10 camp is in a boarding school, so I write "cleaners in 11 a boarding school", they get accepted. But, you know -- 12 they don't actually get accepted for what they actually 13 are. 14 Q. Thank you. Just moving on, finally, to another theme, 15 related to recommendations as well. You say at 16 paragraph 65 that you would find common training 17 materials, resources, policies and procedures helpful. 18 Do you think there is scope for cross-denominational 19 work in this area, so a cross-denominational Jewish set 20 of child protection standards? 21 A. It's interesting. When you say "cross-denominational", 22 I think "Yes", when you say "Jewish", I think "No". 23 I think where we are is very different from the 24 Haredi, and even the orthodox. Our policies will be 25 different and have different things. For example,</p> <p style="text-align: center;">Page 30</p>
<p>1 I said our safeguarding policy is trans-inclusive. 2 I don't think either of their policies would be that. 3 But I think that across religious organisations and 4 people that run open-access religious places, there are 5 some commonalities. How to risk assess a sex offender 6 who wants to be part of your community? How do you make 7 people safe in an open-access area? You know, none of 8 that is in the safeguarding guidance because most of 9 the guidance is written for schools, and it would be 10 really helpful to have a place where that guidance is 11 there. 12 Q. You have talked already about some work that you have 13 undertaken with Reform Judaism, or some discussions that 14 you have had with them. Has there been any other work 15 that you are aware of, sort of cross-denominational 16 work, in this area? 17 A. So the work that Shelley talked about yesterday, 18 Shelley Marsh, that work has been hugely helpful. Other 19 than that, no. 20 MR TAHZIB: Thank you, Ms Fetterman. Ms Fetterman, that 21 concludes my questions for you. If you could just wait 22 there for a moment, please, it may be that the chair and 23 panel also have some questions for you. 24 Questions from THE PANEL 25 THE CHAIR: Thank you, Mr Tahzib. I have one question and</p> <p style="text-align: center;">Page 31</p>	<p>1 then I will go on to ask the panel members if they have 2 any questions. 3 Your safeguarding policy was obviously introduced 4 quite recently. Are you aware of any resistance to this 5 within Liberal Judaism? 6 A. The change in procedure? 7 THE CHAIR: Mmm. 8 A. Yes. There were a couple of communities -- we voted for 9 it, and there were -- two people voted against in the 10 room; everybody else voted "for". Mainly on the terms 11 that they didn't have the capacity to do the work or the 12 knowledge or the skills or the money, and so those two 13 communities I have helped quite significantly. 14 THE CHAIR: Thank you, Ms Fetterman. Ms Sharpling, do you 15 have any questions? 16 MS SHARPLING: Not from me. Thank you, chair. 17 THE CHAIR: Mr Frank, do you have any questions? 18 MR FRANK: No, thank you, chair. 19 THE CHAIR: And Sir Malcolm? 20 PROF SIR MALCOLM EVANS: Yes, chair, I have one, if I may. 21 THE CHAIR: Please. 22 PROF SIR MALCOLM EVANS: In paragraph 64 of your witness 23 statement, you say, in terms of the future, that 24 Liberal Judaism supports the idea of a registration 25 scheme for religious settings, organised by</p> <p style="text-align: center;">Page 32</p>

1 a governmental body. Could you give any further
 2 indications of what you had in mind?
 3 **A. Probably not. I think that there was a feeling that**
 4 **that was where this was heading, and I think that some**
 5 **kind of scheme that comes with support and resources,**
 6 **but also it means that people would have to reach**
 7 **a certain standard, I think would be a really good**
 8 **thing. I don't think there should be a place which**
 9 **falls outside the system which looks after children and**
 10 **young people.**
 11 PROF SIR MALCOLM EVANS: Thank you.
 12 THE CHAIR: We have no further questions. Thank you for
 13 your evidence, Ms Fetterman.
 14 **A. Thank you.**
 15 MR TAHZIB: Thank you, Ms Fetterman.
 16 (The witness withdrew)
 17 MR TAHZIB: Chair, I'm just conscious of the time. I wonder
 18 whether that would be a convenient moment to take
 19 a break?
 20 THE CHAIR: Yes. We will return at 11.45 am.
 21 MR TAHZIB: Thank you.
 22 (11.30 am)
 23 (A short break)
 24 (11.45 am)
 25 MS SCOLDING: Good morning, chair and panel.

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1 Mr Adatia, could you give your full name and job
 2 title to this inquiry, please?
 3 **A. Yes, my name is Shital Adatia. I'm the president of**
 4 **the Shree Hindu Temple and Community Centre.**
 5 Q. Mr Adatia, you are quite quiet. I don't know whether or
 6 not it might be possible to turn your microphone up just
 7 slightly, or whether or not RTS could do that for you,
 8 if possible?
 9 **A. Is that better?**
 10 Q. Yes, it is. It's fine. It was just slightly -- yes,
 11 that is better. I think you maybe just need to lean
 12 slightly forward. Thank you very much.
 13 Please could you say your full name and job title
 14 again?
 15 **A. Shital Adatia. President of the Shree Hindu Temple and**
 16 **Community Centre.**
 17 Q. We have a witness statement from you. If I go to the
 18 last page of that, it has been signed by you. It is
 19 dated 30 January 2020. Can I just ask you to confirm
 20 that you signed that witness statement?
 21 **A. Yes, I did.**
 22 Q. Is it true, to the best of your knowledge and belief?
 23 **A. It is, yes.**
 24 Q. Mr Adatia, you say that you are the president of
 25 the Shree Hindu Temple and Community Centre. Where is

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1 MR SHITAL ADATIA (affirmed)
 2 Examination by MS SCOLDING
 3 MS SCOLDING: Good morning, Mr Adatia. I am Fiona Scolding,
 4 counsel to this investigation. I have a few preliminary
 5 issues to raise with you prior to us starting your
 6 evidence.
 7 Firstly, this isn't a test of memory. Please feel
 8 free to refer to any notes that you have made, as well
 9 as your witness statement, which I hope you have got in
 10 front of you. You also have a bundle of documents that
 11 we have given you, both with your witness statement and
 12 various policies and other people's documentation.
 13 I will take you to the relevant tab numbers when we come
 14 to look at those documents, but if there are any
 15 problems, they also will come up on the screen.
 16 We can have as many breaks as you need. Please let
 17 me know, in the time-honoured fashion, by raising your
 18 hand. We have found this is the most effective way.
 19 And if, at any time, you can no longer see or hear
 20 us, just hold on a moment and RTS, our audio-visual
 21 providers, I hope will work their magic.
 22 So turning, first, to your witness statement,
 23 Mr Adatia, it should be behind tab A1 of your bundle.
 24 Chair and panel, it should be behind tab A1 of your
 25 bundle as well. URN reference STC000001_005.

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1 the temple and community centre in the UK?
 2 **A. It's based at 34 St Barnabas Road in Leicester.**
 3 Q. As I understand it, it was founded in 1969. Is it,
 4 therefore, the oldest Hindu temple in the Leicester
 5 area?
 6 **A. It is indeed, yes.**
 7 Q. Leicester, for those who might not be aware, as
 8 I understand it, have a very large Hindu population; is
 9 that correct?
 10 **A. It does, yes.**
 11 Q. Roughly how many worshippers, people, would you expect
 12 in your temple and community centre in any one week?
 13 **A. Any one week, if it's a quiet week, we'd probably get,**
 14 **I'd say, 300/400.**
 15 Q. Right.
 16 **A. If there's big functions on, religious functions, we**
 17 **could have up to 2,000/3,000 coming in.**
 18 Q. Is there any particular community that your temple
 19 serves, or is it anyone who identifies as a Hindu within
 20 the Leicester area?
 21 **A. It is the Hindu community. We do get the occasional**
 22 **Sikh community coming in as well. But our doors are**
 23 **open to all.**
 24 Q. You are the president. What does that mean in practice
 25 that you do, and when were you elected such?

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1 **A. I was elected on 22 December 2019.**
 2 Q. Right.
 3 **A. Just as we got this letter.**
 4 Q. So just as we wrote to you, you had the joy of having to
 5 answer this letter, and we thank you very much for doing
 6 so, so fully, and for coming to give us evidence today.
 7 Is your role a full-time role or is it a voluntary
 8 role?
 9 **A. It's a voluntary role.**
 10 Q. Are there other people on your board of trustees?
 11 **A. Yes. We've got three trustees. We've got six office**
 12 **bearers. And if I just refer to our organisational**
 13 **structure, we should have 11 other committee members.**
 14 Q. Are any of those committee members, officers or trustees
 15 full-time individuals, or are they all volunteers?
 16 **A. They're all volunteers.**
 17 Q. I understand you're registered with the
 18 Charity Commission; is that right?
 19 **A. That's correct, yes.**
 20 Q. Does anyone, from the organisational structure you have
 21 talked about, in that structure, whether that's
 22 trustees, management committee or office holders, have
 23 any child protection experience or expertise?
 24 **A. As far as I'm aware, no.**
 25 Q. Okay.

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1 **A. Yes, that's correct.**
 2 Q. You say that your priests, in your witness statement,
 3 are self-employed. Does that mean that they're not full
 4 time on the job, so to speak? Are they sort of jobbing
 5 priests: they go to different temples saying prayers?
 6 **A. We have got three priests who invoice us for the hours**
 7 **they actually work at the temple. With the three, they**
 8 **cover the full week service, and then they could have**
 9 **private jobs where they go to individual's homes or --**
 10 **as far as I'm aware, they don't go to other temples,**
 11 **they only work for our temple, but they could have**
 12 **marriages to perform, funerals to perform, et cetera,**
 13 **between themselves.**
 14 Q. So the priest is not employed, as it would be maybe in
 15 other religious organisations, as a sort of full-time
 16 job. So you would have to -- if you wanted to get
 17 married in your temple, you would have to sort of find
 18 a priest and then say to the temple, "Is it okay if they
 19 marry us?" Is that the way it would work?
 20 **A. If there was a wedding at our temple, if we were doing**
 21 **the full package, then we would provide one of our**
 22 **priests to do it.**
 23 Q. When you say that they invoice you for their hours, does
 24 that therefore mean that they're -- that therefore means
 25 they're not considered to be your employees, are they?

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1 **A. Not direct experience.**
 2 Q. I will come back to ask you a little bit more about that
 3 later, but obviously this hearing is for the public, and
 4 many members of the public will not be familiar with the
 5 way that Hindus undertake their worship and what they
 6 do. So I'd like to ask you a few questions about the
 7 way that your temple operates as a place of worship, and
 8 also, notably, you are also a community centre, so
 9 there's that aspect.
 10 How often would people attend a temple like yours
 11 for the purposes of religious worship?
 12 **A. We've got devotees who come in three times a day: 7.30,**
 13 **10 o'clock and 7 o'clock in the evening. They're the**
 14 **times that we have the main prayer, shall we say.**
 15 Q. Would there be a number of individuals that would do
 16 that, or would that be a minority pursuit, so to speak?
 17 **A. I'd say minority. Numbers could be anything from ten to**
 18 **about 20/25, at any one time.**
 19 Q. Other than having prayers every day, is there a communal
 20 service, either on a weekday or a weekend, or is the
 21 communal activity done largely through prayer services?
 22 **A. It's through the prayer services and it's seven days**
 23 **a week, at those given times I gave you.**
 24 Q. Would a priest be in charge of conducting or running or
 25 managing those prayer services?

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1 **A. Not as such. They pay their own taxes, et cetera.**
 2 Q. So do you perform any kind of vetting or barring check
 3 upon them, then, at the moment?
 4 **A. All three have got valid DBS checks.**
 5 Q. Would that be an extended DBS check or just the basic
 6 DBS check?
 7 **A. Enhanced.**
 8 Q. An enhanced DBS check, okay. What are your recruitment
 9 procedures for these particular individuals? Is it
 10 right to call them priests or is an alternative name
 11 more appropriate?
 12 **A. No, they are called priests.**
 13 Q. How would you recruit them? What sort of safer
 14 recruitment procedures would you use, if any?
 15 **A. The three priests we've got have been with the temple**
 16 **since about 2012, so they have been there for about**
 17 **eight years. Obviously, new to the temple for the last**
 18 **two years only, I wouldn't know -- I couldn't answer how**
 19 **they were selected.**
 20 Q. Okay. We have heard that priests undertake prayer
 21 services. Do they play any other -- and undertake
 22 weddings and funerals and birthing ceremonies, naming
 23 ceremonies. Do they play any other role within the
 24 community? Are they the source of spiritual advice,
 25 pastoral advice?

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<p>1 A. We do get people coming in for spiritual advice, where 2 they refer to the priest. Any good deeds, if someone 3 has got engaged, they will probably bring the couple to 4 the temple and say they want the blessing of the priest. 5 Pretty much everything that a priest would do. 6 Q. So do they operate as a focal point for sort of morality 7 and reverence within the Hindu community, then, or is it 8 more prosaic than that? 9 A. Sorry, can you just repeat the question again? 10 Q. Yes, sorry. Do they act as a focal point for sort of 11 morality and ethics within your community, or are they 12 more sort of just saying a few prayers? 13 A. No, no, they are referred to for advice and guidance, 14 et cetera. 15 Q. How often would they be involved or see children on an 16 unsupervised basis? 17 A. Unsupervised, very, very rarely. As I said, we have the 18 prayers at 7.30 am, 10.00 o'clock and 7 o'clock. 19 Occasionally, you might get a 14-year-old or 15-year-old 20 coming in for the prayers in the evening, but there 21 would be, as I said, a minimum of at least 10 or 15 22 people in the main temple. 23 Q. Now, I understand from your witness statement that you 24 also have people who operate in your organisation as 25 office staff. Do you have anyone who is a sort of</p> <p style="text-align: center;">Page 41</p>	<p>1 designated safeguarding lead or anyone who takes that 2 role within your organisation at the moment? 3 A. We've got the centre manager, who runs the temple, as 4 such. But if you ask me, hand on heart, is he an 5 experienced and knows what they're doing, I couldn't 6 say. 7 Q. So you don't have anyone at the moment who's called 8 a designated safeguarding lead or a designated 9 safeguarding officer or performs that role? 10 A. No. 11 Q. Okay. You identify in your witness statement that there 12 is no system in place for recording disclosures, 13 concerns or allegations of child sexual abuse at the 14 moment? 15 A. The office centre staff are aware of what to do, but 16 since we have not had any, we have not had the need to 17 record them, but if there was, it would go down on 18 a sheet somewhere. But that's where Kate from Hemsalls 19 is helping us put the policies and procedures in place. 20 Q. As I understand it, maybe just to explain what you have 21 just said in a little bit of context, as a result of 22 the receipt of our letter, you have engaged 23 a safeguarding consultant to provide you with advice and 24 guidance; is that right? 25 A. That's right. Your letter came. Obviously, I looked at</p> <p style="text-align: center;">Page 42</p>
<p>1 it after Christmas. I looked at the policies that we 2 had. And we thought we needed guidance, professional 3 guidance, shall we say, to put the right policies and 4 procedures in place going forward. 5 Q. Whilst you say there haven't been any allegations, 6 otherwise they would have been written down, as it is, 7 there haven't necessarily been any systemic records or 8 policies in place that have necessarily been 9 implemented. So you wouldn't necessarily know if there 10 were any allegations because you can't necessarily say 11 that those records would have been taken. Is that 12 right? 13 A. That's true. 14 Q. As far as you're aware -- I know obviously you have only 15 become president recently, but in the discussions you 16 have had in the lead-up to this -- has anybody from the 17 local authority ever come to visit you to offer you 18 training or any help or support or assistance? 19 A. The local authority, no. But we do have community 20 officers who do visit on a regular basis, just show 21 their presence and, if anyone has got any concerns, we 22 can refer to them. 23 Q. So that would be the police, as I understand it, when 24 you say "community officers". Okay. 25 Do you have any facilities or pastoral support for</p> <p style="text-align: center;">Page 43</p>	<p>1 those who may well have been sexually abused? 2 A. Not at the moment. 3 Q. Is there any service that you operate or that you can 4 refer those in the temple who might have those sorts of 5 problems to? Is there any sort of notice board or 6 anything with, I don't know, Childline or something like 7 that on? 8 A. We have not put anything up, but obviously if there were 9 cases to come through, we would find the relevant 10 sources and put them in touch. 11 Q. As a sort of large and well-established temple and 12 community centre, I understand, because I looked on your 13 website, that you undertake a massive amount of 14 community activities. I would like to ask you about 15 those and about child protection within them. 16 The first thing I would like to do is ask you about 17 the activities and ask whether or not they would involve 18 children being unsupervised. 19 On Monday, I understand you do yoga. 20 A. Correct. 21 Q. Does that involve children? Can they attend 22 unsupervised or is that an adult-only activity? 23 A. Adult-only activity. 24 Q. There is also something on a Monday called Sabri Satsang 25 Mandel. I'm apologising in advance for my</p> <p style="text-align: center;">Page 44</p>

<p>1 Hindu/Sanskrit pronunciation, which is appalling. What 2 is that and would children attend that unsupervised? 3 A. No, children wouldn't attend that. That's where the 4 ladies get together and they sing hymns, et cetera. 5 Most of them over the age of 60-plus, shall we say. 6 Q. Young people might not be terribly interested in that, 7 although one never knows. 8 There is also something called Hinduism classes. 9 Who teaches that and who would attend those? 10 A. On a Monday, we have actually got tuition classes in the 11 evening, English and maths, where we have got two 12 teachers who teach them. Because I think that Hinduism 13 has probably moved on further from where we do the 14 Gujarati classes, but we'll cover that on a day-by-day 15 basis. 16 Q. You do tuition for English and maths. Is that for 17 children or adults? 18 A. Children. 19 Q. The people who teach that, are they volunteers or are 20 they paid members of your community centre? 21 A. The maths and English, they are volunteers, but we pay 22 them travel expenses. 23 Q. Is there any safer recruitment? Do they have a DBS 24 check before they can come and work with you? 25 A. Yes, they do have an enhanced DBS, and I think -- there</p> <p style="text-align: center;">Page 45</p>	<p>1 is also -- we have got to look at the barring part on 2 this for children, et cetera, so we do look at that for 3 the teachers that we take on. 4 Q. All those children would be unsupervised with that 5 teacher. Is there any recruitment process, or is it 6 just whoever puts themselves forward? 7 A. Again, those teachers have been in situ, shall we say, 8 six years plus. 9 Q. So you're not clear what their recruitment processes 10 would have been? 11 A. Correct. I wouldn't know, yes. 12 Q. Does anybody else know, or is that lost in the mists of 13 time? 14 A. If needed, I could find out the process. There would 15 have been an application and they have applied for that 16 position, and how they were recruited. But on that 17 occasion, there are two teachers, so it's not one 18 teacher with one child or one teacher with five 19 children. Average class size there is about 20-odd 20 children with two teachers. 21 Q. So you'd have -- is that a sort of drop-in class or do 22 children have to enrol or is it just -- 23 A. No, they do enrol and they come on a weekly basis. 24 Q. On Tuesday, I did have English and maths, but is there 25 a young person's activity that takes place then?</p> <p style="text-align: center;">Page 46</p>
<p>1 A. It's English and maths again. So Monday and Tuesday in 2 the evenings we do English and maths tuition. 3 Q. What ages would the children be who are undertaking that 4 tuition? Primary age or secondary age? 5 A. It is 5 to 15. 6 Q. Are the teachers people who are qualified teachers, or 7 are they just sort of willing volunteers? 8 A. No, they are qualified teachers. 9 Q. Then I understand later in the week you run something 10 called cultural classes. Who does that and what does 11 that involve? 12 A. On a Wednesday, we have religious dance classes, which 13 is traditional Indian dance, dances, et cetera. Again, 14 that's a boys' group. That's run from 5.00 until 7.30. 15 There is one staff and one of the trustees is involved 16 in that as well, oversees that. 17 Q. Again, do they have relevant DBS checks and have they 18 undergone any child protection training from the temple? 19 A. All the staff have been DBS checked to enhanced levels. 20 Q. Have they undergone any safeguarding training in the 21 context of the temple? 22 A. Not as far as I'm aware, no. 23 Q. We have talked about religious dance classes. I also 24 understand you run Gujarati classes because a number of 25 your members speak Gujarati either as their primary</p> <p style="text-align: center;">Page 47</p>	<p>1 language or their relatives may well speak it. Who runs 2 those classes? 3 A. Again, we have Gujarati teachers who run them on 4 a Thursday and a Friday from 5.00 until 7.00. They are 5 quite large classes, so we have four teachers on both 6 days. 7 Q. So roughly how many children would you be looking at and 8 what ages would they be? 9 A. Again, it's 5 to about 15 and we could have up to 10 40 children on each session. 11 Q. So that would be 120 in total, or 40 children amongst 12 four teachers? 13 A. It would be 80 on a week. So 40 on a Thursday and 14 possibly 40 on a Friday. 15 Q. Again, you have said they have the relevant DBS checks. 16 Do you know if they have always had those DBS checks or 17 is this something which has happened quite recently? 18 A. This year, as in January 2020, we have gone through all 19 the certificates again and renewing what we need to do, 20 but all the teachers, so your maths and English 21 teachers, the dance class teachers and the Gujarati 22 class teachers have always had valid enhanced DBS 23 checks, certificates. 24 Q. But, again, no training, as I understand it, from the 25 temple?</p> <p style="text-align: center;">Page 48</p>

<p>1 A. Correct.</p> <p>2 Q. The Gujarati teachers, are they qualified teachers or</p> <p>3 are they sort of willing volunteers, so to speak?</p> <p>4 A. I think some of them are willing volunteers who have</p> <p>5 taught Gujarati in the past.</p> <p>6 Q. I understand there is another activity which I had on</p> <p>7 the internet as happening on a Saturday -- it may well</p> <p>8 be that it happens at another time -- called the</p> <p>9 Hanuman Chalisa. Is that something children would</p> <p>10 attend? The monkey God, I'm assuming?</p> <p>11 A. Children can attend but, from experience of the last two</p> <p>12 years I have been there, it's mainly, shall we say, the</p> <p>13 older generation, the older ladies, who attend that.</p> <p>14 If a mother wanted to bring a child, they are more</p> <p>15 than welcome to do so.</p> <p>16 Q. Is that an exclusively female activity, or is that</p> <p>17 a mixed-sex activity?</p> <p>18 A. It's a mixed-sex activity, but predominantly it's</p> <p>19 females that attend.</p> <p>20 Q. Is that for cultural reasons or because Hanuman is</p> <p>21 particularly venerated amongst women or just women tend</p> <p>22 to go more often than men?</p> <p>23 A. Women tend to attend the temple more than men do.</p> <p>24 Q. I also understand you lead story book sessions for</p> <p>25 children at the weekend. Is that something which still</p> <p style="text-align: center;">Page 49</p>	<p>1 happens?</p> <p>2 A. No, it doesn't. The website needs updating.</p> <p>3 Q. Obviously, alongside those weekly activities, you also</p> <p>4 would operate various festivals during the year. I'm</p> <p>5 just thinking the most recent one that might have</p> <p>6 happened is Holi. You also mention something on your</p> <p>7 website called pujas. Could you tell people, for the</p> <p>8 benefit of those who aren't familiar with Hindu</p> <p>9 practice, what a puja is?</p> <p>10 A. A puja is where you get together, say a few prayers,</p> <p>11 whether it be for good luck or to get rid of, shall we</p> <p>12 say, some bad luck, where you can have the priest</p> <p>13 perform, shall we say -- a puja can last anything from</p> <p>14 five minutes up to an hour, an hour and a half. There</p> <p>15 is something else called a havan, where we light a fire</p> <p>16 and try to get rid of, shall we say, all the bad myths,</p> <p>17 et cetera. It's very similar to that.</p> <p>18 Q. So is it something that would be organised by an</p> <p>19 individual family or a person, or is it something that</p> <p>20 the community collectively do for a puja or a havan?</p> <p>21 A. We can get a telephone call from an individual family to</p> <p>22 say, "We want to do a puja or a havan" and then, as</p> <p>23 a temple, we can arrange that for them.</p> <p>24 Q. Roughly, when you say "try and get rid of bad things" or</p> <p>25 "good things", what would be a typical thing that you</p> <p style="text-align: center;">Page 50</p>
<p>1 would have a puja for?</p> <p>2 A. It could be -- if we are looking on the bad side,</p> <p>3 struggling financially or no luck finding a job,</p> <p>4 et cetera. And some people believe that, obviously, by</p> <p>5 carrying out these pujas, things will work out better</p> <p>6 for them.</p> <p>7 Q. And festivals, would children be accompanied by their</p> <p>8 parents or could you have unaccompanied children</p> <p>9 during --</p> <p>10 A. I would say majority of the time, I would say all the</p> <p>11 time, most of the children are accompanied by their</p> <p>12 parents.</p> <p>13 Q. So we have already identified that none of your staff</p> <p>14 who undertake activities have had any child protection</p> <p>15 training from your organisation. Have they had any</p> <p>16 child protection training from anywhere else?</p> <p>17 A. The teachers who teach the maths and English should have</p> <p>18 had them from the school.</p> <p>19 Q. Right.</p> <p>20 A. The Gujarati ones, if they are teaching Gujarati classes</p> <p>21 as teachers, again, they would have. The dance classes</p> <p>22 I mentioned, one of the trustees is involved, he's</p> <p>23 a cricket coach, so he's had his there. As a direct --</p> <p>24 we haven't as a temple, but we know other organisations</p> <p>25 have taught them the base --</p> <p style="text-align: center;">Page 51</p>	<p>1 Q. Do you check to make sure people have had some kind of</p> <p>2 child protection training from somewhere prior to them</p> <p>3 coming to work in the temple for you?</p> <p>4 A. I couldn't say, "Yes, we have got records of that",</p> <p>5 hence the reason I'm saying no, at this stage.</p> <p>6 Q. Has anyone ever asked you about this training, either</p> <p>7 a parent or anybody, a trustee or the</p> <p>8 Charity Commission? Have they ever asked you about what</p> <p>9 training you undertake for your activities with</p> <p>10 children?</p> <p>11 A. Not directly, no.</p> <p>12 Q. You also say that, although there's no formal training,</p> <p>13 there are informal verbal instructions that are given to</p> <p>14 staff and others about what to do in the event that</p> <p>15 there are any problems in respect of child protection.</p> <p>16 Are there any signs or any sort of top ten rules or</p> <p>17 anything in place anywhere in the temple about child</p> <p>18 protection or safeguarding at the moment?</p> <p>19 A. No.</p> <p>20 Q. Do you have any referral process, either formal or</p> <p>21 informal, between yourself, the police and the local</p> <p>22 authority if there were to be any child protection</p> <p>23 difficulties or allegations?</p> <p>24 A. As I mentioned, we do get the community officers, who do</p> <p>25 visit on a regular basis. They talk to us about things</p> <p style="text-align: center;">Page 52</p>

1 like abuse or things like that. So if there's any
 2 need -- the police do want to talk about it at the
 3 temple. I think it's one of these subjects which is
 4 a taboo subject. People don't like to talk about it in
 5 the Asian community. But they are there, so even if --
 6 when the police were there, even if they're just having
 7 a cup of tea and that, if someone wanted to chat to
 8 them, they're available.

9 Q. But there's nothing sort of overt on any sort of notice
 10 board or signpost or anything like that. Okay.

11 Do you have any formal process for managing
 12 allegations, referrals or complaints about child sexual
 13 abuse at the moment?

14 **A. Again, it's not signposted, as such, but the procedure
 15 would be, firstly, go to the office manager; if they
 16 can't resolve it, then it's the committee members; if
 17 not, the trustees; and then, ultimately, it would be the
 18 Charities Commission (inaudible).**

19 Q. But nobody has ever asked you or, as far as you're
 20 aware -- I know you're the president. Were you on the
 21 management committee or involved with the organisation
 22 at a trustee or senior level prior to your elevation as
 23 president?

24 **A. No, I was -- I came -- my involvement with the temple
 25 started February '19, where I came on as a treasurer,**

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1 **policies are kept in.**

2 Q. Do you know if this policy was circulated to anyone or
 3 is it one of those things that gets put in an office
 4 file and forgotten about?

5 **A. Honestly, hand on heart, it is probably put in an office
 6 file and kept in the office there to refer to.**

7 Q. Because at STC000009_003, please, Danny, paragraph 5, it
 8 says that all staff have responsibility to follow this
 9 guidance and the trustees have responsibility to ensure
 10 that the policy is in place and appropriate and the
 11 chairman has responsibility to ensure the policy is
 12 accessible.

13 I think you have been quite honest with us and said
 14 that might be what it said, but that might not
 15 necessarily how it operated in practice. Is that fair
 16 or unfair of me?

17 **A. I'd say it is fair. The file is there in the office,
 18 but who looks at it, I honestly couldn't tell you.**

19 Q. Do you know if it had ever been reviewed, prior to,
 20 obviously, you implementing some work with
 21 a consultancy. Do you know, or has anybody ever told
 22 you, it has ever been reviewed or looked at or read by
 23 anyone?

24 **A. I do know the previous president did review it on that
 25 date in November time. But I think that probably**

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1 **and then I took the role as president in December. So
 2 just over a year I have been involved in the temple as
 3 such.**

4 Q. You say that that's the process, that people can
 5 complain to the office manager. How do ordinary
 6 worshippers know that that's the process? Is there
 7 something on a website, is there a policy that is given
 8 out, or is it just, if you're in the know, you know, but
 9 if you're not, you don't?

10 **A. Unfortunately, I think it's if you know, you know.**

11 Q. That's fine. There are, or certainly there were, some
 12 policies in place. I might want to question how far
 13 anybody ever used them, but there certainly is a policy
 14 that is behind tab B5, chair and panel. Danny, would
 15 you mind getting up STC000009_001-002.

16 This is the -- it says "Updated on 17/11/2019". I'm
 17 not entirely sure it was updated then.

18 Can I just identify, do you have any idea who wrote
 19 this and when it was implemented?

20 **A. I think it was one of the previous committee members who
 21 wrote it two years prior to that, so I think these
 22 policies were written roughly about 2017 time.**

23 Q. Do you know where this is kept and who would have seen
 24 this?

25 **A. Yes, there is a file in the main office that all the**

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1 **might -- I'll be honest, hand on heart, it's probably
 2 a tick-box exercise to say, "Yes, we'll kind of be
 3 sorted for another year", kind of thing.**

4 Q. Would you mind speaking up slightly? Some viewers are
 5 struggling to hear. Thank you very much.

6 Danny, can you put up STC000009_004, please, which
 7 I think is the next page, the same policy, which says:
 8 "The temple manager is [insert name here]. His
 9 responsibilities are:
 10 "Implementing the policy.
 11 "Promoting the welfare ...
 12 "Ensuring everybody has training ..."
 13 Again, is that something which was actually
 14 implemented in practice?

15 **A. Fiona, these are the policies we have got in place.
 16 Obviously, when I received your letter, I looked at
 17 these policies, et cetera, and said, "Look, there is
 18 something not right". Hence the reason we got Hemsalls
 19 to look at things. We need to revamp everything we have
 20 got. That's the honest answer.**

21 Q. Can you ever remember safeguarding or child protection
 22 ever being discussed at any trustees meeting or
 23 executive committee meeting you were at prior to you
 24 receiving this letter, after which I suspect there may
 25 well have been quite a lot of discussion about it?

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<p>1 A. We have always referred to DBS checks that needed to be 2 done on all volunteers or committee members, trustees 3 and staff. But apart from that, nothing more than that, 4 really. 5 Q. Maybe if we look at -- there is also a whistleblowing 6 policy, which is at STC000008_002. 7 Again, do you know that this policy has ever been 8 used or do you know it's circulated or seen by anyone in 9 the temple? 10 A. It's a new policy which was probably -- which was put in 11 place because we didn't have one prior to that. So this 12 one was put in, I'd say, at the time when your letter 13 came, so it hasn't been, no. 14 Q. Is this something that would be circulated at all to 15 people who were worshippers in the temple or to officers 16 or members of staff? 17 A. Again, currently, it's just in the file in the office. 18 But I think, going forward, we need to put signs up in 19 the temple to say, "This is the procedure" or what you 20 need to do. Again, we may need to consider it, put it 21 in a different language as well, so those that don't 22 speak English or read English as their first language 23 have got access to everything. 24 Q. That was the next question I was going to ask. Both of 25 these policies are written in English. How many of</p> <p style="text-align: center;">Page 57</p>	<p>1 the community that access your temple read English 2 fluently enough to be able to understand these policies? 3 A. Not many. As a percentage, I'd probably say 4 30 per cent, 30/35 per cent could probably read these 5 policies. 6 Q. And the rest of them, would it be Gujarati would be the 7 main language that they would need to be translated in? 8 A. Yes, it would be Gujarati, yes. 9 Q. At the moment, none of these policies are translated 10 into Gujarati; is that right? 11 A. Correct. 12 Q. Again, I think this policy is well intentioned. One of 13 the things it says is to raise issues with the relevant 14 regulatory authority. STC000008_003, paragraph 5, 15 please, Danny: 16 "You may consider raising the matter with the 17 relevant regulatory authority." 18 Obviously one of the difficulties is, as 19 I understand, there isn't, in fact, a relevant 20 regulatory authority under the Public Interest at Work 21 Act for religious organisations, but you may or may not 22 know that. 23 Again, if people had concerns about the way that 24 people were behaving within the temple, what would they 25 do practically? Who would they go and see?</p> <p style="text-align: center;">Page 58</p>
<p>1 A. In the first instance, it would be the centre manager, 2 the temple manager, if the concern involved him and they 3 needed to go a bit higher, it would be the committee -- 4 like, myself or my other office bearers. If it involved 5 us and they needed to go to the next level, I'd say it'd 6 be the trustees, and if it was the temple as a whole, 7 involving the trustees or anyone, then the 8 Charities Commission directly. 9 Q. Is that set out anywhere? 10 A. Not formally, no. 11 Q. You identified quite carefully, at paragraph 11 of your 12 witness statement -- Danny, STC000001_003. It says "We 13 have currently regular visits", a matter you have also 14 discussed: 15 "We have not been the subject of any compliance 16 action ... the main challenges within the temple for 17 handling and responding to allegations of child sexual 18 abuse are ..." 19 I'd like to ask you about these. The first is: 20 "A lack of awareness of the prevalence of 21 child abuse and child sexual abuse within religious 22 organisations." 23 Could you talk us through that? You have talked 24 about a population which may well not have English as 25 their first language. Are these people predominantly</p> <p style="text-align: center;">Page 59</p>	<p>1 older or younger? 2 A. I would say older. 3 Q. Could you tell us a little about the lack of awareness 4 of the prevalence of child sexual abuse within your 5 community and particularly in the context of religious 6 organisations? 7 A. As I have said earlier, when you talk about child sex 8 abuse, anything to have the word "sexual" in it is 9 a taboo within the Asian community. I would say the 10 older generation are probably thinking that it doesn't 11 happen or, if it does happen, it happens elsewhere, it 12 doesn't happen in our organisation, and things like 13 that, really. So people just try to brush it under the 14 carpet. 15 Q. You say that use of the word "sexual" is almost taboo. 16 Some of the other organisations that are coming to give 17 us evidence later this week have, in fact, said that 18 there aren't words in certain languages for rape, sexual 19 violence, sexual abuse. They just -- you know, there 20 isn't conceptually a word for it. Is that the case 21 in -- I do apologise, that's my doorbell and nobody 22 else's, I'm so sorry, if anybody else heard that. 23 Is there a word in Gujarati or is there not the 24 language to be able to describe those things? 25 A. I'm not aware of any words. I wouldn't say my Gujarati</p> <p style="text-align: center;">Page 60</p>

<p>1 is the best, but I'm not aware of any words that would 2 fit that criteria. 3 Q. The next issue down is: 4 "A lack of understanding of how children are groomed 5 for sexual abuse." 6 Is there anything you would like to say about that? 7 A. Again, if we had the right policies in place, places 8 where people could refer to them to say, you've got to 9 identify, and these possibly could be signs that you 10 should be looking for. But, as we haven't got clear 11 guidance in place, we can't pass this information on to, 12 shall we say, the wider public. The younger generation, 13 like myself, that we've just come in, we appreciate 14 things do happen behind doors, et cetera, but outside, 15 the older generation wouldn't be aware of that. 16 Q. So nobody would think it was particularly unusual if an 17 adult, who wasn't necessarily a close relation, took an 18 interest in a young person or invited them around to 19 their house? Alarm bells wouldn't necessarily ring? 20 A. Things like that would, but if it was just -- if it was 21 something like, "Oh, that person's looking at a girl" or 22 "That person's looking at a young boy" and that, I don't 23 think that would be taken. 24 Q. "A lack of awareness of safer recruitment practices." 25 Obviously, you have been very honest with us today</p> <p style="text-align: center;">Page 61</p>	<p>1 and said, "We don't really have policies and practices 2 in place". Does that extend beyond the temple and into 3 the community more generally? It wouldn't be the sort 4 of questions they would ask? 5 A. Currently, no-one is asking the questions, but, as 6 I have said, we are going to get our ship in order, 7 shall we say, going forward. 8 Q. As trustees, are all your trustees subject to DBS checks 9 and extended DBS checks or any sort of referencing at 10 the moment? 11 A. Yes, they are, all three are. We have currently got 12 three trustees at the moment and all three are. 13 Q. Do they have extended DBS checks or just the DBS checks 14 you need to be a charity trustee? 15 A. No, they will be enhanced. As far as I'm aware, at the 16 moment, two of the trustees have had new ones which were 17 completed January 2020, and there's one we are waiting 18 for, who has had one, who's always been on the 19 committee, but we have said we want a new one for 20 himself. 21 Q. Is this something that has happened regularly or, again, 22 is this something which has only just started to happen 23 very recently? 24 A. All trustees, management committee and staff, as I have 25 said, have always had DBS checks done. I think we have</p> <p style="text-align: center;">Page 62</p>
<p>1 come to that stage this year where we have had this 2 letter and we say, "Look, if we do them at the same 3 time, we know we have that peace of mind for the next 4 three years or so, when we have to review them, 5 et cetera, going forward". 6 Q. Before this time, therefore, even with the DBS checks, 7 was there not a sort of central file which indicated 8 these people needed to be rechecked? So were people 9 checked regularly, as they should be, once every five 10 years or once every three years? 11 A. There is that central file, which we have got, which is 12 updated with DBS certificates. We actually kept copies, 13 which, I'm aware now, we can't keep copies, we just have 14 to keep the reference. Going forward, we only have an 15 electronic file now, but that has got DBS checks going 16 back to 2017. 17 Q. Obviously "Insufficient policies and procedures". Your 18 temple is just a temple. Do you know enough about any 19 other temples in the context of Leicester, or any other 20 part of the country, to say whether your example is 21 typical or atypical? 22 A. I couldn't answer for other temples. But, obviously, 23 when we received the letter from yourselves, we did make 24 a few calls out to other local temples in Leicester to 25 say, "Have you had a letter or is it just us?".</p> <p style="text-align: center;">Page 63</p>	<p>1 I honestly don't think everyone's records are going 2 to be 100 per cent. We have got the records, I'll be 3 honest with you, they're there because they need to be 4 there. I don't think anyone has been checking them. 5 Going forward, as I said, we have Hemsalls. We would 6 rather pay for the professional advice and have 7 everything in place and make sure we are complying to 8 what we need to. 9 Q. Thank you. Danny, would you mind taking the document 10 down, please, now. 11 You say you would rather pay the price and engage 12 the cost. One of the issues for you as an organisation 13 will obviously be resources and cost. You have 14 obviously engaged an outside external safeguarding 15 consultant. Is that something which is causing 16 a significant burden on your resources financially or is 17 it something which you consider needs to be done so the 18 money doesn't matter? 19 A. Luckily, we are okay, we are cash rich, so we have the 20 funds available. But we would rather spend the money 21 now, have the policies in place and then review them as 22 and when working alongside Hemsalls. I think it is 23 money well spent. 24 Q. Now passing over to your relationship with other bodies, 25 are you a member of any network of Hindu temples or</p> <p style="text-align: center;">Page 64</p>

<p>1 Hindu organisations?</p> <p>2 A. I did say in my witness statement we are a part of</p> <p>3 the --</p> <p>4 Q. I believe it is the Network of Hindu Temples, as</p> <p>5 I understand it?</p> <p>6 A. Leicester Council of Hindu Temples.</p> <p>7 Q. Yes. What is that and does that do any work in respect</p> <p>8 of child protection, as far as you're aware?</p> <p>9 A. It's just a body where the temples got together. They</p> <p>10 have got -- they can bounce ideas off, et cetera, but</p> <p>11 there's no formal help and support available.</p> <p>12 Q. Would that be something which you think you could</p> <p>13 propose, so that all the temples got together and maybe</p> <p>14 sort of had a kind of health check of their child</p> <p>15 protection policies and practices? Is that something</p> <p>16 which you can envisage happening?</p> <p>17 A. I can do, as long as the other temples play ball.</p> <p>18 I have had this conversation with Kate and Hemsalls to</p> <p>19 say, "Let's get our ship in order", and I'm happy for</p> <p>20 them to write out to the other temples to say, "We have</p> <p>21 been working with the Shree Hindu Temple. We have got</p> <p>22 policies and procedures in place. Would you like help</p> <p>23 and assistance?", and, to be honest, I think we need to</p> <p>24 do that going forward.</p> <p>25 Q. Do you do any work with the National Council of Hindu</p> <p style="text-align: center;">Page 65</p>	<p>1 Temples or the Hindu Council? As far as you're aware,</p> <p>2 have they ever provided you with any information about</p> <p>3 child protection or proactively approached your temple</p> <p>4 to provide you with any advice and guidance?</p> <p>5 A. Not as far as I'm aware, no. I had this conversation</p> <p>6 over the weekend and, no, not as far as I'm aware. We</p> <p>7 have not had any.</p> <p>8 Q. Danny, HCU000001_001. This is a witness statement from</p> <p>9 Mr Kashyap, Mr Rajnish Kashyap, the general secretary of</p> <p>10 the Hindu Council. It says it recommends that each</p> <p>11 individual temple or other religious organisation have</p> <p>12 a robust child protection and safeguarding policy in</p> <p>13 place, like schools and educational institutions. Does</p> <p>14 the Hindu Council provide you with other forms of</p> <p>15 support and assistance?</p> <p>16 A. Not as far as I'm aware. Nothing to do with</p> <p>17 safeguarding or child protection.</p> <p>18 Q. Do you think it would be useful if an organisation like</p> <p>19 that did do something? The Hindu Council is an umbrella</p> <p>20 organisation of a number of different temples and other</p> <p>21 forms of Hindu organisations.</p> <p>22 A. I'd say most definitely it would be useful. If we had</p> <p>23 somewhere we can bounce ideas or go to to say "We are</p> <p>24 stuck on this. We need help with this", but, currently,</p> <p>25 there isn't, every man's for themselves.</p> <p style="text-align: center;">Page 66</p>
<p>1 Q. Looking at that, we have had some information from some</p> <p>2 other Hindu organisations. Danny, BSS000001_003, which</p> <p>3 is the witness statement of Professor Saglani from the</p> <p>4 BAPS Swaminarayan Sanstha, which is, I understand, the</p> <p>5 organisation which runs the temple in Neasden in London,</p> <p>6 which is, I understand, the largest physical temple</p> <p>7 outside India, the largest Hindu temple outside India in</p> <p>8 the world.</p> <p>9 They say at paragraph 18, Professor Saglani says,</p> <p>10 they have two designated senior volunteers who oversee</p> <p>11 the safeguarding of children:</p> <p>12 "I am one of them and have been trained to level 3."</p> <p>13 Somebody else who is his deputy has been trained and</p> <p>14 all volunteers who undertake children activities have to</p> <p>15 undergo compulsory child protection annually. One can</p> <p>16 obviously see there is a distinction in view between</p> <p>17 different temples operating and doing different things.</p> <p>18 Do you think it would be worthwhile all the Hindu</p> <p>19 temples in the country trying to work together to</p> <p>20 provide a base level of support and training and</p> <p>21 assistance to each other in that respect?</p> <p>22 A. I definitely agree. I think it is a good idea, yes.</p> <p>23 Q. Is it something which is doable in the context of</p> <p>24 the Hindu community? We heard, for example, about the</p> <p>25 Jewish community and about differences there are in</p> <p style="text-align: center;">Page 67</p>	<p>1 approaches and traditions and, therefore, difficulties</p> <p>2 there might be in reaching a commonality of approach.</p> <p>3 Are there such differences and distinctions in the Hindu</p> <p>4 community or is it much more homogeneous in that</p> <p>5 respect?</p> <p>6 A. If we have clear policies and procedures in place, I'm</p> <p>7 sure we can implement them.</p> <p>8 Q. Thank you. I have a few questions which mainly arise</p> <p>9 from some witness evidence -- Danny, if you wouldn't</p> <p>10 mind taking the document down, thank you very much --</p> <p>11 which come from in particular two organisations,</p> <p>12 Karma Nirvana and Southall Black Sisters, both of who</p> <p>13 are advocacy, advice, training and lobbying</p> <p>14 organisations for survivors of sexual violence within</p> <p>15 the South-Asian community, which obviously involves some</p> <p>16 individuals who are Hindus. In particular, they raise</p> <p>17 certain issues to do with child sexual abuse within the</p> <p>18 South-Asian community.</p> <p>19 Can I ask, have you or your temple ever done any</p> <p>20 work with either of those organisations?</p> <p>21 A. No.</p> <p>22 Q. They talk, for example, about the relative prevalence of</p> <p>23 forced marriage and child marriage in South-Asian</p> <p>24 communities. From your experience and that of others</p> <p>25 within your temple, is forced marriage and child</p> <p style="text-align: center;">Page 68</p>

<p>1 marriage an issue within your community?</p> <p>2 A. Not as far as I'm aware, no.</p> <p>3 Q. Is it something that you would necessarily know about or</p> <p>4 is it something which is fairly hidden?</p> <p>5 A. If it was happening, it's hidden, but we are not aware</p> <p>6 of anything.</p> <p>7 Q. If you were aware of anything, is there any advice,</p> <p>8 information available within your temple on dealing with</p> <p>9 those sorts of problems or, you know, helplines and</p> <p>10 organisations which provide support?</p> <p>11 A. Us, as a temple, as I said, we have not got clear</p> <p>12 policies in place or signs on the notice board. But if</p> <p>13 we did see something, we would refer to the local police</p> <p>14 officers or the local authorities who we needed to get</p> <p>15 in touch with.</p> <p>16 Q. Would your priests ever have spoken out about</p> <p>17 honour-based abuse? Is it the sort of thing they would</p> <p>18 discuss or would discuss with members of your community</p> <p>19 or after prayer services? I'm not quite sure how that</p> <p>20 would work in practice?</p> <p>21 A. If it was going on then, yes, the priest, if he did have</p> <p>22 a concern, would speak to the committee/trustees, but we</p> <p>23 have never had such an incident where he's had to</p> <p>24 express his views.</p> <p>25 Q. Danny, would you mind getting up KAN000012_002,</p> <p style="text-align: center;">Page 69</p>	<p>1 paragraph 4, please. Mr Adatia, this is the witness</p> <p>2 statement of Ms Rattu of Karma Nirvana. The third</p> <p>3 sentence down, Danny, if you wouldn't mind getting that</p> <p>4 up on paragraph 4, "We have also struggled":</p> <p>5 "We have also struggled to get community and</p> <p>6 religious leaders to take up or participate in such</p> <p>7 training that we provide. As such, our direct</p> <p>8 experience with religious organisations is limited ..."</p> <p>9 Do you think that to date your community has done</p> <p>10 enough to work on honour-based violence, forced</p> <p>11 marriage, child marriage, and is this something that you</p> <p>12 recognise, the difficulty in getting the community to</p> <p>13 engage with those issues?</p> <p>14 A. If I'm answering as -- for the community, as such,</p> <p>15 I couldn't say, but us, as a temple, if I'm answering</p> <p>16 for the temple, I'd say probably hadn't been enough</p> <p>17 training in place, shall we say, to be able to carry</p> <p>18 that forward.</p> <p>19 Q. Ms Patel of Southall Black Sisters talks of certain</p> <p>20 settings where the communities are what some</p> <p>21 sociologists would call -- Danny, if you could take that</p> <p>22 document down, please, thank you -- where some</p> <p>23 communities are considered to be closed, ie, their</p> <p>24 morals and beliefs take precedence over the morals and</p> <p>25 beliefs of secular society and they operate in their own</p> <p style="text-align: center;">Page 70</p>
<p>1 bubble, so to speak. Do you think that's something that</p> <p>2 happens in your community or are you integrated with the</p> <p>3 rest of Leicester?</p> <p>4 A. We are integrated. We work alongside other temples and</p> <p>5 the community as a whole. So it is not just certain</p> <p>6 segments of the Hindu community, as such.</p> <p>7 Q. One of the points that she identifies is the fact that,</p> <p>8 within South-Asian communities, including the Hindu</p> <p>9 diaspora, the idea of the community engages kind of</p> <p>10 religion, social life, family life, business life,</p> <p>11 economic life, kinship, so everything is interrelated</p> <p>12 and tied together. Is that something you recognise?</p> <p>13 A. Yes. Within the Hindu community, those that come to our</p> <p>14 temple, et cetera, whether it be an adult or whoever, or</p> <p>15 even a child, we'd probably come across them somewhere,</p> <p>16 whether we know a family member or he works with another</p> <p>17 member of the community or something similar to that.</p> <p>18 So, yes, there are connections.</p> <p>19 Q. What impact do those bonds have on people's ability to</p> <p>20 speak out about child sexual abuse?</p> <p>21 A. I think I know where you're coming from there.</p> <p>22 Obviously, if someone was to speak up, I would say</p> <p>23 they'd probably be frightened to say, "Will my uncle</p> <p>24 find out, or will my mum's sister find out, who works</p> <p>25 with so and so?", or whatever. That can happen.</p> <p style="text-align: center;">Page 71</p>	<p>1 Q. What do you think can be done to ensure that those sorts</p> <p>2 of difficulties don't prevent people from reporting</p> <p>3 abuse if it's happened to them?</p> <p>4 A. I think we have got clear procedures in place.</p> <p>5 Educating people to say, "Whatever you say is given in</p> <p>6 confidence, it won't go outside, shall we say, four</p> <p>7 walls", et cetera, and people may be receptive to speak</p> <p>8 up.</p> <p>9 Q. One of the things that Southall Black Sisters raise is</p> <p>10 issues and concepts of honour and shame within certain</p> <p>11 aspects of the South-Asian community. Danny, would you</p> <p>12 mind getting up SBS000001_003 at paragraph 8, please?:</p> <p>13 "Harmful traditional practices that are based on</p> <p>14 claims to religious and cultural authenticity. Women's</p> <p>15 experiences show us that culture and religion are used</p> <p>16 to impose and justify control over their bodies,</p> <p>17 sexuality, emotions, decisions and actions ... the</p> <p>18 restrictions and controls they face can come from family</p> <p>19 and relatives as well as community and religious</p> <p>20 'leaders' and 'spokespersons'."</p> <p>21 Is this something that you recognise within your</p> <p>22 community? I can't ask you to speak on behalf of</p> <p>23 the Hindu community as a whole, of course not.</p> <p>24 A. As a temple, I don't think things -- we are not aware of</p> <p>25 things happening within the temple and, as you clearly</p> <p style="text-align: center;">Page 72</p>

<p>1 said, I couldn't answer for the Hindu community as 2 a whole. 3 Q. At paragraph 10, Danny, on the same page, please, they 4 say that the multiple forms of harm and oppression to 5 which South-Asian women are subjected and which are 6 manifestations of widespread gender stereotyping and 7 gender inequality in all South-Asian communities. Would 8 you say that there is gender stereotyping and gender 9 inequality in your community? 10 A. Fiona, I'd say there probably was -- if you asked me 11 10/15 years ago, yes, there was. But I think now we're 12 coming into more modern Britain, where there isn't that 13 stereotype, that, "Oh, women have to stay at home" or 14 "Women's duties are in the kitchen", et cetera. I think 15 the tables have turned now. 16 Q. Is that something you see on a day-to-day basis in the 17 context of a temple, that there's a generational change 18 as far as those sorts of behaviours and stereotypes are 19 concerned? 20 A. In temple, and even in the wider community, you can see 21 where people are going out socially as couples, 22 et cetera, whereas, I'd say, in the late '70s, early 23 '80s, it was a male-dominated thing where the men used 24 to go out with their mates, et cetera, and the women 25 typically stayed at home and cooked in the kitchen, but</p> <p style="text-align: center;">Page 73</p>	<p>1 the tables are turning now, where women are going out 2 with the men, et cetera, whether it's to a religious 3 function or temple, or wherever it be. 4 Q. Can I take you to paragraph 17 of Ms Patel's witness 5 statement. Danny, SBS000001_005. It says there are 6 close-knit relationships and networks that provide not 7 only a context conducive but powerful barriers to 8 reporting. They also contribute to the maintenance of 9 a culture of secrecy and silence. Do you agree with 10 that? I mean, we have touched on that slightly in the 11 evidence you have already given? 12 A. No, I don't think that exists in today's -- 13 Q. Again, do you think it is something that used to exist 14 and no longer exists? 15 A. Historically, if we went back, yeah, I'd say 15/20 years 16 ago, yes, it probably did exist. 17 Q. Next, Danny, would you mind if we move to paragraph 19, 18 which is the top of the next page, I believe, _006. It 19 says here: 20 "Even if women are highly educated and have 21 professional careers, few are able to withstand the 22 social and cultural pressures that exist when 23 contemplating or attempting to live independently 24 outside of family networks. Religion, custom and 25 practice therefore keep women in subjugated and</p> <p style="text-align: center;">Page 74</p>
<p>1 powerless positions within the family." 2 Again, from your perspective, as the president of 3 the largest temple in Leicester which has a large Hindu 4 population, do you recognise that phraseology in respect 5 of your community? 6 A. No, I don't think it exists in our community. 7 Q. Do you think that -- obviously, my understanding is that 8 the family is a central concept of Hindu traditions and 9 beliefs. 10 A. Definitely. 11 Q. Do you think, therefore, as a man, you would necessarily 12 recognise the social and cultural pressures that might 13 exist for women in the context of your community? 14 A. I think the extended family within the Asian community 15 has a major part to play, whether it is the inlaws or 16 the other family members who live together, et cetera. 17 But as long as, shall we say, you've got the support of 18 your partner, your husband, et cetera, then the world's 19 your oyster, you can do what you want, especially in 20 this situation. 21 Q. So you can't envisage a situation whereby women would 22 feel, even unconsciously, almost, that there were things 23 that they couldn't say or couldn't do within the context 24 of their family to do with their sexual identity, their 25 sexuality, getting divorced, for example, being in an</p> <p style="text-align: center;">Page 75</p>	<p>1 unhappy marriage, thinking that their children might be 2 the subject of sexual abuse? Do you think that the 3 women in your community would feel able to speak freely 4 to authorities about that? 5 A. Some would. Again, divorce, again, is another taboo 6 subject that people don't like to talk about. 7 Q. Okay. 8 A. I think some would struggle to speak up, especially -- 9 depending who they're speaking to. As I said, if we go 10 back to the scenario of the extended family, if you are 11 looking to speak to your mother-in-law or your 12 father-in-law and you say, "Look, I want to divorce your 13 son", it wouldn't go down very lightly. 14 MS SCOLDING: No, I suspect, in the context of any 15 community, that wouldn't go down very well. 16 Mr Adatia, I have a few more questions for you, but 17 I'm noting the time. 18 Chair, would this be an appropriate moment for us to 19 break for lunch? I'm assuming, in the absence -- I'm 20 afraid I can't see the chair on my screen -- ah, 21 Professor Jay, chair, would now be an appropriate moment 22 to break for lunch? 23 THE CHAIR: Sorry, I did actually reply to you, but, yes, 24 and we will return at 1.45 pm. 25 MS SCOLDING: I'm so sorry for the technological issues at</p> <p style="text-align: center;">Page 76</p>

<p>1 my end. Thank you very much, Professor Jay. 2 Mr Adatia, you are under oath, so please do not say 3 anything or speak to anyone about your evidence over 4 lunchtime, please. Thank you very much. 5 (12.48 pm) 6 (The short adjournment) 7 (1.45 pm) 8 MS SCOLDING: Good afternoon, chair and panel. We begin 9 this afternoon by resuming the evidence of Mr Adatia. 10 Mr Adatia, can you see and hear me? Mr Adatia? 11 A. Yes, I can see and hear you. 12 Q. Fabulous. Thank you very much. 13 We were talking just before lunch about cultural 14 issues within your community and the ways in which they 15 might present challenges in terms of reporting sexual 16 abuse. I think we just talked about the fact that it 17 might be quite difficult to tell your extended family 18 things about abuse or domestic violence or things like 19 that, and you were indicating your agreement? 20 A. That's right, yes. 21 Q. Can I just take you -- Southall Black Sisters talk of, 22 and identify for us, some reasons why they say that 23 girls within the South-Asian community might be more 24 likely to be subject to sexual abuse and less likely to 25 report it. I'd just like to take you through that to</p> <p style="text-align: center;">Page 77</p>	<p>1 get your take on the accuracy or otherwise of what 2 they're saying. From your perspective, of course. 3 Danny, would you mind getting up SBS000001_015. It 4 is paragraph 58, Danny, so it is right at the bottom of 5 that page and the top of the next page, which is _016. 6 There is a bullet point list of factors. Danny, if it 7 would be possible to get both of those up together, if 8 that is possible. So the bottom of paragraph 58. 9 If we can look at those characteristics and, 10 Mr Adatia, I am just going to go through them and if you 11 wouldn't mind saying to me whether you think you agree 12 with the premise or you don't. 13 So "Extreme power disparities between adults and 14 children". Do you think that's something you recognise 15 within the Hindu community in Leicester? 16 A. Not currently, no. I think, no, things have changed, so 17 I wouldn't agree to that. 18 Q. Okay. "Unquestioning respect for the authority of 19 a religious institution or person"? 20 A. No. No, I wouldn't agree to that. 21 Q. Although you have said that the priests and other 22 religious figures are figures of authority within your 23 community? 24 A. Yes, people do look up to the priests, I would agree 25 with that.</p> <p style="text-align: center;">Page 78</p>
<p>1 Q. Do you think that could be seen as unquestioning 2 respect, or is it respect that has to be earned? 3 A. No, I would say respect that had to be earned. 4 Q. "The taboo nature of abuse". I think you agree? 5 A. Yes. 6 Q. "The informality of the settings". I think what 7 Southall Black Sisters mean by that is what we were 8 talking about earlier, which is home, social, business 9 and business networks all interrelating. So there is 10 a governing class, so to speak, of which Southall Black 11 Sisters might say you were one, who might have prominent 12 roles within business, prominent roles within the 13 religious community, prominent roles within their 14 extended families, and that, therefore, might make it 15 difficult for people to be able to report to people who 16 aren't part of the same cultural setting? 17 A. Yes, I think we touched on that earlier. Yes, I think 18 that is correct. 19 Q. "The culture of shame and secrecy". I think you have 20 talked about the taboo nature of it. Do you think that 21 sexual abuse is still seen as shameful within your 22 community? 23 A. I think it is. I think people just don't want to talk 24 about it. 25 Q. "The normalisation of harm". I think that's Southall</p> <p style="text-align: center;">Page 79</p>	<p>1 Black Sisters saying that things like domestic abuse or 2 abusive behaviours might be seen as culturally normal or 3 appropriate. Do you agree with that in the context of 4 your community? 5 A. No, I wouldn't say it is normal within the Hindu 6 community. 7 Q. Do you think it could be the case that people would be 8 reluctant to report something like domestic abuse? 9 A. Yes, they would be -- yes, if domestic abuse against, 10 shall we say, a partner, then they're less likely to 11 report it. 12 Q. We know that abuse often doesn't happen in a vacuum. 13 So, often, if there's sexual abuse, there will be other 14 forms of abuse also going on. Do you think that the 15 failure -- not the failure, but the reluctance of 16 the community to report domestic abuse against people's 17 partners can then seep into their responses to child 18 sexual abuse and calling that out? 19 A. Yes, I think it could do, yes. I agree with that. 20 Q. "The lack of transparency and mechanisms of 21 accountability in religious institutions". Well, you 22 are accountable to the Charity Commission. Are you, in 23 reality, accountable to anybody else? 24 A. No, nobody else apart from the Charity Commission. 25 Q. I think we have identified there is some transparency</p> <p style="text-align: center;">Page 80</p>

<p>1 within your organisation, but possibly not as much as 2 there could be? 3 A. No, that's correct. 4 Q. "State institutional failings and cultural relativism". 5 If you wish to comment upon that, please feel free, but 6 I don't think there is any necessity for you to do so? 7 A. No. 8 Q. And "The growth of religious fundamentalists and 9 ultra-conservative norms". That might be something that 10 the general public might see as occurring within the 11 Islamic community, but I know within the Hindu community 12 there is also a view that an element of some Hindu 13 practice could be perceived to be fundamentalist in 14 nature. Is that something that you recognise? Is that 15 something which is part of your temple and your 16 practice? 17 A. Not that we have come across, no. 18 Q. But am I accurate in characterising that some people 19 would characterise that some Hindu organisations would 20 be seen as fundamentalist in nature, or am I wrong about 21 that? 22 A. I wouldn't agree with that, no. 23 Q. I wanted to ask about some cultural rituals which, 24 again, Southall Black Sisters have indicated to us, in 25 particular to do with spiritual healers.</p> <p style="text-align: center;">Page 81</p>	<p>1 Are spiritual healers part, formally or informally, 2 of your temple and your community? 3 A. None whatsoever. 4 Q. None whatsoever, okay. Southall Black Sisters, at 5 paragraph 78 of their witness statement -- Danny, would 6 you mind getting up SBS000001_027, paragraph 78, please: 7 "... turning to religious or spiritual healers in 8 the hope that religious exorcism and other rituals will 9 help cast out 'demons' or 'cure' various physical 10 ailments, mental illnesses and even non-conformist 11 sexual behaviour ... [such as] 'corrective sex 12 therapies' ..." 13 Is that something which you would recognise within 14 the context of your community? 15 A. I know there are spiritual healers out there who are 16 advertising, putting leaflets through letterboxes in and 17 around Leicester, et cetera, but it is something we, as 18 a temple, would not tolerate or entertain, as such. 19 Q. So it wouldn't be -- it is not something that's 20 advertised within your temple as a service which is on 21 offer? 22 A. No, definitely not. 23 Q. Would it be something that you would actively 24 discourage? 25 A. Yes, most definitely.</p> <p style="text-align: center;">Page 82</p>
<p>1 Q. How would you do that? What would the nature of 2 the discouragement take? 3 A. If someone came up to us and said, "Could your priest do 4 this or do that for us?", as regards these issues, we 5 would literally just turn around and say, no, it's 6 not -- it's not normal practice within the Hindu 7 community to offer those services. I think the 8 spiritual healers you see in and around the UK are 9 coming in from, shall we say, third-world countries, 10 India or wherever they are coming from, they are here on 11 a, shall we say, six-month jolly, do what they need to 12 do and head back. 13 But it's something that -- I know we have heard of 14 stories that have happened over the last couple of 15 years, et cetera, and, personally speaking, I don't 16 think it's right what they're doing. 17 Q. So is this something which didn't used to be a problem 18 but has become a problem more recently? 19 A. I think it is escalating, yes. 20 Q. What sort of services do they offer? Are they those 21 services that you have identified here, so to cast out 22 demons or to cure various problems? 23 A. It is, yes, cast out demons or palm reading or this and 24 they turn around and say, "If you do, X, Y, Z, we can 25 guarantee that you will have a successful life or your</p> <p style="text-align: center;">Page 83</p>	<p>1 children will have a good upbringing", et cetera, which 2 no-one can predict. If we all had a crystal ball, it 3 would make life a lot easier for us all. 4 Q. Is this something that within your community is 5 something which is accepted as culturally appropriate, 6 or -- 7 A. No, I don't think it is, no. 8 Q. It would be like anyone in any community going to a sort 9 of a tarot reader or a palmist or something like that, 10 okay. 11 Southall Black Sisters give an example of some 12 issues which can be caused in that respect. Danny, 13 would you mind getting up SBS000001_032, paragraph 87. 14 This is more to do with sort of covering up in the 15 community, which is about an individual who is a Hindu 16 priest in a temple in South London and that he'd 17 harassed very many people. One of his victims first 18 went to Somanathan -- I apologise for the way I have 19 just pronounced his name -- to have her horoscope read. 20 Can I just identify, the reading of one's horoscope, is 21 that something which is common within the context of 22 the Hindu community? 23 A. There are priests who read horoscopes, but it's 24 a service that we don't offer at the temple as such. 25 Q. But is it something which is sort of culturally</p> <p style="text-align: center;">Page 84</p>

1 acceptable within the context of a Hindu community?
 2 Would you have your horoscope done, for example, before
 3 you got married, to choose an auspicious day for the
 4 wedding?
 5 **A. Yes, people do look at that. If they say there's**
 6 **a couple getting married, you look at the horoscope,**
 7 **what day would suit us best or what month would suit us**
 8 **best, that's acceptable. But if you were to turn around**
 9 **and say, "I want my horoscope read", and say, "Is this**
 10 **partner suitable for me?" or "How many children are we**
 11 **going to have?" or "Are we going to be successful?",**
 12 **I don't agree to that.**
 13 Q. Is that something which would be common amongst other
 14 elders? I don't wish to call you an elder, because you
 15 aren't in many ways, but senior members, shall we say,
 16 of the congregation?
 17 **A. I think it's more, shall we say, if we're looking at it**
 18 **in the UK as such, I would say it's the new generation**
 19 **who are coming into the UK from the third-world**
 20 **countries who are -- how shall I put it? Who are**
 21 **probably still backward thinking. These rituals take**
 22 **place -- still take place in India, et cetera, all**
 23 **around the world, and they think it's acceptable to**
 24 **carry on with them here in the UK. Whereas the likes of**
 25 **those that have come from East Africa, who have been**

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1 women, or are they all men?
 2 **A. It was all men.**
 3 Q. Right.
 4 **A. And I can explain the reasoning behind that.**
 5 Q. Yes.
 6 **A. There was an application process to become a committee**
 7 **member or an office bearer. At the time, we did not**
 8 **have any applications from women. The only person that**
 9 **expressed an interest was a teacher, which, due to**
 10 **conflict of interests, could not be a teaching member of**
 11 **staff as well as be a committee member. Hence the**
 12 **reason she wasn't taken forward. But this is not always**
 13 **the case. The year before last, 2018, the**
 14 **vice-president was a female, and I think -- don't quote**
 15 **me on this -- at least another two members of**
 16 **the committee were female as well.**
 17 Q. But it is a predominantly male committee. Is that still
 18 right?
 19 **A. Yes, it is, yes.**
 20 Q. But yet, you spoke earlier about there being certainly
 21 a flourishing female group of worshippers at your
 22 community, and we particularly talked about particular
 23 prayers that women would come to. Is that reflective of
 24 the approach in the community, that most of the senior
 25 roles are taken by men, and women tend not to be part of

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1 **here 40/45 years plus, have adapted to the way of living**
 2 **in the UK and think these procedures shouldn't happen.**
 3 Q. "He then held her to have a prayer meeting and
 4 threatened her with the consequences of upsetting their
 5 God". That was a situation in which I think various
 6 people knew that there were problems but nobody was
 7 willing to do anything about the particular priest at
 8 the temple. If something similar happened, that
 9 a pattern of behaviour was emerging, what would you do
 10 in the context of your temple?
 11 **A. We would definitely take the appropriate action that**
 12 **would be necessary. First would be to suspend the**
 13 **priest, carry out a full investigation, and then**
 14 **report -- if he was guilty, then report him to the right**
 15 **authorities.**
 16 Q. Do you have the power to suspend your priests from
 17 office, even though they are self-employed?
 18 **A. Yes, we have.**
 19 Q. I also wanted to ask you about gender balance in the
 20 context of your particular community. We have got
 21 a copy of your organisational structure. I'm not going
 22 to get it up on the screen, because I can't, but it is
 23 behind tab B3, chair and panel.
 24 Can I just ask, are any of the individuals in your
 25 organisational structure, as at 27 January this year,

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1 the management structures of your institution or other
 2 similar sorts of institutions?
 3 **A. If I was to look at another Hindu temple in Leicester,**
 4 **without mentioning any names --**
 5 Q. No, of course.
 6 **A. -- predominantly they're female there. The president is**
 7 **a female. The secretary is a female. I'd say they have**
 8 **probably got six or seven on the board. I think, for**
 9 **us, in this year or the last couple of years, we have**
 10 **not had any females on the board, shall we say, as such.**
 11 Q. Is this something that you are looking to address?
 12 **A. Yes, we'll be looking at equal opportunities, by all**
 13 **means, because we are not sexist, we are not saying we**
 14 **only want male applications coming in. We have got all**
 15 **the applications going back the last couple of years,**
 16 **et cetera. So if anyone was to challenge us, we have**
 17 **got the paperwork there.**
 18 Q. It's more because I'm just thinking about the fact that,
 19 if men are undertaking the central roles within the
 20 professional and business community -- is that still the
 21 case, or is it much more evenly split?
 22 **A. I think it is evenly split. We have got women who are**
 23 **helping behind the scenes. I think they're taking more**
 24 **of a hands-on approach rather than a managerial role,**
 25 **shall we say, as such.**

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<p>1 Q. So they're the ones who are doing all the work, and 2 somebody else is taking all the glory? 3 A. In a nutshell, yes. 4 Q. All right, 'twas ever thus. I just wanted to ask you 5 about some proposals which have been floated by various 6 individuals and which we have discussed with other 7 organisations. Would you find it helpful for there to 8 be some kind of common training materials about child 9 protection and spotting signs of abuse? 10 A. Most definitely, yes. 11 Q. Would you mind if that came from a local authority or 12 a central government body, rather than a religious 13 organisation? 14 A. We're not too fussed. We are taking the steps 15 necessary, hence the reason we have instructed Hemsalls 16 to work alongside us. So, fingers crossed, we should 17 have the right materials in place in the next couple of 18 months. But going forward, whether it is the 19 Charities Commission or someone locally, it doesn't have 20 to be a body within the temple as such. 21 Q. Would you be willing, if the government or any umbrella 22 religious organisation said there needed to be a set of 23 minimum standards to which you should adhere, as should 24 every other religious organisation and every other 25 voluntary organisation when it comes to child protection</p> <p style="text-align: center;">Page 89</p>	<p>1 standards, would that be something that you think your 2 organisation would be willing to sign up to? 3 A. Most definitely. I think there should be minimum 4 standards put in place. 5 Q. How about a set of model policies? 6 A. Yes, that would be useful as well, most definitely. 7 Q. Obviously, your priests don't, at the moment, have any 8 child protection training from you. Would that be 9 something that you would find useful, to have your 10 trustees and your priests have some form of child 11 protection training or even your priests having some 12 sort of child protection qualification? 13 A. We are looking at that already. Prior to this hearing, 14 we are looking -- we have got plans in place to 15 implement the online training and there's going to be 16 a one-day training where Hemsalls will be coming into 17 the temple to train the full committee, the priests and 18 the trustees, but obviously that's been put on hold due 19 to COVID at the moment. But we have got an action plan 20 in place, and we're working through with Hemsalls and 21 part of that was to identify the training. 22 Q. I was thinking in particular as far as the priests who 23 are obviously the spiritual leaders of your 24 organisation, not necessarily the temporal leaders of 25 your organisation. Do you think it would be useful for</p> <p style="text-align: center;">Page 90</p>
<p>1 them to have some sort of training course or 2 qualification in child protection, so that, before 3 employing them, you could say, "Have you got your 4 certificate in X?", in the same way you might say to 5 somebody who is a cook, "Have you got your certificate 6 in food hygiene?", in a similar kind of way? 7 A. I think it would be a good idea, going forward, to do 8 that, but the priests -- as I said, the priests that we 9 have got, we will be putting them through the training 10 going forward, but for the recruitment process going 11 forward, it is a good idea for us to ask for the 12 relevant paperwork, shall we say. 13 Q. Okay. Would you be willing to have an external body 14 look at, audit, go over, check, inspect your child 15 protection practices on a regular basis? 16 A. Yes, I've got no issues to that at all. 17 Q. Do you think that body has to be made up of people who 18 share the same faith as you? 19 A. No, I think it should be an independent body that should 20 be looking at it. 21 Q. As far as you're concerned, do you think -- at the 22 moment, it isn't a criminal offence for someone in 23 a position of trust, who's a religious leader within 24 your organisation -- so if a priest were to have 25 a sexual relationship with a 16- or 17-year-old who he</p> <p style="text-align: center;">Page 91</p>	<p>1 met as a priest, that would not be a criminal offence, 2 but if he was a teacher, that would be a criminal 3 offence. Do you see that as problematic? 4 A. We would view it as a criminal offence as a temple. We 5 wouldn't agree to it. We would be taking the necessary 6 action that we would need to. But I see where you're 7 coming from. It's one story for teachers and one for 8 priests, you're saying. It should all be on a level 9 playing field, as such. 10 Q. Are there any particular cultural or social or religious 11 sensitivities that people who worship in your temple 12 would need to have addressed before safeguarding 13 training and practices could be put in place, or is 14 there anything in particular any organisation should 15 look at to respect your cultural and religious beliefs? 16 A. I can't think of any, as such. I think we live in the 17 modern world and we are open to all. 18 Q. The last question I wanted to ask is, at your witness 19 statement -- Danny, would you mind getting up 20 STC000001_003, paragraph 7. It is behind -- chair and 21 panel, behind tab A1. Danny, I'm not sure -- do you 22 want me to repeat that? It's STC000001_003, 23 paragraph 7, top of the page, Danny, thank you. I know 24 it wasn't on my list, so thank you for getting that up 25 so quickly:</p> <p style="text-align: center;">Page 92</p>

1 "We hold public liability insurance through
 2 Aviva Limited. I am checking with the insurers if the
 3 policy covers claims made in respect of child sexual
 4 abuse."
 5 Did you manage to check that and identify that,
 6 whether it covers it or doesn't?
 7 **A. I couldn't answer that. We have not got a report back**
 8 **from -- but that's something we will need to take up**
 9 **with the insurer.**
 10 Q. Okay. But did you ask -- have your insurers ever asked
 11 to see your child protection policies before they would
 12 give you insurance, public liability insurance?
 13 **A. The insurance was renewed in December '19. We did**
 14 **change insurers because they would not offer cover going**
 15 **forward, so we have changed insurers.**
 16 Q. Do you know if they ask or require for you to see --
 17 **A. It was a requirement -- off the top of my head, they**
 18 **have asked for enhanced DBS checks to be carried out on**
 19 **all committee members, volunteers, et cetera -- and**
 20 **staff, and we must retain records going forward.**
 21 MS SCOLDING: I have no further questions for you,
 22 Mr Adatia. I understand there are no additional
 23 questions from any other core participant, so I will now
 24 pass to Professor Jay. The chair and panel may have
 25 some questions for you, so please wait there. Thank you

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1 THE CHAIR: I see. Thank you. Sir Malcolm, any questions?
 2 (Interference)
 3 THE CHAIR: Perhaps I would go to Ms Sharpling?
 4 Ms Sharpling?
 5 MS SHARPLING: No, thank you, chair.
 6 THE CHAIR: Sir Malcolm? Mr Frank?
 7 PROF SIR MALCOLM EVANS: I did try to ask a question, but
 8 I wasn't sure if it came through. It was just --
 9 THE CHAIR: I'm sorry.
 10 PROF SIR MALCOLM EVANS: Let's try again. It was just to
 11 ask the witness if he could let us know whether they
 12 have ever been approached, to the best of his knowledge,
 13 by the Charity Commissioners as regards any form of
 14 oversight and compliance with safeguarding obligations?
 15 **A. Thank you for your question. To the best of my**
 16 **knowledge, no, we haven't been approached by the**
 17 **Charities Commission.**
 18 THE CHAIR: Mr Frank? I'm afraid I have no response from
 19 Mr Frank. There may be an issue with the audio.
 20 MS SCOLDING: I think he's indicated, chair, if it might
 21 assist, because I have slightly changed my view, so
 22 I can see him in a way I couldn't, that I don't think he
 23 had any questions.
 24 THE CHAIR: Thank you very much. Thank you very much,
 25 Mr Adatia.

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1 very much.
 2 **A. Thank you.**
 3 **Questions from THE PANEL**
 4 THE CHAIR: (Inaudible - microphone off) ... of enhanced DBS
 5 checks and how the temple responds to any relevant
 6 issues that may come up when you are in receipt of an
 7 enhanced DBS check? By "relevant", I mean relevant to
 8 the protection of children or vulnerable adults, indeed.
 9 **A. Sorry, can I ask you to repeat the question again,**
 10 **please? I caught it halfway through, apologies.**
 11 THE CHAIR: Quite all right. My question concerns the
 12 handling of enhanced DBS checks and what happens if you
 13 receive such a check where there are issues on it that
 14 may be relevant to the protection of children or
 15 vulnerable adults. What is your response to that?
 16 **A. We would expel the person. We would not tolerate it.**
 17 **We would not accept it.**
 18 **Luckily, going forward, nothing has been brought up**
 19 **on these checks, but if there was something on there,**
 20 **then that person wouldn't be a committee member,**
 21 **a volunteer, a member of staff, or whatever it may be.**
 22 THE CHAIR: Who would take that decision?
 23 **A. It would be the committee, as such, who is in charge at**
 24 **the time. So for this year, it would be myself or my**
 25 **team around me.**

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1 **A. Thank you.**
 2 **(The witness withdrew)**
 3 MS SCOLDING: Chair, if we may now pass over to the next
 4 witness, who is Mr Levy of Strengthening Faith
 5 Institutions. Mr Levy should be in the room, so to
 6 speak.
 7 MR NATAN LEVY (sworn)
 8 Examination by MS SCOLDING
 9 MS SCOLDING: Good afternoon, Rabbi Levy. I am going to ask
 10 you some questions in a moment, but first things first,
 11 I just wanted to say some preliminaries. Firstly, this
 12 isn't a test of memory, so please feel free to refer to
 13 any notes and to your witness statement and any other
 14 documents at any time.
 15 Secondly, you should have a bundle in front of you
 16 which will have documents in it. I will refer you to
 17 them, but I will also get those documents up on the
 18 screen so that we can all see them.
 19 Thirdly, we are going to have a break in around half
 20 an hour, in any event, at about 2.45 pm, but if you need
 21 a break at any other time, please do let me know.
 22 Next, as has already been indicated today by the
 23 ringing of my doorbell, things do happen, so if there
 24 are dogs, cats, postmen, relatives, anything else,
 25 please do not worry, we will just break for a short

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<p>1 while until the hubbub subsides.</p> <p>2 You have provided us with a witness statement on</p> <p>3 behalf of Strengthening Faith Institutions. Can you</p> <p>4 please tell me your full name and your role within that</p> <p>5 institution?</p> <p>6 A. My name is Rabbi Natan Levy, and I am the head of</p> <p>7 operations for the Strengthening Faith Institutions,</p> <p>8 which are often referred to as SFI.</p> <p>9 Q. Your witness statement can be found, chair and panel,</p> <p>10 behind tab A1, and that's SFI000001, for the purposes of</p> <p>11 the URN. Your witness statement will be published later</p> <p>12 today on the website.</p> <p>13 Rabbi Levy, could I ask you to turn to the last page</p> <p>14 of that witness statement, which is page 16.</p> <p>15 A. Yes.</p> <p>16 Q. Did you sign that witness statement?</p> <p>17 A. I did.</p> <p>18 Q. Is it true, to the best of your knowledge and belief?</p> <p>19 A. It is true, to the best of my knowledge and belief.</p> <p>20 Q. Have you had an opportunity to read it recently?</p> <p>21 A. I just did this morning.</p> <p>22 Q. Could you tell me -- I'm going to call Strengthening</p> <p>23 Faith Institutions SFI. Otherwise, I will spend the</p> <p>24 rest of the afternoon just saying the name rather than</p> <p>25 asking you any other sorts of questions. What is SFI</p> <p style="text-align: center;">Page 97</p>	<p>1 and what is its purpose?</p> <p>2 A. SFI was begun in 2016, in June 2016, mainly through</p> <p>3 a grant from the Ministry of Housing, Communities and</p> <p>4 Local Government. Its main overall objectives are to</p> <p>5 support the places of worship that have -- in some ways</p> <p>6 have potential to fall through the cracks. Mainly, this</p> <p>7 is because they aren't part of large umbrella</p> <p>8 organisations, so we deal with institutions that are not</p> <p>9 part of the Church of England, the Catholic Church, the</p> <p>10 United Synagogue, have large umbrella organisations</p> <p>11 supporting them. These are mostly independent</p> <p>12 institutions, mainly on the small or medium scale who</p> <p>13 are independent and are mainly urban and, more often</p> <p>14 than not, in the BAME communities as well.</p> <p>15 Our major purpose, in terms of supporting</p> <p>16 institutions, is to give them an organisational sense of</p> <p>17 working through their strengths and also supporting them</p> <p>18 in their weaknesses, and how we do that is we have</p> <p>19 consultants across England, six consultants, who work</p> <p>20 with faith institutions specifically on a case-by-case</p> <p>21 basis, through a process where we begin by giving them</p> <p>22 an organisational health check. They have come to us</p> <p>23 through a number of different potential channels, either</p> <p>24 they have been referred by local authority, they have</p> <p>25 come through the Charity Commission's safe -- engaged an</p> <p style="text-align: center;">Page 98</p>
<p>1 outreach team or the investigations team.</p> <p>2 Q. Can I ask you to stop there for a moment? Firstly, you</p> <p>3 said that you perform a health check on them. We will</p> <p>4 talk about a health check in a moment. But you said</p> <p>5 that they would have come via a local authority or the</p> <p>6 Charity Commission outreach team. How would they have</p> <p>7 come to you via a local authority? Would that largely</p> <p>8 be when there had been concerns or problems about child</p> <p>9 protection or safeguarding?</p> <p>10 A. There can be. Sometimes there's issues around their</p> <p>11 audits or their reports. It could be a purely a case of</p> <p>12 accounting. It can be a case of safeguarding with</p> <p>13 children or adults involved in situations. Sometimes</p> <p>14 it's simply the local consultants will bring them to our</p> <p>15 attention because they don't have DBS checks or their --</p> <p>16 something within the recruitment process needs support</p> <p>17 or work. It can be a number of organisational</p> <p>18 challenges they're facing. There's not a "one size fits</p> <p>19 all". But I would say in a certain percentage, about</p> <p>20 20 per cent have come through because the</p> <p>21 Charity Commission has recognised that, while their</p> <p>22 initial concerns have been dealt with, the more</p> <p>23 long-term potential issues are still there, and so they</p> <p>24 turn to SFI for helping them with safeguarding policies</p> <p>25 or support and protocol.</p> <p style="text-align: center;">Page 99</p>	<p>1 Q. So, largely, organisations come to you having been</p> <p>2 signposted by a statutory body, whether that's the</p> <p>3 Charity Commission or the local authority, for having</p> <p>4 concerns around their policies, practices and</p> <p>5 procedures?</p> <p>6 A. Yes.</p> <p>7 Q. Because you don't just work in respect of child</p> <p>8 protection, it's any sort of governance or management</p> <p>9 issue; am I right in that?</p> <p>10 A. Yes.</p> <p>11 Q. So you undertake a health check, and we will talk about</p> <p>12 how you do that and how it's carried out. Then you</p> <p>13 produce something called an action plan; is that right?</p> <p>14 A. That's correct. So we use the health check to create,</p> <p>15 with our consultant and the trustees and the senior</p> <p>16 management of each institution, an action plan that</p> <p>17 generally goes and supports them on the basic</p> <p>18 organisational compliance level, and then moves up</p> <p>19 towards high levels of integration with local</p> <p>20 neighbourhood and communities and local authority.</p> <p>21 Q. So do you publicise your services? Do you use a sort of</p> <p>22 flyer or find out through networks or is it something</p> <p>23 which is sort of you are the end point that people are</p> <p>24 directed to?</p> <p>25 A. In terms of publication, we have a website. Our</p> <p style="text-align: center;">Page 100</p>

25 (Pages 97 to 100)

<p>1 consultants will do a lot of invitation on events for 2 larger audiences. We are doing a lot of webinars now, 3 for example, during the pandemic. But we don't really 4 push our services out because we only have a certain 5 criteria of faith institutions that are eligible for our 6 support. 7 Q. Is that eligibility because you operate largely as 8 a result of the grant from the government? So you are 9 one of the ways that the government is seeking to tackle 10 and improve governance and management within the context 11 of religious organisations; am I right? 12 A. Yes, that's correct. 13 Q. So in order for them to meet your criteria, they have 14 got to be pushed to you by some kind of statutory 15 organisation; is that right? 16 A. No. An institution can, say, for example, call us up or 17 get in touch with us via the website as well and, if 18 they fit the remit, they're not being supported by large 19 umbrella bodies, they generally have a concern 20 organisationally or at a compliance level that we can 21 handle, they're not under, for example, an investigation 22 which -- or something from the Charity Commission or 23 a Prevent team which we cannot handle, then we will take 24 them on. So they go through a process, even before, of 25 due diligence, in order to become members of our</p> <p style="text-align: center;">Page 101</p>	<p>1 network. 2 Q. You mentioned an investigation by the 3 Charity Commission. You also mentioned something called 4 a Prevent investigation. For the purposes of people who 5 might not know what that means, what is a Prevent 6 investigation and why would you have anything to do with 7 that or why would that organisation have anything to do 8 with that? 9 A. Institutions can be on a number of different engagement 10 levels with their Prevent here around extremism and 11 radicalisation in terms of members of their staff or 12 issues that may have come up within their community that 13 was brought to the attention of the Prevent officer 14 within that local authority. We are in contact with the 15 local authority Prevent officers if there are serious 16 issues or allegations of radicalisation or extremism, 17 then we check with them before engaging with any 18 institution. 19 Q. Every local authority has a Prevent officer, as 20 I understand it; is that right? 21 A. Generally, yes. 22 Q. As at 2019, November 2019, you had a network of 654 23 faith centres. Does that mean faith officers that you 24 have done work with? We have got a pie chart. Danny, 25 would you mind getting this up: SFI000001_004,</p> <p style="text-align: center;">Page 102</p>
<p>1 paragraph 8. There's a pie chart which provides 2 a helpful graphic as to who you have provided some 3 assistance with. 4 Can we have a look and see how that breaks down by 5 denomination, religious denomination. Would you mind 6 just talking us through that? 7 A. The numbers have shifted a bit since November, generally 8 going in the upward direction, but we will use those 9 numbers. They haven't changed that much. When we say 10 we have 600 -- now about 722, as of March 8 -- centres 11 that that we have as our network, that means they have 12 generally agreed to take part with SFI, they fit our 13 criteria, we have had some level of either direct 14 engagement face to face, online or over the phone, and 15 they want to take part in some of our training and 16 support. 17 Q. These are what I would call the "expression of 18 interests" people, who said yes. They haven't 19 necessarily engaged in anything yet? 20 A. Yes, but they're interested enough to join our network 21 and our mailing list, basically, and say yes to our 22 initial expression of interest. Our numbers have 23 shifted a bit since this pie chart came out, but it 24 generally holds, which is -- as you can see, the main 25 institutions that we're focusing on here, part of our</p> <p style="text-align: center;">Page 103</p>	<p>1 network, is about 70 -- a little under 75 per cent are 2 mosques, or mosque and madrassas, which we will talk 3 about at some point. They are quite integrated. 4 Then the next largest component is the churches. 5 These are nonmainstream, Pentecostal black-led churches 6 in most part. Then the gurdwaras, the Sikh and Hindu 7 community, some temples, and, of the numbers that 8 Judaism represent -- again, the ones that are not part 9 of umbrella bodies -- this is mainly the Haredi, what's 10 called the ultra-Orthodox communities in certain parts 11 of Manchester and London. 12 Q. We heard quite a lot of evidence yesterday and today 13 about the Haredi community in Manchester and London, so 14 I think we are familiar with that. 15 You talk about -- the word you use, when you talk 16 about -- in respect of Islam, you said mosque and 17 madrassa, they are often intertwined with each other. 18 Mosque, we know, is a place of worship. Madrassa, 19 perhaps for those people who are not as familiar with 20 that term, what is that and what do you mean by it in 21 terms of the places that you work with? 22 A. So we work with institutions that usually house both, 23 either under one charity or they have two charities with 24 two trusteeships within the same building or are engaged 25 within the same community structure. So it can be --</p> <p style="text-align: center;">Page 104</p>

<p>1 some bits of nebulous in terms of how we pull that</p> <p>2 together. But for the most part, the madrassas here are</p> <p>3 defined as places of supplementary faith-based teaching</p> <p>4 where Islam is the main subject of teaching but it can</p> <p>5 also be Arabic classes and systems of values around</p> <p>6 Islamic rules and faith that are mainly housed for the</p> <p>7 younger members of the community, people from the age of</p> <p>8 five, generally, to about 16 to 18.</p> <p>9 Q. When you mean that, do you mean -- are they open to both</p> <p>10 sexes or are they largely masculine institutions?</p> <p>11 A. They're mostly open for both sexes, the vast majority.</p> <p>12 Q. You say there are supplementary schools. So they</p> <p>13 wouldn't be somewhere where people would go for their</p> <p>14 main education, but they're where people would go after</p> <p>15 school to learn the Quran, to learn Arabic?</p> <p>16 A. Exactly, after school or Saturday/Sunday as well.</p> <p>17 Q. Can we turn firstly to the health check. So you</p> <p>18 undertake a health check and its purpose. You have</p> <p>19 indicated in your witness statement that, as</p> <p>20 at November 2019, you have got a network of 654 faith</p> <p>21 centres, of which 446 have completed an organisational</p> <p>22 health check.</p> <p>23 A. Yes.</p> <p>24 Q. And 272 have implemented their bespoke action plan.</p> <p>25 Danny, could we get that up on the screen, please,</p> <p style="text-align: center;">Page 105</p>	<p>1 SFI000001_003, paragraph 7. So where there hasn't been</p> <p>2 a health check, what work have you been doing with the</p> <p>3 organisation?</p> <p>4 A. Those ones are the ones we have had initial contact</p> <p>5 with, who agreed to join the network, in process.</p> <p>6 Q. If only 272 out of the 446 have implemented their</p> <p>7 bespoke action plan, is that because the other half</p> <p>8 haven't done anything about their bespoke action plan,</p> <p>9 or that they're not implementing it or that it hasn't</p> <p>10 been done yet?</p> <p>11 A. It can mean all those reasons. In general, that means</p> <p>12 that, when we say their action plan has been</p> <p>13 implemented, it usually refers to where they have</p> <p>14 completed the basic level of compliance training and</p> <p>15 support that's necessary to sort of show that the</p> <p>16 trustees and senior management is committed to the</p> <p>17 process, and the other ones represent those who have</p> <p>18 done the health check with their trustees and perhaps</p> <p>19 something along the line hasn't quite been brought to</p> <p>20 fruition yet. Now, we are catching something that's in</p> <p>21 flux. Some of these numbers have changed a lot and we</p> <p>22 have been working on getting the action plans up in line</p> <p>23 with the health checks. But sometimes things get stuck</p> <p>24 along the way, trustees change, they want to stop</p> <p>25 because there's been an issue in terms of overturn of</p> <p style="text-align: center;">Page 106</p>
<p>1 one group of trustees for another, or we run into all</p> <p>2 kinds of issues in terms of timing for the training or</p> <p>3 we felt that the training -- they might have done one</p> <p>4 type of training, for example, they have done a first</p> <p>5 aid training, they haven't yet done the safeguarding</p> <p>6 training or the fire safety training, so they haven't</p> <p>7 quite got to the full implementation of the compliance</p> <p>8 level of their action plan.</p> <p>9 Q. When you undertake the health check, we have a document</p> <p>10 behind -- chair and panel, it is behind my tab B2. It's</p> <p>11 called "Faith institutions basic checklist". It's</p> <p>12 SFI000002_001. Danny, have you got that? I'm not sure.</p> <p>13 I think we are waiting for Danny to get that up. I'm</p> <p>14 not sure whether or not he's able to get that up on</p> <p>15 screen.</p> <p>16 Just for these purposes, if you could just explain</p> <p>17 to us briefly what a basic checklist is and roughly what</p> <p>18 it does. Ah, there we are. Fantastic. Two people</p> <p>19 looking very serious at each other.</p> <p>20 So this is -- is this what you use when you're going</p> <p>21 through with an organisation to identify a health check?</p> <p>22 Is this right?</p> <p>23 A. This is the self-assessed organisational health check we</p> <p>24 use. The one that's in front of you is the last</p> <p>25 iteration. We have an updated version now, a little</p> <p style="text-align: center;">Page 107</p>	<p>1 more questions around hate crime. This is generally</p> <p>2 what we're using. It's entirely self-assessed. We ask</p> <p>3 that the chair and at least one other trustee fills it</p> <p>4 out and sends it back to us.</p> <p>5 Q. Can we start having a look at the way that the document</p> <p>6 looks. Danny, could we get up _003 of this document,</p> <p>7 please. This is a health check. These are the sorts of</p> <p>8 things that your consultant -- so they would fill this</p> <p>9 in and provide you with those documents as well; is that</p> <p>10 right?</p> <p>11 A. That's correct. Yes (overspeaking).</p> <p>12 Q. (Overspeaking) safeguarding policies. Danny, would you</p> <p>13 mind getting up _005 of this document, please. I think</p> <p>14 this identifies the rough areas that you are going to</p> <p>15 look at. I think all we are going to look at is</p> <p>16 governance, staff and safeguarding and child protection,</p> <p>17 because they're the most relevant for us. The others</p> <p>18 are less relevant.</p> <p>19 So, Danny, would you mind turning over to the next</p> <p>20 page, please, _006. So you ask some basic questions,</p> <p>21 so, "Are you registered?", "What's your legal status?",</p> <p>22 "Do you have a constitution?", "Is there any process of</p> <p>23 investigation?", and so you rely on people filling these</p> <p>24 in accurately for you, don't you?</p> <p>25 A. Yes, we ask them to back it up with information as well.</p> <p style="text-align: center;">Page 108</p>

<p>1 For example, your charity number. But for the most</p> <p>2 part, it's based on their level and willingness to</p> <p>3 engage with us.</p> <p>4 Q. Then _007, we see some other -- Danny, if you wouldn't</p> <p>5 mind getting that up. That's very helpful. Thank you,</p> <p>6 Danny.</p> <p>7 We see there some other basic information about how</p> <p>8 you might remove a trustee: whether everybody is old</p> <p>9 enough, has anybody got a conviction for anything.</p> <p>10 I mean, if they did have any of those things at</p> <p>11 paragraph 13, then they wouldn't be allowed to be</p> <p>12 a trustee of a charity, is my understanding, anyway.</p> <p>13 All of those are --</p> <p>14 A. To some extent. We check with the Charity Commission</p> <p>15 team, if they do come up.</p> <p>16 Q. Then _009, Danny, if you wouldn't mind. So this is</p> <p>17 about risk and security. So that's basic things like</p> <p>18 public liability insurance, risk assessments, health and</p> <p>19 safety training, et cetera, et cetera. But also having</p> <p>20 a safer recruitment policy you consider to be a sort of</p> <p>21 basic function, and matters which are unfortunately the</p> <p>22 case on the next couple of pages, which we don't need to</p> <p>23 get up, about CCTV, security measures, et cetera,</p> <p>24 et cetera.</p> <p>25 Then _012. This is about staff. So this is what</p> <p style="text-align: center;">Page 109</p>	<p>1 you ask staff. Is that right?</p> <p>2 A. These are the questions we ask the trustees about their</p> <p>3 staff.</p> <p>4 Q. In particular, the most relevant one from our</p> <p>5 perspective is: "Do you have a volunteering policy?",</p> <p>6 and, "Do you offer training for staff and volunteers?"</p> <p>7 I'm assuming that these have been devised as being</p> <p>8 the basics you would expect most organisations to have?</p> <p>9 A. Yes, from the legal compliance from the</p> <p>10 Charity Commission, as well as sort of good practice</p> <p>11 that we have seen out there in the faith sector.</p> <p>12 Q. Are we talking about this being an expectation of good</p> <p>13 practice or an expectation of basic practice, because</p> <p>14 there is a difference?</p> <p>15 A. In this part of the document, it is an expectation of</p> <p>16 basic compliance. In other parts, it gets into more,</p> <p>17 I would say, the good -- what would be not exactly one</p> <p>18 has to, but would be levels of integration that we would</p> <p>19 like to see and can support.</p> <p>20 Q. So there's some bits of this which you would have to do,</p> <p>21 and other bits which you think would be appropriate for</p> <p>22 a responsible religious organisation to do?</p> <p>23 A. Yes.</p> <p>24 Q. Then _015 is about engagement with the community. So</p> <p>25 that's about interfaith activity and activity with</p> <p style="text-align: center;">Page 110</p>
<p>1 primarily the local authority and the police?</p> <p>2 A. Mmm-hmm.</p> <p>3 Q. Then _017 through to _019. Danny, if it's possible to</p> <p>4 get all three pages up together, that would be</p> <p>5 fantastic. If not, could I, at the very least, have two</p> <p>6 of the pages up. If you would just like to talk us</p> <p>7 through these. You ask people to fill these in. So</p> <p>8 could you just talk us through what it is -- the</p> <p>9 expectation that organisations have or asking whether</p> <p>10 they have got it or not?</p> <p>11 A. Let's talk a little bit about -- also, too, about how we</p> <p>12 dealt -- we don't just have them fill out the form.</p> <p>13 Usually, with a consultant, we prefer it, actually, if</p> <p>14 the consultant's in the room talking things through with</p> <p>15 them. It's the dialogue, as opposed to just a tick-box</p> <p>16 exercise. Because you can answer these questions "Yes",</p> <p>17 "Yes", "Yes", but it's really important that we feel</p> <p>18 there's an expert from our side, the SFI consultant, who</p> <p>19 is saying, "Can we see your child protection policy?</p> <p>20 Where is it? It's not simply enough just to have it.</p> <p>21 We want to take a look at it, how dated it is, when's</p> <p>22 the last time the trustees saw it and signed it". If</p> <p>23 they say, yes, for example, they have a definite</p> <p>24 safeguarding officer, we ask, "Okay, where on the board,</p> <p>25 prominently displayed, is the information that has the</p> <p style="text-align: center;">Page 111</p>	<p>1 safeguarding officer's picture, their contact, when were</p> <p>2 they trained?" So we're trying to get a little bit</p> <p>3 behind the scenes when we do these questions.</p> <p>4 So the questions are almost the launch pad towards</p> <p>5 deeper conversations. We are not trying here to catch</p> <p>6 them out. We say throughout the process, "Nothing here</p> <p>7 will be reported. We are here to help as much as</p> <p>8 possible and at some level of support that we can be</p> <p>9 there to support you before things should go wrong or</p> <p>10 prior to the issues".</p> <p>11 Q. So you're asking them about, have they got policies,</p> <p>12 "Have you got a designated safeguarding officer? Do you</p> <p>13 know how to make a referral to children's social care?</p> <p>14 Have you had any training? Would you like it? Do you</p> <p>15 do DBS checks?", and then some bits, "Do you run any</p> <p>16 supplementary schools? Has there been training for</p> <p>17 those?"</p> <p>18 Then, if we could go over to _019, "Do people have</p> <p>19 access to the internet? If so, what filtering</p> <p>20 processes? Are teaching resources used? Do you offer</p> <p>21 supporting of other activities? Can you tell us about</p> <p>22 the ages of the children you support? What further</p> <p>23 support do you think you need?"</p> <p>24 So it is a searching questionnaire, and obviously</p> <p>25 you have said that it takes place with other people.</p> <p style="text-align: center;">Page 112</p>

1 What I'd really like to do now is look at some of
 2 the statistics of what you have found when you have
 3 completed those health checks, and that's at
 4 paragraph 16 of your witness statement. That's
 5 SF1000001_006. Danny, if you wouldn't mind getting that
 6 up for me as well, I'd be most grateful.
 7 Your current data, and obviously this is
 8 anonymised -- could you talk us through paragraph 16, if
 9 you wouldn't mind?
 10 **A. Now, remember, please, that there is a level of which we**
 11 **are taking organisations that are experiencing some of**
 12 **the most challenging situations. So this may not be**
 13 **true in general of all faith institutions across England**
 14 **or the country, certainly this is just the statistics**
 15 **that we have taken from our health check.**
 16 Q. So you're a self-selecting referral body of, largely,
 17 institutions which have come to the attention of
 18 statutory bodies and about whom they have a level of
 19 concern?
 20 **A. There's some concern through -- either from a statutory**
 21 **body or some institutions themselves or from our**
 22 **consultants, yes.**
 23 Q. So if you wouldn't mind talking us through the data?
 24 **A. From 13.1 -- sorry, it should be 16.1 here. Many of**
 25 **them have these faith supplementary schools for young**

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1 **had out of date -- they had a DSL that hadn't had**
 2 **training in the last three years or hadn't had training**
 3 **that was sufficient, we felt, to be a designated**
 4 **safeguarding lead, had an online course they had done**
 5 **but didn't have much backing it up, we would say it**
 6 **would be inadequate to be holding that role within**
 7 **a faith institution.**
 8 Q. Turning to what we have got as 13.4 here, even when they
 9 have had an adequately trained DSL, 23 of them did not
 10 have a female DSL or deputy DSL. Why is that important,
 11 Rabbi Levy?
 12 **A. We have been working on this, we feel it is really key.**
 13 **We spoke about earlier --**
 14 Q. Rabbi, sorry to interrupt you, but you're speaking with
 15 candour and enthusiasm but quite rapidly, and I am
 16 envisaging that my transcribers will be struggling to
 17 keep up. So if you wouldn't mind just slowing down
 18 slightly, I would be most grateful. Thank you.
 19 **A. Of the institutions, of these 97 institutions, 23 of**
 20 **them did not have a DSL that was a woman, or a deputy**
 21 **DSL that was a woman. We feel that this is key to**
 22 **running a successful and healthy and safe institution,**
 23 **especially if you have young women present on a regular**
 24 **basis, that they should have someone of the same sex**
 25 **that they can go to and seek support from. It's vital,**

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1 **people, so being just places of worship without being**
 2 **aware of how many children are going through their**
 3 **system on a regular basis is missing a key component.**
 4 **Of these institutions, of the 446 that we have done, or**
 5 **had done at the stage of the health checks, 64 per cent**
 6 **didn't have a designated safeguarding lead at the time**
 7 **of our health check. That means, on that list that you**
 8 **saw earlier, where it said, "Do you have a DSL?," they**
 9 **would check "No".**
 10 Q. Okay. Can I just stop you there, if you don't mind. Is
 11 that because they didn't have anyone who fulfilled that
 12 role, or they didn't have someone who'd had any training
 13 or experience and, therefore, you considered fulfilled
 14 that role?
 15 **A. That's the next one in what should be here 16.3. So**
 16 **what is here 13.2 is, those are the ones that they**
 17 **themselves said they didn't have anybody.**
 18 Q. Right. Okay.
 19 **A. Then we asked the next question, which is a deeper layer**
 20 **question, which is, what kind of training did they have,**
 21 **or "Who is your" -- as simple as saying, "Who is your**
 22 **designated safeguarding lead and your deputy**
 23 **safeguarding lead?" and that's where we got the next**
 24 **question. Of the 158 places of worship that did have**
 25 **a signed and recognised DSL, 61 of them had appointed --**

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1 **we felt. If not, it was -- it's difficult for these**
 2 **young women to go, often, to a male figure sometimes,**
 3 **especially if there's an issue of sensitivity and**
 4 **concern.**
 5 Q. How about vice versa, though? That leads to the
 6 presumption that most sexual abuse is committed by men
 7 against women, or by women against other women.
 8 Obviously, men are also subject to sexual abuse. So why
 9 is it so important to have a woman in this context?
 10 **A. We felt that it was key to have both, to have members of**
 11 **both sex. But, as you can see from the numbers, there**
 12 **is -- the majority already are men, so our training --**
 13 **we would never exclude men from our training, but we**
 14 **actively encourage women to join our training through**
 15 **a number of different methods. Sometimes we will have**
 16 **all-women courses taught by a woman, if we see there's**
 17 **a need for that. Sometimes, if we are charging, which**
 18 **we do for some of our DSL courses, we will have**
 19 **a difference in fees between men and women. It's part**
 20 **of a gender nudge to push up the number of women to be**
 21 **equivalent to the number of men in DSL roles in these**
 22 **communities.**
 23 MS SCOLDING: Thank you very much, Rabbi Levy.
 24 I see the time, chair. Would now be an appropriate
 25 moment for our afternoon break?

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<p>1 THE CHAIR: Yes. We will return at 3.00 pm. Thank you. 2 MS SCOLDING: Thank you very much, Rabbi Levy. You are 3 under oath, so please do not talk about your evidence -- 4 I suspect you won't. But please do not talk about your 5 evidence during the course of the break. Thank you. 6 (2.45 pm) 7 (A short break) 8 (3.00 pm) 9 MS SCOLDING: Chair, may I begin? Thank you. 10 Mr Levy, can you see and hear me? Mr Levy, can you 11 see and hear me? 12 A. Yes, counsel, I can see and hear you. 13 Q. Fabulous. Thank you very much. 14 Just before the break, we were focusing -- Danny, 15 would you mind getting up the document we had up just 16 before the break, which is SFI000001_006. Thank you. 17 We were down to -- we had just dealt with the issue 18 about female designated safeguarding leads, and 19 therefore you were identifying that, in total, only 20 17 per cent of the places of worship had an adequately 21 trained DSL or deputy DSL. If we can now turn to the 22 issue in respect of DBS checks, it says that only 23 37 per cent of the places had completed up-to-date DBS 24 checks. Was that because they didn't understand they 25 had to undertake a DBS check, or they didn't understand</p> <p style="text-align: center;">Page 117</p>	<p>1 how to do it, in terms of the process and procedure, or 2 they didn't think that DBS checks were needed or they 3 just ignored the requirement? 4 A. I would say it's a mixture of all four of those 5 different elements. There are those that definitely 6 would have wanted, in their recruitment process, to have 7 done the DBS checks, and either lacked the expertise to 8 understand the process or, in some cases, lacked the 9 funding to pay for the number of DBS checks required for 10 all of their employed staff. 11 There were other organisations that realised, oh, 12 you know, these people -- for example, the kitchen crew 13 or the cleaner who were there with the children 14 sometimes in unsupervised, unregulated activity, also 15 required DBS checks of one sort or another, or the 16 trustees who are managing the supplementary school's 17 teacher also required enhanced DBS checks. So sometimes 18 they didn't understand the guidance given to them from 19 DBS itself. In some cases, they were, "Oh, we'll get to 20 that. We just haven't got around to it yet. We don't 21 understand how to do it, it's online, we are not 22 online", issues were very technical, and some of them 23 were simply, maybe, for whatever reason, they haven't 24 quite got there or didn't understand that they had to do 25 it, or the other criteria was, "Someone gave us a DBS</p> <p style="text-align: center;">Page 118</p>
<p>1 check from a previous place, from their last place of 2 work. We assumed that was (interference) as well." 3 Q. I'm afraid, Rabbi Levy, your sound just went slightly 4 glitchy. I don't know whether it was my machine or 5 everybody else's. Would you mind just repeating that 6 last sentence? 7 A. Some of the trustees or the senior management that we 8 spoke to said they felt that a DBS check done by 9 a previous employer was sufficient for them, to just 10 hold onto that, as opposed to doing their own DBS checks 11 during the recruitment. 12 Q. Do you think the current definition of regulated 13 activity encompasses the kind of tasks that individuals 14 within religious organisations undertake when it comes 15 to working with children? 16 A. I believe it does, but sometimes it can be hard to 17 navigate through the process, for example, that DBS has 18 online. It can be unclear, if you are a madrassa 19 teacher, an imam, or working in some of these 20 communities, exactly how you fit the criteria and the 21 roles they have set out. It especially becomes true if 22 you look at their toolkit online, where it doesn't 23 specifically address a lot of these roles in the 24 faith-based communities, and, therefore, you can get 25 lost about whether or not you're in regulated activities</p> <p style="text-align: center;">Page 119</p>	<p>1 or nonregulated activities, whether or not the kind of 2 emotional support that you're providing for children 3 would be considered to be a regulated activity for an 4 enhanced or a basic check, whether or not -- even if you 5 are enhanced check, whether or not it needs a barring or 6 non-barring list. Some of the nuance can get lost 7 because we don't believe it's specifically geared 8 towards a bespoke reading of how faith communities are 9 working right now. 10 Q. How could that be improved from a practical perspective? 11 A. We are working on creating, with the DBS itself, 12 a guidelines and checklist specifically for the roles in 13 faith communities. It should be ready in a couple of 14 months. 15 Q. It would be useful if you could send us that if and when 16 it is ready. 17 A. I look forward to it. 18 Q. Can we turn to paragraph 17. Danny, it's the next 19 paragraph along on the next page. Again, if you 20 wouldn't mind enlarging it. Thank you, Danny. 21 So a significant number of the organisations which 22 you have health checked said "Yes" when asked if they 23 have a policy. However, probably just under 50 per cent 24 of those couldn't either find it or it was either 25 outdated or unfit or had never been signed off by the</p> <p style="text-align: center;">Page 120</p>

<p>1 trustees?</p> <p>2 A. Yes.</p> <p>3 Q. Did you manage to dig down to understand why that might</p> <p>4 be the case?</p> <p>5 A. Once again, there is a myriad number of factors at play</p> <p>6 here. Some of them -- oftentimes, we find there is</p> <p>7 a real willingness of trustees to engage to understand</p> <p>8 how safeguarding could be made better. They really want</p> <p>9 the children, the vulnerable people in their</p> <p>10 communities, to be as safe as possible. But they're</p> <p>11 really busy. Usually it is not their full-time job,</p> <p>12 usually they are volunteers, if there is an admin</p> <p>13 person, they're usually overworked. To say to them,</p> <p>14 "Have the most up-to-date policy in line with the latest</p> <p>15 guidelines and Acts and GDPR" and whatnot can be quite</p> <p>16 an ask for some of them at the institutions. We are</p> <p>17 talking about institutions and places of worship that</p> <p>18 are run in the back of a shop or put together by a group</p> <p>19 of very well-meaning but very time-poor volunteers who</p> <p>20 wish to become trustees. Having the most up-to-date</p> <p>21 policies, understanding the policies and then signing</p> <p>22 off on the policies, especially around the issue of</p> <p>23 having a designated safeguarding lead, that can stand up</p> <p>24 and say, "I'm responsible", can be quite a challenge,</p> <p>25 and for all these reasons, as I indicate here, we will</p> <p style="text-align: center;">Page 121</p>	<p>1 walk into places of worship and they will check "Yes"</p> <p>2 and then we will say, "Okay, can we see it? Can we work</p> <p>3 with your existing policy", and they're like, "Oh, it's</p> <p>4 here somewhere" or "It used to be online. We can't find</p> <p>5 it". It is not because they are hiding anything,</p> <p>6 per se. It is simply because it can be overwhelming to</p> <p>7 follow all of the compliance-level questions that are</p> <p>8 being asked of them from the Charity Commission, and so</p> <p>9 the legal compliance can be a lot for institutions and</p> <p>10 trustees.</p> <p>11 Q. One of the things you have done in response to that is</p> <p>12 you have developed a safeguarding policy template. Do</p> <p>13 you think that such template policies could be prepared</p> <p>14 which could be effective across faiths and</p> <p>15 denominations, given that you work on</p> <p>16 a cross-denominational, cross-faith basis, or do you</p> <p>17 think that each safeguarding policy needs to be religion</p> <p>18 specific, so to speak?</p> <p>19 A. We're biased. We put this together as a template for</p> <p>20 all of our faith institutions and so we believe it is</p> <p>21 a good working model. But it is a very basic one, and</p> <p>22 we strongly, strongly urge all of the trustees to make</p> <p>23 it their own, to make sure that the policy is then</p> <p>24 followed through with real protocol and action. While</p> <p>25 the policy works across the faiths, the activities are</p> <p style="text-align: center;">Page 122</p>
<p>1 very bespoke. For each faith, each denomination within</p> <p>2 the faith and each individual place of worship itself.</p> <p>3 Q. So you have the policy really just as the starting</p> <p>4 point, to demonstrate the basics and the minimum</p> <p>5 standards in place?</p> <p>6 A. Exactly, yes, that's how we see it.</p> <p>7 Q. Alongside the health check, once you have undertaken the</p> <p>8 health check, you then provide and identify an action</p> <p>9 plan. Can you give us a couple of examples of what sort</p> <p>10 of safeguarding steps you would put on an action plan</p> <p>11 and how you then review and follow up on that?</p> <p>12 A. Of course. So the action plan is really sort of</p> <p>13 a response, a dialectical response, to what we are</p> <p>14 seeing in each of the health checks. So our consultant</p> <p>15 will sit down with myself or the director to work</p> <p>16 through from health check to action plan. The major</p> <p>17 activities we do are training. We have a suite of</p> <p>18 different training policies, everything from basic</p> <p>19 safeguarding that's required to safeguarding</p> <p>20 specifically for management and trustees to safeguarding</p> <p>21 for designated safeguarding leads and deputy</p> <p>22 safeguarding leads.</p> <p>23 In tandem --</p> <p>24 Q. Shall we get that up? That would seem to be quite</p> <p>25 useful. You set this out at paragraphs 11 and 12,</p> <p style="text-align: center;">Page 123</p>	<p>1 that's SFI000001_004-005. If it is possible to get the</p> <p>2 whole of _004 and _005 up, Danny, together, that would</p> <p>3 be very useful. Behind tab A1 of your bundle,</p> <p>4 Rabbi Levy.</p> <p>5 This is your training. I understand you have</p> <p>6 trained just over 10,500 people to date. Is that right?</p> <p>7 A. That is up until the end of November/December-time of</p> <p>8 2019. Our numbers have gone up by a few thousand</p> <p>9 attendees, as well as the female trainees. These</p> <p>10 general numbers are correct as of then, and a little bit</p> <p>11 of increase.</p> <p>12 Q. I think we can see, at paragraphs 8.1 to 8.9, the</p> <p>13 various different workshops and courses that you run?</p> <p>14 A. Exactly. And these courses are very much dependent on</p> <p>15 what we are reading into the organisational health</p> <p>16 check. We always try to start off -- if they're not</p> <p>17 a registered charity, we usually begin the process</p> <p>18 there. We feel like that is the base level: register as</p> <p>19 a charity and become organisationally compliant and very</p> <p>20 transparent and accountable to begin becoming a charity.</p> <p>21 It brings together trustees, creates transparency and</p> <p>22 opens them up to all of their basic governing documents.</p> <p>23 The next level that we always work for, if we see it</p> <p>24 there, is any sort of gap, lacunae. We then go</p> <p>25 immediately to safeguarding. Sometimes, actually, we</p> <p style="text-align: center;">Page 124</p>

<p>1 will flip it and do safeguarding before they are</p> <p>2 a registered charity, if they are running</p> <p>3 a supplementary school, to make sure safeguarding is on</p> <p>4 the ground level. Once again, we start with the basic</p> <p>5 safeguarding and quickly move its way up to the</p> <p>6 designated safeguarding leads and the safeguarding for</p> <p>7 management and trustees. It's a comprehensive approach,</p> <p>8 holistic approach, to how institutions should be</p> <p>9 safeguarding their communities.</p> <p>10 We also do a lot of things around risk, health and</p> <p>11 safety, first aid is key, and then we sort of move on to</p> <p>12 the more -- we call it the higher level, fundraising,</p> <p>13 security and safety awareness training, based around how</p> <p>14 to be -- building security, hate crime awareness and</p> <p>15 then other elements around the business planning, human</p> <p>16 resource development.</p> <p>17 Q. Again, I think we can see the number of female attendees</p> <p>18 at the graph in _005 for the various workshops. They're</p> <p>19 in green, the number of female attendees. I think we</p> <p>20 can see not very many to begin with. Gradually, it is</p> <p>21 getting larger, but still a relatively small number of</p> <p>22 female attendees in comparison to the overall number who</p> <p>23 have attended. Is that correct?</p> <p>24 A. Yes, counsel. I would like to point out to you that</p> <p>25 before May 2018, we didn't measure gender splits. So</p> <p style="text-align: center;">Page 125</p>	<p>1 it's not like we didn't have any women at all, but the</p> <p>2 numbers were quite small before then. They have been</p> <p>3 growing substantially, mainly because we have been</p> <p>4 pushing, nudging, institutions to invite more women to</p> <p>5 these trainings.</p> <p>6 Q. How receptive are the organisations to having women at</p> <p>7 the training, and particularly for things like</p> <p>8 safeguarding and child protection, where issues around</p> <p>9 sex, sexual organs, anatomy, can be used. Is that mixed</p> <p>10 sex training you operate or gender-segregated training?</p> <p>11 A. It's very case-by-case specific. So most of our</p> <p>12 trainings are done at the venue, at the place of</p> <p>13 worship, at the time and -- at the right time for the</p> <p>14 trustees and their volunteers and their senior team and</p> <p>15 clergy to be there. At each place, we really have</p> <p>16 a conversation with them beforehand. We would like to</p> <p>17 see this number of people trained in safeguarding, we</p> <p>18 want there to be a mix between both men and women, how</p> <p>19 do we go about that? I would say the minority of our</p> <p>20 institutions, so a small number of the institutions,</p> <p>21 that we train prefer to have separate training for men</p> <p>22 and women, and some of them, of those ones that -- it</p> <p>23 can be in a different mix. Sometimes they will be okay</p> <p>24 with a mixed training, but the trainer has to be a male</p> <p>25 or they will have training just for women but the</p> <p style="text-align: center;">Page 126</p>
<p>1 trainer could be anyone, and some will say, no, only</p> <p>2 a woman can be a trainer for our female designated</p> <p>3 safeguarding leads and only a man can be a trainer for</p> <p>4 our male designated safeguarding leads. So we work with</p> <p>5 the particular faith needs and sensitivities to give</p> <p>6 them the training, as long as it's within our agreement</p> <p>7 to do so.</p> <p>8 Q. Do they have to attend this training or is it voluntary?</p> <p>9 A. So nothing we do has a "have to" component other than if</p> <p>10 they are making more than 5,000 per year and they are --</p> <p>11 if most of their work is charitable, they have to become</p> <p>12 a charity. Beyond that, everything they do is entirely</p> <p>13 self-assessed. We say to them, "It is better -- we</p> <p>14 believe it is a good practice to work with us, in that</p> <p>15 other issues shouldn't come down the line that will</p> <p>16 create legal or other concerns for you, and we're here</p> <p>17 and we want to support you and most of our training is</p> <p>18 free or subsidised, so it is a good idea to jump on</p> <p>19 board". But that's all we can do.</p> <p>20 Q. You have indicated that you try to match a trainer with</p> <p>21 an institution of the same faith. Why is that?</p> <p>22 A. A number of different reasons. Sometimes, for the</p> <p>23 training -- for example, around the safeguarding</p> <p>24 training, for example --</p> <p>25 Q. I think -- I'm so sorry, Rabbi Levy, to interrupt you</p> <p style="text-align: center;">Page 127</p>	<p>1 midflow. Danny, I think that document can come down</p> <p>2 now. Thank you. Sorry. Please carry on.</p> <p>3 A. Oftentimes, the training is not just the trainer is of</p> <p>4 the same faith, but the kind of training is really</p> <p>5 crafted around that particular faith. People react well</p> <p>6 if they are in a situation where they're learning and</p> <p>7 there's a quote from the Quran or from the Hadith to</p> <p>8 support an element of safeguarding or risk, how to --</p> <p>9 why to avoid risk. It adds a certain dimension in</p> <p>10 a faith centre to have someone who (a) understands where</p> <p>11 that faith is coming from, (b) understands the</p> <p>12 sensitivities involved and (c) actively uses their</p> <p>13 scripture, their text and their traditions to make it</p> <p>14 more relevant, to tell the story, and our feedback from</p> <p>15 the sessions has been quite positive around the use of</p> <p>16 scripture or the use of faith traditional ideas to</p> <p>17 impart safeguarding best practice or concern.</p> <p>18 Q. Do you think it is something which is essential in the</p> <p>19 religious organisation, or simply preferable?</p> <p>20 A. We have found that the engagement level we have across</p> <p>21 the board from our consultants to our trainers was</p> <p>22 entirely maximised the more we were able to work with --</p> <p>23 between -- generally around the same faith and coming</p> <p>24 together in the partnership. The other issue, of</p> <p>25 course, is language, too. Sometimes the language</p> <p style="text-align: center;">Page 128</p>

<p>1 barriers are a concern. Say if someone who is not only 2 the same faith but can speak the same language as the 3 trustees and the senior management, it can take -- 4 a safeguarding course can go right into people's heads 5 and make it really relevant and it embeds it much 6 deeper. 7 I would urge it as advice, but I don't know if it is 8 essential or not. It's what we do. 9 Q. I think you identify at paragraph 27 of your witness 10 statement that about 60 per cent of the organisations 11 you work with require some level of translation of your 12 documentation and your training into an alternative 13 language. Is that right? 14 A. That is correct, yes. 15 Q. Do you recognise some other organisations have said to 16 us that there are some languages who literally do not 17 have words for things like rape? The Tamil community 18 have told us about that; there is no word in Tamil for 19 rape. There is no word in other communities for various 20 things to do with sexual violence and child abuse. Is 21 that something you have come across and how have you 22 overcome that as a problem? 23 A. None of our consultants who speak numerous languages -- 24 Punjabi, Urdu, Arabic, Yiddish and Indian, I think -- 25 they have never approached me with that issue of</p> <p style="text-align: center;">Page 129</p>	<p>1 concern. They have always been able to translate 2 effectively, as far as I'm aware. 3 Q. Obviously, we know it is not just your sort of 4 organisation. Local authorities offer training to faith 5 leaders and religious organisations. You have expressed 6 a view at paragraph 23 about their effectiveness. 7 Danny, would you mind getting that up, please, 8 SFI000001_008, please. Paragraph 23. You have 9 identified some practical issues that there are with the 10 sorts of courses which are currently run by the local 11 authority. Would you like to talk us through those, 12 please? 13 A. First of all, this is simply the view that we picked up 14 from a lot of case studies working with us, so there 15 could be some bias there. From what we have seen, when 16 we say to our institutions, "How come you haven't gone 17 to the free training offered by the local authority?", 18 you know, some of the responses we have got in feedback, 19 namely, the courses are offered at a time when most of 20 our trustees can't go to them. They physically don't 21 have time in the middle of the day. They're at work. 22 They're with their kids. Oftentimes, they are teachers 23 at schools. Even when they are not working, usually 24 they are at home with the children at different times. 25 So when the local authority will offer a class, they</p> <p style="text-align: center;">Page 130</p>
<p>1 usually do it during work hours, and the people who most 2 need to attend it from our faith institutions are those 3 who most want it either in the evenings or, often, on 4 a Saturday or Sunday. Almost all of our courses are 5 either on a Saturday or Sunday. For the most part, 6 that's what we do. 7 Also, you can have the safeguarding -- it can be 8 there's another safeguarding in a month and it's at the 9 local authority's city council building or their 10 institutional building, and that can be a big ask for 11 people, both because of difficulty of transport -- not 12 everyone has cars, not everyone can get there -- and so 13 exasperating the -- well, we think it was the wrong time 14 to do it; sometimes it is the wrong place to do it. It 15 is much easier, we found -- quite a lot of work, but 16 it's much more effective if you say, "The training is 17 going to happen in your venue, at your time". Then 18 people are there and ready to go and, you know, because 19 they're involved anyway, it'll usually be run at a time 20 when they know they can get the most number of their 21 trustees and volunteers into the room. So you can have 22 a holistic approach here. 23 The local authority oftentimes will do a lot of 24 specific training, but it's hard sometimes for 25 institutions to find the basic safeguarding, the</p> <p style="text-align: center;">Page 131</p>	<p>1 designating safeguarding lead courses because local 2 authorities are offering so many different types of 3 training, sometimes they won't get to the next basic 4 course until months ahead. 5 So we always feel like there's a concern for 6 safeguarding immediately when we go in. So we say, 7 "Don't wait. We will do it for you, at the right time 8 for you, as quickly as possible". 9 Q. So you're breaking all those barriers down, aren't you, 10 by going to them rather than you expecting them to go to 11 you? 12 A. Exactly. 13 Q. If I could just identify, the workshops you have 14 undertaken, the regional ones, this is up to the sort 15 of -- towards the end of last year, is set out -- Danny, 16 could you get _012 and _013 of this witness statement 17 up, please. It is your regional distribution of 18 workshops. I think we can see there is 117 you have 19 undertaken, and you have set them out by area. I think 20 we can see by far and away the largest majority were in 21 London and Birmingham, with a smattering all across the 22 north, so to speak, and some other places as well. 23 You identified that in respect of those 24 participants, I think you said of the 1,700 participants 25 in total in these workshops, some 837 were women. So,</p> <p style="text-align: center;">Page 132</p>

<p>1 in fact, you managed to get a much greater gender 2 balance in respect of these safeguarding workshops. Do 3 you think there is any reason for that?</p> <p>4 A. I think there's two. One of them is because a lot of 5 who we're bringing into the safeguarding courses are the 6 teachers. A lot of the teachers, specifically in the 7 gurdwaras and madrassas, are women. More than half are 8 women. If we open up a course and say it is really 9 important for everyone engaged with children and young 10 people to come to these courses, when it comes to 11 safeguarding, we'll get a lot of women from the 12 madrassas, from the gurdwara supplementary schools, who 13 are teachers, coming in. So that's one of the reasons.</p> <p>14 The other one is, for the most part, of lot of 15 institutions don't have women yet on the trustee board 16 but they will give women secondary places of authority 17 and oftentimes that is as a safeguarding lead, we have 18 found. It's considered to be more of a focus for women 19 than for men often in institutions. Especially if we 20 say, "Where do you see the women coming in for 21 leadership?", they will say, "Oh, we will give them the 22 designated safeguarding lead or deputy safeguarding lead 23 role".</p> <p>24 Q. Do you think more women should be trustees in these 25 institutions? Do you think it would be helpful if that</p> <p style="text-align: center;">Page 133</p>	<p>1 was the case, from a child protection perspective?</p> <p>2 Let's leave aside any other gender issues?</p> <p>3 A. From a child safeguarding perspective, it would be 4 immensely -- it would have a huge impact. It would 5 bring a lot of what we talked about, a sort of -- you 6 can have these policies on papers, but, really, in terms 7 of real practice and awareness and understanding, having 8 more women with -- I think oftentimes because they are 9 teachers, because they're involved in working with the 10 young people in the communities more, having them on 11 board at the highest level of implementation and 12 understanding and just how people spend their money at 13 the institutions would shift for the good around 14 safeguarding if more women had active roles on trustee 15 boards of the faith sector organisations.</p> <p>16 Q. What have you done to try to encourage that, as an 17 organisation?</p> <p>18 A. It's a challenging piece of work. Oftentimes, we'd say 19 to an institution that would turn away if we just said, 20 "Now, we are going to force you to put more women on 21 your trustee board", there would be a negative reaction, 22 we have come across. So we try to do what we consider 23 to be a bit of a gender nudge. Having women in 24 leadership roles, like safeguarding lead, like the fire 25 deputy, like the first aid provider, means that they are</p> <p style="text-align: center;">Page 134</p>
<p>1 the expert in the room. It is a bit of a long-term 2 process where, if you have the experts around 3 safeguarding and fire and health and safety and some of 4 the business training as well, then, eventually, they 5 will be seen as -- especially when the next generation 6 begins to take on these roles, they will be seen as the 7 major experts that should then become part of 8 the trustee board. They're there, they're present, they 9 know what's happening inside the institution, and they 10 have shown themselves to be good leaders in these other 11 roles and will then, you know, become vital for the 12 trustees and are vital for the trustees.</p> <p>13 It's not -- it's a soft approach rather than one we 14 are actively pushing.</p> <p>15 Q. Do you think a position of some kind of quota of women 16 as trustees would be helpful, or would that have the 17 opposite approach?</p> <p>18 A. We found that to be a negative approach. In fact, 19 I know a number of cases where I personally have gone to 20 institutions that weren't willing to register as 21 charities and the reason they said they didn't want to 22 register as a charity was they felt the 23 Charity Commission might push them in that exact 24 direction, put a quote on them to have more women on the 25 board. That's why they were sort of going under the</p> <p style="text-align: center;">Page 135</p>	<p>1 table and not registering, even though they had a legal 2 requirement to register. So we found it to be 3 counterproductive.</p> <p>4 Q. You also identify that you have done some work 5 regionally. You have worked, I understand, with Barnet, 6 Bradford and Kirklees -- Kirklees being in the north of 7 England just outside -- anyway, I'm not going to say 8 where it is, because I'm bound to get it geographically 9 wrong -- to produce regional-specific health checks. 10 Why do you need regional-specific health checks? What's 11 the purpose of that?</p> <p>12 A. It mainly came because of a number of different 13 relationship-building exercises. We have actually 14 recently done another one in Peterborough where the 15 local authority -- and oftentimes one of the Faith 16 Council -- for example, the Peterborough one was the 17 Muslim Council, the Mosque Council of Peterborough or 18 the Kirklees Council was the local authority and the 19 Mosque Council of Kirklees, I believe. They wanted 20 something specifically for them.</p> <p>21 The change in content wasn't that great. The 22 Bradford one had a few extra questions specifically 23 around supplementary -- faith-based supplementary 24 schools that they wanted to see. There wasn't a deep 25 change in content. It was more of the -- it created</p> <p style="text-align: center;">Page 136</p>

1 equal partnerships and then they felt that by putting
 2 their branding on it, they could reach more communities
 3 that might not know the SFI brand. So it was almost an
 4 exercise towards engaging with the local partners on the
 5 ground.
 6 Q. Do you think that the sort of programmes you run in
 7 respect of child protection and safeguarding, not
 8 necessarily your programmes, but similar programmes,
 9 could be rolled out on a national basis irrespective of
 10 faith?
 11 A. Do you mean, could the SFI programme upscale?
 12 Q. Yes, or a similar programme.
 13 A. A similar programme could upscale, we believe, yes. We
 14 have only sort of -- the kind -- there's 3,000
 15 institutions that we could sort of identify as
 16 faith-based that require the support. Of those, there
 17 are thousands that SFI organisation haven't engaged with
 18 nor the local authorities. Local authorities often
 19 don't know who are the places of worship in their area
 20 and, if they do know who they are, haven't done a lot of
 21 engagement with them especially around safeguarding. So
 22 a programme like SFI that has a local, recognised
 23 community consultant who can go and speak to each one of
 24 them and then they can call up and say, "We are having
 25 an issue with safeguarding. We are having an issue with

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1 through this process as part of your legal obligation",
 2 many of them would. However -- and here is the
 3 caveat -- there are institutions that just find the
 4 entire charity registration process quite overwhelming
 5 in and of itself. Some of them will go into hiding the
 6 moment there are more restrictions put on them.
 7 So one would have to -- the (interference)
 8 engagement of the Charity Commission is made up of
 9 really good people but a very small, small team. So
 10 they can't directly go, so they would have to make
 11 a much more robust initial approach. How will that
 12 charity engagement piece work at the beginning if you
 13 not just have an approach where they are asked to do
 14 more at the institutional level, because the
 15 institutions are very, very -- the paucity of time they
 16 have to do this kind of work is exponential.
 17 Q. When you say that there are a small number of
 18 organisations that find it difficult even to register
 19 with the charity, are they the organisations that, as
 20 a society, we should be concerned about in respect of
 21 their approaches to, and management of, child
 22 protection?
 23 A. I believe so. I think the ones that are at this stage
 24 not registering as charities are the ones that -- they
 25 may not be actively holding out because they have

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1 health and safety", we believe would be quite effective
 2 across the board.
 3 Q. Do you think it is something which organisations would
 4 be willing to have imposed upon them? So, for example,
 5 if the Charity Commission were to say, "You can't
 6 register as a charity or you can't continue to be
 7 a charity unless you have undertaken that training and
 8 you have signed off on it or you're part of this sort of
 9 programme", do you think that's something which would
 10 work or not work?
 11 A. I can only speak on a personal level, not as head of
 12 operations at this stage. I think that -- I have seen
 13 or our organisation has seen that often sometimes if the
 14 Charity Commission sends a letter saying, "We want -- in
 15 order to become -- or you're a charity and it is
 16 important to you to go and do more safeguarding", we get
 17 a very good response from that institution, they open
 18 the doors. We don't believe institutions are often
 19 hiding or reluctant to do safeguarding. Most, in fact,
 20 the vast, vast majority of institutions we have come
 21 across really want these kind of protocols and
 22 procedures in placings and just lack the resources to
 23 get it done. So we truly believe -- I think that if the
 24 Charity Commission or other external bodies would push
 25 and say, "In order to become a charity, you have to go

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1 issues, but usually it's a lack of strong governance or
 2 they don't have an open and transparent board or it's
 3 run by one individual, and those are the places that are
 4 quite risky, we felt, and have all kinds of risks buried
 5 within that lack of charity registration. Having more
 6 institutions that aren't accountable, that don't put up
 7 their annual returns year by year can have a lot of
 8 other issues hiding behind the scenes as well.
 9 Q. What sort of issues would that involve in respect of
 10 child protection? I can imagine the financial
 11 mismanagement that could come with that, but how about
 12 child protection?
 13 A. Well, it comes to -- we find they are the same ones that
 14 often don't have DBS, don't have a clear, transparent
 15 hiring process, that don't have safeguarding policies
 16 when we approach them, that have a policy but don't have
 17 a designated safeguarding lead. Once institutions are
 18 registering for the Charity Commission, they begin to
 19 put the other pieces in place with the governing
 20 document. If you have just one person and one family
 21 running an institution, some of them are wonderful, but
 22 they are not run really as organisations, they're run
 23 almost like family enterprises and that opens up to all
 24 kinds of issues because people are basing themselves on
 25 some level of, like, unspoken trust, but there is

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1 nothing there and no person there who is holding
 2 responsible reins and saying, "We are in charge, we have
 3 done the training, we know what to do and who to contact
 4 in case of abuse". All that is missing from these
 5 institutions.
 6 Q. You have talked a little about the fact that nearly
 7 50 per cent of the institutions you have worked with or
 8 have done a health check with have a faith supplementary
 9 school. What are the most common child protection
 10 problems and concerns you have identified in those
 11 supplementary schools and are they specific to certain
 12 faith traditions or are they common across the board?
 13 A. I will deal with your last question and then your first
 14 one. They are -- you're speaking of faith traditions
 15 that have a lot of faith training for children. Not
 16 all -- the gurdwaras are a prime example. They have
 17 pretty regular classes, pretty much every week,
 18 throughout the whole year, and often camps during the
 19 summer with thousands of children going to them. The
 20 madrassas as well: thousands and thousands of children
 21 are going to madrassas. In each and every community,
 22 a small institution -- a small mosque normally has
 23 a couple of hundred -- even a very small one will have
 24 a couple of hundred children running through its
 25 madrassa, and the medium-sized ones can have thousands.

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1 some of the issues that might be coming from home into
 2 the classroom. So those concerns, because the teachers
 3 aren't trained the same way a regular teacher in
 4 a mainstream school would be, the teachers themselves
 5 are usually unable, or can be unable, to spot some of
 6 the issues happening. If not, some of the issues that
 7 are happening are based around the teachers themselves.
 8 Other things we spotted are a serious lack of the proper
 9 recruitment process, and that goes hand in hand with the
 10 lack of DBS that's been done on these teachers.
 11 A lot of them don't know or can't identify or don't
 12 have a designated safeguarding lead on hand or can call
 13 them up, so these madrassas, you will say, "Who is the
 14 designated safeguarding lead here in this madrassa?" and
 15 it won't be somebody they know or can contact and the
 16 children can't contact them. Their picture isn't on the
 17 wall, they have -- there is no number to call them, and
 18 so there's all kinds of gaps there as well.
 19 That's just the tip of the iceberg. There are all
 20 kinds of issues happening in terms of the venues as
 21 well. Health and safety -- we have seen everything from
 22 an institution that ran the person -- the teacher was
 23 running a madrassa out of the back of his van and there
 24 was no oversight. There are other institutions where
 25 there's stuff happening where there's a lot of online

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1 It's, oftentimes, their biggest money maker, for
 2 example. How the mosque will bring in money is via the
 3 madrassa. Other institutions have a lot less child
 4 engagement, and therefore they have less of these issues
 5 show up. So they're seeing children on a less regular
 6 basis. Some institutions more than others, some faiths
 7 more than others. The issues we are seeing --
 8 Q. You have just identified, very helpfully, the large
 9 numbers of children that might attend madrassas. Has
 10 anyone ever done any research on how many children might
 11 attend a madrassa UK-wide or England and Wales-wide?
 12 A. I don't know. I can try to find out, if you wish.
 13 I don't have the numbers in front of me.
 14 Q. That's absolutely fine. I'm so sorry. I interrupted
 15 you. What are the most common child protection
 16 challenges you find in those settings?
 17 A. I think the overarching one is in terms of the training
 18 for the teachers themselves. Most of the teachers who
 19 are teaching in the settings are volunteers or don't
 20 come with a lot of teacher training support or
 21 qualifications in their background. That, in and of
 22 itself, can open up a lot of potential for risk factors
 23 involved, everything from running a classroom to missing
 24 out on -- recognising when there is abuse or there's
 25 bullying in the classroom, to not being sensitive to

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1 training without any oversight at all. So a lot of it
 2 is based on trust in these communities, very tight-knit
 3 communities, but there is not a lot of policies and
 4 procedures that one can point to behind to stabilise
 5 that sort of safeguarding trust that's being sort of
 6 assumed.
 7 Q. So you have done some specific work, I understand, with
 8 the Open College Network, and you have provided -- you
 9 set this out at paragraph 35 of your witness statement.
 10 Danny, would you mind getting up 000001_013. It is an
 11 Open College Network course. So you have trained 265
 12 teachers, as I understand it, in 24 faith institutions,
 13 on a specific course on safeguarding for supplementary
 14 schools for teachers. Is that right?
 15 A. That is correct, yes.
 16 Q. Do you think it's something which should be rolled out
 17 to all supplementary schools? Do you think that's
 18 something which is feasible?
 19 A. All faith-based ones, yes.
 20 Q. What has that helped those teachers do? Recognise those
 21 problems that you have just identified; is that right?
 22 A. This is one module within a larger scheme of the OCN,
 23 Open College Network, accredited training when they get
 24 to level 2 or level 3 training. It is about a ten-part
 25 course usually. One of the modules is safeguarding in

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<p>1 these schools. We find it's really key to sort of the</p> <p>2 overall sort of making -- ensuring that the teachers are</p> <p>3 aware of issues, can report issues, and are recognising</p> <p>4 children's behaviour and creating a more child-centric</p> <p>5 approach in their safeguarding role within these</p> <p>6 communities, and we will recommend that -- feedback has</p> <p>7 been excellent for the courses that we have done.</p> <p>8 Q. Can I identify, as part and parcel of the regulation of</p> <p>9 out-of-school settings, the Department for Education</p> <p>10 proposed a compulsory registration plan which was</p> <p>11 opposed, shall we say, by a number of religious</p> <p>12 organisations for a variety of reasons, and so it never</p> <p>13 happened. There's then been a voluntary code which has</p> <p>14 been consulted upon, but I think, as far as I'm aware,</p> <p>15 has never finally been produced. I think the events of</p> <p>16 this year have rather overtaken the Department for</p> <p>17 Education in that respect.</p> <p>18 Do you have any views as to whether or not such</p> <p>19 a Code of Practice, firstly, should exist for</p> <p>20 out-of-school settings, whether they are religious or</p> <p>21 not, and, secondly, whether they should be compulsory or</p> <p>22 voluntary in nature to sign up to those Codes of</p> <p>23 Practice?</p> <p>24 A. We have been consulted by the Department for Education</p> <p>25 on the voluntary Code of Practice. It seems quite</p> <p style="text-align: center;">Page 145</p>	<p>1 comprehensive. They have clearly identified what the</p> <p>2 risks are, and they have made a really good point,</p> <p>3 they're not just asking the trustees or the senior</p> <p>4 management of these supplementary schools what to report</p> <p>5 and how to report it, but they have also created another</p> <p>6 document for parents as well, so that parents can ask</p> <p>7 direct questions. We think that that is the correct</p> <p>8 approach, that the noncompulsory voluntary approach, as</p> <p>9 long as it's comprehensive between both institutions,</p> <p>10 but also the people going into the institutions, in this</p> <p>11 case the parents.</p> <p>12 What I'm concerned about is that there's been</p> <p>13 a great focus on the documentation and it becomes a bit</p> <p>14 of a checklist activity for the supplementary schools,</p> <p>15 but the real work behind it becomes, really, who is the</p> <p>16 responsible party, what happens if it doesn't work, how</p> <p>17 do you go about showing that you really do have</p> <p>18 a designated safeguarding lead? If the parents ask,</p> <p>19 that's one way, but how can we get the parents educated</p> <p>20 to even ask the right questions? It is not enough to</p> <p>21 say, "Here is this document for parents. Here is this</p> <p>22 document for the faith centres. Good luck", and the</p> <p>23 real work becomes in educating. I don't think it is</p> <p>24 quite there for compulsory, although perhaps at the end</p> <p>25 we will talk about how an external body could be useful</p> <p style="text-align: center;">Page 146</p>
<p>1 in these situations. But without proper training for</p> <p>2 both teachers and for staff and for trustees, I think</p> <p>3 it's almost not worth the paper it's printed on to</p> <p>4 create these documents and just ask for the best</p> <p>5 results. We need to see an entire sort of process</p> <p>6 happening where the Department for Education is</p> <p>7 creating, one could imagine, parenting workshops, to get</p> <p>8 the parents to ask the questions correctly.</p> <p>9 Q. What do you think the key features are of designing some</p> <p>10 form of oversight or some form of basic checklist of</p> <p>11 what needs to happen in any religious setting which does</p> <p>12 work with children?</p> <p>13 A. These recommendations are entirely my own, not from the</p> <p>14 institution and definitely not from any of the bodies</p> <p>15 that we support or the organisations that we work with.</p> <p>16 We have put together at the end of this witness</p> <p>17 statement a few recommendations.</p> <p>18 Q. Yes. That's from paragraph 40 onwards. So that's</p> <p>19 SFI00001_015. You're recommending -- we have had the</p> <p>20 diagnosis, now we have got the prescription, so to</p> <p>21 speak. Starting, it is a three-part programme -- Danny,</p> <p>22 would you mind getting up the rest of the next page as</p> <p>23 well, page 16. Would you like to talk us through this,</p> <p>24 please, Rabbi Levy?</p> <p>25 A. Of course. As we said here, this is the general,</p> <p style="text-align: center;">Page 147</p>	<p>1 general outline of a three-part framework. Firstly,</p> <p>2 that the Charity Commission's work, particularly its</p> <p>3 faith engagement team, is really created into a much</p> <p>4 more robust organisation to create both carrots and</p> <p>5 sticks for these places of worship that are required to</p> <p>6 register to now go ahead and to register, and that can</p> <p>7 be a number of sticks: one could close them down if they</p> <p>8 didn't register within time; one could say to them, "If</p> <p>9 you do register, we will open up a bunch of free or</p> <p>10 subsidised trainings and activities for you around DBS</p> <p>11 and safeguarding training and what not", that would be</p> <p>12 really great incentivisation measures to get them to</p> <p>13 register, at the same time having a quite robust</p> <p>14 approach if they didn't register. Neither one of those</p> <p>15 is yet in place to the full extent, and I think they</p> <p>16 could be, because being a registered charity we think of</p> <p>17 as the building blocks for everything we are talking</p> <p>18 about within these places of worship. Currently,</p> <p>19 an institution can register with the local authority as</p> <p>20 a place of worship, have marriages -- a marriage licence</p> <p>21 at your premises, receive the business rate reduction</p> <p>22 and some grants as well and not have to be a charity,</p> <p>23 even though all their aims are charitable and they make</p> <p>24 over £5,000 per year. So it seems almost like there's</p> <p>25 this disjunct between what is being asked legally from</p> <p style="text-align: center;">Page 148</p>

<p>1 the Charity Commission and, on the ground, what they can 2 get away with. And institutions will get away with it 3 until they are told they can't get away with it any 4 longer. That's the first point. 5 Secondly, once again, there's a level of bias here, 6 but we think programmes like SFI that are engaged with 7 local, trusted, community-conscious, on-the-ground 8 regional consultants who understand issues of faith but 9 aren't stuck within one particular faith but are open to 10 all, but have a wide, expansive knowledge and trust from 11 the local communities is key in order to really work 12 with institutions. We have seen some of the more toxic 13 elements sometimes, if we have a local authority or 14 central government who approaches institutions and says, 15 "Do this. Here is this checklist which you have to 16 fulfil", institutions sometimes will think that this is 17 part of the Prevent agenda or they are going to close 18 them down or they have heard stories about other 19 institutions, which are quite legitimate, where they 20 were closed down because they failed to check the right 21 process or they ran into a bureaucratic understanding, 22 they didn't quite fathom or they needed a lawyer and 23 couldn't afford a lawyer to get them through this 24 process. There is a lot of fear out there. A lot of 25 that fear can often be mitigated if they have someone</p> <p style="text-align: center;">Page 149</p>	<p>1 who says to them, "Hi, I'm from your local community. 2 I'm going to work with you. You can always call me up. 3 Here is my number. I will always be there. If you have 4 any issue, you come to me and we will try, as 5 neighbours, to take the next step forward in your 6 institutional journey". We feel that's really, really 7 key and, oftentimes, in a "one size fits all" approach, 8 that can get lost. The wrong language, the wrong faith, 9 the institution -- organisations don't understand how -- 10 a very top-heavy institution might not understand how 11 a particular gurdwara or institution is working, they 12 could lose a lot of the complexity that goes into these 13 faith centres and where they are coming from and the 14 background that goes into creating and -- faith centres 15 that are really being run, we think, quite effectively, 16 but need support on the neighbourhood local level as 17 much as possible. 18 Q. Do you think that's implementable at a sort of local -- 19 having a sort of local friend, so to speak? Having 20 a "phone a friend" in the local area? Do you think 21 that's implementable? 22 A. All we know is our experience that, in the first year of 23 running, we were asked to upscale in years 2 and 3, and 24 thus far it has been, that, by having more coordinators 25 on the ground -- our consultants can generally handle,</p> <p style="text-align: center;">Page 150</p>
<p>1 in terms of their engagement with about 50 institutions 2 plus. So could you run that across the country? Many 3 institutions don't require it. Big institutions have 4 big umbrella bodies -- United Synagogue, the 5 Church of England, the Catholic Church -- already are 6 doing this and, we think, quite well. They don't need 7 a local consultant the same level as the small mosque, 8 or gurdwara or synagogue down the road does. Some 9 institutions never need this level of support, but we 10 think, if you had a regional coordinator for about the 11 50 to 100 plus institutions, it would be implementable 12 across the country on a much wider scale. It has been 13 from our experience, and we upscalded and went from our 14 initial small number of 90 to the 200 plus in our second 15 year. 16 Q. Third, you said there needs to be needs-based subsidised 17 funding for all safeguarding training and DBS checks in 18 places of worship? 19 A. We found that to be true on both counts. If you ask an 20 entire team -- for example, at a madrassa that had 21 ten teachers -- to do the enhanced checks for their 22 employees, and it is £50 per person and you say, "It is 23 going to cost you £500", that might not seem like a lot 24 for a big organisation, but for a small organisation 25 that can cripple them, especially coming out of this</p> <p style="text-align: center;">Page 151</p>	<p>1 pandemic. Asking them to pay any amount of funding for 2 any of these safeguarding or DBS checks beyond simply 3 their time, for some of them it is a big ask. 4 The more we recognise where they are, in terms of 5 their socioeconomic status, the better it will be, and 6 we don't believe that institutions are often hiding 7 what's happening in their community, we think they lack 8 the resources to be able to effectively deal with what's 9 happening sometimes in their community around 10 safeguarding issues. 11 Q. The last question I have for you, and then I have got 12 a couple of questions that other core participants have 13 asked me to ask you, is around external oversight. Your 14 last paragraph says: 15 "We believe that external oversight ... should now 16 be created to ensure that they are compliant in their 17 duty to protect children from harm." 18 What do you mean by that on a practical level? 19 A. This would feed in a little bit to Department for 20 Education's sort of training or documents for the 21 parents that we have seen. This is almost even an 22 expansion of that, that every single faith institution 23 in the country would have a legal requirement to reveal 24 who their designated safeguarding officer and deputy 25 designated safeguarding officer was, with all their</p> <p style="text-align: center;">Page 152</p>

<p>1 information online, so that anyone who wishes to go 2 there or send their children there would have access to 3 it. 4 We don't think it would create a huge -- you 5 wouldn't need a lot of oversight on this one. It would 6 be basically in the marketplace, on the internet, 7 available in a transparent forum to take a look at, and 8 they would say, "We have this person in charge of our 9 safeguarding. Here is who they are and here is how they 10 have been trained and we have had them DBS checked". 11 That would be a sufficient starter kit, we think, for 12 all institutions to be pushed in that direction, and if 13 they didn't, there would be repercussions for them. 14 Q. Do you think that the communities which you serve have 15 significant enough internet access and enough language 16 access to be able to access that kind of information? 17 Would it have to be in different languages? Would it 18 also have to be written on a piece of paper as well as 19 on the internet? 20 A. I think it's always good in every place of worship that 21 there should be a big board with all of their 22 information there directly for parents and carers and 23 community members to take a look at. But most people -- 24 our model is that our -- even in communities that don't 25 have a lot of internet access or aren't regularly</p> <p style="text-align: center;">Page 153</p>	<p>1 online, they can pass information around social media 2 platforms and WhatsApp groups. Information is possible. 3 Having it on a -- I think it would be nice to have 4 it totally digitalised, maybe even an app, as well as an 5 online forum or a website would be sufficient for every 6 single institution to -- because part of it -- it isn't 7 just the access, it's the willingness to put it out 8 there to begin with. 9 The trustee and the senior management felt one of 10 them had to step up, or someone within their community 11 had to step up and say, "I'm the designated safeguarding 12 lead. Here is the information that's required and here 13 is the training I have had", that would already create 14 sort of the catalyst where there hasn't yet been a lot 15 of change to feel there had been a real movement; it 16 would move the needle enough to begin the process. 17 They would come to organisations that are there to 18 support them like SFI, like the Charity Commission, like 19 the local authority on safeguarding, LADO and MASH 20 teams. They would begin to look for those options as 21 opposed to being passive around looking for the option. 22 Q. Do you think all faith leaders should have to have some 23 sort of child protection training in order to be able to 24 become a leader of a faith community? 25 A. Yes.</p> <p style="text-align: center;">Page 154</p>
<p>1 Q. And that some people have formal training, other people 2 sort of -- because of your standing within the 3 community, you would become a religious figure or 4 a religious leader. Do you agree that they should all 5 have some form of child protection training? 6 A. Yes, 100 per cent. I think every religious leader in 7 this country should have some form of child protection 8 training, and along with at least a basic DBS check. 9 Q. Thank you very much, Rabbi Levy. I have three questions 10 to ask you on behalf of Kol v'Oz. The first question 11 is, which Jewish organisations does SFI work with, if 12 you know? 13 A. We can't reveal the specific names of the synagogues and 14 yeshivas. For the most part, the organisations we do 15 work with are the -- what we are calling the Haredi, is 16 that okay? 17 Q. Whatever the word is you find most appropriate to use. 18 A. I prefer that one; many of the community do. The Haredi 19 community in parts of London, Stamford Hill, and 20 Manchester, I think we have one in Gateshead as well. 21 Q. The second question I'm asked to ask on behalf of 22 Kol v'Oz is, you don't list any Jewish organisations as 23 having taken part in your safeguarding training. Is 24 there any particular reason for that? Do you know that 25 those organisations haven't participated in it?</p> <p style="text-align: center;">Page 155</p>	<p>1 A. For the most part, the safeguarding training that is 2 offered from SFI went through the Interlink. They 3 created a Jewish-specific safeguarding checklist and 4 training support manual and then ran through a training 5 as well specifically geared towards the Haredi 6 community, and then SFI worked with Interlink to create 7 the manual, do some oversight of it and to support them 8 in the training. 9 Q. We had some evidence about this yesterday, but just to 10 clarify, and for the purposes of everybody watching 11 along, the Interlink foundation are a training and 12 umbrella organisation for various people within the 13 Haredi community, and we do have some written witness 14 evidence from them. 15 The third question is, at paragraph 26 of your 16 witness statement -- I will just get up the relevant 17 page number, I will ask Danny to bring it up, 18 SFI000001_009, and I think it is halfway down: 19 "In one particular instance, a teacher at 20 a faith-based supplementary school approached an 21 SFI trainer after a safeguarding session and told the 22 trainer about a serious incident of child sexual abuse 23 at the school that he knew of ... but was too afraid to 24 report. The trainer reported the incident ..." 25 Can you give any further detail about that incident?</p> <p style="text-align: center;">Page 156</p>

1 I would ask you to be quite careful as far as that's
 2 concerned. In which faith, I'm asked to ask you, did
 3 that incident take place, if you are able to tell us
 4 that?
 5 **A. Is it relevant?**
 6 Q. I have been asked to ask you that question.
 7 I personally don't think that it's appropriate for you
 8 to give any further detail about the nature of
 9 the incident. But it is entirely up to you whether you
 10 wish to answer the question about which faith it is,
 11 whether or not that would lead to identification of
 12 the individuals concerned or not.
 13 **A. The concern would be that it may. It's an ongoing**
 14 **investigation. I'm not -- we have only very**
 15 **peripherally been dealing with the situation, so I would**
 16 **prefer not to.**
 17 MS SCOLDING: That's absolutely fine. If it's the context
 18 of an ongoing police investigation, I think that's an
 19 appropriate response. Thank you very much, Rabbi Levy.
 20 I have no further questions for you. The chair and
 21 panel may do so. I pass now to Professor Jay. Chair?
 22 Questions from THE PANEL
 23 THE CHAIR: Thank you. Yes, I have one question, and then
 24 I will ask the panel members in turn whether they have
 25 any questions to ask as well.

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1 **any of our safeguarding trainings per se.**
 2 THE CHAIR: I suppose I am trying to get at how much
 3 assistance you give people in the faith organisations to
 4 properly understand the DBS feedback, because this is
 5 a complex issue that is not necessarily straightforward.
 6 So it may be that there have been issues that have not
 7 been picked up and conveyed to you in the course of
 8 training.
 9 **A. It may be, but none of the feedback has come our way,**
 10 **and because most of our checks are with the barring**
 11 **list, it almost is like a very sort of binary "yes" or**
 12 **"no".**
 13 **Most of the DBS checks we do are on people who are**
 14 **teaching or managing teachers of the faith-based**
 15 **supplementary schools, so they include the barring list,**
 16 **and the barring list does feel generally -- like, if**
 17 **someone should show up on the barring list, they would**
 18 **not be accepted.**
 19 **Institutions we work with are quite sensitive to the**
 20 **issues. So if an issue would be flagged up on these**
 21 **checks, their reaction is simply not to hire that person**
 22 **within their faith institution. They're under a lot of**
 23 **the pressures -- a lot of the mosques feel themselves to**
 24 **be under a lot of pressure from other agencies within**
 25 **government. They don't want to be pushing the limits**

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1 **A. Of course.**
 2 THE CHAIR: Thank you. My question is on the subject of DBS
 3 checks, both basic and enhanced. From your experience,
 4 were you confident that there was a good understanding
 5 of what actually constituted a risk when there were
 6 returned DBS checks with possibly issues that affected
 7 child protection on them?
 8 **A. We haven't come across any of our institutions that**
 9 **have -- where there's been flagged up any risk for the**
 10 **DBS checks. So while we have had implementation of**
 11 **DBS checks across the board for our institutions, as of**
 12 **yet that I'm aware of -- and I think this stands for my**
 13 **team -- none of them have been flagged as issues at all.**
 14 **So we haven't had a situation arise yet with any of our**
 15 **300-plus institutions we work with.**
 16 THE CHAIR: There are questions, though, about the
 17 interpretation of DBS checks. Is that covered in your
 18 training?
 19 **A. Because the DBS checks have not come out positive --**
 20 **I mean, there were no negative issues around them, we**
 21 **haven't dealt with it very much. Probably if the**
 22 **situation did arise, we would go either back to the DBS**
 23 **directly and say, "Can you clarify these points for us?"**
 24 **I don't believe that the details of what -- the**
 25 **difference -- the nuance of the DBS checks shows up in**

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1 **often around these issues, and, therefore, should those**
 2 **questions arise, their normative response is to not hire**
 3 **that person, rather than sort of dig into what the**
 4 **issues really are.**
 5 THE CHAIR: I understand your response there, because, of
 6 course, many are clear cut, but there are other types of
 7 offences, and, indeed, when it comes to enhanced checks,
 8 other issues that may appear that are open to
 9 interpretation, and I simply wondered what kind of
 10 support you gave people in assisting with that.
 11 **A. We haven't come across it very often. We can look into**
 12 **it in a deeper way.**
 13 THE CHAIR: Thank you very much. Ms Sharpling?
 14 MS SHARPLING: Thank you, chair. Just one question, I may,
 15 Rabbi Levy, rather. You spoke about external oversight.
 16 I wondered whether you had a view as to how that should
 17 be paid for or, secondly, whether it ought to be
 18 a separate institution or carried out by one of
 19 the regulatory bodies already in existence?
 20 **A. This is me speaking and not my organisation. The**
 21 **recommendations that we are giving for that oversight**
 22 **would have two parts. There would be**
 23 **a Charity Commission that was much more -- had a much**
 24 **larger personnel and robustness attached to its faith**
 25 **engagement team and that would require more central**

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1 **funding for the Charity Commission to really create that**
 2 **structure.**
 3 **In terms of an online sort of transparency module,**
 4 **we don't think -- I don't think there would be much of**
 5 **a cost beyond setting up a website and an app. There**
 6 **would have to be some enforcement around it too, and**
 7 **perhaps -- that enforcement probably could not come from**
 8 **the institutions that I work with personally. They're**
 9 **small, they're going to come out of this pandemic with**
 10 **quite serious financial trouble, many of them, and to**
 11 **ask anything beyond just keeping their own -- themselves**
 12 **afloat would be quite an ask when it comes to membership**
 13 **fees or paying their own way towards safeguarding.**
 14 **I think it would probably have to come centrally from**
 15 **government.**
 16 MS SHARPLING: I see. Thank you very much.
 17 THE CHAIR: Mr Frank?
 18 MR FRANK: No, thank you.
 19 THE CHAIR: Sir Malcolm?
 20 PROF SIR MALCOLM EVANS: Yes from me. Can I just ask you
 21 a quick clarification, please. In paragraph 2 of your
 22 witness statement, you say that your definition of
 23 a place of worship, and therefore those with whom you
 24 work, are those where there is at least 50 or more
 25 participants per week; is that correct? If only because

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1 **worship". So we try to apply the model of how much the**
 2 **public is coming in and out of their building and**
 3 **engaging in prayer or some sort of religious activities**
 4 **within that building.**
 5 **But the model changes all the time, and we will keep**
 6 **it as flexible as possible in order to hit the maximum**
 7 **number of institutions that fit that framework of**
 8 **needing support, having public members come in and**
 9 **requiring sort of that guidance in safeguarding**
 10 **approach.**
 11 PROF SIR MALCOLM EVANS: Okay. Thank you very much.
 12 THE CHAIR: Thank you, Rabbi Levy we have no further
 13 questions.
 14 **A. Chair, thank you.**
 15 **(The witness withdrew)**
 16 MS SCOLDING: Chair, that finishes our evidence for today.
 17 May we now break until tomorrow morning at 10.30 am?
 18 THE CHAIR: Thank you, Ms Scolding, we will do that.
 19 MS SCOLDING: Thank you very much.
 20 (4.07 pm)
 21 (The hearing was adjourned to
 22 Wednesday, 13 May 2020 at 10.30 am)
 23
 24
 25

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1 I think many might think that is actually -- you
 2 mentioned a moment ago quite small communities. I think
 3 many might take the view that a regular meeting of 50 or
 4 more per week is already quite a sizeable community.
 5 And, in connection with that, do you have any thoughts
 6 about the transferring of the programmes and the issues
 7 that you raise into those which are smaller again?
 8 **A. This is a working model and it is entirely flexible.**
 9 **Sometimes we will work with organisations that are**
 10 **smaller. Here in particular when we say -- we mean 50**
 11 **participants a week. That can be an accrued number. If**
 12 **there is ten people per day, five days a week, that is**
 13 **considered to be a place of worship in this sort of,**
 14 **like, very sort of basic working model that we have.**
 15 **It doesn't have to be 50 people gathered together at**
 16 **the same time. Basically, we mean 50 members of**
 17 **the public have come through that door within a week's**
 18 **span. If you get much smaller than that, it's a group**
 19 **of people who come to the back of their, you know, local**
 20 **shop to pray together. So we are trying to make that**
 21 **distinction a bit, especially because institutions,**
 22 **oftentimes -- especially if they're not registering**
 23 **as places of worship just yet, they don't consider**
 24 **themselves to be -- they don't have a set building**
 25 **sometimes. So it is hard to say, "You are a place of**

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