

<p>1 Tuesday, 19 May 2020</p> <p>2 (10.30 am)</p> <p>3 THE CHAIR: Good morning, everyone, and welcome to Day 8 of</p> <p>4 this public hearing. Mr Tahzib, you are leading us this</p> <p>5 morning?</p> <p>6 MR TAHZIB: Thank you, chair, yes, good morning.</p> <p>7 Chair, our first witness this morning, as you know,</p> <p>8 is Sally Hirst, who appears on behalf of the Jesus</p> <p>9 Fellowship Survivors Association. Could we have the</p> <p>10 witness sworn, please?</p> <p>11 MS SALLY HIRST (affirmed)</p> <p>12 Examination by MR TAHZIB</p> <p>13 MR TAHZIB: Good morning, Ms Hirst. Can you hear and see me</p> <p>14 okay?</p> <p>15 A. I can.</p> <p>16 Q. Thank you very much for attending to give evidence.</p> <p>17 Just before we start, there is just a few preliminary</p> <p>18 matters that I wanted to run through with you briefly.</p> <p>19 The first point is that this isn't a test of memory.</p> <p>20 You have, I know, a hard copy of your bundle there in</p> <p>21 front of you, and by all means do feel free to refer to</p> <p>22 your witness statement and to any other documents that</p> <p>23 you have in your bundle there.</p> <p>24 The second point is that we are scheduled to take</p> <p>25 a break in about an hour's time, but we can stop at any</p> <p style="text-align: center;">Page 1</p>	<p>1 time and for any reason. Just let me know if you need</p> <p>2 a break, and that won't be a problem at all.</p> <p>3 Finally, I will ask at certain points for documents</p> <p>4 to be brought up onto the screen. It may take a couple</p> <p>5 of moments for the documents to appear, but if the</p> <p>6 technology works as planned, they should then appear and</p> <p>7 we should all be able to see them, just to let you know</p> <p>8 that.</p> <p>9 Could you provide for the inquiry, please, your full</p> <p>10 name and a description of your role within the Jesus</p> <p>11 Fellowship Survivors Association?</p> <p>12 A. My name is Sally Hirst. My role within the Jesus</p> <p>13 Fellowship Survivors Association has been predominantly</p> <p>14 lobbying for an independent inquiry to be carried out,</p> <p>15 alongside one of my peers and supporting her in liaising</p> <p>16 with the police authorities and safeguarding boards</p> <p>17 locally, and also communicating the truth and liaising</p> <p>18 with other survivors through Twitter.</p> <p>19 Q. Ms Hirst, you have a witness statement there in front of</p> <p>20 you and the reference for that statement is JFS000019.</p> <p>21 Chair and panel, that's behind tab A1 of your bundles.</p> <p>22 Ms Hirst, did you sign this statement?</p> <p>23 A. I did.</p> <p>24 Q. Are the contents of that statement true, to the best of</p> <p>25 your knowledge and belief?</p> <p style="text-align: center;">Page 2</p>
<p>1 A. They are.</p> <p>2 Q. Ms Hirst, as you have just explained, you are part of</p> <p>3 the Jesus Fellowship Survivors Association. Before we</p> <p>4 come on to discuss the work of that association,</p> <p>5 I wanted to ask you a little bit about the Jesus</p> <p>6 Fellowship Church itself. One preliminary matter: in</p> <p>7 your statement, you refer variously to the Jesus</p> <p>8 Fellowship Church, or the JFC, and elsewhere to the</p> <p>9 Jesus Army. Is it right that these are just two</p> <p>10 different terms for what is the same church?</p> <p>11 A. It is, yes.</p> <p>12 Q. To begin, could you tell us a little bit about the</p> <p>13 background of the Jesus Army? When was it founded and</p> <p>14 how did it come to be founded?</p> <p>15 A. The Jesus Fellowship Church was set up in the early</p> <p>16 1970s, and the roots of it stem from the Baptist and</p> <p>17 Evangelical Church. So in 1986, the church broke away</p> <p>18 from the Baptist Union and Evangelical Alliance and</p> <p>19 became more and more radical, and from that point</p> <p>20 onwards, many observers likened the church to a cult due</p> <p>21 to its teachings and structure. It had quite extreme</p> <p>22 views, extreme teachings.</p> <p>23 The majority of members lived in communes, which</p> <p>24 I think makes them very different to other religious</p> <p>25 organisations; large hostel-like complexes and smaller</p> <p style="text-align: center;">Page 3</p>	<p>1 properties, and everything was shared. All money,</p> <p>2 clothes, possessions were shared.</p> <p>3 All of the leaders were men. Women and children</p> <p>4 were very much bottom of the rung, in submission to the</p> <p>5 leadership. There were varying levels of leadership,</p> <p>6 and at the highest level was the covering authority or</p> <p>7 the apostolic leaders, which approximately were ten men,</p> <p>8 and this leadership dictated what the group and what</p> <p>9 individuals did in all aspects of their lives. So from</p> <p>10 where they lived, where they worked, and often who they</p> <p>11 married as well.</p> <p>12 The church was very insular and isolated from the</p> <p>13 outside world. The majority of the adults worked for</p> <p>14 the business's organisations. The timetable was very,</p> <p>15 very busy, so days and weeks were very structured. So</p> <p>16 prayer-time groups, meetings, recruiting new members,</p> <p>17 daily chores. So for children, in addition to school,</p> <p>18 you would be expected to join in with all of those</p> <p>19 activities. So very little or no downtime.</p> <p>20 We were expected to attend meetings several times</p> <p>21 a week, which were often three/four hours long, and</p> <p>22 often late into the night, and small children and babies</p> <p>23 sleeping on stone cold floors and then getting up for</p> <p>24 school the next day.</p> <p>25 Q. Thank you very much, Ms Hirst. That's very helpful. We</p> <p style="text-align: center;">Page 4</p>

<p>1 will come on in a few moments to explore the details of 2 daily life within the church together. 3 Just before we do, could you just describe, how many 4 members did the church have nationwide? 5 A. I think, at its height, it had around 2,000 members 6 nationwide, all over the country. 7 Q. What was the demographic of the members of the church? 8 Did they come from a range of backgrounds? 9 A. Yes. At the beginning, they attracted a mix, really, of 10 academics and drug addicts, hippy-type people. Then, as 11 they moved through the years, they targeted more 12 vulnerable people with high needs, so they did a lot of 13 what they would call evangelistic work on the streets, 14 targeting very vulnerable people. So it did change over 15 time. 16 Q. We will come on, in a moment, to the changes that have 17 taken place in the structure of the church very 18 recently. But historically, how was the church 19 organised, in terms of its leadership structure? 20 A. There were around ten men who were the absolute top. 21 There was Noel Stanton, who is now deceased. He was at 22 the top, and then, under him, there were ten leaders 23 that reported to him, and they dictated to everybody 24 else what happened. 25 Within each house, there was also a leader, so -- it</p> <p style="text-align: center;">Page 5</p>	<p>1 was all males, no women were leaders at that time. And 2 the leadership dictated, really, what everybody did, 3 where they lived, where they worked. 4 Q. I think you referred earlier to what was called the 5 "covering authority" -- 6 A. Yes. 7 Q. -- which, if I have understood correctly, was 8 effectively the highest level of the administration at 9 a national level? 10 A. Yes. 11 Q. How were those ten men -- were they appointed? Were 12 they elected? How did they assume that position? 13 A. I believe they were elected by Noel Stanton. I don't 14 recall. Obviously, I was a child at the time. I don't 15 recall how they came to that leadership. But I think 16 they would have been elected by Noel himself, almost 17 picked as his right-hand men. 18 Q. You have talked about that agency at the national level. 19 Now, in your statement, you describe that there were 20 various regional centres. There are seven regional 21 centres that you identify in your statement. Was there 22 any form of leadership at the regional level? Did each 23 of those centres have its own? 24 A. There would have been leaders for every tier, yes. But 25 they would have reported to the covering authority and</p> <p style="text-align: center;">Page 6</p>
<p>1 they would then report to Noel. 2 Q. You mentioned that the covering authority were all male. 3 Was the leadership male at all levels? 4 A. Yes. 5 Q. Something you say at paragraph 1 of your statement, and 6 you have repeated it this morning also in your oral 7 evidence, you describe how the Jesus Army was 8 misogynistic, that all the leaders were men and that 9 women and children were in submission to that 10 leadership, is the words that you used. 11 A. Yes. 12 Q. What did that look like in practice? 13 A. Extreme gender inequality. Girls and women were worst 14 affected, and women were seen as a temptation to men. 15 So there were very strict rules for girls about their 16 appearance and modesty, so they couldn't wear trousers, 17 jewellery, makeup. They had to have their hair long. 18 I mean, I remember myself being screamed at for 19 having bare feet on one occasion as a child, and having 20 no idea why, but that was obviously seen as a temptation 21 to somebody. 22 Celibacy was also -- this is sort of going off 23 track, but celibacy was very much encouraged and 24 enforced by brainwashing and seen as the norm, and any 25 that didn't choose that path were seen as weak. So,</p> <p style="text-align: center;">Page 7</p>	<p>1 again, women were very much seen as a distraction to the 2 church, maybe a distraction to men. 3 Q. At page 2 of your statement, Ms Hirst, for reasons that 4 we will come on to in a few moments, you describe how, 5 in May 2019, members of the church voted to revoke the 6 church's constitution, such that the Jesus Army will 7 cease to exist as a national church. Has this already 8 taken place, and, if not, when will that revocation of 9 the national structure take place? 10 A. I believe it has taken place, yes. 11 Q. Is it right that independent local congregations will 12 continue to exist, but they won't be affiliated to 13 a national church structure? 14 A. That is what we have been led to believe. I think some 15 have already appointed interim leadership teams. 16 I don't know too much about this. Obviously our concern 17 is how safeguarding will be monitored and I think my 18 concern would be that safeguarding is going to be even 19 a bigger issue if they're all going to be individual. 20 Q. It may be that you are not able to assist with this, but 21 do you know if those local congregations are, or will 22 be, registered with the Charity Commission? 23 A. I don't know. 24 Q. Just one final point, sort of by way of preliminary, 25 really: at paragraph 1, you describe that there are</p> <p style="text-align: center;">Page 8</p>

<p>1 seven centres currently in the country -- in Coventry, 2 Northampton, London, Sheffield, Leicester, Birmingham 3 and Kettering. As far as you're aware, will all of 4 those continue to exist following the revocation of 5 the national church's constitution? 6 A. I'm unsure on that, because I don't know how their 7 finances are. So I don't know if they are all still 8 open. I know some definitely are, but I don't know if 9 they all are or if they plan to continue them. 10 Q. Ms Hirst, I want to move on now to explore with you in 11 a little more detail what life was like within the 12 Jesus Army, and I know that you have already begun to 13 touch on this. One of the things that you say at page 1 14 of your statement is that the majority of members lived 15 in these communes which ranged from large, hostel-like 16 complexes to small properties. Could you describe for 17 the inquiry something of what life was like within these 18 communes? So what would a typical day within one of 19 these communes look like? 20 A. For children -- obviously, I can speak from my own 21 experience. So we did go to school. That was the only 22 time we left the commune. Before school, possibly 23 having to do chores. After school, the day would have 24 been chores, tea with everybody in a large room. Being 25 made to sit and finish your food was a very strong --</p> <p style="text-align: center;">Page 9</p>	<p>1 you wouldn't be allowed to leave until you had finished 2 your meal and, often, if you hadn't eaten your meal, you 3 would be told to eat it the next day for breakfast. 4 There would be meetings long into the evening on 5 a majority of the nights, so it was virtually impossible 6 to complete schoolwork. School was not encouraged. 7 Education wasn't encouraged, particularly for girls. So 8 even though schoolwork was completed when possible, it 9 was very much as a side, if there was time, but the 10 meetings and the priorities of the church came first. 11 Often, during the meetings, which was very traumatic 12 as a child to witness, we often witnessed exorcisms, 13 lots of talks of demons. Obviously the people living in 14 the house often were very vulnerable, mixing with people 15 with extreme mental health needs, violent criminals. So 16 very little play. Play was generally discouraged. It 17 was seen as a pleasure, and pleasure and enjoyment were 18 seen as sinful. 19 There were no competitive games, no toys unless they 20 were constructive or creative, and anything else was 21 destroyed or given away, often in front of the child. 22 Even books were censored and had to be approved. 23 There were no extracurricular activities, so sport, 24 music, trips -- trips with school, unless they could be 25 classed as educational, and that had to be discussed by</p> <p style="text-align: center;">Page 10</p>
<p>1 the leadership and agreed on. 2 So obviously that led to a lot of isolation and 3 bullying at school and being shunned by other children 4 and also teachers at times. Natural talents very much 5 discouraged. 6 Living simply in the houses was a priority, so 7 personal preferences were discouraged. Even, you know, 8 if somebody had a food allergy, that would be classed as 9 just irrelevant and not a thing. So loss of personality 10 and individuality was very much the idea. Personal 11 possessions were not allowed, everything had to be 12 shared, and that was the same for children. You would 13 have second-hand clothing, everything was shared. 14 No access to TV, radio or newspapers, so as a child 15 then attending school, you had no idea, you couldn't 16 ever share in what you'd attached on TV the night before 17 or what was going on in the world, really. No 18 festivals, no Christmas, it was not celebrated, and we 19 were taken out of school around -- so at the end of 20 term, we were taken out of school around -- before 21 Christmas, we were taken out of school so that we 22 wouldn't be involved in any of the festivities or 23 enjoyment. 24 As I said about the very strict rules for girls, and 25 then the sermons also, so the regular meetings on most</p> <p style="text-align: center;">Page 11</p>	<p>1 evenings of the week and on a Sunday, they last pretty 2 much all day. They were very authoritarian, 3 manipulative and often, actually, overtly sexual nature 4 in front of children discussed, especially Noel. He 5 seemed almost obsessed with talking about celibacy, 6 homophobic language was used. It was very strange, 7 looking back. 8 We lived with our parents within a group of lots of 9 people, but there was very minimal access or input from 10 parents because they were also responsible for the 11 welfare and development of others, often young single 12 women, and that came very much at the cost of their own 13 children's need. 14 Then we were encouraged to move away from our 15 parents at a young age, so teenagers, to live in another 16 community house. So the family ties were not encouraged 17 at all. You were expected to go and live and then 18 another male would oversee you, and then another male or 19 female would be responsible for your welfare, and these 20 were called caring brothers or sisters. Those 21 relationships very often led to abuse, because there was 22 no regulation, nobody checking who these people were. 23 Q. If I may just come in there, please, which was just 24 a question around the accommodation arrangements. So 25 you described how, if I have understood you correctly,</p> <p style="text-align: center;">Page 12</p>

1 as younger children, children would be living with their
 2 parents, but would be separated once they reached the
 3 age of -- once they became youths, effectively. Could
 4 you just describe what the sleeping arrangements were
 5 like, both for families and then also for youths when
 6 they moved away from their parents?
 7 **A. So if you were living in, obviously, a house with other**
 8 **people, as a very young child, you may be sharing a room**
 9 **with a sibling in a family unit, but from around the age**
 10 **of 12, you would be often sleeping in a room with -- so,**
 11 **myself, I had to share a room with four single women,**
 12 **adult women, and often -- I remember one or two of these**
 13 **regularly changed as somebody off the street would come**
 14 **in, and mentally unstable. I remember frequently waking**
 15 **up to people shouting in the room, people shouting over**
 16 **my bed, and that was as a 12-/13-year-old. So even**
 17 **though I was still living in the same house as my**
 18 **parents, I was already being moved out of that family**
 19 **unit and expected to share a bedroom with adults.**
 20 Q. Ms Hirst, one of the things that you say at paragraph 1
 21 of your statement is that those who wanted to leave or
 22 who left the church or who challenged the leadership
 23 were character assassinated, cursed or shunned.
 24 **A. Yes.**
 25 Q. Could you just give examples for the inquiry of what

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1 **contact with the outside world; there really wasn't.**
 2 **Even the GP was part of the church.**
 3 **Apart from the evangelism on the street to try to**
 4 **recruit new members, there was just no mixing at all**
 5 **with those from outside.**
 6 Q. Was there ever any discussion about outside agencies or
 7 institutions or the government -- did members have views
 8 about any of those things?
 9 **A. We were taught to be very suspicious of outside**
 10 **organisations, and there was a lot of negativity even**
 11 **about going to the doctors, that "God would heal" type**
 12 **attitude. If people did question or raise concerns,**
 13 **this was seen as a threat to the church. I do remember**
 14 **teachers at school, you know, almost asking the**
 15 **children, "Are you okay?" You could tell they were**
 16 **concerned that things weren't right, but it's almost as**
 17 **if they didn't know what to do and there was no way for**
 18 **the outside world to approach the church. It was very,**
 19 **very insular.**
 20 Q. Ms Hirst, you have described there, and also in your
 21 statement, something of what life was like within these
 22 communes. To what extent does that reflect what happens
 23 within these regional centres today?
 24 **A. I think -- it's very hard for me to answer because these**
 25 **were set up much later, after I had left for a fairly**

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1 this would look like in practice?
 2 **A. So people that were wanting to leave would be -- had**
 3 **indicated they wanted to leave would be prayed over**
 4 **very, very heavily by groups of men, rebuked in public,**
 5 **shouted at, screamed at, and then, if they did go on to**
 6 **leave, nobody could ever -- we were told we were never**
 7 **to contact them, never see them again. I know of people**
 8 **that left and then died, some, you know, by accident or**
 9 **natural means, but then we would be told that that was**
 10 **God's judgment on them that they had died.**
 11 **They were spoken ill of, cursed. I remember people**
 12 **leaving, and then the room having to face the exit and**
 13 **curse that person that had left, and obviously**
 14 **witnessing this as a child was highly traumatic and**
 15 **brought so much fear, growing up with that fear that, if**
 16 **you left, awful things would happen to you.**
 17 Q. You've described there the attitude and the posture
 18 towards those who left. Just building on that, what was
 19 the attitude within the church to those who weren't
 20 members -- in other words, to wider society? How were
 21 they viewed within the church?
 22 **A. So for those that weren't anything to do with the**
 23 **church, do you mean?**
 24 Q. Yes, exactly.
 25 **A. Apart from the children going to school, there was no**

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1 **long time. So I can't answer. I think things have**
 2 **changed, and we are very -- but that's come from very**
 3 **much us as an association exposing the truth and really**
 4 **demanding that things are faced and addressed. I think**
 5 **their safeguarding has changed. I know that women now**
 6 **have some leadership roles, but I'm unable to answer**
 7 **exactly how it looks like on a day-to-day basis.**
 8 Q. It may be that you are not able to assist with this, but
 9 are you able to tell us anything about how those
 10 centres, these regional centres, operate today? Do
 11 members of the church still live at those centres in the
 12 way that they used to? What sorts of activities take
 13 place? Are you able to assist with that?
 14 **A. I don't know. I know that they have an outreach, so**
 15 **things like food banks, that type of thing, for the**
 16 **vulnerable on the streets.**
 17 **I don't know. I think the centres are actually --**
 18 **rather than accommodation for people to live in,**
 19 **I believe they are more centres that people can access**
 20 **where they hold their meetings, so almost like halls**
 21 **where they hold meetings and run courses for people.**
 22 Q. Ms Hirst, moving on to another theme, the question of
 23 child protection within the church. At any point during
 24 the church's history, were there child protection
 25 policies or practices in place within the church?

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<p>1 A. As far as I am aware, and what I can recall from being 2 a child there, they were non-existent. I was certainly 3 never aware of -- I never heard the word "safeguarding" 4 while I was there at all. I know at the time 5 disclosures were asked for, but this is much later, 6 2013, they did have a safeguarding lead, and he was also 7 the press officer of the church, which obviously raises 8 a concern about conflict of interest. But I'm not aware 9 of any safeguarding or child protection policies or 10 procedures for the '70s and '80s and early '90s, 11 definitely.</p> <p>12 Q. Again, it may be that you can't assist with this, but in 13 terms of the regional centres today, do you know to what 14 extent they have policies and practices in place, 15 currently?</p> <p>16 A. I believe they do -- they now have safeguarding 17 procedures in place. I don't know how this looks, 18 though, because I know there are roles in the church of 19 safeguarding leads now, and I think they have recently 20 appointed an independent safeguarding professional as 21 well to advise them.</p> <p>22 Q. So moving on to another theme, the 2013 call for 23 disclosures, and you have just mentioned it there, 24 Ms Hirst. One of the things you say at the bottom of 25 page 1 of your statement is that, in around 2013, the</p> <p style="text-align: center;">Page 17</p>	<p>1 Jesus Army made a public announcement inviting 2 disclosures of abuse either from people who had been 3 abused or anyone who had witnessed abuse, and you say 4 that the (interference) of the disclosures was at the 5 request of the church's insurers. Do you know what 6 prompted the insurers to instigate this request?</p> <p>7 A. I think it -- I believe it was that they were 8 reinsuring -- they were renewing the insurance, and 9 I think the insurers were aware that there may be 10 claims, were aware that there may be safeguarding issues 11 and claims going to be made, and they wanted to know 12 what they would be facing possibly. So they asked the 13 church to ask for disclosures.</p> <p>14 Q. It is right that people were given disclosure forms to 15 fill in?</p> <p>16 A. Yes.</p> <p>17 Q. You say that the completed disclosure forms were handed 18 over to Northamptonshire Police. Just to be clear, were 19 these disclosure forms sent to people across the 20 country, or only those within Northamptonshire?</p> <p>21 A. I don't know, actually, the answer to that. No, I don't 22 know.</p> <p>23 Q. That's not a problem. Ms Hirst, you have in your bundle 24 the witness statement of Alastair White, who was 25 a detective chief inspector and the officer in the case</p> <p style="text-align: center;">Page 18</p>
<p>1 for Operation Lifeboat, and we will come on in a moment 2 to explore what that operation was. Chair and panel, 3 that's behind tab A2 of your bundles. We don't need to 4 bring it up on the screen at the moment.</p> <p>5 One of the things that he says at paragraph 4 of his 6 statement is that there was a multi-agency strategy 7 meeting which took place in December 2014 at which the 8 leadership of the Jesus Army provided details of 9 133 referrals from members in answer to the 10 questionnaire that had been sent out by the leadership 11 to the membership of the church.</p> <p>12 In terms of the kinds of disclosures that were 13 requested, is it right that the referral form invited 14 disclosures of any form of abuse, not just sexual abuse?</p> <p>15 A. Yes, that's correct. So physical abuse, as well, was 16 quite rife.</p> <p>17 Q. The referrals would have been from individuals of 18 a range of ages, and not all of them would have been 19 about the abuse of children; is that right?</p> <p>20 A. Yes. I think it's any abuse that anybody knew of.</p> <p>21 Q. As a result of these referrals, Northamptonshire Police 22 launched Operation Lifeboat, which you refer in your 23 statement to as Operation Lifeboat 1. As part of that 24 operation, the police examined and followed up on the 25 referrals they received from the Jesus Army, and the</p> <p style="text-align: center;">Page 19</p>	<p>1 outcome of that investigation was that a number of 2 individuals were prosecuted. Is that right?</p> <p>3 A. Yes.</p> <p>4 Q. Danny, could we put up on the screen, please, LMP000029. 5 Chair and panel, this is behind tab B7 of your bundles. 6 Danny, I don't know if there is a way to make that 7 a little bit bigger? Ms Hirst, you have that in the 8 bundle in front of you behind tab B7.</p> <p>9 We see there a summary of the complaints 10 Alastair White exhibited to his statement. I don't 11 propose to go through them with you line by line, but 12 the document runs to some eight pages and 141 13 complaints. There is a range of complaints that are 14 listed there -- some physical, some sexual. If we just 15 look at number 1 there, we can see that is a complaint 16 of rape at knifepoint, whilst number 5 is an example of 17 physical violence that took place against a youth at the 18 centre. Is there anything you want to say about this 19 summary? Does it reflect the experiences of the members 20 of your association?</p> <p>21 A. Absolutely. Obviously I'm not aware of all of these. 22 I'm aware of quite a few and there's such a range, from 23 extreme sexual assault to grooming, real quite extreme 24 physical violence and inappropriate relationships, 25 peer-to-peer abuse as well. I'm aware of quite a few of</p> <p style="text-align: center;">Page 20</p>

<p>1 these. It's pretty awful to see it again, I have to 2 say. 3 Q. I want to move forward, please, to the outcome of 4 Operation Lifeboat 1. Danny, could we put up 5 LMP000028-006, please. Chair and panel, this is behind 6 tab A2 of your bundle. This is a paragraph from the 7 statement Alastair White which summarises the outcome of 8 the operation. From the second column there, we can see 9 the various offences that were charged and from the 10 description that's provided there, we can see that most 11 of the cases involved children. There are seven 12 individuals who are listed in that table, although one 13 of them is not convicted. 14 Is it right that Operation Lifeboat 1 is now 15 concluded, Ms Hirst? 16 A. Yes. I know that the police are always encouraging 17 people to come forward and report any abuse they are 18 aware of historically or current, but, yes, that 19 operation was linked to the disclosures back in 2013. 20 Q. Is it right that it was in the aftermath of this police 21 operation that the decision was taken which we discussed 22 earlier to revoke the national church's constitution? 23 A. Yes, that's correct. 24 Q. You say in your statement at page 2 that there's another 25 ongoing investigation, which you call Lifeboat 2.</p> <p style="text-align: center;">Page 21</p>	<p>1 Alastair White describes -- it is at paragraph 24 of his 2 statement and he says it's focused on the failure to 3 protect vulnerable people under the Jesus Army's care 4 and control, including failure to report allegations of 5 abuse. Is that also your understanding of the scope -- 6 A. Yes, particularly to look into the leadership and five 7 of the top leaders. 8 Q. Ms Hirst, I want to move on now to discuss with you the 9 work of the Association, the Jesus Fellowship Survivors 10 Association. When was the Association set up, please? 11 A. We set up in 2018, although -- so from the disclosure 12 process, we were -- many of us were contacted by the 13 police out of the blue, without any warning. We had 14 obviously -- we had all lost contact with each other, 15 even though we were friends when we were children. So 16 we obviously began to get back in touch with each other 17 through, I mean, really, shock and horror that this had 18 been brought up when we had all tried to move on with 19 our lives. We decided -- we were having lots of victims 20 and survivors approach us, so we decided we needed to do 21 something -- a few of us decided we needed to do 22 something -- put something more formal in place to 23 support survivors and help them, really, so that's how 24 we set up the Association in -- I think it was 25 about May 2018.</p> <p style="text-align: center;">Page 22</p>
<p>1 Q. Yes, you do say at page 2 that it was May 2018 when it 2 was set up. Could you briefly describe for the inquiry 3 what the purpose of the Association is? 4 A. Obviously, our priority is to support victims and 5 survivors. Our aim is to expose the truth and obtain 6 justice. And signposting to resources and professional 7 support is a big part of this. I think one of our 8 really strong things we have managed to achieve is 9 secure confidential counselling, which is funded by the 10 Jesus Fellowship Church, and we have got well over 11 100 people accessing that counselling scheme now. We 12 have got Facebook groups -- because we needed a way for 13 people to contact us and us to contact them, so we have 14 got secure -- well, closed Facebook groups. 15 Liaising with the police and the media has been 16 another big part, really, to expose the truth and ensure 17 the police are aware of what went on, and, really, 18 pushing for recognition of survivors, the 19 acknowledgement of abuse that took place, and obtain 20 justice. This has come at a great cost, I think, to our 21 own well-being, but we sort of felt we had no choice. 22 It was sort of pushed upon us again by being contacted 23 by the police. So it has been traumatising, I won't 24 lie, but we feel we have to do it, we owe it to 25 everybody, really. Now it's been blown open, we have to</p> <p style="text-align: center;">Page 23</p>	<p>1 push for justice to be done and the truth to be known. 2 Q. We will come to look at some of the work of 3 the Association in more detail in a moment. How many 4 members does the Association have, please? 5 A. There are nine or ten leads, and then I think we have 6 around 60 members. It sort of changes, so I can't be 7 exact on that. We also liaise with lots of other 8 survivors who are not necessarily members of 9 the Association, but they still have access to all of 10 the support and information, and that would be a few 11 hundred that we are in touch with. 12 Q. In section 3 of your witness statement, you describe 13 some of the work of the Association, and under the first 14 bullet point you describe how you have met with 15 Northamptonshire Police and also with members of 16 the child safeguarding board and adult safeguarding 17 board and the county council to highlight some of your 18 concerns and to ensure that the authorities are aware of 19 the scale of the abuse that occurred within the 20 Jesus Army; is that right? 21 A. Yes. 22 Q. To what extent do you feel that these agencies have been 23 able to respond to the concerns that the association has 24 raised? 25 A. I think the police and the adult safeguarding board were</p> <p style="text-align: center;">Page 24</p>

<p>1 great, in that we felt they took us seriously and 2 arranged to meet with us several times and were very 3 good at feeding back what they were doing, how they 4 could help, and were quite open with us about the two 5 investigations. 6 Our concern has always been that we know that the 7 abuse of children didn't just happen in 8 Northamptonshire, it happened across the country, and, 9 actually, worldwide. Obviously, the police are local to 10 Northampton, and our concern is that no single authority 11 knows the full extent because the operations, even 12 though people can report elsewhere, the 13 Operation Lifeboat 1 and 2 was focused on 14 Northamptonshire and crimes committed in 15 Northamptonshire, so that is a concern for us. 16 I mean, really, the police and the local 17 safeguarding boards are the ones that have listened to 18 us. Other than that, we haven't had a lot of contact 19 with other outside agencies. 20 We did write to the Charity Commission -- I think 21 we -- yeah, we wrote to the Charity Commission, but 22 didn't hear back and the chair of the local safeguarding 23 board at the time did say he would write to the 24 Charity Commission. However, I don't believe that 25 happened. He suggested we should do that, which we did,</p> <p style="text-align: center;">Page 25</p>	<p>1 and haven't heard back. 2 Q. Thank you. Just picking up that point in terms of 3 the Charity Commission, do you know what you had asked 4 them to assist with or what the nature of your 5 correspondence with them had been? 6 A. It wasn't a role that I did myself, so I don't know too 7 much about it, but it was really to make them aware of 8 different charities, different names, different 9 businesses the Jesus Fellowship had, and our concern was 10 whether they were above board, really, and for that to 11 be checked. 12 Q. Ms Hirst, at pages 4 and 5 of your statement you 13 describe some of the other work of the Association, and 14 it's the third bullet point down on page 4. You mention 15 that one of the Association's biggest achievements is 16 the setting up of a confidential counselling scheme, and 17 you mentioned it earlier on. Can you just describe for 18 the inquiry how that scheme was set up, please? 19 A. Yes. We worked quite closely -- one of the leads worked 20 very closely with the Jesus Fellowship Church to set the 21 scheme up, and really ensuring that it was safe. 22 Because, obviously, we don't want to re-traumatise 23 people. That's the real key thing. This is bad enough 24 that we are having to do this. That it's safe, that 25 it's confidential, that the funds -- you know, there are</p> <p style="text-align: center;">Page 26</p>
<p>1 things like the funds won't run out halfway through, 2 because that would -- if somebody starts counselling, 3 they need to finish that. It's no good them saying, "We 4 have run out now, so you've had enough sessions". so 5 that's how it was set up. And then obviously promoting 6 it. 7 We also put together an information sheet for 8 counsellors, which has been really important, because 9 life growing up there was so different to anything else, 10 I think the majority of counsellors wouldn't have 11 a clue, and you need some understanding to be able to do 12 counselling with somebody, understanding what their life 13 was like there. So we have also produced that, which 14 lots of counsellors have said they found very useful. 15 Q. We will come to that, we will bring up that pack in just 16 a moment. But just before we do, a question about the 17 funding of the scheme. You mentioned that it's being 18 funded by the church. Are there concerns about the 19 funding, since the decision to revoke the national 20 church's constitution? 21 A. There haven't been concerns to date, and the funding and 22 counselling and people accessing counselling is still 23 happening. 24 Q. You mentioned the information sheet just now. Danny, 25 could we bring that up, please. It's JFS000015. Chair</p> <p style="text-align: center;">Page 27</p>	<p>1 and panel, it is behind tab B3 of your bundles. Danny, 2 if we could just go over the page, please, to page 2. 3 Ms Hirst, can you just briefly talk us through what this 4 information sheet is and what it does? By all means, do 5 ask for us to turn the page and go through it, if that 6 would help. 7 A. It was put together for counsellors to really aid their 8 understanding of what childhood was like, living in the 9 Jesus Fellowship. You know, it gave a basic 10 understanding of what the Jesus Fellowship was like, how 11 it was set up, what the living was like, day-to-day life 12 was like, really, for children. Although counselling is 13 also available to adults, we felt they needed to have an 14 understanding of, you know, living arrangements, the 15 very masculine leader-led, heavy-handed way that was the 16 norm, really; the physical chastisement that anybody, 17 any leader, or any adult, could discipline a child, that 18 was the norm. That it was encouraged that children 19 would join another community house and break the family 20 ties. And also that education, that doing well in 21 education was discouraged. To really aid their 22 understanding of what that was like. 23 Q. Danny, if we could just jump forward in the document to 24 page 4, please. We can see there, for example, 25 a description of the living arrangements within the</p> <p style="text-align: center;">Page 28</p>

<p>1 church, and then over the page, please, Danny, to</p> <p>2 page 5, this is what you were describing earlier,</p> <p>3 really, isn't it: a description of day-to-day life</p> <p>4 within the church?</p> <p>5 A. Yes, very strict.</p> <p>6 Q. What has been the feedback from counsellors about this</p> <p>7 information sheet?</p> <p>8 A. We have had very positive feedback, that it's really</p> <p>9 helped them to understand where people are coming from,</p> <p>10 really. It was such an extreme way of life and so</p> <p>11 fear-driven that it's had quite a profound effect on</p> <p>12 people's lives and how they move forward. And even</p> <p>13 things like -- because you never had any independence,</p> <p>14 so people that have left, even understanding how to</p> <p>15 manage money, day-to-day life, access jobs, you know,</p> <p>16 social skills, everything, it's just been really</p> <p>17 difficult. Counsellors have said it's been very useful</p> <p>18 to them. You know, it's up to them if they access it.</p> <p>19 Counsellors don't have to have it. It's there if they</p> <p>20 request it.</p> <p>21 Q. Going back to your statement, one of the things that you</p> <p>22 mention -- this is at the top bullet point on page 5 --</p> <p>23 is that you and some others are in a working group</p> <p>24 looking at setting up a redress scheme for survivors and</p> <p>25 current members of the Jesus Army. How is it envisaged</p> <p style="text-align: center;">Page 29</p>	<p>1 that that scheme would operate?</p> <p>2 A. Some of my peers are involved with this, rather than me.</p> <p>3 It's very much a work in progress, and it's -- I can't</p> <p>4 say too much because it's currently being assessed</p> <p>5 legally. It's at the stage where it's being legally</p> <p>6 assessed. We are hopeful it will be up and running</p> <p>7 within the next few months. I think the hope is -- our</p> <p>8 expectation would be that it would cover all forms of</p> <p>9 harm. It's for harm caused, so abuse, physical,</p> <p>10 emotional, neglect, hopefully financial abuse, because</p> <p>11 that was obviously a real thing there as well. The day</p> <p>12 to day of -- they have got an independent project</p> <p>13 manager now working on it, and, as I say, being legally</p> <p>14 assessed.</p> <p>15 Q. I just want to pick up the last bullet point also on</p> <p>16 page 5 of your statement, please. What you say there is</p> <p>17 that one of the areas of work of the Association has</p> <p>18 been asking the Jesus Army for several years to find</p> <p>19 a qualified independent person to triage and provide</p> <p>20 emergency counselling and support to victims and</p> <p>21 survivors. Could you briefly explain for the inquiry</p> <p>22 why the Association feels that this role is important,</p> <p>23 in addition to the counselling scheme that obviously has</p> <p>24 already been set up?</p> <p>25 A. As an association, the leads in the Association, we have</p> <p style="text-align: center;">Page 30</p>
<p>1 been -- as we have gone forward with this, and obviously</p> <p>2 things have been exposed in the media, we have been</p> <p>3 contacted personally and quite frequently by really</p> <p>4 distressed survivors, and we have had some really</p> <p>5 distressing calls; that even though a lot of us are</p> <p>6 professionals and work with safeguarding in our</p> <p>7 day-to-day jobs, obviously it is out of our remit, we</p> <p>8 are also survivors, and accessing counselling can take</p> <p>9 time, you know, accessing the funds, it's not an</p> <p>10 immediate fix, and we felt we really needed something we</p> <p>11 could signpost people to when they're really desperate</p> <p>12 and needed to speak to someone quickly and even know</p> <p>13 what they wanted to do, where they wanted to go, did</p> <p>14 they want counselling, and really to signpost people,</p> <p>15 almost like a professional support system rather than</p> <p>16 just having us. We felt it was really necessary.</p> <p>17 Q. What have been the obstacles in getting such a person in</p> <p>18 place?</p> <p>19 A. I think getting the Jesus Fellowship to recognise the</p> <p>20 importance of it and see it as a priority; getting</p> <p>21 them -- finding someone that's suitable that can</p> <p>22 understand -- and it's even things like considering,</p> <p>23 does that person need to have a Christian background,</p> <p>24 because, actually, for some people, that isn't right,</p> <p>25 that's another trigger. So I think things like that,</p> <p style="text-align: center;">Page 31</p>	<p>1 it's been quite a challenge to get the right person.</p> <p>2 Q. Ms Hirst, just moving on to another theme that you</p> <p>3 address within your statement, and this is barriers to</p> <p>4 disclosure. It's section 6 of your statement. This is</p> <p>5 at page 6. You describe the experiences of those within</p> <p>6 the Association in disclosing abuse and concerns about</p> <p>7 safeguarding. We know that since the public</p> <p>8 announcement in 2013, there have been a number of</p> <p>9 disclosures that have led to Operation Lifeboat and</p> <p>10 which we discussed earlier. In your experience, to what</p> <p>11 extent were victims able to make disclosures of abuse in</p> <p>12 the years before 2013, and, in particular, whilst they</p> <p>13 were members of the Jesus Army?</p> <p>14 A. I think it was impossible, really. If people did</p> <p>15 disclose, they weren't believed, nothing happened. We</p> <p>16 didn't see anything happen. No action was taken.</p> <p>17 Things carried on. Or the abuser would have been spoken</p> <p>18 to, prayed over, possibly moved to another house with</p> <p>19 other children. But it was, I think, really seen as our</p> <p>20 fault, the blame was put on us for even daring to</p> <p>21 question or suggest that something may have happened.</p> <p>22 So it just sort of became -- it became the norm, really.</p> <p>23 Also, there was also -- if somebody -- you know, there</p> <p>24 would be a cycle of forgiveness: if they say they're</p> <p>25 sorry, then we can let them back. So, yeah, the</p> <p style="text-align: center;">Page 32</p>

<p>1 reputation as a church was above all else.</p> <p>2 Q. You mention a cycle of forgiveness. I wonder if you</p> <p>3 could just expand a little bit on what you mean by that</p> <p>4 for the inquiry?</p> <p>5 A. I think victims not being believed were told to forgive,</p> <p>6 told to pray or told it was God's will or God alone</p> <p>7 would judge. Then, if there was a proven allegation,</p> <p>8 there was -- they were forgiven. If they said they were</p> <p>9 sorry, they would say, well, it's repentance,</p> <p>10 reconciliation, and be accepted back into the church.</p> <p>11 So you're obviously there with victim blaming and repeat</p> <p>12 offending. Even people that had been convicted and sent</p> <p>13 to prison we know were welcomed back into the church and</p> <p>14 into another leadership role.</p> <p>15 Q. At page 7 of your statement, you elucidate on some of</p> <p>16 the barriers to disclosure. One of the things that you</p> <p>17 say -- this is in the second paragraph on page 7 -- is</p> <p>18 that the normal family unit was undermined by the</p> <p>19 authority structure, which took precedence over anything</p> <p>20 else. You've talked about the fact that young people</p> <p>21 were separated from their parents in terms of</p> <p>22 accommodation once they reached a certain age. But can</p> <p>23 you tell us anything more about what this looked like in</p> <p>24 practice, this undermining of the family structure, the</p> <p>25 family unit?</p> <p style="text-align: center;">Page 33</p>	<p>1 A. I guess because any adult had the authority to</p> <p>2 discipline a child, regardless of whether the parents</p> <p>3 wanted it, so even when parents were in disagreement,</p> <p>4 they would be told that any -- and it was written down</p> <p>5 in the precepts of the church's guidance that any adult</p> <p>6 could discipline a child, and that could also be</p> <p>7 physical. And I remember hearing children being beaten,</p> <p>8 and screaming, by other adults. Very traumatic.</p> <p>9 With children moving out -- so the parents have no</p> <p>10 control. They are not able to be parents. So the</p> <p>11 trust -- so you didn't have the -- so even if you</p> <p>12 were -- things were going on that you might ordinarily</p> <p>13 go to a parent in the normal world and say, "This has</p> <p>14 happened to me", you didn't have that because the</p> <p>15 relationship had been broken. There was no</p> <p>16 relationship. The attachment and bonding in the early</p> <p>17 days that is so crucial to children wasn't allowed to</p> <p>18 happen, so those bonds weren't formed. To this day, we</p> <p>19 know of people in their 40s, 50s, 60s that this has --</p> <p>20 it still ruins their relationships with their family,</p> <p>21 and it goes back to this.</p> <p>22 It was really extreme, really, that the God and the</p> <p>23 leaders were the ones -- and even to, like, teachings</p> <p>24 around relationships and marriage. It was very heavy</p> <p>25 handed. The leaders were in charge, not the parents,</p> <p style="text-align: center;">Page 34</p>
<p>1 and they also had an absence of terminology or -- you</p> <p>2 know, the capacity to even discuss topics, so that you</p> <p>3 wouldn't even know to say that this had happened because</p> <p>4 words, terminology, wasn't used. I don't know if I'm</p> <p>5 making sense.</p> <p>6 MR TAHZIB: Yes, you absolutely are, thank you, Ms Hirst.</p> <p>7 Just pausing for one moment.</p> <p>8 Chair, I'm conscious of the time. I just have</p> <p>9 a handful more questions for this witness. I wanted to</p> <p>10 ask whether it might be permissible to sit for five</p> <p>11 minutes longer than usual?</p> <p>12 THE CHAIR: Yes, go ahead, Mr Tahzib.</p> <p>13 MR TAHZIB: Thank you.</p> <p>14 Ms Hirst, one of the other points that you make on</p> <p>15 that same page, page 7 of your statement, is that</p> <p>16 members of the church had to give their money into</p> <p>17 a common purse. Can you describe for the inquiry how</p> <p>18 that system operated and in what way it impacted on the</p> <p>19 ability of victims to disclose their abuse?</p> <p>20 A. So many people worked -- I mean, the majority of people</p> <p>21 worked for the church's own businesses, so the money was</p> <p>22 paid directly to the church, so they wouldn't even see</p> <p>23 their money or their wage slip. For those that didn't,</p> <p>24 they had to give all of their money in. If you spent</p> <p>25 any money, you had to request money first and you had to</p> <p style="text-align: center;">Page 35</p>	<p>1 then submit a receipt to show what that money had been</p> <p>2 spent on.</p> <p>3 So people didn't have money, so you couldn't just go</p> <p>4 out to the shop. That just never happened. Or go and</p> <p>5 buy clothes in a shop on the high street. That never</p> <p>6 happened.</p> <p>7 They had a general clothing store and a food store</p> <p>8 that was just for the church. So a food order was put</p> <p>9 in each week that supplied food for the whole house.</p> <p>10 There was no choice about what you ate or really what</p> <p>11 you wore. It was particularly difficult if people</p> <p>12 wanted to leave, because they had nothing, so they left</p> <p>13 with nothing. They weren't given money to leave. So if</p> <p>14 they did choose to leave, on top of what they were</p> <p>15 coping with and what may have happened to them, they</p> <p>16 would also be destitute. Again, that would make it very</p> <p>17 difficult for people disclosing abuse because they would</p> <p>18 either be not believed, intimidated, and then, if they</p> <p>19 wanted to leave as well, they would also be judged for</p> <p>20 that and shunned and bullied and isolated, and then</p> <p>21 obviously, because they'd been cut off from their own</p> <p>22 family, they wouldn't have that family support to go to</p> <p>23 if they left either.</p> <p>24 Q. Ms Hirst, finally, in the last section of your</p> <p>25 statement, you helpfully set out a number of</p> <p style="text-align: center;">Page 36</p>

1 recommendations for improving child protection practices
 2 based on your experience and those of other members of
 3 the Association. I just want to pick up on one of those
 4 with you, please. One of the things that you say -- it
 5 is the fourth bullet point down -- is that there should
 6 be a robust and frequently tested accountability at all
 7 levels, right up to the top of the religious
 8 organisation.
 9 Now, in the context of an organisation like the
 10 Jesus Army, what would robust and frequently tested
 11 accountability look like in practice?
 12 **A. I think it's about nobody having -- nobody being exempt
 13 or immune to thorough investigation and monitoring.
 14 I think it needs to be an outside agency, you know, in
 15 line with you have Ofsted, the CQC, those types of
 16 bodies, it needs to be an external agency regularly
 17 checking safeguarding procedures/policies, providing
 18 training externally, not internally, and that anybody
 19 can be questioned and that all people should be
 20 accountable right at the top and that it shouldn't be
 21 down to one person and that nobody should have overall
 22 authority either in organisations such as this.**
 23 MR TAHZIB: Ms Hirst, thank you very much. Thank you for
 24 your assistance. That concludes my questions for you.
 25 But if you wait there one moment, please, it may be that

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1 MR DEAN RICHARD JUSTER (sworn)
 2 Examination by MS McNEILL
 3 MS McNEILL: Good morning, Mr Juster. Can you see and hear
 4 me?
 5 **A. Yes, I can.**
 6 Q. Thank you. Can you just confirm your name in full,
 7 please?
 8 **A. My name is Dean Richard Juster.**
 9 Q. You are going to give evidence today on behalf of
 10 The Salvation Army; is that correct?
 11 **A. That's correct.**
 12 Q. I know that you will have seen other people giving
 13 evidence and understand how it works, but please
 14 remember, it's not a test of memory. If at any point
 15 you need to refer to your statement or the documents in
 16 the bundle in front of you, please do so. If it helps,
 17 I will largely be jumping between your witness
 18 statement, which is at the first tab of the bundle, and
 19 your organisation's policy, which is at tab 6. I have
 20 taken your statement out, so I can keep both open, if
 21 that helps you as well.
 22 **A. Okay. Thank you.**
 23 Q. We will be taking a break at 12.45 pm, but if there are
 24 any difficulties or if, for any reason, you need a break
 25 before then, please do just indicate.

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1 the chair and panel have some questions for you.
 2 THE CHAIR: Thank you. I have no further questions, but
 3 I will check with my colleagues if they have any
 4 questions they wish to ask. Sir Malcolm?
 5 PROF SIR MALCOLM EVANS: Not from me, thank you very much.
 6 THE CHAIR: Thank you. Ms Sharpling?
 7 MS SHARPLING: No, thank you, chair.
 8 THE CHAIR: And Mr Frank?
 9 MR FRANK: Nothing from me, thank you, chair.
 10 THE CHAIR: Thank you. Thank you very much, Ms Hirst, we
 11 are grateful for your evidence.
 12 **A. Thank you.**
 13 MR TAHZIB: Thank you again, Ms Hirst.
 14 (The witness withdrew)
 15 MR TAHZIB: Chair, that concludes Ms Hirst's evidence.
 16 I wonder if now might be an appropriate moment for
 17 a break?
 18 THE CHAIR: Yes. We will return at 11.50 am. Thank you.
 19 (11.32 am)
 20 (A short break)
 21 (11.50 am)
 22 MS McNEILL: Our second witness today is Mr Dean Juster, who
 23 will give evidence on behalf of The Salvation Army.
 24
 25

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1 Mr Juster, you provided a witness statement to the
 2 inquiry dated 23 October 2019. That was signed and
 3 attested with a statement of truth. Can I please
 4 confirm that that statement is true, to the best of your
 5 knowledge and belief?
 6 **A. Yes. This is true, to the best of my knowledge and
 7 belief.**
 8 Q. Can we start your evidence with a little bit of
 9 background and explanation to help us, please. Can you
 10 tell us a little bit about the nature of
 11 the Salvation Army as an organisation and the sort of
 12 work that it does?
 13 **A. The history of The Salvation Army is that it was founded
 14 in the East End of London in 1865. The founders,
 15 William and Catherine Booth, saw the need to reach out
 16 to the poor and destitute and hungry people at the time,
 17 by preaching the gospel, and essentially also worked out
 18 that both the spiritual and physical needs of people
 19 needed to be met. So that is the history.**
 20 **From that sprung the creation of The Salvation Army
 21 in 1878, based on what, perhaps, you might call the
 22 military metaphor, essentially asking that people would
 23 become soldiers of The Salvation Army, led by officers
 24 of The Salvation Army, again, to reach out to those
 25 communities where the poor and needy people and**

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<p>1 marginalised were found in Victorian, at that time, 2 London, and then England, to then take it to the nation 3 as well, and now an international Christian church and 4 an international charitable organisation working in over 5 130 countries. 6 Essentially, there is an evangelical stream to the 7 Salvation Army, being a church, but also a charitable 8 organisation, a social work emphasis, and so, 9 Salvation Army is known in England and Wales for its 10 work with people with addictions, experiencing 11 homelessness, parenting courses and such, but also 12 churches. Like I say, it is the volunteers at the 13 churches who will then identify need and be led to them, 14 reach out into communities to then address some of that 15 need in a particular way, all based on, like I say, the 16 gospel of the Bible and the truth that the gospel 17 brings, and with the aim of the salvation of people in 18 the community. 19 Q. I want you to help us a little bit to understand the 20 military model, for want of a better phrase, of 21 The Salvation Army. First and foremost, it would be 22 right to describe The Salvation Army as a hierarchical 23 institution? 24 A. Yes, it would be right. The international leader, who 25 is called the General of The Salvation Army.</p> <p style="text-align: center;">Page 41</p>	<p>1 Q. Danny, if we can display, please, SVA000048_002. Chair, 2 this is behind tab A1. If we look at the table at 3 paragraph 6 but also have paragraph 7 in zoom as well, 4 please, Danny. Can you please tell us, is it right that 5 you can be a member of The Salvation Army, a soldier or 6 an officer? 7 A. Yes, that's right. Essentially, The Salvation Army 8 churches are led by Salvation Army officers, and 9 The Salvation Army officer would be responsible for 10 leading a congregation, and part of the congregation are 11 made up of members of The Salvation Army, people who 12 have decided that they are in accordance with the 13 doctrines of The Salvation Army and the Christian church 14 and that they want to be involved and sign up to be 15 a member of The Salvation Army. So you can do that in 16 various ways, as you suggest, a soldier being the people 17 who are adults, junior soldiers for children and one can 18 also become an adherent member of The Salvation Army, 19 someone who doesn't sign up to some of the rules and 20 regulations, perhaps, of The Salvation Army, membership 21 which would insist that people don't smoke tobacco or 22 drink alcohol, but an adherent member is in accordance 23 with that -- with the needs of the community and want to 24 make that part of their church, and Salvation Army is 25 where they feel comfortable to worship and also get</p> <p style="text-align: center;">Page 42</p>
<p>1 involved. But also people can attend, people can 2 volunteer without being members of The Salvation Army 3 and, essentially, if you're volunteering, I'm sure we 4 will come to it, there's a whole assessment process to 5 become a volunteer for The Salvation Army and, to 6 attend, anyone can come and worship and get involved in 7 the mid-week activities, which are run for the 8 community, and also worship on a Sunday. 9 So in order to take on a leadership position, 10 essentially, it's generally the case that someone would 11 be a member of The Salvation Army, a soldier or 12 adherent. But, again, that's not the case in all of our 13 churches, in that we would have people attend and help 14 and just generally get involved who aren't necessarily 15 members as well. So it is a mixed bunch of people, in 16 terms of membership and attendance, but essentially to 17 make a commitment to say, "This is what I uphold and 18 this is what I believe in", then we ask that people 19 would become members. 20 Q. So looking at this table, we have active officers -- 21 1,010. We will look at the detail of it, but, broadly 22 speaking, officers lead local churches both 23 operationally and in terms of collective worship 24 generally; is that right? 25 A. That's right, yes.</p> <p style="text-align: center;">Page 43</p>	<p>1 Q. So there's 1,010 of those. Then there's 20,000 2 soldiers, who are chosen to sign up as a soldier? 3 A. That's right. 4 Q. And adherent members, 7,430. They are individuals who 5 have chosen to worship under The Salvation Army but not 6 necessarily become soldiers? 7 A. That's right. 8 Q. Then if I understand your evidence, there might also be 9 other individuals who choose to attend collective 10 worship or other activities within The Salvation Army 11 who might not be registered as an adherent member? 12 A. That's right. There would be many more than that who 13 attend who aren't members, yes. 14 Q. So it's that last category for which we wouldn't have 15 any statistics or figures? 16 A. Yes. I think at the time of writing this summary, it 17 was difficult to actually quantify that, because, as you 18 could imagine, people would come for several months and 19 maybe not come for another several months, and so forth. 20 It's difficult to quantify without making it what you 21 might call a ballpark figure. We are very confident of 22 the figures in the table because those are the 23 statistics we are able to keep. 24 Q. Children specifically, then. If we look at children 25 within The Salvation Army, you can be a junior soldier</p> <p style="text-align: center;">Page 44</p>

<p>1 from the age of 7 years to 18 years, and there are 2,471 2 registered junior soldiers, as of 2018.</p> <p>3 A. That's right.</p> <p>4 Q. But that doesn't encapture, would it, youths who attend 5 as adherent members or youths who attend who are not 6 a member?</p> <p>7 A. That's right. There would be many, many more children 8 that the Salvation Army engages with during the week 9 than 2,471.</p> <p>10 Q. Appreciating that you don't have the statistics, and 11 this is not a criticism, you say there are many, many 12 more. Do you think, therefore, just looking at the 13 figure 2,471 would be to vastly underestimate how many 14 children pass through The Salvation Army in one way or 15 another on a weekly basis?</p> <p>16 A. Yes, I would say that.</p> <p>17 Q. Thank you, Danny. Can we take that down. 18 First of all, then, sticking with that, what sort of 19 activities would a junior soldier be doing and how does 20 a child become a junior soldier?</p> <p>21 A. So a junior soldier would generally be someone who 22 attends the church on a Sunday and enjoys the worship 23 and enjoys the fellowship of being part of a church, and 24 a young person's church, led by what we used to call 25 Sunday School teachers, and just enjoying the way of</p> <p style="text-align: center;">Page 45</p>	<p>1 life and perhaps brought by parents but, again, perhaps 2 just turning up because they live locally and just enjoy 3 getting involved.</p> <p>4 So the whole issue about a junior soldier is, they 5 do then make a promise. They make a public declaration 6 of faith that they are wanting to become a Christian and 7 that they are a Christian and that they want to be 8 signed up to the Salvation Army, and then get involved. 9 There's several ways of getting involved. 10 Traditionally, of course, we have our brass bands. So 11 in order to join a Salvation Army brass band -- it 12 certainly used to be the case; again, things are 13 changing now in the 21st century, but it certainly used 14 to be the case that we would say, "Well, if you have 15 made a declaration of faith and you have become a junior 16 soldier, you can now join our junior brass band". We 17 also have a junior choir which enables a child to join 18 that, and other activities, just generally getting 19 involved.</p> <p>20 The idea is that, on a Sunday, people are disciplined 21 and then learn more about the Bible and what it means to 22 become a Christian and to actually live that life, and 23 then to go forward to then perhaps becoming a senior 24 soldier of The Salvation Army.</p> <p>25 Q. So that's the roughly 2,500 junior soldiers we have</p> <p style="text-align: center;">Page 46</p>
<p>1 talked about. You have already indicated you think that 2 is only a small proportion of the children who pass 3 through The Salvation Army weekly. Can you give us an 4 idea of the sort of activities that children who are not 5 junior soldiers might be involved in within 6 The Salvation Army?</p> <p>7 A. Yeah, well, I've explained in my opening rhetoric about 8 the history of The Salvation Army and the fact that we 9 are reaching out in some communities to different 10 people. So some Salvation Army churches would have 11 a breakfast club, perhaps registered with Ofsted, 12 perhaps not; a homework club as well, perhaps 13 registered; nurseries, The Salvation Army has lots of 14 nurseries. I've mentioned the junior choir. I've 15 mentioned the junior brass band. And, of course, within 16 that phenomenon, we have individual brass tuition that 17 takes place where people are learning how to sing and 18 how to play an instrument.</p> <p>19 We have family assessment centres.</p> <p>20 The Salvation Army is involved in the community 21 sponsorship scheme, the government scheme where refugees 22 are settled and welcomed into communities. The vast 23 majority of those families have children and we are 24 engaging with those children.</p> <p>25 We have hostels for young people under 18 years old.</p> <p style="text-align: center;">Page 47</p>	<p>1 You may be aware of The Salvation Army's history of 2 antihuman trafficking work. We have lots of residential 3 provision for that and, of course, within that, there 4 are children and very young children of the parents who 5 have been trafficked.</p> <p>6 We have youth clubs. Again, you don't have to be 7 a member of The Salvation Army to join a Salvation Army 8 youth club or a Salvation Army children's club, and 9 there's different incarnations of that.</p> <p>10 Typically, a Salvation Army church would have 11 a parent and toddler group, so lots of toddlers coming 12 either with child minders or their parents.</p> <p>13 The Salvation Army has charity shops. So we would 14 have children coming into the charity shop either as 15 customers or as people who are wanting to volunteer or 16 conduct work experience.</p> <p>17 We hold residential summer schools in the summer, 18 obviously, but also over other half terms and Easter 19 holidays, where children we work with residentially 20 either -- that might have a musical edge to it, it might 21 have a mission edge to it, it might have a sporting edge 22 to it. But, again, a residential week. We have 23 residential weekends.</p> <p>24 We have Salvation Army Scouts and Salvation Army 25 Cubs, which are not the same as the Scouting Association</p> <p style="text-align: center;">Page 48</p>

<p>1 Scouts, although they are -- the history is that they 2 are Salvation Army Scouts. The same with the 3 Girl Guides. We have Salvation Army Girl Guides, 4 Salvation Army Brownies and Salvation Army Rainbows. 5 None of these people would be in that 2,000 figure. 6 I have already mentioned work experience. We would have 7 lots of work experience. People come, "Can I just get 8 involved in the community? How do I do that?". So 9 children under 18 would come. 10 We'd have employees, who aren't members of 11 The Salvation Army, who are under 18. We have 12 international visits, people coming from 13 international -- Salvation Army, as I have, said works 14 in over 130 countries, so it's typical that we will have 15 a trip from people from all over the world to come and 16 see what it's like in England, London, to have a look 17 around, or perhaps to do some outreach themselves, 18 because they're wanting to know how we do things in 19 England. 20 We have homeless hostels for families. We have 21 regional and international gatherings where people would 22 meet and would have what we call a congress, where 23 people will have good times of worship and celebration. 24 We have contact centres, which are -- some are 25 registered as contact centres or some of them are</p> <p style="text-align: center;">Page 49</p>	<p>1 commissioned by solicitors and family courts and others 2 are just set up as contact centres for people in the 3 community who are experiencing separation. 4 We have registered creches, we have unregistered 5 creches. We have something called "Baby Song" where 6 people will teach their young children to sing. You may 7 have heard of the nurseries engaging with older people's 8 homes. Well, The Salvation Army has lots of older 9 people's residences, and some of our nurseries will go 10 and meet the older people, and that's very exciting to 11 see how that works. 12 Again, it all has to be risk assessed, managed and 13 safeguarded. 14 We have children visiting our social centres, so 15 I have already alluded to some of our -- what we call 16 "life houses", you might know as hostels, where 17 homeless -- people experiencing homelessness will be 18 there. Some children will need to visit that. 19 We have Messy Church. We have lots of church teams, 20 football and cricket teams, up and down the land. So 21 our sports ministry is well organised. 22 We have -- 23 Q. I'm going to pause you there. This is a very, very long 24 list and, necessarily, we are not going to be able to 25 look into each one of those in an amount of detail, but</p> <p style="text-align: center;">Page 50</p>
<p>1 I think it has illustrated the point that it's a vast 2 oversimplification to just look at those attending 3 collective worship or those registered as a soldier? 4 A. And, Ms McNeill, I wanted to make that point, because 5 The Salvation Army works with lots of different people 6 in the community and are engaging daily with people and 7 children, and it's often not known, it is not just 8 a church, it is not just a brass band, it is not just 9 a homeless hostel, but lots of different things 10 happening in the name of the gospel but also the social 11 work of The Salvation Army is taking place all the time, 12 often referred to as the second biggest provider of 13 social work outside of the government. 14 Q. We are going to spend a lot of your evidence looking at 15 the child protection and safeguarding structures within 16 The Salvation Army, including the personnel. But, 17 broadly speaking, the very long list of activities and 18 charity work that you have just provided us all comes 19 within the auspices of The Salvation Army, so, 20 therefore, does it, in one way or another, also come 21 under the umbrella of the child protection policies that 22 we are going to look at? 23 A. Essentially, although, again, my statement wasn't able 24 to accurately express all the social work of 25 The Salvation Army. I alluded there to our registered</p> <p style="text-align: center;">Page 51</p>	<p>1 nurseries, and, of course, Ofsted have a big say in 2 that. They say, "You have to have this and your 3 policies have to include these things", so that policy 4 would differ maybe slightly to one for a church. 5 Q. Yes. 6 A. So it is difficult to express all of those small nuances 7 in all the different work we do. But, essentially, we 8 do have an umbrella child protection policy. 9 The one that you are alluding to in tab 6 is really 10 essentially for all of our church-based work, although 11 you will see within that we do talk about family centres 12 and residential provision and people going on trips or 13 people attending England to enjoy a trip. 14 Q. Likewise, personnel, that very long list of activities, 15 I imagine it will vary depending on the activity itself, 16 whether recruitment is done and managed by 17 The Salvation Army centrally or by the organisation 18 itself. Is that right? 19 A. Right. 20 Q. Can we look a little bit at personnel in the 21 Salvation Army. We have talked about it being 22 a hierarchical structure. Is it right that you have 23 organisational structures at a local level, at 24 a divisional level and then a national level? 25 A. Essentially, that would be one way of describing it.</p> <p style="text-align: center;">Page 52</p>

1 **Although I'd see it as one big picture. I'd see an**
 2 **international level filtering down to nations with**
 3 **a responsibility for running that nation, and every**
 4 **nation does it slightly differently, but, essentially,**
 5 **yes, divisions would sit under a national level, or**
 6 **a territory, as we call it, and under the division we**
 7 **would have what we call our corps -- you would know as**
 8 **a church.**
 9 Q. I'm going to interrupt you because we are going to draw
 10 it out a little bit. Forgive me for inverting the way
 11 you have taken it, but I am going to start locally and
 12 work upwards, if I can.
 13 Can we look at tab B2, of your bundle, SVA000057.
 14 We have got an organisational structure for local level
 15 here for working with children.
 16 **A. Yes.**
 17 Q. "CO" at the top. Is that commanding officer or corps
 18 officer?
 19 **A. Yes, commanding officer.**
 20 Q. Below there would be children's advocates. What's
 21 a DCPC?
 22 **A. A deputy child protection coordinator. The commanding**
 23 **officer, or the corps officer, is always the child**
 24 **protection officer and they are tasked with appointing**
 25 **a deputy child protection coordinator and a children's**

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1 **led by The Salvation Army safeguarding department, which**
 2 **I'm responsible for.**
 3 **So the reason we ask the corps officer to be the**
 4 **person in charge is because they will always be a corps**
 5 **officer and secondly -- this is all from my**
 6 **experience -- I have been around a while and I have**
 7 **worked with other faith-based organisations. It is very**
 8 **easy to say, "Oh, you're a police officer, you can do**
 9 **it", and we know that not every police officer**
 10 **particularly has any experience themselves perhaps in**
 11 **safeguarding. It is a very specialised part of**
 12 **the landscape of social work, I would say. So a police**
 13 **officer who is highly experienced in terrorism might not**
 14 **necessarily know what the law is in terms of child**
 15 **sexual abuse.**
 16 Q. I do understand your answer, but do you think that
 17 necessarily this model of making the most senior
 18 operational person the person who is also in charge of
 19 child protection means that necessarily they're always
 20 the right person locally to be in charge of it?
 21 **A. Yes, I do, for the reasons I have said. We train**
 22 **people, we direct them, we supervise them. There's an**
 23 **expectation that they will do what -- so we are back to**
 24 **the chain of command of The Salvation Army. They will**
 25 **answer to us. Whereas, if you are relying on**

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1 **advocate.**
 2 Q. The commanding officer, at the very top, you say it is
 3 always the commanding officer who is the child
 4 protection officer. So that's the individual, you told
 5 us, is in charge of running collective worship and
 6 operationally running the local --
 7 **A. That's right.**
 8 Q. Is that right?
 9 **A. Yes.**
 10 Q. The commanding officer, need they have any sort of
 11 safeguarding background?
 12 **A. To become a commanding officer, yes, in terms of their**
 13 **training, but not in terms of their previous experience**
 14 **in the workplace.**
 15 Q. So in terms of selecting a commanding officer, and we
 16 will look at recruitment processes later, but, broadly,
 17 are they selected as the person who is most suitable for
 18 the operational leadership, the spiritual leadership or
 19 the child protection leadership?
 20 **A. Well, essentially, the first two are very important to**
 21 **becoming a Salvation Army officer, in terms of being**
 22 **able to lead and to be able to direct people and also**
 23 **then to introduce the gospel within the community where**
 24 **they are found and placed. As part of that training,**
 25 **they will go and undergo intensive safeguarding training**

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1 **a volunteer, "I'm on holiday for the next four weeks.**
 2 **I'm going on a cruise", and, like I have already**
 3 **explained, not every professional is necessarily**
 4 **understanding of what safeguarding is and what it does.**
 5 **There's an expectation that, just because**
 6 **a schoolteacher is a schoolteacher, they will know about**
 7 **it, and, in my experience, that's not true.**
 8 **As a qualified social worker, I work with schools,**
 9 **and I certainly understood that it was my job, as**
 10 **a member of the Local Authority Social Services**
 11 **Department, to work with education people in trying to**
 12 **explain to them why we were concerned about a child, and**
 13 **very often teachers and trustees and governors of**
 14 **the school would not understand. So it took a long time**
 15 **to get that across. So I don't buy into that. So**
 16 **certainly if you have got someone there full time,**
 17 **they're guaranteed to be there, they have to do what**
 18 **they are asked to do, they have to attend the training,**
 19 **and then, of course, they're held to account, then, by**
 20 **that children's advocate. They are held to account,**
 21 **then, by that deputy. And that deputy and that**
 22 **children's advocate can talk to us in the national**
 23 **office and say, "We are not very impressed with this",**
 24 **and then that can be addressed.**
 25 **So if you're suggesting that sometimes the corps**

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1 **officer might not be up to scratch, then certainly we**
 2 **are in a position to address that.**
 3 Q. So you say they are held to account by the children's
 4 advocate and the DCPC, but in a very hierarchical
 5 organisation they sit below them, so how do they hold
 6 them to account?
 7 **A. Because there is an ability, a direct ability, to talk**
 8 **to the national office. That's been encouraged. The**
 9 **significance of the policy you have from 2007 was**
 10 **actually to bypass a lot of this hierarchy, because**
 11 **I realised that you have to have direct ability to speak**
 12 **to people with a decision-making ability. It's not good**
 13 **enough to have to go through several people. So that's**
 14 **one thing that we have looked at considerably in terms**
 15 **of child protection practice, the ability to bypass**
 16 **people who, like you say, are in charge.**
 17 **Of course, that took a lot of education, that took**
 18 **a lot of work with, it took a lot of cultural change.**
 19 **But, again, that was part of our job as trying to get**
 20 **that message across, and that's worked well.**
 21 Q. I'm going to look at the responsibilities of
 22 the commanding officer and your policy in just a moment.
 23 Before I take this down, the broad list of other
 24 individuals who might be working with children we see
 25 there, would they be present in every local office, for

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1 **is the "Safeguarding policies for ministry with children**
 2 **in the Salvation Army". So "ministry" being the key**
 3 **there. It is for people working with children within**
 4 **the church setting, essentially.**
 5 Q. Can we look, Danny, at page 25 of that document. It
 6 lists for us the expectations and responsibilities of
 7 the commanding officer. We have touched on a lot of
 8 these. I just want to pull them out. The corps officer
 9 is the same as the commanding officer? They are
 10 interchangeable terms?
 11 **A. Yes.**
 12 Q. "Has overall responsibility for ensuring the safety and
 13 welfare of children attending corps programmes and the
 14 satisfactory implementation of the policies and
 15 procedures."
 16 Then it goes on to say, in the next paragraph, in
 17 the middle column:
 18 "The corps officer has the position of the child
 19 protection coordinator ..."
 20 As we have discussed. The bottom paragraph:
 21 "The corps officer has overall responsibility for
 22 considering the necessity of risk assessments being
 23 conducted on corps members, volunteers, people working
 24 within, visiting or hiring the corps buildings, and the
 25 necessity for conducting risk assessments ..."

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1 want of a better word, or would it depend on the size
 2 and complexity of that office?
 3 **A. Yes, I think you're right to suggest that some of our**
 4 **very smaller churches and expressions wouldn't be able**
 5 **to have all of those people appointed. But most of them**
 6 **would be. You will see there somewhere like BP section**
 7 **leaders. I alluded earlier to the fact we have**
 8 **Salvation Army BP sections which are not directly**
 9 **managed by the Scouting Association or Girl Guiding.**
 10 **Some would, some may, some may not. There might not**
 11 **necessarily be an employed family or youth worker in**
 12 **terms of budgets and things like that, so you're right**
 13 **to point that out.**
 14 **But in an ideal world, there will always be a corps**
 15 **officer and then those two other people mentioned there.**
 16 **And then under --**
 17 Q. (Overspeaking) and the DCPC?
 18 **A. Yes.**
 19 Q. Can we look, please, Danny, at SVA000066. Chair, this
 20 is the safeguarding policy behind tab B6. This is just
 21 the front cover. This is the very large umbrella
 22 policy -- is that right? -- for The Salvation Army?
 23 **A. Well, I wouldn't call it the umbrella policy. I would**
 24 **call it one of about five or six manuals that came in**
 25 **a small box back in 2007. As it says on the front, it**

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1 The last one in particular, that is quite
 2 a specialist responsibility, is it not, deciding when
 3 a risk assessment may or may not be required?
 4 **A. Well, I'm happy that our training is very good, and that**
 5 **we do understand that, when need arises, there is an**
 6 **ability for a corps officer to liaise with their line**
 7 **manager, the divisional commander is someone we haven't**
 8 **spoken about yet, or indeed my office, to say, "I've got**
 9 **something going on here in my church. I just wondered**
 10 **if I can talk to you about it".**
 11 **We also have the area safeguarding advisors, who**
 12 **will be able to come down and say, "Okay, let's look at**
 13 **this. Let's get alongside this person. Let me have**
 14 **a look. What do we think?" Or indeed my team, I run**
 15 **a team of eight/nine people, we can come down if things**
 16 **are of a case that people just want maybe a second**
 17 **opinion. But essentially, like I say, through**
 18 **experience, and these are highly trained, highly**
 19 **experienced people, our corps officers, they have been**
 20 **working in communities, they have had two years'**
 21 **intensive training, they understand how people --**
 22 **communities, churches, if people start to try and attend**
 23 **who aren't quite right, there is something not quite**
 24 **right about it -- that might not necessarily be**
 25 **a safeguarding or child protection issue. They will**

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<p>1 then know through experience or talking to other 2 experienced officers or line managers or, like I say, 3 support that we give from a territorial headquarters or 4 a divisional headquarters to say, "Okay, this is how 5 I did it ten years ago when I was in charge of a church. 6 Oh, yes, I remember this person", or whatever. Very 7 good record keeping would also be something else that we 8 say we do in terms of knowing who has been trying to get 9 in through the front door of a church. 10 So, yes, you're right, it is, and I'm proud to say 11 that corps officers are able to deal with that. 12 Q. How do you reach that conclusion? Are they assessed? 13 A. Yes. I assess corps officers for their ability. We do 14 a child -- we've changed the name recently now to the 15 safeguarding audit, and it is an audit that every single 16 church has to do. It is a long audit. It's the only 17 one of its kind, to my knowledge, in all the other 18 denominations and faith-based organisations. "What are 19 you doing? Convince us that you have got these things 20 in place. Do you understand this?", and then we will 21 ask that officers go through a programme of assessment 22 every five years, people are put through their paces 23 again. The line management system would insist that 24 officers are spoken to pastorally as part of all of 25 these conversations. One element of that would be how</p> <p style="text-align: center;">Page 61</p>	<p>1 are things going in terms of safeguarding where you are. 2 People are visited on Sunday and in the week, and we 3 ask that those area safeguarding advisors would also sit 4 down and have a look around with a different pair of 5 eyes to say, "We are not happy about this". 6 Q. We will look at the audits in a little bit of detail as 7 a topic probably this afternoon. 8 We have taken it down. Danny, don't worry about 9 putting it back up. The last thing I wanted to flag 10 before we move up to the divisional level is that the 11 commanding officer is also the person with the primary 12 responsibility for responding to allegations of child 13 sexual abuse. Is that right? 14 A. Yes. So in terms of not confusing or muddying waters, 15 in terms of good and not delaying things, the chair and 16 panel will know about the Children Act which says, "No 17 delay", the idea being that if there is an issue, 18 straight to the police. This is what the training will 19 say: straight to social care services. So we are not 20 having a big committee about it or someone has to wait 21 for someone to come back from holiday, like I say. It 22 is very direct reporting. 23 Q. We will look at the procedure. Sorry, I'm only 24 interrupting you in case you are about tell us -- we 25 will look at it. I just wanted to flag, whilst we are</p> <p style="text-align: center;">Page 62</p>
<p>1 on personnel, that that's the individual with the 2 primary responsibility to local level -- 3 A. Yes. 4 Q. -- for reporting or responding to allegations? 5 A. Yes. 6 Q. Divisionally, if we can move then to a divisional 7 commander, I think, looking at paragraph 13 of your 8 witness statement might help us, SVA000048_003. Above 9 the commanding officer, you have a divisional command, 10 and the divisional commander is an ordained 11 Salvation Army officer, tasked with ensuring all the 12 churches in the region are compliant with national and 13 international Salvation Army policy and procedures, 14 which includes child protection and safeguarding 15 procedures; yes? 16 A. Yes. 17 Q. We see that at subparagraph (h); is that right? 18 A. Yes. 19 Q. It is the same principle, is it not, at a divisional 20 level, that it is the most senior person at the 21 divisional level who retains the most responsibility for 22 safeguarding? 23 A. Yes. 24 Q. I imagine the same logic applies as it does at the local 25 level you have just explained to us?</p> <p style="text-align: center;">Page 63</p>	<p>1 A. Yes. 2 Q. That person is full time, someone who is experienced in 3 the Salvation Army? 4 A. Yes. 5 Q. And do they have the same or a greater level of training 6 than the commanding officers at a local level? 7 A. They would have a bit more training on appointment. We 8 would then talk them through again and remind them of 9 policies, procedures and training in terms of 10 safeguarding, and they would have another level of 11 training on top of that, bespoke training. 12 Q. In terms of the appointment of a divisional commander, 13 is their suitability for this safeguarding 14 responsibility considered as part of their appointment 15 or is the focus on the operational or spiritual 16 capabilities? 17 A. Well, it would be fair to say that safeguarding would be 18 one of many, many, many things that are taken into 19 account. Experience of properties and how to manage 20 people, again, difficult situations, working with local 21 authorities, whatever it might be. But safeguarding 22 would certainly be one of the things that's outlined as, 23 "Have you attended training? Have you had experience 24 of ...?" 25 Q. How big is a division? How many commanding officers</p> <p style="text-align: center;">Page 64</p>

<p>1 would sit below a divisional commander?</p> <p>2 A. Well, at the moment, we would have 50 of our churches</p> <p>3 within a division. Thirty -- some of the bigger</p> <p>4 divisions might be 50, but 30, say, and many officers</p> <p>5 are married, so you'd -- up to 60/70 Salvation Army</p> <p>6 officers.</p> <p>7 Q. How many divisional commanders are there?</p> <p>8 A. Well, at the moment, in England and Wales -- what have</p> <p>9 we said here? -- 19. Certainly I'd get used to working</p> <p>10 in the territory which includes the Republic of Ireland,</p> <p>11 which is 22, but England and Wales would be slightly</p> <p>12 less than that.</p> <p>13 Q. At the divisional level, then, I think you mentioned</p> <p>14 earlier you also have area safeguarding advisors?</p> <p>15 A. Yes.</p> <p>16 Q. Can you explain those to us, please?</p> <p>17 A. Well, again, it is a case of having someone who is</p> <p>18 local, qualified to do a job, both -- also in their</p> <p>19 experience of things and training, they get specific</p> <p>20 training and intensive training in helping out with all</p> <p>21 safeguarding issues at the request of both the</p> <p>22 safeguarding department, which I lead, and the</p> <p>23 divisional leader, who is local.</p> <p>24 So you might look at geography of where someone</p> <p>25 might live, so there's a situation going on, "Okay, who</p> <p style="text-align: center;">Page 65</p>	<p>1 is most locally able to get there?" You might look at</p> <p>2 time commitments. Someone might be having to lead</p> <p>3 a funeral, or something like that, and so, therefore,</p> <p>4 might not be able to get to a particular place. And we</p> <p>5 look at the age and sex of the person as well: is it</p> <p>6 appropriate to send a male into that situation? Is it</p> <p>7 appropriate to send a younger person into this rather</p> <p>8 delicate situation?</p> <p>9 Q. It is my fault, I should have asked the more basic</p> <p>10 question before I asked you to elaborate. The more</p> <p>11 basic question is, how many area safeguarding advisors</p> <p>12 are there and how great an area do they cover? It is my</p> <p>13 fault, I should have started --</p> <p>14 A. It is okay, Ms McNeill. We ask that every divisional</p> <p>15 commander appoints three area safeguarding advisors.</p> <p>16 They can have more if they want to. And, essentially,</p> <p>17 they are taken from existing Salvation Army officers or</p> <p>18 existing employees. So it is an additional</p> <p>19 responsibility that they are asked to take on.</p> <p>20 Q. Pause there. Looking at paragraph 30 of your witness</p> <p>21 statement -- chair, that's page 5 of the witness's</p> <p>22 statement -- you say that an area safeguarding advisor</p> <p>23 is either an ordained Salvation Army officer who runs</p> <p>24 their own church or a professional youth specialist.</p> <p>25 A. That's right.</p> <p style="text-align: center;">Page 66</p>
<p>1 Q. But they are not necessarily safeguarding professionals</p> <p>2 by background. They could be ordained officers instead?</p> <p>3 A. That's right, in the same way as a corps officer, I've</p> <p>4 explained. But they would then, on appointment, have</p> <p>5 another set of training, ongoing training -- induction</p> <p>6 and then ongoing training into what is safeguarding and</p> <p>7 how do you offer this advice and support to your area or</p> <p>8 your division.</p> <p>9 Q. Again, can you help us as to why, in terms of</p> <p>10 the either/or, there seems to be potentially quite</p> <p>11 a difference between either an ordained Salvation Army</p> <p>12 officer or a child protection person by professional</p> <p>13 background. Why are they put on the same level, in</p> <p>14 terms of appointment, as an area safeguarding advisor?</p> <p>15 A. Well, like I say, every situation is different. So if</p> <p>16 we had an allegation against a Salvation Army officer,</p> <p>17 one would have to say, "This ordained officer would be</p> <p>18 the appropriate person to go into that situation to</p> <p>19 offer other things". It is not just about child</p> <p>20 protection, it is about a pastoral response, it is</p> <p>21 about, how do we deal with victims here, how do we deal</p> <p>22 with other family members or other complaints that are</p> <p>23 coming in.</p> <p>24 So the idea is that you have a cross-section of</p> <p>25 people to be able to call on, either nationally or in</p> <p style="text-align: center;">Page 67</p>	<p>1 a divisional area in this case, to say, "Who is that</p> <p>2 most appropriate person?" So I don't know that, really,</p> <p>3 your question helps me at all, in that it is about who</p> <p>4 is the most ideal person. They all have a similar level</p> <p>5 of training, but different areas of responsibility and</p> <p>6 abilities. So, again, would we send a young female into</p> <p>7 sort of a sex offender situation? Maybe we would,</p> <p>8 I don't know. But it might be someone might say, "Well,</p> <p>9 that's not appropriate due to the nature of the sexual</p> <p>10 offending behaviour", "Okay, who else have we got? We</p> <p>11 have another person who perhaps has a background in</p> <p>12 a different situation". So the idea of having more than</p> <p>13 one means that we are able to certainly have a choice of</p> <p>14 sending an appropriate person in to a situation.</p> <p>15 Q. Let me see if I can help you, then. I entirely</p> <p>16 understand that, in any emerging situation there is</p> <p>17 a decision as to who is best to manage what</p> <p>18 responsibilities, and I understand pastoral</p> <p>19 responsibilities are important, and who is the right</p> <p>20 person to deal with those. But what we are talking</p> <p>21 about is somebody who is appointed with the title "Area</p> <p>22 safeguarding advisor", and their title sounds like they</p> <p>23 are a safeguarding professional, or they are required to</p> <p>24 provide safeguarding advice. So the question then is,</p> <p>25 why is the person appointed as a safeguarding advisor</p> <p style="text-align: center;">Page 68</p>

<p>1 not a person with a safeguarding background? Because</p> <p>2 questions of pastoral support is also the responsibility</p> <p>3 of the local or divisional commander, is it not?</p> <p>4 A. That's right. But I still struggle to see what the</p> <p>5 problem is here. Those of us who know about</p> <p>6 safeguarding will know that actually a lot of it is not</p> <p>7 to do with phoning the police and getting them to come</p> <p>8 and do the investigation. It is the aftermath of what</p> <p>9 goes on: how do we continue to keep a witness safe; how</p> <p>10 do we continue to make sure that a victim is well</p> <p>11 supported for perhaps the 12 or 18 months while we wait</p> <p>12 for a court case. So the divisional youth specialist is</p> <p>13 highly trained and, again, an employee who is able to --</p> <p>14 or needing to follow the instruction of a line manager</p> <p>15 rather than a volunteer, and the training and</p> <p>16 appointment process, we would say from the very</p> <p>17 beginning, is this person -- so we are asked in the</p> <p>18 national office, "Is this person someone who you think</p> <p>19 could meet the grade here as an area safeguarding</p> <p>20 advisor?", and we would certainly say no to some of</p> <p>21 those people, actually, just due to the fact that we</p> <p>22 understand that they're not up to scratch, or whatever.</p> <p>23 So we might say, training, it hasn't quite worked out,</p> <p>24 I don't think that you're, you know, a suitable person</p> <p>25 for this.</p> <p style="text-align: center;">Page 69</p>	<p>1 So, really, it starts from experience and training,</p> <p>2 then ongoing line management and supervision, which is</p> <p>3 done by the divisional commander and with a dotted line</p> <p>4 to the national safeguarding office. So we would be</p> <p>5 directing what to do, almost like a case management</p> <p>6 situation.</p> <p>7 So it is like having a person locally who we can</p> <p>8 say, "Can you please attend this strategy meeting on</p> <p>9 behalf of The Salvation Army? Can you explain, as</p> <p>10 I have done earlier, what The Salvation Army is? Oh, we</p> <p>11 didn't realise you had chaplains in airports, I'm not</p> <p>12 quite sure why you are here. Now you have explained</p> <p>13 that to me and why you were there talking to this young</p> <p>14 child giving a disclosure. Now I understand. Thank you</p> <p>15 very much, Salvation Army". So it is just about</p> <p>16 explaining, what action points can I give to you as the</p> <p>17 chair of this child protection panel. Okay, we can ask</p> <p>18 you, Salvation Army, to take on that. That's then</p> <p>19 reported back and we'll say, "Well, perhaps you're not</p> <p>20 the ideal person to do this, area safeguarding advisor.</p> <p>21 Perhaps it is the local corps officer or perhaps another</p> <p>22 person. Perhaps another employee". Like I said, we</p> <p>23 have lots of people working in our social work and in</p> <p>24 our life houses who might be able to come in and help</p> <p>25 out.</p> <p style="text-align: center;">Page 70</p>
<p>1 Q. I entirely understand deciding who is the right person</p> <p>2 within the organisation to deal with different</p> <p>3 responsibilities in any given case. I understand that.</p> <p>4 What I'm asking is, essentially, is there any role,</p> <p>5 divisionally, for which it is required that you have</p> <p>6 a child protection background? So we see in other</p> <p>7 denominations that they have to be somebody of a social</p> <p>8 work, probation, police or other relevant background.</p> <p>9 Is there any similar requirement for any role at the</p> <p>10 divisional level?</p> <p>11 A. No. As I've explained, as a social worker, as a highly</p> <p>12 qualified child protection social worker, I work with</p> <p>13 the police, I work with education, I work with other</p> <p>14 social workers who had very poor performance in terms of</p> <p>15 their safeguarding. I don't buy into the fact that just</p> <p>16 because I was a social worker, just because I was</p> <p>17 a police officer, I'm necessarily going to be -- in</p> <p>18 fact, we see that outplayed. You have to understand</p> <p>19 your denomination, you have to understand the characters</p> <p>20 involved, you have to understand what a corps officer</p> <p>21 is, you have to understand what a young people's</p> <p>22 sergeant major is, you have to understand why Thursday</p> <p>23 night was particularly bad because -- you know, the</p> <p>24 different nuances of the denomination are just as</p> <p>25 important. The pastoral response and the case</p> <p style="text-align: center;">Page 71</p>	<p>1 management ability.</p> <p>2 Now, what we can do is bring to that the high-level</p> <p>3 training and say, "Okay, this is what you now need to</p> <p>4 do. We have recognised in you, as a young person who</p> <p>5 perhaps comes from a different background, that you can</p> <p>6 be very effective in offering safeguarding advice, and</p> <p>7 we think that you, with supervision, will do very well</p> <p>8 in this situation". Remember they are being line</p> <p>9 managed and supervised by people who do know what</p> <p>10 they're talking about.</p> <p>11 Q. Before I move on from the local level up to the</p> <p>12 territorial level, you mentioned divisional youth</p> <p>13 specialists. Just so we make sure we know who they are,</p> <p>14 you say at paragraph 28 of your statement:</p> <p>15 "A divisional youth specialist is a paid youth</p> <p>16 worker who will assist in providing child protection</p> <p>17 training and advice."</p> <p>18 So what's their background?</p> <p>19 A. Well, as it says on the tin, they work with youth and,</p> <p>20 again, back to the primary reason of The Salvation Army,</p> <p>21 it's the salvation of people's souls. What we are</p> <p>22 trying to do is work with them on their spiritual</p> <p>23 formation on how they will become good people in this</p> <p>24 world, and, of course, the more exciting and inventive</p> <p>25 people, far better than me, will do all sorts of things</p> <p style="text-align: center;">Page 72</p>

<p>1 in terms of sporting activities and going out and having 2 good fun and camps, and all these sorts of things, as 3 I experienced when I was a young person. So, really, 4 they are generally from a background of youth work and 5 they understand how to engage with youth, and all the 6 things of the day which, again, have changed so much, 7 haven't they, in the last two or three years in terms of 8 internets and things like that, that they will 9 understand that and they will engage with people 10 locally. So that's their role, it's to try and keep 11 people engaged in attending a church and living a life 12 which is good and honourable in local communities. 13 Q. The next stage up, then, would be national or 14 territorial, is the phrase that you use in the 15 Salvation Army. 16 A. Yes. 17 Q. Can we look at tab B3 of the bundle. Chair, if you are 18 following both at the same time, it is page 5 of 19 the witness's statement, but we are going to look at 20 document SVA000059. This is the safeguarding 21 department. Finally, you might say, Mr Juster, I'm 22 getting to where you work. 23 A. Yes. 24 Q. This is the territorial safeguarding department 25 structure; is that right?</p> <p style="text-align: center;">Page 73</p>	<p>1 A. Yes. 2 Q. So, at the very top, we have Lieutenant Colonel 3 Beverley McCombe who is secretary for personnel? 4 A. Yes. 5 Q. She is obviously a Salvation Army officer? 6 A. Yes. 7 Q. High ranking? 8 A. Yes. 9 Q. Beneath her is your role, Dean Juster, director of 10 safeguarding. Now, you're not a Salvation Army officer, 11 are you? 12 A. No, I'm not. 13 Q. Does that affect your rank or your responsibility or 14 your role as director of safeguarding in any way? 15 A. No, it doesn't. I have been around for 20 years now, so 16 I've been working very hard on how governance works and 17 how you have to have an independence but also 18 a knowledge of denominations, like I say. Lieutenant 19 Colonel Beverley McCombe is a trustee of 20 The Salvation Army. Being a charity, we have the risk 21 management approach to that. So the trustee responsible 22 for child and adult protection is Lieutenant Colonel 23 Beverley McCombe and she would delegate her 24 responsibility to me as an employee. 25 Q. Beneath you, we have Major Sharon Baker, who is the</p> <p style="text-align: center;">Page 74</p>
<p>1 assistant director of safeguarding. Below her, 2 Hazel Simpson, a safeguarding coordinator. Then we have 3 four separate roles also under you: case review and 4 analyst; safeguarding support officer; case worker; 5 territorial safeguarding advisor. Yes? 6 A. That's right. 7 Q. Jumping across to the witness statement, can we display 8 SVA000048_006. We will just look at the main 9 responsibilities of the territorial safeguarding 10 department at paragraph 34. So you're responsible for 11 writing the policies, procedures for child protection in 12 the UK territory; providing training; advising all 13 personnel on all child protection incidents and 14 allegations; managing case loads of current and 15 non-recent cases; providing advice to senior management, 16 DCs and COs on safeguarding matters; and ensuring 17 safeguarding policy compliance with Salvation Army 18 programme and activities. 19 What I'd like you to help me understand a little bit 20 more is, if you or a member of your team provides some 21 safeguarding advice as part of the territorial 22 safeguarding department, are divisional commanders and, 23 below them, commanding officers required to follow your 24 advice? 25 A. Yes.</p> <p style="text-align: center;">Page 75</p>	<p>1 Q. So they must follow your advice? 2 A. Yes. Because it is vested in me by Lieutenant Colonel 3 Beverley McCombe. That's how the constitution works. 4 So a bit like I'm talking to the chair, but really I'm 5 talking to you, Ms McNeill, when they are talking to me, 6 they are talking to Beverley McCombe. 7 Q. In terms of intervention, can you intervene locally or 8 divisionally if there are any problems? 9 A. Yes. 10 Q. (Inaudible) in your department, sorry? 11 A. Yes. 12 Q. When it talks about managing case loads of current and 13 non-recent cases, we will look in a little bit more 14 detail this afternoon about responding to allegations, 15 but does primary responsibility for managing case loads 16 rest with the safeguarding department or locally? 17 A. It relies on us managing the case. 18 Q. Finally on personnel, and it will probably just take us 19 up to the lunch -- Danny, we can take that down -- you 20 also have a safeguarding board. What do they do? 21 A. So the safeguarding board meets weekly. They take on 22 every case that has been referred or alleged to the 23 safeguarding department at territorial headquarters. So 24 they would discuss the case, what action needs to be 25 taken, who is going to do the action and in what</p> <p style="text-align: center;">Page 76</p>

<p>1 timeframe, and then we would typically look at learning 2 points: does this need to now affect our training, does 3 this need to affect our policy? It looks at national 4 legislation, local legislation, and anything to do with 5 child protection within the last week is discussed, and 6 it is chaired, again, by Lieutenant Colonel 7 Beverley McCombe and attended by other senior people 8 within the organisation who have authority over the 9 social work and the church of The Salvation Army. 10 Q. Finally, you have a territorial safeguarding -- sorry, 11 a risk management committee -- 12 A. That's right. 13 Q. -- that meets quarterly; is that right? 14 A. That's right. We are back to the kind of charity 15 constitution of The Salvation Army, having trustees who 16 are obliged to be aware of what's going on in their 17 charity, so it is a devolved committee, the risk 18 management committee. It looks at all the risks within 19 The Salvation Army, one of which, of course, is 20 safeguarding. And then another subcommittee -- I don't 21 know if you are going to come to this -- is the 22 territorial safeguarding committee as well, where, 23 again, we are held to account. We share our data and 24 our learning points -- what's gone right, what's gone 25 wrong, what could have got better, are we in need of an</p> <p style="text-align: center;">Page 77</p>	<p>1 audit, do we need any help with these matters, are there 2 any people who aren't doing what they're asked to do, 3 and so forth. So, yeah. So there are kind of three 4 levels of accountability there, but the weekly board is 5 the one that would look at all the cases, where are we 6 up to, what needs to happen, who needs to engage with 7 the statutory authorities, has that been done, what are 8 they saying about this, what are we learning from this, 9 are we satisfied that people are safe and that action 10 has been taken. 11 Q. Yes. 12 A. We would also hear from the -- you had out there the 13 case review analyst, so that's someone who is going 14 through past cases. Now, this has been done -- again, 15 I think in my statement we have done this perhaps four 16 times now -- 17 Q. I'm only interrupting because we will come to that. 18 I want to deal with that as a topic on its own. It's 19 your own internal review of past case files to discover 20 whether or not there's any further action? 21 A. Yes, and some of those cases are then presented formally 22 at that weekly meeting: "This happened in 1994, and this 23 was the action taken. Are we satisfied that that was 24 the correct action? Does retrospective action need to 25 be taken?" And, again, that decision-making authority</p> <p style="text-align: center;">Page 78</p>
<p>1 comes into play and the divisional leaders and 2 divisional commanders are asked, "Please can we make 3 some further enquiries about this? Does this person 4 still attend the church? Is this person still someone 5 who needs to be managed?" 6 Q. That helpfully brings us up to lunchtime, but I think 7 what we have made clear is you have the local level, the 8 commanding officer and other personnel. There is the 9 divisional level, the divisional commander, area 10 safeguarding advisors, divisional youth specialists. 11 And you have the territorial team, which is your team, 12 and then you also have what you have described for us as 13 three committees of differing focus, which act as the 14 accountability for your territorial department. I know 15 I'm simplifying it, but, broadly speaking, that's what 16 we have managed to cover this morning for the structure. 17 Yes? 18 A. Yes. Like I said, you're not touching so much of our 19 social work, but essentially the national level has that 20 under control. 21 Q. Also, a lot of your social work will be registered and 22 regulated through other means? 23 A. Yes. 24 Q. I'm going to focus on the sort of collective worship, 25 charity youth work that you do?</p> <p style="text-align: center;">Page 79</p>	<p>1 A. Yes. 2 MS McNEILL: Chair, it is 12.45 pm. Would that be 3 a convenient moment to take our lunch break? 4 THE CHAIR: Yes, Ms McNeill, we will return at 1.45 pm. 5 MS McNEILL: Thank you. Mr Juster, of course, please don't 6 discuss your evidence with anyone over lunch. You do 7 remain under oath. 8 A. Okay. 9 (12.45 pm) 10 (The short adjournment) 11 (1.45 pm) 12 MS McNEILL: Mr Juster, can you see and hear me again? 13 A. Yes, I can. 14 Q. Thank you very much. We are going to pick up this 15 afternoon with talking about The Salvation Army 16 safeguarding policies, and I'm focusing on tab 6 of our 17 bundle, chair. 18 Now, Mr Juster, you said this wasn't necessarily -- 19 I called it an umbrella policy, you referred to it as 20 a safeguarding policy pack. Is that right? 21 A. That's right, yes. 22 Q. The version I have has 238 pages. We don't have it all 23 in the bundle. It has sections covering everything from 24 recruitment to working with parents to responding to 25 allegations and creating safe environments; is that</p> <p style="text-align: center;">Page 80</p>

1 right?

2 **A. That's it.**

3 Q. From your point of view, it is a collection of separate

4 policies on each of those issues?

5 **A. Well, if you look in the beginning, the policy is based**

6 **on the Home Office guidelines Safe from Harm which were**

7 **issued to voluntary organisations and churches back in**

8 **1993, so from the 13 guidelines there, it springs from**

9 **that, introducing a policy, introducing an independent**

10 **person for children to talk to.**

11 Now, those guidelines were exceptionally helpful to

12 us as a nation at the time -- very, very helpful -- and

13 that's when the churches got together and said, "Okay,

14 what does this mean for us, as churches?"

15 Now, you will see from my bundle, we have had orders

16 and regulations for officers in childcare since 1878.

17 We have been on this journey a long, long time. But

18 this was the first time the government said, "And you

19 ought to think about these things, and this is how you

20 should formalise them".

21 So in 1994 -- so this is version 3 of that 1994

22 policy that we put together at the time.

23 So it's not a set of separate policies but, rather,

24 a set of standards based on those 13 guidelines.

25 Q. To whom is this pack disseminated?

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1 there were pockets which involved having various advice

2 and guidance leaflets, one of them being the summary

3 child protection policy, so everybody had access to that

4 and was given a copy of that. And then, of course,

5 training. So every member of the congregation was

6 expected to attend, in 2007, our newly launched -- now,

7 remember we had training from 1994, but this was the

8 newly launched child protection training for

9 The Salvation Army congregations. That's how they were

10 expected to know.

11 Q. We will come back to training as a separate topic.

12 I think everyone will be thrilled, I'm not going to go

13 through this page by page. I just want to pull out

14 a couple of aspects of it, if I can.

15 Danny, can we look at SBA000066_040. Chair, it is

16 page 40 of the document at tab 6, but it will come up on

17 the screen in just a moment. This is the section

18 entitled "Creating safe relationships". It deals with

19 general conduct with children, language and touch. It

20 has quite a lot of detail about what would be considered

21 appropriate touch and inappropriate touch with children.

22 In particular, it says that it is appropriate to hold

23 and comfort a distressed child, but be aware that the

24 child might not interpret this contact in the manner in

25 which you intend it. It also says that any touching

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1 **A. Well, it is for everybody in the church. So every**

2 **church is tasked with having two of the packs -- I keep**

3 **referring to a pack. I'm sorry we don't have one to**

4 **show you. But, essentially, it is the policy, but it is**

5 **also appendices in there, too, with other guidance on**

6 **weekend trips away and also all of the videos that we --**

7 **the training videos that were released at the same time.**

8 So every church has two of these: one available for

9 anyone who would come in and say, "Tell me what your

10 child protection policy is, Salvation Army?", and they

11 would be able to look and browse the box, should they

12 want to, and, of course, one for the corps officer and

13 the deputy child protection officer and the children's

14 advocate to have reference to.

15 But, of course, people could have had as many as

16 they like. They could have 10 or 15 if they want to.

17 That went with a poster as well. We had a safeguarding

18 poster which was launched at the same time. They could

19 have one, two, three or four posters as well.

20 Q. I'm guessing you don't expect everybody involved in the

21 Salvation Army to be familiar with all 240 pages or so?

22 **A. No.**

23 Q. How do you make sure that people are familiar with those

24 aspects of this policy that they need to be aware of?

25 **A. I have just alluded to the poster. Within the poster,**

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1 should be in public. So if you are going to hug

2 a child, it should be visible and done publicly, never

3 in private.

4 If we go over the page, Danny, to page 41, it's got

5 a handful of little ticks and crosses at the top of

6 the page for examples of what would be considered

7 appropriate and what would be considered inappropriate.

8 Is this, for example, a section of the policy pack

9 that you would expect people working with children and

10 youths to be familiar with?

11 **A. I would. Certainly it's within the training. What we**

12 **have done for that training, back in 2007, was to look**

13 **at root cause analysis; how does sexual offending**

14 **behaviour work, how do people offend sexually against**

15 **children?**

16 **Breaking it down into the three breaching of**

17 **boundaries, breaching emotional boundaries, breaching**

18 **behavioural boundaries, but, of course, one of the key**

19 **ones you have to breach is a physical boundary. So what**

20 **I do, as an offender, I have to begin to work out how**

21 **I'm going to touch a child without anyone being**

22 **suspicious. So all of those things with the crosses**

23 **there are things that perhaps you might witness in**

24 **a youth group, and we have said, no, it's not acceptable**

25 **anymore to see this sort of thing going on between**

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<p>1 adults and children, and peer-to-peer abuse being 2 something that we wanted to get across as well. It's 3 perhaps permissible back in the day, but we are saying, 4 no, we now know from research, and, like I say, root 5 cause analysis, that this is how offenders breach the 6 physical boundary. 7 Q. Danny, can we go over the page to page 42. There is 8 a section called "Abuse of trust". Danny, if you can 9 take out for me the whole -- it is the bottom of 10 the left-hand column and the top of the middle column. 11 We need to look at both sections, if we can. 12 This is a section setting out a definition that you 13 or The Salvation Army has pulled together of what would 14 amount to an abuse of trust: 15 "The relationship between a children's worker and 16 a child is deemed to be a relationship of trust, as the 17 child will naturally assume that their leader, teacher 18 and friend will do what is best for them and that they 19 can be trusted." 20 What is the purpose of putting in your definition of 21 the abuse of trust into this section of the policy? 22 A. Well, Ms McNeill, you have to look at the historical 23 context of this. We are talking about something which 24 is 13 years old. We are talking about abuse of trust 25 before the rest of the nation decided to sort of get</p> <p style="text-align: center;">Page 85</p>	<p>1 involved with this. We are saying that, if you have got 2 trust vested in you as an adult with authority over 3 children, the children will look up to you as an adult. 4 Now, again, root cause analysis: how does sexual 5 abuse happen? Well, one of them, and certainly I guess 6 the panel and chair have looked at other religious 7 organisations, where essentially that trust is one of 8 the reasons that abuse was able to take place. 9 What we are saying in this policy is, that is not 10 acceptable. But, by the way, by the very virtue of your 11 position and the authority that comes with it, children 12 will be in an inferior power differential. You need to 13 be aware of that as an adult. You need to understand 14 your responsibility and how abuse of trust can take 15 place. 16 So we are just getting involved before sort of 17 government guidelines and so forth, saying, "You know 18 what, we understand this. The Salvation Army are going 19 to come out and use phrases like this. We are the ones 20 who want to just get this across to the people who are 21 working with children". 22 Q. So explicitly it says in the third paragraph that it 23 would be an abuse of trust if a person in a leadership 24 position takes advantage of their position to enter into 25 a sexual relationship with a child under 18, even if</p> <p style="text-align: center;">Page 86</p>
<p>1 they are above the age of consent. We are familiar with 2 that concept from the Sexual Offences Act and the abuse 3 of position of trust offences. But what I'm interested 4 in is, you have defined position of trust rather 5 broadly. Is it right that it is not just restricted to 6 religious leaders or what you would call officers? 7 Would it extend to any youth worker? 8 A. We have always got this issue in this nation about over 9 16s, under 16s, under 18s, the definition of a child by 10 the United Nations. Certainly, the age of consent back 11 in 1885 was 13, until The Salvation Army decided to get 12 involved with that one with Josephine Butler and the 13 editor of the Pall Mall Gazette and say, you know, how 14 easy it is to traffic young girls for sexual purposes, 15 "Government, if you want to do something about this, 16 you're going to have to raise the age of consent to 16". 17 Ever since then, there's been lots of debate about, 18 well, should it be 18 and so forth, and internationally 19 we see different countries responding to ages of 20 consent. 21 The point and the difficulty we have as a nation -- 22 I think the inquiry was talking about some of this 23 perhaps this week -- is what do we do, then, if I'm 24 17 -- and I'm certain, again, as a child protection 25 social worker, I was involved with investigation with</p> <p style="text-align: center;">Page 87</p>	<p>1 the police of schoolteachers who had sexual intercourse 2 with children of 17, and of course no charges could be 3 brought back in those days because the age of consent 4 had been reached. 5 So what we are trying to do here is say, under 18 is 6 where we are saying a child is defined of, and we want 7 to make sure that anyone under 18 is included in this 8 definition, and any adult -- not just Salvation Army 9 officers -- who are engaging with children need to 10 understand this. 11 Q. So back to my specific question, which was, it would be 12 considered an abuse of position of trust within 13 The Salvation Army for anybody working with children to 14 enter into a sexual relationship with someone under 18? 15 A. Yes. 16 Q. It is not limited to officers; is that right? 17 A. That's right. 18 Q. I take it from your answer that your position in 19 relation to the broader Sexual Offences Act position of 20 trust would be likewise, that a broader interpretation 21 would be useful? 22 A. It would certainly help The Salvation Army, but, as you 23 can see, in 2007, we didn't particularly need that help 24 because we made that rule ourselves, and we're saying 25 that that's it, whether you like it or not. We don't</p> <p style="text-align: center;">Page 88</p>

<p>1 need the strength of the government to help us with</p> <p>2 that. But since you ask, and as the inquiry -- we</p> <p>3 welcome the inquiry's possible leverage on this,</p> <p>4 certainly, that should be something which could be</p> <p>5 recommended.</p> <p>6 Q. Again, I don't need to bring the page up, but it is one</p> <p>7 simple question: is it right that there is a mechanism</p> <p>8 within The Salvation Army to bring an internal</p> <p>9 discipline for breaches of the Safe & Sound policies?</p> <p>10 A. Yes.</p> <p>11 Q. So it is backed up by the possibility of internal</p> <p>12 discipline?</p> <p>13 A. Yes. I think we outline in the policy the three</p> <p>14 different sorts: one for Salvation Army officers, and</p> <p>15 there is a whole set of governance rules for</p> <p>16 Salvation Army officers; one for employees; and one for</p> <p>17 volunteers.</p> <p>18 Q. So the following of the policy is mandatory for all</p> <p>19 three categories?</p> <p>20 A. Yes.</p> <p>21 Q. Can we talk now about recruitment, please. I'm going to</p> <p>22 start with -- we are going to look, in a little bit, of</p> <p>23 the stages of recruitment, but first of all, the first</p> <p>24 stage appears to be, in the recruitment of officers, to</p> <p>25 check something called the territorial safeguarding</p> <p style="text-align: center;">Page 89</p>	<p>1 database; is that right?</p> <p>2 A. That's right.</p> <p>3 Q. Can you tell us what the territorial safeguarding</p> <p>4 database is and how it works?</p> <p>5 A. So the idea, again, from a search and consultation with</p> <p>6 international colleagues -- that's one of the advantages</p> <p>7 of being in the Salvation Army and all the research that</p> <p>8 comes out of the United States of America and Europe, we</p> <p>9 have the privilege of buying into some of that stuff,</p> <p>10 and certainly having an internal database was</p> <p>11 a suggestion that international colleagues and us, we</p> <p>12 talked about, and certainly is to have a list of people</p> <p>13 known to have exhibited risk behaviour against children.</p> <p>14 So, therefore, when a person is being recruited, as well</p> <p>15 as all the other safer recruitment ideals, such as</p> <p>16 references and interviews, we have an internal database</p> <p>17 of people who have caused us an issue in terms of risk</p> <p>18 behaviour. So they may have done that in Manchester in</p> <p>19 2001 and are now applying to be a children's worker in</p> <p>20 Newcastle in 2020, and so we say, "Is this person known</p> <p>21 to us from another place, from another reason?"</p> <p>22 Q. Let's take a look at a document that will help us.</p> <p>23 Chair, it is behind tab 4 of your bundle, SVA000060_002.</p> <p>24 This discusses the territorial database. (a) sets out</p> <p>25 what it is. (b) tells us the major risk factors that</p> <p style="text-align: center;">Page 90</p>
<p>1 might see somebody ending up on that database. And</p> <p>2 then, beneath that, we can see who has access to that</p> <p>3 territorial database.</p> <p>4 Sticking with the risk factors, some of them are</p> <p>5 obvious, so I understand if someone is a registered sex</p> <p>6 offender, someone has been convicted of child sexual</p> <p>7 abuse, indecent assault, murder, all that sort of thing.</p> <p>8 But some of them are less clear. So you have got</p> <p>9 inappropriate relationships, inappropriate discipline,</p> <p>10 inappropriate behaviour. How does somebody decide what</p> <p>11 amounts to inappropriate relationship or inappropriate</p> <p>12 behaviour such that it requires their entry onto the</p> <p>13 territorial database?</p> <p>14 A. Well, I referred earlier to the safeguarding board that</p> <p>15 meets weekly, so if somebody has met the threshold for</p> <p>16 a criminal offence, as you say, it is a very easy</p> <p>17 decision to make. It is that board that will discuss</p> <p>18 this: is this behaviour becoming of somebody that we</p> <p>19 want to be working with children? If the answer is, no,</p> <p>20 then we would say, "We are recommending that this person</p> <p>21 is uploaded to the database as someone of interest to</p> <p>22 us, should they apply to work with children". So if</p> <p>23 someone is dismissed for inappropriate behaviour -- now,</p> <p>24 the word "inappropriate", of course, does open it up to</p> <p>25 debate, but, as I say, we will talk about that as the</p> <p style="text-align: center;">Page 91</p>	<p>1 board and say, "Is this something which would mean that,</p> <p>2 if I was a parent or if I was a Charity Commission or if</p> <p>3 I was the Independent Inquiry Into Child Sexual Abuse,</p> <p>4 would I be happy that this person was allowed to then</p> <p>5 work again with children?"</p> <p>6 Q. If it is inappropriate, potentially, but it doesn't</p> <p>7 quite reach the threshold that you think merits entry</p> <p>8 onto the territorial database, is there any other way</p> <p>9 that such inappropriate behaviour is recorded --</p> <p>10 a personnel file, for example?</p> <p>11 A. Yes. So, as I say, the whole system of recording would</p> <p>12 start at the core level. So we have something called</p> <p>13 the children's workers file, which essentially borrows</p> <p>14 from our colleagues in the employment sector, so we hold</p> <p>15 a file on everybody who works with children. In that,</p> <p>16 you have to demonstrate they have been trained, inducted</p> <p>17 and ongoing supervision has taken place, and we can</p> <p>18 record in there issues of whether there's been any</p> <p>19 issues with the role of conduct procedure which, again,</p> <p>20 is outlined in the policy that we have just referred to.</p> <p>21 The children's workers file, initially we will look</p> <p>22 at that, and there are three levels of kind of written</p> <p>23 warning, verbal warning and dismissal, and so forth.</p> <p>24 That has to be passed right through to the safeguarding</p> <p>25 department and we will keep comprehensive records in our</p> <p style="text-align: center;">Page 92</p>

<p>1 office of these people. So, like I say, if they are</p> <p>2 moving around the country, we know who they are, where</p> <p>3 they are and what they have been doing.</p> <p>4 Q. Sticking with the database, if somebody is on the</p> <p>5 database, is that an absolute bar to their appointment</p> <p>6 to work with children, or in an officer role, or is it</p> <p>7 just a red flag?</p> <p>8 A. It is a red flag.</p> <p>9 Q. Then what would happen if such a red flag is raised?</p> <p>10 Who discusses it and takes a decision?</p> <p>11 A. So if I'm applying locally to join The Salvation Army as</p> <p>12 a volunteer and my name is flagged up, there are no more</p> <p>13 details given, and it says, "Please refer to the</p> <p>14 safeguarding department at headquarters". They will</p> <p>15 then write to us and say, "I notice that this person is</p> <p>16 on the database. Is this person suitable for the</p> <p>17 appointment that I'm proposing?" That will then be</p> <p>18 taken to the safeguarding board with all the notes and</p> <p>19 records that we have to discuss, "Is this person</p> <p>20 suitable for ...", and it might be, you know, giving out</p> <p>21 food parcels and so forth, in which case, we will say to</p> <p>22 the corps officer, "If you can risk assess this in the</p> <p>23 sense that the person will always be supervised,</p> <p>24 et cetera, and there will be no contact with children,</p> <p>25 then we might say, okay, that appointment can be made,</p> <p style="text-align: center;">Page 93</p>	<p>1 subject to a risk assessment management plan", which</p> <p>2 perhaps we will talk about later.</p> <p>3 Q. Yes.</p> <p>4 A. Or we will say, "We are recommending that this person is</p> <p>5 not appointed as a worker at all, and the answer is no".</p> <p>6 Q. I understand the database isn't limited to officers?</p> <p>7 A. No, no, no, anyone who has come into contact with The</p> <p>8 Salvation Army who has committed risk behaviour.</p> <p>9 Q. Moving on to the next stage, as it were, then. You have</p> <p>10 set out in your statement -- I don't need to dwell on</p> <p>11 it -- if they are not on the database, can move on to</p> <p>12 the normal recruitment process, application forms,</p> <p>13 references and DBS checks. Who within</p> <p>14 The Salvation Army would undertake or would require</p> <p>15 a DBS check?</p> <p>16 A. Anyone who meets the criteria for a DBS check.</p> <p>17 Q. How is that interpreted within The Salvation Army?</p> <p>18 Because what we have heard in other denominations is</p> <p>19 that they struggle to identify who meets the test of</p> <p>20 a regulated activity?</p> <p>21 A. Well, The Salvation Army have been recruiting children's</p> <p>22 workers well before DBS, well before CRB and, again, if</p> <p>23 I refer you to the 1993 guidelines, it says, "Make</p> <p>24 someone subject to a criminal records check". In the</p> <p>25 days, we had to go down the police station and ask for</p> <p style="text-align: center;">Page 94</p>
<p>1 a criminal records check. So certainly we have other</p> <p>2 safeguarding issues that will come into force. It is</p> <p>3 just one of our tools.</p> <p>4 What we do is, we will say, "Do you meet the</p> <p>5 criteria for regulated or regular work? Yes or no in</p> <p>6 this job title". If the job title is that they do, then</p> <p>7 they will be subject to one of the four versions of</p> <p>8 the DBS check.</p> <p>9 Q. Will an officer always be DBS checked?</p> <p>10 A. Yes. Officer will have the highest level: an enhanced</p> <p>11 disclosure with both barred lists asked for.</p> <p>12 Q. What about somebody who is a youth worker but doesn't</p> <p>13 necessarily work unsupervised with children?</p> <p>14 A. Well, again, we have to work out whether they meet the</p> <p>15 criteria or not. We have been on this journey a long</p> <p>16 time. So I wrote to the government when the DBS was</p> <p>17 introduced, and I questioned some of the things that</p> <p>18 were being suggested, having just migrated over from the</p> <p>19 Criminal Records Bureau, where it was probably too easy.</p> <p>20 The whole concept being protection of people's freedoms.</p> <p>21 So it's just another way of working.</p> <p>22 Q. I'm just trying to draw it out a little bit. One of</p> <p>23 the things you say in your statement is that collective</p> <p>24 worship is normally led by a commanding officer, or an</p> <p>25 officer, but sometimes if it is a youth-specific</p> <p style="text-align: center;">Page 95</p>	<p>1 service, for example, it might be led by a youth</p> <p>2 volunteer. A youth volunteer wouldn't necessarily be</p> <p>3 alone with children because they would be leading</p> <p>4 collective worship. Would that person have a DBS check,</p> <p>5 generally?</p> <p>6 A. If they meet the criteria for a DBS check. Remember,</p> <p>7 they have to be in regulated work regularly. So it is</p> <p>8 possible that that person wouldn't be. But I'm</p> <p>9 confident that there is many other safeguarding things</p> <p>10 that we put into place and insist that are in place,</p> <p>11 that the criminal record check is not the only thing.</p> <p>12 Like I say, we have conducted youth work since 1865. We</p> <p>13 do know about these things. And certainly the criminal</p> <p>14 records check is not the be-all and end-all for me, as</p> <p>15 director of safeguarding; it is just one of a few</p> <p>16 things.</p> <p>17 If the youth worker is being supervised and there is</p> <p>18 no behaviour -- and there is an accountability for that</p> <p>19 person's behaviour, then, unfortunately, we can't get</p> <p>20 a criminal records check, hence my letter to the</p> <p>21 government back in the day, but that is what we are</p> <p>22 working with at the moment, and we work with it well.</p> <p>23 Q. Danny, can we just have a look quickly at SVA000066_031,</p> <p>24 sticking on recruitment. This is a section of your</p> <p>25 Safe & Sound pack that deals with recruitment. We see</p> <p style="text-align: center;">Page 96</p>

<p>1 on the left-hand side there is a helpful little list of 2 bullet points telling us about the stages: proposal 3 form; two references; face-to-face interview; criminal 4 records check; territorial safeguarding database 5 clearance; clear role description; code of conduct; and 6 the requisite training. 7 Those combined, the steps you're saying together 8 fill the gap even if a DBS check isn't available? 9 A. And then what happens afterwards in terms of good 10 safeguarding practice while someone is conducting work. 11 So, yes, at recruitment stage, if we can't meet the 12 criteria for the DBS check, then all the other things 13 are very important. For our Salvation Army officers, we 14 ask for ten references. It is a reference where it 15 really starts. I don't need to tell you that a criminal 16 record is only as good as the day you get it. All those 17 things, I'm sure you have heard. And there is a lot of 18 people out there who have never been sentenced or 19 cautioned for risky behaviour. 20 I think the reference is really very, very important 21 to this: you know, what has this person been doing back 22 in 1990; what were they like in 1995; please tell me 23 what they were like in 2000. And chasing those ten 24 references gives me a very good picture about this 25 person's behaviour and all, again, the root cause</p> <p style="text-align: center;">Page 97</p>	<p>1 analysis: tell me about, in your face-to-face interview, 2 "I notice you work with children, you work with the 3 Brownies in the week, you work with ... tell me why? 4 What's your motivation for this?" 5 I am -- and chair and panel will appreciate this. 6 My first social work job, my supervisor said to me, 7 "Dean, I want you to grow a child protection nose". 8 "What are you talking about?" "Everywhere you go, 9 I want you to, like, why is this person engaging with 10 children? What's their motivation? What are they 11 doing? Why do they give up a Tuesday night in the rain 12 to work with these children?" It is things like that 13 which are just as important to me, remembering that 14 criminal records are not the only thing. 15 Having said that, I would have to say that it could 16 be much more effective and user friendly and certainly 17 doesn't sit well with the auspices of the church. 18 Again, I have explained earlier how many children we 19 engage with in the week; an immensely diverse charity 20 and church. I don't know that the DBS fits comfortably 21 with that. We are not a school, we are not a nursery. 22 There is no school where a sex offender will be sitting 23 in the same room as a single parent and children running 24 around. So how do we manage that risk? 25 What we are saying to the government is, "You need</p> <p style="text-align: center;">Page 98</p>
<p>1 to understand from us, as a church, that we are looking 2 after many, many children in the week" -- probably after 3 school is the biggest sector, looking after school -- 4 "So, therefore, we need to have a voice into criminal 5 records checks and the reasons we are asking for these". 6 But that comes with a responsibility, which I think was 7 probably breached slightly with the CRB: far too many 8 people were being checked for reasons that don't need to 9 be -- they didn't need to be checked. 10 Q. Mr Juster, just so I can be clear on the detail, I think 11 I've read the policy correctly that if there is any 12 blemish on the disclosure, that goes to your team to 13 consider? 14 A. That's right. We will insist then that a risk 15 assessment takes place and that, from that risk 16 assessment, a management plan is proposed. Now, that's 17 only then agreed by the safeguarding department because 18 we might say, "We are not satisfied that this risk can 19 be managed in the way that you say it is going to be", 20 so we gate-keep all of those risk assessments. But 21 anyone with a blemish, yes, we would certainly insist 22 that a risk assessment takes place. 23 Q. Is there any role for which a blemish would be an 24 absolute bar? For example, could you be an officer even 25 though there was a risk assessment management plan in</p> <p style="text-align: center;">Page 99</p>	<p>1 place? 2 A. Yes, you could be. 3 Q. Can we look at tab 9 of the bundle, and, Danny, can we 4 bring up SVA000074. This is a 2018 audit report 5 following field visits to corps and divisional 6 headquarters. It looks like it was carried out by the 7 senior internal auditor. Can you explain to us just 8 very briefly what these audits are before I ask you 9 about one of the findings? 10 A. Well, I like to think that the safeguarding department 11 holds itself to account, and certainly when I'm working 12 with officers and churches and I'm getting lots of idea 13 that there are various issues that need to be addressed 14 and sorted out and there are common themes coming 15 through, that's when I'll say we need to commission an 16 internal audit which has a degree of independence here; 17 we need to understand, you know, what management 18 protocols are not being followed correctly, because 19 I need to know, as the director, what is taking place, 20 what is being abided to, what's not, and I need a good, 21 honest picture of that. So that will be commissioned 22 and then we will then be able to have the results of 23 that, and that then gives leverage for us to say, 24 "Right, this is the finding. We need to address this". 25 Q. Let's look at some of the findings on page 2, please,</p> <p style="text-align: center;">Page 100</p>

<p>1 Danny. I'm sticking with DBS checks, which is the 2 reason we are looking at this. The table at the bottom 3 says: 4 "DBS type checks (renewals and gaps)." 5 Following site visits to corps, 33 per cent were 6 satisfactory, but as high as 67 per cent had a need for 7 improvement? 8 A. That's right. 9 Q. Over the page, Danny, to page 3. We get a little bit 10 more information. Danny, can we look at the penultimate 11 paragraph on page 3. There's a sentence starting 12 "However": 13 "This and other examples of local officer positions 14 being filled but not commissioned illustrates the 15 backdoor gaps in controls." 16 So that's officer positions being filled without DBS 17 checks up to date. Then it says: 18 "There is also no certainty that commanding officers 19 know who needs DBS checks ..." 20 We remember from earlier it was the commanding 21 officer's responsibility: 22 "... and at the volunteer level this rests with them 23 to determine", as we have just said: 24 "For staff -- this need for DBS checks is now 25 managed centrally, within a dedicated team. For</p> <p style="text-align: center;">Page 101</p>	<p>1 unofficered corps, it is unclear who is managing the 2 volunteer renewal process [for DBS checks]." 3 Was this a finding which caused you some concern? 4 A. Very much so. But, again, the theme had started to 5 appear in terms of our own guidelines would say we have 6 to have an update every three years. Now, back to 7 perhaps an earlier question you were asking me, you 8 know, would it be nice, like the scheme in Scotland, to 9 have the -- once you have joined the scheme, you have 10 joined the scheme and, in Scotland, they will then let 11 you know. Remember, we work over the other nations as 12 well so we have the luxury of knowing about that. 13 So certainly it would have been useful for that. So 14 what this has identified is, we have got officers who 15 are not updating the volunteers and people within their 16 corps every three years, as is mandated. And there is 17 a lag in that. 18 So from that recommendation, I think the DBS idea 19 was to centralise it more so that using information 20 technology and certainly having a bit more of 21 a centralised idea of doing things is to then be able to 22 help and assist corps officers to say, "Do you realise 23 that the last check was in May 2017? Therefore, this 24 person now needs a new check". So that's -- the IT side 25 of things, that was a very, very helpful audit for me</p> <p style="text-align: center;">Page 102</p>
<p>1 because it was something, like I say, a theme that had 2 been identified and I needed the leverage of that audit 3 to then say to people, "This is going to cost some money 4 but let's do it well and let's do it properly". 5 Q. But it wasn't just the renewal that was a problem. One 6 of the things it flagged up was that it was difficult 7 for commanding officers to identify where volunteers 8 needed a DBS check and where they did not, based upon 9 their roles. That links back to the conversation you 10 and I just had which is, it depends whether or not they 11 meet the definition of regulated activity. Do you think 12 that commanding officers are sufficiently qualified or 13 experienced to meet that task, bearing in mind the 14 findings of this audit? 15 A. Well, yes, that's talking to an individual auditor. We 16 make it quite clear you can talk to any one of us and 17 you can write to us. We make it quite clear -- we have 18 what we call a DBS list which, in fact, lists nearly 19 every position in the Salvation Army that we could think 20 of and whether the criteria for a check is met or not. 21 So essentially my answer, my retort, to those officers 22 is, the list is available, please consult the list. 23 Q. We are going to move to training. Danny, can we display 24 page 18 of the witness's statement. It is 25 SVA000048_018. Is it fair to say, based on our</p> <p style="text-align: center;">Page 103</p>	<p>1 discussion this morning, that the Salvation Army places 2 a great deal of weight on its own internal training? 3 A. Yes, it does. It certainly does, that's right. 4 Q. We can see here quite a long list or a large programme 5 of the different training courses that you provide? 6 A. Yes. 7 Q. Over, Danny -- can we bring up page 19 and page 20 at 8 the same time, please. I just need the table at the 9 bottom of 19 and the top of 20. That's what I'm trying 10 to get together. We can see the number of people that 11 you have been training. This is the number of people 12 you have trained nationally since 2017? 13 A. Yes, that's what it says on the list there. Certainly 14 that's not something which I would say that would have 15 represented like that if you'd asked us from 2007, 16 because, of course, we did lots of early hits on 17 training, lots and lots of people going through 18 training. So now we are in a position where everyone 19 has been trained, apart from new people. 20 Q. So we start at the top: Safe & Sound (1) for everyone. 21 Is it right it is mandatory for all members of 22 a congregation to attend that training? 23 A. We ask that anyone attending does, indeed, undergo that. 24 Q. We talked earlier about officers, adherent members and 25 just people who choose to attend without becoming</p> <p style="text-align: center;">Page 104</p>

<p>1 a formal member. Which of those categories is captured</p> <p>2 by that?</p> <p>3 A. Safe & Sound for Everyone is for the whole congregation</p> <p>4 and then is mandatory for those who are going to go on</p> <p>5 or volunteer to work in children's work.</p> <p>6 Q. So it is open to everyone, it is encouraged to everyone,</p> <p>7 but it is not necessarily mandatory unless you are going</p> <p>8 to work with children?</p> <p>9 A. Yes, though it's certainly designed to be shown to the</p> <p>10 whole congregation.</p> <p>11 Q. Is it right that officers must have mandatory</p> <p>12 safeguarding training?</p> <p>13 A. Yes.</p> <p>14 Q. And that they can be referred to their line manager if</p> <p>15 they don't have up-to-date safeguarding training?</p> <p>16 A. That would be the case, yes.</p> <p>17 Q. Which of the levels we are looking at here would an</p> <p>18 officer have to undertake?</p> <p>19 A. Well, certainly Safe & Sound for Everyone and</p> <p>20 Safe & Sound for Leaders is the required mandate, and</p> <p>21 then we have the Safe Church, which certainly would be</p> <p>22 something that we would expect every single cadet in the</p> <p>23 training college to attend and, retrospectively, all</p> <p>24 corps officers are invited to attend that, with the idea</p> <p>25 that the whole -- every single Salvation Army officer</p> <p style="text-align: center;">Page 105</p>	<p>1 attends that course.</p> <p>2 Q. When we talked earlier about area managers, you said</p> <p>3 they may not be safeguarding professionals, but they are</p> <p>4 trained internally. What level training would they</p> <p>5 receive?</p> <p>6 A. Those first three levels.</p> <p>7 Q. The first three?</p> <p>8 A. Yes.</p> <p>9 Q. How do you monitor to ensure that everybody who should</p> <p>10 be trained has been trained?</p> <p>11 A. Well, again, it's databases. So we will ask that the</p> <p>12 corps officer fills an attendance sheet in and then we</p> <p>13 keep a database of attendance for Safe & Sound (1), or</p> <p>14 Safe & Sound for Everyone. Safe & Sound for Leaders, we</p> <p>15 ask divisional headquarters to ensure that happens,</p> <p>16 again databases are filled out, certificates are issued</p> <p>17 and then we are asking them to keep the figures for us</p> <p>18 and we will have those as well. Then the Safe Church</p> <p>19 modules -- there are four modules at the moment -- that</p> <p>20 is run by our internal training department,</p> <p>21 Salvation Army school for in-service training and</p> <p>22 development. They will also keep attendance records and</p> <p>23 issue certificates as well.</p> <p>24 Q. If a volunteer doesn't undertake that training, they can</p> <p>25 be removed from post?</p> <p style="text-align: center;">Page 106</p>
<p>1 A. Yes, if they haven't reached the level of training that</p> <p>2 we would insist on, yes.</p> <p>3 Q. I am going to move from training to talk about managing</p> <p>4 allegations or safeguarding incidents, if we can. On</p> <p>5 page 13 of your witness statement -- Danny, if we can</p> <p>6 bring up page 13 of that same document -- you have set</p> <p>7 out for us, at our request, the number of allegations</p> <p>8 received in the last ten years. I just wonder if you</p> <p>9 can help me understand it a little bit. Can we have</p> <p>10 14 ready in just a moment, Danny.</p> <p>11 So the total number of allegations is 60, and is</p> <p>12 that just child sexual abuse allegations?</p> <p>13 A. Yes.</p> <p>14 Q. Yes. Of which 33 have been proven?</p> <p>15 A. Yes.</p> <p>16 Q. And about two-thirds are non-recent cases in child</p> <p>17 sexual abuse?</p> <p>18 A. Yes.</p> <p>19 Q. Is it right, am I reading it correctly, that all 60 of</p> <p>20 these allegations were passed to the statutory</p> <p>21 authorities at one point or another?</p> <p>22 A. Certainly our policy would ask that that happens, yes.</p> <p>23 Q. These are allegations. Do you have a definition of when</p> <p>24 something is an allegation versus a concern or</p> <p>25 a suspicion?</p> <p style="text-align: center;">Page 107</p>	<p>1 A. I think the words "allegations", "suspicions" are</p> <p>2 outlined in policy, yes.</p> <p>3 Q. We will look at the policy in a moment.</p> <p>4 In your witness statement, though, you say at</p> <p>5 paragraph 160 -- I don't need to bring it up -- that</p> <p>6 59 referrals have been made to the LADO in the last ten</p> <p>7 years of individuals working in regulated activity, and</p> <p>8 that 37 of those were sexual abuse. So would those</p> <p>9 37 cases fall within this 60?</p> <p>10 A. They should do, yes.</p> <p>11 Q. Danny, can we look at paragraph 161 of the witness's</p> <p>12 statement? I'm just trying to understand these</p> <p>13 statistics a little bit better. It is on page 31. At</p> <p>14 the very top:</p> <p>15 "There have been 131 allegations of child sexual</p> <p>16 abuse referred to the police in the last ten years ..."</p> <p>17 I'm just trying to understand how the table says 60</p> <p>18 but this says 131?</p> <p>19 A. That does contradict. I'm not sure how that's happened.</p> <p>20 Q. In fact, it says 131 that were reported to the police</p> <p>21 and ten where the victim has refused to report their</p> <p>22 abuse. So that's 141. So is the correct number 141 or</p> <p>23 is it 60 allegations of child abuse?</p> <p>24 A. I'm just trying to think why that would have been said</p> <p>25 like that. If you remember, the statement was written</p> <p style="text-align: center;">Page 108</p>

<p>1 answering a set of questions, so I'm sure that the two 2 separate figures would refer to the separate questions 3 that were asked at the time. But we will take 141 cases 4 as certainly being in the last ten years. 5 Q. That's 141 in ten years. That's more than one a month. 6 Has there been any work done to try and understand this 7 data, to understand why that might be so high? 8 A. Well, I think it's to do with post Savile. People are 9 much more likely now to make an allegation or come 10 forward to disclose abuse. It's possible that the 11 discrepancy comes from -- I think this is what the 12 discrepancy is -- internal Salvation Army issue and 13 external Salvation Army issue. So, for example, we may 14 engage with a family in the community and there may be 15 a disclosure of sexual abuse, and we will then say, 16 "Well, we have taken that disclosure now, so we need to 17 pass that on to the authorities, or we can help you do 18 it or make sure that that happens", whereas the 19 60 number is likely to be internal. In other words, 20 a member of The Salvation Army has been alleged to have 21 committed a sexual abuse offence against a child. 22 That's my understanding, I think, of those two 23 discrepancies, but I, again, would have to look at the 24 original questions asked. 25 But certainly, to answer your question, I think it</p> <p style="text-align: center;">Page 109</p>	<p>1 is just the nation is now very much tuned into that this 2 is not behaviour becoming of what I need to experience 3 in my life, either back in the last few years or 4 contemporary allegations, and our systems are such that 5 people feel confident that they can make those 6 allegations and come forward. So with education and 7 training, people are likely to come forward. 8 So I don't think it is because people are having an 9 ability for access to children to then go ahead and 10 abuse them. I think it is more to do with the fact that 11 the numbers now more accurately reflect what's going on 12 and the fact that there are good reporting systems in 13 place to take those forward. 14 Q. Let's take a look at your reporting structures, back to 15 tab 6, to the policy, SVA000066_025. This is your 16 policy in place for reporting allegations. 17 We looked at it very briefly earlier, to establish 18 that the primary responsibility rests with the local 19 commanding officer -- that's right? We can see that 20 under 1.2? 21 A. Yes. 22 Q. We see, at the very bottom right-hand corner, that an 23 allegation or suspicion of abuse should normally be 24 referred to the corps officer and then to the child 25 protection agencies. So it should always go to the</p> <p style="text-align: center;">Page 110</p>
<p>1 commanding officer before it goes to the statutory 2 agency; is that right? 3 A. No, that's not right. 4 Q. Okay. So when would it go direct to the statutory 5 agencies? 6 A. Well, the choice is given to people to directly refer to 7 the police or the statutory services, but if they don't 8 want to do that, then we ask that we get to find out 9 about it first, and then we will then talk them through 10 the options and the fact that, actually, our policy does 11 mandate that this will be referred to the authorities. 12 Q. By "we", you mean your team? 13 A. Yes. 14 Q. So if it is possible, in the circumstances, you would 15 like them to come to your team to discuss any 16 allegations? 17 A. No. Again, from the poster, which we don't have access 18 to, there is about five, six or seven ways that a child 19 or a family member can make their concerns known, and 20 one of them is certainly our team, and the number and 21 email address and so forth is given. But also locally 22 and divisionally, and I think Childline is part of that 23 as well, and then what we ask the corps officer to do on 24 the poster is to clearly outline the name and number of 25 the local police and out-of-hours services as well.</p> <p style="text-align: center;">Page 111</p>	<p>1 Q. Danny, can we look at page 55 of the same document, 2 please. This is the more detailed look at the response 3 to allegations. The left-hand column to begin with. 4 You define, as you rightly flagged to me earlier, 5 suspicion of abuse and allegation of abuse separately. 6 And then, in the middle column, you set out the 7 procedure for reporting even suspected abuse. So would 8 you say the threshold for reporting can be met even on 9 suspicion, not just on allegation? 10 A. Yes, certainly. 11 Q. The second paragraph under that heading, I just want to 12 explore a little bit. It says: 13 "If the child has suffered harm or is believed to be 14 at immediate risk of harm, the corps officer (or, in 15 their absence, [someone] ...) holds the responsibility 16 to refer the known circumstances to the police or 17 Social Services." 18 I just want to understand why you include the caveat 19 that there is some immediate risk of harm or some harm 20 has been suffered, and specifically it relates to "that 21 child" as opposed to "any child"? 22 A. I think the point about this is the nature of the work 23 of The Salvation Army officer. You know, Saturday 24 afternoon/Sunday morning, certainly to say, "You hold 25 the responsibility. If a child comes to you and</p> <p style="text-align: center;">Page 112</p>

1 **discloses, or a parent discloses, or you have any**
 2 **suspicion that a child is at risk of harm, then you have**
 3 **the responsibility to talk to the statutory authorities**
 4 **about this and negotiate with them what needs to**
 5 **happen".**
 6 Q. I understand that. But it says "if the child has
 7 suffered harm or is at immediate risk of harm". An
 8 allegation or a disclosure could be made in which the
 9 child in question is no longer at risk, or that the
 10 child, themself, hasn't suffered any harm, but that
 11 doesn't necessarily mean that the alleged perpetrator
 12 does not continue to pose a risk to other children?
 13 **A. That's right.**
 14 Q. (Interference) reporting in those circumstances as well?
 15 **A. That's right, and I think elsewhere it probably outlines**
 16 **that all suspicions or concerns need to be discussed and**
 17 **then we will make a decision about whether that needs to**
 18 **go forward.**
 19 Q. Obviously I'm thinking about non-recent abuse, for
 20 example. If somebody, as an adult, disclosed that they
 21 had been the subject of abuse, they may not be at an
 22 immediate risk of harm, but, as I say, the perpetrator
 23 could still present a risk, could they not?
 24 **A. That's right, but I think --**
 25 Q. Is it the difference between reporting, yourself, to

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1 Q. In your experience, are most allegations that come to
 2 light dealt with at the local level, the divisional
 3 level or do they come to your team?
 4 **A. Well, there's a whole gamut of different responses, and**
 5 **people's different levels of competence. But,**
 6 **essentially, it's in the culture of our church and**
 7 **charity that we would be informed of everything, and so,**
 8 **therefore, sometimes that's a telephone call to say,**
 9 **"I've just had to talk to social care", or it might be**
 10 **a telephone call to say, "Do you think I should talk to**
 11 **social care about this?", and so then we can explore it**
 12 **with them.**
 13 Q. Danny, can we please bring up paragraph 196 of
 14 the witness's statement, SVA000048_035. You have
 15 identified for us here some challenges that you face in
 16 handling and responding to allegations. Can we have
 17 page 36 as well, Danny. We will take a look at both.
 18 If I can summarise, and then perhaps you can correct
 19 me if I am wrong, the sort of challenges you identify
 20 include when you refer matters to statutory agencies,
 21 the progress can sometimes be slow -- is that fair?
 22 **A. Well, we're working with 43 police forces, 152 local**
 23 **authorities, so you get a different response from**
 24 **different authorities.**
 25 Q. You identify that, in particular, non-recent allegations

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1 statutory authorities immediately, on the one hand, and,
 2 in the other cases, coming to someone on your team or
 3 similar to discuss the case less urgently?
 4 **A. Yes, I think it's a case of having an option of who you**
 5 **talk to under what circumstances, and, again, we are**
 6 **back to training: under what circumstances would we,**
 7 **should we.**
 8 Q. It does set out -- Danny, over to page 57, just for
 9 completeness -- if the police or Social Services don't
 10 consider -- top left paragraph:
 11 "If the police or Social Services don't consider
 12 there to be an immediate risk of harm, the territorial
 13 safeguarding unit should be consulted."
 14 And:
 15 "The officer will agree with the corps officer and
 16 the divisional commander the most appropriate action to
 17 be taken."
 18 Is that right?
 19 **A. Yes.**
 20 Q. We discussed earlier that the corps officer or the
 21 divisional commander are required to follow your advice,
 22 in essence. If you say, "Report", they have to report?
 23 **A. Yes.**
 24 Q. Is that right?
 25 **A. Yes.**

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1 pose a difficulty. Why is that?
 2 **A. Well, I think certainly in some situations the police**
 3 **will say that they need new information. They may have**
 4 **looked at something before and, pre Savile, have come to**
 5 **the conclusion that it is not in the public interest to**
 6 **do anything about it. And then, when referrals are**
 7 **made, we have had certainly situations where the police**
 8 **have said, "We need new information because we have**
 9 **already investigated this crime once".**
 10 Q. I'd like to move to my next topic, and that's working
 11 with offenders. You have told us a lot about the
 12 charitable mission of The Salvation Army, and part of
 13 that, part of the work that The Salvation Army does, is
 14 actually working with offenders on their release from
 15 prison. I think you identified that that, of itself,
 16 can pose a safeguarding risk that needs to be managed.
 17 Is that fair?
 18 **A. Of course that's fair, yes.**
 19 Q. Actually, one of the quotes you say in your statement
 20 is, you accept that The Salvation Army will remain
 21 a magnet for opportunistic predators because it both
 22 works with children and with offenders?
 23 **A. That's right. I highlighted, and I think you**
 24 **interrupted me when I was --**
 25 Q. Sorry.

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<p>1 A. No, how many interfaces we have with children in the 2 community. Like I say, from people -- refugees right 3 through to chaplaincy in shopping centres. We are 4 interfacing with children a lot. So if I am an 5 offender, a church is a good place to come and try and 6 operate. 7 Q. As a result, I think The Salvation Army uses, 8 extensively, risk assessments. You have said that 9 currently there are 71 contracts in place and 195 risk 10 assessment management plans in place? 11 A. Yes. 12 Q. How are those risk assessments conducted? Who is 13 conducting them? And then who is managing the risk 14 assessment management plan after it has been put in 15 place? 16 A. Again, back to the training matrix, you will see that 17 one of the training programmes is the risk assessment 18 management plan training, and that's conducted by 19 experts in the field, so probation staff and so forth 20 who understand risk and community. 21 Then, if a prisoner has just been released from 22 prison, of course we have the statutory authorities to 23 help us with that. So asking the police and probation 24 Prison Service, "What level of risk does this person 25 pose? Would this be a suitable thing, activity,</p> <p style="text-align: center;">Page 117</p>	<p>1 attendance, a place to attend?", and then to come up 2 with that written contract based on the risk assessment, 3 and then the management plan will spring from that as 4 well. 5 So then that's implemented -- so written jointly 6 between statutory authorities, the trained 7 Salvation Army officer, perhaps an area safeguarding 8 advisor, and then certainly implemented and managed by, 9 locally, The Salvation Army officer. 10 Before that being implemented, as I think I said 11 earlier, the safeguarding board would want to see that 12 risk assessment and understand what is the risk and then 13 approve or not approve that document. So we will -- not 14 regularly, but we will often turn down risk assessments 15 based on the fact that we don't think the risk can be 16 managed, and then we would prohibit the person from 17 attending. 18 Q. Have you had any difficulties around compliance with 19 those management plans? 20 A. Yes, of course, it's a big issue, and certainly that's 21 where it's good to have trained and experienced 22 Salvation Army officers who are able to deal with such 23 challenges, and then it's good to have the co-operation 24 and help and support of police supervising officers and 25 probation staff. Certainly, if people are on licence,</p> <p style="text-align: center;">Page 118</p>
<p>1 it's very helpful. 2 Q. Then I want to turn to my final topic, and that's the 3 question of external oversight. We asked a lot of 4 the people who have come along about their views on the 5 extent to which there could be, should be, can be 6 external oversight of child protection in religious 7 organisations, and your view in your witness statement 8 is that you didn't consider it necessary for there to be 9 any independent registration or inspection of religious 10 organisations and settings providing services for 11 children. Can you explain why not? 12 A. Well, I think I've explained over the years 13 The Salvation Army has had to do things in spite of 14 external bodies. We have written policies which are far 15 more robust than local authorities. In fact, one local 16 authority came to us and asked could they use our policy 17 and could they use our training because it was far more 18 advanced than something they had done. So one begins to 19 wonder what an external oversight -- what their 20 qualifications would be. I think I have tried to 21 explain how the nuances of a church work. 22 Now, I'm all for anyone coming in saying, "Are your 23 standards meeting this? Have you got this in your 24 policy? Do you understand the necessity for safer 25 recruitment, for example, and have you got that or</p> <p style="text-align: center;">Page 119</p>	<p>1 not?", so some organisations have been very helpful with 2 that, and just quality assurance programmes, and I would 3 also be happy for anyone to come and audit us. 4 In fact, you didn't allude to it, but we 5 commissioned an external audit from an independent risk 6 management company, "Come and see us. Please go through 7 what we do. Please tell us what we are doing right, 8 what we are doing wrong". Of course, there is a huge 9 survivor network that, really, we want to do better with 10 and engage with, and, of course, part of that is a level 11 of independence, because we would be criticised by 12 survivors and victims of sexual abuse for keeping it all 13 in-house. 14 So I'm very, very pleased to engage with external 15 bodies to say, if there was such a body, "Please report 16 your concerns to them", which, again, is why 17 The Salvation Army welcomes the Truth Project set up by 18 IICSA. I think it is a very helpful thing that you have 19 done to do that. Please tell us if you have got any 20 concerns about The Salvation Army, and we have welcomed 21 that, and I have publicised that and said, "Please go to 22 IICSA. Please tell them if you have got a concern about 23 The Salvation Army". 24 Q. I want to make sure I understand your answer in terms of 25 why external oversight or regulation isn't required. Is</p> <p style="text-align: center;">Page 120</p>

1 it because you are saying, "I don't think we need it",
 2 we, The Salvation Army, or is it because you are saying,
 3 "I don't think it could work?"
 4 **A. I think it would need to be very -- yes, the second.**
 5 **I don't know that it would work particularly well in**
 6 **terms of how you would do that for not**
 7 **The Salvation Army, but for the fact that there are many**
 8 **thousands of denominations. One, driving through south**
 9 **London, will see seven churches in a row. Is that**
 10 **someone -- you know, have they got the capacity? Have**
 11 **they got the issues there? I think you're far better**
 12 **doing it from a grass roots level and in educating the**
 13 **nation, "When you go to your tennis club, when you go to**
 14 **your swimming club, when you go to the Scouts, when you**
 15 **go to a church, this is what you should expect, members**
 16 **of England and Wales. This is how you complain if those**
 17 **standards are not being met, and we want to hear about**
 18 **it".**
 19 **So, in a sense, it is all there already. It just**
 20 **needs to be brought together. But I'm open to anyone**
 21 **coming and inspecting us and saying, you know, what we**
 22 **think should be done. But it is just about how the**
 23 **mandatory powers, how you would work with local**
 24 **authorities, and, actually, is it workable -- is it**
 25 **something that could sensibly be done with hitting**

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1 THE CHAIR: I have no questions, but I will now ask my
 2 colleagues. Mr Frank, any questions?
 3 MR FRANK: No, thank you.
 4 THE CHAIR: Ms Sharpling?
 5 MS SHARPLING: No, thank you, chair.
 6 THE CHAIR: And Sir Malcolm?
 7 PROF SIR MALCOLM EVANS: No, thank you, chair.
 8 THE CHAIR: Thank you.
 9 MS McNEILL: Chair, it might be me, but I missed the last
 10 thing you said. You're on mute.
 11 THE CHAIR: I said we would like to thank the witness for
 12 his evidence.
 13 MS McNEILL: Thank you, chair.
 14 (The witness withdrew)
 15 MS McNEILL: That concludes our witnesses for today, in
 16 fact.
 17 (2.45 pm)
 18 (The hearing was adjourned to
 19 Wednesday, 20 May 2020 at 10.30 am)
 20
 21
 22 I N D E X
 23
 24 MS SALLY HIRST (affirmed)1
 25 Examination by MR TAHZIB1

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1 **everything -- I think a bit like the DBS, would it sort**
 2 **of be a "one size fits all" and it's certainly a huge**
 3 **undertaking.**
 4 Q. Finally, I think the one thing you said you would
 5 welcome is some sort of quality assurance tool, so not
 6 necessarily inspection or monitoring, but some quality
 7 assurance tool that people could sign up for. You said
 8 you'd welcome someone coming in and auditing you,
 9 possibly some sort of Kitemark or something?
 10 **A. Yes, something like that. That would be far more --**
 11 **certainly a good first step to have that, to say, "Do**
 12 **your policies meet these standards? Does your**
 13 **behaviour -- do your values meet this? Does your**
 14 **training meet this standard? Is it something that is**
 15 **done properly and well and ..." a lot of this is about**
 16 **governance and priority and resources, so, you know,**
 17 **people having a look at that as well.**
 18 Q. Presumably that could be mandatory, yes?
 19 **A. Yes, it can be.**
 20 Q. When you offer children's services, you have to have
 21 this Kitemark, or whatever?
 22 **A. Yes, it could be.**
 23 MS McNEILL: That concludes my questions, Mr Juster, thank
 24 you very much. We have covered a lot of ground.
 25 Chair, do you have any questions for this witness?

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 Examination by MS McNEILL39
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