

<p>2 Wednesday, 20 May 2020</p> <p>3 (10.30 am)</p> <p>4 THE CHAIR: Good morning, everyone, and welcome to Day 9 of</p> <p>5 this public hearing. Ms Scolding, please go ahead.</p> <p>6 MS SCOLDING: Good morning, chair and panel. This morning</p> <p>7 we hear evidence from Mr Phillip Noyes and</p> <p>8 Mr Christian McMullen.</p> <p>9 MR PHILLIP NOYES (sworn)</p> <p>10 MR CHRISTIAN MCMULLEN (affirmed)</p> <p>11 Examination by MS SCOLDING</p> <p>12 MS SCOLDING: Thank you both very much for coming. I'm</p> <p>13 aware of how busy you must be in the middle of this</p> <p>14 pandemic. Thank you also for coming to give evidence</p> <p>15 remotely. You are what we lawyers call a "hot tub",</p> <p>16 although there isn't very much that's hot or tub-like</p> <p>17 about it. What, in fact, it means is that you will both</p> <p>18 be giving evidence simultaneously, but I will direct my</p> <p>19 questions to either one or other of you.</p> <p>20 If one of you has or wishes to contribute to what</p> <p>21 the other one has been saying, then if I could ask if</p> <p>22 you could raise your hand, and we can have your</p> <p>23 contribution afterwards.</p> <p>24 We will have a break at 11.30 am, but we can break</p> <p>25 earlier, if you wish to do so. We find that nobody can</p> <p style="text-align: center;">Page 1</p>	<p>1 concentrate that effectively for longer than around an</p> <p>2 hour on a screen.</p> <p>3 We hope there will be no technical problems, but if</p> <p>4 there are, please wait, and our audio-visual providers</p> <p>5 will give you some assistance to try to get you back</p> <p>6 online as quickly as possible.</p> <p>7 Again, if you have any audio-visual problems your</p> <p>8 end, please do let me know -- if you can neither here</p> <p>9 nor see me or any of the others at one point or another.</p> <p>10 I would identify that this isn't a test of memory.</p> <p>11 You may well have notes with you and your witness</p> <p>12 statement. Please do feel free to refer to them. You</p> <p>13 also have a paper bundle in front of you. Alongside</p> <p>14 that paper bundle, we will be getting some exhibits up</p> <p>15 on the screen, so you can see them. Again, any problems</p> <p>16 with that, please let us know.</p> <p>17 I would also indicate that I think today is the</p> <p>18 hottest day of the year, at the very least in southern</p> <p>19 England. So if you wish to remove your jackets, with</p> <p>20 the chair's permission, I'm sure that would be</p> <p>21 acceptable or appropriate. I can see the chair nodding</p> <p>22 her approval to that suggestion.</p> <p>23 Mr Noyes, can I turn to you first, please. Please</p> <p>24 could I ask you to look behind tab A1 of the bundle,</p> <p>25 which is your witness statement, dated 19 December 2019.</p> <p style="text-align: center;">Page 2</p>
<p>1 MR NOYES: Yes.</p> <p>2 MS SCOLDING: It is 37 pages long. On the last page, there</p> <p>3 is a signature. Can you identify that you signed that</p> <p>4 witness statement?</p> <p>5 MR NOYES: Yes, I did.</p> <p>6 MS SCOLDING: Can you confirm that it is true, to the best</p> <p>7 of your knowledge and belief?</p> <p>8 MR NOYES: Yes, it is.</p> <p>9 MS SCOLDING: Have you had an opportunity to read it</p> <p>10 recently?</p> <p>11 MR NOYES: Many times.</p> <p>12 MS SCOLDING: Mr Noyes, just to confirm, you have already</p> <p>13 provided a written statement to this inquiry in respect</p> <p>14 of the investigation into children in custodial</p> <p>15 institutions, and also in respect of the investigation</p> <p>16 into residential schools, but this is the first time you</p> <p>17 have given oral evidence, as I understand it, in the</p> <p>18 context of this inquiry; is that correct?</p> <p>19 MR NOYES: That's right.</p> <p>20 MS SCOLDING: Mr Noyes, can I ask you to confirm that you</p> <p>21 are the NSPCC chief advisor on child protection.</p> <p>22 MR NOYES: I am.</p> <p>23 MS SCOLDING: Your background is as a qualified social</p> <p>24 worker, and you have worked for the NSPCC for 40 years.</p> <p>25 Is that right?</p> <p style="text-align: center;">Page 3</p>	<p>1 MR NOYES: It is.</p> <p>2 MS SCOLDING: You were the professional advisor to Parents</p> <p>3 Against Injustice?</p> <p>4 MR NOYES: Yes.</p> <p>5 MS SCOLDING: You were chair of the Child's Rights Alliance</p> <p>6 for England and Wales -- is that correct? -- and were</p> <p>7 a member of the National Working Group run by the</p> <p>8 Home Office on sexual violence against children and</p> <p>9 vulnerable adults from 2013 to 2016. Is that all</p> <p>10 correct?</p> <p>11 MR NOYES: Yes.</p> <p>12 MS SCOLDING: Thank you very much, Mr Noyes. Mr McMullen,</p> <p>13 could I now turn to you.</p> <p>14 Could I ask you to please turn to tab A2, which is</p> <p>15 a 12-page witness statement from yourself dated</p> <p>16 30 January 2020. Mr McMullen, can you identify that you</p> <p>17 signed that witness statement, please?</p> <p>18 MR MCMULLEN: I can.</p> <p>19 MS SCOLDING: Is it true, to the best of your knowledge and</p> <p>20 belief?</p> <p>21 MR MCMULLEN: It is.</p> <p>22 MS SCOLDING: Have you had an opportunity to read it</p> <p>23 recently?</p> <p>24 MR MCMULLEN: I have.</p> <p>25 MS SCOLDING: Mr McMullen, can I ask you to confirm that you</p> <p style="text-align: center;">Page 4</p>

<p>1 are the head of professionals and community engagement 2 for the NSPCC; is that correct? 3 MR McMULLEN: That's correct. 4 MS SCOLDING: You are a qualified youth worker and your 5 responsibility in the NSPCC is the development of safer 6 organisations and communities through leveraging your 7 expertise in child protection; is that right? 8 MR McMULLEN: That's correct, yes. 9 MS SCOLDING: Mr McMullen, I am going to ask you a few 10 questions first, because you're the lead on engagement 11 with faith communities, as I understand it. Your 12 witness statement, at paragraphs 5 to 15, provides some 13 general information about the work that the NSPCC does 14 to support faith communities. Danny, would you mind 15 getting up NSP000167_002-003, please. 16 Could you summarise for us the work that you do with 17 faith organisations? 18 MR McMULLEN: Sure. So within the department and within the 19 organisation, I have got overall responsibility for four 20 teams: training and consultancy; local campaigns that 21 work formally safeguarding communities; the child 22 protection support unit; and business development 23 operations. The work of the department is broadly to 24 create safer organisations, and the senior consultants 25 that work within it work to develop relationships in</p> <p style="text-align: center;">Page 5</p>	<p>1 a cross-section of professionals and organisations, 2 faith communities being one of those. 3 Each year we develop a business plan, and we agree 4 how we are going to meet our goals to help children 5 speak out and adults to take action about abuse. The 6 work of the senior consultants can be broadly split into 7 two categories. It's either proactive -- one, proactive 8 outreach work aiming to reach specific faith 9 communities; or, two, reactive, whereby an organisation 10 or a member of a faith community might make an enquiry 11 to the NSPCC for commission-bespoke consultancy or 12 training. 13 The NSPCC works on a case-by-case basis with these 14 organisations. Sometimes it is on a free basis, and 15 sometimes paid for engagement with that community. 16 MS SCOLDING: Okay -- sorry, Mr McMullen, I didn't mean to 17 interrupt. 18 MR McMULLEN: Sorry, I was going to say, we don't routinely 19 do individual child protection casework, and the 20 majority that we do within this space would be classed 21 as preventative, awareness raising, training or advisory 22 work on policy and procedural improvements. 23 MS SCOLDING: At paragraph 10, you say you aim to use its 24 influence to enhance the capacity of organisations and 25 professionals working within faith communities to</p> <p style="text-align: center;">Page 6</p>
<p>1 develop culturally relevant and effective safeguarding 2 policies, practices, initiatives, and to work with 3 communities to identify and overcome the barriers they 4 face in accessing mainstream child protection. Can 5 I ask you a question: what do you mean by "culturally 6 relevant"? 7 MR McMULLEN: So we would consider that culturally relevant 8 would be where we have the person -- the senior 9 consultant that we have working with that organisation 10 understands the basis on what that community -- on how 11 that community works, on the cultural nuances within the 12 community, and how we can look at strengthening the 13 safeguarding approaches by drawing on the values of 14 the organisation or the faith community itself, 15 I suppose so faith communities are able to see 16 themselves as being the drivers of safeguarding. 17 MS SCOLDING: I'm asked to ask you a question on behalf of 18 Migdal Emunah, which is a Jewish survivors' and support 19 organisation. They say, when developing training that 20 is culturally relevant, where is the boundary in which 21 training loses its impact and becomes less effective 22 because it is, in effect, kowtowing to those cultural 23 sensitivities? Would you ever allow cultural 24 sensitivities to prevent there being appropriate work on 25 child protection?</p> <p style="text-align: center;">Page 7</p>	<p>1 MR McMULLEN: No, we wouldn't, no. So safeguarding children 2 has to be, first and foremost, the primary aim of 3 a safeguarding policy, procedure or any training, but we 4 believe that it's important that -- in faith 5 communities, if you are going to win the hearts and 6 minds of the community, then they need to be able to see 7 themselves within it. 8 MS SCOLDING: So it is about, what, providing responsible 9 scenarios and relevant scenarios, given the lives that 10 they lead? 11 MR McMULLEN: Absolutely, yes. 12 MS SCOLDING: You tell us about the work you have done with 13 these organisations, both generally but also there is an 14 appendix to your witness statement in which you identify 15 a variety of different organisations. Danny, would you 16 mind getting up NSP000167_009, and over to _012. So 17 this is a list of all the religious organisations that 18 have done work with you. So we have got 9, 10, 11 and 19 12. Largely, it is either training, where they have 20 attended your national training programme, or training 21 where they have commissioned training for you, or 22 consultancy work -- and I'm going to talk to you 23 a little bit more about that in a minute -- or they have 24 attended an NSPCC conference. Is that right? 25 MR McMULLEN: That's correct, yes.</p> <p style="text-align: center;">Page 8</p>

<p>1 MS SCOLDING: If I'm allowed to say, it tends to be 2 a circumstance where they might come to you rather than 3 you necessarily come to them. 4 MR McMULLEN: Well, we do reach out to certain different 5 organisations. So, like I said, we do either reactive 6 or proactive engagement, and we have engaged through the 7 documents that you have pulled up there -- so I think 8 it's around 118 distinct organisations altogether, and 9 I would say that 65 per cent, roughly, of that would be 10 training, and 35 per cent would be consultancy. So, 11 yes, I would agree. 12 MS SCOLDING: So can we look a little bit about the work 13 that you have done with particular communities. Danny, 14 would you mind getting up NSP000167_004, paragraph 16. 15 You identify that you have done mainly training and 16 awareness raising workshops with the Christian 17 community. I think we can see -- 18 MR McMULLEN: Yes. 19 MS SCOLDING: During 2016, the consultant delivered 20 parenting online safety workshops for the following 21 faith organisations. Again, I'm assuming all those 22 organisations came to you rather than you coming to 23 them? 24 MR McMULLEN: Yes, they would. But I think what's important 25 to note is that we have built up relationships over the</p> <p style="text-align: center;">Page 9</p>	<p>1 years with many different organisations. I think that's 2 something important to say. You know, organisations 3 sometimes come back to us where they want to do 4 something further. I think -- but, yeah, it's about the 5 relationships that we build and the trust that we build 6 with these organisations that means they will come to 7 us. 8 MS SCOLDING: Can we go to paragraphs 17 to 19, which is the 9 work you've done with the Jewish community. So you say, 10 in 2016, you undertook a scoping exercise, which I think 11 then resulted in a leaflet, which we looked at last 12 week, "A guide for Jewish communities". Now, that was 13 the subject of some criticism by some -- I would 14 describe it as the more liberal members of the Jewish 15 community, because there was a phrase in there about 16 dressing and behaving in certain ways, which was 17 appropriate for the more orthodox community but maybe 18 not so appropriate for those who would consider 19 themselves to be at the liberal or more progressive end 20 of Judaism. So we have had a little bit of criticism 21 about that document. 22 Can you tell us a little bit, how did that come 23 about and why were you specifically looking at the 24 Jewish community in 2016? Was there any particular 25 reason for that?</p> <p style="text-align: center;">Page 10</p>
<p>1 MR McMULLEN: So, as I said earlier on, each year we look at 2 different ways in which we can engage with different 3 communities, some of which would be outreach work. We 4 have a very limited resource to develop this work. We 5 only have one senior consultant that works within this 6 space. So at the start of each year, we will set out 7 different ways in which we can engage different 8 communities and, for that particular time, we were 9 looking to try to make inroads to work with different 10 communities, and the Jewish community was one that we 11 identified would be good to start doing some further 12 work with. 13 I think the criticism -- it goes to the heart of 14 the point that religious organisations aren't 15 homogeneous. They are varied in how they -- in what 16 they do and their outlook. So it's very difficult to 17 try and have a "one size fits all" for every 18 organisation, whether that's a liberal or a more 19 orthodox community. The specific article in question 20 was one that was trying to engage those of a more 21 orthodox nature. 22 MS SCOLDING: Can I ask again, is cost an issue? Because 23 obviously you charge for, largely, this training. You 24 have said it can be offered at no cost, but I would 25 imagine that that's quite limited. Do you think cost is</p> <p style="text-align: center;">Page 11</p>	<p>1 an issue in respect of your training, particularly for 2 smaller organisations, and is there anything you can 3 realistically do about that? 4 MR McMULLEN: We have summarised that in the witness 5 statement, where we do say that cost is a barrier to 6 smaller organisations engaging with us. We have, as 7 I said, a limited resource, and we can only spread that 8 resource so far across such a wide sector. We are 9 a charity ourselves. Even a charity, such as the NSPCC, 10 that does have resource, we do have difficulties with 11 that, which is why we do have the pricing structure that 12 we have. 13 What I would say is that the pricing does reflect -- 14 where we can reduce the cost for many organisations that 15 are smaller, we try to, but we are not always able to do 16 that. 17 MS SCOLDING: I might ask you about your Child Protection in 18 Sport Unit later, and about pricing and cost in that 19 respect, because it is an interesting comparator maybe 20 to religious organisations, but I will leave that as 21 a marker for later, Mr McMullen. 22 Can we have a look at the work that you have done 23 with the Muslim community, which is paragraphs 20 to 22 24 of your witness statement, NSP000167_004-005. It is 25 paragraphs 20 and 21, if you wouldn't just getting those</p> <p style="text-align: center;">Page 12</p>

1 up in particular.
 2 So you established something called the Advisory
 3 Group on Safeguarding and Muslim Children which you
 4 host, support financially and administer.
 5 MR McMULLEN: Yes.
 6 MS SCOLDING: What is that? What is it there for? What has
 7 it done?
 8 MR McMULLEN: So the advisory group came together -- we
 9 brought the group together in 2010 and it was -- again,
 10 that was some of the outreach work we were doing into
 11 different communities at that time, so that was
 12 a reflection of the inroads we were trying to make into
 13 the Muslim community.
 14 So we do bring different people together. It tries
 15 to -- it looks to improve the knowledge and skills and
 16 practice of faith communities by sharing examples of how
 17 we can better support those working with Muslim
 18 children.
 19 We bring both Muslim and those of no faith together,
 20 and they might be local authority officers, foster care
 21 linked to the police, a Muslim community helpline and
 22 the Muslim Women's Network, so we try and bring them
 23 together.
 24 Things that we have done -- for example, we
 25 brought -- we had a conference in 2011 that brought

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1 different Muslim communities and how it might inform
 2 materials to be able to talk to children about healthy
 3 relationships, including sex education.
 4 We looked, over 2019, about how to -- we haven't
 5 implemented that work as yet.
 6 MS SCOLDING: So that's something that you have looked at,
 7 but you haven't --
 8 MR McMULLEN: We haven't actioned, no.
 9 MS SCOLDING: You haven't actually actioned, okay.
 10 MR McMULLEN: No.
 11 MS SCOLDING: You have done a survey with the MCB --
 12 MR McMULLEN: That's correct.
 13 MS SCOLDING: -- and to understand how the NSPCC schools
 14 service could engage more Islamic Muslim schools. What
 15 is the school service and why would it need to engage
 16 with Islamic and Muslim schools more?
 17 MR McMULLEN: The NSPCC schools service and the development
 18 of our "Speak out, stay safe" programme aims to go into
 19 every primary school within the country and talk about
 20 how children keep themselves safe from abuse.
 21 One of the things that we -- we actually hit
 22 a landmark where we reached 90 per cent of schools in
 23 the country. However, we do find that we need to engage
 24 further with more faith-based schools, so we have some
 25 activity around how we can better adapt the service to

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1 these practitioners and strategic partners together.
 2 The key aim about how we tackle key issues in
 3 safeguarding Muslim children. In 2017, we contributed
 4 to a review on safeguarding in Muslim communities over
 5 the last ten years, and that looked to identify focuses
 6 for future work of the advisory group. It also helps
 7 make inroads into consultations with Muslim parents to
 8 support healthy relationships with their children during
 9 2019.
 10 MS SCOLDING: So the first thing, I would like to ask you
 11 about the more recent work you have done. Firstly, in
 12 2017 you contributed to a review of safeguarding in
 13 Muslim communities. Was that anything to do with child
 14 sexual abuse or was that largely to do with
 15 radicalisation and counter-terrorism?
 16 MR McMULLEN: I haven't got the information on that right
 17 here, I'm sorry. I don't know. I'd have to look that
 18 up to get that information.
 19 MS SCOLDING: It might be helpful, if you wouldn't mind.
 20 I will put a little tick box. It would be useful if we
 21 could have that information.
 22 Secondly, "Plans to develop resources for Muslim
 23 parents to support conversations on healthy
 24 relationships". What do you mean by that?
 25 MR McMULLEN: So we wanted to look at how we could work with

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1 incorporate messages that faith schools will be able to
 2 bring the NSPCC schools service in.
 3 MS SCOLDING: "Speak out, stay safe" has a number of
 4 different resources, but the ones in primary school that
 5 most parents -- so people who are watching along
 6 today -- would know to be the PANTS programme, isn't it?
 7 So there are five steps that children get taught to do.
 8 So you have had difficulty, have you, trying to get
 9 that programme into some faith groups. Is that just
 10 Muslim schools or are there other faith communities
 11 where there's been difficulties engaging with those
 12 schools to have that programme come in and be used?
 13 MR McMULLEN: It certainly wouldn't just be Muslim schools;
 14 it would be a range of different faith-based schools
 15 that would be -- it is not as easy to engage them as it
 16 is others, other schools.
 17 But, like I said --
 18 MS SCOLDING: Why isn't it as easy? What are the particular
 19 barriers, if you can identify those?
 20 MR McMULLEN: I think it's just about faith schools being,
 21 clearly, prepared to be able to allow the school service
 22 to come in and talk about the different things they do
 23 with their children. That would probably be the main
 24 barrier.
 25 MS SCOLDING: Has anybody said to you, "We don't want that

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<p>1 because we don't want children knowing about 2 inappropriate touching", and things like that, or, "It's 3 too explicit"? Has anybody said that to you? 4 MR McMULLEN: Not to my knowledge, no. 5 MS SCOLDING: Can I ask, you have done some work as well 6 with the Hindu community. This is at paragraph 22 of 7 your witness statement. Largely, with Shri Swaminarayan 8 Sanstha from whom we have a witness statement, which 9 I think is the temple in Neasden, which is the largest 10 Hindu temple outside India, as I understand it. What 11 work have you done with the Hindu community? 12 MR McMULLEN: Like I said, it mainly -- it is mainly to do 13 with the BAPS Shri Swaminarayan branch of Hindu faith. 14 We have done a number of engagement activities with 15 their safeguarding officers to try and gain insight into 16 what they need and how we can work with them more. 17 They wanted to look at how the NSPCC can support 18 them to build on their safeguarding capacity, and we 19 have done a range of different activities with the 20 group, both informal and formal. So it's -- I suppose, 21 with that group, it is about awareness raising, in the 22 first instance, that abuse can happen, but also about -- 23 very specific work around the kind of policies and 24 procedures. Also, we have recently provided an online 25 safety workshop for parents through their networks, and</p> <p style="text-align: center;">Page 17</p>	<p>1 also delivery of the "Speak out, stay safe" programme 2 with the primary school. 3 So we want to build on that relationship that we 4 have with them, the positive engagement we have had with 5 them so far. 6 MS SCOLDING: You have also done some work with the Buddhist 7 community. This is at paragraph 23 of your witness 8 statement. Through engagement with Soka Gakkai 9 International UK. I'm apologising entirely if I have 10 completely mangled the language. So it is a Buddhist 11 religious organisation and they commissioned you to 12 develop their in-house safeguarding training programme. 13 Is that right? 14 MR McMULLEN: That's correct, yes. 15 MS SCOLDING: You haven't done any other work with the 16 Buddhist community, other than that? 17 MR McMULLEN: Not to my knowledge, no. 18 MS SCOLDING: You also identify at paragraph 24 that, about 19 five years ago, you did some work for the 20 Sikh Council UK called the Safer Sikhs Partnership. 21 Could you tell us a little bit about that? It doesn't 22 seem to be in existence anymore. Certainly we had 23 somebody, who was the secretary General of 24 the Sikh Council UK, who didn't tell us anything about 25 it last week. Is that particular project dormant?</p> <p style="text-align: center;">Page 18</p>
<p>1 MR McMULLEN: It was a project that we were involved in, as 2 per the evidence. It was a limited project, where we 3 were asked to support the Sikh Council UK developing 4 a national structure of support to support good 5 safeguarding with Sikh gurdwaras, which is a Sikh place 6 of worship. 7 The NSPCC consultants at the time, through 8 Safe Network, advised on the development of policies and 9 procedures a training programme and advice on the 10 national structure for safeguarding leads and worked 11 with them to develop a handbook, but we haven't been 12 affiliated with that partnership since 2016, so it's 13 a piece of work that started and had a time limit and 14 finished. 15 MS SCOLDING: You have talked about something called 16 Safe Networks. At some stage, you did run a sort of 17 a multi-faith safeguarding hub. I'm not quite sure 18 whether you called it that or called it something else. 19 But if you Google "NSPCC religious organisations", there 20 is a series of videos that come up and a little bit of 21 information, speaking largely to children and adults 22 from different faith communities about what to do if 23 you're worried. 24 Is that something which is still ongoing or has that 25 piece of work finished and come to an end?</p> <p style="text-align: center;">Page 19</p>	<p>1 MR McMULLEN: So Safe Network itself was a DfE-funded 2 service that offered tailored safeguarding support and 3 resources to the voluntary community sector, but it also 4 included faith communities as well. It ran from 2009 to 5 2015. It was jointly managed by the NSPCC and 6 Children England, and the NSPCC managed to develop the 7 resources for this and the training consultancy, and 8 Children England managed the outreach work within 9 communities through their regional networks. So it was 10 a two-fold project. 11 MS SCOLDING: Can you just let us know, what is 12 Children England, for those people who aren't so 13 familiar with it? 14 MR McMULLEN: It is a charity. Children England is 15 a charity that works with a number of different regional 16 groups. 17 But when the funding finished in 2015 and 18 Safe Network -- the website was decommissioned, the 19 NSPCC agreed to move the vast majority of the resources 20 onto its own website, so all of the VCS standards 21 frameworks or the resources that were developed. This 22 also included what you were referring to about the 23 multi-faith safeguarding hub. So this hub covered the 24 six major faiths in the UK. We agreed to move that and 25 it is now accessible on the NSPCC learning platforms as</p> <p style="text-align: center;">Page 20</p>

<p>1 an online resource for faith communities and it does 2 reflect the different faiths -- the major faiths in the 3 UK. There are six short films that people can look at 4 and the resources are free of charge. 5 MS SCOLDING: But it is not sort of updated. I mean, when, 6 for example, this inquiry sort of Googled, we found it, 7 we found the films, but then there aren't necessarily 8 the links to the most up-to-date resources that you can 9 go further. So it is a helpful intro, but it's not 10 a continuing piece of work or it can't be really used as 11 a sort of one-stop-shop by religious organisations to 12 get the information they might need. That's right, 13 isn't it? 14 MR McMULLEN: No, it features within our broader platform 15 for safeguarding professionals, including those in the 16 voluntary sector, so it can be accessed through that. 17 MS SCOLDING: So drawing this together, you have done quite 18 a lot of training and consultancy work for all the 19 major -- or parts of all the major religious faiths 20 represented in this country. However, it's all quite 21 piecemeal and reactive, largely, rather than proactive. 22 Is that a fair summary? 23 MR McMULLEN: Yes. The proactive element of what we do, we 24 try to do that within the resource that we have. As 25 I said, we have one senior consultant that focuses on</p> <p style="text-align: center;">Page 21</p>	<p>1 black and minority ethnic communities and we have one 2 senior consultant that focuses on the voluntary and 3 community sector. That's a very limited resource when 4 you look at the needs of the -- 5 MS SCOLDING: It is two people for, at the very least, 6 78,000 charities, religious alone. So you're probably 7 dealing with 150,000 different charitable organisations 8 at a minimum, I would imagine. 9 MR McMULLEN: Yes. 10 MS SCOLDING: And there are two of them. Even if you were 11 superhuman, it would be quite difficult to cover the 12 range that you are talking about there in the context of 13 the voluntary sector. That's very helpful. 14 Mr Noyes, can I turn to you now. You tell us in 15 your witness statement about the work that the NSPCC did 16 in 2014 analysing Serious Case Reviews where faith and 17 belief were an issue. Now, this is at paragraph 89 of 18 your witness statement, if it is helpful. Danny, would 19 you mind getting up NSP000147_020 and _021. So if we 20 could have 89 and 90 up, please. 21 Maybe you would like to explain, because we are 22 a public inquiry, so if any member of the public is 23 following along, can you tell us, what is a Serious Case 24 Review? I know that's like teaching you to suck eggs 25 but, for our purposes, it would be helpful?</p> <p style="text-align: center;">Page 22</p>
<p>1 MR NOYES: It is a review commissioned by local agencies 2 when they think something has gone seriously wrong in 3 the care of a child. There are quite strict rules about 4 how they are conducted and about publication. They 5 usually are only commissioned when there's a death or 6 a serious injury, and, at face value, there are reasons 7 to think one can learn from the practice that happened 8 in the case. 9 So they are not a cross-section of safeguarding in 10 faith communities. They are where things have gone 11 wrong. We collect the reports in our information 12 service, and we have about 1,550 now, and we publish 13 thematic reports every now and then. 14 When I was preparing evidence for the inquiry, 15 I found they'd done a thematic review of some Serious 16 Case Reviews Googling against the word searches of 17 "faith" and "culture", and I present those in my 18 evidence to the inquiry. 19 MS SCOLDING: They highlighted particular features that were 20 raised, and, again, this isn't about day-to-day 21 safeguarding; this is about themes that came out when 22 things had gone seriously wrong. So children had either 23 died or there'd been wide-scale, systematic failure to 24 safeguard individual children. We must also say, this 25 isn't just about sexual abuse, it is physical abuse,</p> <p style="text-align: center;">Page 23</p>	<p>1 emotional abuse, psychological abuse; every form of 2 abuse you can imagine. But I think we identify here 3 that strong beliefs or a sense of honour or shame could 4 prevent people from seeking or accepting the help they 5 need. That was the first finding you found? 6 MR NOYES: Yes. The differences in culture or religion 7 between partners can make it more difficult to 8 understand and support each other. There were 9 instances, when there were child protection concerns, of 10 parents claiming that their practices are part of their 11 cultural or religious beliefs. Refusal to co-operate 12 with services on the basis of culture or religion and 13 accusations against professionals of discriminating 14 against them. 15 There were some cases where, in extreme 16 circumstances, children who are seen as disobedient were 17 believed to have been possessed by spirits. And there 18 was a theme, finally, where people with mental health 19 problems became fixated on faith and religion, and it 20 was quite difficult to unpick the relationship between 21 the two. 22 Those are the seven themes. These reports tend to 23 be about practice rather than about family dynamics. So 24 there may be lots more in-depth issues in the actual 25 families themselves, but these were the ones evident</p> <p style="text-align: center;">Page 24</p>

<p>1 from the enquiries at the time.</p> <p>2 MS SCOLDING: In particular, the ones that might play across</p> <p>3 more generally would be, firstly, the sense of honour or</p> <p>4 shame preventing people from seeking or accepting the</p> <p>5 help they need. That's likely to be something which</p> <p>6 would play across if that's a particular problem within</p> <p>7 a religious or cultural community. Secondly, where</p> <p>8 parenting practices might be part of their cultural or</p> <p>9 religious beliefs, where there may be certain cultural</p> <p>10 or religious practices which people might think</p> <p>11 acceptable, which would not be seen as acceptable in the</p> <p>12 context of child protection in a secular community.</p> <p>13 MR NOYES: Yes.</p> <p>14 MS SCOLDING: I suppose the other one where there is an</p> <p>15 issue is what we heard about -- we heard from</p> <p>16 Professor Lisa Oakley, who is the current chair of</p> <p>17 the National Working Group on Abuse Linked to Faith and</p> <p>18 Belief, and she told us about the work that was being</p> <p>19 done largely around witchcraft, which had significant</p> <p>20 prominence largely in the aftermath of</p> <p>21 the Victoria Climbié case, and she said, "Not enough</p> <p>22 work is being done on that at the moment. We think it</p> <p>23 needs more prominence". Has the NSPCC done any</p> <p>24 particular work on the area of abuse linked to faith and</p> <p>25 belief?</p> <p style="text-align: center;">Page 25</p>	<p>1 MR NOYES: No, not specifically, other than trying to</p> <p>2 understand it through Christian's work and his</p> <p>3 consultants.</p> <p>4 The other read-across in those points, I may say, is</p> <p>5 the notion of resistance, that people don't like social</p> <p>6 workers, sometimes, to intrude on their lives, and they</p> <p>7 find a number of reasons for that -- religion and faith</p> <p>8 can be two of them.</p> <p>9 MS SCOLDING: Do you think that religion and faith is</p> <p>10 more -- I mean, there is an issue as to whether or not</p> <p>11 religion and faith is just the reason people give</p> <p>12 because they don't want people interfering in their</p> <p>13 lives, or whether or not those who are religious are</p> <p>14 more resistant to statutory services intervening in</p> <p>15 their lives. Do you or the NSPCC have any particular</p> <p>16 view about that? Has there ever been any research done</p> <p>17 on that?</p> <p>18 MR NOYES: Not that I know of. If I were to speculate, I'd</p> <p>19 say it was the former, that there is a standoff when</p> <p>20 people are worried about the intrusion of social workers</p> <p>21 and the police in their lives, they resist it for all</p> <p>22 sorts of reasons. But the second point you made might</p> <p>23 be correct. I don't know.</p> <p>24 MS SCOLDING: Can we talk a little bit about prevalence now,</p> <p>25 Mr Noyes, if we may. At paragraphs 71 to 79 of your</p> <p style="text-align: center;">Page 26</p>
<p>1 witness statement, you set out, because we asked you to,</p> <p>2 how many calls you have had to your two helplines that</p> <p>3 you run which may relate to child sexual abuse in</p> <p>4 a religious organisation and setting. Can I take you to</p> <p>5 Childline first, which is paragraphs 71 to 72. Danny,</p> <p>6 would you mind getting up NSP000147_017 at the bottom of</p> <p>7 the page.</p> <p>8 Childline has hundreds of thousands of counselling</p> <p>9 sessions a year. I can't remember how many. I think</p> <p>10 I did, but I think it is at least 300,000 or 400,000</p> <p>11 sessions a year. Of those, only a very small number</p> <p>12 related to a religious setting; is that right?</p> <p>13 MR NOYES: Yes, 250,000.</p> <p>14 MS SCOLDING: 250,000. I knew it was a lot. Do you think</p> <p>15 that this is reflective of the level of abuse or can we</p> <p>16 not really draw any reasonable conclusions from the</p> <p>17 statistics from Childline?</p> <p>18 MR NOYES: You can't draw any conclusions from those</p> <p>19 numbers. The tiny numbers could be that when children</p> <p>20 call us to whom, in fact, faith is important, they</p> <p>21 simply don't mention it. But certainly in terms of</p> <p>22 faith-specific abuse, one can assume that Childline</p> <p>23 isn't somewhere that children would go to talk about</p> <p>24 it.</p> <p>25 MS SCOLDING: It could also be the case that -- obviously</p> <p style="text-align: center;">Page 27</p>	<p>1 Childline -- usually, in every school, there is a poster</p> <p>2 of Childline and, you know, you learn the number when</p> <p>3 you do your "Speak out, stay safe" training, you learn</p> <p>4 the number to call, as a child. But it may well be in</p> <p>5 faith communities if there hasn't been that work with</p> <p>6 "Speak out, stay safe", there might not be the materials</p> <p>7 around for them to know they can speak to Childline.</p> <p>8 MR NOYES: That's possible. The other option, in fact, is</p> <p>9 that the recording hasn't been done quite properly so</p> <p>10 a word search wouldn't reveal the words of interest to</p> <p>11 us.</p> <p>12 MS SCOLDING: But, of those, the vast majority related to</p> <p>13 churches with 39 out of the 59. So 60 to 70 per cent</p> <p>14 were about church-based settings. But over the same</p> <p>15 period there were 39,000, you say, counselling sessions</p> <p>16 about child sexual abuse at total. So, in fact,</p> <p>17 0.13 per cent related to CSA in a religious setting. Is</p> <p>18 that right, Mr Noyes?</p> <p>19 MR NOYES: That's correct. It tells you that children --</p> <p>20 what children chose to tell us about, (interference)</p> <p>21 they chose to tell. It doesn't reflect the prevalence</p> <p>22 of sexual abuse in religious communities. It is</p> <p>23 a different thing.</p> <p>24 MS SCOLDING: It is about children who phone you and they</p> <p>25 can choose to tell you whatever they want. You don't</p> <p style="text-align: center;">Page 28</p>

<p>1 make them. There is no checklist of, "Could you tell us 2 about this, that and the other?". You're having 3 a dialogue with the child about what they are concerned 4 about. That's right, isn't it? 5 MR NOYES: There is no checklist. It is at their pace. 6 MS SCOLDING: You also run something called the 7 NSPCC Helpline. Can you tell us a little bit about what 8 this helpline is and what it does and then I'll take you 9 to the statistics that you have helpfully provided to 10 us. 11 MR NOYES: Yes. Childline is staffed by volunteers. The 12 adult helpline is staffed by social workers and paid 13 staff. 14 It offers a point of contact to the general public 15 or to professionals for two kinds of reasons. One is 16 that they want to report or refer a concern to us or to 17 the statutory agencies. Sometimes they have come to us 18 because they are concerned about going directly to the 19 statutory organisations. 20 Secondly, and in many ways it's as important, to 21 offer advice that can be anonymous to people who are 22 really worried about a child and simply don't know what 23 to do. So it offers those services. 24 In addition, it has been, in more recent years, used 25 by police services as a sort of crimebusters approach to</p> <p style="text-align: center;">Page 29</p>	<p>1 help people who are concerned about particular aspects 2 of their local life. That's part of the police 3 operation, to talk to the police operation. 4 It's also got a whistleblowing function as well. 5 People can phone the NSPCC Helpline if they want to 6 whistleblow on the organisations. 7 MS SCOLDING: Of those, again, you have given us the 8 relevant statistics that you have got. From 2015 to 9 2019 -- Danny, would you mind getting up paragraph 73 to 10 paragraph 79, please. That's NSP000147_018-019, please, 11 Danny. 12 You received roughly between 34 to 39 contacts from 13 2015 to 2019. 14 MR NOYES: Per year. 15 MS SCOLDING: The contacts were received from adults, 22 16 were from the IICSA information line, which obviously 17 IICSA commissioned, in 2015/2016, and then a wide range 18 of concerns of recent abuse, non-recent abuse, DBS 19 checks, a significant number. So, again, 123 of the 142 20 related to Christian denominations and, of those, the 21 majority related to either the Anglican or the 22 Catholic Church. That's right, isn't it? 23 MR NOYES: Yes, that's right. 24 MS SCOLDING: Three-quarters identified the police of 25 worship as a place of concern, and half of them were</p> <p style="text-align: center;">Page 30</p>
<p>1 reporting abuse by a faith leader or somebody else who 2 was in a position of responsibility. That's what it 3 identifies there. 4 In the vast majority of cases, abuse was perpetrated 5 by an adult on a child, rather than peer-on-peer abuse. 6 Now, again, does this help us, is this reflective, 7 or is this more reflective of what the scale of 8 the problem might be in religious communities, or should 9 we not really look at that to get any idea about 10 prevalence or concern? 11 MR NOYES: I think it's indicative, but I don't think 12 numbers mean very much, really, about prevalence or 13 incidence. I think these are cases where people have 14 chosen to -- generally chosen to come to us and talk. 15 There are other cases where we were the point of contact 16 and where concerns would have gone directly into the 17 local authority or to the police, I don't have those 18 numbers. 19 MS SCOLDING: Of those helpline contacts, you have helpfully 20 set out the general themes and trends at paragraphs 80 21 to 85 of your witness statement. Would you mind, 22 Mr Noyes, just summarising what the general themes and 23 concerns of those who phoned the helpline, what issues 24 were raised on a number of occasions, please? 25 MR NOYES: I asked the helpline team to tell me, and I've</p> <p style="text-align: center;">Page 31</p>	<p>1 given you their data verbatim, because I thought it was 2 interesting what they just chose to say. The first was 3 a tendency for allegations to be dealt with in-house, 4 concerns about, when allegations have been made to the 5 police or officials, they dealt with them internally and 6 did not refer them out. 7 Secondly, moving alleged perpetrators to different 8 settings or demoting them rather than reporting and 9 investigating the abuse, and moving people abroad. 10 Thirdly, poor processes in relation to safe 11 recruitment and DBS checks. 12 Fourthly, victim blaming: either blamed for the 13 incident of abuse, like they led the person astray or 14 something and, as a consequence, it would be them rather 15 than the perpetrator that would have to leave the 16 religious setting. 17 Victims becoming estranged or isolated from family 18 and friends because they are not believed or there's 19 a sense of shame about it. 20 And, fifthly, concerns that offenders -- people 21 against whom allegations have been made are welcomed 22 into the community, the religious community, without 23 proper safeguards in place to protect children in the 24 community too. 25 So those were the things they chose to tell me to</p> <p style="text-align: center;">Page 32</p>

1 tell you.
 2 MS SCOLDING: At paragraph 86, in fact, Mr Noyes, if we go
 3 just slightly to the top of the next page, the last
 4 thing they wanted to tell us was about informal lodging
 5 and care arrangements, which is where sort of family
 6 members would invite a member of the congregation to
 7 come and live with them without really knowing very much
 8 about them.
 9 MR NOYES: Yes, or it might be a child being moved to be
 10 looked after. It may not be an adult, it could be
 11 a child. I was surprised by that.
 12 MS SCOLDING: Maybe from the perspective of
 13 the investigation, this reflects what other people have
 14 told us about what they consider to be some of the major
 15 challenges that there are within the context of
 16 religious communities. So that's very helpful.
 17 Mr McMullen, could I turn to you now. Following on
 18 from that, many organisations have told us that there
 19 are, or have been, few disclosures to them, so that, in
 20 effect, what I think the implicit thing is is that
 21 "There is less sexual abuse here", so to speak. Do you
 22 think that the relative paucity of information and data
 23 we have at the moment on such child sexual abuse means
 24 that it isn't going on or that simply we don't know
 25 about it?

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1 with safeguarding, but there is still a residual
 2 concern, denial, that abuse can happen anywhere near
 3 oneself, anywhere near me, and although we don't know,
 4 it feels possible that this could be particularly felt
 5 in some faith settings where there is a sense of
 6 belonging, of family, of trust, so that the idea of
 7 something betraying that, whether brought in from
 8 outside or by the faith leader themselves, it's really
 9 in the kind of "too difficult" box of people's emotional
 10 makeup.
 11 One of the challenges for much of what we will talk
 12 about today is to convey to people, who may be denying
 13 and anxious about all this, that child abuse does
 14 happen. It is not about bureaucracy, which is also
 15 said, "Oh, it is just a bureaucratic problem". It is
 16 not about that. It is about behaviour. And people
 17 won't, every day, experience a child being raped or
 18 killed in their faith community, but it will --
 19 something bad will happen from time to time, and people
 20 need to be aware of that and know what to do.
 21 I think we will come back to that through the
 22 morning.
 23 MS SCOLDING: Yes. But I would like maybe to sort of
 24 explore that a little bit further. How do you change
 25 the behaviour? How do you change -- I mean, this is,

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1 MR McMULLEN: I think it's hard to draw distinct conclusions
 2 from the evidence that we have. I think it would need
 3 to be looked at wider. I don't -- I think child abuse
 4 happens, and organisations and faith communities that we
 5 work with, we try to stress that child abuse can happen
 6 in any community, and just because the data isn't
 7 telling us that it's happening, that doesn't mean that
 8 it isn't happening.
 9 MS SCOLDING: Mr Noyes, can you come in here?
 10 MR NOYES: I was going to say that the NSPCC has conducted
 11 prevalence studies which show that the actual or
 12 reported incidents -- the prevalence of sexual abuse is
 13 much greater than this. So the two -- the data that you
 14 have drawn from Childline and the helpline isn't about
 15 actual prevalence. It's about people who decided to
 16 talk to us.
 17 The issue around, "Well, it doesn't happen here"
 18 I don't think is linked to statistics, it is linked to
 19 people's attitude to child abuse. Can I say something
 20 about that?
 21 MS SCOLDING: Of course.
 22 MR NOYES: We think that, generally, there is more awareness
 23 of child abuse now than there was 20 years ago, but --
 24 and that's the case in many groups and organisations,
 25 including religious groups, who are organised to deal

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1 you know, something that the inquiry has grappled with
 2 in a number of different investigations, which is, some
 3 people call it "the culture of an organisation", you
 4 know, a set of behaviours, a set of discourses. There
 5 are various names that it's been called by different
 6 people. How do you change the conversation?
 7 As a national organisation, your job is largely to
 8 try to change the conversation around child abuse, which
 9 you've done very successfully for over 150 years. How
 10 do you change the conversation from, "It couldn't happen
 11 here"?
 12 MR NOYES: You have to be able to engage with the group,
 13 with the organisation, in a way that they trust. You
 14 have to address, if they will let you, why they think it
 15 won't happen, what they think their current cultural
 16 system is, and what it needs to change to.
 17 I think critical to this is the notion of
 18 leadership, and that in each organisation there is --
 19 often it is one person, in a faith group it could be the
 20 faith leader, although it might be a group of leaders
 21 who need to agree that there may be a problem and they
 22 need to change in order to address it.
 23 I think it is very difficult to do, and I think
 24 often our experience in the consultancy, for example, is
 25 that people don't proactively come and say, "Hey, NSPCC,

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<p>1 we are in denial of safeguarding, would you help us 2 agree with it?" If they have a problem and something 3 really bad has happened that has shocked them, they want 4 to actually get help to think about how do they actually 5 address it. But the way we would come to them to help 6 them, although we can talk about procedures and policies 7 a bit later, it wouldn't be that; it would be about 8 behaviour and about why addressing a particularly 9 unpleasant form of behaviour is something that every 10 organisation, including faith organisations, ought to 11 do.</p> <p>12 So it is about behaviour, not about the state 13 requiring things of them. It is about what people do to 14 care about each other.</p> <p>15 MS SCOLDING: So it is about engaging people so that they 16 come on a sort of journey with you. I hate the word 17 "journey" because it's been abused by popular television 18 programmes. But to collaborate with you and to 19 recognise that it's part and parcel of your religious 20 faith to care about other people?</p> <p>21 MR NOYES: It's absolutely essential, and if it -- this is 22 not meant to be about the NSPCC. I mean, it could be 23 about anybody that wants to help safeguard any group. 24 They have got to be able to get through the door and 25 establish a basis of trust for people to talk to them</p> <p style="text-align: center;">Page 37</p>	<p>1 about, actually, some very sensitive issues that would 2 have affected their belief systems for years and years, 3 and it's important --</p> <p>4 MS SCOLDING: How does the NSPCC get through the door? Do 5 you think you have succeeded, as the NSPCC, in getting 6 through the door with faith organisations, or do you 7 think more work needs to be done in this respect?</p> <p>8 MR NOYES: Christian has referred to the issue about scale 9 and resources. You highlighted, if you don't mind me 10 saying, the limits of online help, because you have to 11 be able to navigate and find things. So I think 12 they're -- a major door opener is a much more visible 13 sense that faith groups are really important, in the way 14 that in this country, or any country, we protect our 15 children and they have a very important role to play 16 that they need to step up to. Those sorts of messages 17 can be achieved by constant, committed, single-minded 18 messages through every channel -- mass communications 19 and privately -- to register that faith and safeguarding 20 go together.</p> <p>21 MS SCOLDING: So you're talking about almost a mass public 22 information campaign?</p> <p>23 MR NOYES: I didn't mean it to be that grand, really, but 24 I think there are some devices that really ought to be 25 used. In the government guidance Working Together,</p> <p style="text-align: center;">Page 38</p>
<p>1 there is a paragraph or two on faith groups, and it is 2 a bit of a throw-away couple of paragraphs because the 3 document is written for practitioners who work in the 4 major social care and health agencies and the police.</p> <p>5 More visibility to the fact of safeguarding in faith 6 communities and to voluntary organisations as a whole 7 would be achieved if it had more visibility in the way 8 we regard government and local communities as being 9 organised. We will come on, probably, later to the need 10 for some very visible emblem of care that faith 11 organisations can dispel, and voluntary sectors, to 12 children who have safeguarding concerns. It is 13 basically to get on the page some very visible, headed 14 guidance for faith groups in the voluntary sector, which 15 we don't have at the moment. It is all over the place.</p> <p>16 MS SCOLDING: Chair, I note the time. It is nearly 17 11.30 am. May we have a morning break?</p> <p>18 THE CHAIR: Yes. We will return at 11.45 am.</p> <p>19 MS SCOLDING: Thank you very much, chair.</p> <p>20 Mr Noyes, Mr McMullen, please do not discuss your 21 evidence during the course of the break. Thank you very 22 much.</p> <p>23 (11.30 am)</p> <p>24 (A short break)</p> <p>25 (11.45 am)</p> <p style="text-align: center;">Page 39</p>	<p>1 MS SCOLDING: Mr Noyes, just before the break, you spoke 2 about two things which I'd like to deal with with you in 3 a little more detail, if I may. Firstly, you talked 4 about the importance of leadership and of people saying, 5 "This could happen to us. It is important for our faith 6 community that we take this seriously and put this at 7 the centre of our organisation". What work, if any, has 8 the NSPCC done on this and what work do you think needs 9 to be done to try to engage religious leaders in this 10 context?</p> <p>11 MR NOYES: I'm not sure that we have done any work 12 dedicatedly about leadership in faith communities. I am 13 sure that the matter of leadership will have come up in 14 many of the consultancy projects we have heard about 15 this morning.</p> <p>16 In terms of what we can do, I think it's to help 17 organisations through standard setting, through advice; 18 to realise the importance of leadership and, actually, 19 it is a more general issue than with faith communities 20 that the matter of leadership is absolutely critical to 21 the efficacy of organisational safeguarding in whatever 22 context.</p> <p>23 I think it is particularly important in relation to 24 faith groups because the leader can have such a degree 25 of authority and deference, and although, I'm afraid,</p> <p style="text-align: center;">Page 40</p>

<p>1 I don't know the incidence of this, I'm sure that will 2 have come up in the consultancy work across all faiths 3 because it is an issue everywhere and, actually, in the 4 Anglican and Catholic investigations you have already 5 done. 6 The essence of it, I think, is to do with the leader 7 modelling good behaviour, being willing to explain to 8 the congregation or the community how safeguarding fits 9 within their belief systems, shows a willingness to 10 address concerns and understands that this may require 11 referral out of the organisation so that the leader has 12 got a sense of the child or the vulnerable adult coming 13 first and the organisational reputation second, and the 14 person needs to show -- grasp, as I said before, 15 actually, that the safeguarding bureaucracy and demands 16 on the faith group, or any group, are not intended to be 17 self-fulfilling or simply a burden; they are there to 18 improve the behaviour of the group. 19 So the notion of a culture of safety is something 20 that the faith leader has to be able to communicate 21 through word and action. He or she doesn't need to be 22 the expert. He or she doesn't need to be the lead 23 person in the organisation taking this forward. But you 24 could have the most brilliant lead executive or deacon 25 or congregational member, if the leader didn't back</p> <p style="text-align: center;">Page 41</p>	<p>1 them, it would be pointless. It is really important to 2 get it from the top down. 3 MS SCOLDING: As far as sort of religious leadership is 4 concerned, obviously we are talking about religious 5 organisations that rank from 1 million people attending 6 on a Sunday -- the Anglican Church -- through to three 7 people learning the Quran, we heard last week, from the 8 back of a van, literally. 9 Does size matter, in terms of what you are talking 10 about in terms of leadership, or is that irrelevant? 11 It's about putting safeguarding centrally, whether 12 there's three of you or 5,000 of you? 13 MR NOYES: I think it does matter in terms of how the leader 14 uses his or her time. It's one thing to be the leader 15 in the back of a van; it is a different exercise heading 16 a major faith organisation through a whole devolved 17 edifice. (Interference) actually is the same, the head 18 of a major church can't show horror and surprise that 19 safeguarding is the first time they have ever heard of 20 when it happens, they have got to be in it from the 21 beginning. 22 MS SCOLDING: You have talked about the work you have done 23 and the work that the leaders need to do. Is there 24 anything that any other organisation, other than the 25 faith organisations, can do to try to help with this</p> <p style="text-align: center;">Page 42</p>
<p>1 leadership element at all? 2 MR NOYES: I'm afraid I don't know what's available for 3 leadership development in faith communities in 4 a dedicated way. I rather think the larger churches 5 have programmes for leadership and if they have got 6 money, they can go on some externally. I'm afraid 7 I don't know what smaller groups can afford. A lot of 8 it would be down to having an insight into what the 9 leader needs and some sort of self-help. 10 There is a different point -- I think you've heard 11 it in evidence last week -- that engaging with other 12 faith groups locally can be very helpful to -- across 13 denominations, across faiths, can be very helpful. 14 I think where you have heard incidents of good practice, 15 it makes you wonder, well, why isn't that happening 16 everywhere? 17 I think there are some things about good practice 18 learning from some of the evidence you have had that 19 could be transferred to other towns and cities if the 20 local authorities -- with a small "l" and a small "a" -- 21 had a will to. 22 MS SCOLDING: Partnership working, some of the evidence that 23 we have heard from some faith groups is, it may well be 24 easier to work with other faiths than within the faith 25 because the divisions within the various denominations</p> <p style="text-align: center;">Page 43</p>	<p>1 of the faith might be such that they find it quite 2 difficult to reach common ground, but they might have 3 common ground with other faiths. What sort of work, on 4 a practical level, can you see local authorities doing 5 in terms of good practice? Would that be issuing 6 guidance? Engaging more with the faith community? 7 Using the powers that they have got under the Children 8 and Social Work Act more proactively in that respect? 9 MR NOYES: I speak really very respectfully, because I know 10 how strapped the local authorities are for cash and 11 resources, and they would have to decide that this was 12 a sufficient priority to engage with these groups. 13 I mentioned earlier on before the break that 14 Working Together doesn't do the voluntary sector any 15 favours because it doesn't really explain or show to the 16 statutory sector the significance of the footfall of 17 children through our doors and through the doors of 18 faith groups. 19 When I read Working Together to prepare my evidence 20 and to prepare for this hearing, I was very surprised at 21 how -- the really important significance of local 22 authorities identifying relevant agencies under 23 section 11 of the 2004 Act. It's moved through very 24 quickly in Working Together. There is no -- nothing in 25 there to give any help to statutory agencies about who</p> <p style="text-align: center;">Page 44</p>

<p>1 they should pick, and no particular help about the</p> <p>2 merits of looking for umbrella groups or groups that can</p> <p>3 represent large members of their communities.</p> <p>4 So I think one of the things that could be done is</p> <p>5 to do that in Working Together, and to encourage local</p> <p>6 authorities to think carefully about the engagement of</p> <p>7 faith communities in their area through that very</p> <p>8 significant guidance and document.</p> <p>9 MS SCOLDING: At the moment, you're not the only person who</p> <p>10 has said Working Together, which is, as you say,</p> <p>11 primarily aimed at professionals working in statutory</p> <p>12 agencies, says very little about engagement with the</p> <p>13 faith sector, other than that it would be a good idea,</p> <p>14 largely. In particular, one of the other things that</p> <p>15 people have said, on all sides, is an issue of faith</p> <p>16 literacy within local authorities.</p> <p>17 Now, obviously, there has been quite a lot of work</p> <p>18 over the past 20 years following on from, obviously,</p> <p>19 some quite shocking and difficult cases to do with</p> <p>20 children who have died, where religion and belief was an</p> <p>21 issue. I'm thinking primarily of things like</p> <p>22 Victoria Climbié. But other cases as well.</p> <p>23 Do you think there needs to be more faith literacy</p> <p>24 within local authorities and more understanding of</p> <p>25 the significant -- and they are, largely, probably the</p> <p style="text-align: center;">Page 45</p>	<p>1 major provider of youth services in this country,</p> <p>2 religious groups, now.</p> <p>3 MR NOYES: I think it would be good for everybody to be more</p> <p>4 literate about other people's faiths. Part of your</p> <p>5 evidence is a document from the project in Leicester</p> <p>6 looking at Hindu and Buddhist belief systems. I didn't</p> <p>7 have a clue. I could answer things about Christianity,</p> <p>8 but I couldn't about other faiths. I think the answer</p> <p>9 is yes. It is a question of two things, really: is</p> <p>10 there a situation occurring in local communities where</p> <p>11 there's discrimination on the basis of religion, and</p> <p>12 that needs to be dealt with for all sorts of other</p> <p>13 reasons. It doesn't need a theological understanding of</p> <p>14 their texts to do that.</p> <p>15 The other is, as Christian said earlier,</p> <p>16 safeguarding and safeguarding. There is</p> <p>17 a straightforward public responsibility, I think, to</p> <p>18 find and engage the groups where there is the most</p> <p>19 footfall of children. That's why we think, for faith</p> <p>20 communities, even though we haven't done it very much</p> <p>21 proactively in the way we would have wished, it's rather</p> <p>22 like sport, in that it's a very large sector where lots</p> <p>23 of children go, where they have a lovely time most of</p> <p>24 the time, but they can be put at risk quite seriously,</p> <p>25 and it's not just a bit of an add-on to what a prison</p> <p style="text-align: center;">Page 46</p>
<p>1 officer should do or what should happen in a hospital.</p> <p>2 It is actually a really important piece of engagement</p> <p>3 that's a specific responsibility for everybody in local</p> <p>4 communities.</p> <p>5 MS SCOLDING: Do you think, so far, certainly central</p> <p>6 government and local government, because obviously it</p> <p>7 follows the diktats of central government largely or it</p> <p>8 follows the statutory guidance, has had a relatively</p> <p>9 hands-off approach when dealing with faith communities,</p> <p>10 other than possibly issues to do with terrorism and</p> <p>11 radicalisation, where it seems to be much more</p> <p>12 proactive? But in terms of child sexual abuse and abuse</p> <p>13 more generally within religious communities, it seems</p> <p>14 that it's adopted a sort of, "This is a voluntary sector</p> <p>15 body. We don't really need to worry about this", or</p> <p>16 "It's not a central part of our purpose as the state to</p> <p>17 regulate or register this at all".</p> <p>18 MR NOYES: I think that's the point. I think some large</p> <p>19 denominations that come to public view for sexual abuse</p> <p>20 iniquity could easily be viewed as they're a problem --</p> <p>21 it's for them to sort it out. They need to do it.</p> <p>22 What I thought you were going to ask me was about</p> <p>23 the degree to which the voluntary sector is left to it.</p> <p>24 MS SCOLDING: Yes.</p> <p>25 MR NOYES: That's what I thought you were going to ask me,</p> <p style="text-align: center;">Page 47</p>	<p>1 and I was going to say, well, if you just take faith</p> <p>2 groups as part of the voluntary sector, which many of</p> <p>3 them are, and many of the rule frameworks apply to faith</p> <p>4 groups in terms of safeguarding as the voluntary sector,</p> <p>5 who are charities, then, actually, I think there's been</p> <p>6 a shift towards recognition that the state, in the</p> <p>7 public interest, civic society, needs to grasp the</p> <p>8 voluntary sector contribution to our lives.</p> <p>9 I think -- this may be overstating it, actually, but</p> <p>10 I think that, after the Oxfam and Save the Children</p> <p>11 scandals of, I think, 2017, I think there was really</p> <p>12 a quite creditable initiative that was led by DCMS</p> <p>13 (interference) and the Charity Commission to really</p> <p>14 think through and get organised the safeguarding</p> <p>15 responsibilities and requirements of the voluntary</p> <p>16 sector, and it is kind of work half done, really,</p> <p>17 because there are some really good things happened about</p> <p>18 trying to make a common set of standards and a common</p> <p>19 message available. It is still not quite finished yet.</p> <p>20 But I thought there was a sea change in that, and also</p> <p>21 in the role of the Charity Commission, who tidied up</p> <p>22 their own policies, their own regulatory requirements,</p> <p>23 to make them much more accessible to charities and also</p> <p>24 tightened up one of the main mechanisms by which they</p> <p>25 can engage with the voluntary sector, the charities,</p> <p style="text-align: center;">Page 48</p>

<p>1 through their serious incident reporting. 2 So I think, since 2017, there's been a shift towards 3 recognising the need for the state to grasp the 4 opportunities and help the voluntary sector in a way 5 that I hadn't seen before. But I think it is work in 6 progress, really. 7 MS SCOLDING: Of course, it's been largely focused upon 8 voluntary organisations -- well, which may originally 9 have had a religious focus. I'm thinking Oxfam, for 10 example, I think, you know, came out of that, but not 11 necessarily focused upon religious organisations or 12 faith groupings in that respect. 13 MR NOYES: No, it's not, and you can kind of see why, 14 because they're thinking one notch up about the 15 voluntary sector as a whole. But if you don't mind me 16 saying, and this isn't meant to be presumptuous, the 17 role of this inquiry feels enormously important in not 18 just analysing, but somehow bringing together the 19 struggles that the religious communities and 20 organisations have with the rest of our society. 21 If we get to a point in a few years' time where the 22 faith groups are recognised to have their own problems, 23 (inaudible) to be a part of other things, and they need 24 to be engaged in that way with the voluntary sector, 25 then I think that would be very good.</p> <p style="text-align: center;">Page 49</p>	<p>1 MS SCOLDING: In particular, one of the issues that 2 Mr McMullen raised in his witness statement is that 3 faith organisations struggle with what policies should 4 look like, what standards should look like, what steps. 5 Now, you have produced guides to safeguarding and child 6 protection for the voluntary and community sector. 7 There is no reason, as far as I can see, why those 8 guides couldn't apply to religious bodies as well. They 9 are aimed generally at anyone who works within the 10 voluntary or community sector. 11 Can we just have a quick look at them? The first 12 one, chair and panel, is behind tab B9. Danny, it is 13 NSP000156_003. That's the contents page. We probably 14 don't want to see that. Introduction and welcome, _004, 15 please. 16 This is designed, as I understand it, as -- I hate 17 to use the word "Noddy guide", but as a bit of an 18 introductory guide for organisations that are not clear 19 what their responsibilities should be in respect of 20 safeguarding; is that right? 21 MR NOYES: It says in the paragraph in the middle that it 22 was designed to be used in faith communities, even 23 though it's not specific to them. 24 MR McMULLEN: It was developed with them in mind. 25 MS SCOLDING: Mr McMullen?</p> <p style="text-align: center;">Page 50</p>
<p>1 MR McMULLEN: It was developed with faith communities in 2 mind, as well as voluntary sector organisations. 3 MS SCOLDING: Thank you very much. Which one of you would 4 best talk me through the nine steps? Would that be 5 Mr McMullen or Mr Noyes? 6 MR NOYES: I have prepared to do it. 7 MS SCOLDING: Can we go to _008, please, Danny. These are 8 the nine steps. If you wouldn't mind enlarging them. 9 The rest of the guidance sets out some more detailed 10 information about those steps, but I think it is enough 11 for us to get these nine steps out. 12 So from the NSPCC's perspective, are these the sort 13 of basics that any voluntary organisation, including 14 faith communities, should do in order to start the 15 pathway to effective safeguarding? 16 MR NOYES: Yes. 17 MS SCOLDING: So that's risk assessment; leaders; support; 18 having a statement; writing procedures; setting a code 19 of behaviour; selecting the right staff; getting 20 informed and staying up to date; and making sure your 21 child protection and safeguarding arrangements are 22 effective. 23 MR NOYES: Yes. Number 8 involves a training -- an approach 24 to induction and training. It is not just about 25 information collection. But they are the basic steps.</p> <p style="text-align: center;">Page 51</p>	<p>1 MS SCOLDING: Do you think, from your perspective, that 2 every voluntary organisation that conducts activities 3 with children should be capable of implementing those 4 steps? 5 MR NOYES: Absolutely. And they should have. 6 MS SCOLDING: But, of course, at the moment, this is just 7 your guidance. It is not statutory guidance. Nobody is 8 obliged to follow it. It is a sort of best practice 9 guide, I suppose, would be the way that one would view 10 it at the moment. 11 MR NOYES: And there are other materials that they may 12 choose to go to instead of the NSPCC's. One of 13 the benefits of the initiative that we talked about just 14 now, with DCMS, is that it resulted in a training fund 15 and work that has ended up on the NCVO website going 16 back into this document and to the Ann Craft Trust for 17 vulnerable adults, and the point I think I want to make 18 is, from the point of view of a voluntary organisation, 19 you really do need to be able to work out where to go to 20 for information, and the NSPCC is a good bet because we 21 are quite famous, really. 22 But, actually, even when you have got here, you're 23 not sure, as a reader, whether this is the version that 24 you ought to be doing or is there some other version 25 somewhere else that's got more government backing than</p> <p style="text-align: center;">Page 52</p>

<p>1 this one?</p> <p>2 So the idea of guidance that includes this stuff is</p> <p>3 highly desirable not just about practice development,</p> <p>4 but about signposting the relevance of safeguarding</p> <p>5 practice to all the faith groups and to voluntary</p> <p>6 sectors.</p> <p>7 MS SCOLDING: So you would suggest that one of the issues --</p> <p>8 I think it is an issue that the inquiry is trying to</p> <p>9 gather evidence and information, is there isn't anywhere</p> <p>10 to go that says, "Look, this is all the guidance that's</p> <p>11 out there". We had a witness from the DCMS who provided</p> <p>12 us with some information which was developed with the</p> <p>13 Scouts which is very similar to this in terms of</p> <p>14 a checklist: go through, have you got this, have you got</p> <p>15 that?</p> <p>16 MR NOYES: I was in that working group for a while and,</p> <p>17 actually, I didn't know that the thing had been</p> <p>18 published. It's (interference) on the DCMS website and</p> <p>19 it's really -- and it's an addition. It doesn't</p> <p>20 duplicate the material we have got here.</p> <p>21 MS SCOLDING: It is more of a kind of interactive tool.</p> <p>22 MR NOYES: This stuff can be brought together so that the</p> <p>23 user -- it would be in the voluntary group. He or</p> <p>24 shouldn't wouldn't be an expert. She wouldn't be stupid</p> <p>25 but it would need to be put in easy, accessible</p> <p style="text-align: center;">Page 53</p>	<p>1 language. They need to know, this is the version that</p> <p>2 you should follow. Some sort of imprimatur.</p> <p>3 MS SCOLDING: In a way, that's just a website which is well</p> <p>4 publicised probably by the government or maybe even by</p> <p>5 voluntary organisations together, which is easy to find</p> <p>6 and which everybody knows about.</p> <p>7 MR NOYES: I doubt it. Actually, I didn't know until one of</p> <p>8 my friends told me. I don't think it is that obvious at</p> <p>9 all.</p> <p>10 MS SCOLDING: What I mean is, it isn't obvious at the</p> <p>11 moment, but it could be.</p> <p>12 MR NOYES: Whether it's a website -- whether it is</p> <p>13 a document -- the thing about Working Together, it's got</p> <p>14 the status of a -- I mustn't be disrespectful -- it is</p> <p>15 the place you go to if you want to find out about</p> <p>16 safeguarding arrangements. In the voluntary sector,</p> <p>17 what is needed, I think -- it runs over a generation, as</p> <p>18 famous as that, but it is tailored to the voluntary</p> <p>19 sector and faith groups' needs and it would have</p> <p>20 different content and be expressed differently, but that</p> <p>21 would be needed. From there, you would go to resources</p> <p>22 on various websites, or whatever.</p> <p>23 MS SCOLDING: That is not a view unique to you. A number of</p> <p>24 other organisations have said the same, that there needs</p> <p>25 to be a sort of statutory guide. Mr McMullen?</p> <p style="text-align: center;">Page 54</p>
<p>1 MR McMULLEN: I'd just like to add, the two documents that</p> <p>2 we are talking about, the introductory guide and the</p> <p>3 standards, both of which have been based around</p> <p>4 Working Together, so it is the ability to take</p> <p>5 complicated information that might be, as we have said,</p> <p>6 a statutory agency's, and be able to pull the key points</p> <p>7 out of it for those communities that we are trying to</p> <p>8 reach, which is what we have tried to do.</p> <p>9 MS SCOLDING: Mr McMullen, can I ask you to look at the</p> <p>10 standards, which are behind tab B8, chair and panel,</p> <p>11 it's NSP000155, Danny. You have six standards. Let's</p> <p>12 just take a couple of examples. Let's look at</p> <p>13 standard 1, which is recruitment, induction and</p> <p>14 supervision. Danny, would you mind getting up</p> <p>15 NSP000155_011. Again, happy, smiling children. You're</p> <p>16 not allowed to produce these documents, I've decided,</p> <p>17 without there being happy, smiling children on the</p> <p>18 front.</p> <p>19 So the elements of standard 1. On the previous</p> <p>20 page, it said why this is important to the organisation,</p> <p>21 and then you've got quite a specific set of checklists</p> <p>22 about what you should have. Can I ask, this was</p> <p>23 developed, I think, in the past couple of years. This</p> <p>24 is the 2019 edition we have. Was this developed</p> <p>25 alongside voluntary groups, including groups who have</p> <p style="text-align: center;">Page 55</p>	<p>1 a faith component?</p> <p>2 MR McMULLEN: Yes, we do. So we have groups that feed into</p> <p>3 the development of our materials, and we consult on them</p> <p>4 as well. As I have said, the standards are there to</p> <p>5 reflect working with those particular groups.</p> <p>6 MS SCOLDING: So we can see recruitment and selecting. It's</p> <p>7 about, you know, what we would call the sort of basics</p> <p>8 of safer recruitment, in reality, and having an</p> <p>9 induction process.</p> <p>10 MR McMULLEN: How to have safe practice within the</p> <p>11 organisation, how to recruit staff and volunteers</p> <p>12 safely, check references, ensure that staff and</p> <p>13 volunteers are inducted, that they know where the right</p> <p>14 policies and procedures are. These types of things are</p> <p>15 all within it, the standards.</p> <p>16 MS SCOLDING: Can we go to another one, NSP000155_015,</p> <p>17 please, which is standard 2. I don't think we need to</p> <p>18 go through all of them, but just so that we can have</p> <p>19 a look at what the document looks like. Again, on the</p> <p>20 preceding page it says, "This is why this is important".</p> <p>21 MR McMULLEN: Yes.</p> <p>22 MS SCOLDING: Again, it is about having a written</p> <p>23 safeguarding policy; in effect, having policies and</p> <p>24 procedures, having somebody who is in charge of them,</p> <p>25 having a written code of conduct, making sure that</p> <p style="text-align: center;">Page 56</p>

<p>1 everybody knows about this information. 2 MR McMULLEN: That's right. So where the introductory guide 3 tells you about the minimum -- and the pathways to put 4 safe practice in, these standards really, really set out 5 the detail of what should be in, so that organisations 6 can go away and to implement it. 7 MS SCOLDING: Mr Noyes? 8 MR NOYES: Can I say that the feature of this booklet is 9 that it's very engaging, and the user of it is asked to 10 self-audit themselves. So on the previous page to this 11 one, there is a little green box that says "How to meet 12 this standard" and, to meet the standard, you have to 13 have done all these things. A bit further down the 14 document it says, "You can't complete this standard 15 unless you have done two of the previous ones". So 16 actually, it is meant to be an engaging self-audit 17 mechanism against which the voluntary sector 18 organisation or faith group can then identify 19 a development plan to improve its compliance and 20 delivery. 21 MS SCOLDING: The six standards are, generally -- we have 22 got recruitment procedures; dealing with bullying; 23 running safe activities; storing information; and 24 sharing information. You've got various kind of 25 elements and you say how to meet this standard. Do you</p> <p style="text-align: center;">Page 57</p>	<p>1 think these standards, broken down into this way, are 2 things which all voluntary sector organisations should 3 be doing? 4 MR McMULLEN: So we believe that these are essential, the 5 essential standards for the voluntary sector. 6 MS SCOLDING: They are not kind of "nice to have, good 7 practice". These are the absolute basics? 8 MR McMULLEN: That's correct, yes. 9 MS SCOLDING: Do you think that it would be achievable for 10 all voluntary organisations to have these standards or 11 something which looked like them, which incorporated the 12 material that you have provided, that this is something 13 which could or should be enforced, should be something 14 which faith organisations should be compelled to do, or 15 do you think they should just be asked to do this? I'm 16 going to ask Mr McMullen and then ask Mr Noyes to come 17 in on that, please. 18 MR McMULLEN: I think it is important that the organisations 19 are supported to be able to deliver this safely, and to 20 be able to engage with it. I think it's difficult to 21 say whether they should be compelled without them having 22 the resources and the support mechanism to be able to 23 get to that standard. 24 MS SCOLDING: What are, Mr McMullen -- the follow-up 25 question is, well, what are the resources and the</p> <p style="text-align: center;">Page 58</p>
<p>1 mechanisms that are needed so that every organisation 2 gets to these standards, if you are saying they are 3 essential? 4 MR McMULLEN: I think that we would need to have some form 5 of overview -- an overview body that could support 6 organisations to effectively put these in place, where 7 they could get advice and guidance from. We can do so 8 much with the resources that we have to help 9 organisations embed these effectively. We know that 10 they're wanted and they want to do them. We know that, 11 from those standards, I think, over 2,500 organisations 12 downloaded the standards just last year. So, you know, 13 we know that they are -- this is something that 14 organisations want to engage with. But I think we just 15 need to have the mechanism to be able to do that. 16 MS SCOLDING: You say the mechanism. Is that mechanism 17 primarily money? 18 MR McMULLEN: I think there are some elements of money and 19 resource, but also, you know, engagement, you know, with 20 those organisations. So an ability to reach out, so to 21 maybe do more of the proactive, you know, reaching out 22 to organisations that we just can't do at the moment 23 with the resources that we have. 24 MS SCOLDING: You have talked about the Child Protection in 25 Sport Unit, right at the beginning, which was one of</p> <p style="text-align: center;">Page 59</p>	<p>1 the things that you run. Can you tell us a little bit 2 about that and how that works and whether or not that 3 could be an appropriate model or should at least be 4 considered as a possible model in terms of providing 5 advice and guidance to the voluntary sector? 6 MR McMULLEN: Yes, sure. So the Child Protection in Sport 7 Unit, CPSU, as it is known, was set up as an example 8 following a number of high-profile cases that occurred 9 within the sector. It was set up in 2001. It's 10 supported from Sport England and Sport Wales and 11 Sport Northern Ireland. They support the NSPCC to run 12 the service. 13 Through dealing with the cases that they did back in 14 2001, the unit was set up to give beneficial support and 15 advice to the sector, and you can see parallels with the 16 size of the two sectors, so faith and community is 17 a huge sector, as is sport. Whilst there were some 18 support mechanisms in place for sport, like children and 19 in schools and health, it was clear that it didn't 20 reflect the unique needs of sport itself, and that's why 21 a unit such as the CPSU can really understand what's 22 going on within sport and reflect that back in terms of 23 the standards that we produce and the work that we do 24 with those sporting communities. 25 MS SCOLDING: Can I just double-check, you produced a set of</p> <p style="text-align: center;">Page 60</p>

<p>1 standards, which is, if you want to be a sporting 2 organisation, this is what you have to do. How are they 3 enforced? Do the relevant association bodies enforce 4 them by saying, "You can't be a member of our gang 5 unless those standards are in place?" Is that how it 6 works? 7 MR McMULLEN: So the national governing bodies of sport are 8 supported through Sport England and they're required to 9 engage with the Child Protection Sport Unit's framework 10 standards where they will complete the standards to an 11 appropriate level, and the CPSU senior consultants will 12 work with those different sports to make sure that they 13 have got those things in place, that they are actually 14 in place as they say. 15 It's still working at a very top level, so it is 16 still working at the national level. As I have said, 17 sport is huge and there are so many different clubs, but 18 it does give us a sense of what's going on within the 19 sector. It does give us the ability to meet with lead 20 officers of sport and find out what their concerns -- we 21 can look at the different things that are coming through 22 from lead officers and adapt our resources to make sure 23 that they are fit for purpose, and I guess you could say 24 the same for the faith and community sector. If there 25 was something that was there, they knew it was there for</p> <p style="text-align: center;">Page 61</p>	<p>1 them, then I think it would be a helpful thing for that 2 sector. 3 MS SCOLDING: Can I ask, how much money do you get from 4 Sport England a year to run that? 5 MR McMULLEN: We get just under 500,000 to run the unit. 6 MS SCOLDING: So it is a relatively small amount of money. 7 But you're engaging, largely, at the very top level. So 8 you would be looking at engaging with the RFU, the FA, 9 the (interference), all the other large membership 10 organisations and bodies on the ground? 11 MR McMULLEN: That's true. But I guess there's a similar 12 reflection where the different bodies of sport are also 13 different sizes, similar to faith communities -- faith 14 organisations, where you have the FA, it is a large 15 organisation and you have other smaller sports as well. 16 So it is a similar thing. 17 MS SCOLDING: Mr Noyes, do you have anything you want to add 18 to what Mr McMullen has said about the standards and 19 about the Child Protection in Sport Unit that you run at 20 the moment? 21 MR NOYES: Compulsion is tricky. I think that the -- what 22 I was going to say, and I will answer your question in 23 a minute, is, one of the things about the sport unit is 24 that their standards are in Working Together. They're 25 at the back of Working Together. So they have an</p> <p style="text-align: center;">Page 62</p>
<p>1 imprimatur. The question of compulsion, it would be 2 really sensible, I think, for the LSCB, the ADCS, the 3 social care sector, possibly the DfE and the 4 Charity Commission to say not necessarily the NSPCC 5 standards, this isn't a plug for those, that, "This set 6 of standards is what we want to have in place when we 7 come to look at you through any kind of section 11 audit 8 or from the Charity Commission's point of view any check 9 on your compliance with what we, the Charity Commission, 10 require". 11 It is a triangle. There is the Charity Commission, 12 there's various bits from central government and then 13 there's also a whole range of other materials that need 14 to be brought together and given some kind of stamp of 15 approval so people know where to go to, and the sport 16 unit has that. I think it would be very sensible if the 17 voluntary sector did as well. 18 MS SCOLDING: When you're talking about that, at the moment, 19 there are no -- the Charity Commission says you should 20 have a safeguarding policy. The Charity Commission 21 expects trustees to look after children and to safeguard 22 them, if that's part and parcel of their business that 23 they do, or actually in any circumstance. But there's 24 no specific standards. So the Charity Commission 25 doesn't say, other than that you have to have a policy,</p> <p style="text-align: center;">Page 63</p>	<p>1 that you have to do this and you have to do that. You 2 would be suggesting a slightly more developed version of 3 that? 4 MR NOYES: It is better than that. The Charity Commission 5 tells trustees what they should require in their 6 organisations, and, actually, what they tell trustees to 7 expect from their organisations is actually pretty 8 similar to what's in the standards document. There are 9 some other bits and pieces that aren't to do with risk 10 management and then, in addition, the Charity Commission 11 says what it expects of trustees more broadly. But when 12 you look at what they need in their safeguarding 13 strategy, from -- which they say is compliant with 14 Working Together -- well, so are the standards that we 15 were seeing earlier -- these actually do fit together. 16 But no-one seems to be making the right join to enable 17 organisations to be confident that this is what they 18 need to do in order to satisfy their regulators when 19 they have one, and that could be done. 20 MS SCOLDING: Can I ask you to turn now to a slightly 21 different issue, but it is related to the aspects of 22 safer recruitment, which is, you set out in some detail 23 in your witness statement about the Disclosure and 24 Barring Service and concerns you've got about the role 25 and the current definition of regulated activity.</p> <p style="text-align: center;">Page 64</p>

<p>1 Now, we can read chapter and verse, and you set it 2 out in some detail of your witness statement. Just 3 briefly, what is the NSPCC's view as to the current 4 adequacy of the legislation in respect of who gets 5 checked and when? 6 MR NOYES: Well, it is not just our view, but I will tell 7 you. It is not just our view. We run a group of 8 voluntary sector organisations which, in fact, is 9 meeting today, I think, and it is their view as well, we 10 need to get a grip what regulated activities are that 11 much more fundamentally address children's relationships 12 with people. I remember the agonising that went on 13 about this framework, about exactly what should the 14 formula be in those 30 days, 28 days, three days, all 15 that sort of stuff and, actually, what we think is very 16 important is that the definitions of regularity and the 17 definition of positions of trust should be brought 18 together because, actually, the way in which children 19 relate -- because we know so much more now than we did 20 15 years ago or more about how grooming works and 21 grooming doesn't work to a time formula. Children can 22 be groomed in all sorts of different ways and it is to 23 do with the nature of the relationship with them. 24 So we think that the definition of positions of 25 trust should be brought together with that of regulated</p> <p style="text-align: center;">Page 65</p>	<p>1 activity. And they both talk about regularity. And 2 that that would much better fit how children actually 3 relate to people. It would also, I think, actually 4 clarify more of a commonsense way for many of the people 5 that use the system, the relevance of the checks, which 6 are felt to be really quite formulaic and actually quite 7 difficult to understand. Because there is a mismatch, 8 I think, often between what the organisation thinks 9 ought to be checked and what the regulated activity 10 permits. 11 So I think that -- and the one way of achieving that 12 is really simple: it is to put the clock back a little 13 while and to reinstate -- get rid of a supervision 14 exemption, which is -- it beggars belief in the real 15 world, actually, because the rules are now that, if you 16 are a person who is, in fact, in a position of trust 17 with a child, say a youth leader, but your supervisor, 18 whom you may never have seen or may be 10 miles away, 19 has been checked, and you don't need to be, offers no 20 comfort at all to anybody -- like mums and dads or 21 anybody -- about the efficacy of the system. 22 The point I wanted the opportunity to make, and 23 thank you for that, is the definition needs to be 24 brought into the real world and we need to get rid of 25 the supervision exemption.</p> <p style="text-align: center;">Page 66</p>
<p>1 MS SCOLDING: The campaign you have been running called 2 Close the Loophole, which is about changing the law in 3 respect of positions of trust, a colleague of yours 4 Ms Lara provided us with some evidence about it in 5 another investigation, so I don't think we need to get 6 it up. But you obviously -- would you be in favour, 7 therefore, of amending the Sexual Offences Act 2003 so 8 that if somebody has sex -- if a faith leader or 9 somebody in a position of trust in a religious 10 organisation has sex with a child between the ages of 11 16 and 18, that would be a criminal offence, in the same 12 way it is within teaching and the health sector already? 13 MR NOYES: The definition of the position of trust is all 14 right, we think. It is the application that it should 15 apply to other people in the public, people in the real 16 world, like sports leaders, sports coaches, faith group 17 leaders, youth leaders, because that would make perfect 18 sense. 19 We think that -- there is some interesting evidence 20 that I won't go into now. It is in my evidence about 21 the Freedom of Information inquiry, about the incidence 22 of non-prosecutable activities by people in this 23 category, and I think in another hearing you asked, 24 "Well, what's the resistance?". It seems quite obvious. 25 There are resistances around liberty of young people,</p> <p style="text-align: center;">Page 67</p>	<p>1 and some people who don't like the legislation say, 2 "Well, actually, we don't think this should be 3 legislated for. It should be about awareness". In our 4 view, this is really fundamental to protecting children 5 because the risks of betrayal by a position of trust 6 outweighs the liberty of a 16-year-old to have sex with 7 a youth leader. This has been kicking around now, as 8 you know, for really quite a long time. We very much 9 hope that your inquiry will add to the APP -- the 10 All-Party Group in getting this done. 11 MS SCOLDING: Just for everybody's benefit, the relevant 12 data is set out -- Danny, would you mind getting up 13 NSP0000071_005, which is -- you, as an organisation, the 14 NSPCC, carried out a Freedom of Information request to 15 local authority designated officers asking about the 16 number of complaints between 2014 and 2018 about adults 17 having sex with 16- and 17-year-olds which weren't 18 already covered by the criminal law. So there are 19 653 complaints that LADOs have identified and police 20 recorded just over 1,000 as covered by the law, and, as 21 you identified, the LADOs under the FOI are likely to 22 underestimate because they only see what's referred to 23 them. 24 MR NOYES: Yes. 25 MS SCOLDING: We can see sport was the largest, but then the</p> <p style="text-align: center;">Page 68</p>

<p>1 next largest was religious groups. 2 There are at least 650 -- there are at least 3 a couple of hundred complaints a year which cannot be 4 prosecuted at the moment because of the way that the law 5 stands. 6 MR NOYES: Right. 7 MS SCOLDING: Thank you. I wanted to ask you a couple of 8 questions, if I may, about policy and about the work -- 9 the policy development work. I think some of these 10 might be best directed to Mr McMullen, who does more of 11 the on-the-ground work. 12 I'm asked to ask you questions about your training 13 and the element to it on behalf of Migdal Emunah. So, 14 Mr McMullen, I'm going to ask you a series of questions. 15 I have already asked you a couple, and I'm going to 16 ask you some more. The first one is, how do the NSPCC 17 ensure cultural sensitivities and protecting children 18 from harm and abuse and how can they work alongside each 19 other in harmony? So I will ask Mr McMullen and then, 20 Mr Noyes, if you want to come in on this, please feel 21 free to do so. 22 MR McMULLEN: Can I ask you to repeat the question, please? 23 MS SCOLDING: How do the NSPCC ensure cultural sensitivities 24 and protecting children from harm and abuse are able to 25 work alongside each other without conflict? I think it</p> <p style="text-align: center;">Page 69</p>	<p>1 comes from a Jewish perspective, where there are 2 obviously some within the Haredi community who have very 3 conservative views about sex and relationships which 4 might impact upon -- or arguably might impact upon the 5 training you're able to provide for them. Do you have 6 anything you want to say about that? 7 MR McMULLEN: I think it is important to work with the 8 communities themselves around this, so to engage with 9 those communities to see exactly how that training could 10 be provided, within the context of the lives of 11 the children, the communities that exist. That's why 12 a lot of the training that we provide within this 13 context is based around either workshops with those 14 communities or they're bespoke, so that they reflect 15 back the level of engagement with that community on that 16 particular topic. 17 I think, within our training, we would never steer 18 away from, as I said earlier, the basics of 19 safeguarding, and we would always want to engage with 20 those communities to ensure that that comes through 21 within the training that we provide. 22 I think that you can provide culturally sensitive 23 training in this space, and that would engage a greater 24 number of faith communities than if we were just to 25 simply provide, you know, a "one shop fits all" training</p> <p style="text-align: center;">Page 70</p>
<p>1 for people. 2 MS SCOLDING: You have talked about cultural sensitivities. 3 I suppose the issue is, we have had a group of people 4 come to give evidence to us to say cultural 5 sensitivities often means not dealing with the issues 6 when it comes to sexual abuse or accepting behaviours 7 within religious communities which would not be 8 acceptable in secular society. Do you think that you 9 sometimes bow to those pressures and, therefore -- 10 pussy-foot around, would be a sort of slang way of 11 saying it -- pussy-foot around some of the practices 12 that you might not approve of but you don't want to 13 offend them by saying that? 14 MR McMULLEN: I don't think it could be termed as 15 pussy-footing around. I think it is about, if we want 16 to engage with communities and we want to reach the 17 volunteers and the professionals that are actually 18 working with them, then there are some things that we 19 might need to do differently. But I certainly wouldn't 20 consider it to be termed as pussy-footing around. 21 MS SCOLDING: When you are providing policy reviews for 22 organisations, do you ever feel that there is a tension 23 between the best interests of the children and the best 24 interests of the organisation, and, if so, where does 25 the balance lie?</p> <p style="text-align: center;">Page 71</p>	<p>1 MR McMULLEN: I think that sometimes could come through. We 2 talked earlier on about leadership in faith communities, 3 and that's sometimes some of the things that we have 4 seen, where some leaders don't want to engage in topics 5 that they might consider taboo, you know, such as sex or 6 sexual abuse, and that can sometimes have an impact on 7 the ability to engage with those communities, and 8 I guess, you know, we would want to try to work with as 9 many communities as possible. 10 But we certainly need to make sure that our -- the 11 standard of our training does tackle these difficult 12 topics. 13 MS SCOLDING: Once a policy review has been implemented, is 14 there any way -- does the NSPCC follow up by way of 15 auditing, or is that simply if the organisation asks for 16 there to be a review or audit? 17 MR McMULLEN: For training, we have feedback for the 18 training, and we try to engage in follow-up calls to all 19 of our consultancy that we have put in place. It is not 20 always easy, though. We don't get a high engagement 21 rate of organisations coming back to us to talk about 22 the impact of those changes that the policy has made. 23 It is something we are continually looking at to try and 24 re-engage organisations to tell us exactly what is going 25 on within their organisation post implementation.</p> <p style="text-align: center;">Page 72</p>

<p>1 MS SCOLDING: There are two more sort of specific questions 2 about the Jewish community, and I don't know whether 3 they are best addressed to Mr Noyes or Mr McMullen, so 4 I will address them to Mr McMullen, and then, if he is 5 unable to assist, I will ask Mr Noyes if he has any 6 assistance. 7 Firstly, if a caller were to call in to your 8 helpline identifying as Jewish or any other faith 9 setting, would there be any different response to that 10 caller because of their religious faith or would the 11 outcomes and the advice given be exactly the same? 12 MR McMULLEN: I feel that -- well, if somebody is disclosing 13 their faith, then there would be a recording aspect, but 14 there would be -- in terms of how we respond to that 15 individual, it would be the same. 16 MS SCOLDING: The second question is about the NSPCC 17 content, so your "Speak out, stay safe". I understand 18 that the United Synagogue affiliated schools all 19 participate in your programme. Do you know if any other 20 what could be called more orthodox or Haredi schools 21 have currently participated in your "Speak out, stay 22 safe" programme? You may or may not know the answer to 23 that. 24 MR McMULLEN: I do not know, no. 25 MS SCOLDING: That might be something that it might be</p> <p style="text-align: center;">Page 73</p>	<p>1 useful if we could have a follow-up on, if that would be 2 possible. Thank you very much. 3 Mr Noyes, I have one -- 4 MR NOYES: One of the questions that you asked Christian, 5 the first question about the response on the helpline, 6 it is quite unusual for someone to disclose what their 7 faith is just in a standard call. So I think a helpline 8 social worker would want to understand why the person is 9 telling them and was it relevant to the nature of 10 the concern that the person was expressing, and also, 11 when it came to it, to the way in which the advice or 12 the next action was agreed with him or her. But I don't 13 think that the -- the next steps might be sensitised to 14 whatever the cultural context, but I would be confident 15 that they would be safeguarding next steps and they 16 wouldn't be whitewashed or kept under cover. 17 MS SCOLDING: Thank you very much, Mr Noyes. 18 Mr McMullen, I have two questions to ask you on 19 behalf of Ms Hameed of Gloucestershire Sisters. 20 Firstly, how do you work with the Muslim community and 21 Muslim religious organisations? Do you work directly 22 with mosques or does it tend to be more with umbrella 23 groups? You deal with this in your witness statement at 24 paragraphs 22 and -- let me get it up for you. You 25 identify the work you have undertaken at paragraphs 20</p> <p style="text-align: center;">Page 74</p>
<p>1 and 21 of your witness statement, if that provides you 2 with any assistance. 3 MR McMULLEN: I touched on the work that we do with the 4 Advisory Group and Safeguard Muslim Children and the 5 work we have done -- 6 MS SCOLDING: Who is a member of that group? Obviously you 7 are a member of that group. Who else is a member of 8 that safeguarding advisory group? 9 MR McMULLEN: I'll have to refer to my notes. Bear with me 10 one second. 11 MS SCOLDING: No problem, Mr McMullen. 12 MR McMULLEN: I haven't got the full list, I have 13 paraphrased it, sorry. So we have some local authority 14 officers, foster care link, the Met Police, Muslim 15 Community Helpline -- the Muslim Community Helpline and 16 the Muslim Women's Network would be some of the members 17 that we have on that group. 18 MS SCOLDING: That's very helpful. Thank you. Do you 19 insist -- when you go and provide training or 20 consultancy work to Muslim organisations, is the trainer 21 always Muslim or are they just faith literate? 22 MR McMULLEN: No, they would just be faith -- so the senior 23 consultant for faith and black and minority ethnic 24 communities would be the person that would primarily 25 deliver that type of work.</p> <p style="text-align: center;">Page 75</p>	<p>1 MS SCOLDING: Mr Noyes, if I could direct this question to 2 you, which is, the NSPCC to date has not necessarily 3 supported the concept of mandatory reporting for 4 voluntary organisations, religious organisations and 5 schools, to compel them to report to the police or 6 Social Services, but they have identified a need, 7 possibly, for there to be an offence of concealing 8 abuse, so deliberately doing so. 9 In the context of what could be called quite closed 10 organisations, such as some religious organisations can 11 be, can you see a role for mandatory reporting or is the 12 NSPCC still of the view that it wouldn't necessarily be 13 helpful? 14 MR NOYES: That's not quite the view of the NSPCC. We 15 support a crime of wilful concealment. Mandatory 16 reporting argument is a really complicated one, 17 especially because we run Childline and we feel very 18 committed to ensuring that children get the space to 19 decide when to tell people about abuse, and especially 20 within a trusting relationship. But we have also 21 reflected that, actually, some children are really 22 vulnerable, they don't have a continuing relationship 23 with their mum and dad, they haven't got a continuous 24 relationship with a social worker, and those are 25 children who are in institutions, children's homes or</p> <p style="text-align: center;">Page 76</p>

1 the secure estate. And so the NSPCC has gone with the
 2 view that it's thinking still about, really, saying,
 3 look, let's protect children's relationships to social
 4 workers and teachers by not having mandatory reporting
 5 in those settings, but in closed institutions, where the
 6 vulnerability outweighs the confidentiality, then let's
 7 have mandatory reporting there.

8 Where the NSPCC has got to now is really thinking
 9 a bit more about, well, what is a closed institution?
 10 Closed in terms of bricks and mortar and locks? Or is
 11 it to do with more of a sociological closure, for
 12 example, like 16- and 17-year-olds in the army or faith
 13 groups? It is also thinking about whether to support
 14 a notion not so much of bricks and mortar or sectors but
 15 professional types, so that certain types of
 16 professionals should be mandated to report and others
 17 wouldn't be. So that's the position. I think it is
 18 still really up for discussion with central government
 19 what they want to do with this. I think the evidence
 20 coming through your inquiry seems to be very strongly in
 21 support of regarding faith groups as closed groups that
 22 need something new to happen in order to get concerns
 23 reported and not covered up.

24 MS SCOLDING: Certainly some of the people who have come to
 25 give evidence to us have identified that it would be

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1 THE CHAIR: Thank you, Ms Scolding. I have no questions.
 2 I will also ask my colleagues now. Ms Sharpling?
 3 MS SHARPLING: Thank you, chair. Not from me.
 4 THE CHAIR: Mr Frank?
 5 MR FRANK: No, thank you, chair.
 6 THE CHAIR: Sir Malcolm?
 7 PROF SIR MALCOLM EVANS: Yes, chair, if I may, just one
 8 question to Mr Noyes.

9 Questions from THE PANEL

10 PROF SIR MALCOLM EVANS: Mr Noyes, in paragraph 108 of your
 11 statement, you say:
 12 "We do not understand how requiring an organisation
 13 to register purely because of a religious ethos or
 14 character is legally, ethically or practically
 15 workable ...", et cetera, et cetera.

16 Yet this is something which has been urged on us by
 17 others who have given evidence before us. Could you
 18 explain a little as to why you think it would not be
 19 legally, at least, let alone ethically or practically,
 20 workable?

21 MR NOYES: Well, we think -- I will. I think registration
 22 of things that some faith groups do is desirable and
 23 necessary, as I have said. What we balked at was the
 24 idea of a faith group who weren't discharging
 25 responsibilities to children instead of the mums and

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1 difficult, if not impossible, for them to report at all,
 2 and if they did report, they wouldn't consider that
 3 anything would be done about it because there would be
 4 no obligation to report. But if there was an obligation
 5 to report, the likelihood is that the organisations
 6 would comply with that.

7 MR NOYES: Yes, and that mind-set tends to be, I think, more
 8 in closed institutions or groups that are distant from
 9 the public sector, where most social workers and health
 10 visitors and teachers are employed who wouldn't be
 11 mandated to report.

12 MS SCOLDING: Are you at the stage of being able to help us
 13 with the list of professional types, or are you just
 14 saying you're thinking about what that list might look
 15 like and who might be part of it?

16 MR NOYES: The policy team is thinking about that and giving
 17 more thought to it. Our NSPCC trustees considered
 18 mandatory reporting again last year and they regard it
 19 as a sensitive topic they really want to keep under
 20 review.

21 MS SCOLDING: Thank you very much, Mr Noyes and Mr McMullen.
 22 I have no further questions for you, but I would ask
 23 you to wait there because the chair and panel may well
 24 have some questions for you. So I would ask you to wait
 25 there. Professor Jay?

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1 dads, why they should have to register. We couldn't
 2 see -- that felt like a real intrusion into the freedom
 3 of religion that didn't feel acceptable. So we wanted
 4 to link our evidence to, it's what the group does with
 5 children that we need to register, not the group itself.

6 PROF SIR MALCOLM EVANS: Okay. Thanks very much.

7 THE CHAIR: We have no further questions. Thank you both
 8 for your evidence.

9 (The witnesses withdrew)

10 THE CHAIR: Ms Scolding, we will now break for lunch.

11 MS SCOLDING: Thank you very much, chair. I'm assuming the
 12 usual time of 1.45 pm, if we may?

13 THE CHAIR: Indeed, thank you.

14 MS SCOLDING: Thank you very much. Ms McNeill will be here
 15 this afternoon. Thank you.
 16 (12.44 pm)

17 (The short adjournment)

18 (1.45 pm)

19 MS McNEILL: Our witness this afternoon is Mr Peter Lynas,
 20 who gives evidence on behalf of the Evangelical
 21 Alliance. Can the witness please be sworn?
 22 MR PETER LYNAS (sworn)

23 Examination by MS McNEILL

24 MS McNEILL: Mr Lynas, can you see and hear me?
 25 **A. I can, indeed.**

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<p>1 Q. Thank you. A few preliminary matters. Can I ask you 2 keep your voice nice and loud throughout your evidence. 3 Somebody is taking a note and a transcript of everything 4 you say. We find you need to speak a little bit louder 5 than you usually do, just so it is all picked up. 6 A. Yes. 7 Q. If, at any point, you struggle to see or hear me or 8 there is a technology problem, just let me know and we 9 can take a break. We can take a break at any time, if 10 need be. 11 Finally, you have a bundle in front of you. As you 12 know, I will take you to any documents within it or 13 bring them up on screen to answer your questions. Okay? 14 A. Yes. 15 Q. Can you please confirm your full name for us and your 16 role? 17 A. Peter Lynas, and I am the UK director of the Evangelical 18 Alliance. 19 Q. A witness statement was provided on behalf of 20 the Evangelical Alliance initially by a Mr Emrys Jones, 21 dated 11 November 2019. Chair, that's at tab 2 of your 22 bundle. I understand, Mr Lynas, you assisted in drafting 23 that statement; is that right? 24 A. I did, indeed. 25 Q. At tab 1 of the bundle, you provided a statement to</p> <p style="text-align: center;">Page 81</p>	<p>1 confirm the truth of the contents of Mr Jones' 2 statement, and that you will be adopting it in your 3 evidence today? 4 A. That is correct. 5 Q. Chair, my questions will focus, therefore, on Mr Jones' 6 witness statement behind tab 2. 7 Can you start, Mr Lynas, by telling us what the 8 Evangelical Alliance is and, broadly speaking, what it 9 does? 10 A. Yes. The Evangelical Alliance is the largest and the 11 oldest body representing Evangelical Christians in the 12 UK. It was established in 1846 and would represent 13 broadly the 2 million Evangelicals in the UK. We have 14 a theological statement that is contained within the 15 bundle, some of the bases of faith and further evidence 16 around that. We are not a denomination. What we are is 17 a membership organisation. We have approximately 3,000 18 church members, about 500 organisations which are 19 members, and then, again, approximately about 18,000 20 individual members. 21 Q. Can I pause you there just to get a bit more detail on 22 that before we carry on, if that's okay. First of all, 23 would it be right to refer to the Evangelical Alliance 24 as an umbrella organisation? That is a term we have 25 been using in this hearing.</p> <p style="text-align: center;">Page 82</p>
<p>1 A. Yes, I think that's helpful. 2 Q. That brings together a number of different 3 denominations, but they all sign up to, for want of 4 a better word, the theological statement on your 5 website? 6 A. Yes, there is a basis of faith that they are asked to 7 affirm to. 8 Q. You mention that you have 3,000 church members and 500, 9 I think you said, organisations. 3,000 church members. 10 Is that 3,000 churches? 11 A. Yes, churches. 12 Q. And 500 organisations. What sort of organisations would 13 that be, broadly? 14 A. So there's a whole variety of organisations that could 15 be involved in international and overseas mission, they 16 could be involved in youth and discipleship work here in 17 the UK, they could run food banks or social justice 18 work, they could support churches in training or 19 pastoral work. So there is quite a diversity of 20 organisations all connected with the Christian sector 21 somehow, supporting and resourcing the church in the 22 breadth of what it does. 23 Q. The 18,000 individual members, are they individual 24 worshippers? 25 A. Yes, as in individual people or couples who may be</p> <p style="text-align: center;">Page 83</p>	<p>1 involved in churches or may be some of the church 2 members, they may be outside of those churches, maybe 3 their church isn't ready to take that step. They have 4 either connected with a staff member or some of the work 5 that we do and want to support that and so they become 6 members, yes, as individuals. 7 Q. You have said at paragraph 9 of your witness 8 statement -- it is on page 3, chair -- that the size of 9 the churches who are members of your organisation will 10 vary from sometimes as few as 20 people up to thousands 11 of people, though the average is about 100 to 300. Is 12 that right? 13 A. That's correct, and we actually are just in the midst of 14 a survey with about 600 churches responding, and, 15 interestingly, the average size currently is about 157. 16 So that sort of falls right within this kind of span. 17 I would have thought 150 is a reasonable average. 18 So in terms of our representation, we might say 19 a church of 150, there is 3,000, slightly more than 20 that, so that's 450,000 people. When we add the 21 individuals and some of the organisations, I think it is 22 reasonable to suggest about half a million people have 23 a connection with the Evangelical Alliance and then it's 24 representative of capacity in those terms. 25 Q. In terms of the demographic in your membership, is it</p> <p style="text-align: center;">Page 84</p>

<p>1 right that you have got quite a varied and diverse 2 demographic?</p> <p>3 A. We do, indeed, in terms of age and in terms of 4 ethnicity. We have a particular one-people commission 5 recognising that the church is growing in particular 6 areas in the UK, particularly in recent years within 7 both the BME, black and ethnic minority churches, and so 8 we wanted to make sure we were representing those, so 9 that's had a particular outreach in both Nigerian and 10 general African churches, but also South-East Asian and, 11 I guess, Polish and some of the Eastern European 12 communities. So a variety of groups and churches are 13 represented within our membership.</p> <p>14 Q. Your membership, I think in particular, for umbrella 15 bodies especially, has quite a large representation for 16 Pentecostal churches and small independent churches, 17 sometimes referred to as something of a house church; is 18 that right?</p> <p>19 A. That's correct. So there would be particular 20 denominations within that. The RCCG would be one of 21 the bigger Nigerian networks, the Redeemed Christian 22 Church of God, that would have about 100 churches in the 23 UK -- quite a number would be involved in our 24 membership -- Elim, Assemblies of God and others within 25 the Pentecostal fold and then the independents, as you</p> <p style="text-align: center;">Page 85</p>	<p>1 say. So, yes, we would have a reasonably strong 2 representation from those sectors.</p> <p>3 Q. You talked about the statement of faith on your 4 website -- basis of faith, sorry. Are there any other 5 requirements that a member must comply with in order to 6 be a membership of the Evangelical Alliance?</p> <p>7 A. For churches and organisations, we ask them also to 8 adhere to our Evangelical Alliance relationships 9 commitment, which is also in the bundle. It is a fairly 10 short document and it is a slight updated version of 11 what was agreed in 1846 at the original meeting. That's 12 really how people conduct relationships.</p> <p>13 Q. We will have a look at it. EEA000007. Chair, it is 14 behind tab 6. It is just a single page, if I'm right.</p> <p>15 A. Yes.</p> <p>16 Q. Just a brief statement of how relationships are viewed 17 within the Evangelical Alliance, essentially. Is that 18 right?</p> <p>19 A. Yes. There is more kind of affirmations on theology, if 20 you like, at the top, and a little practical, at the 21 bottom, in terms of how we speak of one another in terms 22 of making public comment. So we ask our church and 23 organisational members to adhere to that, as well as the 24 basis of faith.</p> <p>25 Q. There are those two documents. Are they the only</p> <p style="text-align: center;">Page 86</p>
<p>1 requirements?</p> <p>2 A. They're the only requirements. We do ask our members 3 not to take public positions that are fundamentally at 4 odds with the Evangelical Alliance. But that's kind of, 5 in a sense, I guess, slightly self-explanatory. It 6 would seem weird and strange to be a member of an 7 organisation you're fundamentally opposed to. That's, 8 in a sense, covering those relationship commitments. 9 So, yes, that's it. In terms of documents, basis of 10 faith and the commitment.</p> <p>11 Q. My next question, then, is what benefits they enjoy as 12 being a member of the Evangelical Alliance?</p> <p>13 Essentially, what does the Evangelical Alliance do for 14 its members?</p> <p>15 A. So, in broad terms, what we do, we have a staff team of 16 approximately 50 across the UK, so part of that strength 17 is the UK-wide representation. We do have offices in 18 Cardiff, Glasgow and Belfast. So that's an important 19 point, that we stretch beyond England and England and 20 Wales. Our primary aim is unity: unity in mission and 21 unity in voice. We would say three strands of work is 22 primarily around the gospel to ensure the good news 23 about Jesus is proclaimed and that we help churches be 24 united in doing that. That can be practical resources 25 as to how to do it -- videos and events and training.</p> <p style="text-align: center;">Page 87</p>	<p>1 The second piece for us is around voice. So we speak 2 into the media, we speak into the public square and 3 represent our members to government, both local and 4 national government, on areas of interest and, in 5 a sense, as part of our function today at this hearing.</p> <p>6 The third is really our members. So membership is 7 a third strand. We want to champion our members, 8 signpost our members and direct people to others who are 9 in membership. So gospel voice and membership are our 10 three key strands as an organisation.</p> <p>11 Q. In terms of what you don't do, we should make clear at 12 the outset you don't consider yourself a regulator or 13 auditor for your members, do you?</p> <p>14 A. That's correct. We are not a regulator, we are not an 15 auditor. We are a mixed membership organisation. 16 Churches and orgs and individuals. The two statements 17 you have already identified are the two things we ask 18 people to adhere to or subscribe to.</p> <p>19 Q. You have got quite a large team, actually -- 50 people, 20 you said, some full time, some part time. What 21 proportion of those individuals are working on issues 22 related to child protection?</p> <p>23 A. A very small number. It may be probably as little as 24 one or two. As we may cover later, we don't engage in 25 regulated activity ourselves, and so we would have no</p> <p style="text-align: center;">Page 88</p>

<p>1 direct contact with children as an organisation, so we 2 have our own safeguarding lead and probably maybe two 3 others from a policy perspective, from time to time, 4 would have a look at that. It could be two to three in 5 that team who are looking at an issue like this or 6 previous consultations on out-of-school settings, for 7 example, but that would be periodic work when a relevant 8 matter came up. 9 Q. We will come back to the specific details and work that 10 they have done as we go through and hopefully pick up 11 all of them, but you can flag up any I miss, if you can. 12 Can we look at page 3 of your witness statement, 13 starting there, starting at paragraph 12. You 14 identified a number of features of the Evangelical 15 culture or the culture within your membership that you 16 considered to be relevant to child protection -- 17 A. Yes. 18 Q. -- in your witness statement for us. Danny, can we 19 please bring up page 4 of the witness's statement. It 20 is EVA000001_004. We will go quite quickly through 21 them. I might ask you to expand on some or the others 22 and then we will wrap up at the end how you say they 23 feed into attitudes towards child protection, if I may. 24 Okay? 25 A. Yes.</p> <p style="text-align: center;">Page 89</p>	<p>1 Q. We have your statement in full, so I won't read it in 2 full out. At paragraph 14, you emphasise that children 3 are integral to the community life of God's chosen 4 people, and then you have given us some biblical 5 references to support that. 6 A. Yes. 7 Q. The final sentence, you said: 8 "Christians are obliged to resist all forms of 9 prejudice, abuse, neglect, negligence, mistreatment or 10 exploitation towards any human being, but especially 11 towards children." 12 A. Yes. 13 Q. In paragraph 15, you emphasise that Evangelicals have 14 been pioneers and advocates of social reform. You talk 15 about issues such as human dignity and give some 16 historical references to Evangelicals who have done that 17 work in the past? 18 A. Yes, just particularly highlighting, I guess, issues 19 like slavery and Sunday Schools, because they are to do 20 with the value placed on the human person. 21 Q. At paragraph 16: 22 "The Evangelical Alliance and its members hold to 23 a high view of sexuality and fidelity based on the 24 Bible. The pattern of a lifelong relationship between 25 one man and one woman is established in Genesis ... this</p> <p style="text-align: center;">Page 90</p>
<p>1 pattern, that sex should only occur within monogamous 2 heterosexual marriage, has been largely accepted in 3 Christian communities over the last 2,000 years ..." 4 In relation to the one at paragraph 16, can I ask -- 5 obviously, that's talking about monogamous, heterosexual 6 marriages and sexual fidelity between adults. How does 7 that feed into child protection? 8 A. Simply a broader culture question of -- so that sex 9 would occur within the marriage relationship. So any 10 sexual relationship outside of marriage is wrong and 11 inappropriate, in the Christian view. All forms of 12 child sexual abuse would be outwith that in the UK 13 context. So, again, I think we were just highlighting 14 the breadth of the culture, the respect for the 15 individual, the engagement in issues around slavery and 16 children, and then, here, that marriage is thought of 17 highly within the Christian constituency and, therefore, 18 any relationship outside it is automatically 19 problematic. Child sexual abuse falls in that and 20 that's going to always be a problem for the Christian 21 community here in the UK. 22 Q. But there is a distinction, is there not, between the 23 morality of sex outside of marriage for adults and any 24 sexual abuse of a child? 25 A. Oh, yes, I think there's clarity. What we want to be</p> <p style="text-align: center;">Page 91</p>	<p>1 clear on is there's absolutely no way any text could be 2 used to justify child sex abuse. That is always going 3 to be wrong. But we were asked a broader cultural 4 question about what's going on in the Evangelical 5 culture at large, and so there's a series of statements 6 we've made around that that included this. 7 Q. Danny, can we go over the page and look at paragraphs 17 8 and 18. At 17, I think what you are flagging is that 9 you have done a lot of work in ensuring that all of your 10 members understand the scale and scope of the UK 11 regulatory system -- 12 A. That's correct. 13 Q. -- even if they are coming from outside of the UK 14 initially; is that right? 15 A. That's correct. We do have organisations and churches, 16 as you've indicated, coming often from outside the UK 17 initially, and they're not always familiar with what 18 some of the requirements are. So, often, they may join 19 us, and we would signpost them to make sure they have 20 complied with other regulations -- Charity Commission 21 registration, safeguarding, et cetera. 22 Q. Then paragraph 18 is what I would call the sort of 23 drawing-the-threads-together paragraph. You say: 24 "Taking all these factors together, Evangelical 25 culture and that of the Evangelical Alliance and its</p> <p style="text-align: center;">Page 92</p>

1 members is absolutely opposed to child sexual abuse and,
 2 therefore, supportive of good child protection
 3 practices."
 4 I just want to make sure I'm clear what you are
 5 saying at paragraph 18. Are you saying that all of
 6 these factors together show that both the culture and
 7 the theology of the Evangelical Alliance is in favour of
 8 taking child protection seriously?
 9 **A. Yes, that's correct. It's Christians and Evangelicals**
 10 **in particular. Safeguarding, then, is not simply**
 11 **a legal issue, but it's a theological issue, it's**
 12 **a missional imperative, we would say, a safe and**
 13 **welcoming environment is absolutely critical. So it is**
 14 **a biblical and theological issue as well as a legal**
 15 **issue.**
 16 Q. The question I have is, I know one of your
 17 organisations, you work with some people within the
 18 Church of England and we have heard evidence in
 19 different strands about the theology of safeguarding and
 20 the way that that's been used to embed it. Has the
 21 Evangelical Alliance done any work like this section of
 22 the statement to put out there to its members the
 23 theological importance of child protection?
 24 **A. So above and beyond that I know we are going to turn to,**
 25 **so I don't want to dwell hugely, and we may pick that up**

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1 sort of analysis up on your website in a section that
 2 says to your members publicly, "For all of the things
 3 that we collectively believe, child protection is
 4 important?"
 5 **A. I'm not aware of a place we do that. The two**
 6 **organisations we signpost are Thirtyone:eight, who**
 7 **I know have been witnesses, and the Christian**
 8 **Safeguarding Services. So our two members who promote**
 9 **that both have those kinds of parts to their**
 10 **presentations, and our safeguarding resource, I believe,**
 11 **that's coming out, will have something along those lines**
 12 **at the start of it, the kind of more theological piece.**
 13 **So this piece of information did actually go to our**
 14 **theological advisory group to help look at what has been**
 15 **prepared in these statements and that was certainly**
 16 **helpful for them to reflect on it. I think it's helpful**
 17 **for us to reflect could we be doing more in terms of**
 18 **theological signposting.**
 19 Q. You have the basis of faith we talked about and the
 20 relationship commitments we brought up on screen. Do
 21 you not think there is a role for placing child
 22 protection explicitly at the centre of those, bearing in
 23 mind they are the two things you ask for members to sign
 24 up to, quote, unquote?
 25 **A. The challenge we have is there are a number of issues**

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1 **again, we invited the participants -- you will see under**
 2 **the section that's in the tabs there's a theological**
 3 **part to that presentation under the safeguarding**
 4 **section. We don't present that material directly, but**
 5 **we have invited somebody to do that, and one, again, of**
 6 **the strengths I think of that setup is that we put**
 7 **a theological lens, "Why does this matter?" It goes to**
 8 **the cultural question. The legal imperatives are**
 9 **important to set out, but we want to make sure we have**
 10 **convinced people why this is important.**
 11 **We are also currently working on a safeguarding**
 12 **resource that is more or less finished but we find**
 13 **ourselves at a slightly unusual moment as to how you**
 14 **release or launch that; just simply it is difficult to**
 15 **do events. So I think we indicate in our papers we are**
 16 **working on something that has more or less come to**
 17 **fruition and we are just now looking at how you release**
 18 **that in this moment.**
 19 **We have also put up videos, for example, on our**
 20 **website in the last few weeks on how you do safeguarding**
 21 **in this unusual online environment.**
 22 Q. We are going to talk about some of the practical steps
 23 you have taken. I just want to stick with the
 24 theological position for a moment to ask, for example,
 25 have you put it up on your website, have you put that

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1 **that people think should be in those statements from**
 2 **time to time that come along. People say, "Why don't we**
 3 **add something around marriage? Why don't we add**
 4 **something around the importance of creation and**
 5 **environmental issues? Why don't we add ..."**
 6 **Those two documents have been essentially unchanged**
 7 **since 1846, the founding of this. What we tend to do,**
 8 **then, is, when an issue comes along like this, we will**
 9 **produce a paper on it and that's where the safeguarding**
 10 **and signposting resource is heading towards and then we**
 11 **signpost that to our members rather than change**
 12 **foundational documents that have been the same since**
 13 **1846. That's not to say it is not important. It is to**
 14 **recognise what's the core mission and vision of this**
 15 **organisation, and then, how does it signpost issues that**
 16 **come along that then we say, "That's extremely**
 17 **important. How do we signpost that well?"**
 18 Q. You have flagged up those cultural factors that, as we
 19 said, you would say indicate that child protection is
 20 important and inherent within Evangelical Alliance's
 21 work. I just want to make sure there is no
 22 misunderstanding. You're not saying, are you, that
 23 those cultural factors mean that child sexual abuse
 24 doesn't or couldn't happen within the Evangelical
 25 Christian setting?

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1 **A. Definitely not. We are sadly aware of cases that have**
 2 **happened and it would be naive to think that there**
 3 **aren't cases happening. So we definitely don't want to**
 4 **portray a sense of ignorance or naivety that these cases**
 5 **are ongoing. We were asked to comment on cultural**
 6 **factors that might have an impact on that. I realise**
 7 **there are some that others have raised that may impact**
 8 **more negatively. We were taking that question to read,**
 9 **what are the positive cultural factors that an**
 10 **organisation or a culture can bring.**
 11 Q. I want to draw a little bit more about the extent to
 12 which you are aware of allegations of child sexual abuse
 13 within your members, if we can. Has an allegation of
 14 child sexual abuse ever been raised about one of your
 15 members directly to the Evangelical Alliance?
 16 **A. I'm not aware of any incidents or allegations of child**
 17 **sexual abuse either within the alliance, and we didn't**
 18 **uncover any within the preparation for our witness**
 19 **statement, and I'm not aware of any that have been**
 20 **reported to us. I'm just checking my notes to make sure**
 21 **I get that right. So, yes, we have had people raise --**
 22 **not of child sexual abuse, so if there's an allegation**
 23 **of any kind of abuse, we follow our safeguarding policy**
 24 **in terms of the police, local authority, LADO and**
 25 **Charity Commission. But no allegations of child sexual**

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1 organisation to become aware of it at a later date, if
 2 for no other reason than to understand what's happening
 3 amongst your members, how great a problem this is, for
 4 example?
 5 **A. That is possible. I guess what we reflected on is,**
 6 **where it needs to go first, what happens, how does it**
 7 **get resolved. The difficulty could be that we end up**
 8 **with partial information. So I do think there's**
 9 **a larger question as to how we understand what is the**
 10 **scale of child sexual abuse within this sector. I don't**
 11 **think us collecting that information is necessarily**
 12 **going to solve that. We need a more statistically**
 13 **representative way to do that and understand. That**
 14 **would be, I think, our response to that.**
 15 Q. Have the Evangelical Alliance done any work around
 16 trying to understand prevalence or incidences within its
 17 membership?
 18 **A. We are aware of the work, for example, of**
 19 **Justin Humphreys and Lisa Oakley. We are aware of**
 20 **the work of Christian Safeguarding Services and others**
 21 **who have done some research into religion and obviously**
 22 **we have been following the inquiry and submissions to it**
 23 **closely. But we are not aware of anybody who has data**
 24 **beyond that, much of which, at this stage, is also**
 25 **historical, and what we certainly think would be really**

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1 **abuse, that I'm aware of, have been made against**
 2 **a member to us as the Evangelical Alliance.**
 3 Q. Do you have a requirement whereby your members must
 4 inform the Evangelical Alliance if there are allegations
 5 of child sexual abuse made within it?
 6 **A. We don't have that requirement. We wouldn't expect**
 7 **incidents or allegations of abuse to be reported to us.**
 8 **We are not well placed to be able to deal with them as**
 9 **an organisation. There are a number of authorities, as**
 10 **we have already indicated -- the police, LADO and**
 11 **Charity Commission -- where they almost certainly should**
 12 **be reported, depending on the nature of them. Many of**
 13 **our members are also part of denominations. So you**
 14 **might have a Church of England member or a Baptist**
 15 **member and they will also have requirements potentially**
 16 **to report there, and they may also have an arrangement**
 17 **with an organisation like Thirtyone:eight. So it is**
 18 **quite possible people will have all of those things in**
 19 **place and we don't believe an obligation to report to us**
 20 **would be particularly effective -- it is not our area of**
 21 **expertise -- or useful, given there are a number of**
 22 **other reporting requirements ahead of us.**
 23 Q. I completely understand your point about not adding in
 24 another layer of reporting, essentially, at the time an
 25 allegation arises, but is there any benefit for your

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1 **helpful to know is up-to-date information as to what, in**
 2 **more recent changes, what impact have they had and are**
 3 **we in a better place now to understand what has worked**
 4 **or potentially what hasn't worked and what we need to do**
 5 **about it? So we don't have that information, no.**
 6 Q. To be fair, I think what we have heard during these
 7 hearings is that everybody is struggling to get this
 8 kind of information. My question, really, for you is
 9 about, as an organisation with such a broad reach, such
 10 a broad number of members, whether you could have a role
 11 to play in helping to look into these issues, to collect
 12 the data or to look at the issues arising?
 13 **A. I think we would be open to having a role to play.**
 14 **I think the flip of that is that, without the expertise**
 15 **as to what to do with that information -- and of course**
 16 **it is more than information, because this is going to**
 17 **give rise to stories -- that's not our area of**
 18 **expertise, so we would almost certainly need to work**
 19 **much more closely with somebody who has the expertise as**
 20 **to understand -- I mean, even in setting questions and**
 21 **designing these kind of surveys, what are we actually**
 22 **looking for, what information would we want. We are**
 23 **much better at the policy end of engaging with**
 24 **government and bringing churches together on something.**
 25 **So we would absolutely need to partner with those who**

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<p>1 have significantly more experience in this area than we 2 have. 3 Q. I'm going to move on to talking about working with 4 children. You indicated that the Evangelical Alliance 5 as an organisation does not work directly with children. 6 That's correct? 7 A. That's correct. 8 Q. But you do have a safeguarding policy? 9 A. We do, yes. 10 Q. You do have a designated safeguarding lead? 11 A. Yes, we do. 12 Q. Why have you put those in place? 13 A. Our policy was put into place and adopted in April 2019. 14 Post the Oxfam Haiti incidents, the Charity Commission 15 broadened its definition of safeguarding. All 16 charities, they indicated, should have a safeguarding 17 policy, even if not conducting regulated activity. We 18 then consulted and took legal advice on that and drafted 19 a policy in response to that. So it was really driven 20 by the Charity Commission's changing definition and 21 guidance as to what was necessary for charities. 22 Q. Your membership will do a lot of work with children, so 23 I'm going to bring up -- Danny, can we bring up at the 24 same time paragraph 19 on EVA000001_005 and paragraph 20 25 on _006. Chair, it is pages 5 and 6 of the witness's</p> <p style="text-align: center;">Page 101</p>	<p>1 statement that I'm looking at. 2 Just for a list of the kinds of activities your 3 members might do that involve children. In 4 paragraph 19, there is all-age meetings for worship, so 5 collective worship, for example. It is right that, 6 amongst your membership, that can take place in quite 7 a broad variety of settings? 8 A. Yes. 9 Q. Then there might be age-specific events, such as 10 Sunday School or similar, youth activities, community 11 events, parent and toddler groups, weekly Bible groups, 12 either in homes or in church venues. Then there are 13 residential camps and that sort of thing, as well as 14 sports and activities, disability support and that sort 15 of thing in paragraph 20. Is that fair? 16 A. Yes, that's fair. 17 Q. From your experience, these might be run by members of 18 staff, volunteers or what might be more generally known 19 as religious leaders in a more conventional sense? 20 A. That's correct. 21 Q. Bearing in mind the number of members that you have, is 22 it fair to say that a potentially very large number of 23 children would pass through Evangelical Alliance's 24 member settings on a weekly basis? 25 A. Yes, that's fair to say.</p> <p style="text-align: center;">Page 102</p>
<p>1 Q. Thank you, Danny. That can come down. 2 Does the Evangelical Alliance require its members to 3 have child protection policies or procedures? 4 A. It's not a requirement that we make of our members. 5 Q. Would all of your members be registered with the 6 Charity Commission? 7 A. So we have done a search and it seems virtually all -- 8 we do have members who are not charities, because they 9 could be, actually, a law firm or an HR firm, for 10 example, so they could be more commercial or not for 11 profit, so they wouldn't be registered. I think the 12 figure was something like 93 per cent -- I'm not sure if 13 it's actually in here. So the vast majority are 14 registered with the Charity Commission. 15 Q. Bearing in mind that the Evangelical Alliance itself, 16 even though it doesn't have work with children -- 17 doesn't undertake work with children has decided to put 18 in place a policy and a designated safeguarding lead, 19 why couldn't you say to all of your members, "If you 20 want to be a member of the Evangelical Alliance, you 21 have got to have an up-to-date policy, you have got to 22 have a designated safeguarding lead, you have got to 23 have proper procedures in place", why couldn't you make 24 that part of your membership requirements? 25 A. So there are two, I think, parts to that. One is, what</p> <p style="text-align: center;">Page 103</p>	<p>1 is our mission and vision, what does this organisation 2 the Evangelical Alliance do, versus someone like the 3 Charity Commission? So our mission and vision isn't 4 directly related to child safeguarding and child 5 protection. And then the second is, practically, would 6 that work and what would we be responsible for looking 7 at? So if we took those statements, to what degree are 8 we verifying them, checking them and responsible for 9 them? I think if I understood the evidence from the 10 witness from the Baptist Church, Ms Stone, yesterday, 11 she was saying, even as a denomination, they would 12 struggle to do that within that denomination. We would 13 have a lot of Baptist churches who are members, but if 14 the denominations can sometimes struggle to do that 15 because of the non-hierarchical nature, so would we, 16 then, as a membership organisation. So that's -- 17 Q. Checking as a separate sort of issue, though, if for no 18 other reason than making it a statement of policy, first 19 all, mission and vision. You do say that your culture 20 and your theological beliefs emphasise the importance of 21 child protection. You also say in your statement that 22 the Evangelical Alliance takes child protection very 23 seriously and that you often encourage your members to 24 go above and beyond in that regard. So my question is, 25 why, given that it flows from your theological position,</p> <p style="text-align: center;">Page 104</p>

<p>1 you couldn't say, "Look, as a matter of policy, and to 2 make sure that we can reach the most amount of children 3 that we can in our huge membership, everybody needs to 4 have a policy, because, if we say that, that would have 5 an important effect on our members because they listen 6 to us"?</p> <p>7 A. I think that's really helpful, and one of the things we 8 have said is we are absolutely here in this inquiry both 9 to bring some level of expertise or understanding of the 10 sector, but much more so to listen and to hear from. So 11 that's one point we would absolutely take away. I'm 12 very happy to commit that we would look at that and 13 review that as something that we can take away from this 14 inquiry and, as we hear more from the conclusions of 15 this session overall, it would be useful to reflect on 16 that.</p> <p>17 Q. I think you'd agree, would you, that you do have a lot 18 of influence amongst your members and, given that you're 19 a very large membership -- you have a very large 20 membership, that is a lot of influence and that's a lot 21 of people?</p> <p>22 A. Yes, and I think we have noted it used to be that, 23 historically, Thirtyone:eight and its predecessor, 24 a title of Churches Child Protection Advisory 25 Services -- I think I have that right.</p> <p style="text-align: center;">Page 105</p>	<p>1 Q. You do.</p> <p>2 A. There was a discount for members. The only reason that 3 changed is because there became a second or a range of 4 providers and we continued to signpost people directly 5 to those two providers who do offer significant 6 expertise. So historically, again, that has been 7 a built-in kind of benefit of membership, is to be 8 signposted and get that discount. We simply now do that 9 across two providers. So, again, we can look at how we 10 make sure that that is truly emphasised. But that was 11 part, historically, of how we did that.</p> <p>12 Q. At the risk of pushing it, then, the same sort of 13 principle arises, does it not, in terms of training: you 14 don't provide child protection training to your 15 membership, do you?</p> <p>16 A. Not directly through those services and sometimes 17 running events alongside those.</p> <p>18 Q. But you could make it a requirement of your membership 19 that churches have in place some form of child 20 protection training?</p> <p>21 A. That is possible, absolutely, and then I guess the 22 hesitation from our end is, if the Charity Commission 23 say they are struggling to fulfil this mandate, that 24 seems to us to be the most likely body to be able to do 25 it and that means we have got a regulator potentially</p> <p style="text-align: center;">Page 106</p>
<p>1 across all sectors who requires this, and we have been 2 supportive of those kind of moves to say charities 3 should have these policies in place. The issue is, do 4 you have multiple people who are checking that or do you 5 have one strong authority in a position to do that?</p> <p>6 Q. We are going to come back to the role of 7 the Charity Commission, but it's not the 8 Charity Commission's role, is it, to regulate child 9 protection within their charity? They have made that 10 quite plain in their statements to us?</p> <p>11 A. Which, I have to confess, was slightly surprising in 12 that they have said you have to have these policies in 13 place and, if you have a serious incident, you must 14 report it to them, so they reach into this area. But, 15 again, surely that is the place where this role should 16 be fulfilled, in a charity, asking --</p> <p>17 Q. We will come back to that, then, in a little bit. 18 In terms of barriers to effective child protection, 19 one of the things you flag later in your statement is, 20 amongst your membership, a major barrier can be 21 resources. Because they can be very small 22 organisations. Is that right?</p> <p>23 A. Yes, a potential barrier, and I think we stress that. 24 We are definitely not saying that that should be in any 25 way a definitive barrier, but it is an issue, yes.</p> <p style="text-align: center;">Page 107</p>	<p>1 Q. How great a barrier, in your experience, is that? How 2 many members are saying to you, "We are really 3 struggling to find enough people or enough money or 4 enough time to get in place policies and training and 5 procedures"?</p> <p>6 A. In my experience -- the combination is the volunteer 7 nature and then the cost -- it is the combining of 8 the two. So because, in some larger churches, you will 9 have hundreds of people volunteering across sections, it 10 is to make sure everybody goes through. So it is less, 11 I think, for many, about the cost; it is the sheer 12 practicalities of getting the amount of volunteers. 13 A lot of the policies are written for an organisation 14 that has employed staff in mind, a smaller number, and 15 then, by comparison, you might have a school with 20 or 16 30 staff. But in a church that's running with the same 17 number of people, it might have 150 volunteers doing 18 less each time. So it is just the capacity to get that 19 done.</p> <p>20 None of them, I want to stress, are saying it 21 shouldn't be done, it is just the resources to make it 22 happen and the capability and capacity to get everybody 23 registered, vetted, trained and through to the right 24 levels.</p> <p>25 Q. In terms of resources, we already talked about, you have</p> <p style="text-align: center;">Page 108</p>

<p>1 quite a large team of 50, of which I think only one or 2 two at the moment are doing child protection work. 3 Could you look at the allocation of your own resources 4 and say, "Well, why don't we see if we can help with 5 this by pulling together template policies, template 6 training, that we could give our members access to. We 7 can help fill that gap because we have 50 people, 8 whereas they don't?"</p> <p>9 A. So we currently have 50 who are both full time and part 10 time. When we look at the remit of the work that we are 11 involved in, obviously those staff are at maximum 12 capacity at this moment in time, and we are aware of 13 what might be happening in the voluntary section looking 14 forward. So we are not opposed to that. Again, we 15 would need to work with somebody who has expertise. So 16 when we look at someone like the Thirtyone:eight or 17 Christian Safeguarding Services, they are pulling 18 together templates and those kind of documents. They 19 are running training and resources, which is why we send 20 people in that direction. For us to duplicate that 21 doesn't seem to make sense. I think to signpost and 22 push towards it does seem to make sense. But to run the 23 same service, one, it would take us outside our current 24 mandate and would step on the toes of members who are 25 running that service.</p> <p style="text-align: center;">Page 109</p>	<p>1 Q. You've led me very nicely into my next headline, which 2 is signposting. I understand Thirtyone:eight is 3 offering that as a service, but that is a service for 4 which your members would have to pay, and you told us 5 there used to be a discount, but it may not be in place 6 anymore. But if you prepared template trainings and 7 policies and you made that available to your membership, 8 would that not make it more accessible to your 9 membership, in terms of the benefit they gain from being 10 a member of the Evangelical Alliance?</p> <p>11 A. So what we have done to date is run training with 12 discount for members, so the Above & Beyond Conference 13 and others, where we put that training out and said to 14 our members, "Here it is". Then the video from that 15 training, particularly on safeguarding, is put in our 16 members-only area of our website so that that is 17 accessible to people, to see the training we are 18 running.</p> <p>19 Templates is an issue we might come back to. 20 I think there is something to be said for them. The 21 problem is -- so we have got the Church of England, the 22 Baptist, Thirtyone:eight and others have offered varying 23 sorts of templates, but, again, even Ms Stone in the 24 Baptists was noting the ability to tailor those to 25 a denomination then, even within the denomination,</p> <p style="text-align: center;">Page 110</p>
<p>1 requires work to be done, depending on the size, the 2 setting the number of volunteers. Then, again, we are 3 UK wide, so the regulations in Scotland and 4 Northern Ireland are different. Some organisations work 5 UK-wide, some only in those countries; some are more 6 independent, some are with denominations.</p> <p>7 So the NSPCC, I think this morning, were talking 8 about the need to set standards, which is more flexible 9 than a template. The issue with the template is the 10 need to nuance it into the situation in which each 11 agency or organisation is working.</p> <p>12 Our diversity is our strength. Our diversity is 13 also the challenge. So many of our members are working 14 in radically different contexts and there are issues 15 with how far a template goes, which is why we tend to 16 signpost others who are able to nuance that into 17 a particular situation.</p> <p>18 Q. Could you set the standards then? If you say setting 19 standards is better than producing templates, could that 20 be your role?</p> <p>21 A. I don't believe we have the experience currently to do 22 that well. So we would have to do that in partnership, 23 which is always what we'd looked to do. So our 24 membership organisations, we would look to pull in our 25 members. But, again, what we understood was coming from</p> <p style="text-align: center;">Page 111</p>	<p>1 something like this is the potential for standards 2 across any area that works with children. So rather 3 than those being specific to a religious context, the 4 question is, what are the standards for anybody working 5 with children? They're currently well set out, in our 6 view, in a lot of what the Charity Commission says: you 7 must have a policy in place, you must have clear 8 reporting lines. That's exactly what we would be 9 encouraging our members to do and what we believe most 10 charities who are working with children should be doing.</p> <p>11 Q. Just before I move on from signposting, you work 12 extensively with Thirtyone:eight, you have said, and we 13 have heard evidence from Mr Humphreys. Not in any way 14 to disparage their quality or their qualification, my 15 question is, do you choose to work with Thirtyone:eight 16 because of their experience or how much of it is because 17 they are a Christian charity?</p> <p>18 A. So Thirtyone:eight and Christian Safeguarding Services 19 are the two members that we work with. They are both 20 member organisations. Thirtyone:eight, under its 21 previous title, has been a member of the Evangelical 22 Alliance for -- I don't know for sure, but 23 a considerable length of time. And so we now signpost 24 the two. They both affirm our basis of faith. That 25 said, we are clear that if a safeguarding issue arises,</p> <p style="text-align: center;">Page 112</p>

<p>1 our own policy and what we inform others is you must go 2 to the local authority, the police, the 3 Charity Commission. We are not saying this should be 4 dealt with internally or only by Christians. We are 5 aware of members who use the NSPCC for safeguarding and 6 training. Some prefer an organisation that is faith 7 literate so they are going to incline towards those two. 8 The NSPCC couldn't be a member of ours, but that doesn't 9 mean we wouldn't signpost them and wouldn't say their 10 work is valid. So others are happy to do the 11 translation work. I'm involved in organisations that 12 use the NSPCC, I'm involved in organisations that use 13 Thirtyone:eight and I'm involved in organisations that 14 use Christian Safeguarding Services. And there are 15 others, of course, as well, but those three major ones 16 in our sector.</p> <p>17 We would only signpost a member currently that would 18 require to be a Christian organisation, but we 19 absolutely have no problem with, and are aware of, 20 members who use other organisations.</p> <p>21 Q. You would only signpost another member, so a Christian 22 organisation. Would you not signpost, for example, to 23 a local authority who can offer safeguarding training to 24 a faith setting at a very reduced cost or for no cost at 25 all?</p> <p style="text-align: center;">Page 113</p>	<p>1 A. Sorry, I was saying we would absolutely -- we have no 2 problem saying you need to inform or work with local 3 authorities, police or the Charity Commission and we 4 have signposted the Charity Commission. In terms of 5 a membership benefit and how we work as a membership 6 organisation, part of what we do is say, "These are 7 members that work in this area. Here is training in 8 a whole range of areas that's available from our 9 members". It's one of the reasons people become 10 members, to engage with other members. It's the nature 11 of a membership organisation. But inevitably, and of 12 course we will also signpost to external agencies like 13 the Charity Commission who have an overarching role and 14 we have signposted in articles the enhancement of 15 the work that they have done. I think we have talked 16 about that in the idea Magazine and other places the 17 Charity Commission has pushed safeguarding and we have 18 supported that and signposted that.</p> <p>19 So it is simply -- I don't want it to be 20 misunderstood. As a membership organisation, we will 21 always refer to another member first and foremost. If 22 there isn't anybody available, as I have said, lots of 23 people use the NSPCC and we have absolutely no problem 24 with that. There is always the question of faith 25 literacy, so for some it is easier to work with</p> <p style="text-align: center;">Page 114</p>
<p>1 a Christian organisation who might get their setting 2 easier and quicker and, in reality, Thirtyone:eight will 3 have templates that are probably more accessible to 4 churches than some other organisations will have because 5 they are used to working with a church context. But we 6 neither say you have to and others are very happy to do 7 some of that translation work themselves.</p> <p>8 Q. Can we look at tab 3 of your bundle, please, at the 9 Above & Beyond events that you run. Can we have 10 EVA000003. You talk about this at paragraph 25 of your 11 witness statement, if that helps. It is on page 7 of 12 the witness statement. Sorry, I keep saying "your 13 witness statement". The statement to which you are 14 speaking.</p> <p>15 A. Yes.</p> <p>16 Q. If I can summarise before I ask some questions, the 17 Evangelical Alliance has run two conferences all day so 18 far in February 2018 and May 2019. Is it right that all 19 of your members were invited to attend those if they 20 wished?</p> <p>21 A. Yes. We would send out emails that all members would 22 have access to and advertise on our website.</p> <p>23 Q. In terms of the number of people you managed to get to 24 attend, 300 people attended in 2018 and 200 in 2019.</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 115</p>	<p>1 Q. That's quite a small proportion of your membership. 2 Were you hoping for a better turnout?</p> <p>3 A. I honestly can't comment on what we were hoping for. It 4 wasn't an event that I was directly involved in the 5 initial preparation for. But we do run a range of 6 events, and we also know that a number of our members -- 7 for example, if you are in the denomination, a lot of 8 this is done through that denominational channel. So 9 this particular event might not be of appeal to you. 10 Also, it was London based and a lot of our members are 11 spread around the UK. So it may not have appealed. But 12 the denominational strand I think is an important part. 13 Without always referring to the Baptist from yesterday, 14 but because I was watching that, it was in my mind, 15 a lot of members will have accessed this kind of 16 resource through that denominational network and, 17 therefore, what we put on will not be of the same 18 interest to them.</p> <p>19 Q. Can we look at page 18 of this document. I understand 20 the conference was about governance in general, but 21 there was a session on safeguarding. Is that right?</p> <p>22 A. That's correct.</p> <p>23 Q. I'm not going to go through all of the slides. We have 24 them in the bundle. By way of an example, you did set 25 out here what you think are the essential six aspects to</p> <p style="text-align: center;">Page 116</p>

1 child protection or safeguarding?
 2 **A. Just to clarify, so Christian Safeguarding Services ran**
 3 **this session for us. So I'm not trying to step away**
 4 **from it. But we didn't clarify, in that sense. We**
 5 **invited lawyers, HR professionals, governance**
 6 **professionals and Christian Safeguarding Services to**
 7 **contribute to this conference. I'm supporting what they**
 8 **said, just for clarification.**
 9 Q. Page 19, if we can, Danny. They set out there a list of
 10 the sorts of policies they would expect to be in place?
 11 **A. Yes.**
 12 Q. We spoke earlier, I said, "Could you make it an
 13 expectation of your members that they have policies in
 14 place?". Would a list like this perhaps be helpful to
 15 say, "We, as the Evangelical Alliance, would say good
 16 practice requires you to have these kinds of policies in
 17 place"?
 18 **A. Yes, I think those could be -- that could be a useful**
 19 **function. I'm just looking at the range of what's**
 20 **there.**
 21 Q. I don't think it is necessary, unless you want to look
 22 at any of them in particular. There is a lot of slides.
 23 They go on in a great deal of detail to what looks like
 24 good practice in child protection in a faith setting.
 25 Is that a fair summary?

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1 **through our website.**
 2 Q. Has anybody had a look to see how many have actually
 3 accessed it?
 4 **A. I don't know, sorry.**
 5 Q. Do you think that, bearing in mind the number of
 6 attendees you had, the work done so far by Evangelical
 7 Alliance to raise the profile of child protection
 8 amongst your members has been enough?
 9 **A. It's always very difficult. So there's a series of**
 10 **articles and other pieces that we have, I think, only**
 11 **identified in passing in the text without sort of**
 12 **highlighting each individual one. As I recall, in our**
 13 **evidence, we indicate we have done it certainly in the**
 14 **press and in other publications. I guess, while cases**
 15 **are ongoing, one can never say one has done enough.**
 16 **I believe it was our intention to run another conference**
 17 **this year. Obviously, circumstances have thwarted that**
 18 **and, as I say, the resource internally is more or less**
 19 **complete that we want to do next, which is another way**
 20 **of signposting and putting this out. So I'd certainly**
 21 **want to emphasise, we do take this seriously, but we can**
 22 **always review whether we are doing enough.**
 23 Q. Because, as we mentioned earlier, you accepted that, as
 24 an organisation, Evangelical Alliance has a huge reach
 25 potentially amongst its members?

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1 **A. It is a fair summary. I would refer back to the**
 2 **page 13, just very briefly, simply to say that the**
 3 **biblical perspective piece at the start -- sorry, 12 and**
 4 **13, I guess bring those two -- 12 just reminds us:**
 5 **"Safeguarding is a practical outworking of our**
 6 **biblical-based values and our gospel witness."**
 7 **And why I wanted to stress that briefly was to say,**
 8 **again, on a cultural question, I think that's what helps**
 9 **for some, to work with an organisation that does have**
 10 **a Christian basis. So in regards to our previous**
 11 **conversation a few minutes ago, I don't think that's**
 12 **essential. But, for many, then, you can set that**
 13 **framework and remind people why this is so important and**
 14 **why, from the biblical perspective, safeguarding is not**
 15 **an add-on or bolt-on. It is absolutely core.**
 16 **I think agencies like Thirtyone:eight and CSS do**
 17 **that very well in a way that our members appreciate, and**
 18 **that's why we will tend to use them and signpost them.**
 19 **Then they flesh that out in terms of the practical**
 20 **policies that are required. But that framework or "why"**
 21 **question can be very helpful for many.**
 22 Q. Were these materials made available to all of your
 23 members?
 24 **A. Yes. The video of that session, which includes, as**
 25 **I understand, the slides, is available to all members**

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1 **A. Yes.**
 2 Q. In terms of the role of an umbrella body, before I move
 3 to my very last topic, one of the models for sort of
 4 managing child protection discussed this morning with
 5 the NSPCC was that of sport. The NSPCC basically runs
 6 a project and they don't engage necessarily with each
 7 individual football club or netball team, but they do
 8 work with the FA and the umbrella bodies to which each
 9 team then subscribe in terms of improving child
 10 protection. Do you think that's a model that could work
 11 within the religious sphere? So engaging with umbrella
 12 bodies like yours?
 13 **A. So I think there is space for better engagement with**
 14 **umbrella bodies. The analogy or the challenge, I think,**
 15 **in the analogy is, if it's football, then I engage with**
 16 **the FA, I'm pretty much -- I have got a way of getting**
 17 **to every club because you have to be registered with the**
 18 **FA, as I understand it, to play football in England and**
 19 **Wales. If it's sport more generally, you're going to**
 20 **have to get each -- so maybe sport in general is the**
 21 **better analogy, because we're an umbrella body for**
 22 **a certain strand within a certain strand within**
 23 **a certain strand, and so we're, I think, happy to play**
 24 **our part, and definitely engage in this inquiry, because**
 25 **we want to learn from it and make sure we do signpost**

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<p>1 our members in the right way.</p> <p>2 The question is, do we have the clout on our own to</p> <p>3 be an umbrella body for the Evangelical constituency?</p> <p>4 The reality is, the answer to that is no. We can't even</p> <p>5 get all Evangelicals persuaded to sign up to our</p> <p>6 organisation, much as we wish we would.</p> <p>7 And evangelicalism, as best we understand it -- and</p> <p>8 it's 2 million of the sort of 6 million who attend</p> <p>9 church of the 60 per cent of the population who normally</p> <p>10 say they are Christian in some shape or form. So you</p> <p>11 have all these questions going down. Our hope is that</p> <p>12 we can identify, report, eradicate abuse if we move the</p> <p>13 right way. But whether we can do that as an umbrella --</p> <p>14 I don't think, sadly, we have enough clout to do that.</p> <p>15 Whereas I think the FA -- the structure of the FA means</p> <p>16 it has full control of everybody who plays football in</p> <p>17 an organised manner. We don't have that control.</p> <p>18 Q. Moving on to my last topic, then, which is the role of</p> <p>19 regulation or the state bodies in child protection, and</p> <p>20 also possible recommendations for the future. Can we</p> <p>21 talk first about the definition of regulated activity</p> <p>22 for the purpose of DBS checks. I'm looking at</p> <p>23 paragraph 39 of your witness statement, if that helps</p> <p>24 you. Chair and panel, that's on page 10 of</p> <p>25 the statement. Danny, it might help if we just bring it</p> <p style="text-align: center;">Page 121</p>	<p>1 up, it is EVA000001_010. What you say is, the</p> <p>2 Evangelical Alliance is supportive of checks on the</p> <p>3 minister or staff member that is ultimately responsible</p> <p>4 for what is now known as a regulated activity, but,</p> <p>5 essentially, you think that definition of regulated</p> <p>6 activity itself is unclear and can cause confusion. Can</p> <p>7 you explain to us why that is?</p> <p>8 A. Yes. I don't think we are alone in that. I think</p> <p>9 others have given evidence to the same -- in the same</p> <p>10 terms, that the understanding of what is an activity,</p> <p>11 what setting that occurs in, the time period of how long</p> <p>12 and the level of supervision, there are a number of</p> <p>13 criteria around -- that you have to meet as to whether</p> <p>14 something is a regulated activity. Our members report</p> <p>15 to us it isn't clear and I've noted in evidence others</p> <p>16 have given that that seems to be a common problem, that</p> <p>17 we need better clarity not just how it applies to</p> <p>18 religious organisations, but I think across the board,</p> <p>19 and better examples, because many of them, again, are</p> <p>20 driven from the education sector and a more full-time</p> <p>21 working environment rather than a voluntary organisation</p> <p>22 setup.</p> <p>23 So we would be supportive of proposals -- in fact,</p> <p>24 in some cases, people are saying they would like more</p> <p>25 discretion to check. If anything, the regulations at</p> <p style="text-align: center;">Page 122</p>
<p>1 times can feel like they curtail who you are able to</p> <p>2 check in these moments. I think Mr Humphreys gave an</p> <p>3 example of being able to run DBS checks on camp or</p> <p>4 festival stewards, which we would entirely agree. There</p> <p>5 are occasions when it seems like, if you read the</p> <p>6 regulations strictly, there are less people you can</p> <p>7 check than you might want to in a situation. So there</p> <p>8 does seem to be some common cause that regulated</p> <p>9 activity is not sufficiently clear.</p> <p>10 Q. One of the areas in which it has been discussed as to</p> <p>11 whether there should be an extension is extending checks</p> <p>12 to be available to, or mandatory for, those who are</p> <p>13 religious leaders or have pastoral authority or</p> <p>14 whichever way you define it.</p> <p>15 What you say in your witness statement is that, to</p> <p>16 try and extend it in that way might have unintended</p> <p>17 consequences. Why is that?</p> <p>18 A. So it's particularly the term "pastoral authority". So,</p> <p>19 as we say at the start, we are supportive of the checks</p> <p>20 on those who are ultimately responsible for the</p> <p>21 regulated activity. That seems to make sense. But the</p> <p>22 issue is then, what do we mean by "ultimate</p> <p>23 responsibility"?</p> <p>24 The difficulties with a term like "pastoral</p> <p>25 authority", all we are saying is, if you take a more</p> <p style="text-align: center;">Page 123</p>	<p>1 Baptist or a Baptist Free Church kind of organisation,</p> <p>2 they would believe in what we would say is the</p> <p>3 priesthood of all believers. That means everybody has</p> <p>4 a certainly amount of priestly or pastoral role.</p> <p>5 What I don't want to happen is, you end up in</p> <p>6 a theological conversation about what that means.</p> <p>7 So we are absolutely supportive, I want to stress,</p> <p>8 in the first bit that the person in ultimate charge</p> <p>9 should be able to be checked. But if you use a phrase</p> <p>10 like "pastoral authority", that's very ambiguous and</p> <p>11 could leads to all sorts of small group leaders,</p> <p>12 deacons, elders and, frankly, almost everybody in the</p> <p>13 pew of certain denominations who would say they have</p> <p>14 pastoral authority needing to be checked. So that's</p> <p>15 where the faith literacy point for me comes in. We need</p> <p>16 to better understand the use of those kind of terms.</p> <p>17 Q. So that I understand your evidence, you don't disagree</p> <p>18 in principle that a DBS check should be available or</p> <p>19 mandatory for an individual who is in charge of a faith</p> <p>20 setting, regardless of whether or not they have</p> <p>21 unsupervised access to children. In principle, you</p> <p>22 agree with that?</p> <p>23 A. That's the first line there in 39:</p> <p>24 "We are supportive of checks of a minister or staff</p> <p>25 member that has ultimate responsibility for a regulated</p> <p style="text-align: center;">Page 124</p>

1 activity."
 2 **We support that. The difficulty, and we are not**
 3 **trying to make it unduly, is the language of pastoral**
 4 **authority came in questions we were asked. That**
 5 **language, we think, could be problematic and we may need**
 6 **to find better language going forward.**
 7 Q. It is notoriously difficult to find the correct term for
 8 things, so I'm not going to disagree with you,
 9 necessarily, about that. My question is, your downside
 10 is this might lead to the checking of volunteer elders,
 11 deacons and small group leaders. Is that necessarily
 12 a problem? If these individuals are in positions of
 13 responsibility either literally or within the eyes of
 14 the child, why shouldn't they be checked?
 15 **A. I think the issue is it goes to -- in a larger -- in the**
 16 **priesthood of all believers, it means -- about halfway**
 17 **down -- that every member of the church has a degree of**
 18 **pastoral responsibility and, arguably, authority. In**
 19 **certain church setups, like a more Brethren church**
 20 **setup, that means everybody holds the same level of**
 21 **pastoral responsibility and authority. So it is not**
 22 **simply -- I don't think we would object to those who**
 23 **have the responsibility. The oversight, the elders or**
 24 **deacons, it goes out to ultimately everybody. So**
 25 **it's -- the first sentence is saying, you know, the**

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1 **A. I can, indeed.**
 2 Q. Excellent. We are going to resume your evidence by
 3 talking about the options and the need for any external
 4 oversight of child protection in religious organisations
 5 and settings. Chair, we are picking up at page 11 of
 6 the witness statement, if that assists. Looking at
 7 paragraphs 44 to 46 of the statement, is it fair to say
 8 that you -- certainly when you drafted the statement --
 9 were working on the basis that child protection in
 10 religious organisations is already being regulated to
 11 some extent by the Charity Commission?
 12 **A. Yes. When we drafted the statement, to some extent,**
 13 **that was our view.**
 14 Q. You have emphasised at paragraph 45 there are some
 15 things they have done well, which I can summarise as
 16 essentially raising the awareness for the need for child
 17 protection policies and DBS checks and the like; is that
 18 right?
 19 **A. Yes. They have that four-strand strategy of which this**
 20 **is one, and they have certainly brought awareness and**
 21 **emphasis to it, yes.**
 22 Q. Of course, I have indicated -- and I think you have had
 23 the opportunity to see -- the Charity Commission's
 24 evidence to the inquiry that they would not consider
 25 themselves responsible for regulating child protection

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1 **person with ultimate responsibility for the regulated**
 2 **activity should be checked. The other confusion is that**
 3 **this also got tagged in with mandatory checking. So**
 4 **we'd be absolutely supportive of them being checked and**
 5 **the person in charge, I can see why you'd want to do**
 6 **mandatory checking, but you start to take that out and**
 7 **very quickly, if the language isn't sufficiently clear,**
 8 **a church could say, "I think I have to check every**
 9 **single adult in my church because potentially they have**
 10 **pastoral responsibility and authority for every single**
 11 **other person in this church" and that becomes unworkable**
 12 **if that's a mandatory piece of training. So it is,**
 13 **again, faith literacy to understand the sector.**
 14 **A Brethren church thinks every single adult member has**
 15 **pastoral responsibility for every other adult member.**
 16 MS McNEILL: Thank you. I note the time. Chair, might that
 17 be a convenient moment for your break? Then, when we
 18 come back, I will be dealing with external regulation,
 19 which is my last but slightly larger topic?
 20 THE CHAIR: Thank you, Ms McNeill. We will come back at
 21 2.55 pm.
 22 (2.44 pm)
 23 (A short break)
 24 (2.55 pm)
 25 MS McNEILL: Mr Lynas, can you see and hear me?

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1 within religious organisations and settings because they
 2 don't carry out any proactive work, such as inspections,
 3 and they are not equipped or designed to do so. Have
 4 you had the chance to see that?
 5 **A. Yes, I have had a chance to see that.**
 6 Q. If we look at paragraph 54 of your witness statement
 7 over on page 13, the very last sentence is:
 8 "It is our opinion that the current arrangements in
 9 respect of the regulation of child protection are
 10 adequate."
 11 Is that predicated on the, now, it seems,
 12 misunderstanding that child protection within religious
 13 organisations is already being regulated by the
 14 Charity Commission?
 15 **A. No, the -- I believe it is paragraph 44, really. In our**
 16 **view, the Charity Commission is as well placed as any of**
 17 **the statutory bodies to do this work. So if there needs**
 18 **to be a statutory body, then the Charity Commission is**
 19 **well placed.**
 20 **That view in paragraph 54 remains. I think it is**
 21 **a view shared by the Joint Committee on Human Rights,**
 22 **certainly in 2016, when they responded to the**
 23 **out-of-school setting.**
 24 **At paragraph 74, I do think it is helpful to read**
 25 **this -- perhaps this should have been in our evidence,**

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<p>1 but I certainly want to point to it now. The Joint 2 Committee between both Parliament and the Lords said, at 3 paragraph 74: 4 "The need to safeguard children from neglect, 5 physical harm and sexual abuse is well understood, but 6 it is rather less clear how one can draw a line between 7 religious freedom and the requirements for safeguarding 8 that genuinely protects children. While there may be 9 some argument for safeguarding measures to be introduced 10 in out-of-school settings, these should not be 11 specifically aimed at religious activities, nor are we 12 convinced that existing safeguarding measures are 13 inadequate in this regard. Any new measures should be 14 proportionate, focused and should only apply where 15 identifiable concerns about the safety or well-being of 16 children and young persons have been raised with 17 a particular institution. We do not support a regime of 18 routine inspections of out-of-school settings and we are 19 also aware of the very grave concerns" -- sorry -- 20 "around government proposals for a regime of compulsory 21 registration. We reserve the right to return to the 22 issue if and when we see detailed proposals from the 23 government." 24 So that was part of our engagement with the 25 out-of-school setting. So I do think it is not simply</p> <p style="text-align: center;">Page 129</p>	<p>1 linked to our understanding of the Charity Commission 2 but to a wider understanding of the sector and engaging 3 with the Joint Committee on Human Rights and other 4 bodies around that, that we are not alone in thinking 5 that the current safeguarding provisions are adequate. 6 Q. I want to pick up on that. Of course we can look at 7 the -- the chair and panel, I'm sure, are very grateful, 8 and I am, for drawing attention to the Joint Committee's 9 evidence. But my question for you is, you say that the 10 current arrangements in respect of the regulation of 11 child protection are adequate. What arrangements do you 12 say are adequate? What do you say -- who is regulating 13 this? Who is making sure and how? 14 A. So there is the criminal law in relation to child sexual 15 abuse, then we have the regulations and guidance in 16 terms of DBS checking, regulated activities. There are 17 other requirements to report to the Charity Commission 18 any serious incident which, on their definition, would 19 mean any either allegation or actual incident of child 20 sexual abuse. So those are some of the regulations that 21 are immediately coming to mind. 22 Q. They're all after the fact, are they not? They are all 23 ways of responding to allegations or incidents once they 24 have happened. What about child protection? What about 25 risk management? What about stopping it from happening?</p> <p style="text-align: center;">Page 130</p>
<p>1 A. Rephrase that question or put that question again. 2 Q. That's absolutely fine. For example, the serious 3 incident reporting to the Charity Commission, that 4 happens after the fact, after an allegation has been 5 raised or after an incident had occurred. Likewise 6 criminal prosecutions. What I'm asking you is, what do 7 you say is in place that means that child protection, 8 which includes risk management and trying to minimise or 9 prevent the risk of child abuse to children, is 10 adequate? 11 A. The Charity Commission still require a child protection 12 policy to be in place. 13 Q. Okay. 14 A. Which we would agree with. I mean, that's -- so -- yes. 15 Q. We have heard a lot of evidence -- again, I don't know 16 if this is reflected in any of your membership. The 17 policies are put in place but can be, and often are, in 18 a drawer somewhere rather than being implemented, 19 followed, disseminated. Would you say that a policy 20 alone is enough? 21 A. Oh, no, no. So we're -- I mean, we have, again, talked 22 about consistently signposting, training is absolutely 23 essential. But that training draws on core 24 understanding, in our case the theological and biblical 25 understanding of why this is important. So we are</p> <p style="text-align: center;">Page 131</p>	<p>1 supportive of the training and core training, and then 2 we -- so that's why we signpost it to our organisations 3 that we do in our sector. 4 Q. That's often voluntary, not mandatory? 5 A. Sorry? 6 Q. That's often voluntary training, not mandatory training. 7 It doesn't form part of regulation, would it? 8 A. No, it wouldn't. 9 Q. How have you concluded that it is adequate? On what 10 basis do you say that the current situation is adequate? 11 It is good enough? 12 A. So we would align with the Joint Committee on Human 13 Rights and their conclusions, which are the same. So 14 having looked at the measures that are there, having 15 looked at what's going on in our sector, we are 16 saying -- part of this is to come and be a learning 17 experience. I want to be careful this isn't heard the 18 wrong way. We were asked, what did we think, were 19 further mandatory measures necessary? We concur with 20 the Joint Committee on Human Rights that, at this stage, 21 we are not persuaded that they are, but we remain open 22 to persuasion, absolutely, and we are not a deciding 23 body that gets to do that, and so, what we are trying to 24 do is signpost the best training possible, but we did 25 have concerns about the move towards some mandatory</p> <p style="text-align: center;">Page 132</p>

<p>1 registration and inspection and those are shared by 2 other bodies, both religious and non. 3 Q. I think we can pick that up in a little bit more detail. 4 Looking at paragraph 58 of your witness statement -- 5 chair, that's over on to page 14. Danny, can we please 6 bring it up? What you say is that you believe a system 7 of registration and inspection for religious 8 organisations and settings, in relation to child 9 protection -- I must emphasise, I'm just talking about 10 child protection -- could be deeply problematic. Why is 11 it problematic? Firstly, you say the nature of 12 the organisation and the settings vary widely -- 13 A. Correct. 14 Q. -- including those that meet in coffee shops or private 15 homes, such as house churches or youth Bible study 16 groups. My question is, couldn't that actually be an 17 argument in favour of greater oversight, if children's 18 activities are being provided within a very informal 19 setting where there may not be the sort of structures, 20 procedures and policies that you have just talked about? 21 A. So I think in setting that question, you said why is it 22 problematic at the start. 23 Q. Yes. 24 A. You said, as in my answer was, "Why is it?". I want to 25 be stressing again we didn't say in our submission that</p> <p style="text-align: center;">Page 133</p>	<p>1 it is problematic. We said it could be deeply 2 problematic and then we outlined the three reasons. 3 This drives from the out-of-school setting as part of 4 the background. The out-of-school setting legislation 5 and consultation didn't seem to understand different 6 settings, and so came with the very blunt instrument in 7 regard to those settings. It didn't seem to comprehend 8 that this could be the registration and the inspection 9 of private homes or private businesses. So we said it 10 could be problematic if the legislation fails to 11 understand that. 12 Q. My question was why, though? Why would it be 13 problematic for it to capture informal settings such as 14 coffee shops, private homes, house churches, youth Bible 15 study groups? 16 A. I do think it is important to understand that 17 out-of-school setting context. It didn't seem to 18 understand this was even a possibility and, therefore, 19 had drafted legislation and regulations for the 20 consultation that didn't seem to comprehend that and 21 didn't seem to be able to understand what 22 a micro-setting could look like. It looked at, largely, 23 an educational setting and transposed it across. So 24 we're not saying it is, it could be, if it fails to 25 understand that what this means is that a private home</p> <p style="text-align: center;">Page 134</p>
<p>1 would be subject to an inspection at any time, what are 2 the implications of that? It didn't seem to have 3 thought about that and thought about how you would 4 mediate for that. I'm not saying it can't be done, but 5 the legislation, as drafted in terms of out-of-school 6 setting, in our view, didn't seem to comprehend that as 7 an option. It didn't seem to understand that. And 8 therefore was drafted in a way that didn't identify or 9 address those needs. 10 Q. We will talk about your response to the out-of-school 11 settings, we really will, and I understand the 12 distinction between disagreeing in principle and 13 disagreeing with the terms, but this paragraph is in 14 relation to a question that we, the inquiry, asked you, 15 which is whether there should be registration and 16 inspection of religious settings which provide for those 17 under 18. Your answer is: 18 "We believe a system could be deeply problematic." 19 You have given three reasons. The first is that the 20 nature of the organisations vary widely. The question 21 is, why is that a problem? 22 A. Sorry, I'm a little confused. I believe I have answered 23 that question. What we have seen to date is drafting of 24 legislation that doesn't seem to understand that and 25 doesn't seem to show sufficient religious literacy to</p> <p style="text-align: center;">Page 135</p>	<p>1 understand that. Again, that's why it could be 2 problematic. Until we see a piece of legislation -- we 3 will always engage. We have responded to all the 4 consultations in this area and will continue to do so. 5 The question, with respect, we were asked to address 6 here was a fairly vague and open one, and so, 7 inevitably, we had to put some caveats. Until we see 8 what's proposed, our best presumption is to go back to 9 out-of-school setting, which was the last time this was 10 tried to be done, and then draw from there. If the 11 inquiry has a further solution to this, we are 12 absolutely happy to look at that and will engage in all 13 the consultations. We are absolutely not against 14 providing safe environments. We are concerned as to how 15 that's done in a way -- so this question specifically 16 drafted around a religious setting rather than just 17 a setting for under 18s generally, so that's why we've 18 raised these concerns. 19 Q. Let me ask it in a different way. Do you agree that, in 20 order to keep children safe, it may be necessary for 21 there to be greater oversight of activities taking place 22 in an informal environment? For example, last week we 23 heard about religious instruction happening in the back 24 of a van. 25 A. In the back of a ...? Sorry?</p> <p style="text-align: center;">Page 136</p>

<p>1 Q. A van.</p> <p>2 A. So our submission says, I think at paragraph 60, what we</p> <p>3 want to focus on is the nature of the work being done</p> <p>4 with children, not the religious nature of that. So we</p> <p>5 want to say yes, if the work is being done with</p> <p>6 children, then that's what should be regulated for</p> <p>7 everybody, regardless.</p> <p>8 Q. I think what we are getting is the same point?</p> <p>9 A. Agreement, yes.</p> <p>10 Q. The formality of the setting of itself doesn't mean it</p> <p>11 shouldn't be regulated. Is that your evidence?</p> <p>12 A. That's agreed. That's agreed. It is not the informal</p> <p>13 setting. Yes, that's perhaps helped me to get clarity.</p> <p>14 What we are concerned about is that legislation to date,</p> <p>15 and proposals to date, have not seemed to have</p> <p>16 understood that. So we have emphasised it could be --</p> <p>17 I really do want to stress the words "could be" -- very</p> <p>18 deeply problematic if that is not understood.</p> <p>19 Q. This is very much trying to be a forward-looking inquiry</p> <p>20 so I'm trying to understand what barriers we can help</p> <p>21 address as we go through. Could we look at the second</p> <p>22 reason. Secondly, you say, "What could be problematic</p> <p>23 is to treat religious organisations and settings</p> <p>24 differently to other civil groups because that would</p> <p>25 appear to be discriminatory."</p> <p style="text-align: center;">Page 137</p>	<p>1 A. Yes.</p> <p>2 Q. If oversight or inspection was extended beyond just</p> <p>3 religious organisations to all voluntary organisations,</p> <p>4 would that objection or potential objection fall away?</p> <p>5 A. That potential objection would, but we remain to be --</p> <p>6 I still go back to the Joint Committee on Human Rights.</p> <p>7 We remain to be convinced.</p> <p>8 I think it is for everybody to then say why such</p> <p>9 registration both is necessary and how it is going to</p> <p>10 solve the problem. But, absolutely, the second</p> <p>11 objection drops if everybody is treated equally.</p> <p>12 So the question was framed for religious</p> <p>13 organisations only, inevitably for this strand, but we</p> <p>14 wanted to be cautious to make sure they weren't singled</p> <p>15 out for different treatment. We neither want to be</p> <p>16 treated especially more favourably nor especially less</p> <p>17 favourably.</p> <p>18 Q. If we look at the final one here: thirdly, it would be</p> <p>19 a de facto requirement to register with the state to</p> <p>20 practice one's faith. Each of these reasons would give</p> <p>21 rise to human rights concerns. My question is, it is</p> <p>22 not concerned, is it, with practising your faith. It is</p> <p>23 concerned with providing children's services. You would</p> <p>24 be free, wouldn't you, to practice your faith, but it is</p> <p>25 children's services?</p> <p style="text-align: center;">Page 138</p>
<p>1 A. That's the question that we absolutely want to get to</p> <p>2 the bottom of. What we have said at paragraph 60 is the</p> <p>3 suggestion seemed to focus on the religious nature of</p> <p>4 the organisation in other sections rather than the work</p> <p>5 being done with children. So the frame of these</p> <p>6 questions are fairly succinct in what drew these</p> <p>7 answers. So without understanding more, that's why we</p> <p>8 needed to raise these concerns. This is specifically</p> <p>9 about in religious settings. So what's not clear from</p> <p>10 the question is, is it only for religious settings? In</p> <p>11 which case, by default, it becomes a register of one's</p> <p>12 faith. Now, if we've knocked that out under number 2,</p> <p>13 then it is slightly different. But you still -- so is</p> <p>14 it around work done with children? We are supportive.</p> <p>15 Is it around the religious nature of that work? That's</p> <p>16 where the problem comes.</p> <p>17 Q. Paragraph 59. Another thing you were asked to comment</p> <p>18 on by us is whether or not there should be any auditing</p> <p>19 or inspection by any external body. Your objections are</p> <p>20 broadly similar. Take it as read I understand the point</p> <p>21 about treating religious organisations differently from</p> <p>22 voluntary organisations. What I want to ask you about</p> <p>23 is that you said, should there be -- should the inquiry</p> <p>24 be minded to pursue auditing, we would recommend that</p> <p>25 there should be a diversity of approved providers</p> <p style="text-align: center;">Page 139</p>	<p>1 reflecting the diversity of environments in which</p> <p>2 children are present. Churches and organisations could</p> <p>3 then choose an auditor who understood their needs.</p> <p>4 My question is, why do you need multiple auditors</p> <p>5 and why should organisations get to choose their</p> <p>6 auditor, bearing in mind you just said religious</p> <p>7 organisations shouldn't necessarily be treated</p> <p>8 differently?</p> <p>9 A. So if the inquiry was minded to go on the road to an</p> <p>10 auditor, we would suggest, like, a financial auditor,</p> <p>11 that is an independent, verified check. Auditors have</p> <p>12 to be independent. But we still, as an organisation, as</p> <p>13 does every company and every charity in the UK of</p> <p>14 a certain size, choose their own auditor. But those</p> <p>15 auditors must independently verify what is happening.</p> <p>16 So the reason we drew that analogy is, I think</p> <p>17 that's a very good system. So the concern of a single</p> <p>18 auditor is, it doesn't understand the niche of</p> <p>19 the football club, the small church and the Girl Guides</p> <p>20 and the large organisation. The benefit, potentially,</p> <p>21 of a diversity of suppliers is that you have a situation</p> <p>22 exactly like a financial audit, which seems to us to</p> <p>23 draw a very helpful analogy.</p> <p>24 So some Christians will choose a Christian auditor,</p> <p>25 actually very small in our experience. What they are</p> <p style="text-align: center;">Page 140</p>

<p>1 more likely to do is choose an auditor with specialist 2 skills in the charity sector, and that seems to make 3 a great deal of sense, and many will. Likewise, unless 4 you would find an auditor who understands the work that 5 you do, maybe to do with your size, maybe to do with the 6 services you provide, you're much more about younger 7 children and you find an auditor who can come in and 8 work with you or maybe you're a church versus an 9 organisation, you will have some organisations who work 10 with thousands, tens of thousands, of children right 11 across the UK. They will need a different auditor than 12 a small church that has 20 people, and so, why not get 13 a range of auditors in the same way as financial 14 companies -- large ones use a large auditor, smaller 15 ones may use a local auditor, but those auditors are 16 obliged legally to hit certain thresholds. 17 Q. That's specifically looking at the way audits are 18 carried out. Looking at it as an external oversight 19 principle, you have got the Financial Conduct Authority 20 and they will regulate all organisations that fall 21 within its remit regardless of their context or the work 22 that they do. You have Ofsted who regulate both faith 23 schools and non-faith schools. Why do you need multiple 24 agencies? 25 A. Why not?</p> <p style="text-align: center;">Page 141</p>	<p>1 Q. Why can't one single agency have the skills and the 2 understanding to regulate or audit or inspect multiple 3 different organisations? 4 A. Why would you not? 5 Q. Cost, for one thing, in setting up multiple 6 organisations. 7 A. Then there's no cost to the state to set these up. So 8 the auditing service is -- that's why it is such an 9 excellent analogy, in our opinion. You can have 10 multiple providers. They need to hit certain tests to 11 prove that they're valid to do it. We are not wedded to 12 this proposal, so I'm not -- we just think it is 13 a really excellent -- how do you deal with the diversity 14 of the sector? That is a challenge for everybody. The 15 charity sector, the Charity Commission itself says it 16 struggles to deal with the diversity. The faith sector 17 is also highly diverse. So rather than have a single 18 oversight which could be highly contested, why not have 19 a diversity of oversight that has to meet some criteria? 20 There are virtually no downsides and lots of upsides. 21 Q. I'm thinking of some of the evidence we have heard from 22 victims groups, that people would, or would be perceived 23 to, pick a sympathetic auditor? 24 A. I think that's to misunderstand an auditor. You can't 25 pick a sympathetic financial auditor. That's not</p> <p style="text-align: center;">Page 142</p>
<p>1 a possibility. They have legal obligations they have to 2 fulfil. This would have to be the same. They must have 3 legal obligations and independence. But the financial 4 auditing system works in exactly the same way and has 5 a long track record and history in our system of doing 6 that. So I think it does draw -- my question would 7 continue to be, why would you not? That answers a lot 8 of the questions the inquiry has had as to deal with the 9 diversity of the space, to get buy-in and engagement as 10 a way of getting around the problem. 11 Q. We are going to move forward to paragraph 60 and talk 12 about minimum standards. As I understand it, you're in 13 favour of the setting of minimum standards that are 14 voluntary -- for example, the DfE's voluntary Code of 15 Practice for out-of-school settings. But you would 16 object to it being mandatory. Is it the mandatory 17 nature of the standards that you object to or is it to 18 the distinction being drawn between religious 19 organisations and nonreligious organisations? 20 A. Sorry, in paragraph 60 of ours? 21 Q. Yes, bottom of page 14. 22 A. Mandatory minimum standards policies and procedures. 23 Q. Yes. 24 A. Sorry, your question was, we're supportive of the common 25 qualification for all faith leaders? Yes.</p> <p style="text-align: center;">Page 143</p>	<p>1 Q. It is later on in that paragraph. It is okay, I will 2 ask it in an open way: is the Evangelical Alliance in 3 favour of voluntary minimum standards? 4 A. Voluntary minimum standards, yes. 5 Q. Would it object to mandatory minimum standards? 6 A. We'd have to see what those standards are and what they 7 entail. We are not against them in principle. It is 8 difficult, in the abstract, to answer a question on the 9 hypothetical. So we would want to see what's in them. 10 We would absolutely engage in any policy to bring those 11 forward. We have sought to work with the Department for 12 Housing, Communities and Local Government on what 13 a faith leader is and on issues around child protection. 14 So our experience is, if those are delivered by 15 people that are trusted, like Thirtyone:eight, like CSS, 16 you will get more buy-in and delivered by the state. So 17 we want to find a way, again, where there is a variety 18 of providers. We just think that works better. You 19 will get more engagement. 20 Q. Linked to that -- sorry to take it slightly out of 21 turn -- if we look at paragraph 71 of your witness 22 statement, over to page 17, that's where you say at the 23 very bottom: 24 "... making the code compulsory would intensify the 25 problems implicit in the definition of a 'setting'.</p> <p style="text-align: center;">Page 144</p>

1 A mandatory code would force the Government or another
 2 body to define settings in a way that would give legal
 3 certainty, which has so far [been proved] impossible.
 4 The Evangelical Alliance would resist such a move
 5 towards a mandatory scheme or any form of graded
 6 'Kitemark'. However, a purely voluntary code could
 7 serve as a useful checklist for institutions ..."
 8 **A. Yes.**
 9 Q. Are you changing it slightly now to say, we don't
 10 necessarily object to the principle of a mandatory
 11 scheme, but we want to see the terms of that mandatory
 12 scheme?
 13 **A. So the mandatory scheme -- the voluntary code in**
 14 **question, as I understand it, that derives again from**
 15 **the out-of-school setting. That voluntary code has been**
 16 **consulted on and is out. So we are responding there to**
 17 **that question which we have seen. Settings is not**
 18 **helpfully defined in that. We have responded to that**
 19 **consultation on the voluntary code. We have noted there**
 20 **is a lot of helpful content in it, particularly around**
 21 **child protection, and we think it could be a good**
 22 **reference. I think that's what the Charity Commission**
 23 **has also described it as, a resource. But we don't**
 24 **think settings is defined specifically enough to**
 25 **actually apply. It really doesn't deal with, again, the**

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1 agreeable in its terms?
 2 **A. It's extremely difficult to answer that question without**
 3 **seeing what the terms of that Kitemark are and what the**
 4 **implications of that Kitemark are. I'm really not**
 5 **trying to be obtuse, but it is very difficult in the**
 6 **abstract, the Kitemark piece in particular. We are**
 7 **trying to be as engaged as possible. Voluntary code is**
 8 **a good idea as a resource. This particular version is**
 9 **problematic and the move to mandatory schemes is going**
 10 **to cause at least a check while people see what the**
 11 **detail is. Without seeing the detail, it is very**
 12 **difficult to comment.**
 13 Q. I just wanted to clarify that your objection isn't
 14 a wholesale objection to all forms of mandatory schemes;
 15 it is the current one?
 16 **A. We do object to the current one, and without seeing any**
 17 **other scheme, it is difficult to know -- you know, we**
 18 **would respond to each as we saw it, for sure.**
 19 Q. Finally, in the out-of-school settings -- it is the last
 20 question, and you referred to it -- the DfE, as you
 21 said, issued a consultation in 2015 about whether or not
 22 to create a framework for out-of-school education, and
 23 I want to make a clarification point here. It is right,
 24 isn't it, that the Evangelical Alliance did urge parents
 25 within its churches or its members to respond to and

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1 **distinction between a larger institutional setting and**
 2 **a smaller micro-setting, as we would call it, centred**
 3 **around the home or the family. So, as it stands, to**
 4 **make that voluntary code mandatory, we believe would be**
 5 **problematic.**
 6 Q. I just want to make sure we are understanding your
 7 position, therefore: it is not mandatory per se; it is
 8 the terms?
 9 **A. Yes, and this particular code, if we have understood the**
 10 **question correctly, relates to the voluntary code that**
 11 **is a published document and is out for consultation, but**
 12 **the government, as we understand it, hasn't responded to**
 13 **those consultation concerns. I believe that was 2019**
 14 **that that code was put out for consultation, and so the**
 15 **term "extremism" remains in there, there are ambiguities**
 16 **around that. It continues to have the follow-on effects**
 17 **from the original out-of-school setting consultation, so**
 18 **that may be part of the reason there's more reluctance**
 19 **around that particular voluntary code.**
 20 Q. The bottom section, you say:
 21 "We resist a move towards a mandatory scheme or any
 22 form of graded Kitemark."
 23 Should we add a nuance there that it is the current
 24 proposed code that you are concerned about. Is it
 25 possible to produce a mandatory Kitemark that is

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1 oppose that consultation? Is that right?
 2 **A. We urged them to respond to that consultation, and we**
 3 **indicated areas of concern that we had, and then asked**
 4 **our members to consider responding in their own words to**
 5 **that consultation.**
 6 Q. I think Ms Scolding mentioned in her opening -- and
 7 I think it was a slip of the tongue -- that you provided
 8 pro forma letters in order to respond to that
 9 consultation. That's not correct. There were no
 10 pro forma letters prepared, were there?
 11 **A. Yes, there were no pro forma letters -- that's not**
 12 **something that we would use -- and the reason is, it**
 13 **would undermine the system of the consultation, which is**
 14 **to get individuals to respond.**
 15 **It is entirely acceptable for organisations like us**
 16 **to encourage people to consider responding and to**
 17 **indicate where we see some issues or where people might**
 18 **want to think about responding, but it is not**
 19 **appropriate, in our view, to issue pro forma responses,**
 20 **and we didn't do that in this case.**
 21 Q. Again, you have indicated today, is it right, that your
 22 main concern around the out-of-school settings is the
 23 definition of "setting" which you thought was too broad?
 24 Again, I'm simplifying, I know.
 25 **A. Yes, with out-of-school settings, there was a number**

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<p>1 of -- I mean, "undesirable teaching" was in there and 2 wasn't sufficiently well described. The "extremism" and 3 "fake news" parts were in there, which was difficult. 4 We need clarity on the setting side and scope, as you 5 have said, and there were the human rights concerns that 6 were shared by others, including the Joint Committee On 7 Human Rights more generally as to the need and the 8 adequacy of what was being proposed. It is fair to say 9 that settings was a key part of our concern. 10 It also didn't seem to understand the volunteer 11 risk -- sorry, the DfE themselves, in their own 12 submission to this inquiry, have noted the risk around 13 volunteers and smaller volunteer-led settings and not 14 being fully understood and the loose meaning given to 15 intensive education and undesirable teaching in the 16 responses. So they recognised there were some problems 17 with that consultation in their own response to this 18 inquiry, and we would largely concur with what they have 19 noted. 20 Q. What I want to finish by drawing out from you is, 21 there's a distinction between saying, "We don't think 22 there should be any regulation of this sector, and our 23 response to the consultation is that there should be no 24 regulation of this sector and no registration of this 25 sector", and, on the other hand, responding and saying,</p> <p style="text-align: center;">Page 149</p>	<p>1 "We can see your point. We are possibly in favour of 2 regulation or registration. But the terms of your 3 proposal don't work". Which of the two categories does 4 the Evangelical Alliance fall into? 5 A. I think that's binary, so I'd like to answer it in this 6 way, to say that we absolutely support the training, and 7 we are very open to the idea that there could be core 8 training modules that are used. We think things like 9 templates and the voluntary code can be helpful, but do 10 have their limitations. We have talked before about the 11 setting of standards is possibly a better way and that 12 the voluntary code is a reference -- I think the NSPCC 13 see it as potentially like a baseline for people to go 14 towards. 15 When you move to -- I think these are on a kind of 16 spectrum. When you move towards registration, 17 inspection and audit, there is going to be more 18 reluctance until any details are seen. We are not 19 immediately inclined to those, and we would want to see 20 what is being proposed, on whom, on what kind of 21 settings, and how it is going to be worked out, and then 22 at that time we are very happy to respond to more 23 concrete proposals around that. 24 Q. That is sort of an answer. What I'm really trying to 25 tease out is, if the definitions could be sorted out, is</p> <p style="text-align: center;">Page 150</p>
<p>1 there a way in which the Evangelical Alliance could 2 agree to the registration of some form of out-of-school 3 settings, if the terms and the drafting that you raised 4 concerns about could be addressed, or is yours a blanket 5 objection to any form of registration or regulation? 6 A. I think I am going to go back to the Joint Committee on 7 Human Rights. That's where we would stand very similar 8 to them, in terms of the adequacy of what is being 9 proposed, the need for what is proposed, that 10 registration is actually effective and necessary in this 11 moment. That case, in our view, hasn't been made yet. 12 So we are not saying that we are carte blanche, 13 forever and a day opposed to registration, but at this 14 stage the need does not seem to have been -- the case 15 for that -- it is not a proportionate response in what 16 we are seeing, and we don't see that the case has been 17 made for the need for that and, in fact, the government 18 itself has ultimately withdrawn those proposals at this 19 stage and the Joint Committee on Human Rights doesn't 20 believe that they are necessary. 21 So if somebody wants to put the case forward, then 22 we will respond to that. But asking us in the abstract 23 whether we would agree to registration at some point in 24 the future on some grounds unspecified I don't think is 25 a realistic question.</p> <p style="text-align: center;">Page 151</p>	<p>1 MS McNEILL: Luckily for you, that was my last question. 2 Chair, that concludes my questions for this witness. 3 We have a little bit of adducing to do after this 4 witness. But before that, do you or the panel have any 5 questions for this witness? 6 THE CHAIR: Thank you, Ms McNeill. I have no questions, but 7 I will ask my colleagues. 8 Ms Sharpling? 9 MS SHARPLING: No, thank you, chair. 10 THE CHAIR: Mr Frank? 11 MR FRANK: No, thank you, chair. 12 THE CHAIR: Sir Malcolm? 13 PROF SIR MALCOLM EVANS: No, thank you, chair. 14 THE CHAIR: Thank you. Mr Lynas, thank you very much for 15 your evidence. 16 A. Thank you, chair. 17 (The witness withdrew) 18 MS McNEILL: Chair, before we conclude for the day, if I can 19 hand over to Mr Tahzib, who is going to read out some 20 witness statements that we are going to adduce and 21 publish on the website this evening. 22 THE CHAIR: Yes, go ahead. 23 Witness statements adduced 24 MR TAHZIB: Thank you very much, chair. I'm just going to 25 run through some statements which are going to be</p> <p style="text-align: center;">Page 152</p>

<p>1 published on the inquiry's website. 2 Chair, last week, the inquiry heard from 3 representatives of various local authorities. 4 In addition to the local authorities from whom we have 5 heard oral evidence, the inquiry has obtained witness 6 statements from the following authorities on the same 7 issues: Cardiff Council, Harrow Council; Liverpool City 8 Council; and Manchester City Council. 9 The Disclosure and Barring Service have provided 10 a statement explaining in some detail how the definition 11 of "regulated activity" from the Safeguarding Vulnerable 12 Groups Act 2006 operates. 13 The Children's Commissioner has provided a witness 14 statement about the extent to which he has undertaken 15 work touching upon child protection in religious 16 organisations and settings. 17 Next, the Welsh Government have provided evidence 18 about the interfaith work that they have undertaken and 19 the arrangements for monitoring, inspection, regulation 20 and the setting of standards, legislation and guidance 21 with child protection in Wales, which included religious 22 schools and religious settings. 23 Next, the National Police Chiefs' Council have 24 provided a witness statement about the extent to which 25 data is collected or available on child sexual offences</p> <p style="text-align: center;">Page 153</p>	<p>1 which have been committed in the context of religious 2 organisations and settings. 3 The Edward Cadbury Centre for the Public 4 Understanding of Religion has also provided a statement. 5 That centre has won a contract from the Ministry of 6 Housing, Communities & Local Government, MHCLG, to 7 deliver a new voluntary, non-theological training 8 programme for faith leaders, seeking to equip them for 9 effective ministry in the UK. 10 We also have a statement from the National Resource 11 Centre for Supplementary Education, which is a national 12 strategic support organisation for community-led 13 supplementary schools and the wider supplementary 14 education sector across England, including faith-based 15 supplementary schools, such as yeshivas or madrassas. 16 Next, chair, we have a statement from Abuse Never 17 Becomes Us UK, which is a charity that was established 18 to work with and help survivors of child sexual abuse in 19 the Tamil community specifically. 20 Chair, as you know, the inquiry has obtained 21 evidence from a large number of faiths and 22 denominations. Their evidence has touched upon 23 safeguarding procedures, policies and personnel. 24 Statements from the following organisations, from whom 25 we will not be hearing, are going to be published on the</p> <p style="text-align: center;">Page 154</p>
<p>1 website: The National Spiritual Assembly of the Baha'is 2 of the United Kingdom; BAPS Shri Swaminarayan Mandir; 3 the Methodist Church in Britain; the Pagan Federation; 4 the Religious Society of Friends (Quakers) in Britain; 5 the Church of Scientology; the Church of Jesus Christ 6 Latter Day Saints; the United Reform Church; Vishva 7 Hindu Parishad; and the General Assembly of Unitarian 8 and Free Christian Churches. 9 Moving forward, we have a statement from the Council 10 of Mosques in Bradford, which is a charity founded to 11 protect the Islamic way of life in Bradford. They don't 12 provide safeguarding services but do signpost mosques 13 and madrassas to relevant services. 14 Next, we have a statement from the Hindu Council, 15 which isn't directly related to child protection, but 16 recommends that each individual temple puts in place 17 policies and procedures. 18 The Muslim Council of Britain have also provided 19 a statement. That council is an umbrella body, with 20 over 500 Muslim organisations in Britain. They do not 21 have their own child protection policies and do not 22 prepare policies or provide training for the member 23 organisations. 24 Next is the Council of African and Afro-Caribbean 25 Churches. They have 33 member denominations who are</p> <p style="text-align: center;">Page 155</p>	<p>1 autonomous in their individual organisations. They 2 undertake and provide training on child protection 3 through Thirtyone:eight. 4 We have a statement from the Network of Buddhist 5 Organisations, which has both institutional and 6 individual members. It has its own child protection 7 policy and has arranged the training for its members 8 which is provided through Thirtyone:eight. 9 Finally, chair, Northamptonshire Police have 10 provided a witness statement about Operation Lifeboat, 11 which is their investigation into alleged offending in 12 the Jesus Army, about which we heard yesterday. 13 Chair, that concludes today's business. May we 14 adjourn and reconvene tomorrow? 15 THE CHAIR: Thank you, Mr Tahzib. Yes, we will now finish 16 today's work. Thank you. 17 (3.33 pm) 18 (The hearing was adjourned to 19 Thursday, 21 May 2020 at 10.30 am) 20 21 22 I N D E X 23 24 MR PHILLIP NOYES (sworn)1 25 MR CHRISTIAN MCMULLEN (affirmed)1</p> <p style="text-align: center;">Page 156</p>

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