

PART 2: The Panel's conclusions

A. The context for reports: What the Panel would like readers to know before they read the rest of Part 2.

Call to mission service

Among Presbyterians, missionaries were not alone among Presbyterians, of course, in hearing and responding to God's call to service. Clergy and lay alike discerned God's call to serve particular needs in a specific time and place. For any person of faith, responding to God's call sometimes involved difficult choices, even sacrifices. These choices and sacrifices were more acute for those who are called to serve in foreign missions.

Foreign mission service, however, embodied distinct characteristics. One who chose to serve as called often lived in a remote location apart from one's home culture. Distance from extended family, personal roots, and home culture often resulted in isolation, broken only by the presence of other missionaries. Those who were called to serve God in churches or other settings in the United States may not have experienced this extreme separation from familiar and personal sources of comfort and support.

For Presbyterian missionaries the call to serve was lived out as employment by the national denomination. In our polity, national mission boards and agencies evolved to be the entities that, with the help of partner churches, identified global needs and transformed them into position descriptions on various mission fields. Those who were called to serve God in churches or other settings in the United States were employed by other entities – congregations, hospitals, schools, community organizations, for example. For them, the call to serve may have been articulated or made specific by an entity or process that was separate from their employer. A lay teacher or doctor, for example, may have identified a call through their faith community or practices, but lived it out through employment with a separate organization.

These characteristics of mission service - isolation, and the overlap of call and employment - have implications for missionaries, their families, and the church as the response to God's call was lived out. Isolation, for example, affected the options people had when problems developed and they needed to turn to others for support and action.

The overlap of call and employment may have clouded the appropriate discernment of responsibility as individuals struggled to balance competing priorities. The implications of these characteristics took different forms for each of the primary parties of interest to this report– the church, the adult missionaries, and the missionary kids (MKs).

While the church and the missionary engage in a mutual process of matching individual gifts with global needs, MKs are not called. Some may have eventually come to feel called to be present or serve on a mission field, but initially they followed their parents who lived out their call to serve. An MK's experience on the mission field, therefore, was dependent on how their parents balanced competing obligations as mission workers and as parents. Some missionary parents saw raising children as a call as well: for them children were gifts from God and rearing them was a call akin to mission service. For these adults, the demands of child-rearing were equal to the demands of mission service as they negotiated particular decisions. For other missionary parents, children were simply part of their everyday or ordinary life, the part that could be given a secondary role at times to meet the demands of mission service. For these adults, the demands of child-rearing were often subordinate to the demands of their missionary vocation.

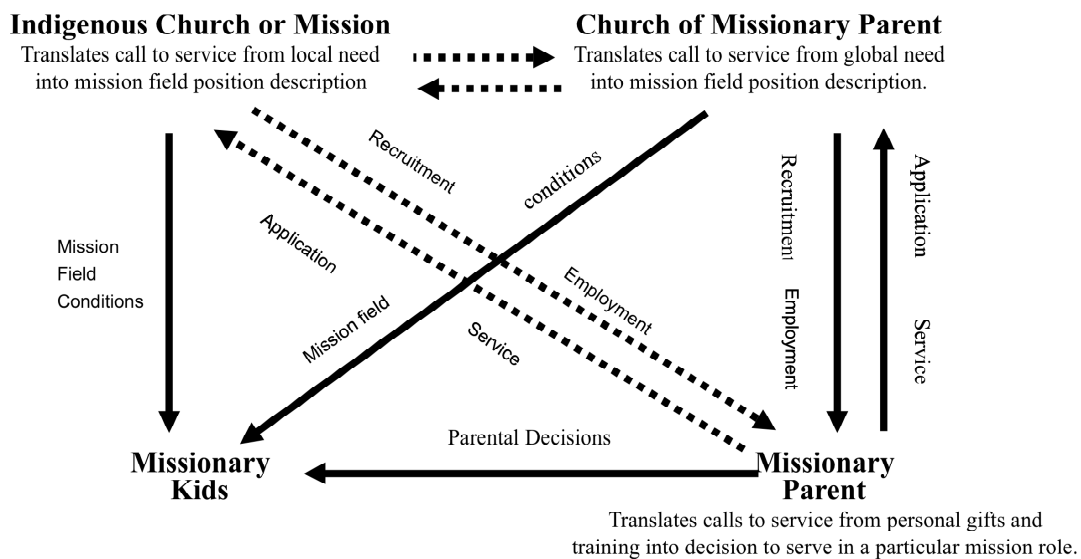
At the same time, an MK's experience on the mission field was also dependent on the indigenous church and how the missionary parent's denomination conceived of and operationalized the mission work undertaken by their parents. The mission office in the United States, for example, worked in partnership with indigenous churches and determined strategies and policies that led to locating mission stations geographically, decided which programs or services would be provided at which mission stations, and placed particular people in specific positions in those programs. These policies determined where families would live and who would live nearby. Policies enacted by the mission office in the U.S. determined furlough schedules, thereby determining which families and children might be together on the mission field at any given time.

The church's attitude toward children directly affected MKs' lives. When the mission office in the U.S. became concerned that missionary children and their need for care and education could affect their parents' ability to attend to their mission work, they

often allocated funds for the establishment of schools for missionary children, as well as boarding facilities.

An MK's childhood experiences on the mission field, then, were subject to complex influences: parental decisions, church choices, and the interactions of these. For example, if parents were unhappy with the educational options available to them on the mission field, they could choose to resign from mission service. If the church felt that a child's special needs could not be adequately met on the mission field, they could terminate the missionary appointment, and, in effect, recall them to the United States. The church's and the missionary parents' mutual discernment process did not end with initial placement; it continued throughout the missionary employment by the mission office in the U.S. These interactions are outlined in Figure 2.

Figure 2. The Church – Missionary – MK System



Why investigate these reports after all these years?

“When one part of the body of Christ hurts, we all hurt.”

Abuse happens in secrecy. A first necessary step toward healing, accountability, and eventual prevention of abuse is a full disclosure of abuse in a manner that is clear and

transparent. Abuse causes a ripple effect as it impacts not only the victim, but also other non-abused MKs as their roommates and friends, their family members, the wider mission community, the Presbyterian Church at large, and the families of the accused. Abuse is a traumatic experience, and as such

Traumatic events call into question basic human relationships. They breach the attachments of family, friendship, love, and community. They shatter the construction of the self that is formed and sustained in relation to others. They undermine the belief systems that give meaning to human experience. They violate the victim's faith in a natural or divine order and cast the victim into a state of existential crisis. The damage to relational life is not a secondary effect of trauma, as originally thought. Traumatic events have primary effects not only on the psychological structures of the self but also on the systems of attachment and meaning the link individual and community.⁹⁰

The damage to the survivor's faith and sense of community is particularly severe when the traumatic events themselves involve the betrayal of important relationships.⁹¹

Because traumatic life events invariably cause damage to relationships, people in the survivor's social world have the power to influence the eventual outcome of the trauma. A supportive response from other people may mitigate the impact of the event, while a hostile or negative response may compound the damage and aggravate the traumatic syndrome. In the aftermath of traumatic life events, survivors are highly vulnerable. Their sense of self has been shattered. That sense can be rebuilt only as it was built initially, in connection with others.⁹²

Abuse is shrouded in fear and unbelief. Investigating the facts of abuse, through talking with many victim-witnesses, many parent-witnesses, many corroborative-witnesses, accused-witnesses, and archival research, sheds light on the context of the abuse, the details of the abuse, and the impact of the abuse on all involved as well as the credibility and reliability of the reports. Victims, parents, the mission community, the church, and the accused are reassured that the investigation has researched and now brings to light the abuse. Inquiring into reports of abuse, therefore, must be conducted by

⁹⁰ Herman, p. 51.

⁹¹ Herman, p. 55.

⁹² Herman, p. 61.

experienced investigators who have and follow a clear methodology for collecting the facts, assessing those facts in order to arrive at judicious conclusions.

The Presbyterian Church (U.S.A.) took an historic and courageous stand when it created the ICI and, following an ICI recommendation, established the IARP. In a public statement at the time of the release of the ICI Report, the Presbyterian Church acknowledged the cost to victims and their families as well as the impact upon the mission community.

Sharing the traumatic experience with others is a precondition for the restitution of a sense of a meaningful world. In this process, the survivor seeks assistance not only from those closest to her but also from the wider community. The response of the community has a powerful influence on the ultimate resolution of the trauma. Restoration of the breach between the traumatized person and the community depends, first, upon public acknowledgment of the traumatic event and, second, upon some form of community action. Once it is publicly recognized that a person has been harmed, the community must take action to assign responsibility for the harm and to repair the injury. These two responses – recognition and restitution – are necessary to rebuild the survivor’s sense of order and justice.⁹³

Investigative panels are vehicles by which victims can *share the traumatic experience* and churches can *public[ly] acknowledg[e]harm*, steps that are *preconditions* for the restoration that the Church is called to in Christ. Investigative panels are then vehicles through which the faith community can take *action to assign responsibility* and begin to explore how to *repair* the harm.

When abuse occurs in a Church, no matter how long ago, the faithful are called to address the breach in relationship with the victim. An investigative panel, with a scope that includes individual sharing of the abuse as well as the actions and inactions of church personnel, is an effective way of providing the recognition and beginning the process of restitution that are necessary for repairing the breach and rebuilding the relationship.

⁹³ Herman, p. 70.

Cost of investigating reports of abuse

Investigative costs can be viewed as delayed mission costs: Child abuse is a risk when children accompany their parents to the mission field. Part of the cost of doing denominational mission work has been the cost of investigating allegations of abuse that surface some time after the initial mission work was undertaken thereby creating the cost of investigating abuse as deferred mission cost. As such, for the PC(USA), investigation costs have been a small percentage of what the denomination spent on the original mission effort.

The church makes every effort to spend money wisely, as good stewards. The Church has knowledge that the dollar value cannot be measured when there is erosion of public confidence, trust, and respect for denominations when they have been perceived to have handled allegations inappropriately. Anyone reading or listening to the news on a regular basis is aware of the waves of bad publicity for the Roman Catholic Church. This type of negative publicity is associated with:

- Loss of internal respect and trust.
- Decline in stewardship support.
- Loss of respect for, and trust in, role of clergy.
- Loss of credibility of a church to speak to issues involving justice, violence against women, and violence against children.
- Diminished attention and energy available for the church's mission and ministry.
- De-evangelism: loss of membership of individuals and families affected by the abuse and by the leaders' mishandling of events.

Church: Presbyterian mission fields

The Panel began its work by orienting itself to predecessor denominations and mission fields. The following table provides summary information on predecessor

denominations, their primary mission fields, and the relative size of those mission fields as indicated by numbers of missionaries.⁹⁴

Table 7. Predecessor denominations and their mission fields

	1944	1957	1959	1970	1981	1990
PCUSA (1789-1958)	1,160	1,031				
Largest mission fields: India, Cameroon, Iran, Brazil, Thailand, Syria-Lebanon, Korea, and Japan.						
UPCNA (1858-1958)	246	259				
Largest mission fields: India-Pakistan, Egypt, Sudan, and Ethiopia.						
UPCUSA (1958-1983)			1,356	841	347	
Largest mission fields: India, Cameroon, Pakistan, and Iran.						
PCUS (1861-1983)	398	483	493	409	344	
Largest mission fields: Congo, Brazil, Japan, Korea, Formosa / Taiwan, Mexico, and Ecuador.						
PC(USA) (1983 +)						458
Totals	1,804	1,773	1,849	1,250	691	458

The PC(USA) has a large number of past mission fields. Of these, the ICI and IARP have conducted inquiries into allegations from only a handful: Cameroon, Egypt, Ethiopia, Mexico, Pakistan, Thailand, and Zaire / Congo.

⁹⁴ Dawson, David. (2008) Counting the Cost: Statistics and What They May Tell Us. In A History of Presbyterian Missions: 1944 – 2007. Scott W. Sunquist and Caroline N. Becker. Louisville, KY: Geneva Press, p. 37, 39, 318-320.

Church: Predecessor denominations and mergers

The mergers between denominations were important to the IARP's inquiries for several reasons. One, all but two of the mission fields where the Panel had inquiries experienced denominational mergers during the time period of interest to the Panel. Table 8, IARP mission fields and denominational mergers, illustrates this.

Table 8. IARP mission fields and denominational mergers

<u>Mission Field</u>	<u>Period of interest to Panel</u>	<u>Denominational merger</u>
Cameroon	1950 - 1970	<u>PCUSA</u> and UPCNA in 1958
Congo	1980 – 1990	<u>PCUS</u> and UPCUSA in 1983
Egypt	1948 – 1991	<u>UPCNA</u> and PCUS in 1958 and UPCUSA and PCUS in 1983
Mexico	1950 – 1962	<u>PCUSA</u> and UPCNA in 1958
Thailand	1956 – 1978	<u>PCUSA</u> and UPCNA in 1958

(Predecessor denomination for the mission field is underlined in the merger.)

The two other mission fields where the Panel had inquiries, Pakistan from 1960 – 1970 and Ethiopia from 1970 – 1980, overlapped periods of internal denominational adjustment. The period of inquiry for Pakistan includes the post-1958 organizational adjustments that occurred in the newly-formed UPCUSA. The period of interest in Ethiopia coincided with the UPCUSA's shift in mission field administration from COEMAR to the Program Agencies. The Panel came to believe that it was not coincidental that these inquiries overlapped these times organizational change.

Second, mergers between denominations had a major influence on the internal structure and organization of the resulting entity. These changes in administrative structure created discontinuities in archival records as one mission-administering body ceased to exist and another one came into being. How information was recorded, the level of detail in particular types of documents, where documents were filed, and how and when records were sent to the archives were all changed. These changes hampered the Panel's ability to track individuals and events over time in archival materials.

Third, denominational mergers were not neutral events. The people involved in them had points of view, often strong ones, about the desirability of the change. While missionaries were used to working closely with others from other denominations, and, thus, did not see much difficulty in a merger from that perspective, they did often hold strong feelings toward the “home office” and how well that agency worked with their particular program or mission field. When changes occurred in the “home office,” it created uncertainty on the mission field.

The implications of denominational mergers for missionary families and children occur from the change in this lifeline from the mission field to the U.S. mission office. Missionaries were entirely dependent on resources – finances, people, and material assistance – that flowed from the U.S. office to the mission field. Changes in U.S. mission personnel, reporting structures, and appointment processes, for example, created uncertainty for missionaries. This uncertainty became the focus of some of their time and energy, which was drawn either from their mission work or their family. This dependence was described as benevolent paternalism by some:

9. The Benevolent Paternalism of the Board

Experience over the years has led the Board of World Missions to adopt policies that provide basic securities for the missionaries that, while allowing as much freedom as possible, still define procedures that influence many aspects of the life and work of the missionary. New missionaries find upon reaching the field that many details of their lives are determined by committees. Missionaries take with varying degrees of good spirit the frustrations growing out of their relations to the Board of Missions, the points of contact being with staff, executive secretaries and treasurers, medical, traffic, and personnel offices. It is generally agreed that this amounts to a benevolent paternalism on our part and that the missionary, once he enters this relationship, finds that most of his securities are provided but that more of the details of his life are ordered by regulations and procedures administered by others than he would find in other professional fields. The first adjustment is to accept this relationship. Most missionaries do as part of the day’s work, and most learn the ropes quite well.⁹⁵

⁹⁵ A Series of Articles Concerning Frustrations of Missionary Life, Report to the Board of World Missions, Presbyterian Church, U.S. April 8, 1964, of the Special Committee appointed to study the Pastoral Care of Missionaries, pages 7-9, 13-14, 28-35, 36-37. Adopted by the Board of World Missions, April 7, 8, 1964. PHS archives, Montreat, RT 982 or 853.

The changes that accompanied mergers also created practical uncertainty. An instance of child abuse, if it became known to an adult, might occasion a report to a trusted person with whom there was already an established relationship. Reporting something negative, such as known or suspected abuse, about a colleague was rarely a “routine” event that could simply be processed through normal channels, as if it were regular mission field business. If an adult chose to report, and that is an important “if,” the information would most likely have been shared in confidence with someone known and trusted. Mergers and organizational changes disrupted these relationships and introduced real uncertainty.

Mission field philosophical and organizational changes

The approach of U.S. mission agencies to mission work also evolved over time, independent of denominational mergers and changes. The view of indigenous churches and needs moved from a paternalistic model to a partnership relationship. As this change was implemented in administrative structures and mission field operations, there were major changes for missionaries and their work. As noted at the time,

Looking back into the past we can trace three main patterns in the role of the foreign missionary: the pioneer, the manager, the specialist. The pioneer had the field to himself... There were dangers and handicaps, but spiritually the pioneer was free. His only limits, once he was in, were the bounds of his own energy and the will of God. He could virtually do what he liked....

The managerial phase was an inevitable sequel; it underlines the success of the pioneers. Schools, colleges and hospitals were founded, and where there are large institutions there must be managers.... There was no one else to do this; it fell to the foreign missionary...

There has also been the specialist. More and more, as nationals have acquired competence and skill in many fields, various jobs formerly done by missionaries have been handed over, and rightly so.... Instead of teaching in a primary school..the missionary had been required to teach specialist subjects in a secondary school or to do teacher training.

But it looks as if the missionary of tomorrow will have to fulfil [sic] a fourth role, different from any of these: that of guide, philosopher, and friend....

If we ask why this change must come about, the answer can be found in giving full weight to two relatively new factors in the modern situation. First, there is the general anti-white and anti-West mood which pervades all Asia and most of Africa...

The second factor to be taken fully into account is the self-consciousness of the Younger Churches.

Naturally all this creates a number of special problems for the foreign missionary in many places. First, there is the temptation of disillusionment. In practice it is very difficult to combine the managerial role, forced on many missionaries in some shape or other, with spiritual and evangelistic work...

A second problem is the acquiring of a right balance of sensitiveness. Unless the missionary is sufficiently sensitive to be vulnerable and to feel the full pain of human life and the weakness of the Church, he is not likely to be very effective... But if he feels the squalor and the poverty and the sin and the evil too acutely and is unable to keep casting the burden upon the Lord, he will not retain either his sanity or his faith.

A third problem is that of insecurity. But for many missionaries with an ear to the ground there is the uncertainty whether even the Church still wants them, whether they have been imposed and forced upon a reluctantly receiving Church, and whether they are doing a job which An Asian or an African might now do.⁹⁶

In the paternalistic model, the U.S. denomination or mission agency often created a “country mission” as a separate legal entity to provide for the mission work in any given country. For example, in the PCUS, the American Presbyterian Congo Mission (APCM) was a separate entity based in Congo. It held property and funds, employed missionaries, and ran the Congo mission field activities sponsored and funded by the PCUS. Similarly, the Ethiopia Mission operated the UPCNA mission activities in Ethiopia, the Pakistan Mission operated the UPCNA mission activities in Pakistan, and the Cameroon mission operated the PCUSA mission activities in Cameroon.

With a partnership relationship, the U.S. denominations dissolved their country missions and turned the property and the programs over to the indigenous churches. This was a radical change for missionaries and their work. In many cases, they now needed to be called by the indigenous church to fulfill a particular position, in addition to being approved for appointment by the U.S. mission board or office. They were now supervised in their work by indigenous church leaders, rather than conceiving of or operating programs themselves. These changes were perfectly in order and welcomed by some missionaries who saw them as the natural outgrowth of their presence and work.

⁹⁶ Webster, Douglas. (1960). “The Foreign Missionary Today,” *Theology Today*, vol XVI, No. 4, January 1960.

Other missionaries had misgivings about how indigenous church leaders handled funds, and how projects were chosen or administered. Their concern was that money from U.S. congregations and others was not being used in wise stewardship.

In March 1972, when COEMAR was reviewing the “Role and Style of the United Presbyterian Church in Mission and Relations through the Commission on Ecumenical Mission and Relations,” they summarized where they had been:

A. Part of our program grows out of our ‘foreign mission’ history in which the following characteristics were prominent:

1) The church’s mission to be witnesses to the Gospel was seen as a worldwide obligation for the churches in the ‘Christian West.’ Mission was delineated in geographical terms: to those nations where the church was not established, to foreign countries in ‘non-Christian’ areas of the world. Mission commitment was seen in terms of ‘foreign’ vs. ‘home’ mission, distinguishing work outside a denomination’s own country as different from mission inside that nation.

2) Mission commitment was expressed in terms of life. The missionary was the incarnation of the church’s mission. Success in fulfilling the church’s response to the Great Commission was measured in numbers of personnel supported. Mission strategy was to send missionary personnel and support the programs they developed.

3) Programs and institutions were developed and controlled by missionaries as they matched their commitment to proclaim the Gospel and minister to human need according to the relevant issues of their day: the need for a knowledge [sic] of God in Christ; the need for education; the need for medical care. (The United Presbyterian work in North Sudan was started because a missionary had to wait months for permission to go to the South and while waiting responded to a need for teaching orphan boys.)

4) Decisions about what countries to enter, what policies and strategies to follow, were unilateral from the West. Whatever cooperative decisions were made took place among Western mission agencies. These decisions were usually geographical in nature, to increase the work in country X.

5) Support was sought from individuals and congregations who were committed to this part of the church’s mission.

B. The ‘ecumenical mission’ era brought a full awareness of the existence of the churches which grew out of the foreign mission history and the transfer to them of certain powers formerly held by the mission. Characteristics of this are as experiences by our church were:

1) The mission of the church was seen as belonging to the whole church, and not just to individuals and groups who responded to the call.

2) The new designation of ‘related churches’ came to be used for the Christian communities which developed in association with the foreign mission work of The United Presbyterian Church in the U.S.A.

- 3) The mission organizations within most of the countries where our church had worked went out of existence and their administrative powers were largely transferred to the related churches.
- 4) Missionaries assumed the role of fraternal workers and worked within the related churches and their institutions.
- 5) The United Presbyterian Church in the U.S.A., through its Board of Foreign Missions and then COEMAR, related directly to churches in provision of personnel and funds. Exception: major institutions and certain ecumenical organizations continued in direct relation to COEMAR.
- 6) The role and style of this period were encompassed by the concept of 'partnership in mission.' (The meaning of this is set forth in Commission action #64-148, of 1964, which says in part: Partnership is Mission presupposes two or more autonomous church bodies which voluntarily limit their own independent action in missionary outreach in order to insure a mutually satisfactory and more highly productive interdependence in missionary endeavor. Such a relationship can be realized only where there is genuine mutual respect, affection, and confidence, which recognizes the special gifts, the responsibilities and prerogatives of all groups sharing in the common task.)
- 7) The search for identity among many of the related churches has given us to understand that drastic reduction – if not complete withdrawal – of foreign personnel and/or funds must be seriously considered in certain areas.”⁹⁷

As this philosophical and organization change was implemented on various mission fields, it too changed the administrative and structural entities and personnel that missionaries were used to. These changes induced the same type of uncertainty, with the same results, as denominational mergers. Missionaries directed some of their time and energy into learning and coping with new mission administration, and this, of necessity, took time and energy away from other activities, such as mission work and family needs. These changes also had an impact on the mission records in denominational archives. Table 9. charts, for the mission fields where the IARP had inquiries, the date when Presbyterian mission work began and the date when indigenous churches became independent.

⁹⁷ Role and Style of the United Presbyterian Church in Mission and Relations through the Commission on Ecumenical Mission and Relations, March 20-22, 1972. PHS archives, RT 341, 001117 COEMAR Records 96 B, Box 8 of 11, Worldwide Ministries Division Office, Director's Office, Staff Council, 1972.

Table 9. Important dates for IARP mission fields

<u>Mission Field</u>	<u>Years</u>	<u>Administrative and structural change</u>
	Left:	Beginning of Presbyterian mission work in that country
	Right:	Year administrative change occurred
Cameroon	1879 1957	Eglise Presbytérienne Camerounaise and the Presbyterian Church of Cameroon became autonomous in 1957. ⁹⁸
Congo	1891 1969	The APCM dissolved, and integrated eith Congolese partner churches.
Egypt	1854 1957	Synod of the Nile of the Evangelical Church of Egypt, formed in 1890, became independent. ⁹⁹
Ethiopia	1974	The Bethel synods formed by the Presbyterian Church Joined the Mekane Jesus Church. ¹⁰⁰
Mexico	1872	Iglesia Nacional Presbiteriana de Mexico. ¹⁰¹
Pakistan		1947 partition of India split the Lahore Church Council From the Punjab Synod of the United Church of North India. ¹⁰²
Thailand	1828 1934	Church of Christ in Thailand became an autonomous Church uniting Presbyterian (tracing back to 1828), Baptist, and Disciples of Christ congregations. ¹⁰³

⁹⁸ 1993 Mission Yearbook, pp. 233-234.

⁹⁹ 1993 Mission Yearbook, pp. 159.

¹⁰⁰ 1993 Mission Yearbook, pp. 235.

¹⁰¹ 1993 Mission Yearbook, p. 37.

¹⁰² 1993 Mission Yearbook, p. 315.

¹⁰³ 1993 Mission Yearbook pp. 327.

Church: Personnel procedures

As church receives reports of abuse, the institution or individuals within it may look to both MKs and missionary parents. On the Panel's DVD, there is an example of an individual within church making public statement about the intentions of victims, which only served to anger at least one MK who was then moved to "join the cause."¹⁰⁴

The church may appropriately believe that parents had the final say about mission service participation for any reason, but particularly when questions about children's care arose. The parents may believe, given the "benevolent paternalism" noted above, that their children's needs were taken care of by the Church.

The U.S. mission office did have the ability / authority to recall missionaries from the field when they had concerns about whether children's needs could be adequately addressed there. The Panel found archival evidence of frank correspondence between the home office and parents in the field about whether their service should continue given the needs of their child.

The church did provide, through their medical coverage for missionaries, extensive evaluations, medical, educational and psychological, as needed for children to assess specifically what their needs were, and to solicit recommendations about what would best address those needs, and whether an adequate solution could be found on the mission field. So while parents may have always had the final say, the Church had and used its significant role as employer – in providing benefits (coverage for evaluations), and in issuing and maintaining the job assignment.

All of the predecessor denominations had thorough application and screening processes in place for new appointees. The follow section comes from "Procedure for Appointment of Career Missionaries, September 10-11, 1962, COEMAR, UPCUSA." The Panel found similar processes in UPCNA, PCUSA, and PCUS personnel files.

¹⁰⁴ See Panel DVD

Excerpts from #62-663:

“The Commission VOTED to approve the following procedure for the appointment of career missionaries. Other categories of personnel such as Special Term missionaries and Frontier Interns will follow portions of this procedure to be determined by the Ad Hoc Committee on Personnel:

1. Preliminary Information Blank submitted by interested parties after first contact, provides basic information from which to select likely prospects for particular assignments.

2. Application Blank provides information on motivation, vitality of Christian faith, professional, personal, and other qualifications for overseas missionary service. At the time of application, the following are also submitted:

Reference Sheet

Psychological Inventories

Medical Examinations

Transcript of Grades

Photograph of Applicant

3. References are secured from persons listed by applicant, from others the references recommend, from Presbytery Ministerial Relations Chairman for a minister, from chief of service for medical personnel, and from any Commission members who know the applicant.

4. Interviews by Commission members, Staff, or selected screening counselors provide first-hand appraisal of the applicant.

5. Papers are read by Personnel Secretaries, Functional and Regional Secretaries involved, and several other Staff members.

6. Questions raised by readers are cleared before proceeding with recommendation for approval as Candidate.

7. Action on approval, and on assignment, is taken by the Personnel Secretaries in consultation with Regional and Functional Secretaries involved whose responsibility shall be to consult with the field, if necessary.

8. Summary report of action is prepared including: name, age; assignment – country and type of work; background – education, experience, and professional qualifications; family – children, etc; other summary information of interest.

9. Staff Division of Mission confirms action of the Personnel Secretaries.

10. Staff Council confirms action of Staff Division of Mission. Applicant becomes an Approved Candidate.

11. Applicant is notified by the Personnel Secretaries of approval as Candidate and the field is notified by the Regional Secretaries.

12. Staff Council reports its actions to the next Commission meeting. Full papers are made available to Commission members who wish to read them.

13. Approved Candidate participates in an approved missionary orientation program.

14. After Approved Candidates have completed orientation, Personnel Secretaries report to the Ad Hoc Committee on Personnel summarizing the participation of each candidate, any problems discovered, and related action taken.....

15. Except for appointments made in December by the Executive Committee, the Ad Hoc committee on Personnel recommends appointment to the Commission.

16. Commission or Executive Committee votes on final appointment.

17. Commission Service is conducted by Commission or Executive Committee.

NOTE: Commission members are involved in:

A. Determining Personnel Policy

- B. Establishing screening criteria
- C. Providing references for applicants known to them (Step 3)
- D. Pre-Approval screening interview of applicants living near them (Step 4)
- E. Review of actions on Approved Candidates (Step 12)
- F. Full papers available to Commission members.
- G. Committee action on final appointment (Step 15)
- H. Vote on final appointment (Step 16)
- I. Commissioning of appointees (Step 17)¹⁰⁵

Career missionaries, however, were often handled differently, personnel-wise, than “special term” missionaries. Teachers, however, were most often special-term missionaries, and they were the people who spent most time with MKs.

The church invested a lot of time and money in career missionaries as employees. They were paid as employees for at least one year of language training before their mission placement began. Many received further language training on furloughs or in local languages on the field.

Career missionaries also received advanced education paid for by the church. While they were on furlough, missionaries studied for and received masters and doctoral degrees in agriculture, Christian education, ministry, education specialties, and advanced medical training.

These realities surely played a role in biasing the church to want to see its career missionaries continue to work on the field. If a career missionary resigned, for whatever reason, the Board and the Church often lost a valuable employee, trained and experienced from the Board’s point of view, lost the investment they had made in the person, and they had a vacancy to try and fill with a new recruit, who might have been less educated or experienced.

¹⁰⁵ Action 62-663 – Procedure for appointment of Career Missionaries, September 10,11, 1962. PHS archives RT 341, Box 9 of 11, 001117 COEMAR Records 96B, Worldwide Ministries Division, Director’s Office, New York – C.O.E.M.A.R. General Actions, White Commission, 1951-1974, black binder General Actions 1951-1965.

June 12, 1962 The Furlough Assignment Procedures

Excerpts from this document:

A. Criteria for Determining the Furlough Assignment

1. Basic Criteria

- a. Medical needs as recommended by the Medical Office.
- b. Family situation.
- c. Study plans as authorized by the field and approved by the Regional Secretary in consultation with the Functional Secretary concerned.
- d. Interpretation requests....
- e. Commission staff needs as outlined by the Administration Council.

2. Collateral Criteria

- a. Geographical location of the missionary's family.
- b. Relationship of climate in which the missionary has been working to climate of assignment.
- c. Geographical location of related churches.

B. Procedures for Implementing the Furlough Assignment

1. Medical Recommendation....

2. Study Assignment

- a. The first furlough is understood to be a study furlough. Subsequent study is approved on the basis of special consideration.....¹⁰⁶

What was not extensively addressed the recruitment, application, screening, and appointment process, of any predecessor denomination, was the issue of children adjusting to the mission field. The Panel found little information in parents' personnel files about children. Children present at the time of the application were listed on the forms with birth date and place of birth. Children born after the parents went to the

¹⁰⁶ The Furlough Assignment Procedures, June 19, 1962. PHS archives RT 341, Box 9 of 11, 001117 COEMAR Records 96B, Worldwide Ministries Division, Director's Office, New York – C.O.E.M.A.R. General Actions, White Commission, 1951-1974, black binder General Actions 1951-1965.

mission field were noted only in an ad hoc way. There was no documentation of any special needs a child might have, or any record of discussion with the parents about school options and decisions. The Panel did not learn from personnel files where children attended school while on the mission field, unless parents mentioned it in their “missionary correspondence,” letters they wrote on the mission field, and which the Church sent to supporting congregations, or unless the parents were engaged in correspondence with the U.S. mission office about school placement, tuition payment, or transportation for a child from school to mission station or return.

Personnel files spoke eloquently to the place of children on the mission field. Children were virtually invisible. The Panel’s conclusion was that children were viewed as solely the responsibility of the parents, because the Church collected no information on them in a systematic way. At the same time, missionary parents were trusting the Church to provide what they needed in order to focus on mission work, and this included readily available and identified schools for their children’s education, and boarding facilities for their care away from home. Sadly, the Panel heard from many MKs the belief that the Church had, in fact, tracked them over the years, and knew their whereabouts, needs, and challenges.

Missionaries

Missionaries responded to a call from God that was often articulated and presented by the national denomination as part of their efforts to recruit mission workers.

Applicants often felt their own call to mission service without having a specific country or assignment in mind. They applied and were open to go where the Church said the greatest need was.

Missionaries were often assigned to specific mission stations, either by the U.S. office or by the field committee of missionaries coordinating field operations.

While their children were the parents’ responsibility, many missionaries trusted the Church to provide facilities and arrangements for children’s care and education on the mission field. Missionaries could hire local people as caregivers, and use denomination-funded resources to home school their children. Older children were often educated in Presbyterian Church provided schools, or dorms attached to non-religious schools.

The Church was deeply and pervasively involved in both parts of the balancing act that missionary parents faced: answering God's call to mission service and parental responsibilities. This involvement made it easy for some missionary parents to abdicate decision-making to Church entities, U.S. offices or field committees, and comply with prevailing practice rather than to exercise independent or critical judgment about what was best for their children. When reports of abuse surface, it became natural for some to point the finger of blame at the Church, rather than to think about their individual responsibility and decisions about serving on a foreign mission field.

The Panel received abundant information from participants and found even more archival materials that missionary parents cared about their children as well as the care they were receiving from church entities. The Panel spoke to missionary parents who made a variety of decisions as they balanced mission service and care of their children:

- Some resigned from mission service and returned to the U.S. when their children reached the age where they would need to go to school in a boarding school.
- Some resigned and returned to the U.S. when their children were ready to enter college in the U.S., since that transition for MKs was known to be difficult.
- Some tailored overseas service to locate in cities where their children were being educated. For example, this required some parents to find employment with an entity other than the Presbyterian Church for a time.
- Some families where the mother and father had different views: continue mission service or find service in the U.S. where the family could be together thereby allowing more focus on child needs and family ties.
- Some had a child with special needs -- educational, medical, or emotional -- and worked to meet the child's needs for a time on the field, but resigned and returned to the U.S. when those efforts were insufficient.
- Some encountered unexpected family issues and problems, and took leaves of absence to struggle with them, eventually resigning when it seemed best for them to stay in the U.S.

Missionaries: Stresses of missionary life

Mission offices in the U.S. were aware of the stresses of missionary life and incorporated information about it into missionary training and orientation. Stresses in 5 different categories were enumerated in this material from the UPCUSA:¹⁰⁷

Cross-cultural adaptation and penetration.

Vocational.

Interpersonal.

Marriage and Family; and,

Personal.

Cross-cultural adaptation and penetration included such stresses as:

(1) As an American attempts to enter the life of the people in a country to which he is sent, he generally experiences a pattern of reactions ranging from high expectancy and excitement to periods of depression and withdrawal. If his initial attempts to appreciate the people among whom he is working and efforts to understand their ways of doing things fail to overcome his sense of strangeness, he may find himself irritated and resentful.

(2) If he has high expectations for professional excellence, he may be disappointed with the performance of his colleague who place less value on efficiency and more value on prestige.

(3) His own eagerness to move quickly into a position of responsibility as a doctor or minister may be frustrated by the slow and tedious task of learning a new language. The sense of isolation from the national community may motivate him to find satisfaction in the more familiar American missionary group, and condition him to develop patterns of relations with nationals which 'institutionalize' his isolation from the country in which he is living.

Vocational stresses acknowledged that some missionaries "are appointed to a specific job, while others are given relatively vague assignments with the expectation that the job will be defined as the missionary and the national church or institution become acquainted...In both instances, however, new missionaries are likely to encounter some difficulty in relating their own vocational or professional goals to the realities of the situations encountered overseas." Included examples were:

¹⁰⁷ "Learning goals for the missionary in the different stages of his experience," PHS archives, Overseas Personnel Recruitment, RG 8-69-12, pp 1-5.

- (1) Some highly trained or qualified persons (doctors, teachers, technicians) may be dissatisfied with the opportunities they have to find professional fulfillment in the work they are assigned to do.
- (2) Some missionaries may find themselves in situations where there are opportunities to act as consultants to nationals. Frustration may arise where the missionary lacks sufficient skill... He may find that the help he tries to give is not received by nationals, or that it creates a dependence on his leadership that he has wished to avoid.
- (3) Some missionaries are disappointed with the work they are doing because it does not seem to be 'where the action is.'
- (4) Other missionaries may find that the job they thought they had been sent to do is not the one the national church expects them to do.
- (5) Some missionaries are disappointed with the lack of an over-all strategy in the national church....
- (6) Missionaries at times find themselves working in situations marked by confusion and ambiguity. Established traditions, previous commitments, and varied opinions and convictions may pull in different directions.
- (7) Occasionally a new missionary discovers that he is not wanted or not really needed in the situation to which he is sent. He is sometimes told openly that the institution in which he is working...is anxious for the funds he can bring or obtain from the United States...

Inter-personal stresses referred to "those experiences the new missionary encounters as he tries to live or work with other persons where there are tensions, differences of opinion, divergent goals, competition for power and leadership." These included

- (1) Individual missionaries may find the lines of authority in the situations to which they go a source of difficulty.
- (2) Some new missionaries speak of the high degree of tension generated among their colleagues that makes cooperative relationships in their work very difficult. Ill-will, grudges, cliques, bitter arguments in church meetings, conflicts between nationals and missionaries, are given as reasons for the experience of 'church shock' some new missionaries encounter in the first months or years of service abroad.
- (3) Problems of authority and conflict are related to problems of communication.

Marriage and family stresses were acknowledged. "For married persons, life overseas may open new opportunities to enrich marriage and family relationships, but it may also create new problems."

- (1) A wife may find herself in a situation where she is expected to assume heavy responsibilities for language study or service for which she is not academically or emotionally prepared.
- (2) Husband and wife may find themselves working closely together in a situation where the husband's job requires the help of the wife. If the wife does not share her husband's goals and objectives for missionary service, tension and

unhappiness may result. On the other hand, if a wife has high expectations for the contribution she wants to make to her husband's work, and he is unable to share it with her, there may be some difficulty. Some wives complain that they are restricted by the limited experience of home and family and resent the wider opportunities available to their husbands whose work takes them more deeply into the life of the country in which they are living.

(3) The education of children creates a variety of problems that must be faced as part of the experience of living abroad. Questions about the kind and quality of education in the light of the future demands to be made when children return to the United States are raised. The separation of parents and children in boarding school is a concern. Some missionaries find that children who are older than ten or twelve when they first go abroad often resent separation from their familiar surroundings and friends in the United States.

Personal stresses referred to 'those experiences which relate to the individual's understanding of himself, the resources he has within himself to meet many of the experiences already described, his personal faith and religious practices.' These included:

- (1) Some missionaries find that the experiences of the first term raise questions about their motivation for service overseas.
- (2) Some have difficulty maintaining or developing an individual habit of prayer and study that provides spiritual strength for the routine of daily work and relationships.
- (3) Some find that their capacity to understand and cope with their emotional responses to experiences is too limited to make it possible for them to work through personal problems of loneliness, the strain of their sense of isolation from national colleagues, conflicts in their marriage and family life, and so forth.

Other materials elaborated on some of these challenges:

Missionaries may encounter a trying climate, health hazards, social disorder, a system of transportation and ways of work that may be laborious and frustrating. The sheer volume of human need may impose a heavy burden on the sensitive spirit, the constant feeling of guilt because, 'I'm not doing more to meet human need around me.' Even though the missionary tries to simplify his standard of living, there will be in most countries a painful gap between his physical resources and those of his neighbors.

Another area of frequent tension is the relation to fellow missionaries. Missionaries generally become part of closely knit communities with life touching life at many points...A recent questionnaire study reports that one fourth of the group consider their greatest shock to be the friction they experience between missionaries. Missionaries are generally strong minded people who put their all into the work and who press for policies and procedures they consider

important...New missionaries find that many details of their lives are determined by committees...In America most people have varied opportunities for contacts in work, recreation and in neighborhood living. For the missionary there is something of a forced togetherness.

Still another source of tension is found in the area of recognition and status. Increasingly the missionary situation per se does not guarantee the missionary recognition, acceptance or power. There are, moreover, temptations inherent in the situation that can be built up to the missionary's authority and prestige in ways that can defeat his deeper purpose of working in fellowship. Outstanding is the potential power that comes from his connection with the financial resources of the American church.

One of the great concerns of the missionary is finding significant work. Missionaries are drawn to their work by a sense of its present and ultimate significance. Many of our candidates respond to what they feel to be greater needs and opportunities overseas...In the earlier days the missionary could be a pioneer, launching out into areas he considered most significant and expressing leadership as he saw fit. Today the missionary serves the church. For many, this problem is related to the sheer volume of work. There is still much to do, so much that many feel that they are spread thin...Most missionaries are hurt by the amount of routine work they have to do, especially keeping accounts, writing letters to supporters, and teaching elementary English.

The final area is that of family life. Some of the richest ties that we know are found in missionary service. Yet here again, strains are encountered. Leaving parents and other relatives, setting up a home under new conditions usually involving one or more servants; utilizing the home for entertaining large numbers of guests; providing adequate education for the children which usually means that some grades start in the home and then comes early separation when the children go to boarding school; the wife torn between responsibility to children, to husband and to work; the husband claimed by or engrossed in work, often away, the difficulty of providing adequate time or emotional support for wife and children; the unmarried woman, knowing she is greatly reducing her chances of marriage, placed in close loving arrangements with other unmarried women she did not choose.

These are some of the adjustments and stress situations that missionaries face, and this might be the dark side....¹⁰⁸

¹⁰⁸ "Stresses and Adjustments of Missionary Life: Statement presented to group of psychiatrists and personnel secretaries, Atlantic City, May 10, 1960. M.O. Williams, Jr. August 22, 1960. PHS archives, Overseas Personnel Recruitment, RG 8-69-12, pages 1-3.

In 1964, the PCUS studied the need for pastoral care of missionaries, and studied “drop-outs” to learn what care might be most needed. In a 25-year period from 1937-1962, there were 397 drop-outs for these reasons:

- War casualties (forced out of field by war and disorder, and became rooted in US while waiting: 101 or 25%
- Health: 86 or 22%
- Personality & Psychological Problems: 49 or 12%
- Death: 42 or 11%
- Lost by Marriage: 26 or 7%
- Family complications (including health of children, responsibility for parents, etc.): 25 or 6%
- Term completed: 20 or 5%
- Personal reasons: 15 or 4%
- Resigned to accept other work: 11 or 3%
- Dissatisfaction (with doctrinal emphasis or policies of the Mission): 5 or 1%
- Discouraged by language study: 1
- Involvement in moral charges: 4 or 1%
- Unclassified: 12 or 3%.¹⁰⁹

The same series of articles acknowledged the strain in missionary family life:

Here again there are conflicting claims with a strong possibility of guilt feelings. All may from time to time worry about ways that they might be neglecting their parents. Couples wonder if they are placing their children in too difficult circumstances, while wondering if they are right to give them (1) time that might go to “the work” or (2) privileges that national co-workers cannot have for their children....¹¹⁰

¹⁰⁹ A Series of Articles Concerning Frustrations of Missionary Life, Report to the Board of World Missions, Presbyterian Church, U.S. April 8, 1964, of the Special Committee appointed to study the Pastoral Care of Missionaries, pages 7-9, 13-14, 28-35, 36-37. Adopted by the Board of World Missions, April 7, 8, 1964. PHS archives, Montreat, RT 982 or 853.

¹¹⁰ Ibid.

Missionaries: Role of women

On some fields, women were appointed to their own missionary position. On other fields, women were not appointed, were named as “wife and mother” only. This difference has had implications who could get pension payments from the church for missionary service or not.

Mothers at the time expressed their feelings about their dual responsibilities as mission workers and mothers.

Let us freely admit that on our Field there is a difference of opinion about what constitutes Mission Work for Mothers. The attitude has been expressed in many ways that we Mothers are not helpful in the work of the Mission until we get out of our homes and teach a class, attend a Women’s Meeting, or some other scheduled activity.

Many of us have come out from the Board’s Commissioning Conferences where great stress was laid upon the place of the Christian home on the Mission Field. Some of us have had special training in nutrition and the importance of diet, some in psychology and the importance of early childhood development, some in Christian Education and the importance of a meaningful family worship (meaningful to the children as well as adults). None of us are without some information and ideas in all these fields. Having spent 4 years of college, (and some of graduate), work in these and other areas of work, we are unwilling to turn over these responsibilities to servants who not only are untrained, but often trained in the very opposite way from what we see as necessary. To carry out even the basic ideals of cleanliness, nutrition, parent-child relationships, child development, family worship, etc. means that the Mother must spend considerable time in the home, no matter how many servants she has. Not to mention the importance of keeping Missionary-servant relationships Christian as well as inter-servant relationships insofar as is possible.

To say all this does not mean that we Mothers are not keenly interested in the work of Mission activities outside of our home or have no desire to participate in them. We look forward to a time when the children will be older and in school and we shall have much more time to give to other Mission projects. We must certainly make every effort to master the National language. We can take part in a limited schedule outside of our home according to our individual situation, health, capacity, and problems. But we would like to have our work in the home dealing with our children, our servants, our work buying certain foods and clothing, and the million little daily problems in a household, considered just as much a part of the Mission work as, for instance, the work of keeping Mission accounts and correspondence in good order. We can, and have to some extent, found ways of using our home and its work as places of informal and close friendship with the Nationals, having them share in our work both learning from them and teaching them.

If the primary importance to Mothers of the Christian home is not recognized as both a legitimate demand of a large portion of their time and a part of the work of the Christian Mission there will be continued frustration and misunderstanding. To deny the

legitimacy of such work, could quite conceivably lead, human nature being as it is, to the complete withdrawal of cooperation with any of the other aspects of Mission work on the part of some Mothers. We cannot afford to jeopardize the Christian witness of an individual Missionary or of the Mission group as a whole by such misunderstandings.

Perhaps all we need to do here is to clarify the issue thus, and ask [mission executive] to tell us how far the Board would or would not agree with the position as stated here.¹¹¹

Until [school] could be officially organized with a full teaching staff and a boarding department, our children had to be taught at home. This occupied most of my time and greatly curtailed my participation in the work of the mission. The children's schooling was also very irregular, for more pressing demands were always taking their mother-teacher from the school room.

My work this year kept me quite confined to my home. . . . The daily responsibility of teaching the children drove me to depend more on Christ for His strength.

My work this past year could be divided into three major areas. The first area is in the home—but it is too often put in the third area which causes frustration not only in the personal feelings, but within the whole family. I feel very strongly that too much emphasis is put on the wife of the fraternal worker doing as much outside her home as does the husband, or at least the wives of church leaders.

Now that I have two young children, I feel that one of my important responsibilities is to my family.¹¹²

Implications for children, as we have discovered from witnesses and archives:

Missionaries: View of boarding schools

Boarding schools for children on the mission field were conceived as a way of facilitating the mission work of the parents. This view is pervasive among former missionaries now, just as it was acknowledged in the past: “Those of us in the Board office feel that the success of our missionary staff abroad may depend in part on a happy solution to the present irksome problem of the education of their children.”¹¹³

¹¹¹ PHS, personnel file.

¹¹² PHS, personnel file.

¹¹³ October 28, 1953 letter written by H.E. Kelsey to members of the Board of Foreign Mission, PHS archives RG209-24-06, School for Children of Missionaries.

Missionary kids (MKs)

The life of MKs was initially determined by their parents' decision to serve in a foreign mission field. After that, conditions of living are almost entirely determined by the church, given their parents' country and mission station assignment, and the educational facilities available.

When reports of abuse surface, this deep involvement of the Church makes it appropriate for MKs to look there first for acknowledgment of their experience. It also makes it easy, however, for MKs to fail to see their parents' choice to answer their call to serve as missionaries, however, in light of their responsibility as parents.

It is understandable why MKs have a difficult time facing their parents and discussing reports of abuse. Many MKs reported to the Panel that their childhood separations from their parents meant that they did not believe they had normal, close, evolving relationships with them. Instead, they have felt distant and detached from their parents in childhood, and have had to work, as adults, to get to know their parents and establish relationships with them. This parent-child relationship has been perceived as being more fragile than it might seem in a family that had not experienced such separation.

MKs do not have continuous, evolving knowledge of their parents in a range of positive or stressful situations, with a range of emotional reactions. Their knowledge of their parents came during school vacations, when all interactions had the shadow hanging over them of the impending and inevitable separation. So, MKs have been more tentative, therefore, in raising potentially stressful or difficult subjects for discussion, and very reluctant to address any issue that may disrupt what the MKs have worked so hard to build with their parents.

While a Panel like the IARP can address the appropriate questions about the Church's role and actions, the Panel cannot address the equally appropriate questions about how parents viewed their family responsibilities in light of their call to mission service. It is clear to the Panel that some parents placed their call above all else, including their children. Others saw their children as gifts from God, an equal call, and struggled to provide ongoing parenting even as they engaged in mission service. But,

while the Panel can summarize our observations and conversations with participants, it is not possible to address these questions for individual families.

Only MKs and their parents can do this. We urge them to do so. Just as fact-finding can help the Church understand what happened and learn for the future, so can open discussions between parents and MKs allow both parties to understand more clearly the perspective of the other. This understanding can then serve as a firmer foundation for their relationship and it can allow MKs to move on in their own lives as they address and integrate issues from their past experiences into a richer, more complete current assessment.

MKs: Boarding schools

Children can experience abuse in a number of different settings on a mission field:

- Within their immediate family on the mission field and/or on furlough;
- While on a mission station but not within their immediate family;
- Boarding at a dorm or hostel while attending school away from home;
- At a school on the mission field, while living at home or while living in a dorm.

Most of the allegations the IARP received centered on schools and boarding facilities as the settings for alleged abuse. Children are at greater risk of abuse in settings where they are separated from parents, and where the number of children, relative to the number of adults, provides challenging monitoring and supervision. Those looking to perpetrate abuse choose settings such as: children are more isolated from those who might advocate for them; children are many; opportunities for offending are many given the circumstances of daily living and interaction.¹¹⁴

Because the mission schools and dorms / hostels were vitally important to recruiting and retaining missionaries, allowing missionaries to function as expected on the mission field, the Presbyterian church took an active, central role in establishing,

¹¹⁴ Smallbone, Stephen et al. (2008) Preventing Child Sexual Abuse: Evidence, policy and practice. Portland, OR: Willan Publishing. Pp. 4-11, 16-17.

sponsoring, and assisting in the operation of schools and dorms. The Presbyterian role took numerous forms:

1. Property: Various Presbyterian denominations provided property for some schools, dorms, and hostels.
2. Sponsorship: Various Presbyterian denominations established or jointly sponsored, with other denominations, the establishment of some schools.
3. Operation: Various Presbyterian denominations oversaw the funding and operation of Presbyterian schools, and contributed to the funding and operation of jointly sponsored institutions. Operational assistance included recruiting, appointing, paying, and overseeing staff, such as teachers and houseparents; it also included recruiting board and committee members for governance bodies. Presbyterian denominational mission officials received minutes and reports from schools and hostels utilized by Presbyterian MKs, and some made field visits.

The active role Presbyterians took in the establishment and operation of many mission boarding schools reinforces the importance of a corporate inquiry, as discussed in above.

Table 10 highlights the dimensions on which schools can vary, and how these relate to inquiries into allegations of abuse.

Table 10. Classifying schools associated with mission fields

CLASSIFYING SCHOOLS ASSOCIATED WITH MISSION FIELDS

A. Day school or boarding school or mixed? If any students board, who provides the housing: the school or another entity?

Schools can fall on a continuum:

- * Day students only (everyone goes home to family at night)
- * Day school + boarding (some students board in non-school-affiliated dorms or hostels provided by the denomination)
- * Boarding school (may have day students, but boarding students stay in dorms provided by the school (e.g. Hope School and Ononobeta, or Chiang Mai where the UPCUSA provided both the school and its associated housing).

B. Grade or age range of children attending?

C. Boy's or girl's school or co-ed?

D. If a school only covers certain grades, e.g. elementary or high school, is there an associated school for the other grades?

E. Christian or secular? (e.g. Murree Christian School vs. The American School of Kinshasa). This isn't always obvious from the name of the school.

F. If Christian, what denominations or mission-sending agencies, if any, charter or sponsor the school? Another way to determine this is which denominations or mission-sending agencies elect members to the school board or board that governs the school?

G. Additional information:

- * Approximate size of school.
- * Brief history – when founded, how has it changed (name, age of students, boarding status, affiliation, etc.)
- * Historically, who sent their children there (missionaries, ex-patriots, etc.)

MKs: Why do an investigation when minors are perpetrators of abuse?

There are several reasons to investigate reports when the accused person was a minor at the time of the alleged incident.

1. Abuse committed by minors is every bit as serious as abuse committed by adults. The Panel saw this in two ways:

a) Had some of the abuse reported to us occurred in the United States in the same time frame, it could have been prosecuted as a felony offense. For example, a minor over the age of xxx who forcibly fondles a child more than 2 years younger.

b) The long-term effects of sexual abuse by minors may be every bit as severe as those that occur when the abuser is an adult.

2. The Church learns important information from these investigations.

a) At least two offenders in the Panel's inquiries cited sexual abuse on the mission field as playing a role in their own subsequent behavior. One of these offenders was a Presbyterian MK sexually abused by an indigenous adult on the mission field. The other was an adult offender who noted that he'd experienced sexual abuse as a boarder in a school for missionary children when he was a teenager on the mission field with his parents. Understanding better instances of sexual abuse by minors, then, might help prevent a cycle of sexual abuse from beginning.

b) Offenses for at least two minor offenders in the Panel's inquiries were linked to stress they may have experienced when their parents were moved to a more distant mission station or began travelling more frequently. One offender, who cooperated with the Panel, identified greater distance as a stress motivated some of his acting-out. For the other offender, houseparents and others noted a possible association between greater distance from parents and potential behavior problems. This potential trigger for sexual acting-out behavior is worth learning more about for the sake of prevention as well.

c) Sexual acting-out may be related to other types of stress or strong emotion. One individual who offended as a minor noted, in discussion with the Panel, that some of his peers were chosen as targets because he was angry at them for being able to see their

parents more often. Again, it is worthwhile to investigate sexual abuse by minors in order to understand what triggers it; this alone can lead to effective prevention.

Empirical research is consistent with the information the Panel gained.

Children learn from their experiences, and therefore children who have been sexually abused are more likely than nonabused children to show sexualized behavior and inappropriate sexual knowledge. In one sample, children with a history of substantiated sexual abuse were 3 times as likely as nonabused children to show sex parts to children and 14 times as likely to imitate intercourse. . . . Less than half of all children who are sexually abused display this type of behavior, and such behavior is also associated with family problems, physical abuse, total life stress, and psychiatric disturbances.¹¹⁵

¹¹⁵ Poole, Debra A. and Michele A. Wolfe (2009). Child Development: Normative Sexual and Nonsexual Behaviors That May Be Confused with Symptoms of Sexual Abuse. In *The evaluation of child sexual abuse allegations: A comprehensive guide to assessment and testimony*. Wiley: Hoboken NJ. Chapter 6, pp. 101-128, p. 112.

B. Panel conclusions: Our decisions about the reports and questions we received.

Summary: Reports and mission fields

Table 11, below, summarizes the reports the Panel received by their type: concern, supporting statement, or allegation. *Concerns* are those reports shared primarily for the purpose of alerting the Panel to potential abuse. *Supporting statements* are those reports shared primarily for the purpose of supporting another person’s allegation. *Allegations* are those reports shared for direct investigation by the Panel. *Allegations* are further divided into the type of abuse reported. *Failure to protect* represents reports about the actions or inactions of WMD staff brought to the Panel. [Further information on the types and sub-types of reports is found in Part 1, Section E, above, and the Protocol for Finding of Fact, Appendix K.]

Table 11. Reports, by type, received by the IARP

Summary	All mission fields	
Total # reports received	131	
<i>Concerns</i>	28	
<i>Supporting statements</i>	5	
<i>Allegations</i>	85	
Sexual abuse by adult		30
Sexual abuse by minor		40
Physical abuse		10
Unspecified		5
<i>Failure to protect</i>	13	

The Panel received a total of 131 reports, of which 85 were allegations for direct investigation. Of these 85 allegations, the overwhelming majority, 82% were reports of sexual abuse.

What may seem surprising is that the Panel received more reports of sexual abuse by minors (40 reports, or 47% of the allegations) than sexual abuse by adults (30 reports, or 35% of the allegations). This eventuality was not anticipated by the PC(USA) General Assembly Mission Council Executive Committee (GAMCEC) when it chartered the

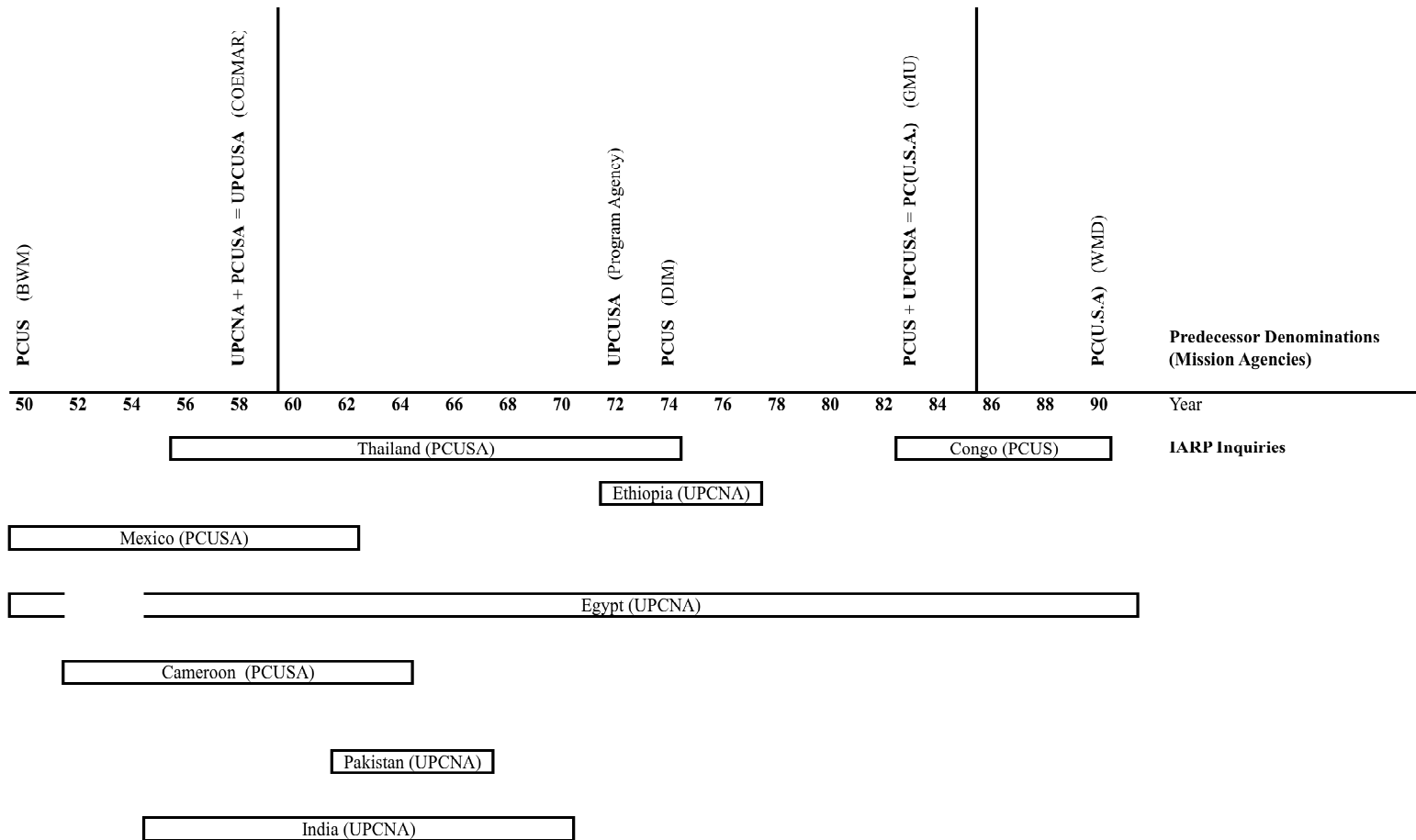
IARP.¹¹⁶ By 2007, however, the Panel recognized this reality in the form of two large, complex mission field investigations, Cameroon and Congo. This realization led the Panel to research the current literature on sexual abuse by minors. As a result of this research, the Panel requested the GAMCEC to amend the Charter to allow the Panel discretion in naming those found to have committed abuse. In September 2008, the GAMC Executive Committee approved this change, which allowed the Panel to create Need-to-Know reports for more limited distribution. [For more information on the Panel's naming options, see Part 1, Section E, Naming Protocol.]

The total of 131 reports of abuse were distributed over 10 mission fields: Cameroon, Congo, Egypt, Ethiopia, India, Kenya, Mexico, Pakistan, Thailand, and Zambia. For two of these mission fields— Kenya and Zambia – the Panel found no indication of Presbyterian Church (U.S.A.) mission activity, so these reports were determined to be not within the scope of our Charter.

The remaining 8 mission fields are outlined in Figure 3, Time Frame for IARP inquiries by mission field and predecessor denomination. The time frame for the Panel's inquiry is derived from the reports received. When an individual was accused of abuse, the Panel researched archives and sought information from participants about the time period when that individual was on the mission field. In some instances, time frames were extended to include important administrative individuals or structures, when these were pertinent to the inquiry.

¹¹⁶ In 2003, when it issued the Charter, the entity was entitled General Assembly Council. It is currently entitled General Assembly Mission Council, and will be referred to this way.

Figure 3, Time Frame for IARP inquiries by mission field and predecessor denomination



Many mission fields were served by more than one predecessor denomination, e.g. Mexico. The predecessor Presbyterian denomination indicated in Figure 3 is the entity with primary administrative responsibility for the settings identified in reports received by the Panel. Of the 8 mission fields where the Panel had inquiries, 1 was a former PCUS mission field, 3 were former PCUSA mission fields, and 4 were former UPCNA mission fields.

Summary: Persons identified as offenders

The 131 reports identified 47 different individuals as alleged offenders in a *concern, supporting statement or allegation*.

Table 12. Persons identified as offenders

Persons named as offenders in <i>concerns, supporting statements or allegations</i>	All mission fields	
Total number	47	
Status		
Adult		34
Minor		13
Gender		
Male		40
Female		7
Role		
Teacher		11
Houseparent		13
Missionary		3
Parent		4
Sibling		6
Peer		10
Admin board		1
Indigenous adult		2
	<i>some peers also named as siblings</i>	
Denomination		
Presbyterian		31
Non-Presbyterian		7
Unknown		9

The minors identified to the Panel as possible offenders were fewer in number than the adults so identified, even as the number of reports of sexual abuse by minors outnumbered those for adults. Teachers and houseparents were the roles most often represented by the alleged offenders. Most of the alleged offenders were Presbyterian and male.

Of the 47 individuals identified as possible offenders, the Panel was unable to contact 12 of them (27%) either because they were deceased or they were not identified by name. An equal number 12 (27%) signed either Witness Agreement and Release or Participation to Consent forms, and participated in the Panel's inquiry. (See section above for description of these documents). Three individuals were approached and declined to participate in the Panel's inquiry.

For various reasons, the Panel did not attempt to contact the remaining 20 individuals (42%). Most commonly, the Panel did not have complete information from the alleged victim; it was the Panel's practice to obtain as full an account as possible of the reported incident from the victim first before contacting accused individuals. In other instances, the report was identified as being not within the scope of the Panel's Charter, from initial investigation, and contact with the accused individual was postponed pending receipt of further information from a Presbyterian victim. In some cases, the Panel received the report as a *concern* or *supporting statement*, so did not pursue a complete inquiry. In some cases, the Panel elected to refer the reports from that mission field to the PC(USA) for further inquiry, so contact with accused individuals was postponed pending a decision by the PC(USA) to pursue a full investigation. And, finally, in some instances, the Panel was unable to locate current contact information that was reasonably attributable to the accused individual.

A disturbing trend emerged for the Panel in the number of reports of older brothers allegedly molesting younger sisters. Over the 8 mission fields, the Panel received 7 reports on 4 of the mission fields of such abuse, representing 7 separate families. In speaking with witnesses, this type of abuse was often the last to surface, which leads the Panel to believe that this abuse is some of the most hidden of all that occurs on mission fields. The alleged abuse described by the older brothers and younger sisters reporting to the Panel was as serious as, as frequent as, and as coerced as the

alleged abuse described for adult alleged offenders and non-family alleged victims of the older brothers. This issue is discussed further in Part 2 of this report.

Summary: Persons identified as victims

Table 13. below, Persons identified as victims, describes the 81 different individuals identified to the Panel as victims. Two were adults, and the ages of 17 were unknown. The remaining 62 were about evenly divided between younger children (generally ages 5-12) and older children (generally age 12 or higher).

The distinction between the two groups, younger and older, is related to school grade and placement. In many mission fields, children attended one school through 8th grade, then transferred to a different school for high school. Sometimes this transfer was accomplished after 6th grade. In either case, the older children (either the 7th or 9th graders and older) were often given near-adult responsibilities for their own lives, even if they were boarding in a hostel or dorm.

Near-adult, whether on the mission field or on furlough or living in the U.S. while parents were on the mission field, was described to the Panel by MKs, for example, as determining their own extracurricular activities and courses, independent of adult input, making decisions about friendships, social activities, and event attendance on their own, and, in some cases making their own living arrangements, if living separate from their parents and their initial plan did not work out. Older children were accorded “role model” status in many of the dorms and hostels, with implicit responsibilities for watching over, caring for, or instructing younger children or new boarders in rules and procedures. The Panel’s information reflects the fact that these older children were just as likely to be identified as victims as younger children, despite their assigned status as near-adults.

Table 13. Persons identified as victims

Persons named as victims in <i>concerns, supporting statements, or allegations</i>	All mission fields	
Total number	81	
Age		
Younger		29
Older		33
Adult		2
Unknown		17
Gender		
Male		29
Female		52
Denomination		
Presbyterian		61
American Baptist		1
Methodist		2
SIM or predecessor		2
Unknown		10
Non-mission		4
Indigenous		1

Most of the alleged victims were female (52, or 67% of the total), but a significant number were male (29, or 33%). In general, this is consistent with statistics for the U.S. population over time, which show that females are more often victimized than males.¹¹⁷ But, the Panel’s information also supports the contention that abuse of male children is not rare or unusual. This type of abuse may be underreported, as boys who have been abused may feel greater shame and stigma. From the Panel’s perspective, however, reports of male children being abused were, sadly, not unusual.

Of the 81 different alleged victims, the Panel was able to contact 48 (58%). The remaining 33 individuals represent three groups: those who were deceased, those the

¹¹⁷ Source.

Panel did / could not contact / reach, and those for whom the Panel could not locate current contact information.

Of the 48 alleged victims the Panel contacted, 12 (26%) declined to participate in the inquiry, 11 provided information without signing a Witness Agreement (22%), and 25 signed Witness Agreements (53%). Alleged victims declined to participate for various reasons, most commonly because revisiting past experiences would be too disruptive for them at the current time, given other stresses and difficulties in their lives. A small minority, fewer than 5 individuals, expressed concern over the Panel's purpose or procedures.

The majority of the alleged victims were Presbyterian (61, or 76%). The smaller number of non-Presbyterian and non-mission children identified as victims may reflect the fact that outreach to these groups, to let them know of the IARP's inquiries, was much more difficult. This smaller representation of non-Presbyterian and non-mission children does not represent the breadth or depth of the Presbyterian Church's connections (as any predecessor denomination) to other denominations and mission agencies in its mission work. Lack of contact information, change of surname (e.g. following marriage), and non-U.S. residence were factors that hindered the ability to locate this subgroup.

Summary: Cooperative denominations, mission-sending agencies and associated schools

Table 14, Denomination and mission-sending agencies relevant to IARP inquiries in Presbyterian mission fields, outlines relevant entities associated with the Presbyterian Church, as any predecessor denomination, in the mission field or a school for missionary children where the IARP had an inquiry. In some instances, Congo, Pakistan, Ethiopia and Thailand, the other denominations or mission-sending agencies are those who were official partners with the Presbyterians in establishing and operating a school or a hostel for missionary children. In other instances, Congo, some of the other denominations or mission-sending agencies are those whose facilities were closely associated with Presbyterian facilities, ie. two hostels that planned joint activities or denominations whose missionaries served close to stations that relevant to an inquiry. In all cases, the

list represents other denominations, mission-sending agencies, or general groups of people whose children attended Presbyterian-associated schools or hostels.¹¹⁸

American ex-patriots were primarily business people, except in Thailand, where the location of the school, Chiang Mai Children's Center, in northern Thailand, the American educational structure, and the boarding capacity attracted United States military personnel and *foreign aid* ex-patriots.

The schools and hostels referenced above are listed here:

- Cameroon: Hope School and Ononobeta Dorm, in Elat.
- Congo: Methodist-Presbyterian Hostel, in Kinshasa, Congo (Zaire) for children attending The American School of Kinshasa.
- Ethiopia: Good Shepherd School in Addis Ababa, Ethiopia.
- Pakistan: Murree Christian School, in Murree.
- Thailand: Chiang Mai Children's Center, in Chiang Mai.

In the other three mission fields where the Panel had inquiries, the relevant schools are:

- Egypt: Schutz American School in Alexandria, Egypt.
- India: Woodstock School
- Mexico: Turner-Hodge School for girls and boys in Merida, Yucatan Peninsula. This was a school for indigenous children.

¹¹⁸ All mission fields: information from participant interviews.

Cameroon: UPCUSA administrative files

Congo: PCUS administrative files

Pakistan: Murree School for Missionary Children Scheme. PHS RG 209-20-25 Box 20, Black, Donald 1953-1955.

Ethiopia: Constitution and By-laws of the Cooperative School for Missionaries' children Addis Ababa, Ethiopia. PHS RG 723, 1112a 79Box 1 of 3; and, Memo August 19, 1977. PHS RG 723, Box 1 of 3.

Thailand: UPCUSA administrative files

Table 14. Denomination and mission-sending agencies relevant to IARP inquiries in Presbyterian mission fields

	Cameroon	Congo	Ethiopia	Pakistan	Thailand
African Inter-Mennonite Mission		A			
American Baptist Conference		A; M		S / H	S / H
American Lutheran Mission			S / H		
Baptist General Conference			S / H		
Christian Missionary Fellowship			S / H		
Disciples of Christ		M			S / H
Eastern Mennonite Mission			S / H		
North American Baptist Conference	C				
SIM					
Southern Baptist Convention			S / H		
TEAM (The Evangelical Alliance Mission)				S / H	
United Methodist		S / H; M			
World Mission Prayer League (Lutheran)				S / H	
American ex-patriot					C
Other nationality ex-pat	C	C			
Presbyterian USA				S / H	
Associated Reformed				S / H	
Church of Scotland				S / H	
A = Close association					
C = Children from this entity attended Presbyterian-affiliated school					
M = Mission stations were relevant to IARP inquiry					
S / H = Partner in school or hostel					

Summary: Panel investigations

In its investigation of the reports it received, the Panel sought information from two types of sources: witnesses and archives. Witness information came from people who elected to participate in an inquiry, either by coming forward at their own initiative or by responding positively to a Panel request for information. Witnesses could contribute information in several different ways, and they could choose whether or not to sign a Witness Agreement. The Witness Agreement outlined the Panel's expectations of confidentiality; information gained from witnesses who signed Agreements was accorded greater credibility because the Panel could ask more detailed and specific questions with

a mutual understanding of how confidentiality applied. Some witnesses provided information for more than one of the Panel's inquiries. Witnesses also provided information from a variety of perspectives; the same individual could share reports of abuse, background information, and corroborate another person's report. Participants who were adult missionaries at the time often spoke to their roles as parent, missionary, and member of a committee governing an aspect of the mission community's life. In addition, the Panel often had multiple contacts with participants over time in various forms. In the table below, participants are counted by the most direct form of contact. For example, if a Panel member had phone contact with someone and they wrote us a letter, the witness is counted under "phone."

Archives consist of official and personal historical documents. The Panel's primary source for official archives was the Presbyterian Historical Society (PHS). Official denominational records were of two types: personnel and administrative files. Personnel files contained information on a particular missionary or family. Administrative files contained official correspondence between mission offices, minutes, memos, and other documents. The Panel also utilized the official archival materials of two other denominations, The United Methodist Church and the Eastern Mennonite Mission. Personal papers were an important source of information as well. Adult missionaries often kept letters written to or from their children while on the mission field. They may also have kept copies of official mission documents they received or helped produce, e.g. memos from school principal or minutes they wrote up.

It is important to note that official denominational archives are not always complete or comprehensive, however, for various reasons. [See above for further information on official denominational archives.]

The Panel utilized a number of other resources. Yearbooks, photographs, journals, artifacts, and articles were provided by MKs or their parents. The Panel was referred to relevant books and collections of mission newsletters.

Table 15 below, Panel investigation resources, summarizes the Panel's utilization of these various resources.

Table 15. Panel investigation resources

	All mission fields	
Witnesses		
Number of people providing information	202	
In-person		103
Phone		43
Written		56
# with Witness Agreements		106
# without Witness Agreements		96
Archives		
Official denominational: PHS	200	
Other official denominational:	0	
Eastern Mennonite Mission		5
United Methodist Church		34
Personal papers	22	
Other resources:	23	
Yearbooks		
Photos		
Newsletters		
Books and articles		

In addition to the resources listed on the table, the Panel utilized the services of a clinical consultant, a legal consultant, and a private research firm.

Summary: Panel decisions and actions

As described in Part 1, Section E, Panel decision-making, there were a number of points in the Panel’s inquiries where certain actions or decisions were required, in accordance with the Charter.¹¹⁹ Initial actions might include mandatory reports to civil authorities or notifications of third parties of the Panel’s investigation. Later actions, after the Panel concluded that abuse had occurred in a report, included referrals to

¹¹⁹ See Charter

religious entities for possible ecclesiastical disciplinary action, notification of other organizations of the Panel's findings, processing sessions for participants, and, in terms of this Final Report, decisions about recommendations to the PC(USA) and whether to name those found to have committed abuse in this Final, public, Report or in a Need-to-Know Report.

A central part of the Panel's work was to determine, as noted in the Charter, for any given report, whether abuse occurred or not.¹²⁰ The Panel used a Protocol for this decision-making process to ensure consistency across mission fields, time periods, and types of reports. [See Appendix K for the Protocol.] Table 16, below, Panel decisions on reports received, summarizes the Panel conclusions.

Of the 131 reports received, 33 (25%) of them were reports of concerns (not an abusive experience) or statements offered in support of someone else's report of abuse. These *concerns* and *supporting statements* were important and relevant to the Panel's work, even if they did not constitute an allegation for investigation. One reported concern, a description of grooming behavior, led the Panel to identify an individual who has been convicted in criminal court of sexual abuse of children, and who identified prior abuse of missionary children to investigators in a civil proceeding. Another reported concern has allowed the Panel to identify a potential offender to the PC(USA), to facilitate the Church's investigation of subsequent reports that may come in. The concerns reported to the Panel were legitimate and appropriate. Those bringing the concerns were thoughtful and serious. The behaviors they had observed that led to their concerns were behaviors that may be characteristic of abuse, so their concerns were appropriately directed to the Panel for further inquiry. They were careful to differentiate their concerns from a formal accusation.

The statements the Panel received in support of another's report were also appropriately directed. The Panel investigated these statements for their credibility and reliability. In the course of this, the Panel found that many of these statements could have been considered reports of abuse had the reporter intended them to be such. Again,

¹²⁰ see Charter

these statements were reports of serious behaviors that legitimately raise concerns about abuse.

The Panel did not reach the final stages of our finding protocol, conclusions about whether abuse occurred or not, for 46 of the 131 reports (35%). Six of these reports did not fit the scope of the Panel’s Charter, 33 had incomplete information, 5 did not fit the Panel’s definition of abuse, and 2 were not finished because further inquiry in this mission field was referred to the PC(USA) (India). Incomplete information included such factors as a lack of sufficient detail about the incident or setting from the victim or an insufficient depth of information for decision-making. These reports may be reconsidered in the future if additional information comes forth.

Table 16. Panel decisions on reports received

Panel decisions	All mission fields	
Total number	131	
<i>Concerns or supporting statements:</i> Panel made no decision	33	
Panel did not reach conclusion:	46	
Report did not fit scope of Charter		6
Panel had incomplete information		33
Reported incident did not fit definition of abuse		5
Other		2
Panel concluded abuse occurred:	30	
Sexual abuse by adult		11
Sexual abuse by minor		18
Physical abuse		1
Panel concluded abuse did not occur:	9	
Panel concluded Failure to Protect occurred	1	
Panel concluded Failure to Protect did not occur	12	

The remaining reports, 52 or 39% of the total number of reports, were allegations with complete information such that the Panel could assess whether or not abuse occurred. Thirteen of these reports concerned the actions or inactions of WMD staff, mission administrative reports (24% of the 51 allegations); 39 were reports of individual abuse (76%). For 31 of these 51 allegations, the Panel concluded that abuse had occurred (61%). There was 1 conclusion of physical abuse, 11 instances of sexual abuse by an adult, 18 instances of sexual abuse by a minor, and 1 instance of failure to protect.

Most of the Panel's actions, then, derived from these conclusions. The exceptions were mandatory reports to civil authorities, of which there were none, or notifications of third parties. These latter notifications were undertaken to inform relevant third parties about the Panel's investigation so they could take appropriate action to protect current children who might be at risk. The Panel did third party notifications regarding two accused individuals. In both cases, church and denominational governing body officials were notified. For one of these cases, school personnel were also notified. The Panel's actions are summarized in Table 17, below.

Table 17. Panel actions

Panel actions	All mission fields	
Mandatory reports	0	
Notifications of third parties	3	
Referrals	6	
Presbytery		1
Session		2
Other, non-Presbyterian, entity		2
Other denomination		1
Informing other entities	1	
Processing sessions		
Final Report recommendations	3	
Naming decisions	47	
Not named		21
Named in Final Report		9
Named in Need-to-Know Report		17

The Panel’s Charter directed the Panel to make referrals to appropriate Presbyterian and other religious entities when the Panel concluded that abuse occurred.¹²¹ Since the Panel was not an adjudicatory body, the purpose of the referral was to allow the appropriate ecclesiastical entity with jurisdiction to consider whether or not to initiate formal disciplinary proceedings against an offender when the Panel had concluded that abuse had occurred. The Panel made 6 referrals in all: 1 to a Presbytery (for Presbyterian clergy, as that is where their membership in the Church resides), 2 to a Session (for members of PC(USA) churches, as that is where their membership resides), 2 to another, non-Presbyterian, religious entity, e.g. a church; and, 1 to another denomination.

Informing other entities was undertaken in 1 instance. This Charter provision allowed the Panel to notify, other, non-religious, organizations of the Panel’s conclusions.¹²²

Processing sessions were offered by the Panel to individuals on a case-by-case basis. [See Appendix M for a complete discussion on how the Panel defined a processing

¹²¹ Cite relevant sentence.

¹²² Cite relevant sentence.

session, what it consisted of, and under what circumstances it was offered.] These sessions, where both parties were willing and the Panel deemed it appropriate, were designed to allow a victim to express details of the harm directly to the person who caused the harm. These were *not* forgiveness, reconciliation, apology or mediation sessions. The intent was first to give the victim the opportunity to express fully how they had been affected, and for the offender to hear the full truth of the harm done. Forgiveness, reconciliation, or apology may follow from a fuller expression of truth or a fuller knowledge of harm done, but the Panel made no presumption of such occurrence.

There were 47 individuals identified as possible offenders in the reports received by the Panel. Of these, 21 individuals were not named in any Panel report. Most of these individuals were identified in concerns or supporting statements, where the Panel had no associated report(s).

Seventeen individuals were named in Need-to-Know (NTK) reports. Eight of these, in 5 different mission fields, represent special circumstances where the Panel issued a Need-to-Know report solely for the PC(USA), for the Church's future reference as they receive and investigate reports. For this NTK report, for Egypt, Ethiopia, Congo, Mexico, and Cameroon the Panel identified individuals for whom there were concerns, as well as allegations, or allegations with incomplete information. In these instances, there was sufficient credible information, however, suggesting possible abuse. This information led the Panel to believe that the PC(USA) may receive reports of abuse in the future related to the individuals identified in these reports. For that reason, the Panel communicated the name of the identified individual, any background research or information the Panel had on them, and descriptions of the behaviors that raised the concerns reported to us. The names of the reporters were not included in these reports. The purpose of transmitting this information to the PC(USA) was to facilitate the Church's ability to follow up on any subsequent reports of abuse they receive. In the PC(USA) NTK report:

- Egypt: Names two individuals. The Panel received reports of physical and sexual abuse, for which there was incomplete information for concluding whether or not abuse had occurred.

- Ethiopia: Names one individual. The Panel received a concern that represented, in the Panel’s view, serious grooming behavior.
- Mexico: Name one individual. The Panel received two concerns about the same person.

In a fourth instance, India, the Panel included in the Need-to-Know Report, names of two individuals, solely for the PC(USA), as part of referring an investigation of India and Woodstock School to the PC(USA). The Panel did not have enough time or personnel to begin an inquiry of what could be a large, complex mission field and school. The Need-to-Know Report shares the names of the individuals identified to the Panel as abusers, and provides detail about the alleged behaviors.

The 9 other individuals named in NTK reports were named in reports for Cameroon (5 individuals), Congo (3 individuals), and Thailand (1 individual). The decision to name these people in NTK reports was reached by following the Panel’s Naming Protocol. [See Appendix L for the Protocol.] These NTK reports will be distributed to individuals who signed a Witness Agreement for the Panel and participated in the Panel’s inquiry for that mission field.¹²³

Nine of the 47 individuals identified as possible abusers were named in this Final, public, Report: 2 from Cameroon, 2 from Congo, 2 from Ethiopia, 1 from Pakistan, and 2 from Thailand. Most of these 11 individuals were named because the Panel had information on multiple victims. Based on clinical, forensic, and scholarly data, the Panel concluded that for each of these individuals, there may be other victims who have not come forward to the Church. While some of these individuals are deceased, for the others, naming them publicly in this report also allows others to determine potential appropriate preventive actions.

The other individuals were named in this Report for other reasons. Two of these 4 people were identified to the Panel only by role, as the victim did not know the name, or could not remember it. Identifying these 2 people publicly may allow other victims to

¹²³ Others may request a copy of one of these NTK reports by submitting a request to the Executive Director of the General Assembly Mission Council and indicating why they need to know the information contained in the report.

recognize that their abuser has been investigated and the abuse acknowledged by the Church. In the other 2 instances, The Panel took the unusual step of naming these house parents in the NTK Report because the Panel believed that their identities were well known, and the Panel wanted to be sure that inquiry participants understood that, in the Panel's determination, these houseparents had been cleared of any wrongdoing.

The pages that follow contain summary information, for all of the issues discussed above, by mission field.

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Total # Reports received by type	60	17	8	16	4	1	2	9	12	2
Concerns	1	6	6	6	2	0	2	1	3	1
Supporting statements	0	2	0	2	0	0	0	0	1	0
Allegations	49	6	2	8	2	1	0	8	8	1
Sexual abuse by adult	15	0	0	5	0	0	0	3	7	0
Sexual abuse by minor	31	5	0	2	0	0	0	1	1	0
Physical abuse	3	1	1	0	1	0	0	4	0	0
Unspecified	0	0	1	1	1	1	0	0	0	1
Failure to protect	10	3	0	0	0	0	0	0	0	0

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Persons named as offenders in concern, allegations, or supporting stmt	16	8	2	8	2	0	1	7	3	0
Status										
Adult	8	6	2	7	2	0	1	6	2	0
Minor	8	2	0	1	0	0	0	1	1	0
Gender										
Male	15	8	1	7	0	0	1	5	3	0
Female	1	0	1	1	2	0	0	2	0	0
Role										
Teacher	2	0	1	5	0	0	1	2	0	0
House parent	4	2	1	1	2	0	0	1	2	0
Missionary	0	2	0	1	0	0	0	0	0	0
Parent	1	1	0	0	0	0	0	2	0	0
Sibling	4	0	0	1	0	0	0	1	0	0
Peer	7	2	0	0	0	0	0	0	1	0
Board	0	1	0	0	0	0	0	0	0	0
Indigenous adult	1	0	0	0	0	0	0	1	0	0
<i>3 peers also named as sibs</i>										
Denomination										
Presbyterian	15	7	2	3	0	0	1	1	2	0
Non - Presby	0	0	0	3	0	0	0	3	1	0
Unknown	1	1	0	2	2	0	0	3	0	0

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Persons named as victims in concerns, allegations, or supporting stmt	31	11	6	15	2 <i>counted elsewhere</i>	1	0	6	7	2
Age										
5 - 12	17	3	1	3	2	0	0	0	2	1
12 +	8	7	2	9	0	0	0	4	3	0
Adult	1	1	0	0	0	0	0	0	0	0
Unknown	5	0	3	3	0	1	0	2	2	1
Gender										
Male	11	10	2	2	0	1	0	1	2	0
Female	20	1	4	13	2	0	0	5	5	2
Denomination										
Presbyterian	31	6	4	12	1	0	0	3	4	0
Amer Baptist	0	1	0	0	0	0	0	0	0	0
Disciples	0	0	0	0	0	0	0	0	0	0
Methodist	0	2	0	0	0	0	0	0	0	0
SIM or predecessor	0	0	0	1	0	0	0	0	0	1
Unknown	0	1	2	2	1	0	0	3	0	1
Non - mission	0	1	0	0	0	0	0	0	3	0
Indigenous	0	0	0	0	0	1	0	0	0	0

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Panel inquiry										
Witnesses: people providing information	62	44	33	27	2	1	2	7	22	2
In-person	34	31	3	14	1	0	1	3	16	0
Phone	16	11	4	3	1	1	1	3	3	0
Written	12	2	26	10	0	0	0	1	3	2
# with WAs	31	36	3	15	1	0	1	4	15	0
# without WAs	31	8	30	12	1	1	1	3	7	2
Archives										
Official deno: PHS	47	74	6	32	1	3	1	11	25	0
Other deno:										
Methodist Eastern Menn		34		5						
Personal papers	11	8	0	1	0	0	0	0	2	0
Other resources	3	8	1	6	0	0	0	0	5	0

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Panel decisions	60	17	8	16	4	1	2	9	12	2
Concerns or supporting statements	1	8	6	8	2	0	2	1	4	1
Did not evaluate	27	0	2	5	2	1	0	7	1	1
Scope	0	0	0	1	0	1	0	3	0	1
Incomplete information	22	0	2	4	0	0	0	4	1	0
Definition	5	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	2	0	0	0	0	0
Abuse occurred	14	5	0	3	0	0	0	1	7	0
Sexual abuse by adult	2	0	0	3	0	0	0	0	6	0
Sexual abuse by minor	12	5	0	0	0	0	0	0	1	0
Physical abuse	0	0	0	0	0	0	0	1	0	0
Abuse did not occur	8	1	0	0	0	0	0	0	0	0
Failure to protect occurred	0	1	0	0	0	0	0	0	0	0
Failure to protect did not occur	10	2	0	0	0	0	0	0	0	0

Mission field	Cameroon	Congo	Egypt	Ethiopia	India	Kenya	Mexico	Pakistan	Thailand	Zambia
Panel actions										
Mandatory rpts	0	0	0	0	0	0	0	0	0	0
Third party notifications	2	1	0	0	0	0	0	0	0	0
Referrals	2	1	0	1	0	1	0	0	1	0
Presbytery	0	0	0	0	0	0	0	0	1	0
Session	1	1	0	0	0	0	0	0	0	0
Other entity not Presby	1	0	0	1	0	0	0	0	0	0
Other deno	0	0	0	0	0	1	0	0	0	0
Informing other organizations	0	1	0	0	0	0	0	0	0	0
Final Report recommendation			Yes		Yes		Yes			
Naming decisions	16	8	2	8	2	0	1	7	3	0
# offenders	16	8	2	8	2	0	1	7	3	0
Not named	7	3	0	5	0	0	0	6	0	0
Named in Final Report	2	2	0	2	0	0	0	1	2	0
Named in Mission Field Need-to-Know Report	5	3	0	0	0	0	0	0	1	0
Named in PC(USA) NTK Report	2		2	1	2	0	1			

CAMEROON

Scope of Panel's inquiry

Time period of Panel's inquiry: 1950 – 1970

Predecessor denomination: PCUSA / UPCUSA

Other denominations associated with this inquiry:

North American Baptist Conference: sent children to Hope School

Features of the mission field and setting

Mission field: Cameroon

Important denominational events:

The period of the inquiry (1950 – 1970, with an emphasis on 1955-1965) includes the time when the Cameroonian church became autonomous from the original U.S. based Cameroon mission (1957). These changes, as noted previously, involved major organizational and structural changes.

The period of the inquiry (1950 – 1970, with an emphasis on 1955 – 1965) includes the time when the PCUSA merged with the UPCNA to form the UPCUSA. Mergers often involved major organizational and structural changes in mission field administration.

Important political events:

1884 Colonized by Germany

Post – WW1 Divided by France and Britain
Presbyterians worked in the southern part of Cameroon,
administered by the French

1960 French part of Cameroon achieved independence

Presbyterian mission work:

“American Presbyterians first came to Cameroon in 1879. The area soon became an important Presbyterian center served by as many as 100 U.S. missionaries.”¹²⁴

¹²⁴ 1993 Mission Yearbook for Prayer and Study, Presbyterian Church (U.S.A.), Louisville KY. p. 233. [The PC(U.S.A.) has published Mission Yearbooks annually for some time. Some Yearbooks contain more historical information on mission fields than

Partners for mission in Cameroon include two churches: 1. The Eglise Presbytérienne Camerounaise (EPC), the French-speaking Presbyterian Church in Cameroon, which became autonomous in 1957; and, 2. The Presbyterian Church in Cameroon, the English-speaking Presbyterian denomination in Cameroon, which became autonomous in 1957.¹²⁵

These partners engage in important ministries:

- Evangelism, church growth, and pastor-training;
- Secondary schools for Cameroonians;
- Theological colleges, including Dager Theological Seminary in Bibia, and the Faculté de Théologie Protestante de Yaoundé;
- Several hospitals including Central Hospital near Ebolowa, Metet Hospital near Mbalmayo, and Djoungôlo Hospital in Yaoundé; and,
- Agricultural programs, among others.¹²⁶

Schools associated with the inquiry

- Schools mentioned in the report: Hope School
- Served K – 8th grade students whose parents were missionaries, primarily in Cameroon.
- Started in 1922 as a way for children to stay on the mission field with their parents:

“In the early days, no missionary child was kept on the field after the age of 6, or at most 7. The child was either left in America with relatives or friends, or the mother stayed home while the father returned to serve alone. These years of separation were hard on both the parents and the children. My mother and father left me when I was just barely five with my grandparents and aunt... They decided to take me back to Cameroun with them, so in 1920 at the age of 12 I returned to Cameroun... The horror that had been at first expressed turned into a feeling that maybe this was a good thing after all to have the children on the field. Therefore, on

others. The 1993 edition was chosen as a reference here, because it is post-reunion, containing information from the predecessor denominations, and has summary information.]

¹²⁵ 1993 Mission Yearbook, p. 233-234.

¹²⁶ 1993 Mission Yearbook, p. 233-234.

July 10, 1922, Miss McGilliard and I moved to Metet and that was the beginning of Hope School”¹²⁷

- School maintained and operated by the Presbyterians.
- Purpose of the school: “The purpose of the school is to provide an elementary education in a Christian environment. The moral, emotional, and social atmosphere of the school is as much as possible like that of a Christian family with development of character and growth in the Christian faith of paramount importance. The goal is to help each student become a well-equipped disciple of the Lord Jesus Christ. The school offers instruction in the English language on the elementary level (grades 1-8). This instruction follows the pattern of American public schools, so the pupils returning to America may be fully qualified to enter their appropriate grades. At the same time the school seeks to relate the studies to the African situation and to help the pupils appreciate the African culture and environment in which they live.”¹²⁸
- In 1931 Mr. Hope financed a new school building to accommodate increased enrollment.¹²⁹
- Per Evelyn Adams, “[t]he school became international in 1944 when due to World War II no one could leave for furlough, so it was opened to children of our sister missions of the Federation.”¹³⁰
- By the 1950s, children from Baptist missionaries in northern Cameroon were enrolled, as were children of ex-patriot children whose parents worked in Ebolowa.¹³¹
- As of January 1953, 99 missionary children had attended Hope School.¹³²
- Classes were held from August – November, and February to May.

¹²⁷ Evelyn Adams M.D. A Short History of Hope School, May 13, 1971. RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA, p. 1.

¹²⁸ Hope School, The Purpose of the School, n.d., RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA, p. 1.

¹²⁹ Op. Cit., Evelyn Adams, p. 4

¹³⁰ Op. Cit., Evelyn Adams, p. 5

¹³¹ Witness statements.

¹³² Op. Cit., Evelyn Adams, p. 5

- After 8th grade graduation from Hope School, students attended high school either in Egypt (Schutz School), Ethiopia (Good Shepherd School), or Congo (The American School of Kinshasa).

Dormitories at Hope School

- Ononobeta (meaning bird's perch) Dorm was a large brick two-story building near Hope School used as the boarding facility for children whose parents worked at stations other than Elat.
- The dorm had two wings, one for boys' rooms and one for girls' rooms. A teacher's apartment and houseparents apartment were part of the building.
- Bedrooms were separated by plywood partitions that did not extend to the ceiling. There was a common bathroom in each wing.

Administration

- Hope School had a school board that met 3-4 times a year "at the beginning and end of each semester."¹³³
- School board members were elected at Parent-Teacher meeting at the end of the school year. Members were elected for terms up to 3 years, and could be re-elected. The board selected a chairman.¹³⁴
- An Executive Committee was chosen by the Board immediately after the May election. It met and functioned on behalf of board members in-between meetings with decisions reported to the board at the next meeting.¹³⁵
- The School Board reported directly to the U.S. mission office, although financial matters were handled through mission field administration: "Actions of the Board and of the Executive Committee shall be forwarded to the Commission by the secretary. Financial transactions, when necessary, shall be channeled to the Commission Treasurer...."¹³⁶

¹³³ By-laws of Hope School, Article I The School Board, Section B. Meetings, n.d., RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA.

¹³⁴ Ibid, By-laws of Hope School, Article I The School Board, Section C. Membership.

¹³⁵ Ibid, By-laws of Hope School, Article II The Executive Committee.

¹³⁶ Ibid, By-laws of Hope School, Article I The School Board, Section E. Relationships.

- The Principal of the school was appointed by the Board and responsible to them.¹³⁷
- The School Board also had responsibility for the dorm, and for securing houseparents through the Commission (U.S. mission office).¹³⁸
- The houseparents were responsible to the Board for these duties:
 - To maintain an adequate staff, assign duties and oversee total operation.
 - To be responsible for the boarding students during non-school hours.
 - To supervise the nutrition of the boarding students including supplementary food stuffs sent by parents.
 - To notify parents by telegram in case of any serious emergency.
 - To establish and post rules and regulations for resident and non-resident children and visiting parents.
 - To maintain the best possible hygiene and safety and standards.
 - To maintain the physical plant and recommend changes and improvements.
 - To submit an annual report including a budget and recommended Dormitory fees.
 - To adhere to the budget and maintain accurate financial records.”¹³⁹
- In addition, “[t]he houseparents and their children shall:
 - Live in the dormitory in an apartment equipped with basic house furnishings.
 - Eat in the dining room and pay the established board fee for each member of the family during the school term.
 - During the school vacation maintain their own kitchen and household help, pay for utilities and for any food stuffs and supplies taken from the Boarding Department pantry.”¹⁴⁰

The Hope School Board had the assistance of other committees in the operation and maintenance of Ononobeta. The Parent-Teachers’ Association, on the recommendation of the School Board, elected committees. At various times, there was a

¹³⁷ Ibid, By-laws of Hope School, Article III The Principal.

¹³⁸ Ibid, By-laws of Hope School, Article IV The Head of the Boarding Department.

¹³⁹ Ibid, By-laws of Hope School, Article IV The Head of the Boarding Department, Section A.

¹⁴⁰ Ibid, By-laws of Hope School, Article IV The Head of the Boarding Department, Section B.

Building (sometimes called the School Repair or Maintenance) Committee, concerned with “property, repairs, and furnishing.” There was also a Dorm Management (sometimes called Maintenance) Committee to assist the houseparents with finance, household help, and other issues related to the operation of the dorm.¹⁴¹

Figure 3¹⁴² diagrams the relationships between these various entities. The Board of the mission agency oversaw the Executive Director of the mission unit for the denomination, first the PCUSA then the UPCUSA. Under the Executive Director were various sub-units. These were often organized both by function (treasurer, personnel) and by geographic area of mission (e.g. Africa, Asia). Area or regional secretaries supervised mission entities and missionaries in the countries in their area.

The missionaries on the mission field were organized as a mission unit or entity with responsibility for everyday mission affairs and issues. These everyday issues included decisions about housing, vehicles, and issues concerning MKs. The mission unit or mission meeting conducted its business by appointing various committees to focus on specific issues. There was a representative of the U.S. mission office who functioned as a conduit for information and requests between the mission field and the U.S. office. A mission treasurer accounted for funds granted by the U.S. mission unit and disbursed on the mission field.

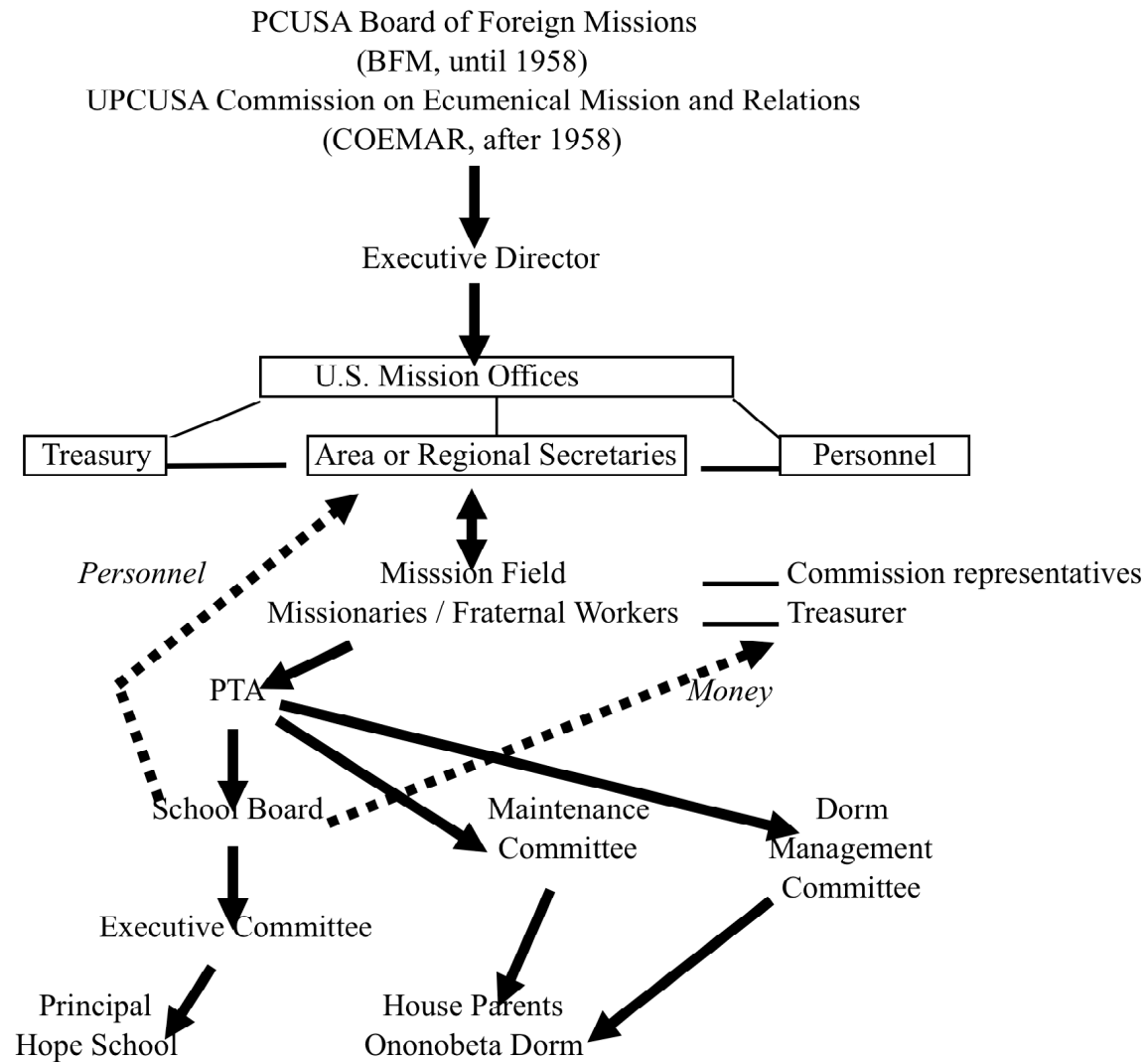
As noted in the diagram, the mission meeting organized a Parent Teachers’ Association, which consisted of missionary parents with children attending Hope School and the teachers of the school. The PTA appointed the School Board, and the other committees, as noted above, to assist the houseparents. In the diagram, the dotted lines indicate that information about personnel needs could be communicated from the School Board directly to the area secretary, though intermediaries might also be informed or

¹⁴¹Hope School Board Report 1960-1961, RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA; and, Minutes – The Hope School Board, June 4, 1963, RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA.

¹⁴² Information from various PTA and Hope School Board minutes, 1960-1966, RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA.

involved. Requests for funds were communicated through the mission treasurer to the U.S. mission office, though intermediaries were also informed or involved.

Figure 3. Relationships between entities associated with Hope School and Ononobeta Dorm



Administrative issues and functioning

Qualifications of teachers

The Hope School Board Chairman, in December 1961, wrote a formal letter to the Secretary for Ecumenical Personnel at COEMAR, with copies to the Africa Area Secretary (mission field administrator in the U.S.), and Commission Representative (official COEMAR representative on the mission field) calling attention to the need for qualified teachers at Hope School:

The Board of Hope School (school for fraternal worker children in West Africa) is very concerned about the caliber of education which our children are getting. This year there are 30 children enrolled in eight grades. Next year, we expect an enrollment of 45. [Name of teacher] not only has never had any teaching experience, [teacher] is not even an education major. Fortunately for us, [name of teacher], realizing [their] limitations, has sought the advice of experienced teachers here on the field and has, so far as we know, been able to do an acceptable job. But it is expecting too much to think that such will always be the case if the Commission follows the policy of sending unqualified personnel as teachers for our children. One member of our Board, who was [themselves] a teacher in the States for a number of years and who has substituted at Hope School on numerous occasions (and for as long as one month at a time) says this: 'The Transition between teaching in the States and teaching here is so great that not only should those who come be qualified in Education but they should also have had teaching experience. Especially is this true in view of the fact that each teacher here has three separate grades to teach; a situation unknown in urban education in the States.' Of the three teachers we now have, only one, [name of teacher], had any teaching experience before arrival on the field. In the strongest terms possible within the bounds of Christian love and courtesy, The Hope School Board of the West Africa Mission wishes the Commission to know that in the future we need qualified teachers for our children.¹⁴³ [underlining in the original]

Discussion of the future of Hope School

In 1962, the School Board studied the future of Hope School in light of the proposal for an international English-language day school in Yaoundé. In the report of the committee to the Board, Hope School was described this way:

As a private Presbyterian school, an island of Americanism in a Bulu sea, it stands for exclusiveness. The world about Hope School has changed radically since its

¹⁴³ Letter from School Board Chair to Secretary for Ecumenical Personnel, December 18, 1961, RG 92-0929 Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA.

founding in the twenties. While fraternal workers have increasingly adapted themselves to changed conditions, the school by means of and because of its exclusiveness has in a way turned its back on the world.¹⁴⁴

Hope School continued to operate in Elat.

Issues related to MKs discussed at committee meetings

Individual missionary families had, of course, their own way of raising children, a pattern that was disrupted when children boarded at a facility away from their parents. Houseparents designed a common set of rules to apply to all children, and these rules may or may not have matched up well with those of any particular missionary family. These differences and other decisions of the houseparents created tensions with missionary families. These differences of opinion and practice were laden with emotions, such as anxiety and guilt, that missionary parents experienced in sending their children to boarding school. Committee meetings were the venues where parents could, and did, raise their concerns about boarding arrangements and houseparent decisions. These excerpts from the April 2, 1966 minutes provide an example of the types of issues raised and discussions that occurred:

In the afternoon we were joined by [name of administrator] as the representative of the Baptist Mission in West Cameroun, which sends nearly half the children in the dormitory but does not participate in the general cost of maintaining it. This distinction became clear as we sorted out our lines of relation to COEMAR. ... This underlines the reality of sole responsibility for the dormitory in the hands of the Presbyterian FW's and COEMAR, whatever the fluctuating number of children of other mission or non-mission children.

FINANCIAL MATTERS

2.d. The principle of a ceiling on Presbyterian Fraternal Worker share of dormitory costs was approached from several sources....cited the case of Schutz School [in Egypt] where COEMAR absorbs all boarding costs above [sic] \$35 per month per child. This is in contrast to Ononobete where we pay over 50% more....it is COEMAR's intention that parents pay for a child in the dormitory what it costs to care for him at home....

¹⁴⁴ Report of the Committee Appointed to Study the Future of Hope School, submitted to F.W. [Fraternal Workers, the term for missionaries then] Maintenance Committee, October 9, 1962, RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA, p. 1.

MEDICAL arrangements and SAFETY measures

1. were discussed with the anxious concern of parents whose children are beyond our immediate supervision. It was obvious in the discussion that at home we do not all hedge our children about with the same precautions or prohibitions. Our common concern was punctuated by the feeling of certain parents that in specific cases another course ought to have been taken than that actually followed. The physician in charge generously admitted that he was not infallible, but defended himself for having done what he thought adequate at the time in each case. As he pointed out, no set of rules can dispense with the measured judgment of the physician in charge and the houseparents. It was asked that parents be advised by telegraph in case of serious accident or illness, and it was admitted that this inevitably depends on the judgment of the doctor and houseparents as to what is serious. No vote was taken and unanimity of opinion cannot be claimed, yet the consensus seemed to ask to be kept better informed than has sometimes been the case.....

3. To the assumption that where a child needs considerable extra care because of accident or illness, extra help should be provided from among our own community, probably professional nursing: The answer was that in the case referred to no nurse could have done more than any parent, that the housemother's job is to replace the parent, that every mother has to carry on her routine after the night's exceptional calls. Again the conclusion was inconclusive, more an expression of concern than prescription of procedure.....

6. Concerning natural sex curiosity it was concluded that the casual but knowing watch of houseparents is the best control with the cooperation of the physician when needed....

ON PROCEDURE AND RELATIONSHIP

1. It was explained that no decision on a school constitution or by-lays [sic] is binding on the field without the agreement of COEMAR.

2. Whereas the Area Office used to be primarily concerned, it is now the responsibility the Functional Secretary for Education.....

All the parents of resident children and the regular members of the Board present at this meeting have known each other for many years. All were of the same opinion that the frank discussion had cleared away confusion and suspicion, and that such a meeting ought to have taken place long ago. The meeting closed in general gratitude for tension relieved and confidence restored....¹⁴⁵

It is important to note that these concerns and issues transcended a particular time period. These minutes were recorded in 1966, just after the period of time the IARP

¹⁴⁵ Minutes of the meeting of Fraternal Worker parents of children at Ononobete, dormitory of Hope School, held in Yaoundé on April 2, 1966, RG 92-0929, Hope School folders, West Africa Mission records, Presbyterian Historical Society, Philadelphia, PA, pp. 1-5.

focused on in its inquiry. Numerous witnesses in the Panel’s inquiry, however, spoke of these same issues for the time period the Panel did study (1955-1965). The houseparents referenced in these minutes are not the houseparents discussed in more detail later, and many of the missionary parents are different or in different roles, e.g. Board President. Different missionary parents, different board presidents and members, and different houseparents all yielded a similar set of ongoing concerns about the roles and responsibilities of the houseparents, the physician for the children, boards and committees, and the U.S. mission office.

Summary of IARP inquiry

What follows is the Panel’s summary of its findings based on 60 reports from Cameroon. The reader will find detailed information based on the Panel’s fact-finding inquiry following the summary table.

Total number of reports received by Panel		60	
	Concern about possible sexual abuse		1
	Supporting statements		0
	Allegation of sexual abuse by adult		15
	Allegation of sexual abuse by minor		31
	Allegation of physical abuse by an adult		2
	Allegation of physical abuse by a minor		1
	Failure to protect		10
Number of alleged victims		31	
	Younger female MK (age 5 – 12)		10
20 Female	Older female MK (age 12 +)		7
11 Male	Younger male MK (age 5 – 12)		7
	Older male MK (age 12 +)		1
All Presbyterian	Female MK age unknown		2
	Male MK age unknown		3
	Female adult		1

Number of individuals identified as possible offenders		16	
	Male Indigenous adult, unknown deno		1
8 adults	Male Houseparent		1
8 minors	Male and Female Houseparent		2
	Houseparent		1
15 Presbyterian	Male teachers		2
1 Unknown	Male MKs		7
	Male missionary father		1
15 Male	Male missionary brother		1
1 Female			
Panel decisions		60	
	Concern		1
	Insufficient Information		22
	Did not fit definition		5
	Sexual abuse by adult		2
	Sexual abuse by minor		12
	Abuse did not occur		8
	Failure to protect		0
	Failure to protect did not occur		10
Panel actions			
	Third party notifications		2
	Referral to non-Presbyterian entity		1
	Referral to Presbyterian entity		1
	Named in Final Report		2
	Named in Cameroon Need-to-Know Report		5
	Named in PC(U.S.A.) Need-to-Know Report		2
	Not named		7

Number of people providing information to the Panel		62	
	In-person		34
	Phone		16
	Written		12
	Number with Witness Agreements		31
	Number without		31
Number of archival sources of information			
	Presbyterian denominational files	47	
	Personal papers	11	
	These 11 people provided: photos,		
	written materials, medical information,		
	bibliographic information, access to		
	personal letters, scrapbooks, diaries,		
	and newsletters.		
	Other resources	3	
	Hope Daze student newspaper		
	Evaluation from sex offender program		
	Information from private research firm		

Panel description of investigation

Cameroon was the Panel's largest, and one of the most complex, investigations. The first report of abuse from Cameroon was sent to the Independent Committee of Inquiry (ICI), the IARP's predecessor entity, from a former teacher at Hope School. The ICI could not investigate this report as it was outside the scope of its Charter. When the ICI made recommendations to the PC(U.S.A.), Cameroon was noted as one of the mission fields that a successor body should investigate.¹⁴⁶

Subsequent to the conclusion of the ICI's work, the PC(U.S.A.) received two additional reports of abuse from Cameroon. The first report, a verbal report, was

¹⁴⁶ See Final Report of the Independent Committee of Inquiry. September 2002. Recommendation #13, p. 113-114, and Charter for the IARP, Section I. Background. The ICI Final Report is available at <http://gamc.pcusa.org/ministries/ici/>. See Appendix A for the Panel's Charter.

received from an MK the same day the ICI Final Report was released in September 2002. The second report, a letter, from a different MK, was received in October 2002.

These initial reports detailed problems experienced as a boarding student separated from parents at an early age, at first grade. Houseparents were noted to have caused humiliation and shame in some MKs by how they handled bedwetting, eating difficulties, and bullying. Reporters noted a lack of supervision, poor sanitation in the dorm, a lack of medical care, and cruel, capricious punishments.

Taken together, these reports would constitute emotional abuse, psychological maltreatment, or physical neglect, rather than the physical and sexual abuse the Panel was charged to investigate. The Panel, however, engaged in an initial investigation for three reasons.

First, as noted above, the traumatic nature of abuse may lead reporters to assess the trustworthiness of investigators over time. The Panel established relationships with the reporters in the event that there was further information they would feel comfortable sharing in time.

Second, the reported behaviors deserved investigation as “actions and inactions of WMD staff,” and as a potential source of recommendations for improvement to WMD processes.¹⁴⁷

Third, empirical research has demonstrated that “[p]sychological maltreatment also often exists as a separate phenomenon in situations in which other forms of abuse or neglect are present.”¹⁴⁸

The Panel did receive other reports of abuse from Cameroon of physical and sexual abuse. The pattern of reporting was consistent with the underlying principle that abuse is traumatic, and reporters will share more information as trust develops. The first reports focused on the behaviors of houseparents. Next, the Panel received reports of sexual abuse by minors. The last reports the Panel received were reports of sexual abuse

¹⁴⁷ Charter, Section III. Scope.

¹⁴⁸ Binggeli, Nelson J., Stuart N. Hart, and Marla R. Brassard. (2001). *Psychological Maltreatment of Children, The APSAC Study Guides 4*. American Professional Society on the Abuse of Children. Sage Publications: Thousand Oaks CA. p. xi-xii. See also pp. 9-10.

from adults. In all, the Panel received 60 reports of abuse from Cameroon, as detailed in the above table.

Houseparents

These first three reports all concern different houseparents at Ononobeta.

Cameroon – 1: Physical abuse by houseparent

Potential victim(s): Female MK
Time frame: 1950s
Setting: Ononobeta
Incident: 6 year-old child whipped on legs with a belt for breaking sister's toy accidentally
Panel decision: Insufficient information
Panel action: Houseparent not named.

Cameroon – 2 : Sexual abuse by male houseparent

Potential victim(s): Male MK
Time frame: 1950s
Setting: Ononobeta
Incident: Child sitting on lap of houseparent during story time felt, through their pajamas, under their buttocks, houseparent getting an erection. This happened on numerous occasions. It was reported that numerous children experienced this, such that the children had a system of signaling other children sitting on the floor when they felt the erection occurring.
Panel decision: Did not meet definition of abuse.
Panel action: Houseparent named in PC(USA) Need-to-Know Report, because described behavior may have represented grooming behavior preceding or co-occurring with possible sexual abuse. The Panel is providing the name to the PC(USA) in the event potential victims come forward in the future.
Panel remarks: While the event occurred numerous times, the degree of deliberateness or intent of sexual gratification on the part of the houseparent was not clear in this report. The Panel did not receive other reports of alleged abuse by this houseparent, so it was not possible to evaluate whether the event described here was part of a larger pattern.

Cameroon – 3 Physical abuse through excessive physical discipline by a male houseparent

Potential victim(s): Three male MKs were identified.

Time frame: 1950s

Setting: Ononobeta

Incident: Spanking with a board

Panel decision: Insufficient information

Panel action: None.

Panel remarks: Of the three individuals identified to the Panel, only one participated in the inquiry, and he viewed the incident as appropriate discipline that caused him no harm.

The following sets of reports concern a male and female houseparent.

Reports about the male houseparent. These were reports of inappropriate behavior.

Cameroon – 4: Excessive attentiveness to female MKs burning sanitary pads, and interest in their menstrual cycles.

Cameroon – 5: Inappropriate “tucking in.”

Cameroon – 6: Referring to female MKs as “girlie.”

Cameroon – 7: Taking female MKs into personal bathroom to pop pimples.

Cameroon – 8: Patting female MKs on the bottom.

Cameroon – 9: Rubbing female MKs chest with Vicks, even when MK expressed discomfort with this type of attention.

Potential victim(s): These reports came from 5 different female MKs, providing information from personal experience or personal observation. They reported the behavior as “creepy” and noted that it made them very uncomfortable.

Time frame: 1950s.

Setting: Ononobeta

Panel decision: Reports did not constitute abuse.

Panel action: Houseparents named in Cameroon Need-to-Know (NTK) Report. The Panel took the unusual step of naming these houseparents in the NTK Report to be clear to inquiry participants to whom the Panel’s decision and discussion applied.

Panel remarks: At the time this behavior occurred, various witnesses described the male houseparent in question as the primary nurturer in the dorm. The female houseparent was described as the disciplinarian. While this may have been an unfortunate division of labor, given the effect on the female MKs, it is possible for the behavior to be understood as care-giving (e.g. supervision of sanitary pad burning, interest in menstrual cycles, application of Vicks, popping pimples, tucking in) or misunderstood attempts at affection (girlie, or patting bottoms).

Mission administration reports received about this male and female houseparent.

Cameroon – 10	Public shaming of children who wet the bed.
Cameroon – 11	Requiring children to eat all of the oatmeal provided for breakfast. Children who could not finish it for breakfast were required to eat the oatmeal during recess, and every subsequent meal until it was finished, foregoing other food, even that which was provided by the child's parents. Children who vomited the oatmeal were required to eat what was vomited into the bowl, and clean up the rest.
Cameroon – 12	A parent who wanted to sit with their child for support and encouragement during this process was not allowed in the dorm.
Cameroon – 13	A child who was sick was not taken to the doctor or hospital.
Cameroon – 14	Lack of sanitation in the dorm: feces on the shower curtain.
Cameroon – 15	Lack of intervention when some children were singled out by others for bullying.
Cameroon – 16	Singling out some children for humiliating punishment.
Cameroon – 17	Excessive punishment: requiring male MKs to dig a garbage pit / grave for a dying gorilla. An adult missionary stepped in to help.
Cameroon – 18	Excessive punishment: Children found with gum had to choose between missing a meal and having the gum rubbed in their hair. Two occasions were reported to the Panel where children elected the hair option, which subsequently required drastic haircuts or the assistance of teachers to remove.
Cameroon – 19	Lack of supervision of children, which allowed harmful sexual activity and abuse by minors.
Potential victim(s):	Fifteen different male and female MKs were identified as suffering from humiliation and shaming from the houseparents' handling of bedwetting and oatmeal, the lack of supervision and intervention, and excessive punishments.
Time frame:	1950s
Setting:	Ononobeta
Panel decision:	The reports did not constitute a failure to protect on the part of the houseparents. In the Panel's opinion, these reports did constitute a Failure to Protect on the part of the mission field and U.S. mission administration. See discussion below.
Panel action:	Houseparents named in Cameroon Need-to-Know (NTK) Report. The Panel took the unusual step of naming these house parents in the NTK Report because the Panel believed that their identities were well known, and the Panel wanted to be sure that inquiry participants understood

that, in the Panel's determination, these houseparents had been cleared of any wrongdoing.

Panel remarks: See discussion below.

Given the number of reports focusing on these houseparents, the Panel engaged in extensive research about Ononobeta in the 1955 – 1965 time frame. What emerged for the Panel is a sobering, heartbreaking account of a boarding school that, in the Panel's opinion, received insufficient attention and resources from the U.S. mission office. This lack of resources, coupled with a large number of children, resulted in untenable stress and strain for the houseparents, which, through necessity, was expressed in rigid, institutional requirements for daily living for the children. From the Panel's perspective, the overwhelming workload and resultant stress led to unfortunate choices on the houseparents' part, choices that proved humiliating and shaming for children on the receiving end.

The information provided to the Panel reflects parties on two ends of a continuum with an enormous chasm in the middle. The houseparents volunteered to serve in this role with good intentions. Some of the MKs reporting to the Panel experienced their efforts as cruel and cold. Between the intentions and the experiences lay too few resources and too many children, with resultant stress for the houseparents and children then, and enormous pain and anguish on both sides now. Witnesses expressed it like this.¹⁴⁹

Perspective of these houseparents:

“At mission meeting (early 1950s), [before we served as houseparents] all the missionaries and their children gather together at Elat; the homes and the dorm are packed. [I] overheard a conversation one day between [a housemother who served before I did] and a mother [whose child was entering Hope School for the first time]. The mother of the child said to the housemother ‘[my child] is used to my tucking her in bed at night and giving her a hug. Would you do that for me?’ The housemother replied, ‘I do not have time for that. The children go up to bed after dinner, stay in their rooms, and go to bed when they want to. That is our family time with our children.’ I couldn't believe my ears.”

“Several mission meetings later, the school children paraded with banners, outside the chapel where we held our meetings. [They were saying] ‘doesn't anyone love

¹⁴⁹ Quotes are from witness interviews and materials provided by witnesses.

us? Who will be our houseparents?' And similar signs. At each mission meeting it was a battle to get anyone to do the job. This hit us hard. We prayed about this, for someone to come forward. We volunteered, [were initially refused because needed on mission station], then spent a month before our furlough in the dorm as houseparents with the children for everyone, including us, to feel if we could do the job. As [mission field administrator on the field] said 'Go to Ononobeta before your furlough. Then you and we will know if that is the place for you two to come back to.' The houseparent job was not considered as mission work."

"We returned from furlough to a condemned two-story building. Plaster falling off the walls, the lathing showing, dingy dorm rooms, no curtains, no bedspreads, an awful place. That summer, we scrubbed, scraped, painted with the staffs' help. I purchased white seersucker bedspreads from the hospital supply, making curtains and bedspreads for all the rooms. I ordered 2 sets of [towels] all colors ... so each child had a bright new 2 sets of towels. They chose by drawing straw to select them. [Husband] cut some long bench storage bins, making individual toy boxes for every child, that was their personal private chest."

"On the whitewashed north wall, we painted a scrunched down map of Cameroon. Each child could locate their station on it and be reminded where their parents worked. [Housemother] maintained a notebook in which parents could record significant information, to help us help the kids to feel special."

"We wanted to encourage good feelings on the part of all the children toward the Africans who helped us. To avoid the thought that any mislaid or lost item was 'stolen,' the help did not go into the dormitory areas during the school year. So the building was divided into 'job areas.' Three bathrooms upstairs, three hallways upstairs, front stairway, chapel and porch area, living room, study hall. Each area had appropriate equipment in place... Each team had a particular area, and was led by an older child, with two or three younger ones included. And in ten minutes, Ononobeta was freshly squared away, and all the children were learning some habits that would hopefully stand them in good stead, when in the future they were on their own, in the States."

"We wanted the kids to experience as much as they could of what they might be missing while away from the States, such as Halloween, April Fools, and camping out."

"Because of rabies concerns for the kids, we kept no dogs in Cameroon. But we did have several monkeys, several chimpanzees, a young gorilla and crocodile."

"We particularly valued the 'Ononobeta experience' for those youngsters who had no brothers or sisters at home. Here they got the teasing, felt the encouragement, had the general give and take of living and playing with others."

“[Some] children believed their parents did not care for them. [On] one occasion when [I] took a child to the hospital, [I] was asked by the child’s mother to let the mother know the next time there was a similar situation. [I] agreed. A next time came. [I] sent a telegram. A telegram came back with the message: “We are too busy to come.”

“And on it went. Our time with the children was not in anyway mother and dad. They were the children’s parents – we were a caring Aunt and Uncle. We both came with a concern for each child, not with special training, but wanting each one to know they were important, that God loved each one of them, and we did too. We still are thankful for that period in our lives, as we humbly did our best, at the time, with our lack of training, all with our concern for the children.”

Perspectives of those reporting good experiences to the Panel:

“Rules were very well laid out. One dorm parent was more lenient than the other one. [Housemother] was no different than my parents. It was wonderful at the dorm: 2 of the best years of my life. A lot of fun. Parents would drop children off; then when the parents’ car was at the end of the driveway, children would go play.”

“Not only do I have no memories of a frightening, negative, or abusive nature, but I cannot imagine how such an inquiry could have been initiated. The houseparents at Ononobeta school were the most kind, caring, fair-minded couple that a child could even hope to have as stand-ins for [their] own parents. Our houseparents [couple about whom reports were received] maintained strict discipline, and we had a regular routine, but also lots of time for fun activities and group games. As a five year old away from home for the first time I remember being very homesick in the beginning, and both spent hours sitting with me and comforting me. They made me feel loved, but never in any way that was not totally appropriate and comfortable.”

“...going to boarding school was the thing to do for all of us. Unless our parents wanted to home-school, there really wasn’t much choice. Our parents were wanting for us to socialize with other American children and to have an American education.”

“I have many, many positive memories of Africa. Too many to describe. Suffice it to say that I had a very happy childhood and am glad I was given such a unique experience.”

From one comment to houseparents: “I have always considered your task as a houseparent to thirty “odd” kids to be more-or at least as- difficult as being the president of this nation. For example, when the chief executive [wants to make a change] there will be some constituency that takes offense and protests. Surely you had parallel experience with all of us under that one roof of Ononobeta. Only

a commitment born of love – for Christ and for us – would suffice to keep you going.”

“Hope School offered the unique opportunity to live and grow up with approximately 50 children – boys and girls - from varied denominations, walks of life and ages.”

“I have only positive memories of my years in Cameroon, apart from the difficulties of homesickness and being apart from our parents. In some ways living in the Dorm probably made me stronger and more independent.”

“I have only fond recollections of my time at Hope School.... We had caring and loving dorm parents and teachers who took a personal interest in our wellbeing and achievement.”

Perspectives of those reporting problems to the Panel:

“Leaving home at such a young age was, in itself, damaging. It was our responsibility to keep the dorm rooms and the bathrooms clean. Most often, they were filthy. Feces often hung on the curtains due to inattention to the lack of toilet paper. The dorm was often unsanitary.”

“I vomited after having to eat the large bowls of oatmeal which we were forced to eat. If I didn’t vomit, I was made to finish the oatmeal at recess, at lunch, and again at dinner. If I vomited, I was made to clean up the vomit myself. [Housemother] made me eat the vomit I had in my bowl.”

“I was not alone in wetting my bed almost nightly. Many children at the dorm did also. I was made to sleep in wet sheets night after night. The houseparents tried to shame us out of wetting our beds. The [housemother] screaming down the hall: “Did you wet the bed last night [child’s name]?” I had difficulties sleeping, period.”

“I was punished all the time for bed wetting and not being able to clean my plate. I couldn’t go to parties or eat the brownies and cookies my mother sent to me because of these things.”

“Another odd punishment involved gum. If we were caught with chewing gum at the table we had the choice of mixing it in with our hair or missing the meal.”

“When I was [less than 10] years old there was an older boy who liked to “tease” me at the dorm. His teasing often left me in tears as it involved groping my body and forcing his kisses on me, his tongue down my throat. He was an adolescent. I was terrified of him.”

“My experiences at Ononobeta were sad, difficult and ugly and they have cast a shadow on my adult life for a long time. Life seemed to me to be very, very hard

and a daily struggle throughout crucial childhood years. There was no comfort through great loss and enduring cruelty was a prominent part of dorm life.”

“[Parents] thought boarding school was the right thing to do. General attitude: when it came to sending children to school, that’s just the way it was. Anyone who balked was made to feel uncomfortable.”

“From 1960 – 1965, the dorm was a very dirty place. The cook’s bed was in the kitchen, along with fruit cabinets. The fruit attracted fruit flies and the cook’s bed was covered with rat droppings. I can remember going to the back hall bathroom in the middle of the night and finding rats on the toilets. Later on [with different houseparents] the rafters were sealed up so that the rats and bats stayed away, the cook’s bed was moved out of the kitchen, the fruit closets were moved outside so that the fruit flies stayed outside, and ... the practice of using food for punishment stopped. “

“I had a problem eating breakfast, so would be forced to eat the same breakfast meal all day long until it was done. I was not alone in that exercise. There were four or five other [children] who had similar problems. Because we had trouble eating breakfast in the morning, we were punished by having to go to bed early every night, which meant no story-time, and by being denied birthday cake at birthday parties, etc. My [parent] remembers one particular incident.”

“[When parent was visiting Elat] [they] would come to see me...One day, [they] came to the front door of the dorm expecting to sit with me while I ate. The house-mother stopped [them] at the door and told [them] [they] could not come in, that if [parent] came into sit with me [the housemother’s] authority would be diminished.”

“Rules – rules were incredibly oppressive at Hope School – oppressive of imagination and creativity as ordinary initiative in children. [houseparent] rules were always a threat if child broke them – and rule could be made up at the time. Rules were capricious.”

“The [houseparents] must have been overwhelmed all the time by their responsibilities and their own inadequacies. I have pretty quick access to the dense frightened, hopeless feeling we all had at the time. I knew horror long before I knew the word for it.”

Perspectives of MKs who observed behaviors, but did not experience them:

“[I didn’t have problems myself] but it was hard to see the sad little group that had trouble eating [the oatmeal]. [The problems in the dorm] didn’t bring me down but I recognized things as not right.”

“If you didn’t eat all your food you were made to stay at the table until you finished while others went about the day. [Sibling] experienced this, one long evening, I felt helpless to help [them].”

“The atmosphere was institutional, structured, with set schedules and designated daily chores. Discipline was utilized as punishment, not as a tool for teaching. Policies and procedures were the same across the board with little regard to individual need or age appropriateness.”

Conclusions of some MKs about their boarding school experiences:

“I was very happy at Ononobeta for all 4 years, but [two siblings] were not. I became a favorite of [houseparents about whom reports were received]. Abuse could be easier [in a boarding school] because everyone worked hard to get approval of houseparents. Always trying to please adults. There were a lot of little places you could go, a lot of things that people could say to keep it quiet.”

“Kids internalize blame when things go badly. Our parents were loving and wonderful people – being home was glorious. Our parents are loving so they wouldn’t send us into a bad situation. The dorm is filthy and my [parent] was aware of it. It can’t be them sending me into this because they are loving people, so it must be what I’m doing. So there was an ethic of not telling other kids in the dorm when things were going wrong.”

“I was able to see my parents more frequently than other children...Some children never saw their parents for months, sometimes once or twice a year. This extended separation of children from their family exacerbated feelings of loss, abandonment, self-reliance and that mission work was prioritized over time with their children. This leads to substituting house parents as the key parental figures, increasing house parent’s power / authority / influence over children, resulting in further distance between children and their parents. This can lead children to be more vulnerable and in a ‘closed society.’”

“I still have a chip on my shoulder for a system that allowed me to grow up apart from my family. As a child we overheard the grown-ups at mission meeting discussing or jesting about the job [of being houseparents]. “You be it. No, you take it. How about so ‘n so? They might do a good job.” It was easy to assume nobody wanted the job. As good as the teachers were, they would come to class on Monday mornings and rave about the wonderful time they had had in a village working with the African kids. It seemed like they wanted to be missionaries to them and accepting a teaching position at Hope School was a way to get to Cameroon where at least they could spend weekends in a village instead of being there for us.”

“I was fortunate not to experience the extended separation that most mission field children experienced. There are times when I have wondered about the trauma of children separated from their parents on the mission field. What kind of Christianity espouses a secondary status for children below that of concern for native people of any nation. [I learned] a perspective on the Board of Missions view of children that I had not before considered. When missionaries first came to Cameroon, the affliction of malaria was deadly. Life expectancy was two years of services before illness or death took the missionaries. So the Board of Foreign Missions established hospitals on many of the stations. Then when some of the health concerns were addressed and missionaries came as families, there were no schools so the young children had to be separated from their parents and sent back to the United States for elementary school. That need led to the founding of Hope School. . . .By today’s standards [it] was foolish to expect that one couple could possibly be responsible for the number of children who occupied the dorm. That ratio of adults to children is no longer acceptable. In like standard, the facilities of the dorm, which was “a condemned building,” yet used by the Board of Foreign Missions, would no longer be acceptable dwelling for children. But it was a time when mission workers made do the best they could with whatever they had.”

“I have most good memories of that time. I think most parents put up with an unacceptable living situation for their children because the alternative would have been to go back to the states and they had dedicated their lives to missionary work rather than to their families.”

Archival research indicated that the houseparents had multiple responsibilities, besides child care and supervision:

- a) Maintaining equipment at the dorm: generator, water pump.¹⁵⁰
- b) Supervising African staff.¹⁵¹
- c) Shopping locally for groceries.¹⁵²

“[Housefather] had talents, whether it was keeping the generator going, even when it didn’t want to, repairing leaking pipes, leaking roofs, remodeling and partitioning a few larger dorm rooms into smaller rooms to accommodate the needs of increasing numbers of dorm children.”

¹⁵⁰ [Male houseparent]’s notes on dorm, 1969 (?) [as noted on the original document], RG 92-0929, Hope School folders, West Africa mission records, Presbyterian Historical Society, Philadelphia, PA, 17 pages.

¹⁵¹ [Male houseparent]’s notes, n.d., RG 92-0929, Hope School folders, West Africa mission records, Presbyterian Historical Society, Philadelphia, PA, 7 pages.

¹⁵² Information from witness interview.

Views of the missionary parents

At the same time that there is an enormous chasm of perception and pain that separates the views of the houseparents from the accounts of the affected MKs, there is an enormous chasm of awareness and understanding that separates MKs and missionary parents.

“The hardest part [of being a missionary] is sending children away at first grade. The separation was the hardest part of it. But people who kept their kids at home denied them something too.”

“[Extended family member from multi-generational missionary family] had been an MK at Hope School and loved it so [we, as parents] never understood there could be problems.”

“It was hard to know what to do [about finding houseparents]. People would volunteer for a turn or it was a question of who could be spared, always use missionaries in the least important jobs. Everyone should take a turn. But the question was who could get out of their job the easiest? No one wanted to do it because you went to Africa to work with Africans. We were not trained to work with little children. So being houseparents was an extra job. [Name of houseparent couple, not the ones about whom reports were received] were good, though [female houseparent] did most of the work because [male houseparent] kept his [missionary] job too. The right thing was a full-time couple. The set-up was wrong and it was hard to change.”

“I didn’t feel too welcome when I visited... The first question was ‘when are you leaving?’ I got the feeling that parents got on the [houseparents’] nerves.”

“Maybe when kids told me [what was going on] I did not take it too seriously at first, it took a while to realize it was not just kids griping.”

“It wasn’t really ever explained to us when we became missionaries, children’s school wasn’t mentioned. Our children were young, but we had language training for a long term effort, and this should have included discussion of children too.”

“Our [child] was deprived of food. [They] were a feisty [child]. [They] were sent to [their] room without food and deprived of game night. This was harsh punishment.”

“Parents could be absolutely cut off, roads and rivers (bridges) were impassable. Dorm parents couldn’t communicate with parents. If [child] was sick, Dr. [on mission station] was called and parents found out after the fact from the doctor.”

“I would not have been happy to be a missionary without children. We wanted children very much. On the mission field, it was given that MKs would attend the boarding school. We thought it would be fine for the kids, that it would be a good experience for them. It was like a family, an extended family.”

“Two things we could not get: teachers for MKs and maintenance men. [This was true] over time and across different mission fields.”

“Children are the biggest problem with being a missionary: the constant change, the different environments. [Some of our children] loved Africa; [some of our children] hated it.”

“[Our child] was lonely without siblings and other kids on the mission station, so we let [them] go off to Hope School, which was a day away.”

“We only saw the teachers, maybe, when we dropped off or picked up the kids. There were no report cards or regular reports. If there were crises, parents nearby filled in.”

“Chair of the Board was usually a local person – they communicated with New York.”

“Kids sent letters home, they didn’t get their allowance if they didn’t write a letter. They didn’t mention problems in the letters, but we heard stories from other sources.”

“Children did not tell anything, and parents did not inquire, so no one got any information about any difficulties.”

“[Housemother] had to be the disciplinarian and enforce punishments. She was the decisive one. [One of our children] talked back; [another child] could just swallow it and let it go. “

“Dorm wasn’t clean....we knew of oatmeal problems but not with our kids.”

“We needed money for staffing dorm needs but didn’t press it....It was not adequately addressed. There was unending noise, lots of children in a concentrated place. Too many children for 2 people and that building. [Houseparents] were in harness 24/7.”

“The Board took too long to realize stresses – houseparents on duty day and night without getting away at all.”

“We had the attitude of ‘the Lord provides.’ The Lord would take care of them.”

Even though missionary parents served on the School Board, there seemed to be little awareness of actual conditions at the dorm.

“My [parent] was on the board of Hope School. Neither of my parents has ever been aware of any grave matters of abuse at Hope School.”

“We never expected or realized what was going on. The kids never said much at home.”

“[Spouse] was on the board and [they] did not know what was going on.”

Some missionary parents reportedly removed their children from Ononobeta because they were unhappy with conditions there or with what their children were learning. Other missionary parents reported resigning missionary service and returning to the U.S. at a pre-decided time, e.g. when oldest child was entering high school or college, because they believed their child needed extra support from their presence at that time. On the other hand, however, one missionary parent indicated to the Panel that, in their opinion, the best solution to the houseparent problem was having the houseparent couple under discussion commit to long-term service, the very houseparents that their child had reported had caused so much pain and difficulty for them.

Missionaries who were parents recounted their focus on their mission work, and their trust in the Church to provide appropriate care for their children. At least one set of parents sent their first child to board at Ononobeta without ever seeing or visiting the school or dorm themselves. In some sense, this type of unconditional trust increased the workload of the houseparents. Missionary parents who had not seen or visited the dorm could hardly be expected to prepare a child adequately for being left to stay at Ononobeta. This lack of preparation showed itself in children’s initial reactions to the dorm (e.g. bedwetting), reactions that the houseparents were left to handle.

MKs recalled hearing parents talk about cleanliness at the dorm during mission committee meetings, but after the meetings were over, and parents returned to their mission work on their stations, nothing changed at the dorm.

The U.S. mission office did eventually learn about difficulties at Ononobeta. One missionary family returned to the U.S., and, in the course of getting supportive care for one of their children, a psychiatrist shared his opinion about conditions at the dorm, as

they had been described to him. The psychiatrist shared his opinion in writing with mission administrators in the U.S:

“I found the letter which you enclosed from [houseparents about whom reports were received] to [mission administrator in U.S.], dated [month, date] 1964, somewhat unsettling. It appears to me that the houseparent family and the dormitory at Ononobeta were/are in an almost impossible situation and it is not surprising that difficulties ensued. I believe that the full-time entire responsibility for what in my opinion is an excessive number of children living in the dormitory, and without regular relief, is beyond the capacity of the most mature and knowledgeable parents or adults. It appears to me that both the houseparent family and the boarding children have been paying an excessively high price, emotionally—in spite of everyone’s best efforts, because the task was impossible. I hope you will understand that my comments and suggestions are offered in the spirit of trying to be helpful. To some extent, I feel that I am being presumptuous. You are free to use or ignore my ideas as you see fit. However, they are offered after serious consideration in an attempt to assist not only [child and family], but the present and future dormitory children and houseparents and also those who are responsible for planning for the care of the dormitory children. I believe that what would be good for the houseparents at Ononobeta will also be good for the children in their care and the consideration that can be given the houseparent family will be reflected in the higher quality of care the dormitory children receive. Obviously the farther something must stretch, the thinner it becomes – I am referring to the houseparent’s time and consideration of the children. Frankly I would be hesitant aboutany family’s taking on the responsibility that the [houseparents about whom reports were received] and their predecessors apparently had, by themselves, under the conditions they described. I believe that the houseparents would do a better job if there were more of them, if there were fewer children and if the houseparents could be assured of some time off away from their responsibilities on a regular basis, hopefully weekly. There are few other tasks in life as demanding as parenthood, which is a 24-hour-a-day job: there are no paid occupations that I can think of that demand a 24-hour-a-day, 7-day-a-week attention for month after month.”¹⁵³

The writer went on to offer suggestions:

“For these reasons, may I suggest the following:

(1) Have a minimum of two houseparent couples responsible for the dormitory instead of one couple so they may share the responsibility and allow one couple to have time off regularly. This also permits greater opportunity for each child to find a houseparent he can feel comfortable with.

¹⁵³ Letter from psychiatrist to U.S. mission administrator at COEMAR, October 6, 1964, RG 360, Foreign Missionary Personnel files, Presbyterian Historical Society, Philadelphia, PA.

(2) Set a firmly adhered to limit on the number of children the houseparents may be responsible for, certainly never over 20 boarding children per houseparent couple. Fewer children per couple would be even better.

(3) Ensure that the houseparent couples and their families have living quarters which permit their families to live together, separately from the boarding children. Ideally, this implies that the houseparent family live in facilities physically separated (in a different building or house) from the dormitory building – where they may be when they are not on duty.

(4) Investigate the possibility of having as many children as possible boarding the houses of mission staff who live close enough to the school that the children may go to school as daytime students only.

This suggestion grows out of psychiatric and other experience with children which has led to the practice of children being placed in adoptive or foster homes at birth and staying in homes with families (rather than in institutions or “orphanages”) though they may never be able, for various reasons, to live with their own parents. Small children just do not do well in institutional settings, unless it is in a particular situation for special reasons, as for example, an institution for the treatment of emotionally disturbed children, which by usual standards has a very small number of children for each child-caring adult.”¹⁵⁴

The letter from the psychiatrist was circulated, along with a memo, to other staff at COEMAR: “some of the principles he suggests are ones we should take into account in other schools for missionary children...I would appreciate comments from those who know specific situations indicating whether or not, in general, our boarding situations conform to the principles he outlines and if not, whether this kind of standard would be feasible.”¹⁵⁵

The Hope School Board and Dorm Management Committee discussed the letter from the psychiatrist as well. The Minutes note:

“At the present time the dorm is composed of the children of the following groups: 31 Presbyterians, 7 Baptists, 3 U.S. AID. A request shall be made to New York that a couple be prepared as houseparents with a request for a second couple....There is no one presently on the field who can do the job....Problems discussed: Language problem of running the Dorm. The problem of

¹⁵⁴ Ibid.

¹⁵⁵ Memorandum: October 16, 1964, RG 360, Foreign Missionary Personnel files, Presbyterian Historical Society, Philadelphia, PA.

misunderstanding on the part of the EPC [Eglise Presbytérienne Camerounaise] when persons are taken from their jobs to serve as houseparents.”¹⁵⁶

There is indication, in Hope School Board minutes, from at least 1962 on, that there were Spring and Fall Bible conferences scheduled where other missionary parents would come and stay in the dorm to give the houseparents a vacation. Minutes indicate that different missionary couples took turns leading the Spring Bible conference at the dorm. For the Fall conference, parents were assigned to lead the conference off-site for some children, while other parents “baby-sat” the dorm.¹⁵⁷

From the perspective of the adult missionaries and MKs who provided information to the Panel, there was only minimal change at Ononobeta, either when the Conferences were instituted or after the psychiatrist’s recommendations were considered. The houseparents had occasional weekends off, with relief supplied by nearby missionaries, and the Conferences occurred as planned, but, from reports of MKs, these changes did little to improve everyday living conditions.

MKs feeling ashamed, humiliated, and responsible for their problems were inhibited from insisting that their parents or others hear the reality of their experience. Missionary parents, with a call to and enthusiasm for mission service that could often be overwhelming in its demands, believed that the Church was caring adequately for their children. The Church, without a strong consistent message to the contrary, believed that the “houseparent problem” had been addressed, and continued to focus on the mission work. As one witness put it:

“The Board was unaware of wear and tear on the houseparents. ‘Do the best you can with the people you have. Parents say ‘we did not know, we did not look.’ When would they have had the time to look? They assumed everyone was adequate to do the job. The [houseparents] would not have said: This is too much. The ethos of the mission was ‘you signed on for it, do it.’ Who else would have done it? People in New York just wouldn’t have been looking.”

¹⁵⁶ Combined Hope School Board and Dorm Management Committee meeting: 10/31/64, RG 92-0929, Hope School folders, West Africa mission records, Presbyterian Historical Society, Philadelphia, PA.

¹⁵⁷ For example: Hope School Board minutes, August 28, 1962; Minutes – The Parent-Teacher’s Association June 4, 1963, RG 92-0929, Hope School folders, West Africa mission records, Presbyterian Historical Society, Philadelphia, PA.

The houseparents were isolated in this system. There was no perceived crisis, so the lack of consistent attention from the Church precluded additional human resources. The lack of consistent attention from missionary parents precluded additional support from mission field sources, and the parents' absolute trust in the Church actually increased the workload of the houseparents. Responsibilities for a large number of other parents' children, their own children, and a physical facility in less-than-good condition coupled with these deficiencies in resources were enough, for a significant number of MKs, to defeat the best of intentions for anyone volunteering to be a houseparent.

Some MKs reported significant harm as a result of how the houseparents coped with these conditions. Some MKs who had lived with other houseparents reported that conditions in the dorm were better then.¹⁵⁸ The Panel heard this from a number of witnesses. What the Panel observed, however, was that these other houseparent assignments were much shorter term – some were one-year replacements for furloughed regular houseparents; others were multi-year terms, but not repeated terms in the same position, like the houseparents here, about whom the Panel received reports. So, while there may have been some reason why these particular houseparents were not the best match for the position, the Panel could not find a similar long-term houseparent assignment for multiple terms under comparable conditions. A long-term assignment exacerbated the lack of attention noted above. Both the Church and missionary parents could push Ononobeta further out of mind knowing that there was a couple committed to care for children on a long-term basis.

Larger numbers of children require greater structure, simply to accomplish everyday tasks. This strategy is even more necessary, perhaps, when children are less inclined to follow the rules. Several MKs indicated to us that they reacted to feelings of loss and abandonment by becoming “trouble,” being more “mischievous,” or taking out their feelings on other children and the houseparents. It may well have been a natural

¹⁵⁸ The Panel heard, also, a variety of experiences from MKs who lived with other mission families for significant periods of time for various reasons. Some MKs who lived with other families reported problems with those arrangements. Some MKs who lived with other families reported improvement compared to their life in the dorm.

reaction, then, on the part of the houseparents to focus punishment on children who are perceived to be troublemakers, or who break the rules. They wanted to keep order.

In addition, there was a more widespread belief at the time that ridicule was an effective behavior modification strategy with children. The Panel heard reports of public shaming for bedwetting and eating problems from MKs attending other boarding schools.

From the MKs' perspective, however, being singled out for ridicule for something outside of one's conscious control (bedwetting, food preferences) was experienced as an intensely personal attack on their worth. Punishment for other infractions, like gum-chewing, seemed capricious and unpredictable, leading to a perceived need for increased vigilance in those children feeling vulnerable. Some children woke up to face shame and humiliation over bed-wetting, only to go to breakfast where they struggled with keeping food down and eating what made them sick. When they managed to get past these hurdles, they may have had a bit of a break in school. But whenever they were outside of class, they were keeping up their guard and looking out for aggressive peers. This was a survival atmosphere, with ongoing daily pressure to stay safe and to try to maintain some personal dignity.

An unfortunate consequence, moreover, of public shaming and humiliation may have been identifying the recipients as easy targets for other children. When children observed others getting in trouble with the houseparents, especially when the houseparents' displeasure is publicly proclaimed, the child looking for a compliant victim may have then believed that the shamed children will be less apt to be believed, if they are victimized and report it, or that those children will be less likely to resist if shown attention or, alternatively, threatened. Shaming by adults, then, might have had the unfortunate and unintended consequence of setting those children up for further trouble from those peers who were inclined to bully or take advantage of others.

In the Panel's opinion, this consequence combined with two other factors to explain the large number of reports of sexual abuse by minors that the Panel received from Ononobeta. One factor is the lack of supervision – from the Panel's perspective, there was no possibility of adequate supervision, given the adult-child ratios. The second factor is that unfortunately, at Ononobeta, the Panel heard reports of children who were looking for targets. As one offender told the Panel:

“The younger ones wouldn’t tell. If [they’d] be older, [they] might have told. It was different when they were younger. [One child] talked too much. [Another child] was my favorite. If I had feelings for someone, there’d be no sexual activity; I’d treat them decently. If I didn’t have feelings for them, I’d use them although I didn’t think it was mean. I thought this wasn’t mean and cruel – like cutting hair while sleeping or putting hand in water so they wet the bed.”

At least one of the children looking for targets had been previously sexually abused by an adult, which may have contributed to his abusive behavior toward his peers, although not all sexually abused children molest other children. These three parts – easy identification of targets, children looking for targets for their sexual acting-out, and the lack of supervision – combined in tragic ways at Ononobeta.

Peers

The Panel received reports on 8 different minors for abuse against their peers. Information on these alleged incidents of abuse came from: self-reports, alleged victims, individuals accused by third parties, and eyewitnesses.

Two of these reports for 1 minor were eliminated from further evaluation because they were found not to meet the definition of abuse.

Cameroon – 20	Physical abuse
Potential victim:	Same-age female MK
Time frame:	1950s
Setting:	Ononobeta
Incident:	Throwing a board with a nail on it toward another child in anger
Panel decision:	Did not fit definition of abuse

Cameroon – 21:	Sexual abuse by a minor
Potential victim:	Same-age female MK
Time frame:	1950s
Setting:	Ononobeta
Incident:	Kissing a classmate while playing house
Panel decision:	Did not fit definition of abuse

Panel action for these two reports: Accused individual not named.

One report had insufficient information for the Panel to reach a conclusion.

Cameroon – 22 Sexual abuse, multiple potential offenders including one adult and at least one peer

Potential victim: Male MK A

Time frame: 1950s

Setting: Unknown

Incident: Unknown

Panel decision: Insufficient information

Panel action: None

Panel remarks: The Panel was unable to arrive at a conclusion about whether abuse occurred or not because sufficient information was not available. The Panel received very credible information that the victim had been sexually abused. Specific information about the setting or behavior involved in the incident(s) was unavailable, however. This is the reason the Panel could not further evaluate the report.

The other 7 minors, Males MKs 1, 2, 3, 4, 5, 6, and 7, were responsible for 31 reports to the Panel as detailed below. These 31 reports identified 14 different victims, both males and females. Five of these victims (including males and females) were named as experiencing *multiple types of abuse*. Six of these victims (including males and females) were named as having experienced abuse from *more than one accused* minor. Four children fell into both of these groups: experiencing multiple types of abuse, and experiencing abuse from more than one of their peers.

Reports about Male MK 1, all from the 1950s at Ononobeta:

Cameroon – 23: Sexual abuse by a minor

Potential victim: Younger female MK A

Setting: Study hall at the dorm

Incident: Fondling child's breast under her clothing

Panel decision: Insufficient information

Cameroon – 24: Sexual abuse by a minor

Potential victim: Younger female MK A

Setting: Various locations

Incident: Simulated intercourse

Panel decision: Insufficient information

Cameroon – 25: Sexual abuse by a minor

Potential victim: Younger female MK B

- Setting: Bathroom in school after-hours
 Incident: Simulated intercourse, partially undressed
 Panel decision: Sexual abuse by a minor
- Cameroon – 26: Sexual abuse by a minor
 Potential victim: Younger female MK B
 Setting: Bathroom in school after-hours
 Incident: Simulated intercourse, completely undressed
 Panel decision: Sexual abuse by a minor
- Cameroon – 27: Sexual abuse by a minor
 Potential victim: Younger female MK B
 Setting: Public room at dorm, with lights out during a game
 Incident: Unwanted hugging accompanied by asking “When are we going to do it again?”
 Panel decision: Did not meet definition of abuse, though Panel did note that this type of interaction could be perceived as coercion in light of reports 25 and 26.
- Cameroon – 28 Sexual abuse by a minor
 Potential victim: Female MK C
 Setting: Unknown
 Incident: Unknown
 Panel decision: Insufficient information
- Cameroon – 29: Sexual abuse by a minor
 Potential victim: Younger female MK D
 Setting: Grounds of Ononobeta
 Incident: Simulated intercourse
 Panel decision: Insufficient information
- Cameroon – 30: Sexual abuse by a minor
 Potential victim: Female MK E
 Setting: Grounds of Ononobeta
 Incident: Fondling breasts under clothing
 Panel decision: Insufficient information
- Cameroon – 31: Sexual abuse by a minor
 Potential victim: Female MK F
 Setting: Grounds of Ononobeta
 Incident: Fondling breasts under clothing
 Panel decision: Insufficient information
- Cameroon – 32: Sexual abuse by a minor
 Potential victim: Younger female MK G
 Setting: Mission station

Incident:	Simulated intercourse
Panel decision:	Insufficient information
Cameroon – 33: Sexual abuse by a minor	
Potential victim:	Younger female MK G
Setting:	United States (continuation of behavior started on mission field while family on furlough)
Incident:	Simulated intercourse
Panel decision:	Insufficient information
Cameroon – 34: Sexual abuse by a minor	
Potential victim:	Younger female MK H
Setting:	Ononobeta
Incident:	Forcible French kissing
Panel decision:	Sexual abuse by a minor
Cameroon – 35: Sexual abuse by a minor	
Potential victim:	Younger female MK H
Setting:	Ononobeta
Incident:	Groping child's chest
Panel decision:	Sexual abuse by a minor
Cameroon – 36: Sexual abuse by a minor	
Potential victim:	Female MK I
Setting:	Ononobeta
Incident:	Attempted groping of child's chest
Panel decision:	Did not fit definition of abuse
Cameroon – 37: Sexual abuse by a minor	
Potential victim:	Younger female MK J
Setting:	School
Incident:	Playing doctor: Touching outside of child's genitals with her pants removed
Panel decision:	Insufficient information
Cameroon – 38: Sexual abuse by a minor	
Potential victim:	Younger male MK B
Setting:	Bedroom of dorm
Incident:	Fondling child's genitals under clothing
Panel decision:	Sexual abuse by a minor
For Reports 23 – 38:	
Panel action:	There were 5 reports where the Panel concluded there was sexual abuse by a minor because the offender was older, larger (height and weight) than the victims, and had a reputation as a bully. These represented dominance

and power, in the Panel's view. There was indication that children were specifically targeted, and locations carefully chosen.

Offender named in Cameroon Need-to-Know Report for sake of potential additional victims.

Note: Simulated intercourse in these reports consisted of having the victim lie face down on the floor, either with pants pulled down or entirely undressed, while the offender laid on top of victim and inserted his penis between her thighs to simulate intercourse, resulting in ejaculation.

Note: Many of these reports represent multiple instances of the same behavior, from 2-3 occurrences to 2-3 times per week for a school year.

Reports about Male MK 2, all from the 1950s, at Ononobeta:

Cameroon – 39: Sexual abuse by a minor
Potential victim: Younger female MK D
Setting: Ononobeta
Incident: Playing doctor
Panel decision: Insufficient information

Cameroon – 40: Sexual abuse by a minor
Potential victim: Younger female MK D
Setting: Ononobeta
Incident: Simulated intercourse, as described above
Panel decision: Insufficient information

Cameroon – 41: Sexual abuse by a minor
Potential victim: Younger female MK D
Setting: Ononobeta
Incident: Coercing other male MKs into simulated intercourse with female MK; simulated intercourse here was face-to-face with both parties unclothed.
Panel decision: Insufficient information

Cameroon – 42: Sexual abuse by a minor
Potential victim: Younger male MK A
Setting: Ononobeta
Incident: Unknown
Panel decision: Insufficient information.

Cameroon – 43: Sexual abuse by a minor
Potential victim: Younger male MK B

Setting: Ononobeta
Incident: Coerced into simulated intercourse with a female MK
Panel decision: Sexual abuse by a minor

For Reports 39 – 43:

Panel action: There was 1 report where the Panel concluded there was sexual abuse by a minor because the offender was older, and larger (height and weight) than the victim. These represented dominance and power, in the Panel's view. There was indication that children from all the reports were targeted, and locations carefully chosen.

Offender named in Need-to-Know Report for sake of potential additional victims.

Reports about Male MK 3, all from the 1950s:

Cameroon – 44: Sexual abuse by a minor
Potential victim: Female MK I
Setting: Ononobeta
Incident: Attempted groping of child's chest
Panel decision: Did not meet definition of abuse

Cameroon – 45: Sexual abuse by a minor
Potential victim: Adult female missionary
Setting: Mission station
Incident: Observed missionary taking shower
Panel decision: Did not meet definition of abuse

Cameroon – 46: Sexual abuse by a minor
Potential victim: Male and female MKs
Setting: Ononobeta
Incident: Coerced younger male MK into approaching female MK to offer her money in exchange for undressing for the offender.
Panel decision: Sexual abuse by a minor

Cameroon – 47: Sexual abuse by a minor
Potential victim: Younger female MK K
Setting: United States (continuation of behavior started on mission field while family on furlough)
Incident: Masturbating after inducing female MK to expose her breasts
Panel decision: Sexual abuse by a minor

Cameroon – 48: Sexual abuse by a minor
Potential victim: Younger male MK B
Setting: Bedroom in dorm
Incident: Offender coerced younger child into performing fellatio on him, then he performed fellatio on the victim
Panel decision: Sexual abuse by a minor

For Reports 44 – 48:

Panel action: There were 3 reports where the Panel concluded there was sexual abuse by a minor because the offender was older, and larger (height and weight) than the victims. These represented dominance and power, in the Panel's view. There was indication that children from all the reports were targeted, and locations carefully chosen.

Offender named in Need-to-Know Report for sake of potential additional victims.

Report about Male MK 4:

Cameroon – 49: Sexual abuse by a minor (child less than 8 years old)
Potential victim: Female MK K (child less than 8 years old)
Setting: Mission station
Incident: Simulated intercourse
Panel decision: Sexual abuse by a minor
Panel action: Offender named in PC(USA) Need-to-Know Report for sake of potential additional victims who come forward.

Note: Simulated intercourse in this incident refers to face-to-face contact while both children were completely unclothed. There was direct contact between the offender's penis and the victim's vagina, although there was no penetration. The incident reportedly began as playing doctor, but turned into an unwilling encounter when the offender laid on top of the victim for genital-to-genital contact. The offender exhibited dominance or intimidation of the victim in several ways, in the Panel's opinion: a) the victim was in a vulnerable position (lying down while the offender was standing); b) the offender initiated an escalation of the behavior after the encounter was underway; c) the offender's boldness or audacity in violating norms or the agreement, and his greater knowledge about sexual behavior put the victim at a distinct disadvantage.

Report about Male MK 5:

Cameroon – 50: Sexual abuse by a minor
Potential victim: Female MK L
Setting: Unknown
Incident: Unknown
Panel decision: Insufficient information
Panel action: Accused individual not named.

Report about Male MK 6:

Cameroon – 51: Sexual abuse by a minor
Potential victim: Female MK L
Setting: Unknown
Incident: Unknown
Panel decision: Insufficient information
Panel action: Accused individual not named.

Report about Male MK 7:

Cameroon – 52: Sexual abuse by a minor
Potential victim: Female MK L
Setting: Unknown
Incident: Unknown
Panel decision: Insufficient information
Panel action: Accused individual not named.

Panel discussion

Given the large number of reports of sexual abuse by minors at Hope School and Ononobeta, the Panel examined all of these reports together. This analysis, plus the information provided by the reports themselves, yielded what was, for the Panel, a disturbing pattern.

The number of reports to the Panel of sexual abuse by a minor peaked at 21 between 1956 and 1960 when 4 of the accused individuals overlapped at Hope School or Ononobeta, the two most frequently mentioned settings for the reported abuse. Even after some of them left the mission field, however, the number of accused individuals increased in the 1960 – 1964 time frame. The number of children at Ononobeta ranged between 25 and 43 per year between 1956 and 1964.

The Panel also traced the associations between accused individuals. Three of them were potentially linked, residing in the same location for several weeks or more.

The timing of these links, plus the pattern of reports, allowed the Panel to identify the potential transmission of knowledge about and interest in sexual activity between three of the accused individuals.

An additional important factor for the Panel was the presence of one report of simulated intercourse between an offender and a victim, both of whom were less than 8 years of age. This sophisticated knowledge of sexual intercourse in a child that young raised particular concern, especially since MKs in general reported that they were naïve about sexuality and received no sex education from adults. Age-inappropriate or sophisticated sexual activity may represent prior victimization:

Children learn from their experiences, and therefore children who have been sexually abused are more likely than nonabused children to show sexualized behavior and inappropriate sexual knowledge....Less than half of all children who are sexually abused display this type of behavior [however], and such behavior is also associated with family problems, physical abuse, total life stress, and psychiatric disturbances.¹⁵⁹

Many MKs reported seeing individuals of the opposite sex unclothed, such that they were aware of the sexual organs that each possessed. Some of this knowledge reportedly came from observation of indigenous individuals and some came from living in close quarters, e.g. staying with another missionary family in a house intended for 1 family, with adults and children of the opposite sex. Male and female MKs, however, almost universally reported ignorance of the specific behaviors of sexual activity, like intercourse or masturbation. In this context, this report was even more striking.

When the Panel considered all three of these aspects together – the pattern over time, the links between individuals, and sophisticated knowledge of sexual activity reflected in so many reports of simulated intercourse – the Panel arrived at several conclusions:

¹⁵⁹ Poole, Debra A. and Michele A. Wolfe. (2009). Chapter 6: Child Development: Normative Sexual and Nonsexual Behaviors That May be Confused with Symptoms of Sexual Abuse, in *The evaluation of child sexual abuse allegations: a comprehensive guide to assessment and testimony*. Hoboken, N.J.: Wiley, pp. 101-128. p. 112.

1. There was a pattern of transmission of information between older male students that led to the victimization of a significant number of younger, smaller, and more emotionally vulnerable students.

2. The pattern likely began before the time period the Panel focused on (1956-1965), and extended into and past this time period. In other words, the Panel concluded that the reports the Panel received occurred in the middle of this pattern, or chain of events, and not the beginning or the end.

3. Where there was a lack of supervision by houseparents and guidance by parents, acting-out behavior increased.

4. The setting (dorm and school buildings and grounds) allowed places to hide and corner other children. The environment was conducive to secret behavior.

Given the sophisticated sexual knowledge reflected in the behavior, it is possible that the pattern began with an adult sexually abusing a child, with the child then potentially passing on the behavior to other children. As noted above, fewer than half of abused children go on to abuse others. In this environment, however, where there was a pattern of transmission, a lack of supervision, and a setting conducive to hiding, one abused child teaching and abusing others could lead to the reports the Panel received.

There were a number of individual reports where the Panel did not reach a conclusion because there was insufficient information. The information the Panel did receive, however, was very credible. Much of it came from the accused individuals or eyewitnesses, with sufficient detail to corroborate other reports. The reports of sexual abuse by minors, taken together, were consistent with and corroborative of each other. Thus, the Panel could analyze overall patterns of sexual abuse by minors. The identified pattern and its duration is extremely sobering and sad, and tragic for both the offenders and the victims.

The Panel received some information that adults on the mission field did become aware of some of the activity and did take some action to intervene. It was reported that one adult missionary approached a male older child identified as having engaged in sexual activity with a younger female student. The adult reportedly instructed the older male child to tell a parent and stop the behavior. The older male MK did inform the

parent, who eventually took the MK for an assessment back in the United States. From what the Panel could determine, the church-based individual providing the assessment did not have specialized expertise in working with adolescents accused of abusing other children, or specific knowledge about mission fields and MKs' experiences there, including boarding school, and lack of sexual information or education. It is not clear how much information about the MK's behavior was shared or how the request for the assessment was framed. The reported conclusion of the assessment was that the MK's behavior represented normal adolescent activity. Even so, this offender approached the Panel with doubts about this conclusion and a stated desire to be "part of the solution and not the problem."

The adult's and the parent's response was, in the Panel's view, more a part of the problem than the solution. When the minor's sexual behavior came to the attention of adults, there was no neutral inquiry at the time into the extent of the behavior. Neutral, in this instance, means evaluation by a person with no stake in the outcome. For reasons discussed in other parts of this report, an adult missionary on the field would not be a neutral inquirer, because the implications of finding abuse could well impact the conditions under which they perform their mission work, even if they were not the parents. For example, if an inquiry indicated that a particular child was engaging in sexual acting-out, a specialized evaluation in the United States might have been an appropriate next step. This would have required, however, at least one parent leaving the mission field to accompany the child. This adult missionary's absence from the field would have had consequences for the workload of every other adult missionary on that mission field. Others would have needed to provide coverage for the various functions and positions and tasks that were the responsibility of the absent person.

Requiring the child to inform the parents put the responsibility for addressing the problem in the wrong hands. In this case, the child did inform the parents, but what information was transmitted is open to question with a process such as this. And, while the parent did arrange for an assessment in the United States for the offender, there was, as far as the Panel can tell, no support or assistance provided to any of the victims.

The Panel's conclusions about sexual abuse by minors at Ononobeta, therefore, mirrors the conclusions about boarding experiences, in terms of the role of the U.S.

mission office: Officials in the U.S. received information long after the patterns had been well established, and their response was focused narrowly on limited superficial solutions or individuals. There appears to have been no effort to gather a breadth or depth of information, and there was no support for those experiencing the effects of stressful boarding arrangements or abuse. The focus remained on the mission work. The effects on individual children were left, sadly, to surface fifty years later in the Panel's inquiry.

Other adults

The last set of reports from Cameroon accused adults of abuse.

Cameroon – 53: Concern about physical abuse by male teacher A

Potential victim(s): Males MKs

Time frame: 1950s

Setting: Hope School

Incident: Concern about excessive physical punishment

Panel decision: Concern

Panel action: Identified individual not named.

Panel remarks: The Panel received no direct reports of abuse from victims.

Cameroon – 54: Sexual abuse by male teacher B

Potential victim(s): Female MK M

Time frame: Early 1960s

Setting: Ononobeta dorm

Incident: Kissing and hugging female MK in an inappropriate (e.g. dating) way

Panel decision: Insufficient information

Cameroon – 55: Sexual abuse by male teacher B

Potential victim(s): Female MK H

Time frame: Early 1960s

Setting: Ononobeta dorm

Incident: Fondled child's breast on top of clothing

Panel decision: Sexual abuse of a minor

For Reports 54-55:

Panel action: Named individual in Final Report: Richard Fiete

The Panel named Mr. Fiete in this public final report because he returned to the United States, attended and graduated from seminary, was ordained as Presbyterian clergy, and served churches in the Albany, New York area and in West Virginia. There was very credible information about two victims on the mission field, and there may be other potential victims from his subsequent places of employment. Some participants in the Panel's inquiry dismissed Mr. Fiete's behavior as the result of immaturity, stress on the mission field, or an impulsive mistake. There was indication, however, in the information available to the Panel, that, while the fondling incident with one victim may have been a one-time occurrence, the kissing and hugging behavior persisted over time. The duration of time represented in one report, the reports of multiple victims, and progression of inappropriate and abusive behavior, from kissing to fondling, led the Panel to name Rev. Fiete in this public final report for the sake of other potential victims. Mr. Fiete is deceased.

This abuse represents a significant betrayal for victims, as the offender was a respected and well-liked teacher. Numerous witnesses provided positive perspectives on this person's influence on their lives: for example, "He strongly influenced me towards college and beyond. One of the most valued lessons he encouraged was the practice of journaling. With occasional lapses, that is still a practice I find very helpful in my faith journey." From some accounts, he was the sole source of positive regard and encouragement for some students experiencing considerable stress from houseparents' and peers' behavior. For example, one witness described feedback from this teacher as providing "the only positive identity I had as a smart and capable person." As one student noted: "It was very heavy in the dorm. School was a much more positive experience."

This dependence of students on such a limited source of individual support and positive regard makes the report of sexual abuse harder for some to believe, even as it makes the betrayal more profound for the victims. When a child has a single source of positive regard and that source then betrays them, the child faces an impossible decision: believe the message in the positive regard, which allows hope for living and strength for continuing under difficult circumstances; or believe the message in the abuse, which

further demeans and devalues the victim as a person. The two messages seem mutually exclusive, coming as they do from the same person.

This mutual exclusivity seems to demand a choice on the part of the victim. The choice comes with an enormous cost, however. Believing the message of positive regard means denying the reality of a significant betrayal; believing the message of the abuse means losing, perhaps, the will to continue to live, or grow, or develop as a human. Children faced with these choices, in their resilience and pragmatism, often choose life by believing the message of the positive regard and denying the effects of the abuse, so they have access to hope and strength. The message of the abuse, however, does not go away, simply because the victim chooses against it. The message of devaluation continues to have an effect through doubts about self-worth and competency, insecurity about their worthiness to be loved apart from attraction as a sexual object, and underlying distrust of other people and relationships.

This dynamic is part of the reason why the reports of abuse from teachers were among the last received by the Panel. Those MKs who experienced difficulty from houseparents and peers were most vulnerable, then, when teachers also turned out to be abusers. For these MKs, the totality of their experience was that every source of support on the mission field turned out to be untrustworthy and abusive: houseparents, as potential substitute parents; peers, as the “third culture” of support and belonging experienced by many MKs; and, teachers, as role models and authority figures in the last safe place left, school.¹⁶⁰

Unfortunately, this list does not exhaust the types of reports of abuse that the Panel received from Cameroon or Ononobeta. The Panel also received reports of abuse from missionary parents and indigenous adults.

¹⁶⁰ “Third culture kids” is a term used to refer to children who grow up in a culture different than the one of their parents, e.g. children of American parents who grew up on the mission field. These children may not feel like they belong in American culture, or the culture of the country where they grew up, which leads to their sense of belonging coming from a “third culture.”

Cameroon – 56	Sexual abuse by an adult
Cameroon – 57	Sexual abuse by an adult
Cameroon – 58	Sexual abuse by an adult
Cameroon -- 59:	Sexual abuse by an adult
Potential victim(s):	Male and female children in the family
Time frame:	1950s and 1960s
Setting:	Mission stations
Incident:	Unknown
Panel decision:	Insufficient information
Panel action:	Accused individual not named

The Panel received reports of incest for 4 families on the Cameroon mission field. In one family, the reports included sexual abuse by the father toward the children. In all 4 families, the reports were sexual abuse by an older male sibling toward younger female siblings.

The information the Panel had on these reports was unusually complete and credible, compared to the information often available for secular, U.S. reports. The Panel’s information came from non-offending parents and eyewitnesses, in addition to victims. The small, close community on the mission field increased the possibility of eyewitnesses, in cases of sibling incest at least.

As discussed in other sections, this type of abuse on a mission field is particularly insidious because family may have represented the source of connection for children, the point of reference that stayed relatively stable while the boarding school environment changed with houseparents, teachers, and peers coming and going. Even if children did not spend a lot of time with their parents and siblings, as a family unit, time together as a family or hopes for family interactions or relationships may have represented an important part of a child’s arsenal for coping with separation. When abuse occurred within a family, it may have deprived a child of this important source of hope and strength, thus leaving those children more vulnerable to the effects of abuse or victimization from others.

Older siblings had implicit authority over younger siblings, and may have had unparalleled access to them on the mission field, both on mission stations during vacations and at the dorm while at boarding school. For younger siblings, then, experiencing abuse from older brothers, there was no way of avoiding the offender.

Cameroon – 60: Sexual abuse by an adult
 Potential victim(s): Male MK 1
 Named individual: Indigenous African adult male
 Time frame: 1950s
 Setting: Vehicle on mission field
 Incident: While sitting on lap of indigenous adult male, in passenger seat of car, adult male reached under child and fondled his genitals underneath his clothing.
 Panel decision: Sexual abuse by an adult
 Panel action: Offender described here, in Final Report. Further identification or naming was not possible.

Panel discussion:

Cameroon was a large, important mission field for Presbyterians. A period of growth in this mission field, resulting in a growing number of missionary children and increased pressure to find missionaries and special-term appointees like teachers and houseparents, coincided with organizational changes stemming from a re-conceptualization of the mission and a denominational merger. The confluence of these factors combined with, ironically, the long-term commitment of a set of houseparents to lead to relative denominational inattention to and a lack of resources for a boarding school and dorm.

In this environment, houseparents were overwhelmed and isolated with a lack of support from the U.S. and the mission field. Children, some of whom experienced abuse at home or from indigenous adults, came to a dorm and school with less than adequate support and assistance for coping with their experiences. In the dorm, the houseparents' coping strategies negatively affected some children, while the lack of supervision and support for some children allowed sexual activity and sexual abuse by peers to negatively affect others.

A number of MKs left Ononobeta and Hope School with only positive experiences and memories. For a significant number of MKs, however, the experiences and memories are painful with long-lasting effects in their adult lives.

CONGO

Scope of Panel's inquiry

Time period of Panel's inquiry: 1980 – 1990

Predecessor denomination: PCUS

Other denominations associated with this inquiry:

United Methodists: Operated MPH jointly with Presbyterians

American Baptists: Children associated closely with children at MPH

AIMM: Children associated closely with children at MPH

Disciples of Christ: One accused individual previously served as missionary with this denomination

Features of the mission field and setting

Mission field: Democratic Republic of the Congo: 1960 – Nov 1965

Zaire: Nov 1965 – May 1997

Democratic Republic of the Congo: May 1997 – present.

Belgian colony (1908-1960); official language French

Important denominational events:

Prior to the period of inquiry (1980-1990), the work of the PCUS mission organization, the American Presbyterian Congo Mission, was integrated into the national church, the L'Eglise du Christ au Zaire (ECZ), which was created in 1970. Two communities within the ECZ were important mission partners with U.S. Presbyterians: Communauté Presbytérienne de Kinshasa (the Presbyterian Community of Kinshasa or CPK), and the Communauté Presbytérienne au Zaire (the Presbyterian Community in Zaire or CPZA).¹⁶¹

During the period of inquiry (1980-1990), the PCUS and the UPCUSA merged, in 1983, to form the current PC(U.S.A.). The operational merger occurred

¹⁶¹ 1985 Mission Yearbook for Prayer & Study, Presbyterian Church (U.S.A.), General Assembly Mission Board and Support Agency, Division of Mission Promotion, New York. p. 287-289. Also, 1988 Mission Yearbook for Prayer & Study, pages 288-295, and 1989 Mission Yearbook for Prayer & Study, pages 300-307. Note: Some Mission Yearbooks in the mid-1980s, e.g. 1985, list the date of creation of the ECZ as 1970. Later yearbooks list the date as 1960, e.g. 1988. The IARP has used 1970 here as it corresponds most closely to information located through PHS archival research, e.g. Integration of the APCM and the EPC, from RT 853 or 835, folder Integration of the APCM-EPC, PCUS Congo Mission Records, Presbyterian Historical Society, Philadelphia, PA.

gradually. From 1983 – 1988, the PCUS and the UPCUSA kept their separate U.S. mission offices in Atlanta and New York City, respectively. The offices merged in 1988 with the denomination’s move to Louisville KY. During the 5-year period from 1983 to 1988, administrative personnel, such as area secretaries, were changed, and geographic areas of responsibility adjusted, as the two former denominations merged large complex mission efforts into a single entity.

Important political events:

Independence in 1960

Political uprisings – 1991, in the fall of 1991, Presbyterian missionary personnel and their children were evacuated.¹⁶²

Presbyterian mission work:

Begun in 1891 when William Sheppard and Samuel Lapsley arrived in Congo.

Presbyterian mission work in Congo in 1988-1989 was extensive and included partnerships in personnel and funding for:¹⁶³

- Theological Faculty of the ECZ
- Basic Rural Health Project
- Medical education, community health programs, and agricultural programs based in Kinshasa
- Publication and distribution of Christian literature at IMPROKA/LIPROKA.
- Kasai Rural Health Program
- Presbyterian dental programs in the Kasai
- Central pharmacy in Kananga
- Evangelism in the city of Kananga
- Ndesha Seminary
- Institute Médical Chrétienne du Kasai (Christian Medical Institute of Kasai, IMCK), including Good Shepherd Hospital and various training programs, and a community health program
- Agricultural and community development programs
- Pastoral school and hospital in Bulape
- Bibanga Hospital and secondary school
- Presbyterian evangelism program in the East Kasai
- Christian Health Center and agricultural program in Mbujimayi

During the period of inquiry, the PCUS, then continued later by the PC(U.S.A.) began The Project for Church Growth and Evangelism in Africa (PECGA). This

¹⁶² 1993 Mission Yearbook, p. 253.

¹⁶³ Op cit. 1988 and 1989 Mission Yearbooks with pages as cited before.

project was a partnership between a major outside donor, a mission partner, and the Division of International Mission (DIM), the mission agency of the PCUS, and later with the Global Mission Unit (GMU) of the PC(U.S.A.). The denomination provided matching funding for missionary support. The project encompassed all aspects of evangelism church growth, including training, building churches, providing materials, funding evangelism staff, and joint planning with churches and partners. Initially the project expanded from Zaire to include Ghana. As a mark of the project's success, in 1988, it was expanded to include Cameroun and Equatorial Guinea. A single missionary couple, provided through DIM and GMU, coordinated project activities and relationships with seven African denominations, in highly relational environments and cultures. This position was very stressful.¹⁶⁴

Schools associated with the inquiry:

Kananga School:

- Located in Kananga, in the Kasai, this was an elementary school for missionary children, operated by the PCUS.
- The Kananga School Board reported to the Congo mission community.¹⁶⁵

The American School of Kinshasa (TASOK)

Independent, private school for all grades

“Section II – Object: It shall be the object of this association [The American School Association of Kinshasa] to maintain, support, and promote a school in Kinshasa, Democratic Republic of the Congo, which shall provide primary and secondary instruction in the English language and shall offer a curriculum approximating that which might be found in a representative American public school, in such a manner as to enable its students to enter or re-enter school in the United States without disadvantage. Said school shall be called ‘The American School of Kinshasa.’ It shall further be the object of this Association to encourage and foster through said school an approach to education which will enable its students to take fullest advantage of the broadening opportunities deriving from its location amid a culture distinctly different from that of the United States, while at the same time demonstrating and offering to members of

¹⁶⁴ May 1991 administrative memos, World Mission personnel files, Louisville, KY.

¹⁶⁵ For example, Election of Kananga School Board and Methodist-Presbyterian Hostel Board members as noted in the Executive Committee Minutes, Committee of Overseas Missionaries, September 11, 1974, Kananga, RT 982 (853), PCUS DIM Executive Secretary, Zaire Committee of Missionaries, 1973-75, Presbyterian Historical Society, Philadelphia, PA.

all cultures and extractions here present the highest qualities and standards of the American education system.”¹⁶⁶

The School Board of TASOK specifically had a representative of the missionary community, and a representative of the United States Government community, as well as a member not associated with either of these communities and elected at-large.¹⁶⁷

Hostel associated with TASOK: Methodist-Presbyterian Hostel (MPH)

The hostel was a dormitory designed for minors, built in 1968, and jointly owned, administered, and staffed by the PCUS and the United Methodist Church.¹⁶⁸ The Hostel was designed to house approximately 50 male and female children attending TASOK. (TASOK consisted of three separate buildings, one of which was a high school, grades 8-12. It was located about .6 miles from the Hostel. Hostel residents walked about .25 miles daily on a path through vegetation and across school playing fields and campus to attend.) Hostel rooms were designed for two adolescents. This Hostel was one of several religious denomination hostels in the area.

By the start of the 1987 school year, the Hostel housed 7 children: 4 females in grades 11 and 12, and 3 males in grade 8 and 9. In the post-colonial period, the number of Presbyterian and Methodist missionaries in the Congo declined, including the number of families with children. This resulted in a decline in enrollment at the Hostel. By the late 1980s, children were living in their own rooms. At this time, residence in the Hostel was not restricted to Presbyterian or Methodist children; non-missionary children were also accepted.

Due to the declining enrollment of missionary children, hostel rooms were increasingly made available to guests from U.S. religious communities traveling to/from the Congo. This provided low cost alternative lodging for travelers and an income stream

¹⁶⁶ Constitution of the American School Association of Kinshasa, Article I – Name and Object, Section II – Object. 23 September 1971. Acc # 3:73-C-1, RT 926, PCUS Board of World Mission, Office of Executive Secretary, Box 7, Presbyterian Historical Society, Philadelphia, PA.

¹⁶⁷ Ibid. Article V – The School Board, Section I – Purpose and Composition, p. 3

¹⁶⁸ Independent Committee of Inquiry Final Report, September 2002, p. 28-29.

for the hostel's operating and maintenance budget, allowing it to remain open. As the use of guest rooms increased, the responsibilities of the Hostel parents increased as building and service managers who oversaw the acquisition, preparation, and service of food by African nationals, handling arrangements for guests including local transportation, maintenance of the building and grounds, and oversight of security, including ensuring a strictly enforced evening curfew and armed African nationals posted on the building overnight.

The building was two-story, and had two wings, for boys and for girls, and a central living area. The first floor had a living area, dining room, and kitchen. The second floor living areas consisted of smaller rooms used for music, a library, a guest room, and a computer room.

As a hostel for students, MPH maintained close relationships with two other denominational hostels, CBZO, the American Baptist hostel, and AIMM, the Mennonite hostel. Hostels planned joint activities; students from hostels visited friends at other hostels, and students participated jointly in extracurricular activities through church and social events. Some students participated in other outside activities, e.g. Boy Scouts in a troop in conjunction with the U.S. embassy.

MPH was governed jointly by the Presbyterians and United Methodists through a hostel board and sub-board.¹⁶⁹ The hostel was generally staffed by two sets of houseparents, one appointed by the Methodists and one appointed by the Presbyterian. During the period of inquiry, 1980 – 1990, however, decreased student residency at the hostel and difficulties recruiting houseparents resulted in different appointment arrangements.

Administration

The administrative structure of Congo is similar to that of Cameroon: an Area Secretary, based in the U.S. mission office, related to the community of missionaries on the Congo mission field. The missionaries elected committees, with various names over

¹⁶⁹ ICI Final Report, p. 28-29.

the years, to coordinate projects with mission partners and conduct business with the U.S. mission office.

The community of missionaries elected members of the MPH Hostel Board, which was responsible, along with the Methodist members, for running the Hostel, in conjunction with the Hostel parents. The Hostel parents were recruited and hired by the U.S. mission office, as missionaries were. The Hostel board, described to the Panel by a witness as a “semi-autonomous” entity,¹⁷⁰ was responsible for the Hostel’s budget and operating policies. The Hostel board was responsible to the community of missionaries, from whom members were elected, and to the U.S. mission office, from which they received personnel (Hostel parents) and funds.

Hostel parents reported to the Hostel board, which consisted mostly of missionaries who were parents. The board met twice yearly. In the interim, a small group of missionaries living in Kinshasa served as a sub-board. Their role was basically to offer advice when requested by the lead houseparent.

Administrative issues and functioning

Hostel life from the perspective of students

It was a generally accepted fact of Congo missionary culture that adolescent children would attend high school in Kinshasa and reside at the Hostel. For students, this represented a welcome opportunity to be with age-group peers – many had been raised in remote Congo mission stations with few opportunities for peer friendships and had attended small schools or were home-schooled and lacked a wider range of educational experiences. Living at the Hostel also represented the chance to exercise autonomy about activities and studies at school. For those children from large families, living in the Hostel also was the opportunity to reunite with siblings.

In relation to the students living in the Hostel, houseparents were expected to monitor attendance at meals, ensure study hall hours were observed, mete out discipline which was only required occasionally, provide transportation to school and social events, e.g. athletic practice, high school club activities, a youth group at a local church, etc.

¹⁷⁰ Witness interview, former mission administrator

Houseparents would chaperone parties and dances. If students or their parents perceived an individual houseparent as accessible, approachable, or supportive, it was attributed to the person's traits, and not as an expected part of the person's role.

MKs who lived at the Hostel described it as operating like a college dormitory in an *in loco parentis* setting: sign-out/sign-in, study hall hours, assigned chores. Typically, older adolescents looked after the emotional, social, and academic well-being of the younger ones, including older girls supporting younger ones who experience the onset of menarche. Matters of sexuality were typically not addressed by houseparents in this time period.

Frequently described stressors for children at the Hostel often included loneliness during the initial period of attendance, yearning for parents, adults' high expectations for school performance, and houseparents as a source of aggravation or annoyance.

The isolation from families was compounded by the long distances between the outlying mission stations and Kinshasa (e.g., 600 and 900 miles), poor ground transportation, which necessitated expensive air travel, and poor, unreliable mail service. Students returned home at the Christmas, Easter, and summer breaks. Weekly radio communication to parents was provided at the Hostel, but the quality of the transmission was limited by poor audio, and the experience was limited by time, and lack of privacy. For mail delivery, parents often relied on a colleague who was traveling to Kinshasa to deliver personally a letter to their child at the Hostel.

Hostel life from the perspective of the Hostel parents

From a 1989 job description for the houseparents at MPH:

The staff of MPH should include a couple and a single person or two couples. In no case should full and adequate services be expected if there is only one couple at the Hostel. The following job description covers the overall work of the MPH staff. The precise division of labor depends on the number, capabilities and personalities of the persons involved.

1. The primary function of the MPH staff is to serve the needs of missionary and other children who must attend school at The American School of Kinshasa

(TASOK), Kinshasa, Zaire, which includes:

- A. Receiving applications and gathering information for sub-board on new students; making recommendations for acceptance or rejection of applicants.

- B. Respecting the directives of the hostel board and sub-board; enforcing the rules of discipline set up by the hostel board and sub-board.
 - C. Supervising the work of the Zairian staff.
 - 1. Planning and supervising three meals a day.
 - 2. Supervising the laundering of clothes, linens, etc.
 - 3. Supervising the cleaning of the building daily (dusty, open-air building).
 - D. General electrical, masonry, carpentry, and plumbing maintenance of the building; upkeep of grounds (approx. 12 acres).
 - E. Maintenance of vehicles and machinery.
 - F. Chauffering [sic] to all church, school, and social activities for junior high and senior high groups; also special interest (see item "J" below).
 - G. Meeting the health needs of the youth and staff.
 - H. Providing the educational support as required:
 - 1. Help with homework.
 - 2. Counseling with school problems.
 - 3. Participation at TASOK Parent's Association meetings.
 - 4. Parent-teacher consultation.
 - I. Representing parents at school board meetings.
 - J. Encouraging and supporting special interests of individual students (music, Scouting, etc.).
 - K. Providing spiritual leadership:
 - 1. Participation in church activities.
 - 2. Leading devotions and being a living example.
 - 3. Making opportunities for the spiritual growth of the students.
 - L. Cooperating with other hostels.
 - M. Arranging for appropriate passport/health-card documentation for students.
 - N. Handling travel arrangements for vacations, furloughs as needed and requested.
 - O. Purchasing food and supplies.
 - P. Keeping accurate financial records on all transactions and expenses.
 - Q. Coordinating all of the above.
 - R. Providing input and assistance in formulating annual budgets and other business of the hostel board.
- II. Another function of the MPH staff is to operate a guest house for missionaries from the interior and visitors from overseas, including services of:
- A. Transportation to and from the airport (usually provided by one of the mission protocol services).
 - B. Meals – not always coincident with the hostel schedule.
 - C. Clean rooms and toilet facilities. Laundry service as needed.
 - D. Accurate accounting records on all transactions and expenses.
 - E. Coordination of guest house functions with primary hostel functions.
 - F. Limited storage of excess baggage and light aircraft freight awaiting transport.

G. Meeting health needs of visitors and guests.¹⁷¹

A companion document noted the characteristics conducive to success in this role:

Because of the demands of the job, the expectation of the students' parents, the structure of the community, the condition of the country, the chief characteristic required is a mature Christian spirit prepared to serve in the support of field missionaries – primarily through the care of their children, but also through the provision of other needed support services..... All [women and men in the role] need to be interested in working with youth; sincerely wanting to support and, when necessary, direct the students' activities and interests. All need to be prepared to enforce and abide by rules not necessarily conforming to personal convictions, and to work with others under stress....Specific experience in the following areas are of great value...

1. Mechanical experience: electrical, plumbing, carpentry and vehicle maintenance.
2. Organizing and coordinating skills; supervising the work of others.
3. Bookkeeping skills, including spreadsheets and word processing by computer.
4. Running a household: laundry, cleaning, planning.
5. Sewing skills.
6. Cooking and nutrition skills, including planning and preparing meals for large numbers (15 to 40 people). This mostly entails direct the two cooks in their work.
7. General knowledge of budget functions and business practices.
8. Ability and experience driving under hazardous road and traffic conditions.
9. General health and first-aid knowledge, including prescription medications.
10. EXPERIENCE IN SUPERVISING YOUTH ON A DAY-IN DAY-OUT BASIS [caps in original document] – awareness of group dynamics and parenting functions.
11. Counseling skills.

Important as these skills are, it is important that hostel parents really enjoy doing special things for and with the students: supporting school sports programs, encouraging participation in church programs and school drama activities, making birthday cakes, working through school and social problems often just by taking the time to listen. Hostel students are away from their families for nine months of the year. It is critically important that the students know they are loved and cared

¹⁷¹ A Description of Jobs Performed by Hostel Parents, Methodist-Presbyterian Hostel, Kinshasa. n.d. (contextually dated 1986-89), Acc # 93 1228a, 171E, 171F, RT 196, GMU 1955-90 mission field files, Presbyterian Historical Society, Philadelphia, PA.

for by those serving as hostel parents. No other qualification is more important. Lack of this ability nullifies all other qualifications.¹⁷²

Discussion of the future of MPH

In April 1988 the Hostel Board studied the conflict between the two functions of the Hostel – caring for students and operating a guest house. “With the decreasing number of students and increasing numbers of guests, the hostel is becoming less of a home to the students and more of a guest house. The increased number of guests has been necessary in order for hostel operations to be financially solvent. The primary concern for the care of children is becoming secondary to the care of guests.”¹⁷³

The Board went on to outline the following options for the U.S. mission office to consider in planning long-term for the future of the hostel:

1. Direct subsidies paid to MPH beyond current student fees.
2. Separating students and guests physically, dividing the current two couples’ jobs into specific “hostel” and “guest house” functions.
3. Close MPH and eventually lose the property and building, making other permanent arrangements.¹⁷⁴

¹⁷² Characteristics Conducive to Successful Hostel Parenting, Methodist-Presbyterian Hostel, Kinshasa, Zaire. n.d. (contextually dated 1986-89), Acc # 93 1228a, 171E, 171F, RT 196, GMU 1955-90 mission field files, Presbyterian Historical Society, Philadelphia, PA.

¹⁷³ From a report of the secretary of the board to the Staff Associate for Africa, April 24, 1988. Acc # 93 1228a, 171E, 171F, RT 196, GMU 1955-90 mission field files, Presbyterian Historical Society, Philadelphia, PA.

¹⁷⁴ Minutes of the 43rd Stated Meeting of the Board, Methodist-Presbyterian Hostel, April 22-23, 1988. Acc # 93 1228a, 171E, 171F, RT 196, GMU 1955-90 mission field files, Presbyterian Historical Society, Philadelphia, PA, and from copies of MPH minutes and documents sent directly to the IARP from the Hostel in Kinshasa.

Summary of the IARP inquiry

What follows is the Panel's summary of its findings based on 17 reports from Congo. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by Panel		17	
	Concern about inappropriate behavior by an adult		5
	Concern about inappropriate behavior by a minor		1
	Supporting statement concerning a minor		2
	Allegation of sexual abuse by a minor		5
	Allegation of physical abuse by an adult		1
	Failure to protect		3
Number of alleged victims		11	
	Younger male Presbyterian MK (age 5 – 12)		1
	Older male Presbyterian MKs		4
	Older female Presbyterian MK		1
	Younger male Methodist MKs (age 5-12)		2
	Older male Baptist MK (age 12+)		1
	Older male non-mission-MK		1
	Unknown adult		1
Number of individuals identified as possible offenders		8	
	Male Presbyterian missionaries		3
	Male Presbyterian MKs		2
	WMD staff / entities		3
Panel conclusions		9	
	Sexual abuse by a minor		5
	Failure to protect: MPH Board		1
	No Failure to protect: 2 MPH staff		2
	No physical abuse based on report received		1
No Panel conclusion		8	
	Report was a concern		6
	Report was a supporting statement		2

Panel actions	Notification of third parties		1
	Offenders named in Final Report		2
	Offenders named in Congo NTK Report		3
	Individuals not named		3
	Referrals to ecclesiastical disciplinary entities		1
	Informing other organizations		1
Number of people providing information to the Panel		44	
	In-person		31
	Phone		11
	Written		2
	Number with Witness Agreements		36
	Number without		8
Number of official denominational files		108	
	Presbyterian		74
	United Methodist		34
Personal papers	TASOK yearbooks - number of years		6
	Missionary personal papers - number of missionaries contributing items		2
Other resources	Private research firm		

Panel description of investigation

The Congo mission field presented two large, complex investigations. An initial report were received by the Panel in late 2005, followed by a second report in early 2006. One of the investigations was spurred by a concern about potential grooming behavior reported to the Panel. The other investigation involved a report of a minor abusing other residents of MPH. These reports generated three reports on the actions and inactions of WMD staff.

The Panel also received a report on intra-family abuse.

Concern about potential grooming behavior:

Congo – 1: Concern about potential grooming behavior -male Presbyterian missionary A

Congo – 2: Concern about potential grooming behavior -male Presbyterian missionary A

Congo – 3: Concern about potential grooming behavior -male Presbyterian missionary A

Potential victims: 1 Presbyterian MK

2 Methodist MKs

Time frame: 1980 – 1985

Setting: Mission station

Incident:

Adult tried to get children on his lap, tickled children incessantly as well as kissing them over and over. When adult left the area, he left child a stack of envelopes addressed to him, some of which contained checks for \$20 or so. Adult was barely known to the children experiencing this behavior. Adult invited children to a pool and would not stop kissing them.

Reporter was one of the children, and reported the behavior out of concern that it represented how a pedophile might groom a victim. Reporter was clear that they were not reporting an incident of abuse.

Panel conclusion: Grooming behavior without report of abuse

Panel action: Individual identified in Final Report: Keene Watson

Keene Watson M.D. served as a missionary for the Disciples of Christ in Congo from 1951 – 1962. He was appointed as a missionary by the PCUS in March 1982. He served in the Congo from August 1982 to November 1983. He resigned as a PCUS missionary in February 1984.

The Panel's background check of Dr. Watson located two convictions for Sexual Abuse in the 1st Degree in Fayette Circuit Court (Kentucky) Criminal Branch 4th Division. Sexual abuse consisted of fondling the victims' genitals outside of their clothing.

1) 4/8/91, for which he placed on probation. Probation was later revoked after he violated one of the provisions, and he was imprisoned 1/17 92; and,

2) 9/3/93, for which he was imprisoned from 10/11/95 – 8/18/97. The convictions concerned two female minors, age 5-10.

Upon further inquiry, the Panel located the Order of Revocation of Dr. Watson's medical license by the Commonwealth of Kentucky State Board of Medical Licensure (Case No. SC-80), dated June 1, 1992. The following statement is from the Findings of Fact and Conclusions of Law that accompanied the Order of Revocation:

“Dr. Watson admitted that he has had a problem as a pedophile for the past 30 years, in which he has some form of sexual contact with small children, both male and female. He spent several years in Zaire, Africa, especially in the 1960’s, and returned to Berkeley, California, for his Doctorate of Public Health Degree. He subsequently came to the University of Kentucky in 1964, and then returned to Zaire in the early 1980’s for a couple of years doing dispensary work. He was involved with children during his period in Zaire, mostly those children of missionaries, to whom he came in contact.”

The Panel received no reports of abuse that named Dr. Watson. However, in the Panel’s judgment, the reports of grooming behavior that were received, Dr. Watson’s subsequent convictions for sexual abuse, and the statements made to the Kentucky State Board of Medical Licensure were sufficient to warrant naming Dr. Watson in this report. The Panel identified Dr. Watson and provided this information to give his MK victims the opportunity to identify themselves, and to encourage and support their healing.

Congo – 4: Concern: inappropriate lifestyle and possible abuse - male Presbyterian missionary B

Potential victim:	Unknown
Time frame:	Unidentified
Setting:	Mission station
Incident:	Unknown
Panel decision:	Insufficient information
Panel action:	Accused individual not named

Congo – 5: Concern: inappropriate lifestyle and possible abuse - male Presbyterian missionary C

Potential victim:	Congolese students
Time frame:	1980s
Setting:	Mission station
Incident:	Sexual abuse by missionary with status and power over Congolese students or colleagues
Panel decision:	Report was a concern, not an allegation
Panel action:	None, accused individual not named
Panel discussion:	Panel investigated this concern and found no evidence of abuse.

Report of intra-family abuse

Congo – 6: Report of physical abuse by male Presbyterian missionary C

Potential victim(s):	spouse and children
Time frame:	1980s
Setting:	Mission station
Incident:	Missionary C reportedly struck spouse and children and left red marks and bruises observable to others.
Panel decision:	Panel concluded that abuse did not occur, because there was credible information about other, more likely, explanations for the events as reported.
Panel action:	Accused individual not identified.

Reported abuse by minors at MPH

Congo – 7: Supporting statement about peer behavior at MPH, male Presbyterian MK A

Potential victim:	Classmate
Time frame:	1980s
Setting:	MPH
Incident:	Threatening behavior A male student at MPH pinned a female student, a peer, on a beanbag chair in a closed room at the hostel. The male student, who was much bigger than the female student, put his hand over her mouth, and told her that if she screamed he'd kill her. Nothing else occurred, but the female student was frightened.
Panel decision:	Report offered as a supporting statement Reporter shared this incident with the Panel, not as a report of abuse, but as an illustration that "stuff happens" in a dorm. Part of the purpose in sharing was to illustrate that abusive incidents could have occurred in the hostel because of the size of the building, the ability to close off a room with an air conditioner and insulation, such that no one else in the building would hear what was happening, and the ability of residents at MPH to find other students alone in isolated places.
Panel action:	Report offered as a supporting statement.

Reports about male Presbyterian MK B:

Congo-8: Sexual abuse by male Presbyterian MK B

Potential victim: Male Presbyterian MK 1, who was two or more years younger than male MK B

Time frame: 1985-1989

Setting: MPH

Incident: Male MK B stayed in MK 1's bedroom after being asked to leave. He turned off the lights. MK B and the victim wrestled over the light switch. MK B picked up the victim by the crotch and hoisted him onto the bed, pinning the victim down and groping at his pajama bottoms to pull them down. Victim continued to resist and eventually MK B stopped.

Incident was reported immediately to hostel parents. Victim stayed in their apartment and refused to leave while male MK B was still at MPH. Hostel parent drove male MK B home to parents on other side of Kinshasa. It was late night or very early morning, and this was not an advisable time to be driving in the city.

Panel decision: Sexual abuse by a minor

Panel action: See discussion below.

Congo – 9: Sexual abuse by male Presbyterian MK B

Potential victim: Male Presbyterian MK 1, who was two or more years younger than male MK B

Time frame: 1985-1989

Setting: MPH-sponsored trip to Muanda

Incident: Students stayed in a small house where they slept on the floor of the living areas. MK 1 put his sleeping bag out, and MK B put his right next to it. MK 1 moved his sleeping bag; MK B followed suit. This was repeated numerous times until MK 1 was completely exhausted and everyone else was asleep. MK 1 put his sleeping bag between two other MKs; MK B moved one of the other students to be next to MK 1. After falling asleep, MK 1 awoke to find MK B fondling his genitals under his pajamas. MK 1 rolled over and pulled sleeping bag up, even though it was hot. MK 1 awoke several more times with MK B fondling his genitals. Subsequent to the trip, MK B found MK 1 alone at computer and discussed the incidents.

MK 1 did not report the abuse on this occasion. He reasoned that he had reported it the first time (Congo – 7 above), yet MK B had been allowed back at MPH and at MPH outings, so there was no reason to expect that, if reported, meaningful action would be taken.

Panel decision: Sexual abuse by a minor

Panel action: See discussion below.

Congo – 10: Sexual abuse by male Presbyterian MK B

Potential victim: Male Presbyterian MK 2, who was two or more years younger than male MK B

Time frame: 1985-1989

Setting: MPH

Incident: Male MK 2 woke up in the middle of the night in his bedroom in MPH to find male MK B standing next to his bed, fondling his genitals under his pajamas.

MK 2 reported incident immediately to the hostel parents, who again drove MK B across the city late at night to his parents' house.

From memo written by the primary house father to the parents of Presbyterian MK 1, dated December 16, 1988: At 1:30 this morning [Victim] came to our door, reporting that [MK B] has just been in his room. [Victim] was very angry, stating that he was awakened by [MK B] fondling his scrotum.

Panel decision: Sexual abuse by a minor

Panel action: See discussion below

Congo - 11: Sexual abuse by male Presbyterian MK B

Congo - 12: Sexual abuse by male Presbyterian MK B

Potential victim(s): Male Presbyterian MKs 1 and 2

Time frame: 1985-1989

Setting: MPH and TASOK school grounds

Incident(s): MK B cornered student(s) in various locations: showers, changing at pool parties, walking to or from school; while lifeguarding or typing papers on the computer. MK B initiated unwelcome conversations about blow jobs, group masturbation, bisexuality, homosexuality, bestiality, magic, sex games, and sodomy. Victims of the behavior described it as: "stalking...sly, manipulative, degrading and constant."

Incidents were not reported to hostel parents or other adults. Victims felt betrayed after reporting prior incidents (Congo-7 and Congo-9 above, and then having MK B allowed back into the hostel. As one victim noted, "[hostel parents] had betrayed me when it was cut and dried. Why would they believe me now?"

Panel decisions: Sexual abuse by a minor

Sexual abuse by a minor

Panel actions: See discussion below

Congo – 13: Supporting statement concerning behavior of male Presbyterian MK B
Potential victim: American Baptist MK 3
Time frame: 1985-1989
Setting: TASOK school grounds
Incident: Male MK B was playing volleyball alone with MK 3. After the game was over, MK B took MK 3 into the foliage at the side of the court and initiated an unwelcome conversation about sodomy.
Panel decision: Report was offered as a supporting statement
Panel action: See discussion below.

Congo – 14: Concern about possible abuse of other MKs by male Presbyterian MK B
Potential victim(s): Presbyterian MKs
American Baptist MKs
Non-mission peer
Time frame: 1985-1989
Setting: Various settings
Incident: Reported concern about other MKs who may have been abused.
Panel decision: Report was offered as a concern
Panel action: Panel interviewed one potential identified victim who indicated he had not been abused. Another potential identified victim indicated, indirectly through third parties, that he did not wish to participate in the inquiry. Panel made attempts to contact other potential identified victims, where contact information was available.

Discussion of Reports 8- 14 on male Presbyterian MK B:

Panel action: Named in Final Report: Samuel Shamba Warlick

Refer to the Session in his church of membership for possible ecclesiastical discipline.

The Panel decided to name Shamba Warlick because there were aggravating factors for this offender, per the Naming Protocol.

Compilation of information for this offender revealed these important features for the Panel:

- Offender was at least 16 years old, of an age to understand the abusive nature of his behavior.
- Descriptions of behavior from different incidents, different victims, and over a period of at least two years contained information demonstrating purposefulness and planning, e.g. turning out lights, moving other students' sleeping bags,

entering the bedroom of a peer asleep in the middle of the night, finding peers in isolated places, especially those where they might be undressed or might be unable to remove themselves.

- Different reports indicated consistency in the pattern of abuse: abusing individuals who were asleep, and thus less initially resistant.
- Different reports indicated consistency in the pattern of victims: younger, smaller children less able to resist.

Since Shamba Warlick was a minor, the default starting position for naming was to name him in the NTK report only.

Evaluation of additional criteria: The following aggravating factors were present:

1. Multiple victims.

The Panel concluded there was sexual abuse by a minor for two victims. In addition, the Panel received indirect information that Shamba Warlick had identified himself to a classmate, when he was a young adult, as a pedophile. The Panel identified a number of places where Shamba Warlick participated in activities or was employed after his departure from MPH:

Camp Westminster, Conyers GA

Day camp and US AID in Kinshasa, Congo:

Winter Park Presbyterian Church, Orlando FL

Boy Scout troop, Orlando FL

Presbyterian College, Clinton SC

Mission volunteer, Shadowcliff Life Center, Grand Lake CO

Appointment by WMD as Volunteer in Mission, Glasgow Scotland, Time for God program at YMCA

Park Lake Presbyterian Church, Orlando FL

Shamba Warlick's self-identification and the number of organizations serving children and youth combined to form a strong aggravating factor for the Panel.

2. Moral recidivism

Twice Shamba Warlick was driven home by the Hostel parent after incidents at MPH. These drives were significant because: they took more than a few minutes; they occurred late at night in Kinshasa, which was an unusual and dangerous time to be driving that distance; and on both occasions, Shamba Warlick was driven to his parents' home, so they had some awareness of the incidents. Even so, Shamba repeated the abusive behavior with MK 1 after being returned home the first time, and with MK 2 later on. This information led the Panel to view moral recidivism as a strong aggravating factor toward naming Shamba Warlick in the public Final Report.

Additional factor:

1. One additional factor for the Panel in evaluating the naming decision for Shamba Warlick was that this behavior could have been prosecuted at the time as a felony, had it occurred in the U.S.¹⁷⁵ Shamba's subsequent self-identification, subsequent employment by WMD, and extensive employment in youth-serving capacities combined to form a strongly aggravating factor for the Panel. In the Panel's judgment, these factors outweighed the empirical evidence on the low sexual re-offending rate for minors. (See Finding and Naming Protocols for further information.)
2. A second additional factor for the Panel in evaluating the naming decision for Shamba Warlick was the fact that some missionary parents, at the time, viewed the behavior as abusive and took steps to try to protect MKs who they thought were at risk.

After the Hostel parent wrote the memo to the parents of MK1, one of the parents met with two non-Presbyterian missionary parents whose children were in a position to share activities and events with Shamba. The three parents identified a profile of a potential victim, based on information they had. With an upcoming event scheduled, they identified an older child whom they could recruit to keep an eye on younger children at the event who might be at risk. One of the parents then spoke with the older child to ask for assistance. The older child informed the parent that the behavior had been ongoing for a while.

These reports of abuse by Shamba Warlick were the basis for two mission administration reports:

- Congo – 15: Failure to protect by the two primary Hostel parents
- Congo – 16: Failure to protect by the Hostel Board and Sub-board

Since the Panel did conclude that abuse had occurred (reports 8, 9, 10, 11, and 12 above), it was possible to evaluate these mission administration allegations.

¹⁷⁵ West's Florida Statutes annotated © West 1989; TITLE XLVI. Crimes, Chapter 800. Lewdness; Indecent exposure, 800.04. Lewd, lascivious, or indecent assault or act upon or in presence of child; sexual battery. Any person who: (1) Handles, fondles or makes an assault upon any child under the age of 16 years in a lewd, lascivious, or indecent manner; (2) Commits an act defined as sexual battery under s. 794.011(1)(h) upon any child under the age of 16 years; or (3) Knowingly commits any lewd or lascivious act in the presence of any child under the age of 16 years without committing the crime of sexual battery is guilty of a felony of the second degree, punishable as provided in s. 775.082, s. 775.083, or s. 775.084. Neither the victim's lack of chastity nor the victim's consent is a defense to the crime proscribed by this section.

- a) Both Hostel parents and Board members were in defined roles - administrative and specially designated, respectively - relative to the offender and victim(s).
- b) The Panel concluded that abuse had occurred, so there was a failure to secure basic physical safety for MK 1 after the first incident and for MK 2.
- c) The failure could be associated with “an action or inaction of WMD staff” for both parties.
- d) The authority, capacity, and resources of the two parties could be evaluated.
- e) The actions of similar individuals in similar circumstances could be evaluated. The Hostel parents responded to more than one similar incident. Minutes for the Board and Sub-board were obtained by the Panel and could be examined for similar occurrences and actions.

Panel decision: Failure to protect did not occur for the two Hostel parents.
Failure to protect did occur for the Hostel Board and Sub-board.
(See discussion below.)

Panel action: Hostel parents and board members have been named in the Congo Need-to-Know Report. The Panel took the unusual step of naming these house parents in the NTK Report because the Panel believed that their identities were well known, and the Panel wanted to be sure that inquiry participants understood that, in the Panel’s determination, these houseparents had been cleared of any wrongdoing.

The Panel decided that failure to protect did *not* occur with the two Hostel parents because they did not have the authority to prohibit Shamba Warlick from staying at MPH. That type of decision was the purview of the Hostel Board.

In fact, from the perspective of the Panel, the Hostel parents intervened appropriately at the time they learned of the abuse . They assessed an emotional situation that had very incomplete information, noted relevant information (e.g. the emotional reaction of the victims), and acted immediately to remove the offender from the premises, thereby providing for the safety of the MKs at the Hostel. They informed relevant parties, the offender’s parent.

Subsequently Shamba returned to the hostel and participation in hostel activities, where MK 1 experienced a second incident of abuse, and MK 2 was abused. Some witnesses believed that the Board had taken action to prohibit Shamba Warlick from

returning to the Hostel, and that his subsequent return could be attributed to a lack of enforcement of the prohibition on the part of the Hostel parents.

The Panel found, however, in its examination of Hostel Board and Sub-board minutes, no record that the Board had discussed either of the incidents reported to and acted upon by the Hostel parents (reports Congo-7 and Congo-9 above). There is no record that the Hostel parents or anyone else on the Board or any other parent raised the issue for Board discussion or action, and no record of discussion in Board minutes also means that there is no record that the Board took official action to prohibit Shamba Warlick from staying at the Hostel.

From witness interviews, however, the Panel received information that, because of the presence of other adult missionaries at the Hostel when the first incident occurred, the incident was the subject of informal discussion between adult missionaries who were Board members. Any one of them could have brought the incident to the Board for official consideration.

In the Panel's opinion, numerous adults knew of the incidents, and there is no indication that they persisted in bringing the issue to the attention of the Hostel Board, or anyone in the U.S. mission administration who could have intervened. The evidence of parents planning informal preventive measures is indication of awareness of the need to do more to protect children. Given this, it is tragic, from the Panel's perspective, that no adult in the mission community did more to protect the residents of the Hostel.

The Panel did find that the Hostel Board and Sub-board failed to protect the MKs at MPH. They had the role and the authority to keep Shamba Warlick out of the Hostel, and they failed to do this, resulting in further abuse. There is also evidence that indicates that the Board acted outside of its own norms in failing to consider officially the abusive incidents that occurred.

Despite the informal discussion that occurred, there is no evidence, as noted above, that either of the abusive incidents discussed above was considered officially by the Board or Sub-board. This lack is telling, given that the Panel found other instances where the Board was involved in addressing residents' behavior, e.g. stealing. In several instances in MPH minutes, the Panel identified significant board involvement in addressing student problems. There was indication of discussion and active follow-up to

see if planned interventions were working. Examples of behavior addressed in this fashion included: lying, stealing, school difficulties, signs of emotional problems, and disobedience of Hostel rules. These actions were noted in the Board's minutes.

In addition, the MPH Board and Sub-board faithfully recorded their actions in a complete record of minutes. The houseparents involved in these two abusive incidents were good record-keepers as well. For example, they went to some lengths to assemble complete information on the Hostel parents' job description, and options for the future of MPH facing the denominations.

For the Panel, then, this absence of official action was an aberration in the Board's usual norms for how they interpreted their role and functioning.

The Panel was able to identify several factors that might have led to this lack of action on the part of the Board:

1. The instances occurred during a time frame, 1988-1989, when there was transition and turnover in Hostel personnel. The male houseparent spent three weeks in the fall of 1988 performing reserve military duty in Europe. The female houseparent had a newborn child during this time frame. In the spring of 1989, the male houseparent became so ill that he was evacuated to the U.S. and temporary, interim houseparents were arranged for the remainder of the term. His illness had an onset several months earlier, in the latter part of 1988, with its effects gradually becoming more evident.
2. Children of missionaries who were living in Kinshasa were routinely allowed to stay at the Hostel while parents were travelling.¹⁷⁶ There were Hostel guidelines stating that: "Children whose parents are living in the greater Kinshasa area are generally not accepted as hostel residents. If an exception is requested, it must have Board approval."¹⁷⁷ From witness interviews, however, the Panel learned that it was not

¹⁷⁶ Information from witness interviews.

¹⁷⁷ Guidelines, n.d., MPH documents received from the Hostel in Kinshasa. The Guidelines went on to note: "Two major problems are evident: differing levels of commitment to MPH and putting the pupils in the middle. Because the majority of hostel children live a long way from their parents and see them infrequently, they invest heavily in creating and maintaining emotional stability, for themselves and for others. As problems and conflicts arise, they have a stake in seeing to it that the solution is worked

unusual for a child residing at the dorm to have parents living in the city. The Panel learned from witness interviews that there was a general consensus that the Hostel existed to support mission work; that was its primary role. If it helped missionary parents in Kinshasa to have their child stay at MPH, then residence was part of the intended role of the Hostel.

3. An implication of this intended purpose for the Hostel is that it would have been more difficult for the Board to prohibit a child from staying at the Hostel if it was perceived that such an action would hinder the mission work of the parents. There were large successful, important mission programs underway at the time. If the parents' travel were restricted in order to provide care and supervision for their child, or if, as a more drastic eventuality, they had had to return to the U.S. for appropriate evaluation or treatment, these programs would have been hampered.

4. These incidents occurred during a time when the Hostel parents and Hostel board were coping with a change in the Hostel's functioning, a shift away from the Hostel function to more of a guest house function. The shift was disturbing enough for busy adult missionaries on the board to spend a considerable amount of time and energy analyzing options and outlining them for the United Methodist and Presbyterian U.S. mission offices.

5. The Panel found archival records that indicated that the Hostel parents were under significant stress from this shift in Hostel functioning. One houseparent summarized the dilemma this way:

The 1987-88 budget says that the hostel expects revenue of \$14,000 from guest lodging, and another \$13,000 from guest meals, over 45% of our budgeted income. In contrast, student fees generate a little over 25% of our budgeted income. Next year's proposed budget will have an even higher difference with the expected decrease in students...This financial reality approved by the board

out. A 'part-time MPH'er' cannot be expected to – and generally will not – give the same level of commitment, especially in terms of stress, when it is most important. Similarly, with two family orbits, a child with a family in town cannot help but be faced with having to decide between hostel events and family events. When he feels he can't win either way, he suffers; when he feels he can't LOSE either way, the other students are quick to pick up on why he is so lucky, and he suffers. The problems have no solutions; all concerned can only be aware of them and work to minimize the harmful aspects.”

conflicts with the realistic demands of parents and board policy that the children be the hostel's first priority. The result of all of these pressures has placed the hostel parents in a difficult situation. Should we not accept enough guests, therefore plunging the hostel into an impossible financial situation, or should we accept those guests and recognize the resulting diminution of time with students as a result? Our compromise has been that we have tried to do both – with the results that the students feel cheated, parents are concerned, guest needs are not fully met and the hostel parents are totally exhausted. On a smaller scale, individual families deal with this same problem, trying to find a balance between the work and financial requirements of parents that pull them away from children and parental time and availability for the children....Emotionally, our main task as hostel parents is with the students. Financially, guests will continue to provide the overwhelming amount of income.¹⁷⁸

There are implications for the U.S. mission offices at the time, as well. The Panel found no indication that personnel in the U.S. were aware of the incidents at MPH. Some adults who were aware of the incidents could have informed U.S. personnel, outside of formal Board action or notification, but did not because they were disappointed with denominational officials' responses in the past when they raised concerns about mission field issues.

At the time, the PCUS and PC(U.S.A.) referred children of missionaries for extensive medical, educational, or mental health consultations in the U.S. when such an assessment was needed, and there were attempts to follow the recommendations that resulted from these consultations. The Panel located several examples in contemporaneous personnel files where the U.S. mission offices had arranged this type of care.

Ironically, the MPH Board's lack of action and the lack of notification of U.S. personnel combined to result in a set of conditions at MPH that allowed children living there to experience instances of sexual harassment that were prohibited by the U.S. mission office's personnel policies for its own staff:

13.06 Sexual Harassment It is the policy of the Church to maintain a workplace free of any form of sexual harassment or sexual intimidation from any Church

¹⁷⁸ April 21, 1988 letter from hostel parent to members of the board. Acc # 93 1228a, 171E, 171F, RT 196, GMU 1955-90 mission field files, Presbyterian Historical Society, Philadelphia, PA.

employee, including supervisors, or from nonemployee work contacts. Any form of sexual harassment is unacceptable behavior within the workplace and is subject to appropriate disciplinary action. Sexual harassment includes, but is not limited to, unwelcome and unsolicited sexual advances, requests for sexual favors, discriminatory tormenting based on gender and other undesired verbal, visual, or physical conduct of a sexual nature. In particular, sexual harassment occurs if:....c. Sexual harassment has the purpose or the effect of unreasonably interfering with the recipient's work performance or creating an intimidating, hostile, or offensive work environment.¹⁷⁹

In summary, the confluence of several factors led to a serious lack of attention to student safety at MPH in 1988-1989:

- There were fundamental questions about the Hostel's role and future with accompanying conflicts and stresses for the houseparents, and distractions for the Board;
- Denominational officials were coping with a merger, mission unit integration, and relocation of offices;
- It's likely that the subject matter, or the stakes for the individuals involved kept communication about the abusive incidents at an informal, ad hoc level; and,
- There were both traditional (e.g. Hostel policy) and current (e.g. current project and mission commitments) reasons for the importance of mission work to take precedence over other considerations.

A common theme between the Panel's inquiry on Cameroon and Congo is that of country missions trying to "make do with what they have," or focus on the accomplishment of mission goals when there are conflicting priorities. In both mission fields, there was no expectation that the denomination would spend more on Hope School or Ononobeta Dorm or subsidize (more) the costs of MPH for students' fees to reduce the financial disparity between mission assistance, through the guest house, and attending to children. While boards in both countries did ask the U.S. office for more – more qualified teachers in one instance and a long-term plan in the other – the request came

¹⁷⁹ Uniform Personnel Policies, Section 13.06, Presbyterian Church (U.S.A.) General Assembly Council, November 16, 1984. PHS archives, RG 501, Box 9 of 28.

long after the problems, for students, were well-established. There was no prior expectation that the denomination would provide adequate arrangements for students living away from home.

Instead, the emphasis was on accomplishing mission tasks and projects with a focus that was singular and intense. The purpose of the school / dorms in both countries was to facilitate the mission work of the parents. For the Church, as an institution without direct parental responsibility, the primary focus was the mission work and its accomplishment, and the schools / dorms were a means to that end. When missionary parents, then, trusting in the Church's provision of care for children, were similarly single-minded about mission work, children were left without adequate advocates.

EGYPT

Scope of Panel's inquiry

<u>Time period of Panel's inquiry:</u>	1948-51, 1955-91
<u>Predecessor denomination:</u>	UPCNA / UPCUSA
<u>Other denominations associated with this inquiry:</u>	None

Features of the mission field and setting

Mission field: Egypt

Denominational events:

- The Panel's inquiry for Egypt spans the longest time frame of any inquiry. The period of interest to the Panel included two denominational mergers:
 - The UPCNA and the PCUSA in 1958, to form the UPCUSA, and
 - The UPCUSA and the PCUS in 1983 to form the present PC(U.S.A.).
- In addition to the mergers, there were numerous re-organizations of denominational mission agency structures, and at least one major philosophical change in how mission was conceived.

Presbyterian mission work:

- Began in 1854; the Synod of the Nile of the Evangelical Church of Egypt was formed in 1890.¹⁸⁰
- The Evangelical Church of Egypt has been independent since 1957.
- Presbyterian mission work, in partnership with the Evangelical Church of Egypt includes, among other ministries:
 - Church-sponsored primary and secondary schools;
 - Cairo Evangelical Theological Seminary;
 - Ramses College for Girls in Cairo;
 - Synod-sponsored conference centers, and a leadership training center;
 - Tanta Hospital; and,
 - Coptic Evangelical Organization for Social Service.¹⁸¹

¹⁸⁰ Op. Cit. 1993 Mission Yearbook, p. 159-161.

¹⁸¹ Ibid. p. 15-161.

Schools mentioned in the report:

Schutz American School, Alexandria, Egypt

- Boarding and day school for K-12, started in 1924.¹⁸²
- From 1948 – 1960, enrollment ranged from 15 – 80 students¹⁸³
- In 1960, with 80 students enrolled, 70 were American, 52 were children of UPCUSA missionaries, and 56 were boarders.¹⁸⁴
- The school was established for the education of missionary children from the Egypt, Sudan, and Ethiopia. Children from other African missions (e.g. Cameroon) attended for high school as well. The school also served the American ex-patriot community.
- There are over 3,000 alumni of Schutz School.¹⁸⁵

¹⁸² The Book of Our Lives, 2000 A.D., Schutz American School, Alexandria, Egypt, as found in RG 00-0404a, Box 1, Folder 1, Schutz American School, Presbyterian Historical Society, Philadelphia, PA. Foreword; and, 1993 Mission Yearbook, p. 160.

¹⁸³ 00-0404a, Box 1, Folder 1, Schutz American School; 97-0206, 167 B, RT 240, Box 1 of 9, Egypt Mission-Related Schools, Presbyterian Historical Society, Philadelphia, PA.

¹⁸⁴ A Report, Secretary for Education, Jan 14 – March 11, 1960, RG 97-0206, 167 B, RT 240, Box 1 of 9, Egypt Mission-Related Schools, Presbyterian Historical Society, Philadelphia, PA, p. 16.

¹⁸⁵ Op. Cit., The Book of Our Lives, Foreword.

Summary of IARP inquiry

What follows is the Panel's summary of its findings based on 8 reports from Egypt. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by Panel		8	
	Concern about possible sexual abuse		3
	Concern about possible physical abuse		3
	Allegation of abuse: unspecified		1
	Allegation of physical abuse		1
Number of alleged victims		6	
	Younger male Presbyterian MK (age 5 – 12)		1
	Older female Presbyterian MK (age 12 +)		2
	Female Presbyterian MK age unknown		1
	Female non-Presbyterian MK age unknown		1
	Male non-Presbyterian MK age unknown		1
Number of individuals named as possible offenders		2	
	Male Presbyterian school administrator		1
	Female Presbyterian housemother		1
Panel decisions		8	
	Concern		6
	Insufficient Information		2
Panel actions		2	
	Named in PC(USA)Need-to-Know Report		
	Recommendation to PC(U.S.A.)		
Number of people providing information to the Panel		33	
	In-person, in the course of discussing other mission fields		3
	Phone		4
	Written		26
	Number with Witness Agreements, from interviews about other mission fields		3
	Number without		30

Official denominational:	Presbyterian archives	6	
Personal papers		0	
Other resources	The Book of Our Lives, Schutz American School, Alexandria, Egypt, 2000 AD		

Panel description of investigation

The first report of abuse from Egypt was sent to the Independent Committee of Inquiry (ICI), the IARP’s predecessor entity, from a former missionary. The ICI could not investigate this report as it was outside the scope of its Charter. When the ICI made recommendations to the PC(U.S.A.), Egypt was noted as one of the mission fields that a successor body should investigate.¹⁸⁶

In March 2004, Dr. Marian McClure, as Director of the Worldwide Ministries Division, wrote to former missionaries from the Egypt mission field on behalf of the IARP to request assistance in locating MKs who had attended Schutz School.

Information about the IARP was shared at a July 2004 Schutz reunion. With the approval of the school’s alumni board, information about the IARP was published in the October 2004 newsletter.

The Sexual Misconduct Ombudsperson met with the current board of Schutz School in the Fall of 2004 when she travelled to Egypt. She informed them that allegations of abuse had come forth. She shared the ICI report with them. Schutz is no longer a boarding school. The board informed her that many of Schutz’ records had been destroyed in the early 1990s after the departure of a long-term administrator. The Board pledged their assistance to the IARP’s inquiry as needed.

As a result of this outreach and other Panel contacts, the Panel received information from 33 alumni, staff or missionaries associated with Schutz School between

¹⁸⁶ See Final Report of the Independent Committee of Inquiry. September 2002. Recommendation #13, p. 113-114, and Charter for the IARP, Section I. Background. The ICI Final Report is available at <http://gamc.pcusa.org/ministries/ici/>. See Appendix A for the Panel’s Charter.

1950 and 1977. Of these, 29 reported that they had not experienced or they knew nothing about any abuse. The other 4 contacts resulted in the 8 reports shared with the Panel. Six of these reports were concerns about possible abuse. Two were considered allegations, where the Panel's inquiry yielded insufficient information.

However, the Panel has recommended to the PC(U.S.A.) that they keep Egypt and Schutz School open for ongoing investigation, and the Panel has prepared a PC(U.S.A.) Need-to-Know report for the two named individuals, the male school administrator (reports 1, 2, and 3 below) and the female housemother (reports 4, 5, and 6 below). The PC(U.S.A.) Need-to-Know Report is being shared only with the PC(U.S.A.) to assist them should additional information come forward about possible abuse by either of these individuals.

Reports about the male Presbyterian school administrator

Egypt – 1 Concern about physical abuse

Potential victim(s): Male Presbyterian MK age 5-12
Time frame: 1950s
Setting: Schutz American School
Incident: Child was beaten with stick; back was bloodied.
Panel decision: Concern
Panel action: See Comments section below.
Panel remarks: This incident was reported to the Panel by two adult missionaries, one of whom had direct knowledge.

Egypt – 2 Concern about possible sexual abuse

Potential victim(s): Older female Presbyterian MK (age 12 +)
Time frame: mid-1960s
Setting: Schutz American School
Incident: Possible sexual abuse
Panel decision: Concern
Panel action: See Comments section below.
Panel remarks: This report was an indirect report of possible sexual abuse of a particular individual. Subsequent archival research located potentially corroborating information.

Egypt – 3 Concern about possible sexual abuse

Potential victim(s): Older female Presbyterian MK (age 12 +)

Time frame: 1960s

Setting: Schutz American School

Incident: Possible sexual abuse

Panel decision: Concern

Panel action: See Comments section below.

Panel remarks: This report came to the Panel from an adult missionary who had received information about sexual abuse that had occurred at Schutz School and possibly subsequently continued in the U.S. A school administrator had reportedly seduced [sic] a series of female boarding students in Egypt, and subsequently arranged an overnight motel meeting in the U.S. with one of these students. The adult missionary receiving this information reported it at the time, about 1980, to a missionary in Alexandria, Egypt, but the report was dismissed.

Panel action on Reports 1-3: Male Presbyterian school administrator named
In PC(U.S.A.) Need-to-Know Report.

The Panel took this action for these reasons:

- The reports of physical abuse and sexual abuse were strongly credible: multiple sources of information were consistent in detail and interpretation. Potential corroboration included archival information.
- Serious long-term consequences for the potential victims were reported for one incident, and were likely present in two of the others.
- Statements and indirect reports shared with the Panel indicated that there were likely other potential victims. E.g. “I was into that sort of thing then (referring to beating a child with a rod),” references to “relaxed relationships” between staff and students.
- While some attributed potential concerns about sexual abuse to a “[Period of time] when educational, social and behavioral norms were being questioned and there was a lot of flexibility exercised in the name of experimentation,” the concerns shared with the Panel included information about serious long-term consequences for the victims. As such, it was not possible for the Panel to view the reported concerns simply as representing consensual activity.
- The fact that there were very credible reported concerns about both physical and sexual abuse for the same individual, and the fact that the information reported to the Panel and available in the archives was consistent across these two types of abuse increased the Panel’s concern about potential abuse.
- Additional available information about the male administrator indicated that he was willing to implicitly accept certain expectations (e.g. being appointed as a Presbyterian missionary) while holding contradictory values (e.g. not believing in

the Christian faith).¹⁸⁷ This is the same type of role confusion that occurs when an offender misuses an authority role to engage in sexual relations with a student. This misuse of position is defined without reference to the student's consent because it derives from the offender's behavior alone. If an individual has engaged in this type of role confusion in terms of mission service, then it raises the possibility that he has engaged in a similar type of role confusion with respect to sexual relationships.

- The Panel received some information that individuals might be reluctant to report abuse because of the popularity of the school administrator, and his widely admired public persona. For this reason, it may take more time for people to decide whether or not to come forward.

Reports about female Presbyterian housemother

Egypt – 4 Allegation of physical abuse

Potential victim: Female Presbyterian MK age unknown.
Time frame: 1956 - 58
Setting: Schutz American School
Incident: Child beaten with broomstick until bruised on at least 2 occasions.
Panel decision: Insufficient information
Panel action: See Comments section below.

Egypt – 5 Concern about possible physical abuse

Potential victim: Male child age unknown.
Time frame: 1956 - 58
Setting: Schutz American School
Incident: Possible physical abuse.
Panel decision: Concern
Panel action: See Comments section below.

Egypt – 6 Concern about possible physical abuse

Potential victim: Female child age unknown.
Time frame: 1956 - 58
Setting: Schutz American School
Incident: Possible physical abuse.
Panel decision: Concern
Panel action: See Comments section below.

Panel action on Reports 4-6: Female Presbyterian housemother named in PC(U.S.A.) Need-to-Know Report.

¹⁸⁷ Monday Morning article, summer 2001

The Panel took this action for these reasons:

- The reports of physical abuse were very credible. Possible corroboration included archival information.
- The abuse was reported to have occurred without warning, for unknown reasons, or it was seemingly out-of-proportion to the behavior for which the discipline was being administered. These characteristics suggest the possibility that the reported behavior did not represent a known, consistent type of corporal discipline.
- Serious long-term consequences were reported. The reported effects for one victim included failing a school year and long-term avoidance of some mission contacts.
- Reported concerns about more than one other named potential victim raised, for the Panel, the possibility that there were others who may have been harmed.

Egypt – 7 Allegation of unspecified abuse

Potential victim: Unknown
Named individual: Male student
Time frame: early 1950s
Setting: Schutz American School
Incident: Possible physical and sexual abuse.
Panel decision: Insufficient information
Panel action: Report was a concern.

Egypt – 8 Concern about possible sexual abuse

Potential victim: Unknown.
Named individual: Unknown.
Time frame: Unknown.
Setting: Schutz American School
Incident: Possible sexual abuse.
Panel decision: Concern
Panel action: Report was a concern.

ETHIOPIA

Scope of Panel's inquiry

Time period of Panel's inquiry: 1974-77

Predecessor denomination: UPCNA / UPCUSA

Other denominations associated with this inquiry:

Co-sponsors of Good Shepherd School:

American Lutheran Mission

Baptist General Conference

Christian Missionary Fellowship

Eastern Mennonite Mission

SIM (Soudan Interior Mission)¹⁸⁸

Southern Baptist Convention

Features of the mission field and setting

Mission field: Ethiopia

Important political events:

Interruption of mission work in the 1940s during WWII

Coup in 1977 forced missionary evacuation and closure of Good Shepherd School

Presbyterian mission work:¹⁸⁹

Began in 1919

¹⁸⁸ In the 1980s, Soudan Interior Mission merged with Andes Evangelical Mission (AEM) and International Christian Fellowship (ICF) to become SIM, Society for International Ministries. In 2000, the mission-sending agency adopted SIM as their official name, with the slogan "Serving in Mission." From SIM website: <http://www.sim.org/index.php/content/sim-history>. SIM joined the other 6 denominations in supporting Good Shepherd School after the original charter.

¹⁸⁹ Information also from Sialkot Mission folders, Box 24, Minutes and Reports, RG 209, UPCUSA COEMAR Records, 1833-1966, Presbyterian Historical Society, Philadelphia, PA.

Mission work: largely evangelistic as well as educational and medical in partnership with Ethiopian Evangelical Church Mekane Yesus, formed in 1959 with the merger of various Lutheran missions.¹⁹⁰

Schools associated with the inquiry

School mentioned in the report: Good Shepherd School in Addis Ababa, Ethiopia

Good Shepherd School opened in 1960 with eight grades, gradually adding facilities and staff until its program was complete for all twelve grades.¹⁹¹ With an enrollment of about 300 students, they were able to maintain one section for each grade throughout the school. During the years of interest to this inquiry, enrollment fluctuated from 293 (1970) to 322 (1974) to 250 (1975).¹⁹² It followed the American-English educational system holding classes from late August to late December, and mid-January to June with vacation time at Christmas, Easter, and summer.¹⁹³ There was a Parent-Teacher Fellowship, which held meetings as well as having report cards and parent/teacher conferences.

The school was sponsored by six missions in Ethiopia: the American Lutheran Church, Baptist General Conference, Christian Missionary Fellowship, Eastern Mennonite Board, Southern Baptist Convention, and the United Presbyterian Church (UPCUSA).¹⁹⁴ About two-thirds of the students came from these groups plus ten other

¹⁹⁰ Op. Cit. 1993 Mission Yearbook, p. 235.

¹⁹¹ Letter from school administrator to U.S. mission administrator, November 30, 1970, Good Shepherd School file, 1969-70, Eastern Mennonite Mission archives, Salunga, PA.

¹⁹² Principal's report, May 6, 1970, RG 723, Ethiopia Mission, COEMAR Africa Liaison Office 1966-1978, Presbyterian Historical Society, Philadelphia, PA; and, Annual Report to School Council, General Evaluation, Superintendent, May 23, 1974, Good Shepherd School file, 1973-74, Eastern Mennonite Mission archives, Salunga, PA; and, Letter from Superintendent to U.S. Eastern Mennonite Mission administrator, September 9, 1975, Good Shepherd School file, 1975-76, Eastern Mennonite Mission archives, Salunga, PA.

¹⁹³ Witness interviews, and 1973-74 Calendar, Good Shepherd School file, 1973-74, Eastern Mennonite Mission archives, Salunga, PA.

¹⁹⁴ "On March 16, 1959, the Commission voted to approve the participation of the Mission in Ethiopia in the Cooperative School for Missionaries' Children, Addis Ababa

mission organizations. Most of the other students were citizens of twenty countries other than the United States.¹⁹⁵

The aim of the school was to create a Christ-centered education which sought the maximum development of the talents and abilities of each student in an environment which could stress personal worth, moral choice, and Christian faith in each individual student preparing the student to take his rightful place in the home, Church, and State.¹⁹⁶

The school was governed by a School Council consisting of two appointed members from each cooperating mission, appointed in alternate years. The School Council was to have full authority over the running of the school, the staff, the students, employees, the plant, and the finances. Regular meetings were held twice a year, while interim business was conducted by the Executive Committee. In disciplinary matters, the Principal had full authority to act.¹⁹⁷

Good Shepherd gave first consideration to prospective teachers who had been recruited through the sponsoring groups. However, the school could also recruit directly.¹⁹⁸ Staff was encouraged to teach, promote, and exemplify those basic doctrines of the Christian faith and practices which are acceptable to the community of the

with the understanding that the School Council would not legally hold the property, and that the property is to be held by the Mekane Yesus Church (Swedish Lutheran) in Addis Ababa, Ethiopia.” Addis Ababa actions, Good Shepherd Academy, March 16, 1959, RG 723, Box 1 of 3, RG 723, Ethiopia Mission, COEMAR Africa Liaison Office 1966-1978, Presbyterian Historical Society, Philadelphia, PA.

¹⁹⁵ Letter from Principal to administrator at Mennonite Central Committee, November 30, 1970, Good Shepherd School file, 1969-70, Eastern Mennonite Mission archives, Salunga, PA.

¹⁹⁶ Commission and By-Laws of the Cooperative School for Missionaries’ Children, Addis Ababa, Ethiopia, n.d., RG 723, box 1 of 3. Ethiopia Mission, COEMAR Africa Liaison Office 1966-1978, Presbyterian Historical Society, Philadelphia, PA.

¹⁹⁷ Ibid.

¹⁹⁸ Letter November 29, 1972, Good Shepherd School file, 1971-1972, Eastern Mennonite Mission archives, Salunga, PA.

sponsoring organizations. A caution was added: avoid conflicts between children and their parents in order for the children to continue to be loyal to their parents.¹⁹⁹

In the 1971 Superintendent's Report, he acknowledges that the Student Handbook, the Staff Handbook, the Guide for Boarders 1-8, the High School Boarding Guide, and the General Information and brochure had been accepted and done well.²⁰⁰

The job description of a nurse included first aid, referral for medical and dental problems, kept health records, provided some inoculations for staff families, and directed sex education, although the Principal reported that during one year she did not have time to provide this latter type of education.²⁰¹

The school provided many extracurricular activities: a variety of sports, plays, musical concerts, and class trips.

Good Shepherd School and its dormitories were located on a compound, like a school campus, in Addis Ababa. Everyone who taught at GSS also lived on the compound.

Dormitories at Good Shepherd School

In the first years of Good Shepherd School, there were no dormitories for MKs. Each mission had its own house and parents of children from that mission took turns at being house parents.²⁰² Once the dormitories were constructed, boarders ranged from 105 in 1970 to 64 in 1975 with students from mission organizations making up 93% in elementary dorms and 85% in high school dorms.²⁰³ A Dormitory Guidebook outlined

¹⁹⁹ Good Shepherd School Council, May 22, 1975, Good Shepherd School file, 1975-1976, Eastern Mennonite Mission archives, Salunga, PA.

²⁰⁰ Superintendent's Report, November 12, 1971, Good Shepherd School file, 1971-1972, Eastern Mennonite Mission archives, Salunga, PA.

²⁰¹ Annual Report of Principal, May 6, 1971, Good Shepherd School file, 1971, Eastern Mennonite Mission archives, Salunga, PA, p. 5.

²⁰² Information from a witness interview.

²⁰³ Annual Report of Principal, May 6, 1970, Good Shepherd School file, 1969-1970, Eastern Mennonite Mission archives, Salunga, PA.

policies and procedures in admission of residents.²⁰⁴ A dormitory council examined solutions to problems in dorm living.²⁰⁵ By 1972, there were Boarding Trip Guidelines and Class Trip Guidelines.²⁰⁶

Dorm parents met together every Wednesday for coffee with both informal and formal discussions regarding issues such as guidelines to follow when a boarder was extremely sick or behavior was detrimental to the total boarding program.²⁰⁷ There were also expectations for boarding responsibilities for teachers one or two evenings per week and/or some weekend activity.²⁰⁸

The Dormitory Policy Handbook urged house parents to provide a home atmosphere for the boarders.²⁰⁹

Houseparents

Archival records of School Council minutes identify, year after year, a request to recruit applicants for the position of dorm parents. The School Council had the responsibility for filling positions for the four dorms each year: elementary girls,

²⁰⁴ GSS School Council, November 25, 1969, Good Shepherd School file, 1969-1970, Eastern Mennonite Mission archives, Salunga, PA.

²⁰⁵ Annual Report of Principal, May 6, 1971, Good Shepherd School file, 1969-1970, Eastern Mennonite Mission archives, Salunga, PA, p. 4.

²⁰⁶ GSS School Council, November 24, 1972, Good Shepherd School file, 1971-1972, Eastern Mennonite Mission archives, Salunga, PA.

²⁰⁷ Annual Report to School Council, May 23, 1974, Good Shepherd School file, 1973-74, Eastern Mennonite Mission archives, Salunga, PA.

²⁰⁸ General Employment Procedures and Conditions, February, 1972, Good Shepherd School file, 1971-72, Eastern Mennonite Mission archives, Salunga, PA.

²⁰⁹ GSS Council, May 23, 1973, Good Shepherd School file, 1972-73, Eastern Mennonite Mission archives, Salunga, PA.

elementary boys, high school girls and high school boys. The hope was that couples, qualified to be dorm parents, would be qualified as well to provide part-time teaching.²¹⁰

Dorm parents often stated it this way: a boarding school has to be something of a home for the students living there, accepting the children as their own daughters or sons. Their responsibilities were to attend to the daily needs of attention, hair-combing, washing, cleaning in the morning. In the evening it was stories and prayer-time, tending to needs and tucking in the younger children. These dorm parents acknowledged that this called for a good bit of time on their part.²¹¹

Dorm parents were aware that some people outside the mission community regarded the boarding experience of missionary children overseas as possibly traumatic. Dorm parents often wanted to do everything possible to help outside persons view the experience of boarding as a positive experience for the children. Even so, there was a growing feeling, even among some missionary parents, that a boarding school is not the proper place to rear children.²¹²

Parents' Point of View

Some missionary parents homeschooled their children for the first several grades, using the Calvert Course, paid for by the Presbyterian Church. Some parents were pleased that GSS expanded its program to include dorms because this allowed the wife and mother to travel with the husband and still enable the children to be home for Christmas.²¹³ In fact, some parents reported that the mission agency requested that they

²¹⁰ Staff Needs, March 13, 1974, Good Shepherd School file, 1973-74, Eastern Mennonite Mission archives, Salunga, PA.

²¹¹ Letter December, 1969, RG 401-85-28, Presbyterian Historical Society, Philadelphia, PA.

²¹² Letter, June 12, 1973, Good Shepherd School file, 1973-74, Eastern Mennonite Mission archives, Salunga, PA.

²¹³ Letter, November 30, 1967, RG 360, Presbyterian Historical Society, Philadelphia, PA.

put their children in boarding school in order that the wife/mother could accompany the husband on trips to work with the Ethiopian mothers.²¹⁴

Other parents reported their concern that one couple as dorm parents, responsible for 30-35 children, plus their own children, was stretched. These parents were concerned that the boarding children would not get much attention and nurture, and that their children would feel needy and abandoned.²¹⁵ Some parents even saw the emotional strain on their children and thought it unwise to be reassigned overseas even though the Program Agency was eager to reassign them.²¹⁶

This was a conflict, nonetheless. One missionary parent admitted that he had a restless spirit and great desire to get back into some kind of Christian service.²¹⁷ Or, another said that he identified with Amos, who packed his bags and, as neither a prophet nor the son of a prophet, committed himself to speak the words of God, now becoming a part of the African community. The dream they followed was to follow Jesus, grounding His teachings in the culture where they now lived and worked.²¹⁸

While some parents believed that they had a great deal of freedom in their choice: continue to teach at home or send the children to boarding school so the wife could accompany her husband on trips upcountry,²¹⁹ other parents, especially mothers, saw it differently. A mother might teach her child Calvert Course Lessons in the morning. At the same time, she felt pulled in many directions, busy with many little and some not so little items and duties passed on to her. This often led to a feeling of frustration and lack

²¹⁴ Information from witness interview.

²¹⁵ Information from witness interview.

²¹⁶ Letter, September 25, 1977, RG 1142, Presbyterian Historical Society, Philadelphia, PA.

²¹⁷ Ibid.

²¹⁸ Information from witness interview.

²¹⁹ Ibid.

of accomplishment. In her words, she felt dumped on.²²⁰ In sending their children to boarding school, parents often felt they were providing their children with the best of two worlds: at boarding school the children were with their friends and occupied with the many activities and then able to return home to be with their parents for vacation-time.²²¹

The parents interviewed by the IARP reported, nonetheless, that their children had a terrible time adjusting to the US during times of furlough. The MKs did not understand the American culture. In fact, some felt more at home in the Ethiopian culture than in the American way of life. Third Culture Kids were, often, never really at home in the U.S. nor in the mission country. Some alluded to this sad paradox: to be a good missionary meant becoming immersed in the culture of one's mission but, then, it was difficult to return to the culture of one's homeland. Moreover, missionaries were not prepared for this dilemma, this adjustment by their children.²²²

In retrospect, some parents have come to view their children's experience as a tragic neglect of families going out in the field—neglected so badly and for such a long time.²²³

MKs' Experience in Boarding School

Most all of the MKs interviewed during the IARP inquiry reported that being a mish kid seemed to them to be a normal life. It was a very special way to grow up. Often they felt a sense of community with other mission families. Often they reported a sense of pride at their feeling comfortable in multicultural settings. It was the life they knew from birth, if born on the mission field, or at least as very young children. It was not being an MK that was difficult, it was the many adjustments they needed to make.

One MK witness reported, during an IARP interview, that being “a day student” at GSS was difficult because they were not part of the activities of the boarding school

²²⁰ Report October 22, 1968, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²²¹ Information from witness interview.

²²² Ibid.

²²³ Ibid.

life.²²⁴ For many students who entered boarding school as older students, middle school and high school, they reported boarding at GSS had many enjoyable aspects. They felt very connected while in boarding school. Living on a large compound, there were activities for little boys and little girls after dinner; older boarders mentioned games of kick the can, pig in the pen, Friday night visits to the store, films, hikes, and dorm trips. On weekends, after chores and cleaning room, they found other boarders and activities to occupy them. These reporters look back on boarding school fondly.²²⁵

Some reported, however, that the boarding experience was incredibly hard for younger children as if they had been stolen from home. The dorm parents were not like their parents. Some former boarders reported that they would not allow the dorm parents to kiss them goodnight.²²⁶ The IARP heard from MKs and parents that these young children would get used to it and get over it. MKs said that they thought, however, that the parents who took this view looked through rose-colored glasses.²²⁷

While some official reports from U.S. field representatives stated after visits to mission personnel that children were in good health and well-adjusted in school,²²⁸ some parents reported that it was an unhappy, lonely time for them.²²⁹ The children of these parents reported a far more negative experience, statements such as children were needy and felt abandoned; kids didn't get much attention and nurture.²³⁰ Some MKs believe

²²⁴ Information from witness interview.

²²⁵ Ibid.

²²⁶ Ibid.

²²⁷ Ibid.

²²⁸ Report, Commission on Ecumenical Mission and Relations, October 22, 1968, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²²⁹ Letter, November 26, 1967, and Letter November 30, 1967, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²³⁰ Information from witness interview.

that their experience at GSS did more harm than good.²³¹ Boarding school pulled them away from their parents. Even MKs interviewed by the IARP who were not abused reported that there was a common sense of brokenness. These MKs felt like they raised themselves. The Panel heard many times from MKs: kids needed to be with their parents.

Some boarders were at a distance of a full day's travel time from their parents' mission station. Even when home for Christmas or summer vacation, some MKs felt estranged from their parents. Their friends were now at boarding school. Boarding school had now become their home.²³²

Reported impact on some boarders from this time period

The damage of boarding school has been overwhelming for some reporters, abused or not. They reported feeling alone, afraid, and abandoned as a young child. They stated that, in adulthood, they have no close friends, and only a very few casual friends. They do not keep in touch with anyone from Ethiopia and, what is more, no one from their high school or college years, or no one from their former jobs and towns. The sad part for these MKs is when they wonder what their life might have been like had they not gone to boarding school. They wonder about other MKs: do they, too, have walls around their hearts?²³³

Administration

The school was governed by a School Council consisting of two appointed members from each cooperating mission, appointed in alternate years. The School Council was to have full authority over the running of the school, the staff, the students, employees, the plant, and the finances. Regular meetings were held twice a year, while

²³¹ Information from witness letter.

²³² Information from witness interview.

²³³ Information from witness interview.

interim business was conducted by the Executive Committee. In disciplinary matters, the Principal had full authority to act.²³⁴

Good Shepherd had a long-term principal, who, according to witnesses, was the driving force behind the initial organization and operation of the school. After his departure, there were a series of administrators with shorter terms.

Administrative issues and functioning

Religious revival

A number of participants in the IARP's inquiry mentioned a religious revival that swept the Good Shepherd School compound in the 1970s. One witness who was a teacher described some events they observed connected to the revival as "religious abuse."²³⁵ Each person who described this period of time to the Panel noted that the revival itself was not the issue. Instead, these events simply highlighted some of the tensions that existed between six denominations, some with very different theological orientations, working together to operate an institution that needed to have common, consistent rules, procedures, and expectations for staff and students. Differences of opinion and administrative decisions not based on consensus caused administrative strains on governing committees, between staff and administration, and among students.

As some of the Panel's witnesses noted:

"This [revival] was a serious problem. [It was taken] to the Board. It disrupted the life of the school with spiritual life meetings, cancelling classes, etc. It was a fairly intense conflict."

"I entered the dorm and found a boy cornered in a bathroom stall with a Baptist teacher and dorm parent trying to convert him, holding their Bibles. "

"The Revival exposed differences in ways people perceive – people wanted spiritual life to matter. They either fanned the flame or squelched it. They made it a bigger deal. One morning this strong feeling swept through the building and it affected everyone. It was confusing. It was scary."

²³⁴ Ibid.

²³⁵ Information from witness interview.

Missionaries and staff transfers between roles and employers

Good Shepherd was distinct among the MK schools in Panel inquiries for the number of different denominational sponsors. [Murree Christian School was also jointly sponsored by several different denominations, but its inception and operation were more heavily Presbyterian, and it was, during the periods of interest to the Panel, a smaller school.] The mix of institutional sponsors allowed the Panel to follow individuals as they moved between institutional sponsors and between roles.

As noted earlier, teachers and houseparents were often recruited, and initially screened by their denominations. While they formally applied to and were employed by Good Shepherd School, the Presbyterians, at least, were also considered part of the Presbyterian mission community in Addis Ababa. Teachers and houseparents at the school knew each other well because the school occupied a compound where people also lived.

This familiarity allowed individuals to get to know each other well, such that when someone wanted to change roles, e.g. from teacher to missionary, or teacher to houseparent, personal knowledge and relationships preceded and facilitated the change. This facility and flexibility was an asset on a mission field where missionaries were always “making do,” in terms of people as well as material resources. People could quickly shift roles as needed, which could occur, for example, if member denominations had not been as successful recruiting staff as they might have liked.

The downside to this ease of transition between roles or sponsors was that individuals could move from one denomination to another, or from one role to another without scrutiny that might have been helpful in detecting problems. These types of environments appeal to those who abuse, because they are able to exploit and manipulate the relative freedom of movement between institutional roles and sponsors to avoid detection, confrontation, and accountability.

These two factors -- familiarity that aided easy transitions between roles and institutions and the tensions that increased with a greater number of sponsors with more varied theological orientations – interact with each other. It might seem that they would

cancel each other out, in some respects. The greater familiarity with one another would offset the tensions and the interpersonal distance that might result.

In fact, however, on this mission field during this time period, they seemed to operate both at the same time in ways that enhanced the ability of offenders to move between roles and sponsors. The tensions inherent in larger numbers of cooperating parties trying to agree on a set of common operating principles, especially in light of strong theological convictions, appeared to increase administrative difficulties. This, in turn, made communication harder and less information was shared. People and events fell through the cracks this way. The familiarity served as a superficial assurance of an openness that was not really there. People seemed to think they knew people and events well, but there was a lack of depth and detail to accounts that was striking over numerous interviews.

Summary of IARP inquiry

What follows is the Panel’s summary of its findings based on 16 reports from Ethiopia. The reader will find detailed information based on the Panel’s fact-finding inquiry following the summary table.

Total number of reports received by Panel		16	
	Concern about possible sexual abuse		6
	Supporting statements		2
	Allegation of abuse: unspecified		1
	Allegation of sexual abuse by adult		5
	Allegation of sexual abuse by minor		2
Number of alleged victims		15	
	Younger female Presbyterian MK (age 5 – 12)		3
	Older female Presbyterian MK (age 12 +)		4
	Older female Non-Presbyterian MK (age 12 +)		3
	Female Presbyterian MK age unknown		3
	Older male Presbyterian MK (age 12 +)		2
Number of individuals identified as possible offenders		8	
	Male Non-Presbyterian teacher A		1
	Male teacher, unknown deno / non-Presby, B		1
	Male Presbyterian teacher C		1

	Male teacher, unknown deno / non-Presby, D		1
	Male teacher, unknown deno, E		1
	Male Presbyterian missionary F		1
	Male Presbyterian MK G		1
	Female houseparent, unknown deno, H		1
Panel decisions		16	
	Concern		8
	Not within scope of Panel's inquiry		1
	Insufficient information		4
	Sexual abuse by adult		3
Panel actions	Referral to non-Presbyterian entity		1
	Named in Final Report		2
	Named in PC(U.S.A.) Need-to-Know Report		1
	Not named		5
	Number of people providing information to the Panel	27	
	In-person		14
	Phone		3
	Written		10
	Number with Witness Agreements		15
	Number without		12
Official denominational:	Presbyterian archives	32	
	Eastern Mennonite Mission archives	5	
	Good Shepherd School files for: 1969-70, 1971-72, 1973-74, 1975-76, and 1977		
Personal papers	Number of people / families providing documents	1	
Other resources			
	Yearbooks: Ramblers for 1969, 1972, 1973, 1974, 1976-77	5	
	Books		

Panel description of investigation

The Panel's investigation into Ethiopia began with a parent's report to the Director of the PC(U.S.A.)'s Worldwide Ministries Division (WMD) that their child had been abused while an MK on the mission field. The parent was referred to the IARP, and

the report was investigated by the Panel. As the Panel interviewed individuals, more reports of abuse were made.

The reports from the Ethiopia mission field primarily concern teachers at Good Shepherd School, although there was one serious concern about possible grooming behavior on the part of a Presbyterian missionary not connected to the school.

There was one family in this mission field where older brother – younger sister sexual abuse was reported.

Reports received about male, non-Presbyterian teacher A.

Ethiopia- 1 Sexual abuse by an adult

Potential victim(s): Older female Presbyterian MK (age 12 +)
Time frame: 1970s
Setting: Good Shepherd School
Incident: Over the course of a school year, for an average of once per week, offender engaged in kissing, fondling the victim's breasts and genitals with clothing removed, and digital penetration.
Panel decision: Sexual abuse by an adult
Panel action: See discussion below.

Ethiopia – 2 Sexual abuse by an adult

Potential victim(s): Older female Presbyterian MK (age 12 +)
Time frame: 1970s
Setting: Good Shepherd School
Incident: Offender waited until victim was alone in a room then proceeded to sit very closely and initiate an unwelcome conversation about sexual stimulation.
Panel decision: Sexual abuse by an adult
Panel action: See discussion below.

Ethiopia – 3 Supporting statement about the potential for sexual abuse by an adult

Potential victim(s): Older female Presbyterian MK (age 12 +)
Time frame: 1970s
Setting: Good Shepherd School
Incident: Offender approached reporter when alone and initiated sexual conversation
Panel decision: Supporting statement
Panel action: Reporter shared information to assist Panel in assessing other reports.

Ethiopia – 4 Supporting statement about sexual abuse by an adult

Potential victim(s): Older, female, non-Presbyterian MK
Time frame: 1970s
Setting: SIM hostel for Good Shepherd School
Incident: Over the course of a school year, for an average of 3-4 times per week, offender engaged in kissing, fondling the victim's breasts and genitals with clothing removed, and digital penetration.
Panel decision: Supporting statement.
Panel action: Reporter shared information to assist Panel in assessing other reports.
Panel remarks: This report was outside of the Panel's scope because both the offender and the victim were non-Presbyterian. Some years after the abuse, the victim reported the offender to his employer at the time of the incidents, SIM. The offender was no longer employed by SIM. The Panel was able to contact the victim, who agreed to assist with the inquiry.

Ethiopia – 5 Concern about possible sexual abuse

Potential victim(s): Older female non-Presbyterian MK
Time frame: 1970s
Setting: Good Shepherd School
Incident: Concern that offender had a different female victim each school year; potential victim named here was one such student.
Panel decision: Did not fit scope of Panel's inquiry: non-Presbyterian victim and non-Presbyterian offender.
Panel action: None

Panel actions for Reports 1-5 on male non-Presbyterian teacher A:

Name individual in Final Report: John Morrow

Refer to his church of membership (non-Presbyterian) for possible ecclesiastical discipline.

The Panel took this action for these reasons:

1. Had the victim in Report Ethiopia – 4 been Presbyterian, the Panel would have concluded that sexual abuse by an adult had occurred. The two victims were separated in time, by denominational affiliation, by living situation, and by age yet their reports of abuse, including the grooming behavior, approach, specific behaviors, progression, justifications, course of abuse, and how it ended were remarkably similar, and formed a clear pattern, in the Panel's opinion.

2. Both victims gave very clear and cogent reasons for believing that there had been others like themselves, including one report of the offender asking one victim who should replace her next year as his favorite. I.e. the female students on whom he would concentrate his attention like he had just done all year with her.
3. The supporting statements and concerns were consistent with the allegations, in terms of grooming, approach, and selection of targets.
4. The offender maintained a photography darkroom, and a video business after leaving mission service that provided ready access to victims and a setting for ongoing abuse.
5. The selection of victims and the justifications for abuse were particularly insidious in these instances. The offender took time to identify vulnerable adolescents and learn enough about them to be able to craft an approach that would provide special attention. For example, he took time to learn special aptitudes and interests, then give gifts associated with those aptitudes and interests, gifts that also provided reasons for ongoing contact. In doing this, he put his victims in the worst type of bind a victim can experience – being abused by the sole person who is providing positive attention and care. The impossible nature of this type of bind for victims is often reflected in subsequent serious long term effects.
6. The offender provided justifications for his behavior to his victims that put them at risk of subsequent abuse. By justifying his behavior as normal preparation for marriage, he misled them into believing that it was desirable to acquiesce to others' demands; this deliberate mis-guidance then contributed to increased risk for the victim in subsequent relationships and encounters, even though the abuse by this offender may have ended.

These reasons, taken together, lead the Panel to conclude that publicly naming Mr. Morrow in this Final Report may assist other potential past victims.

Ethiopia – 6 Concern about sexual abuse by male teacher B, unknown, non-Presbyterian denomination

Potential victim(s):	Two older male Presbyterian MKs
Time frame:	1970s
Setting:	Unknown
Incident:	Unknown
Panel decision:	Concern
Panel action:	Reported as a concern, individual not named
Panel remarks:	This concern was expressed by a family member. The Panel did not receive any direct reports of abuse.

These two reports concern sexual abuse by male teacher E, unknown denomination.

Ethiopia – 7 Sexual abuse by an adult

Potential victim(s): Older female Presbyterian MK (age 12+)
Time frame: 1970s
Setting: Good Shepherd School
Incident: While alone in a closed room with the teacher during a music lesson, the teacher placed his hand on the student's thigh and moved it up under her skirt.
Panel decision: Sexual abuse by an adult.
Panel action: Offender described in Final Report

Ethiopia – 8 Concern about sexual abuse of another potential victim

Potential victim(s): Older female MK, age unknown
Time frame: 1970s
Setting: Good Shepherd School
Incident: Concern that another student also had same experience
Panel decision: Concern
Panel action: Offender described in Final Report

Male teacher E was an Indian music teacher, stringed instruments, at Good Shepherd School in the 1970s.

The Panel took this action for these reasons:

1. The allegation and the concern considered together form a pattern of behavior that may easily have been duplicated with other students at Good Shepherd School.
2. Potential victims may benefit from seeing a description of this individual in the context of this Report.

Ethiopia – 9 Sexual abuse by a male Presbyterian teacher C

Potential victim(s): Older female Presbyterian MK (age 12 +)
Time frame: 1970s
Setting: Good Shepherd School, and mission locations
Incident: Flirting and unknown sexual behaviors
Panel decision: Insufficient information
Panel action: Individual not named.
Panel remarks: This report concerned behavior that began when the adult was a teacher and the victim was a student, and continued after the student left school. The flirting

behavior was observed by other students and remarked on as unusual in teacher-student relationships at the time. There was, however, insufficient information, on which to base a conclusion.

Ethiopia – 10 Concern about possible sexual abuse by male teacher D, unknown, non-Presbyterian denomination

Potential victim(s): Boys, otherwise unidentified
Time frame: 1970s
Setting: Unknown
Incident: Unknown
Panel decision: Concern
Panel action: Report was a concern, individual not named
Panel remarks: Several witnesses expressed concern that this male teacher had possibly abused male students at Good Shepherd.

These concerns were reported about male Presbyterian missionary F

Ethiopia – 11 Concern about possible grooming behavior

Potential victim(s): Two young female Presbyterian MKs (age 5-12)
Time frame: 1970s
Setting: Addis Ababa
Incident: Named individual was observed paying particularly close attention to some young female MKs, with specific characteristics and not others.
Panel decision: Concern
Panel action: See discussion below.

Ethiopia – 12 Possible sexual abuse by an adult

Potential victim(s): Young female Presbyterian MK (age 5-12)
Time frame: Unknown
Setting: Unknown
Incident: Unknown
Panel decision: Insufficient information
Panel action: See discussion below.

Panel action for Reports 11 and 12: Individual has been named in the PC(U.S.A.) Need-to-Know Report.

The Panel took this action for these reasons:

1. The behavior described to the Panel fit a potential behavior pattern of grooming a child for sexual abuse. The description was detailed and the reporter had observed relevant characteristics.
2. The second report of possible abuse by the same person was consistent with the first report, in the information that was available.

The Panel has named this person to the PC(U.S.A.) in the event that victims come forward to the Church in the future.

These reports concern minor Presbyterian MK G

Ethiopia – 13 Sexual abuse by minor

Potential victim(s):	Female MK, age unknown
Time frame:	Unknown
Setting:	Unknown
Incident:	Unknown
Panel decision:	Insufficient information
Panel action:	Individual not named.

Ethiopia – 14 Sexual abuse by a minor

Potential victim(s):	Female MK, age unknown
Time frame:	Unknown
Setting:	Unknown
Incident:	Unknown
Panel decision:	Insufficient information
Panel action:	Individual not named

Ethiopia – 15 Concern about possible sexual abuse

Potential victim(s):	Female, otherwise unidentified
Time frame:	Unknown
Setting:	Unknown
Incident:	Unknown
Panel decision:	Concern
Panel action:	Report was a concern

Ethiopia – 16 Unspecified abuse by female housemother H

Potential victim(s):	Female Presbyterian MK, age unknown
Time frame:	Unknown
Setting:	Good Shepherd School
Incident:	Described as failure to get medical care

Panel decision: As reported, not within scope of Panel’s inquiry
Panel action: Individual not identified

Overall Panel comments

In the Panel’s observation, these reports together paint a significant picture of events at Good Shepherd School, with a focus on adult behavior. As the Panel conducted its inquiry, there was a lot of resistance from a significant number of people. This was described to the Panel by several witnesses as “the GSS attitude,” which seemed to consist of making assumptions that everything was or would be alright. It is the Panel’s hope for this mission community that this Final Report might be a catalyst for people to be more forthcoming about events that occurred and their implications. Beyond this, there are four more specific observations of the Panel about this inquiry.

One, cultural differences between the number of different denominations and theologies present increased the sensitivity of engaging in direct open conversation. There were different perceptions of appropriate activity and attire of students whose parents had to work closely together in the mission field. As a number of MKs told us, “The worst of it was lots of different churches. We had to be as conservative as the most conservative.” This observation was also shared with the Panel by MKs from other inquiries, not Ethiopia. They had had occasion to attend GSS for a short period of time when their usual high school was unavailable (Schutz American School in Egypt, e.g.). Coming from more homogeneous environments made them especially aware of this multi-cultural theological variety at GSS, and its effects on students.

Secondly, a long-term commitment to a group involves a long-term investment, such that there is an unwillingness to look at anything that might threaten the group identity. If individual identity is equated with group identity, then a perceived attack on the group is an attack on the individual as well. The unfortunate aspect of this feature is that abuse is an individual act, a choice of one person to take advantage of another. It only becomes a group issue when the group fails to recognize the individual transgression, identify it as such, and handle it appropriately. If individual transgressions are perceived as threatening the group identity, and thereby ignored, the group facilitates the continued commission of abuse. The Panel was struck by the number of reports of

abuse by teachers received from Good Shepherd. In the Panel's opinion, the number of reports about teachers is not unrelated to the GSS group identity and subsequent unwillingness to openly discuss individual decisions and behaviors. The lack of open discussion facilitated the commission of behavior that was inappropriate, unacceptable, and abusive.

Thirdly, the difficulty getting teachers to come to the mission field only exacerbated the challenges noted above. Without an adequate size pool of applicants, neither the school nor the denominations could hope to make meaningful or real choices about who was hired to teach at GSS.

Lastly, the Panel's inquiry into reports of abuse from GSS shares some similarities with the inquiries into reports of abuse from Cameroon and Congo. In all three inquiries, the same theme emerged: the very nature of being a successful missionary pulls a parent away from their children. Parents who are very involved in and committed to responding to the great needs that surround them on the mission field every day have a singular and intense focus on mission work that moved them away from noticing what was going on with their children. In this environment, children lost out on time, attention, protection, and more intangible resources such as wisdom.

INDIA

Scope of Panel's inquiry

Time period of Panel's inquiry: Unspecified
Predecessor denomination: UPCUSA via UPCNA
Other denominations associated with this inquiry:
None

Features of the mission field and setting

Mission field: India

Presbyterian mission work:

Presbyterian missionary parents from several different mission fields sent their children to board at Woodstock School in India. The Panel is aware of these:

India / Pakistan

Thailand

Schools mentioned in the report:

Woodstock School

Dormitories: Boarding for students elementary through high school

Summary of IARP inquiry

What follows is the Panel's summary of its findings based on 4 reports from India. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by Panel		4	
	Concern about possible abuse		2
	Allegation of abuse, unspecified		1
	Allegation of physical abuse		1
Number of alleged victims		2	
	Younger female Presbyterian MK (age 5 – 12)		1
	Younger female MK, unknown deno (age 5 – 12)		1
Number of individuals identified as possible offenders		2	
	Female houseparent A, denomination unknown		1
	Female houseparent B, denomination unknown		1
Panel decisions		4	
	Concern		2
	Referred to PC(U.S.A.)		2
Panel actions			
	Recommendation to PCUSA		
Number of people providing information to the Panel		2	
	In-person		1
	Phone		1
	Written		0
	Number with Witness Agreements		1
	Number without		1
Official denominational records		1	
	Presbyterian archives		1
Personal papers		0	
Other resources			
	Research using reference materials		

Panel description of investigation

In the course of receiving reports of abuse from other mission fields, the Panel also received reports of abuse from MKs about Woodstock school in India. MKs from both the Thailand and Pakistan mission field inquiries had attended Woodstock, and, in the course of reporting their experiences, some of these MKs included reports about Woodstock.

The IARP received these reports after investigations for Cameroon, Congo, Ethiopia, Pakistan, and Thailand were well underway. The Panel did not have the time (in terms of the termination of the Panel's Charter) or the personnel to do an adequate investigation into any of the reports received about Woodstock. For this reason, we have recommended that the PC(U.S.A.) undertake an inquiry into Woodstock, for the sake of addressing openly the reports that now seem to circulate mostly informally among MKs.

India – 1 Allegation of abuse by female houseparent A

Potential victim: Younger female Presbyterian MK (age 5-12)
Time frame: 1950s
Setting: Woodstock School
Incident: Inappropriate response to bedwetting, inadequate medical care
Panel decision: Did not investigate
Panel action: Recommendation to PC(U.S.A.) for further inquiry

India – 2 Concern about possible abuse by female houseparent A

Potential victim: Younger female MK, unknown denomination (age 5-12)
Time frame: 1950s
Setting: Woodstock School
Incident: Concern about child who was "shamed and abused"
Panel decision: Concern
Panel action: Recommendation to PC(U.S.A.) for further inquiry

India – 3 Allegation of physical abuse by female houseparent B

Potential victim: Younger female Presbyterian MK (age 5 – 12)
Time frame: 1950s
Setting: Woodstock School
Incident: Spanking with objects, potential for injury
Panel decision: Did not investigate
Panel action: Recommendation to PC(U.S.A.) for further inquiry

India – 4 Concern that “a lot happened at Woodstock”

Potential victim:	Unspecified
Accused individual:	Unspecified
Time frame:	Unspecified
Setting:	Woodstock School
Incident:	Unknown
Panel decision:	Concern
Panel action:	Recommended to PC(U.S.A.) for further inquiry

Panel discussion

It may be possible to read these four reports and conclude that they do not meet a scope of “physical or sexual abuse,” as included in the Panel’s Charter. However, as discussed in the mission field section on Cameroon, there are valid reasons for conducting an initial investigation:

1. The traumatic nature of abuse may lead reporters to assess the trustworthiness of investigators over time, so reporters may not share the most important information first.
2. Behaviors, such as those reported here, deserve investigation as “actions and inactions of WMD staff,” and as a potential source of recommendations for improvement to WMD processes.²³⁶
3. Empirical research has demonstrated that “[p]sychological maltreatment also often exists as a separate phenomenon in situations in which other forms of abuse or neglect are present.”²³⁷

In addition, the individuals providing these reports had given the Panel credible, reliable information for other mission fields. For these reasons, the Panel considered these reports credible, serious and worthy of further investigation.

²³⁶ Charter, Section III. Scope.

²³⁷ Binggeli, Nelson J., Stuart N. Hart, and Marla R. Brassard. (2001). Psychological Maltreatment of Children, The APSAC Study Guides 4. American Professional Society on the Abuse of Children. Sage Publications: Thousand Oaks CA. p. xi-xii. See also pp. 9-10.

The Panel conducted brief research, which indicated that Woodstock School had been used by Presbyterian missionary parents from at least two mission fields, India / Pakistan and Thailand, for a considerable period of time, at least from the 1950s – 1960s.

Additionally, the UPCUSA was responsible for filling their quota of staff vacancies at Woodstock, at least in the early 1950s. The UPCUSA was one of several denominations tasked with providing teachers, housekeepers and kitchen supervisors, and dormitory matrons. The other denominations who shared this responsibility of which the Panel is aware are: General Conference Mennonites, Methodists, and the Christian Church.²³⁸

The variety of types of concerns and allegations (physical abuse and other forms of mistreatment), the degree of involvement of Presbyterians in staffing and using Woodstock School, the length of time that an inquiry could encompass, and the number of other denominations involved all pointed to a potentially large and complex investigation. The Panel's term of service, even extended to December 31, 2010, did not afford the necessary amount of time to undertake an adequate inquiry of Woodstock School.

As a result, the Panel has recommended to the PC(U.S.A.) that they undertake an inquiry of Woodstock School, including outreach to Presbyterian MK alumni and former Presbyterian staff. In the Panel's opinion, a comprehensive investigation would allow concerns and reported mistreatment to be thoroughly and fairly evaluated to the benefit of the PC(U.S.A.), Woodstock School, those who have carried the burden of concern and hurtful experience for so long, and those under shadow of suspicion for having caused harm.

²³⁸ Letter from Principal of Woodstock School to Presbyterian U.S. mission agency administrator, May 30, 1951, RG – 209 – 25 -05, UPCUSA, COEMAR Records, 1833-1966, Presbyterian Historical Society, Philadelphia, PA.

KENYA

Scope of Panel's inquiry

Time period of Panel's inquiry: 1940s

Predecessor denomination: None

Other denominations associated with this inquiry:

Presbyterian Church of Scotland

Features of the mission field and setting

Mission field: Kenya

Presbyterian mission work:

Panel research did not identify a PCUSA or predecessor denominational presence in Kenya prior to 1950.

Schools mentioned in the report: None

Dormitories: None

Summary of IARP inquiry

What follows is the Panel's summary of its findings based on 1 report from Kenya. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by the Panel		1	
	Allegation of abuse, unspecified		1
Number of alleged victims		1	
	Male indigenous child		1
Number of individuals identified as possible offenders		Unk	
Panel decisions		1	
	Did not fit scope of Charter		1
Panel actions	Referred to PC(U.S.A.) General Counsel, October 2005, for referral to Presbyterian Church of Scotland		
Number of people providing information to the Panel		1	
	In-person		0
	Phone		1
	Written		0
	Number with Witness Agreements		0
	Number without		1
Official denominational			3
	PHS staff at Montreat and Philadelphia did research, as did one Panel member. Three different reference sources were consulted.		
Personal papers		0	
Other resources		0	

Panel description of investigation

Kenya – 1	Allegation of abuse by missionaries
Potential victim:	Male indigenous child
Accused individual:	Unidentified
Time frame:	1950s
Setting:	Kenya mission field
Incident:	Unspecified
Panel decision:	Did not fit scope of Panel’s Charter
Panel action:	Referred to PC(U.S.A.) General Counsel in October 2005 for referral to the Presbyterian Church of Scotland

Panel discussion

This report came to the Panel from the PC(U.S.A.) Sexual Misconduct Ombudsperson. She had received written communication alleging past abuse by Presbyterian missionaries. Given the time frame, the report was referred to the Panel for further investigation.

The Panel conducted research, and consulted archivists at two Presbyterian facilities at the time, Philadelphia and Montreat. The combined research involved several reference volumes. The reference materials did not identify any PC(U.S.A.) or predecessor denomination presence in Kenya prior to 1950. The research indicated that the report most likely fell under the jurisdiction of the Presbyterian Church of Scotland.

Given this, the Panel referred this report in October 2005 to the General Counsel of the PC(U.S.A.) for transmittal to the Presbyterian Church of Scotland, and informed the individual making the allegation. The Panel closed its file on this report pending further information identifying PC(U.S.A.) or predecessor denominational involvement.

MEXICO

Scope of Panel's inquiry

Time period of Panel's inquiry: 1950 -1962
Predecessor denomination: PCUSA / UPCUSA
Other denominations associated with this inquiry:
None

Features of the mission field and setting

Mission field: Mexico

Presbyterian mission work:

The PCUSA mission to Mexico began formally in 1872. There were two mission stations for administrative purposes: Central Station and Peninsula Station. Mexican constitutional and legislative limits, and religious tensions affected mission work by Protestant denominations. PCUSA work focused on clinic work, nurse training, and Bible Training Schools.²³⁹

Schools mentioned in the report:

Turner – Hodge School for girls and boys in Merida, Yucatan, Peninsula station.

This was a boarding school serving indigenous children from rural areas.

²³⁹ Heuser, Frederick. (n.d.) A Guide to Foreign Missionary Manuscripts in the Presbyterian Historical Society. Philadelphia, PA: Presbyterian Historical Society. p. 65-67.

Summary of IARP inquiry

What follows is the Panel's summary of its findings based on 2 reports from Mexico. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by the Panel		2	
	Concern about possible abuse		2
Number of alleged victims		0	
Number of individuals identified as possible offenders		1	
	Male Presbyterian school administrator		1
Panel decisions		2	
	Concern		2
Panel actions	Recommendation to PC(U.S.A.)		
	Named in PC(U.S.A.) Need-to-Know Report		1
Number of people providing information to the Panel		2	
	In-person		1
	Phone		1
	Written		0
	Number with Witness Agreements		1
	Number without		1
Official denominational		1	
Personal papers		0	
Other resources	Research using reference materials		

Panel description of investigation

Both of these reports came to the Panel from former mission administrators.

One report was received by the Panel through the Sexual Misconduct Ombudsperson in November 2005. The other report was received directly by the Panel. In both cases, the concern shared by the reporters came from their own personal direct knowledge.

Mexico – 1 Concern about possible sexual abuse by Presbyterian male school administrator

Potential victim(s): Mexican indigenous children living at the boarding school
Time frame: 1950 - 1962
Setting: Turner-Hodge School in Merida, Mexico
Incident: None reported
Panel decision: Concern
Panel action: Referred to PC(U.S.A.) for further inquiry

Mexico – 2 Concern about possible physical abuse by Presbyterian male school administrator

Potential victim(s): Mexican indigenous children living at the boarding school
Time frame: 1950 - 1962
Setting: Turner-Hodge School in Merida, Mexico
Incident: None reported
Panel decision: Concern
Panel action: Referred to PC(U.S.A.) for further inquiry

Panel discussion

Both concerns focused on a male school administrator at a school for indigenous children. This missionary's appointment had been revoked by the Commission due to "basic disagreement related to education philosophy and administrative procedures."

At that time, the early 1960s, abuse was not discussed explicitly in mission organizations. When there were concerns about how missionaries were treating children, there were also often concerns about the person's other competencies in performing their role. As a result, administrative actions were labeled more generally. Thus the administrative action noted above could have been related to more explicit concerns about treatment of children. One administrator was concerned about potential sexual abuse. The other administrator noted stern physical discipline, e.g. whipping with a rod.

Neither administrator reported any direct complaints from children or parents at the time; their concerns as reported to the Panel were based on knowledge gained from routine supervision of mission activity.

The Panel did not receive any reports from victims. In this instance, outreach to children who attended Turner-Hodge School from 1950 – 1962 would have been appropriate. Letting them know of the Panel’s existence would have given them the opportunity to come forward if they wished to share personal experience or knowledge of abuse. However, this type of outreach would have been particularly difficult for the Panel, given that these were indigenous children. A search for school records, followed by research to determine current contact information, was beyond the resources of the IARP.

As a result, the Panel has recommended to the PC(U.S.A.) follow up activities for the Mexico mission field, specifically research to identify students and staff at Turner-Hodge for the relevant time frame, and work with the Mexican church to do outreach in order to provide an opportunity for those who may have been harmed to report to the PC(U.S.A.)

PAKISTAN

Scope of Panel's inquiry

Time period of Panel's inquiry: 1955 - 1968

Predecessor denomination: UPCNA / UPCUSA

Other denominations associated with this inquiry:

Co-sponsors of Murree Christian School:

American Baptist Conference

TEAM (The Evangelical Alliance Mission)

World Mission Prayer League (WMPL)

Presbyterian Church USA (prior to merging with the
UPCNA in 1958)

Associated Reformed Presbyterian Church

Church of Scotland

Features of the mission field and setting

Mission field: Pakistan

Denominational events:

- The period of interest to the Panel (1960-1968) occurred right after the merger of the UPCNA and the PCUSA in 1958.

Presbyterian mission work:

- Presbyterian missionaries came to Lahore in 1849.²⁴⁰
- The 1947 partition of India deeply affected Presbyterian missionaries and their work. Before the partition, the Lahore Church Council was part of the Synod of the United Church of North India. By August 1947, Pakistan and India were two separate countries.²⁴¹ The boundary line ran through Punjab²⁴²

²⁴⁰ Op. Cit. 1993 Mission Yearbook, p. 315-316

²⁴¹ Letter, August 9, 1948, RG 209-10-16, UPCUSA, COEMAR Records, 1833-1966, Presbyterian Historical Society, Philadelphia, PA.

where many Presbyterian missionaries were located. In 1955, action was taken to merge all provinces of West Pakistan into one for greater efficiency and economy.²⁴³ A Presbyterian missionary wrote in a 1965 letter: “We realized that the situation is more serious than ever before since the Partition of India and Pakistan just after we reached the field in 1946 and 1947....And then September 6 came the tragic news that fighting had begun. As you listened to the news, you no doubt recognized all the towns as being those in which we have Presbyterian churches and missionaries....we have learned that shells have damaged our Sialkot hospital and that many in border towns are now refugees in other places. Homes have been destroyed. Many no doubt have lost all they had.”²⁴⁴ The year 1971 brought another war between India and Pakistan with fighter planes roaring over the theological seminary in Gujranwala.²⁴⁵

- Since then the Lahore Church Council, the United Presbyterian Church Synod of Pakistan, and the PC(U.S.A.) have engaged in joint ministries through the Council of Cooperation.

Missionaries of the United Presbyterian Church in the U.S.A. were very instrumental in the myriad of mission endeavors in Pakistan. The Presbyterians, as stated earlier, worked with the Pakistanis in the United Presbyterian Church of Pakistan. They provided medical care at the Sialkot Memorial Christian Hospital, the School of Nursing, the Rural Health Care Project, the United Christian Hospital in Lahore, and the Leprosy Hospital as well as the Missionary Clinic in Murree Hills. They were teachers at the Girls’ and Boys’ schools and hostels, the United Bible Training Centre, and the literacy center in Gujranwala. Presbyterian missionaries headed the Christian Technical Training

²⁴² Personal Development Interview Report, November 2, 1974, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁴³ Newsletter, November 15, 1955, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁴⁴ Letter, October 19, 1965, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁴⁵ Op. Cit., Personnel Development Interview Report, November 2, 1974.

Center in Gujranwala and the Gujranwala Theological Seminary as well as Agricultural Projects.²⁴⁶ In 1956, thirty-two boys were enrolled in the Boys' Industrial Home and Technical School in carpentry, tailoring, shoemaking, machine-shop, electrical and radio works.²⁴⁷ Other Presbyterian missionaries were involved with the Christian printing press in Lahore.

Missionary wives participated as well. Wives of seminary staff, for example, took turns keeping a clinic for the students and servants' families; other wives taught at the Girls' Bible Training Center; others worked with Pakistani mothers and their children while, still others, provided medical care. "I find plenty to keep me busy and very happy—giving comfort to a new widow and finding financial assistance to enable her daughter to remain in boarding school,...and conducting daily school "[for her child and two American friends].²⁴⁸

It was, in fact, missionary wives and mothers who were very instrumental in finding a location for the Murree Christian School and in seeing it become a reality as a school for missionaries' children.

There were a number of mission groups in Pakistan during this time period. The Conservative Baptists were in the southern desert, the Presbyterians were in Punjab, and T.E.A.M. Mission was in the mountains on the northwest frontier. According to one witness, there was not much interaction between the missions.²⁴⁹ There were also several denominations, besides the United Presbyterians, who operated at the Gujranwala Theological Seminary: the Methodist Church, Anglican Church, Sialkot Church Council

²⁴⁶ Presbyterian Church (USA) Relationships in Pakistan, 1983, RG 377, Box 4 of 6, Presbyterian Historical Society, Philadelphia, PA.

²⁴⁷ Letter, January 15, 1956, RG 360 (401-80-44), Presbyterian Historical Society, Philadelphia, PA.

²⁴⁸ Letter, March 26, 1955, RG 360 (401-80-44), Presbyterian Historical Society, Philadelphia, PA.

²⁴⁹ Information from witness interview.

(related to the Presbyterian Church of Scotland), the Sahiwol Synod (Associated Reformed Presbyterian Church), and the Lahore Church Council.²⁵⁰

“Since 1961 the United Presbyterian Church of Pakistan has been independent of the United Presbyterian Church in the U.S.A. and it has been managing the programs and institutions formerly managed by the Mission through its Administrative Council in which both missionaries and Pakistanis are represented....permits truly cooperative fellowship in the fulfillment of the mission of the Church.”²⁵¹ It was understood that: “This step in independence does not mean that missionaries are no longer wanted, but merely that nationals and Americans will work side by side to bring people to Christ and to help them grow spiritually in the church.”²⁵²

However, this was not without struggle. “...the division in the United Presbyterian Church of Pakistan was focused in the faculty of the seminary....If the internal struggle in the Church is a symptom of spiritual sickness, the Seminary is called to help the Church understand the nature of its disease....”²⁵³ By 1974, the language becomes: “...the struggles which have tormented the United Presbyterian Church of Pakistan and also the hopes for the future of these churches.”²⁵⁴

One Presbyterian missionary wrote, soon after his arrival on the Pakistan mission field: “I can say that I have never seen people who were more overworked, but seemed to still be able to do more.” Missionaries witnessed: “Faithfully every Sabbath this small team of volunteers would walk two miles out to a small church in order to help the sixty or seventy Christians in that village to have a Bible School.”²⁵⁵ The influence took hold:

²⁵⁰ Personnel Development Interview Report, November 21, 1969, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁵¹ Newsletter, November 1, 1963, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁵² Letter, March 15, 1961, RG 260 (401-80-44), Presbyterian Historical Society, Philadelphia, PA.

²⁵³ Personnel Development Interview Report, November 21, 1969, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁵⁴ Ibid., November 2, 1974.

²⁵⁵ Article, n.d., RG 360, Presbyterian Historical Society, Philadelphia, PA.

“Village by village, both Christian and non-Christian is seeking to realize a better life through more adequate health care, learning to read and write, improving agricultural practices, and responsible free expression in affairs of their own communities.”²⁵⁶

Schools associated with this inquiry

Murree Christian School and its dormitories were situated in the far northern part of West Pakistan, just east of Islamabad. Also located in the northern part of West Pakistan, the city of Sialkot is to the northeast of Gujranwala with Lahore about 25 miles south of Islamabad. Parents who lived in Gujranwala during this time period, for example, had to travel by public transportation for about one half day to reach their children in Murree. It was seven hours overland from Lahore to Murree.

The heat and humidity were extremely high in Lahore during the summer months, reported to be 112 degrees maximum and 87 degrees minimum with a rainy season from mid-June to early September. Murree, however, at 7,000-8,000 feet in the foothills of the Himalayan Mountains, offered cool air, the smell of pine trees, quiet and peace; it was a place where missionaries and their families would go for respite.²⁵⁷ Murree was Pakistan’s one good hill station where the Presbyterian Mission owned a big hotel-like house and several family suites.²⁵⁸

The newsletter of a Presbyterian missionary family stated that the need for a school for missionaries’ children in Pakistan has been growing more and more urgent. Soon thereafter, two missionary mothers “hiked around Murree to see if we can discover any possible sites for a school. This is a pretty place with pine trees all over the hillsides. The roads are not so steep as in Landour.”²⁵⁹

²⁵⁶ Letter, January 1981, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁵⁷ Letter, July 27, 1984, RG 401-88-69, Presbyterian Historical Society, Philadelphia, PA.

²⁵⁸ Newsletter, n.d., (perhaps 1956), RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁵⁹ Newsletter, n.d., RG 360, Presbyterian Historical Society, Philadelphia, PA.

Correspondence with Donald Black, of the Board of Foreign Missions in Philadelphia, then followed in May and June, 1955. This is “just a letter to tell you how we are thinking,” wrote one mother, “at present about the Pakistan school situation for missionaries’ children. The plans as in the minutes sent by mission’s executive committee were to have a U.P. school in the beginning and then hope others would come in to co-operate with us, but when we see T.E.A.M. with a going school of about 30 pupils this summer, we feel it would be unfortunate if we were to set up a school in which they could not co-operate with us. So now we are hoping that we can join them, adding our teacher and furnishing the site for the school so that they will continue their experiment this summer at having a school in Murree rather than just for their own mission in Mansehra as they will do if they are unable to work out a co-operative school. Then they will choose the winter school giving the long vacation in summer which does not suit us who work farther south in the Punjab.”

“At present T.E.A.M. is conducting a school in Murree in easy walking distance from language school using its own three teachers for the six grades and kindergarten now going....Eight mission groups are now sending their children to T.E.A.M.’s school for this summer’s 4 month term....They can furnish teachers but not grants.”

“The Lutheran group have a couple in mind who are in the States now who are interested in just such a type of service in a missionary school.”

Several of us “have been looking at several places in Murree and vicinity and we think” we can do “some alterations in the now unused Gharial Church which is about 4 miles from Murree. With the classes in that building which has quite good play space around it we could manage to have the boarding arrangements in Sandes Home which the mission holds on a 33 1/3 year lease. The walk from Sandes to Gharial takes about 15 minutes over a good paved road.”

Two missionaries “will investigate the reconditioning problems for the school and some improvements for Sandes and try to get actual estimates for the work by annual meeting time.”²⁶⁰

²⁶⁰ Letter, May 30, 1955, RG 209-10-16, UPCUSA, COEMAR Records, 1833-1966, Presbyterian Historical Society, Philadelphia, PA.

Donald Black wrote back on June 28, 1955: “You can be assured that the Board is entirely sympathetic with the problem of educating the missionaries children, but while we are sympathetic with the problem and willing to do what is necessary to meet it we do not have unlimited funds for the securing of property and building. This will be the third school it has been necessary to start in the last five years and such investments make quite a drain upon the resources of the Board.”

By November, 1955, a missionary newsletter stated: “...the new primary-elementary school for missionaries’ children in Murree is still in the planning stages but hopes to be open for business next March.” We have “ordered text books from US. The mission is lending a primary teacher but we still are hopeful that the Board will soon find an appointee who can come just for the school on a short term basis. Since high school is not envisioned for some time to come we probably will educate all our children at Woodstock.”²⁶¹ By January, 1956, the parents had found a teacher *if she passes Board requirements* and hoped they might persuade her to stay a full five years.

And thus began Murree Christian School, opening August 29, 1956. Located five miles from the town of Murree, it was run by the Methodists, Presbyterians, Conservative Baptists, T.E.A.M Mission Independents, Lutherans, and British High Church.²⁶² There was a School Board and a Hostel Board, which were one and the same, served by parents. Each mission contributed as needed to supply as many personnel as they had quota. The majority came from T.E.A.M. Mission, Presbyterians, and Baptists with only a few Lutherans.

Classes were held for six to seven weeks in the fall—September-October-November—and the spring—March-April-May—due to weather conditions and no central heat; Murree was snowed in during the winter. This gave the students a three month holiday at home. The children might spend the months of June-July-August in

²⁶¹ Newsletter, November 15, 1955, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁶² Information from witness interview.

near-by houses²⁶³ with their mothers who came to the mountains where it was cool and to escape the 120 degree temperatures at their home station. By 1957, there was a need for further accommodations: “Last Annual Meeting approved of building another duplex cottage at Sandes Home. These actions make provision for the funds needed for this bungalow. As our families increase, needing accommodations in Murree we have to try to meet their need as best we can....Families with children in school will be given first priority, of course.”²⁶⁴

That first year, classes were held for kindergarten through fifth grade. The school added a grade as the children progressed.²⁶⁵ Eventually, high school level classes were added. In the late 1950’s the Scottish Church gave a large stone, cross-shaped church building; it became the school. A hostel then was also built.

By 1972, enrollment was 135 students, including 67 in Junior High and Senior High. United Presbyterian students numbered sixteen. The school had a principal, an administrator, and a counselor who could guide students with concerns about vocational choices and college entrance exams. The soccer team was preparing for a tournament. Other activities ranged from flag-football and basketball to a Fine Arts Festival.²⁶⁶

In a 1982 letter, there was concern about the future of Murree Christian School. “Low enrollment and high inflation both aggravated by uncertain political conditions” have raised questions. “Because of this the M.C.S. School Board has appointed a committee to take a long, hard look at the future of M.C.S.”²⁶⁷

²⁶³ Letter, November 30, 1957, RG 360, Presbyterian Historical Society, Philadelphia, PA. A missionary built some residences which enabled parents to take their children out of boarding school and to have a little family life for several months during the children’s nine months of school.

²⁶⁴ Letter from mission field to Donald Black, U.S. mission administrator, September 28, 1957, RG 209-24-15, UPCUSA, COEMAR Records, 1833-1966, Presbyterian Historical Society, Philadelphia, PA.

²⁶⁵ Ibid.

²⁶⁶ Letter September, 1982, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁶⁷ Letter September, 1982, RG 360, Presbyterian Historical Society, Philadelphia, PA.

Dormitory at Murree Christian School

The dormitory was placed in the Sandes Home, named after Mrs. Sandes. Formerly, it had been a wooden barracks used as a guest house for British soldiers who were recuperating. By the time it became a dormitory, it had become a brick building. The first floor had a living room, dining room, a kitchen, a play room, and a staff apartment. Upstairs were bunk beds and closets, each room for eight boarders, girls and boys. The big boys had a separate dormitory. Everyone brought their clothes in a trunk. At the time of arrival at school, they brought with them a fresh set of clothes for the next day, a bed roll, called *Bister*, and a pillow.

In the fall of 1959, when the Sandes Home was fully occupied, Marsden Cottages were used for dormitory space.

Murree was a small school in a fairly sheltered place. One witness described it this way: parents didn't drop in: Murree **was** the destination. There was, nevertheless, Mission activity around Murree: a Language School where missionaries learned Urdu, a Mission Clinic, a community church, and a bazaar. Communication was by telegram or letter; there was no telephone until 1962. Murree was such a small school that they had a harder time getting houseparents.²⁶⁸

According to witnesses interviewed by the IARP, a typical day was regimented, beginning in the early grades through, eventually, the high school years: meal times, study times, bath times, bed times all followed a strict schedule. In this Muslim country, the dress code required that all limbs be covered. There were certain rules, mentioned by IARP witnesses that everyone had to follow: write to the parents every Sunday. They were to write happy things, otherwise the dorm parent would destroy the letter. Some witnesses thought that “nothing was private—letters were censored, intercepted, and read; diaries were read.”²⁶⁹ Another difficult rule for boarders: they were to use only two pieces of toilet paper for a whole day; if they soiled their pants, they were punished. Siblings were encouraged not to sit together at meal times because a distinction was made between younger children and the older ones.

²⁶⁸ Information from witness interview.

²⁶⁹ Information from witness interviews.

Houseparents

Witnesses spoke of harsh, rigid, authoritarian treatment by women house parents, treatment which sometimes resulted in physical abuse toward some of the boarders. To these witnesses, it seemed as though these dorm matrons had favorites and others whom they abused.

One witness told the Panel: “I hated boarding. I tried to be a good girl, not ruffle any feathers.” She is not sure, however, that this was “always so functional.”²⁷⁰

Parents’ Point of View

The IARP did not have the opportunity to speak with very many parents of Murree students; many were deceased or unavailable. The information the Panel has is from archival sources.

One parent wrote how “we are excited and so are they” to return for their three month winter holiday. It was with apparent pride that she told of her older children taking care of the younger ones especially if this were the first year of boarding.²⁷¹

Another parent wrote in 1962 that they are so pleased that they can visit their child more often, but worry that their child will miss friends during the long winter months at home.²⁷² They felt it wise for the mother to accompany their child when first going to boarding school after furlough. This parent said that the child *went off very happily* with the other children to boarding school.

“We are praying for wisdom about a new school,” wrote one mother. “Certainly we hope there will be a school for [our child] at least next summer in Pakistan, for we hope a teacher will be found who will be willing to come out. Maybe you know of

²⁷⁰ Information from witness interview.

²⁷¹ Letter, December 1, 1964. RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁷² Letter October 13, 1962, RG 360 (401-80-44) Presbyterian Historical Society, Philadelphia, PA.

someone consecrated to the Lord who has experience probably in a country school where she has had several grades.”²⁷³

Another mother wrote, after months away from home, the children are enjoying their vacation with us these days. [One child] has six American children with whom to play and fourteen little Pakistanis.

MKs’ Experience:

One witness told the Panel that she hated boarding school. It wasn’t home. She reported that she cried herself to sleep the first three nights. She “had to get through it,” but felt she had to put her life on hold and could breathe, only, after she got back home. A sibling, however, loved the same boarding school. Her assessment: boarding depends on the child. A boarder can have wonderful house parents but not have the personality to fit with those parents. Then, on the other hand, a boarder can have terrible house parents but be a resilient child.

Another witness told the Panel that her parents had no other choice for education. Her missionary mother worked with Pakistani mothers and children. Her mother never asked what was going on in Boarding. She never asked if we were happy. One witness told the Panel: “Mission needs could be endless: school and kids were the lowest priority. Many households were conducted that way. Parents wanted to do the work unencumbered by their kids. They wanted kids out of the home. A lot of parents really didn’t care. Ultimately, it’s the parents who have the greatest influence. It was not the distance, but the commitment.”²⁷⁴

Another witness reported this: no one seemed to understand that girls being preyed upon by the men their parents were in Pakistan to serve would be such a big thing.

²⁷³ Letter, May 2, 1955, RG 360 (401-80-44), Presbyterian Historical Society, Philadelphia, PC.

²⁷⁴ Information from witness interview.

One witness told the Panel that when she suffered an injury, no one informed her parents. She felt all alone with no one to advocate for her. She reported: there was no one to talk to.

Murree was superloaded with denial, said one person, leaving MKs with a profound sense of guilt and shame for even thinking that something was wrong. “We were supposed to be grateful for all the things we had. We were grateful, but we need validation. Yet, nothing can really validate what we went through.”

Reported Impact on Boarders at Murree Christian School from this Time Period:

For those boarders who were abused, “the abuse follows you all through your life.” Moreover, the expectations left their mark as well. Kids were taught to respect adults and defer to their authority. “I became a robot.” Her grades dropped noticeably. Her self-esteem suffered. She did not build her own foundation, her own identity. She left Murree Christian School, she reported, feeling insecure, shamed, a bad person, dumb, and with a sense of low self-worth.

After boarding school, “I was thrown out into an American school where I knew no one.” At least in boarding school she said she knew those kids; they were like her brothers and sisters.

Administration

Murree was governed and operated much like the other schools discussed in this report: These was a hostel board and a school board, made up of parents of students elected by their mission communities. Sponsoring denominations shared responsibility for staffing the school and dorm, and providing operating expenses. The school and hostel board were semi-autonomous entities responsible to both the mission community from which they were derived, and to U.S. mission administrators in various roles, such as Personnel, Treasury, and regional or area administration.

As a school sponsored by several denominations expressing a wide variety of theological viewpoints, Murree had some of the difficulties the Panel found at Good Shepherd School in Ethiopia, in terms of communication challenges. Whereas GSS had had a long-time administrator, which provided some stability and continuity, the Panel

found no indication of this at Murree. Instead Panel members heard about some ad hoc arrangements that had been made. One MK told us her mother had had to live in the dorm one time for two weeks as an interim, and “it was the worse experience of her life.”²⁷⁵

Summary of IARP inquiry

What follows is the Panel’s summary of its findings based on 9 reports from Pakistan. The reader will find detailed information based on the Panel’s fact-finding inquiry following the summary table.

Total number of reports received by Panel		9	
	Concern about possible abuse		1
	Allegation of sexual abuse by adult		3
	Allegation of sexual abuse by minor		1
	Physical abuse by adult		4
Number of alleged victims		6	
	Female Presbyterian MK, age unknown		1
	Older female Presbyterian MK (age 12 +)		1
	Older female non-Presbyterian MK (age 12+)		3
	Male Presbyterian MK age unknown		1

²⁷⁵ Information from witness interview.

Number of individuals identified as possible offenders		7	
	Male Indigenous adult, unknown deno		1
	Male Teacher / missionary		1
	Male Teacher		1
	Female Lutheran houseparent		1
	Non-Presbyterian missionary parents		2
	Male Presbyterian MKs		1
Panel decisions		9	
	Concern		1
	Insufficient Information		4
	Did not fit scope		3
	Sexual abuse by adult		0
	Sexual abuse by minor		0
	Abuse did not occur		0
	Physical abuse by adult		1
Panel actions			
	Referral to non-Presbyterian entity		0
	Referral to Presbyterian entity		0
	Named in Final Report		1
	Not named		6
Number of people providing information to the Panel		7	
	In-person		3
	Phone		3
	Written		1
	Number with Witness Agreements		4
	Number without		3
Number of archival sources of information			
	Presbyterian denominational files	11	
	Personal papers		
	Other resources		

Panel description of investigation

These reports came to the Panel by way of the MK “network.” People learned of the Panel, sought more information, then passed that information along to others who they believed might make use of the opportunity.

Unfortunately, the reports here echoed some of the sad themes of other mission fields:

a) Of the 6 identified victims, 1 of them was named in 2 reports, and another was named in 3 different reports, representing different types of abuse by different accused or identified individuals.

b) One individual identified as an offender was also identified as a victim.

c) There was a report of brother-sister sexual abuse from this mission field.

d) A popular, well-liked individual was identified as a potential offender with accompanying reluctance to participate in the Panel’s inquiry because “what good would it do anyway?”

Pakistan – 1 Sexual abuse by an adult, male Pakistani of unknown Denominational affiliation.

Potential victim: Female Presbyterian MK of unknown age.
Setting: Unknown
Time frame: Unknown
Incident: Sexual abuse reported.
Panel decision: Insufficient information
Panel action: Individual not named.

Pakistan – 2 Sexual abuse by an adult, a male teacher/missionary.

Potential victim: Female Presbyterian MK of unknown age
Setting: Unknown
Time frame: Unknown
Incident: Sexual harassment and molestation reported
Panel decision: Insufficient information
Panel action: Individual not named.

Pakistan – 3 Sexual abuse by an adult, a male teacher

Potential victim: Male Presbyterian MK of unknown age
Setting: Unknown
Time frame: Unknown
Incident: Unknown
Panel decision: Insufficient information
Panel action: Individual not named.

Pakistan – 4: Sexual abuse by a minor, a male Presbyterian MK
 Potential victim: Female Presbyterian MK of unknown age
 Setting: Unknown
 Time frame: Unknown
 Incident: Molestation reported
 Panel decision: Insufficient information
 Panel action: Individual not named.

Pakistan – 5: Concern about possible abuse, unspecified type by missionary parents, non-Presbyterian
 Potential victim: Female, non-Presbyterian MK of unknown age
 Setting: Unknown
 Time frame: Unknown
 Incident: Unspecified
 Panel decision: Concern
 Panel action: Reported as a concern

These reports all concern a female Lutheran housemother:

Pakistan – 6: Physical abuse by an adult
 Potential victim: Older female Presbyterian MK (age 12+)
 Setting: Various location in the dorm
 Time frame: 1962-1965
 Incident(s): The Panel identified at least 7 different incidents, though many more were described, with different behaviors:
 1. Namecalling while punching and slapping MK
 2. Hitting MK with a basketball in the stomach
 3. Punching the MK so hard in the stomach, that the resulting pain was interpreted by mission doctors as appendicitis and the MK's appendix was removed.
 4. Hitting MK with a ping pong paddle.
 5. Stomping on MKs back while MK was lying prone on the floor, saying "I'm going to slap Jesus right out of you."
 6. Throwing MK against the wall on numerous occasions
 7. Throwing MK down the stairs.
 Panel decision: Physical abuse by an adult
 Panel action: See discussion below.

Pakistan – 7: Physical abuse by an adult
Potential victim: Older female non-Presbyterian MK (age 12+)
Setting: Various places in dorm.
Time frame: 1962-1965
Incident: Behavior similar to that described above.
Panel decision: Did not fit scope of Charter – both victim and potential offender were non-Presbyterian.
Panel action: Did not investigate.

Pakistan – 8: Physical abuse by an adult
Potential victim: Older female non-Presbyterian MK (age 12+)
Setting: Various places in dorm.
Time frame: 1962-1965
Incident: Behavior similar to that described above.
Panel decision: Did not fit scope of Charter – both victim and potential offender were non-Presbyterian.
Panel action: Did not investigate.

Pakistan – 9: Physical abuse by an adult
Potential victim: Older female non-Presbyterian MK (age 12+)
Setting: Various places in dorm.
Time frame: 1962-1965
Incident: Behavior similar to that described above.
Panel decision: Did not fit scope of Charter – both victim and potential offender were non-Presbyterian.
Panel action: Did not investigate.

Panel action and discussion for Reports 6-9:

Offender named in this Final Report: Bernice Hase

Reasons for taking this action:

1. The reporters in this instance identified a clear succession of favorite targets spanning 4 years. Each year, a child was the primary target for physical abuse. For three of the four years, the reporter and corroborators identified non-Presbyterian children, whose situations lie outside the scope of the Panel's Charter.
2. For one of the years where a non-Presbyterian child was the target, a Presbyterian child became upset one day at witnessing the abuse, and went to find an adult missionary to intervene. She went to a male missionary serving at the School and he came with her back to the dorm to stop the abuse.
3. The offender was described as very skilled at hitting and slapping in ways that avoided bruises and marks that could be seen and questioned by others; therefore, her

behavior of punching in the stomach. Under these circumstances, the dress code for this Muslim area assisted the housemother as she attempted to keep the abuse a secret, because bruises on arms and legs were less readily visible than they might have been. This type of forethought in how one hits a child, for the Panel, precluded the idea that the behavior might represent normal discipline, or even impassioned impulsive rage.

4. The abusive behavior was accompanied by emotional abuse, in the form of name-calling, and spiritual or religious abuse, in the form of using religious ideas to justify or enact abuse.
5. The bystanding students were drawn into a situation they had no control over and could do little about except watch and listen, which spread the effects of victimization to them as well.

For these reasons, the Panel named Ms. Hase in this Final Report, for the sake of other potential victims.

Ms. Hase was a single female missionary who served for 6 years (1962 – 1968) under the World Mission Prayer League as a housematron at Murree School Dorm. She died in November 1996.²⁷⁶

Panel discussion

In many ways, Murree Christian School was an ideal boarding situation. Children attended school and lived in the dorm for just 6-8 weeks at a time, then spent long periods of time with their parents, either at home or in family living at school. Yet, boarding at Murree was not reported as ideal. The change from family to dorm living was described as a drastic change often, that was repeated over and over again. Those who participated in the Pas inquiry often pointed to length of time without seeing parents as a critical factor in how well children adjusted to boarding school or the mission field, in general. Yet, the experience of these MKs would seem to emphasize other factors. One MK stated bluntly that distance did not matter, parental commitment did. Parental commitment may be a harder variable for a church to work with, if the church is interested in improving mission field conditions for MKs. It is easier to modify length of separation, for example, or distance from parents, than it is to measure for or screen applicants on the basis of parental commitment. But, it is important to keep in mind that

²⁷⁶ Ms. Hase's employment by the World Mission Prayer League verified. Other information from private research services.

this may be what really matters, and, as such, should be attended to how easy or not it is to work with.

The remote location of Murree and the cultural conditions combined to result in fewer people around to see less direct evidence of problems for students. The isolation also meant less relief from child-caring duties for houseparents.

The remote location also seemed to favor the development of regional culture more than a denominational facility. Denominational affiliation seemed less important in setting the tone at the school than did the surrounding culture. This is a factor that decreases communication with the denomination and thus decreases oversight. Insularity increases, which results in an environment with fewer checks and balances.

Systematic physical abuse impacts not only direct victims but witnesses as well. This is one reason why there is so much concern expressed today about the effects of witnessing domestic violence on children in a family. Witnesses face terrible choices in the face of abuse. They face the responsibility of intervening or trying to change their own behavior to avoid exposure to the abuse. Latter choices can lead to guilt feelings for not being there for a friend in need, or guilt that someone else is the recipient of the abuse and not the witness, even though the witness can discern no meaningful difference between themselves and the victim. Some witnesses do try to find fault with the victim simply as a way of avoiding the terrible mental and emotional pain that comes from trying to understand “why them and not me?” With the fairly small number of children in residence, and the frequency, duration, and varied locations of the abuse, a significant proportion of non-directly-victimized children were likely affected by the physical abuse too.

There was indication at Murree, during this time frame, that other teachers were witnesses too, or at least suspected problems. Two of them were reported as hiding the victim – having her conceal herself in their apartment when the housemother came looking for her there, and lying to the housemother about victim’s presence. While these types of interventions are useful in the short-term, they tend to make victims wonder why they aren’t good enough to be protected all the time? Why can’t someone stand up to the abuser like that for good and end the abuse? The fact that abuse continued after short-term interventions like these actually increased the power of the housemother over her

victims. Children observed other adults as seeming to be afraid to take the housemother on to end the abuse once and for all, and this led to her seeming more powerful than she had before.

Systemic physical abuse has long-term effects that are just as serious and as damaging as those for sexual abuse. Victims' self-esteem and their confidence in their ability to act on their own behalf is seriously eroded by ongoing severe physical attacks.

These effects were aggravated in this instance because the housemother also co-opted the parents, who might have come to the child's aid. The housemother sent home reports that the child was incorrigible and unmanageable as a way of justifying and rationalizing her behavior. These misleading reports were believed by the parents, which then led them to blame the child for the problems and pressure her to change. In a system such as this the misleading information removed for the child any hope that the adults closest to her, her parents, would believe her if she told them. In this way, the housemother helped insure that her behavior would not be confronted or challenged.

Intervening in a system like this one would have required presence on the scene and direct observation over a sustained enough period of time to gain a true picture of what was occurring. Sadly, this type of parental or other adult oversight is what was least likely to occur on a mission field where parents were at a distance, with work that was challenging and all-absorbing.

THAILAND

Scope of Panel's inquiry

Time period of Panel's inquiry: 1956-76

Predecessor denomination: PCUSA / UPCUSA

Other denominations associated with this inquiry:

American Baptist Conference

United Christian Missionary Society (Disciples Mission)

Features of the mission field and setting

Mission field: Thailand

Denominational events:

The period of time of interest to the Panel (1954-76) included the merger of the PCUSA and UPCNA in 1958 to form the UPCUSA.

The dissolution of the American Presbyterian Mission in Thailand and integration of personnel and mission activities into the Church of Christ in Thailand occurred in 1957.

Important political events:

Thailand (Siam) never colonized

Presbyterian mission work:²⁷⁷

Began in early 1800s

The Church of Christ in Thailand (CCT) became an autonomous church in 1934, uniting Presbyterian, Disciples of Christ and Baptist congregations.

The Church of Christ in Thailand has educational, medical, and evangelistic ministries, many of which have been strongly supported by Presbyterian missionaries over many years. Some of these ministries include:

- Bangkok Institute of Theology

²⁷⁷ Op. Cit. 1993 Mission Yearbook, pp. 327-329.

- Bangkok Christian Hospital
- Wattana Academy
- Payap University in Chiang Mai, including the McGilvray Faculty of Theology
- McCormick Hospital in Chiang Mai
- McKean Rehabilitation Center

Presence of the Presbyterian Church:

The Presbyterian Church has a long history in Thailand:

The first American missionary to Thailand was the Rev. Davis Abeel, M.D. He was sent in 1831 by the American Board of Commissioners for Foreign Mission, a Board which at that time was jointly supported by the Congregational and the Presbyterian Churches. The most outstanding early missionary was the Rev. Dan Beach Bradley, M.D., of the American Board of Commissioners. During his years in Bangkok, 1835-1873, he introduced small pox vaccination, western surgery, and the printing press to Thailand. Beginning in 1844 he published for a time Bangkok's first newspaper, 'The Bangkok Calendar'...the first Presbyterian missionaries, the Rev. and Mrs. William P. Buell, arrived in Thailand in 1840. In 1847 Dr. Samuel R. House and the Rev. and Mrs. Stephen Mattoon reached Bangkok after an ocean voyage of eight months. Two years later they founded the first Presbyterian church, in Bangkok. In 1848 Mrs. Mattoon started a school which was the beginning of modern education for women in Thailand. The Rev. Daniel McGilvary, 'The Apostle to the Lao', served in Thailand from 1858 until his death in 1911. He reached ChiangMai in 1867 after a journey of three months by river boat. Thereafter he traveled thousands of miles over northern mountains by elephant and pony to establish Christian churches.²⁷⁸

“McGilvary then wrote enthusiastic letters to the Board [of Foreign Missions] describing not only what he had seen but also the wonderful opportunity awaiting this [Presbyterian] Board in Chiang Mai.²⁷⁹ The door is open, McGilvary wrote, and it is God's time. We must depend upon the 'divine agency' and trust in God. He urged that Chiang Mai was a distinctly Presbyterian responsibility. It was a special calling for the

²⁷⁸ Highlights of Protestant Missions in Thailand in Guide to Christian Work in Thailand (Protestant), Church of Christ in Thailand, n.d., RT 1004 04 0802 173H Box 11 of 17, Thailand General, Presbyterian Historical Society, Philadelphia, PA, p.24-26.

²⁷⁹ Khrischak Muang Nua: A Study in Northern Thai Church History, 1984, RT 1004 04 0802 173H Box 11 of 17, Thailand General, Presbyterian Historical Society, Philadelphia, PA, p. 5.

Presbyterians alone...It is a special opening! How can we let this opportunity pass? A nation, a race is waiting for us!"...” The sanction came in September 1864.”²⁸⁰

The Church of Christ in Thailand:

The Church of Christ in Thailand, organized in 1934,²⁸¹ is a national Thai Church. It developed a significant ecumenical pattern in character and outlook. This pattern of relationships in mission included the United Presbyterian Church, the Disciples of Christ, the Marburger Mission of Germany, and the American Baptists, Anglican, Lutheran, Mennonite, and United traditions (the Church of South India and the United Church of Christ in the Philippines). There were fraternal workers from New Zealand, Japan, Korea, the Philippines, India, Germany, Switzerland, Great Britain, and the United States.²⁸² Among the congregations were Thai, Chinese, and Karen churches²⁸³ and the English-speaking International Church Congregations of Bangkok and Chiang Mai.

On August 16, 1957, the American Presbyterian Mission in Thailand dissolved its organization and integrated all its personnel and work with the CCT. Integration meant the acceptance by both the Church and the Mission of a common responsibility in partnership. Thereafter, United Presbyterian missionaries served in Thailand as fraternal workers as part of the CCT.²⁸⁴ It is noteworthy how the fraternal workers from the many denominations and religious traditions in fact worked together cooperatively.

²⁸⁰ Ibid, page 8.

²⁸¹ Annual Report, Horace Ryburn, 1968, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁸² Annual Report, Horace Ryburn, 1959, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁸³ One of the six major tribes among the Hill Tribes of Thailand, numbering about 75,000 in 1966, in the border areas of Thailand fronting on Burma and Laos. The Hill Tribes of Thailand, RT 1004, box 11 of 17, Thailand General, Presbyterian Historical Society, Philadelphia, PA.

²⁸⁴ Minutes of the Executive Committee of the Thailand Mission, March 2 and 4, 1957, RG 84-6-37, Presbyterian Historical Society, Philadelphia, PA.

School associated with the inquiry

Chiang Mai Children's Center (Chiang Mai is located 500 miles northwest of Bangkok.)

Context for the Center:

A visitor to Chiang Mai, according to the "Chiang Mai Searchlight" of September, 1960,²⁸⁵ would have seen a bit of an ancient land mingled with a modern thriving city, with residents from 25 different nations. Institutions and programs in Chiang Mai consisted of the McCormick Hospital, intern and resident programs; the McCormick School of Nursing, training students; the McKean Leprosy Rehabilitation Center, McGilvary Theological Seminary and the Christian Service Training Center; Prince Royal's College [a Presbyterian Mission School founded in 1887], a bookstore, a youth work program and camp facility, a vocational training center for children of leprosy patients, and a Children's Center for Missionary Children, whose parents worked in villages all over Thailand. There were twenty-two fraternal workers in the city.²⁸⁶

The Chiang Mai community was described this way in the mid-1960s:

The English-speaking community in Chiangmai consists of approximately 500 people of varied religious beliefs, of whom about 400 are Americans. Of the Americans, 36 are church workers, with 47 dependents. Approximately 145 Americans, including dependents, are engaged in U.S. Government-sponsored programs such as the Consulate, Peace Corps, USAID, Border Patrol Police, etc. An equal number are related to various military units, with 62 of these unaccompanied by dependents. About 30 are here working for private companies. The length of residency varies from one year (for the unaccompanied military) to four years (the maximum for most government sponsored personnel) or longer (primarily the missionary families). Aside from residents there are many English-speaking tourists and "R&R" visitors (military personnel on leave) coming to Chiangmai – probably averaging over 100 each month and sure to

²⁸⁵ Chiang Mai Searchlight, September 1960, RG 401-89-25, Presbyterian Historical Society, Philadelphia, PA.

²⁸⁶ Ibid.

increase as Chiangmai is being developed as the second center for tourists to Thailand.²⁸⁷

Creation of a School at Chiang Mai for Missionary Children:

It was in this context that more and more missionary families were arriving in Thailand. The need for a school for missionary children concurrently grew.

In Thailand, in the past, many mothers had taught their children at home using the Calvert System of Education provided through and paid for by the Presbyterian Church. Often in small stations or areas where an English-speaking school was not available, children attended a Thai school for several years. At times, parents grouped children together in age levels, teaching them in their own homes each morning.²⁸⁸

The tension between educating children and doing mission work was a challenge for missionaries in Thailand, as it was for those in other mission fields where the Panel had inquiries.

In this modern age of Christian mission in the world, there still remain certain difficulties which must be faced by each new fraternal worker as he answers the call of God to overseas work...Our difficulties include such things as our children's education...We must all consider carefully what affect our work will have upon the lives of our children as we live in a country far removed from our homeland...Fraternal workers are often overwhelmed at the amount of poverty and suffering around them. The task is large and the numbers are few to help alleviate this suffering through Christian service. Mothers often feel somewhat frustrated as they love and care for their family when there is so much to be done outside of the home as well. The constant pull between home and community is often a trial for the family as a whole. Education for the Fraternal Worker's family is of vital importance not only to the members of the family itself but to the church as a whole. The United Presbyterian Church in the U.S.A. has made many provisions for children of families in service to God in countries such as Thailand. Financially, children are not a burden to their parents. For home teaching, the Calvert System of Education is provided. If schools are available in

²⁸⁷ The Chiangmai Community and the Community Church, n.d. (probably 1968, the Centennial Celebration of the Chiangmai Community Church), RT 1004, 04 0802 173H Box 11 of 17, Thailand General, Presbyterian Historical Society, Philadelphia, PA.

²⁸⁸ What About Our Children? By Charles Messinger, Director Chiangmai Children's Center, Chiangmai Searchlight, June 1958, Vol 10, Number 1, RG 401-89-25, Presbyterian Historical Society, Philadelphia, PA, pp. 1-2.

the country tuition is guaranteed. If the children must be sent to another country transportation and tuition are taken care of.²⁸⁹

By 1953, a growing number of Presbyterian missionary children required elementary schooling in Chiang Mai, while high school students went to India.²⁹⁰ With financial support from the sponsoring organizations of the UPCUSA, the American Baptist Mission, and the United Christian Missionary Society (Disciples Mission), plans were put in place to create a school for these children.²⁹¹

The first classes for formal schooling were held in June 1954 in a mission house, the former McGilvary residence, by the Mae Ping River. The name chosen was Chiang Mai Children's Center because, at that time, the Thai government disallowed the name of *school*.²⁹² Miss Amala Rose Wood was the first teacher at the Chiang Mai school.²⁹³

Children were sent from small villages, where their parents worked for the mission, to board with other missionary families who lived in Chiang Mai.²⁹⁴ The school had eight children, grades 1-8, like a one-room schoolhouse. They had recess, chapel, and lunch all together. Two grades could be together. The teachers were parents who pitched in.²⁹⁵

Expansion of the school and boarding facilities occurred steadily. "In September 1957 the boarding home was opened with 14 children. Four teachers were on hand to handle 8 grades in an old mission home. . . . Now, in August 1958, a new school is being completed. On the same beautiful park like compound as the Boarding Home there is a

²⁸⁹Op. Cit. Chiangmai Searchlight, June 1958, p. 1.

²⁹⁰ Kingshill, Konrad. (2008). "Chiang Mai International School." Chapter 22 in *On the Precipice of Prejudice and Persecution*. Bloomington, IN: AuthorHouse, pp. 255-258, p. 256.

²⁹¹Op. Cit. Chiangmai Searchlight, June 1958, p. 2

²⁹² Op. Cit. Kingshill, p. 256.

²⁹³ Information from witness interviews.

²⁹⁴ Op. Cit. Chiangmai Searchlight, June 1958, p. 2. Living with missionary families was not always a satisfactory solution, according to witnesses interviewed by the Panel.

²⁹⁵ Information from witness interview.

lovely six room building for study. There is also a duplex for the accommodation of two teachers.”²⁹⁶

The trade-offs were the same as those identified for other mission fields. At home, children were isolated from peers but had individual attention and care from parents. At school, children were part of a larger peer group, but were separated from parents:

“The value of the work is shown to us daily as we see these youngsters begin to find for themselves their place with youngsters of their own age....Though their education at home is adequate, the social aspects of an organized school and the additional gains made in such a situation can make tremendous changes in the personality of a youngster.”

“The center has to be of such integrity and quality as to over-balance this loss of direct parental care, love and guidance. The investment in time, personnel, and money must measure these virtually immeasurable items involving future lives of our missionary children.”²⁹⁷

Challenges existed for teachers, too:

“I am particularly concerned with this Chiang Mai Children’s Center, for just a year ago I began my first year of teaching here, and on September 9 I shall begin my second year of teaching, with all three of my own children in this school....I have a small first grade of bright children. For one who was never specifically trained to teach, it is quite a challenge, but I have thoroughly enjoyed the first year, and expect to enjoy the second every bit as much. We have a lovely new school building of six classrooms, a library, and an office-storeroom combination—with a pavilion-like open space under the three upstairs classrooms, which can be used for plays, teas, group meetings, or play at recess.”²⁹⁸

Chiangmai Children’s Center continued to grow. Enrollment grew from 8 children in 1954 to 58 children in September 1962.²⁹⁹ In one year, between September

²⁹⁶ Op. Cit. Chiangmai Searchlight, June 1958, p. 2.

²⁹⁷ Annual Reports, 1957, RG 84-4-23, box 4, Presbyterian Historical Society, Philadelphia, PA.

²⁹⁸ Letter, September 3, 1958, RG 360, Presbyterian Historical Society, Philadelphia, PA.

²⁹⁹ Annual Report Chiangmai Children’s Center 1962, RG 84-5-7a General Reports, Presbyterian Historical Society, Philadelphia, PA.

1961 and September 1962, the proportion of mission and non-mission children changed dramatically: “In September, 1961, there were 43 students enrolled in the school. In September, 1962, there were 58. Last year [1961] there were 35 mission children and 8 non-mission children. This year [1962] there are 31 mission and 27 non-mission children.”³⁰⁰ By the first semester of 1969, there were 131 children enrolled, with 53 children of missionaries, and 78 non-mission children, whose parents represented a mix of military, consulate, university, and business organizations.³⁰¹

By 1967, the name of the school changed to the Chiang Mai Coeducational Center.³⁰² In 1983, the name changed to the Chiang Mai International School.³⁰³

A Principal’s Report described the structure of this educational program. “The purpose of the school is basically to provide the best education possible for our children from kindergarten through grade eight. We strive to give the children the same education as they would receive in the US, using up-dated texts and materials in so far as possible. Within this framework we try to maintain an atmosphere which contributes toward the child’s total development including his moral, social, intellectual and spiritual being. It should be noted that our classes have a ten minute devotions period which we believe aids in the spiritual growth of our children.”³⁰⁴

As one would expect, the international quality of the city was reflected as well in the population of the student body. For example, in 1960 among the 131 students were American, British, Burmese, Danish, Finnish, Korean, New Zealanders, and Rhodesian. These students were drawn not only from Presbyterian, Baptist, Disciples, other missions

³⁰⁰ Ibid.

³⁰¹ Annual Report, Chiang Mai Coeducational Center, January 1969, RG 84-5-12a, General Reports, Presbyterian Historical Society, Philadelphia, PA.

³⁰² Terms of Agreement, January 1967, RT 1004 04 0802 173H Box 11 of 17, Thailand General, Presbyterian Historical Society, Philadelphia, PA.

³⁰³ Op. Cit. Kingshill, p. 257.

³⁰⁴ Principal’s Report, Chiang Mai Coeducational Center, January 20, 1969, RG 84-5-12a, Presbyterian Historical Society, Philadelphia, PA.

and the CCT, but also Consul and military dependents, children of business parents, medical personnel and university people.³⁰⁵

The Center boasted nine full-time teachers and twelve part-time teachers, eleven with college degrees³⁰⁶ permitting “parents of school-age children to remain in Thailand and continue their work.”³⁰⁷ Recruitment of teachers was a constant challenge for many of the mission schools. In the late 1960s, the Principal was a Presbyterian fraternal worker; other teachers were drawn from other groups: 1 Baptist mission, part-time, 1 WEC mission, full-time, 1 Church of Christ in Thailand mission, part-time, 1 volunteer full time through COEMAR (Commission on Ecumenical Mission and Relations), 2 direct hire from US, 8 who lived in Chiang Mai, and 5 local Thai teachers, 1 full-time and 4 part-time.³⁰⁸

“At present children in school in Chiang Mai go home at end of terms in April, August, and December with expenses paid. Some parents have expressed the desire to have their children home more often, transportation provided. The Committee agreed that three paid trips home per year were sufficient. Any additional trips are at the parents’ expense except as medical trips may arise.”³⁰⁹

The position of the Fraternal Workers’ Affairs Committee was described as follows: “children’s allowances are not intended to cover the full support of the children, but are provided in consideration of increased family expense.

1. The Commission pays full tuition from grade 1-12, plus kindergarten, beginning at age five.
2. The Commission pays room rent for boarding students.

³⁰⁵ Ibid.

³⁰⁶ Ibid.

³⁰⁷ Report, March 1, 1971, RG 360-11-28, Presbyterian Historical Society, Philadelphia, PA.

³⁰⁸ Op. Cit. Annual Report, Chiang Mai Coeducational Center, January 1969.

³⁰⁹ Minutes of the Committee on Education of Fraternal Workers’ Children, and sub-committee on Chiangmai Children’s Center, July 24, 1963, RG 84-6-43, Presbyterian Historical Society, Philadelphia, PA.

3. Travel to and from boarding school once a year
4. Normal cost of Calvert or similar instruction if child studies at home.³¹⁰

Boarding Home at Chiang Mai Children's Center

In September 1957, as noted above, the boarding home associated with Chiang Mai Children's Center opened. The need for accommodations for boarding students increased concurrently with the enrollment at the school. By January 1967, the three sponsoring organizations, the American Baptist Mission, the United Christian Missionary Society (Disciples Mission), and the UPCUSA, had entered into a formal agreement to operate two facilities, the Chiangmai Student Hostel and the Bangkok Student Hostel.³¹¹

The purpose of the two hostels was:

- (a) To provide adequate boarding facilities under Christian auspices for children of missionaries and fraternal workers in Thailand serving under the three Sponsoring Organizations....
- (c) To enable children in lower grades to live in the boarding department or hostel of the Chiangmai Coeducational Center in order to attend classes there, and to enable children in upper grades including high school to live in the Bangkok Student Hostel in order to attend International School, Bangkok.³¹²

The dorm was a large old missionary house, between two classroom buildings, on a compound fenced in with shrubbery. On the first floor, were a dining room, living room, piano room, and a study. A staircase led to the second floor where the girls' rooms were located, rooms for little girls, middle-aged girls, and the big girls in seventh and eighth grades. The boys' rooms were in the back with the house parents' apartment across the front of the house. The house had many crooks and crannies and ways for children to get from one place to another without being seen, or to play hide-and-seek.³¹³

³¹⁰ Minutes of the Fraternal Workers' Affairs Committee, February 21, 1963, RG 84-6-43, Presbyterian Historical Society, Philadelphia, PA, page 4.

³¹¹ Terms of Agreement, January 1967, RT 1004 04 0802 173H Box 11 of 17, Presbyterian Historical Society, Philadelphia, PA.

³¹² Ibid.

³¹³ Information from witness interview.

The daily routine was typical of other boarding schools studied in the IARP inquiry. Morning began with a shower, dressing, changing their linen, breakfast bell, brushing teeth and off to school, hoping to be early enough to play Prison Ball. They returned at lunch at which time the houseparents ate with them while their teachers ate at school. After school, the day-children were picked up while the dorm-children returned to the boarding house for a snack, study hall, and, perhaps, piano practice. The dinner bell rang. House parents helped with the remaining homework, then playtime outside until time for showers, first for the little children, then the middle-aged group, and lastly the big kids. At 8 pm the little girls would climb on the housemother's bed for stories. At 9 pm, as reported to the IARP, the housemother would read the middle school girls stories such as the Narnia series, Little Women, etc. while they worked on crafts from home education class. Ten o'clock was lights out.

The Saturday schedule was more flexible except for mealtimes and bedtimes.

Sundays began with pancakes, then church. One set of house parents took the children to a restaurant as a boarding family. Some interviewees reported that they attended the 5 pm English interdenominational service while the adult missionaries attended the Thai church service.³¹⁴

With twelve boarders or more, such a schedule was necessary. Some witnesses reported to the Panel that this schedule left a lasting impact upon them as impressionable boarders, a type of regimentation that they continue to follow, even today.

Houseparents

“There will come a day,” wrote one missionary in 1953, when houseparents “will need help in being Mother and Father to the boarding pupils. They did a fine job with twelve the first year, and will have no trouble with ten or so this year, but we are growing, and there will be over a dozen before this school year ends, and still more next year. The children, 7-14 year olds living away from their parents, need affection, companionship, and guidance from the adults living with and near them. This is by no means a ‘soft job,’ but is extremely challenging and satisfying. These children are worth

³¹⁴ Information from witness interview.

the best we can give them, and the best cannot be given in double or triple classes no matter how few the students in each.”³¹⁵

“Our boarding house family,” wrote one houseparent in 1962, “has also been growing and we are finding the facilities are limited. We have had requests from some other groups to board their children, both mission and the US Government, but we do not feel we can take on many more, especially boys. It is quite a problem to get the younger children to sleep at night when older boys nearby go to bed at a later time.... We’ve added a new bathroom in the boys’ section. Need more furniture; will need more beds. We enjoy our work here in the boarding house. The children are all very nice. We only wish we had more time to give them. We also find our tempers becoming a little short when the school work becomes especially heavy, which we do not like and neither do the children.... It is not fair to the children not to have the individual attention and counseling that they need.”³¹⁶

“Part of our job in the home,” wrote a houseparent in 1957, “is to make them a bit more self sufficient. The children make their own beds, help with the housework on the weekends, polish their own shoes and help in cooking on occasions. Special work projects around the yard have been happily instigated and handled by them. Sports is a phase of life with which these children seem very unfamiliar. A well rounded education at home and at school is what we strive for continually. The children conduct their own worship service each night before bed.”³¹⁷

“The job of boarding house mother at CCC campus is a tremendously active and interesting one.... There is no end of things to do in the line of helping with hobbies, homework, toy repair, letter writing, etc.... I do substitute teaching and library organization. These and other jobs, are always available to do it seems. The job is a twenty-four hour a day responsibility since playground supervision is necessary in such

³¹⁵ Letter, September 3, 1958, RG 360, Presbyterian Historical Society, Philadelphia, PA.

³¹⁶ Annual Report, Chiangmai Children’s Center, 1962, RG 84-5-7a, General Reports, Presbyterian Historical Society, Philadelphia, PA.

³¹⁷ Annual Report, 1957, RG 84-4-23, Box 4, Presbyterian Historical Society, Philadelphia PA.

an attractive compound for children, and also because the children live as an integral part of the boarding family night and day.”³¹⁸

Boarding home parents looked after their own children, as well as the boarding children: “This term I have found it necessary to settle back into a difficult job for all missionary wives who see so much important work around them to be done. It is the job of looking after my own children. Thai nurse girls are inexpensive and generally dependable, but, also, inefficient when it comes to discipline of American children.”³¹⁹

The houseparents interpreted their work in terms of the value to the parents of the mission, and therefore the mission, and in terms of community relationships and service to the non-Christian community in Chiang Mai.

In interpreting the work of the children’s Center in light of the on-going work of the Church of Christ in Thailand and in particular the work of the Fraternal Worker’s of the United Presbyterian Church, I wish to quote some comments made by parents who have sent their children here. ‘Our boy had grown to the place where we could do nothing for him. He was the only foreign boy in the community, and his playmates were those who did not go to school. We are happy to see him in a situation where his schooling is as good as any he could get in the states, and the community is predominately Christian.’ ‘We didn’t want our children to have to go away to school, but now we are convinced this is the best for our children.’ ‘It is a relief for me to know I am able to take a more active part in the Church activities of our area. Before, my entire time was spent in teaching my children. This is but one value the school is to the mission.’ In community relationships and service to the non-Christian community we again have found our position unique. Until CCC was in full operation, U.S. military and agency families were separated [sic] if assigned to Chiengmai....There is a definite place for such a school in the over-all work of the Commission. The expenditure of personnel is worth more than one can picture on the surface...One of the factors dear to the heart of every Fraternal Worker is his children.³²⁰

The value of the boarding school here in Chiang Mai cannot be measured in quantity or work involved or the number of children at any given time. Outstation parents have written unceasingly, concerning the peace of mind they have had since they know the children are receiving a thorough training both at home and at

³¹⁸ Annual Report, 1960, RG 84-4-24, Box 4, Presbyterian Historical Society, Philadelphia, PA.

³¹⁹ Ibid.

³²⁰ Annual Report for 1960, RG 84-4-24, Presbyterian Historical Society, Philadelphia, PA.

school. They feel they can handle their own work with satisfaction since their children are happy and contented in their new life with other children. We hope and pray that the lives of each child will shine for the glory of God in their future years.³²¹

Boarding house parents, however, had other responsibilities besides that of house mother and father. “I have other duties....maintenance supervisor for school-boarding hostel compound, teacher..., school chaplain, serving on field committees....my primary efforts lie within the realm of my housefather duties. This year we have seventeen children from 8-14. The emotional strain is great if one lets oneself become too involved (pulled in 18 different directions.)³²²

“We follow the Hostel Policies which say our duties are: Provide a Christian home and act in the capacity of substitute parents—1) Be attentive to the children’s needs; 2) Watch the health of the children; 3) Keep the parents informed.” The list continues: “Supervise the staff; do the purchasing and/or supervise the same; supervise house and hostel compound upkeep, keep accounts.”³²³

At the same time, “we found ourselves involved in helping these boys [8 boys younger than 5th grade] to adjust to life away from home or a new school, as well as directing these boys in becoming independent in their studies. The girls were in another age range—7th and 8th graders—of which there were five. Most of these girls have been with us for awhile and were very helpful as older sisters.”³²⁴

Another houseparent combined mission work and duties as a houseparent: “In addition to the responsibilities of the Children’s Center, this past year has found me visiting the churches (5) in the Farng district some 150 kilometers north of Chiangmai, once a month. This has been done to fulfill certain needs pertaining to the needs of these churches....A further week-end program has found me travelling south to the great Yarnhee Dam project some 200 kilometers south of Chiangmai. In this area are 40 American families working with the construction work on the large hydroelectric dam

³²¹ Ibid.

³²² Personal Report, 1966, RG 84-4-28, Presbyterian Historical Society, Philadelphia, PA.

³²³ Annual Report, 1968, RG 84-4-29, Presbyterian Historical Society, Philadelphia, PA.

³²⁴ Ibid.

project. Also, there are approximate 40-60 Christians within the several thousand Thai workers. There has been a definite need for work here, and several of us have tried to provide a regular and systematic program of pastoral calling, preaching, and counseling...³²⁵

Parents' Point of View

“Until Chiang Mai Children’s Center could be officially organized with a full teaching staff and a boarding department, our children had to be taught at home. This occupied most of my time and greatly curtailed my participation in the work of the mission. The children’s schooling was also very irregular, for more pressing demands were always taking their mother-teacher from the school room....Since September CCC is open to boarders....we cannot completely express what it means to us to know our children’s education is not suffering because of the missionary activities of their parents.”³²⁶

One missionary father reported to the Panel that, at home, homeschooling was difficult: an hour here and an hour there. This was stressful for the mother, who was overwhelmed— she ran the household; canned; baked bread; did [mission institution] finances. With the children going to CCC there was a real live school, all day, a focus, and a compound of kids. Yet, upon reflection, he now stated: “I can’t understand why, in [early 1960s], we sent her so young to school.”³²⁷

The Panel’s archival research showed that most parents believed that their children were well cared for. “My two older children are very happily settled in boarding school and we are thankful for the excellent educational opportunities for them.”³²⁸

³²⁵ Annual Report for 1960, RG 84-4-24, Presbyterian Historical Society, Philadelphia, PA.

³²⁶ Annual Report, 1957, RG 84-4-24, Presbyterian Historical Society, Philadelphia, PA.

³²⁷ Information from witness interview.

³²⁸ Annual Report, 1960, RG 84-4-23, Box 4, Presbyterian Historical Society, Philadelphia, PA.

“...our nine year old is in boarding for the first time and seems to have made a rather easy adjustment.”³²⁹

The archival record is clear, however, that for many missionary parents, especially mothers, there was an inner struggle. “For the mother with small children there is always the conflict between the call of activities outside the home and the care of the needs of the home. Though I have tried to accept that my home must come first, there is always the dissatisfaction of not doing enough at the school or the church. But for the present, there seems to be no answer but to stay home with three small children as long as I am going to stay home with one or two, and someday when they are all in school, the conflict will, at least in part, be resolved.”³³⁰

For some mothers, it was not resolved. “Our children are studying in Chiang Mai (over a day’s journey from [mission station]). We are all looking forward to returning to the U.S.A. for our furlough next summer”³³¹ when they could again establish family-time.

MKs’ Experience in Boarding School

“I loved boarding school. I made good friends and there was always someone to play with and something to do. There was exploring, sports, fun group activities, bedtime stories and for the most part we all shared a common ‘identity’—Americans serving in the mission field in a foreign country.”³³²

This is what the sponsoring missions, the administrative staff, and the missionary parents all hoped it would be for the children in boarding school. This is what they all thought it was. But, for some boarding students it was not.

³²⁹ Letter, October 21, 1968, 010910a 171A WMD Mission Personnel Records, Box 5 of 6, Presbyterian Historical Society, Philadelphia, PA.

³³⁰ Annual Report, 1960, RG 84-4-23, Box 4, Presbyterian Historical Society, Philadelphia, PA.

³³¹ Letter, October 30, 1950, RT 72, Box 4, Presbyterian Historical Society, Philadelphia, PA.

³³² Information from witness interview.

Parents did not always know what their children were living with. Some sisters and brothers did not know either.

Even when there was no abuse: "...being away from home while growing up can be a difficult experience."³³³ "The Hostel wasn't a good place for elementary children."³³⁴ "I felt rejected because I was sent away. Although Chiang Mai was a nurturing place," said another IARP witness, "I needed those years with my mother." She reported that being with her mother was more important than being sent to boarding school with her siblings and friends. It has been her heartache through the years. Her experience in boarding school made her feel different from other members of the family to the point that she felt that she must have been adopted.³³⁵

When boarding school students were ill, and especially when hospitalized, some children felt lonely, abandoned, and vulnerable. They have reported to the Panel that they felt like they had no one to advocate for them. "When sick, and put in the hospital, no one visited me; I was just dumped there. No one knew how much pain I was in."³³⁶ It is not surprising, therefore, that one recommendation the Panel has heard from many witnesses, across all the schools, was that children on the mission field have an advocate.

Reported Impact on Some Boarders from this Time Period

During the IARP inquiry into reported abuse at Chiang Mai, a number of witnesses reported the following long-term impacts on their life, which they believe was unrelated to any negative experience as Third Culture Kids, and which they attributed to their having been abused.

- An anger which lies deep within
- Isolation from family of origin
- Chronic health problems

³³³ Information from a witness letter.

³³⁴ Information from witness interview.

³³⁵ Information from witness interview.

³³⁶ Information from witness interview.

- Avoidance of group participation
- Struggle with depression throughout their life
- Self-loathing
- Need to control after having felt so out-of-control
- Avoidance of intimacy in relationships
- Difficulty trusting, even family members
- A sadness that will not go away
- Sense of shame and guilt even though they know that what happened to them as children was not their fault
- Confusion, not only sexually, but also spiritually
- Mistrust of men; mistrust of God
- Feeling conflicted by the experience of being an MK: happy memories ruined
- Several marriages
- Firm advocate for others, but not for themselves
- Struggles with expressing their own needs
- Deep sense of betrayal, multiple layers of betrayal: adults who went as ambassadors for Christ and yet they were the ones who hurt us
- Years of anxiety and panic attacks
- Times of suicidal ideation
- Burdened by having to keep the secret of their abuse in order to protect their parents and not distract them because they respected their parents' commitment to and work on the mission field.

Reported Impact on Some Secondary Victims from this Time Period

The Panel heard, as well, about the impact of the abuse on secondary victims, those sisters, brothers, and friends, who were in the boarding hostel at the time that the abuse occurred, and did not stop it because they were unaware of what was happening.

- Deep sense of guilt: I was there and I should have stopped it
- On-going sense of grief and loss
- Happy memories of the school ruined after discovery of the abuse

- Person MK loved and respected and trusted, now tarnished by resentment and anger
- Sense of helplessness as they now observe the effects of the abuse

Reported Impact on Some Parents of Victims from this Time Period

The Panel also heard from parents, now retired missionaries. Having heard, years later, about the abuse and, especially, seeing the effects of the abuse on their child through the years, they have likewise experienced an impact. Some of the reported effects on parents of the victims were:

- Betrayal, not only by the abusers whom they trusted, but also by the system of the church.
- Shame: I should have seen it
- Guilt: I should have done something
- Sadness: I believed my children were happy, well-adjusted, safe at the hostel
- Reassess, over and over again, their decisions: I thought my children would be well supervised and cared for.

Administration

Each hostel, in Chiang Mai and in Bangkok, had a Board of Management, responsible for day-to-day operations. A single Christian Hostels' Board coordinated the work of the two hostels, chose the members of the two Boards of Management, and determined overall policy.³³⁷ The Christian Hostel Board had 9 members, three from each denomination. Each Board of Management had 5 members, at least one of whom was also a member of the Christian Hostels' Board.³³⁸ Board members were drawn from parents whose children attended Chiang Mai Children's Center (CCC).³³⁹

³³⁷ Op. Cit. Terms of Agreement, January 1967.

³³⁸ Ibid.

³³⁹ Ibid; and, information from witness interview.

The presence of multiple denominations as sponsoring institutions, and the existence of multiple roles for the parents created a multi-layered organizational and administrative environment. For Thailand, in particular, the Presbyterian denominational archives reflect these layers:

- There are board minutes from the hostel boards the parents served on;
- There are Fraternal Workers' Affairs Committee minutes (the mission communities meetings and committees, such as a committee on the education of Fraternal Workers' children);
- There are annual reports each individual missionary was required to write to COEMAR each year;³⁴⁰
- This is correspondence and official records detailing the individual relationship each missionary had with the U.S. mission agency appointing them to mission service.

Each of these layers represents a communication channel as well as delegated responsibility or an authorized role.

The above layers are intra-denominational, specifically Presbyterian, and so do not include the lateral and collegial relationships that existed between missionaries of different denominations serving together in mission work or working together on the same hostel board. Responsibilities, like staffing, were shared across the three denominations.³⁴¹ A request for personnel, therefore, could travel through three separate communication channels, one for each denomination – from board member to the mission administrator for the denomination on the mission field to the mission administrators in the United States,

³⁴⁰ Not all of the mission fields where the IARP had inquiries had these types of Annual Reports.

³⁴¹ Op. Cit. Terms of Agreement, January 1967.

Administrative issues and functioning

The Thailand mission field had a mission field administrator who served in that position for most of 29 years, from 1947 to 1976.³⁴² If the archival record is any indication, this stability of personality, style, and interpretation of responsibilities in a central position for communication and coordination provided a certain sense of order or regularity to mission field business. The minutes and annual reports files mentioned above reflect this. Thailand was a large, complex mission field so there were always personnel issues and mission challenges. But, the stability in this position would have provided some continuity of local, mission field, expectations, at least, even when there were denominational mergers or re-organizations.

³⁴² Personnel records, RG 360, Presbyterian Historical Society, Philadelphia, PA. There was a two-year period in the 1960s when this individual served in the New York mission offices, and the administrative relationship changed in 1972 when COEMAR closed the Commission Representative office in Thailand, and, instead, worked with Church of Christ in Thailand's Department of Ecumenical Relations through the United Presbyterian Division.

Summary of IARP inquiry

What follows is the Panel's summary of its findings based on 12 reports from Thailand. The reader will find detailed information based on the Panel's fact-finding inquiry following the summary table.

Total number of reports received by Panel		12	
	Concern about possible abuse		3
	Supporting statements		1
	Allegation of sexual abuse by adult		7
	Allegation of sexual abuse by minor		1
Number of alleged victims		7	
	Younger female Presbyterian MK (age 5 – 12)		2
	Older female Presbyterian MK (age 12 +)		1
	Older female non-mission child (age 12 +)		2
	Male Presbyterian MK, age unknown		1
	Male non-mission child, age unknown		1
Number of individuals identified as possible offenders		3	
	Male Presbyterian clergy / houseparent A		1
	Male Presbyterian clergy / houseparent B		1
	Male non-Presbyterian minor peer C		1
Panel decisions		12	
	Concern or supporting statement		4
	Insufficient Information		1
	Sexual abuse by minor		1
	Sexual abuse by adult		6
Panel actions	Referral to Presbytery		1
	Not named		0
	Named in Final Report		2
	Named in Thailand Need-to-Know Report		1
Number of people providing information to the Panel		22	
	In-person		16
	Phone		3
	Written		3
	Number with Witness Agreements		15
	Number without		7

Official denominational:			
	Presbyterian	25	
Personal papers		Number of people / families providing documents	2
Other resources			
	Yearbooks: CCC	5	
	1966, 1967, 968, 1969, 1970		

Panel description of investigation

The first report of abuse received by the IARP from the Thailand mission field came in April 2004 when a parent responded to an outreach letter. Further reports were received when the Panel interviewed peers of reported victims, and adult missionaries in whom an MK, who experienced abuse, had confided as an adult.

The reports from this mission field were sobering, because they potentially pointed to a 20-year span of time over which two accused individuals could have abused children in their roles as houseparents at Chiang Mai Children's Center.

The following reports concern male Presbyterian clergy / houseparent A

Thailand- 1: Sexual abuse by an adult
 Potential victim: Younger female Presbyterian MK 1
 Time frame: late 1950s
 Setting: Chiang Mai boarding home
 Incident: Male houseparent came into girls' dormitory after children were asleep, sat down beside child and moved her hand onto his penis to feel it get erect. He told her this would help her get ready for marriage. This happened on more than one occasion.
 Panel decision: Sexual abuse by an adult
 Panel action: See discussion below.

Thailand – 2: Sexual abuse by an adult
Potential victim: Younger female Presbyterian MK 1
Time frame: late 1950s
Setting: Chiang Mai boarding home
Incident: Housefather came into dormitory when child was alone there. He instructed her to remove her underpants, told her he was doing a research study, and proceeded to measure something about her vagina.
Panel decision: Sexual abuse by an adult.
Panel action: See discussion below.

Thailand – 3: Concern about possible sexual abuse by an adult
Potential victim: Younger female Presbyterian MK 2
Time frame: Late 1950s
Setting: Vehicle outside of mission station
Incident: Child was hysterical after being left alone in car with this housefather. He told her “I can be your daddy.”
Panel decision: None, reported as a concern
Panel action: See discussion below.

Thailand – 4: Sexual abuse by an adult
Potential victim: Younger female Presbyterian MK 2
Time frame: Late 1950s
Setting: Child’s home on mission station
Incident: Housefather, who was also a teacher at the school, told child when she went home for lunch that she was not supposed to return in the afternoon. After lunch, housefather came to the child’s house. When a Thai servant discovered the child laying naked on a mat on the grass in the yard with the housefather standing over her, she went to get the child’s mother who returned home immediately. The housefather had not been aware of the servant’s departure, so was surprised by the mother’s arrival. She demanded to know why he was there, and he said he came to check on the child because she had not returned for school in the afternoon. Later mother reported to another adult that the child “would not have known what a sunbath was.”
Panel decision: Sexual abuse by an adult
Panel action: See discussion below.

Thailand – 5 Sexual abuse by an adult
 Potential victim: Younger female Presbyterian MK 2
 Time frame: Late 1950s
 Setting: Chiang Mai school
 Incident: Housefather, who was a teacher at the school at the time, entered the girls’ bathroom when the child was there alone. He watched over the door of the stall as she went to the bathroom. There were female teachers at the school at the time.
 Panel decision: Sexual abuse by an adult
 Panel action: See discussion below.

Thailand – 6 Sexual abuse by an adult
 Potential victim: Younger female Presbyterian MK 2
 Time frame: Late 1950s
 Setting: Private home in the United States while on furlough
 Incident: Child standing alone in bedroom. Housefather came up behind her and grabbed both of her breasts with his hands while kissing her neck. He whispered to her that she was developing nicely. The child’s mother walked past the bedroom door, and intervened, saying to the housefather, “you promised you would never do this again.”
 Panel decision: Sexual abuse by an adult
 Panel action: See discussion below.

Panel action for reports 1-6: Named offender in the Final Report:
 Charles D. Messinger

Mr. Messinger was an ordained minister in the Presbyterian Church. He was appointed to mission service in 1956 by the PCUSA, and served one five-year term in Chiang Mai, Thailand. He returned to the United States, where he undertook graduate work at San Francisco Theological Seminary, then served as in ministry at First Presbyterian Church in Hayward CA and at Walla Walla Presbyterian Church as an Associate Pastor in Christian Education. From 1969 – 1972, he served as college chaplain and assistant professor at Hastings College in Hastings NE. Mr. Messinger died in December 1986.

The Panel took this action for these reasons:

1. There were multiple victims. There may be other victims, then, who might benefit.
2. The reports of abuse demonstrated manipulation (e.g. sending the child home then blaming her for not returning to school), and intimidation (e.g. staring at child in bathroom). There were other, non-sexual, instances of intimidation and harassment

reported to the Panel by this victim that would have magnified the impact of what is reported here. For example, Mr. Messinger frequently visited the child's home mid-day, to the point where the child's mother asked the child's father to request Mr. Messinger to stop coming over. This is an unusual action to take in a mission community where the interdependence of missionaries provided incentives for people to avoid confrontations and open conflicts.

The following reports concern male Presbyterian clergy / houseparent B:

Thailand – 7 Sexual abuse by an adult

Potential victim:	Older female Presbyterian MK 3
Time frame:	late 1960s
Setting:	Chiang Mai boarding hostel
Incident:	Housefather came into the girls' dormitory to say goodnight. He stopped at each child's bed, but stayed longer with some than others. When he stopped at her bed, he fondled her breasts, French kissed her, and laid on top of her, pressing his groin into her. This happened on multiple occasions.
Panel decision:	Sexual abuse by an adult.
Panel action:	See discussion below.
Panel remarks:	The child informed her mother about these incidents when the mother visited the dorm. The mother spoke to the housefather and told him to leave her daughter alone. The child also spoke to the housefather and told him not to bother her anymore.

Thailand – 8 Supporting statement

Potential victim:	Older female non-mission child 4
Time frame:	Late 1960s
Setting:	Chiang Mai boarding home
Incident:	MK described a number of observations and concerns that were offered in support of others who might make allegations. a) This MK noted that this housefather had made her a "special" gift, that he was very good at observing what children were interested in and giving them presents that reflected their interests. b) The housefather invited her into the houseparents' apartment bathroom on one occasion when they were alone in the dorm to play hangman. c) This MK and another child climbed into the

attic on one occasion and found a single ceiling tile removed over the shower in the bathroom that had previously been the girls' bathroom.

Panel decision: Supporting statement
Panel action: See discussion below.
Panel remarks: The MK was clear that she had not been abused by this housefather. She offered her statements to illustrate that there were places where abuse could have occurred in the dorm, and that a houseparent could flatter or entice a child into an abusive encounter.

Thailand – 9 Sexual abuse by an adult

Potential victim: Older female non-mission child 5
Time frame: Late 1960s
Setting: Unknown
Incident: Sexual abuse
Panel decision: Insufficient information
Panel action: See discussion below.

Thailand – 10 Concern about possible sexual abuse

Potential victim(s): Female MKs at the boarding hostel
Time frame: 1960s
Setting: Chiang Mai boarding hostel
Incident: Female boarding students, 6th grade or older, were observed sitting on housefather's lap. He was kissing them in a way that was not appropriate for his role.
Panel decision: Report shared as a concern.
Panel action: See discussion below.

Thailand – 11 Concern that boys at Chiang Mai were possibly abused

Potential victim(s): Male Presbyterian MK, age unknown
Male non-mission child, age unknown
Time frame: 1960s
Setting: Unknown
Incident: Unknown
Panel decision: Information shared as a concern; no male MKs or non-mission boys came forward to the Panel.
Panel action: See discussion below.

Panel action for reports 7 – 11: Person named in Final Report:
Douglas Stubblefield

Referral to presbytery for possible disciplinary action

Mr. Stubblefield was appointed to mission service in 1961 by the UPCUSA, and arrived in Thailand in July 1961. His initial short-term appointment became a career missionary appointment in 1964, and he served, with breaks for furloughs and language study at Chiang Mai until July 1974.

The Panel took this action for these reasons:

1. In the course of interviewing witnesses for this inquiry, the Panel obtained additional information that strongly supported the concerns and supporting statements.

- One female MK, when arriving at the dorm as a newcomer, was told by an older female MK “when housefather comes upstairs, you’d better be asleep or you’ll be sorry.”
- The female students at the dorm slept in rooms with several bunk beds in each one. At least two MKs reported to the Panel that they observed the housefather stopping and staying at another girl’s bed. It was too dark for them to observe what he was doing.
- The female MKs had a system of rotating who had what bed every week. Some MKs explained to the Panel that this was “just the system in the dorm, so no one would have the best bed all the time.” Other MKs explained that the students rotated beds so no one would have to be in a bottom bed, the least desirable position, all the time.
- Various witnesses described behaviors in their peers that are consistent with those shown by children who have been sexually abused, e.g. wearing additional layers of clothing to bed.

This information led the Panel to name Mr. Stubblefield for the sake of other potential victims.

Further discussion about Mr. Messinger and Mr. Stubblefield.

1. Both of these individuals served in Thailand as Presbyterian clergy. This as added a layer of spiritual betrayal for some MKs. As the long-term mission field administrator noted in a 1952 letter to missionaries: “Nothing succeeds, no matter how good it may be, unless a fellowship of Christians comes into being. Nothing fails, no

matter how disastrous the situation may become, if men and women hold fast to Jesus Christ in living obedience. We can no longer pursue these aims by directing policy. Our only tool by which we may now fashion God's purpose in terms of human relationships is the power of our personal lives."³⁴³

2. Both of them served in other, concurrent, roles at Chiang Mai – both were principal / director at times, teacher at times, and housefather all the time. Children who were abused could not avoid seeing the housefather, even for a small part of their day.

3. Both were described as the more approachable one of the houseparent couple, the warmer one who children would be more apt to be around. The housemothers were described as more distant or more strict.

For children who were abused, then, there was a real dilemma: the person who could come closest to substituting for the parent was also the one who might be abusing them. As an example, all of the MKs the Panel spoke with, including the ones who had been victimized, could name specific events and instances where they had enjoyed the company of or an activity planned by the housefather.

One of them was described as an interesting person to talk with, someone who paid attention to thoughts and concerns and ideas of a young teen in a way that parents did not. The other one was noted for the dragon parade and similar events, including elaborate crafts and projects done with the children. For the Panel, these descriptions highlighted the heart-wrenching nature of this dilemma – children who had been abused desperately wanted to avoid their abuser. At the same time, they desperately wanted to be a part of the group, and to have someone pay attention to who they were.

4. In both cases, the offenders used manipulative statements that created intense double binds for the victims. For example, sending a child home then making the child's presence at home their fault. Telling a young child "I can be your daddy" creates confusion and terror in children at an age where such statements are apt to be taken literally – does this mean the person is going to somehow get rid of their real father? One

³⁴³ Letter to the missionaries, October 13, 1952, RG 360, Presbyterian Historical Society, Philadelphia, PA.

offender told a victim that the Bible told people to love one another and that was all he was doing, loving her.

5. Both sets of houseparents were highly regarded and well loved by some parents and the mission community. Children who were victimized were aware of this, and felt like an outsider after their abuse because they did not share the same opinion. With attentive houseparents in place, people who paid attention to vulnerable children, learned their needs, and, at least for Mr. Stubblefield, were willing to be long-term houseparents, parents and mission field administrators could turn their attention elsewhere. They were not searching for houseparents every year.

Yet there is some indication that both housefathers sought out activities besides teaching and child care. One engaged in evangelism and outreach ministries, with some thought to returning to Thailand after his first furlough and moving to a mission station to do evangelistic work full-time.³⁴⁴ The other expressed doubts about his effectiveness on more than one occasion:

Even now I still have disturbing doubts as to my qualifications for this assignment. This is not to say that I am unhappy or discontented with the work here. It is satisfying, happy work, but work that one can do an acceptable job in yet not put forth his best efforts.. I know I am not alone in feeling this way. Almost everyone at some time or other in his work here has these same doubts and anxieties. To me they are in one sense spiritual growing pains...Perhaps I fear that I will become complacent, accept the easiest way and become a poor steward of my time and abilities. Perhaps this is what disquiets me more than anything else.³⁴⁵

³⁴⁴ “Part of the program has been geared to the possible realization of the call which the churches and the District have extended to my wife and I to return to the Farnag area following furlough. Though the official approval has as yet been given, I have felt it desirable [sic] to get a foundation of the problems and possibilities for work in this area.” Annual Report for 1960, RG 84-4 24, Box 4, Presbyterian Historical Society, Philadelphia, PA.

³⁴⁵ Personal Report – 1966, RG 84-4-28, Box 4, Presbyterian Historical Society, Philadelphia, PA.

Thailand – 12	Sexual abuse by a minor
Potential victim(s):	Younger female Presbyterian MK 1
Time frame:	1950s
Setting:	Chiang Mai boarding home
Incident:	Older male student enticed MK to meet him late at night in deserted corner of the dorm, where he fondled her breasts and pubic area.
Panel decision:	Sexual abuse by a minor
Panel action:	Individual named in Thailand Need-to-Know report.

Overall Panel comments

One of the more disturbing aspects of these reports, taken as a group, is that other missionaries seemed to have some awareness of inappropriate behavior of both houseparents with female children, yet there is no indication in the archives that any formal action was ever taken.

The Panel heard about informal confrontations, such as those noted above, where the mother confronted the housefather to demand an explanation or tell him to stay away from the child. The Panel also heard indirectly that someone had taken a concern or complaint to the Board, and that Mr. Stubblefield had been told to stay out of the girls' rooms at night. Attempts to gather specific details about some of these accounts, however, were thwarted by the lack of cooperation on the part of some adult missionaries, who declined to participate in the Panel's inquiry.

For the Panel, these incidents in Thailand resembled the inquiry on Congo – in both cases, parents were aware of abuse. Yet, at a time when communication across denominational lines was most critical, denominations withdrew into their own mission communities. Information wasn't shared across denominational lines then, and it wasn't shared across denominational lines now, for the Panel. In both instances, the lack of sharing hindered an effective response. Relationships between denominations are complex, just as relationships between individuals are. Some of the same factors are important – status, resources, ongoing issues in the relationship. Children lose when these factors loom larger than protection.

As noted in an earlier mission field discussion, children remain vulnerable, perhaps become more so, when adult responses to abuse are half-hearted and halfway.

The child may see a parent protest on their behalf, but if nothing changes afterward, the child may conclude that the parent is powerless compared to the offender. This can have the effect of enhancing the offender's power over the child. The offender, for all intents and purposes, has proven to the child that they are more powerful than the parent. For a child, then, this may mean that there is no hope of escaping from the abuse.

ZAMBIA

Scope of Panel's inquiry

Time period of Panel's inquiry: 1975 - 1980

Predecessor denomination: Unknown

Other denominations associated with this inquiry:

One alleged victim on mission field because parents were appointed by
Africa Evangelical Fellowship

Features of the mission field and setting

Mission field: Zambia

Presbyterian mission work:

None that we could determine for this area during this time frame

Schools mentioned in the report:

Sakeji Christian School

Dormitories: Boarding for students ages 6 - 13

Summary of IARP inquiry

Total number of reports received by Panel		2	
	Concern about possible sexual abuse		1
	Allegation of abuse, unspecified		1
Number of alleged victims		2	
	Younger female non- Presbyterian MKs		1
	Unknown		1
Number of individuals identified as possible offenders		0	
Panel decisions		2	
	Concern		1
	Did not fit scope of Panel's Charter		1
Panel actions		0	
Number of people providing information to the Panel		2	
	In-person		0
	Phone		0
	Written		2
	Number with Witness Agreements		0
	Number without		2
Official denominational		0	
Personal papers		0	
Other resources	Research using reference materials		

The Panel's research did not identify a Presbyterian mission presence in Zambia, and could not identify any Presbyterians who might have served on the staff of Sakeji Christian School. The denominational affiliation of the first alleged victim was unknown, so there was no way of locating her. The second alleged victim was non-Presbyterian.

As a result, the first report was identified simply as a concern about possible sexual abuse, and the second report was judged not to fit the scope of the Panel's Charter.

C. Overall themes that emerged in the Panel's investigations

This section is organized around Panel observations of common themes that emerged from interviews with participants from different mission fields, different schools, and different period of time.

While this information comes from the past, the analysis and conclusions pertain to the present and future. The PC(U.S.A.) no longer maintains boarding schools, but parents on the mission field still make choices about educational settings for their children, and the Church still makes choices about which missionary placements it will facilitate.

MKs: TCKs, boarding school and abuse

The MK experience potentially has many layers:

- a) The effect of being a Third Culture Kid.³⁴⁶
- b) For a subset of MKs, the potential effect of separations from parents experienced when attending boarding schools.³⁴⁷

³⁴⁶ See, for example, Pollock, David C., & Van Reken, Ruth E. (2001). *Third Culture Kids: The Experience of Growing Up Among Worlds*. Yarmouth, ME: Intercultural Press, Inc., 333 pp.

³⁴⁷ See for example,

1) Eidse, Faith. (2004). "Embers." In Eidse, Faith, & Sichel, Nina. (Eds.). *Unrooted Childhoods: Memoirs of Growing Up Global*. Yarmouth, ME: Intercultural Press, pp. 133-142.; or,

2) Kunkel, Lois Irene. (2000). *Spiders spin silk: Reflections of missionary kids at midlife*. [Doctor of Education] Toronto, Ontario, Canada: Ontario Institute for Studies in Education of the University of Ontario, Department of Adult Education, Community Development and Counselling Psychology. 195 pp; or,

3) Thorpe, Douglas M. (1994). *Boarding the self: Individual and family consequences of mission boarding school experience*. [Doctor of Philosophy] Princeton, NJ: Princeton Theological Seminary. 156 pp; or,

4) Van Reken, Ruth E. (1987, October 24; 1995, January; 1997, February). *The paradox of pain and faith*. [Formerly entitled: Possible long-term implications of repetitive cycles of separation and loss during childhood on Adult Missionary Kids (AMKs).] [The

c) For an even smaller subset of MKs, the effects of abuse suffered on the mission field.³⁴⁸

The MK experience has many layers as reported by a variety of witnesses interviewed by the Panel. They have spoken of their unique childhood experiences which continue to influence their adult life today. It has been said that children of missionaries “have sacrificed as much or more than their missionary parents.”³⁴⁹ Some of the witnesses the Panel spoke with could resonate with this statement.

Many children are raised in foreign countries with cultures, customs, and languages different from those of their parents, whether they are children of parents in business, mission work, government, military, or diplomatic corps. Growing up in a country different from their “passport country,” they have been given the name of “third culture kids” or TCKs. MKs, moreover, often have lived in boarding school sometimes beginning at a young age sent by parents who were serving in remote backwoods areas of the country. Sometimes, MKs report, these turned into a rich tapestry of experience:

majority of this paper was published in a New Zealand magazine as: van Reken, Ruth. (1997). Coping with loss: The downside of being a missionary kid. *Reality*, 20. Retrieved on July 5, 2008, from: <http://www.reality.org.nz/articles/20/20-vanreken.html>]; or,

5) _____. (2004). “Letters Never Sent.” In Eidse, Faith, & Sichel, Nina. (Eds.). *Unrooted Childhoods: Memoirs of Growing Up Global*. Yarmouth, ME: Intercultural Press, pp. 143-159.

³⁴⁸ See for example, Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology*, 21(1, Spring), 45-53. [Special issue: Psychology and Missions.]; or, Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*, 27(2, Summer), 163-170. [Special issue: Psychology and Missions.]

³⁴⁹ Doris Walters, *An Assessment of Re-entry Issues of the Children of Missionaries*. (1991, p. vi). Quoted in Lois Kunkel, *Spiders Spin Silk*. (2000)

“I look back on it very fondly. I’m comfortable in a multi-cultural setting. I felt really connected in boarding school. It was a very special way to grow up. I felt a sense of community with other missionary families.”

Other MKs expressed a very different experience, one which has left a life-long trail of sadness and sense of abandonment:

“Boarding school pulled us away from our parents. There is a common sense of brokenness.”

Each of these experiences – being a TCK, being separated from parents to attend boarding school, and being abused – *may* have long-term effects on MKs. When these experiences are combined, these effects *may* be cumulative or reinforcing.

These layers of experience were important to the IARP because:

- IARP inquiries focused on reports from MKs, who are, by definition, TCKs.
- Of the 5 major IARP inquiries -- Congo, Cameroon, Ethiopia, Pakistan, and Thailand – 4 of these mission fields had Presbyterian-affiliated MK boarding schools.
- These 4 MK boarding schools – Hope School in Cameroon; Good Shepherd School in Ethiopia; Murree Christian School in Pakistan; and, Chiang Mai Children’s Center in Thailand -- were settings for reports of abuse that the Panel received.
- When the Panel investigated reports, there was a standard set of questions of those reporting abuse, including the short- and long-term effects of the abuse on their lives. The Panel included effects in several different life domains: physical, psychological, spiritual, religious, economic, vocational, emotional, and relational.

As a result:

- The Panel had a wealth of information from witness interviews and denominational archives obtained in the course of investigating the reports of abuse set at these schools.
- Since these reported effects of abuse could overlap considerably with the effects of experiences of being an TCK and being in boarding school, the Panel sought, insofar as possible, to understand the separate effects of each type of experience as reported to us.

The Charter directed the Panel to:

- a) include in the Final Report “[a]ny necessary background information about mission life;”³⁵⁰ and,
- b) make “[r]ecommendations for improvements to the processes of WMD.”³⁵¹

To identify pertinent background information, particularly about the effects of being a TCK or being in boarding school, and to identify areas that might merit recommendation, the Panel compared the 4 mission boarding schools on several dimensions. In addition, the Panel summarized information we received about the long-term effects of abuse on victims and others, boys and abuse, and sibling abuse.

TCK experiences

Pollock and Van Reken define Third Culture Kid (TCK) as: “a person who has spent a significant part of his or her developmental years outside the parents’ culture. The TCK frequently builds relationships to all the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK life experience, the sense of belonging is in relationship to others of similar background.”³⁵²

These are not “Third World” children. Instead, these are children of missionaries, foreign service, military, business whose parents came from a *first culture* and worked in a host culture, the *second culture*. The children then experience living in a culture between these two, named *third culture*. Children of missionaries actually live in different cultural worlds as they travel back and forth between their passport country, during furloughs, and the host country, during terms of their parents’ missionary service. This is a highly mobile world as they, or those around them, are constantly coming and going.³⁵³

³⁵⁰ Charter, Section XI. Process, 1.

³⁵¹ Charter, Section III. Scope, and Section XI. Process, 5.

³⁵² Pollock, David and Ruth Van Reken, *The Third Culture Kid Experience: Growing up among worlds.* (2009), p. 13.

³⁵³ *Ibid*, p. 17

“The population changed each year due to furloughs so boyfriend and girlfriend in the dorm didn’t mean much.”³⁵⁴

The term, third culture kids, was actually coined some fifty years ago by Dr. Ruth Hill Useem when she observed, while working with US business and government families in overseas assignments, that their children were different from children who had remained in the US. The TCKs seemed to take their identity from the combination of at least two distinct cultural parts, their home/passport country and their host country.³⁵⁵

“I have always felt my experiences on the mission field were very much to be envied by my peers who were raised in the states and that my present heart for reaching the lost in the less reached areas of the world is much related to my time spent there.”³⁵⁶

During the IARP inquiry, the Panel interviewed missionary kids who had *spent a significant part of their developmental years outside their parents’ culture*. And, whether they lived in boarding school or on the mission station with their parents, they reported to the Panel that they *built relationships to all of the cultures, while not having full ownership in any*. They assimilated *elements from each culture*, yet their *sense of belonging* was their *relationship to other MKs*.

Children learn who they are and where they belong from the community in which they live, internalizing what is acceptable and what is expected. Pollock and Van Reken call this *cultural balance*: knowing how things are and how they work in a particular community.³⁵⁷ TCKs, however, may feel out of balance as they move from place to place, having to learn anew how things work. One MK witness told about how she struggled when her parents were transferred from a middle eastern country, where she felt at home, to a southeastern country where she felt like a fish out of water.

³⁵⁴ Witness interview.

³⁵⁵ Pollock and Van Reken, p. 16.

³⁵⁶ Letter from a missionary kid.

³⁵⁷ Pollock and Van Reken, p. 44.

“I liked (middle eastern country) best. I had great memories; I loved the people; I loved the food; it was totally positive. The people were loud, welcomed strangers to meals; it felt like home. Then we moved to (southeastern country) where people were quiet, no meals in their home and, if refused a meal, the offers stopped. At first I hated it there. I felt disloyal to the other country. I was fluent in (middle eastern) their language, but when we moved I couldn’t get around in this new language. My siblings and I were the new kids. Between the move from one country to the other, we were in the US where we were new kids, too. We were all fairly traumatized by the huge cultural leap we were making from one country to another.”³⁵⁸

Like all children, TCKs are influenced by their parents’ cultural values, by the host country’s practices, by their schooling, and peers. TCKs often have additional influences in their life: caregivers from the host country, where child care practices might be quite different from that of their parents, and the sponsoring agency of the parents with its expectations about beliefs and behavior.

I had “a live-in babysitter so my parents could work as missionaries, preaching, building, and treating the sick....As a child and young adult, I did not know my Father and Mother.”³⁵⁹

IARP witnesses confirmed the TCK profile which Pollock, Van Reken,³⁶⁰ and others have identified (see bibliography).

- TCKs understand how people’s worldview is different, socially, philosophically, and politically.
- Yet, they report experiencing divided loyalty which, to Americans, may seem unpatriotic.

“I was born abroad. We lived in a tiny village in a grass house with mud floors and walls. I thought being a mish kid was normal....Coming to the States was horrible....I was surrounded by English-speaking people, but I felt lonely....[I felt] anti-materialism, anti-commercialism.”³⁶¹

³⁵⁸ Witness interview.

³⁵⁹ Witness interview.

³⁶⁰ Pollock and Van Reken, pages 88-165.

³⁶¹ Witness interview.

- TCKs understand the values of living in another country in a very tangible way. Even as children, they have a clear awareness of what was going on.
- Yet, they have heard gun fire, have seen war and experienced evacuation of their school and families.
- TCKs have a genuine interest in and sense of ownership of other cultures.
- Yet, they report problems with re-entry to the passport country, feeling out-of-touch with people and events, no knowledge of relatives, the latest fads, social and political events.
- TCKs are adaptable and blend in, sometimes to the point that their behavior becomes indistinguishable from indigenous peoples.
- Yet, while appearing to be-one-of-the-crowd, they may not have a sense of their own identity.
- TCKs learn to be open-minded, understanding that there may a reason behind the behavior.
- Yet, their situation may have given them special status, making it difficult, at times, to remain open-minded.

Missionary children may return to their passport country every two to four years, staying away for a longer period of time than other TCKs. Each leave means saying good-bye to friends in the host country, hello to relatives and friends at home, good-bye to those people a short time later, and hello again to the host country friends, although friends may have changed if they are new to mission field or away on furlough. This is high mobility. Each transition changes something in a child's life.

- Chronic cycles of mobility create a sense of loss even when there is anticipation about the next move.
- Repeated cycles of mobility can lead to repetitive losses.
- TCKs have much they love about their experience of growing up in host countries, and these losses may lead to unresolved grief.
- Unresolved grief can leave its mark on the child and later the adult due to hidden losses, or no permission to grieve, or no time to process, or are discounted, or feel there is a higher good.
- Mobility and frequent transitions may create an urgent sense of the Now, seize this moment for it may pass forever.
- Yet, some TCKs have difficulty making choices and commitments because they are waiting for the next change.
- Despite the high mobility, there is structure from the sponsoring agency. For MKs there is the society of aunts and uncles which envelops them in a cocoon.
- Yet, the experience of some may lead to a mistrust of this very structure.

- MKs interviewed often reported that they could live anywhere because they developed cross-cultural skills. They have learned to read the culture for the unwritten rules of what is acceptable behavior and what is not.
- They report as well having learned inner confidence and a strong sense of self-reliance.
 “I grew up fast, became self-sufficient, self-reliant, and independent. I don’t tend to ask for help, although that has improved with time.”³⁶²
- A sense of rootlessness: *Where are you from?* and restlessness: *Where is home?* These are difficult questions for TCKs to answer because they have an at-homeness in their host country. One witness said with pride: “My Thai-ness is also part of me.”
- TCKs often have a large number of relationships, some valued and some more superficial.
 “I established long, lasting relationships that are still maintained today. When we meet, we pick up conversation right from where we left off. We experience a shared, unique, and special history filled with primarily positive memories.”³⁶³
- Yet, some MKs reported a series, even a pattern of unhealthy relationships, some resulting in multiple marriages and divorce.
- MKs told the Panel that they struggle with a sense of their own identity. Sometimes they appear have matured early, having learned to feel comfortable, at an early age, being with adults. Or they have never gone through “adolescent rebellion” to find out who they are. Or they have aligned with the system of their parents’ sponsoring agency becoming a wallflower.

One witness stated it this way: “For me deep relationships are difficult; I’ve had several marriages. I’ve been either immersed in my parents’ culture and become uber-American or global citizen and critical of the US. I also have a better understanding of how America is different than other places. I have a greater independence than my peers. I have an ease with people who are different from me. I’m a third culture kid.”

MKs who are second and third generation reported to the Panel that they are poignantly aware of the impact they have observed in their family members from living

³⁶² Witness prepared statement.

³⁶³ Ibid.

overseas and, sometimes, concerned that this previous generation grew up without benefit of being able to sort out the full effect of their third culture up-bringing.

The Experience of Third Culture Kids as Missionary Kids: TCKs as MK.

By definition all MKs are TCKs. They form a special category within the TCKs because MKs must integrate and assimilate yet another culture into their experience of passport culture and host culture. Children of missionaries must also incorporate the life and experience of their parents' call to the mission of faith and ministry in the name of Jesus Christ. Some MKs observe, often with great respect, the commitment of their missionary parents to live out the Great Commission: to proclaim the Gospel to all people, near and far, who have not heard the good news of Jesus Christ.

“What we saw in our father’s missionary life, we have lived out in our life: achieving, involved, independent. MKs make their own decisions. They become adult at a very early age. We all fiercely respect our father for his missionary commitment.”³⁶⁴

One never stops being a TCK or an MK; it is a long life experience. Witnesses reported, they realized very early that their parents had made an honorable choice, worthy of respect, to become missionaries. They felt loyal to their parents who felt loyal to God.³⁶⁵ Some MKs told the Panel of their special status.

“As an MK in Africa, I had my own kingdom: eight or ten African kids would follow me around. I lived in a nice house where we had staff. As a preacher’s kid, I always admired what they did—from their heart. Once back in the US, I was dumped in hell.”³⁶⁶

“I had a very privileged upbringing. In (host country), a child is defined by the parent’s status. I was a doctor’s daughter. I was also

³⁶⁴ Witness interview.

³⁶⁵ Kunkel, Lois Irene. (2000). *Spiders spin silk: Reflections of missionary kids at midlife*. [Doctor of Education] Toronto, Ontario, Canada: Ontario Institute for Studies in Education of the University of Ontario, Department of Adult Education, Community Development and Counseling Psychology, p. 20

³⁶⁶ Witness interview.

blond and fair, thought to be beautiful by the (people in the host country) and treated like a princess. When I came to the US, it was a shock; I was one of the masses.”³⁶⁷

Statements such as the above, heard by the Panel, reflect some of the joys of living on the mission field and, at the same time, the struggles which MKs experienced: culture shock at re-entry to the passport country, whether on furlough or permanent relocation, as if they were now in some new, strange country, this USA. This was also accompanied by a sense of alienation, of not belonging, and a mixture of other feelings such as doubt, insecurity, loneliness, fear, anger, and detachment. These adjustments were varied and challenging. *So you thought you were an American and then found out you weren't American at all.*³⁶⁸ These experiences seemed to provoke questions, over and over, in MKs as they struggled with a sense of their own identity.

Some MKs report that their experience was completely positive: “I have many, many positive memories of Africa. Too many to describe. Suffice it to say that I had a very happy childhood and am glad I was given such a unique experience.”³⁶⁹

However, “missionaries never belong; they are always outside the culture they are trying to convert.”³⁷⁰

One parent told the Panel: “It is a sad paradox: immersion in a culture to be a good missionary, then it is difficult to return. I put myself under the local Christians and joined them, allowing myself to become de-culturized. I learned from them. I was a good student. The dark side was: the children were deeply and significantly influenced by the people with whom they lived.”

This parent's child: “We didn't integrate with the (people of host country). It created the feeling that we didn't belong in the US and we didn't belong in (host country) because we weren't natives there.”³⁷¹

³⁶⁷ Witness interview.

³⁶⁸ Kunkel, p. 72.

³⁶⁹ Witness statement.

³⁷⁰ Ibid, p. 76.

³⁷¹ Witness interviews.

TCKs as MKs had the overlay of God, the culture of the missionary world. The message for many: be in the world but not of the world. One witness reported that this was the order of her parents' priorities: "First God, then marriage, then children, then work; that was the order of priorities." MKs reported to the Panel that they did not want to disturb their parents from their "call" with any complaints or distress. Believing that their parents were on a "holy mission," children chose to be silent.

Another witness shared this: "In most respects it was wonderful...I had a very privileged up-bringing. There was confusion in roles: substitute father-figures, teachers, uncles and aunts, but did not have relationships with my biological aunts and uncles." Children, in their given circumstances, said they tried to do everything that was expected, but inside, they still felt lonely. MKs often report that they are aware now, as adults, of the many losses they experienced and the ways in which this has left its mark on their lives.

The Experience of MKs in boarding school.

"Going to boarding school was the thing to do for all of us. Unless our parents wanted to home-school, there really wasn't much choice. Our parents were wanting for us to socialize with other Americans and to have an American education."³⁷²

And, so it was: the MKs now moved into yet another dynamic related to culture: the culture of home and the culture of the hostel. Many MKs lived away from their families for significant parts of their lives not seeing their parents for months at a time. One mother told her missionary husband: "The hardest thing was sending the children to school so far out in the country. We saw them only Christmas and summer; later they added Easter." Some MKs began their boarding experience as young as six years old. Given the high mobility, mentioned above, "missionaries and their children are particularly vulnerable to separation and its accompanying anxiety and fear....One of the

³⁷² Witness interview.

most significant experiences of separation occurs when the children of missionaries go to boarding school.”³⁷³

It was difficult for some MKs who boarded: “Boarding school was home. At boarding school you learned to suppress emotions. Now I don’t feel feelings like others. It pulled us away from our parents so that we raised ourselves. We search for our identity. Kids need to be with their parents.”³⁷⁴ Although some reported to the Panel: “I remember fondly my time at boarding school and consider it one of the best times of my life. My experience there was only positive. My dorm parents....were fantastic.”³⁷⁵ Other MKs who boarded spoke of suffering the loss of their parents, missing out on the wisdom they might have learned from mother and father, their loneliness, sense of abandonment, sense of disconnection and confusion of belonging and yet not belonging.

Of the five major IARP inquiries—Congo, Cameroon, Ethiopia, Pakistan, and Thailand—four of these mission fields had Presbyterian-affiliated MK boarding schools. Interestingly, there were stark commonalities in the experiences, daily structure, and rules found in each of the boarding schools. Here are some of the common themes the Panel heard:

Boarding:

- There were MK accounts of bedwetting and fear of *what might be between you and the bathroom at night*.
- Problems about morning oatmeal.
- Had to eat everything on the plate.
- Concerns about letters home—not private, told to present only the positive side so as not to worry their parents.
- Crying oneself to sleep at night.
- Watching parents drive away and longing for them to turn around and come back for them.
- Feeling *if I was good enough my Mommy and Daddy would come and get me*.
- Being separated from siblings because *we were all to be part of God’s family*.
- Parents not asking *how are things going?*

³⁷³ Kunkel, p. 81.

³⁷⁴ Witness interview.

³⁷⁵ Witness letter.

- Some felt it was tough to spend years among those who cannot help you to flourish.
- One boarding school MK told the Panel: “School and kids were lowest priority. Many households were conducted that way. Parents wanted to do the work unencumbered by their kids. They wanted kids out of the home. A lot of parents really didn’t care. It was the kids who supported the parents’ work. Children are a gift; ministry will always be there.”

Houseparents:

- Houseparents had full-time responsibility for everything pertaining to the children as well as the property, the staff, and the finances.
- Due to recruitment difficulties, houseparents were often neither well-qualified nor trained in child development and care.
- MKs reported in all the schools that some houseparents had favorites.

Parents:

- Across the mission hostels in the inquiry, parents wrote that they had peace of mind that their children were “happy;” now they could carry on their work with satisfaction.
- Mothers homeschooled for the first few grades, using the Calvert System. Mothers felt pulled in many directions between family and the call of mission work.
- Boarding allowed mothers to participate fully in mission work and, when needed, to accompany her husband in the mission field.
- If there were problems, aunt and uncles near-by would handle them.
- Parents did not know what happened in boarding and relied on letters to inform them.
- Parents did not ask their children. They assumed houseparents were up to the task.
- Parents assumed anyone chosen by the Church would do an adequate job.

MKs:

- Many MKs made a conscious effort to adapt and be “good.”
- Some MKs reported feeling abandoned and a lower priority as their parents brought the gospel to other people. They had a clear sense that missionary work was prioritized over time with them.
- MKs were to accept, without complaint; they were not to worry their parents.
- Some thought rules were oppressive to which they needed to conform.
- Although MKs felt a sense of community with other mission families, some also experienced a climate of unconcern among adults and parents. The adults did not seem to acknowledge the problems that were there.
- Some MKs felt they had no advocate. Their parents had committed their life to missionary work rather than their families.

- MKs felt estranged even when at home sometimes.

Some MKs now report that every day in their daily life, they bump up against their boarding school experience and their MK history. The effects are long-lasting.

The Experiences of MKs who went to boarding school and were abused.

“I was always scared, told (at boarding school) I’d never amount to anything. I was living two different lives: scared on the inside, looked happy on the outside.”³⁷⁶

“The damage of boarding school is overwhelming....how alone, afraid, abandoned my ten year old heart felt....desperate, frightening, lonely, vulnerable, heart-closing feeling, especially for a little child.”³⁷⁷

“Boarding school pulled us away from our parents. Kids need to be with their parents. If I hadn’t gone to boarding school, I wouldn’t have been abused.”³⁷⁸

Of the five major IARP inquiries, four MK boarding schools—Hope School in Cameroon, Good Shepherd School in Ethiopia, Murree Christian School in Pakistan, and Chiang Mai Children’s Center in Thailand—were settings for reports of abuse that the Panel received. In the fifth inquiry, a boarding hostel, the Methodist-Presbyterian Hostel in Congo, was the setting for reports of abuse the Panel received. The Panel had a wealth of information from witness interviews and denominational archives obtained in the course of investigating the reports of abuse set at these schools.

When the Panel investigated reports, there was a standard set of questions for those reporting abuse, including the short- and long-term effects of the abuse on their lives. The Panel included effects in several different life domains.

Effects of abuse.

When a child is abused by another person, it is a unique event, particular to that time and place, and those individuals. At the same time, there are common reactions that

³⁷⁶ Witness interview.

³⁷⁷ Witness letter.

³⁷⁸ Witness interview.

an abused child has, stages, if you will, that ultimately involve the larger community in the incident and its aftermath. Understanding these stages allows us to understand the symptoms that victims have, the role of the Panel, and appropriate preventive actions.

A. **Initial reaction.**

Children often initially react to abuse, particularly sexual abuse, with absolute incredulity or shock. They literally may not know what is happening. It is outside any experience or expectation they had that another adult or child would touch their body in this way or do this to them.

With this initial shock and complete bewilderment comes silence and frozen fear or terror, as the child desperately searches their mind to figure out what is going on. This shock is intensely isolating—in that moment of experiencing something so new and no negative, children can lose their footing, their connection to the world around them, their usual ways of understanding and learning.

“In my bedroom in the middle of the night, I woke up....and was frozen.”³⁷⁹

This experience is summarized as follows by Judith Herman, a psychiatrist:

Psychological trauma is an affliction of the powerless...Traumatic events overwhelm the ordinary systems of care that give people a sense of control, connection and meaning...Traumatic events are extraordinary human adaptations to life. Unlike commonplace misfortunes, traumatic events generally involve threats to life or bodily integrity, or a close personal encounter with violence and death. They confront human beings with the extremities of helplessness and terror, and evoke responses of catastrophe....the common denominator of psychological trauma is a feeling of ‘intense fear, helplessness, loss of control, and threat of annihilation.’...certain identifiable experiences increase the likelihood of harm. These include being taken by surprise, trapped, or being exposed to the point of exhaustion. The likelihood of harm is also increased when the traumatic events include physical violation or injury, exposure to extreme violence, or witnessing grotesque death. In each instance, the salient characteristics of the traumatic event is its power to inspire helplessness and terror.³⁸⁰

³⁷⁹ Witness interview and statement.

³⁸⁰ Herman, Judith (1997). *Trauma and recovery: the aftermath of violence – from domestic abuse to political terror*. New York, New York: Basic Books, p. 33-34.

Participants in the Panel’s inquiry described it this way:

“...nightmares, sick every day, wet my bed, shame, difficulties sleeping. My experiences...were sad, difficult and ugly and they have cast a shadow on my adult life for a long time. Life seemed to me to be very, very hard and a daily struggle throughout crucial childhood years. There was no comfort through great loss and enduring cruelty....I believe those have contributed to a pervasive sadness and depression in my adult life. It had made relationships difficult, due to lack of trust. I have had life-long issues with eating. I was clearly anorexic in college.”³⁸¹

* * *

“...the devastation it produced in my life has been sizeable. Depression, sexual confusion, spiritual confusion, avoiding intimacy, self-loathing, etc. I felt so sad...I felt tremendously guilty. I knew it was wrong, but somehow I still felt guilty. I felt conflicted over it—the ruiner of the happy memories.”³⁸²

“At the time I remember I froze. What do I do?.I have had panic and anxiety for thirty years. Years of night terrors.”³⁸³

Offenders use this frozenness, this silence, to their advantage and often continue or push their abuse further at these times. The lack of resistance allows them to consolidate their advantage in physical size, experience, or chosen circumstances to exert even more control over the incident.

Children are aware of this escalation, this continuation, and now fear that with their silence, they have somehow given assent to the abuse. Thoughts at this time include, “I should have said something.” “I should have screamed.” Or, “I didn’t do anything.”

“I didn’t want to tell anyone. I felt dirtier afterward, ashamed....[He] was a big boy who scared me. I knew it was something [he] wanted to do and I was not comfortable saying no. I felt intimidated.”³⁸⁴

“To this day I do not fully understand why I did not cry out as he attempted to rape me; why I wanted this crisis solved without others knowing.”³⁸⁵

³⁸¹ Witness interview.

³⁸² Witness interview.

³⁸³ Witness interview.

³⁸⁴ Witness interview.

³⁸⁵ Witness letter.

Offender's statement: "They were at a younger age; they didn't know what they were doing. I thought they cooperated; I didn't see a hesitancy. She didn't say no."³⁸⁶

Offenders can reinforce this reaction by what they say to the child, before, during or after the abuse: "You'll like this." "You asked for this." "I know you are enjoying this, too." "See, this isn't so bad."

An adult offender in a position of authority, had a girl take off her clothes, saying that he was performing a scientific study and wanted to gauge the distance between two things between her legs.³⁸⁷

Another adult offender justified his actions by saying the Bible taught that we are to love one another, and that was what he was doing.³⁸⁸

At this point, then, guilt may become a major factor for the child. MKs may be especially vulnerable to this, compared to children with less religious exposure, because immersion in a religious environment can highlight guilt.

People in the community reinforce these feelings of guilt with their expectation that the victim should have reacted or protested or resisted.

B. Telling: Involving the larger community

Up until now, the abuse incident has been one individual abusing another individual. As horrendous and difficult as this is for the victim, it is still a situation where one person's actions can be contrasted to or weighed against another person's actions, such as occurs when one person steals from another and the evidence becomes clear and public so that now others become involved in order to reach a settlement and resolution.

If the offender's behavior is appropriately labeled as wrong at this stage, and the child sees, from the actions of others, that this should not have happened to them, then it

³⁸⁶ Interview with an accused.

³⁸⁷ Witness interview.

³⁸⁸ Witness interview.

is very possible that the child can recover well from these experiences with appropriate support and assistance.

If, however, the offender's behavior is tolerated, excused, minimized, dismissed, or accepted, then there often follows a whole set of reactions for the child. Now they feel the community's negative judgments about them and their worth, as well as the offender's negative judgment about them and their worth. Many victims reported to the Panel that the hurt and harm done by the community judgment of worthlessness was worse than the hurt and harm they felt from the act of abuse itself.

“The greater community remained silent as well. It is hard to imagine that among all the missionaries—men and women who have devoted their life to ‘God’s work’—not one stepped forward to be our advocate.”³⁸⁹

Herman describes it this way:

The damage to the survivor's faith and sense of community is particularly severe when the traumatic events themselves involve the betrayal of important relationships.³⁹⁰

Because traumatic life events invariably cause damage to relationships, people in the survivor's social world have the power to influence the eventual outcome of the trauma. A supportive response from other people may mitigate the impact of the event, while a hostile or negative response may compound the damage and aggravate the traumatic syndrome. In its aftermath of traumatic life events, survivors are highly vulnerable. Their sense of self has been shattered. That sense can be rebuilt only as it was built initially, in connection with others.³⁹¹ Sharing the traumatic experience with others is a precondition for the restitution of a sense of a meaningful world. In this process, the survivor seeks assistance not only from those closest to her but also from the wider community. The response of the community has a powerful influence on the ultimate resolution of the trauma. Restoration of the breach between the traumatized person and the community depends, first, upon public acknowledgement of the traumatic event and, second, upon some form of community action. Once it is publically recognized that a person has been harmed, the community must take action to assign responsibility for the harm and to repair the injury. These two responses—recognition and restitution—are necessary to rebuild the survivor's sense of order and justice.³⁹²

³⁸⁹ Witness letter.

³⁹⁰ Herman, p. 55

³⁹¹ Herman, p. 61.

The offender has committed abuse and there is a victim who has spoken up, but the offender now tries to legitimize himself (herself) as a person by focusing on how he (she) can justify the behavior to himself and others. The offender knew the abusive behavior was wrong, yet committed the abuse anyway.

“It was ‘naughty’ but I was enjoying it too much to stop.”³⁹³

To legitimize the behavior, the offender uses some cognitive distortions, ways of thinking that minimize, rationalize, and justify the behavior.

The offender may minimize the behavior by saying: *it just happened; I really didn't plan it*. Or, the offender may minimize the victim: *she knew what was happening and didn't resist; she wanted it*. Or, the offender may minimize the impact of the behavior: *it was no big deal; we were wrestling and my hand slipped*. Offenders often find a way to discredit the motive:

Offender statement: “I thought this [the sexual abuse] wasn't mean and cruel—like cutting hair while [they were] sleeping or putting [their] hand in water so they wet the bed.”³⁹⁴

Offender statement: “...She enjoyed it [touching her breasts] and so did I, so we continued to do it.”³⁹⁵

In the above quote, the offender's use of “we” creates the illusion that the abusive behavior was mutual, even part of a relationship, which it was not.

There is an impact on the victim. They often describe their deep sense of worthlessness, a feeling resulting from having felt *used* for someone else's pleasure, *an object* to be toyed with. Victims reported to the Panel how they have painfully struggled with self-destructive acts.

³⁹² Herman, p. 70.

³⁹³ Interview with an accused.

³⁹⁴ Interview with an accused.

³⁹⁵ Interview with an accused.

“...behavioral reactions to sexual abuse include such problems as aggression toward people and animals, running away, self-harm (cutting or burning), criminal activity, substance abuse, suicidal behavior, hyperactivity, sleep problems, eating problems, and toileting problems.”³⁹⁶

“I began to understand that my episode of self-cutting was not untypical—I needed to feel something—control of my body. Likewise with anorexia and excessive exercise.”³⁹⁷

Victims are acutely aware of the control exercised over them, how they had no choice in what was happening to them. This often creates anxiety and fear.

“The victim develops phobic reactions to the event, the offender, and to other aspects of the abuse. Experiences that evoke recollections of the abuse come to elicit anxiety. In some children this anxiety and phobias become pervasive and crippling because of the level of avoidance they engage in to reduce their stress.”³⁹⁸

“Several times throughout the years, typically when I’m sick with the flu or so, something will trigger my memories, and I’ll have to relive the whole abuse again....Each time I reopen wounds to clean out deeper and deeper festering, it leaves me raw and reeling from the pain.”³⁹⁹

One victim told a family member that even worse than being at school, where she was abused by several boys, was coming home. She didn’t feel safe anywhere except in the bush, which is where she often escaped to.⁴⁰⁰

Children in boarding school felt vulnerable. Was it the separation from their parents with whom they might have communicated their fears? Was it the code of silence through censorship of letters home or implicit messages to not worry busy

³⁹⁶ Faller, Kathleen Coulborn. (1993). *Child Sexual Abuse: Intervention and Treatment Issues*. U.S. Department of Health and Human Services Administration for Children and Families p. 75.

³⁹⁷ Witness interview.

³⁹⁸ Faller, p. 74.

³⁹⁹ Witness statement.

⁴⁰⁰ Telephone conversation with family member.

parents? Was it the loneliness and abandonment they felt? Or was it feeling they must be bad?

“...I probably felt I was a bad girl and that’s why my parents never came.”⁴⁰¹

“I learned that in boarding school, you had to keep things inside of you if you didn’t want to get hurt...I wasn’t sure exactly what had happened. I only knew it shouldn’t have happened, and I didn’t want it to happen again.”⁴⁰²

Abused MKs in boarding school did not believe they could report their abuse to the mission community of aunts and uncles. As one witness reported: “There were a limited number of people to talk to. If you had a problem, it’s your fault.” Another witness, from another mission school, relayed: “It was the first time I had fully wrapped my mind around how the community’s response had been a form of abuse, inseparable from my molestation.”

While the offender continues life as usual, able to maintain normal relationships, the victim has become vigilant in an effort to avoid the offender at school, on the grounds, at meals, in the dorm, at bedtime, and wherever their paths might cross. This self-protective behavior further isolates the victim. Victims discuss the depression and physical symptoms related to what has now become chronic stress.

“Toxic stress results from intense adverse experiences that may be sustained over a long period of time—weeks, months, or even years. An example of toxic stress is child maltreatment, which includes abuse and neglect. Children are unable to effectively manage this type of stress by themselves. As a result, the stress response system gets activated for a prolonged amount of time. This can lead to permanent changes in the development of the brain. The negative effects of toxic stress can be lessened with the support of caring adults. Appropriate support and intervention can help in returning the stress response system back to its normal baseline.”⁴⁰³

⁴⁰¹ Kunkel, p. 87.

⁴⁰² Witness interview.

⁴⁰³ Middlebrooks, Jennifer and Natalie Audage. (2008). *The Effects of Childhood Stress on Health Across the Lifespan*, U.S. Department of Health and Human Services, Centers for Disease Control and Prevention. P. 4.

Victims reported to the Panel that, from what they knew, there was only minimal investigation and no perceived support from their community.

Long term trajectory and effects

Having legitimized the abusive behavior and having continued life as usual, the offender is confident that he can remain in the community to continue the abusive behavior. One witness described how her adult abuser found numerous ways and times to abuse her even after her mother had advised him to leave her child alone.⁴⁰⁴ Another victim, after having reported the sexual abuse to the people in charge, found that the abuser not only remained in the community but was also permitted to return to the dorm.⁴⁰⁵

Confusion, arising from the offender's defiant behavior, leads to a cognitive dissonance and mistrust within the victim about what they have experienced, felt, and observed. Abuse in boarding school may be seen as betrayal with a family, as incest -- peers have become brothers and sisters; unrelated adults, who may have been seen as aunts and uncles, may be house or hostel parents. In order to protect themselves, victims may isolate from peers and friends. As they lose confidence in themselves, they may become more passive. What was "home culture" for these MKs, the boarding school and peer relationships, may now have become "no culture." And, in the experience of the victim, the mission community, be it the dorm parents, the dorm board members, or the near-by aunts and uncles, has ignored the situation and the matter is dropped.

Effects of Child Physical Abuse

Sexual abuse was not the only kind of abuse investigated by the Panel. Child physical abuse can also have long-term effects in adulthood. Low maternal involvement and early separation from a mother have been identified in research as risk factors for

⁴⁰⁴ Witness interview.

⁴⁰⁵ Witness letter.

physical abuse.⁴⁰⁶ The effects of child physical abuse can be experienced into adulthood in such areas as health, cognitive, behavioral, psychological, and social.

Health: Toxic stress from physical threat and abuse can affect the connection and possible development of brain circuits causing “an individual to develop a low threshold for stress, thereby becoming overly reactive to adverse experiences throughout life.”⁴⁰⁷ Moreover, “high levels of stress hormones, including cortisol, can suppress the body’s immune response. This can leave an individual vulnerable to a variety of infections and chronic health problems.”⁴⁰⁸

Cognitive: Individuals who have experienced physical abuse tend to blame themselves, perceive the world as a dangerous place, generate fewer alternative solutions when faced with problem-solving, and focus on negative solutions. They view themselves more negatively. They may also see negative intent in the actions of others.⁴⁰⁹

Behavioral: For some adults, physical abuse has left its marks on their ability to manage their anger in socially appropriate ways.⁴¹⁰

Psychological: There is a higher degree of depression, sense of hopelessness, suicidal thoughts, and anxiety resulting from childhood physical abuse.⁴¹¹

Social: Attachments tend to be of an insecure nature, leading to more conflict and negative feelings, creating problems in intimacy.⁴¹² An individual may have problems making friends or become socially withdrawn.

⁴⁰⁶ The APSAC Handbook on Child Maltreatment. (2002). Sage Publications, Thousand Oaks, p. 30. Reference to follow-up study of 644 families over a 17-year period by Brown, J, Cohen, P, Johnson, J.G., & Salinger, S, 1998, *Child Abuse & Neglect*, 22 (11), 1065-1078.

⁴⁰⁷ National Scientific Council on the Developing Child. Cambridge: The Council: 2005 [cited 2007 April 9]. Referenced in *The Effects of Childhood Stress on Health Across the Lifespan*, p. 4.

⁴⁰⁸ Ibid.

⁴⁰⁹ The APSAC Handbook on Child Maltreatment, pp. 31-32.

⁴¹⁰ Ibid, p. 32.

⁴¹¹ Ibid.

⁴¹² Ibid, p. 34.

“I remember always being ‘on edge’ because I never knew when [offender] was going to...physically abuse me....My grades went down and with them my self-esteem....My experiences at Boarding influenced my life until present, and will no doubt, always have some impact upon my thoughts and actions. My self-esteem, my self-worth were non existant for many years....The tranquil, lovely setting of boarding schools I attended belied the abuse beneath that outward beauty.”⁴¹³

Effects of Child Sexual Abuse.

Sexual abuse can be a painful, frightening, shame inducing, and confusing experience. Victims of sexual abuse often report their struggles with depressive symptoms (sleep disturbance, loss of interest, feelings of guilt, lower energy level, difficulty concentrating, appetite disturbance, reduced sense of pleasure, and suicidal thoughts). Increased anxiety and lower self-esteem often accompany depression. It is not unusual for sexual abuse victims to perceive themselves as different from others because of what happened to their body. Adults may experience the effects of chronic betrayal, finding it very difficult to trust others. Although victims know they are not responsible for the abuse, nonetheless, it is common for them to blame themselves and to feel guilt for what happened. Helplessness and feelings of disempowerment may lead victims to exhibit controlling behavior, becoming an over-achiever, over-competent, a perfectionist in order to take control of situations, having experienced, during the abuse, they had no control over the situation.⁴¹⁴

One witness reported this effect of the abuse on her life: “I am on the over-functioning side of the continuum. It’s a protective shell of competency. I am hyper-competent. I am also fragile and damaged although I find resources to seek help. I have a sense of free-floating shame that attaches to the wrong things such as, if I am late or not doing my best, it triggers shame.”⁴¹⁵

Another witness has shared that, in adulthood, this person has struggled over the years with the wounding effect of the sexual abuse, while in boarding school, which has

⁴¹³ Witness statement.

⁴¹⁴ Ibid, p59-64.

⁴¹⁵ Witness interview.

had a negative impact on life in areas such as sexual identity issues, post-traumatic stress, depression, anxiety, suicide ideation, loss of self-esteem, lack of confidence, low self-image, anger, problems in sexual functioning, and lack of purpose. This witness has also struggled with a sense of powerlessness, trying to regain the ability to stand up and protect self.⁴¹⁶

Panel witness reported the following effects of sexual and physical abuse on them:

- Physical: domestic violence in marriage, sexual confusion, disabling headaches, anorexia.
- Emotional: passive, vulnerable, considered suicide, intrusive images of abuse, sense of powerlessness, felt unsafe, fearful.
- Psychological: agoraphobia, panic attacks, night terrors, obsessive thoughts, flashbacks, anxiety, afraid to be with children for fear of hurting them, memory gaps, perfectionist, works hard to earn approval, depression, Post Traumatic Stress Disorder, suicidal thoughts, loss of self-esteem, low self-worth, sense of betrayal, vigilance is exhausting.
- Relational: dependency on husband, third marriage, difficulty in deep relationships, series of unhealthy relationships, hard to trust others, victimized again later, feels insecure, sexual identity problems, avoids male friends, guilt that others were later abused, affects sex with wife, efforts to protect others because church did not, distant from peers, questions homosexuality after abuse.
- Economic: problems with authority leads to problems in workplace, counseling costs strain resources, problems keeping a job because of depression, working in jobs that under-utilize skills, talents, and education and thus have problem contributing to household income as desired.
- Religious: never blamed God, religious crisis about God, trouble praying, struggles with faith in God, distaste for church, no relation to church now.
- Spiritual: spiritual confusion: Why? Feeling there is a dark disturbing side of God.
- Vocational: job problems due to lack of self-confidence, anxiety interfered with jobs, dependency jeopardized graduation and a career, difficulty trusting.

⁴¹⁶ Witness letter.

Long-term impact of abuse on those close to victims

The Panel spoke with over forty witnesses who were close to victims, some at the time of the abuse, such as siblings, friends, and parents, and others who have experienced the impact of the their victimization as adults, such as a spouse. From the time of disclosure of the abuse, each participant described a very painful journey. And, for each, that journey continues as the impact of the abuse manifests itself even fifty years later.

The Panel interviewed those close to the victim in the following roles: siblings, friends from the time of boarding, parents, and spouses. The following are quotes from individual participants during witness interviews with the Panel.

Siblings:

“I’ve seen my sister suffer for years with deep depression. [Offender] took something from her she can never get back. I feel so betrayed [by the offender]. All those great memories are all tarnished now.”

“As a secondary victim [of sexual abuse] I’ve experienced a specific impact: grief, loss; it’s taken its toll on our relationship. She was my big sister! My sister didn’t tell me about the abuse until [several years ago]. What she told me though was the tremendous impact the abuse had on her life. [She didn’t tell] because she’d learned at a very young age that she was on her own. That she had no one to turn to for help....My memories of [sister’s name] during those years (and for many years of her life) are of a very angry person who isolated herself....She’s had chronic health problems. Mostly, I think about all those many [times] when he came to the room. I didn’t know. I feel guilt: I was present and I didn’t call him to account.”

The sister describes the setting and what she thought, as a child, was happening at the moment. Having learned about the abuse, there are now things that make her wonder about [offender’s] behavior. She continues to feel guilt because she did not act to protect her sister even though she had no awareness, at the time, of the abuse. With this fuller knowledge, she now also worries about her brother.

“I have phenomenal respect for my younger brother; he is easily smarter than I am....I’ve cared for him more than anyone else in my life. If I could have been there I would have stood up for him and protected him. His suffering has been so great....I feel helpless to help him....Nobody believed or helped him at the time.”

“I feel so relieved that [sibling] talked with the Panel because it could be happening to someone else....I’m disillusioned with the system...brushed it under the rug.”

“It’s huge. A very little girl needed to be with her mother, but she was on her own. The sadness. It was cruel....The older sibs couldn’t run interference [for the younger ones]. In my sister’s mind ‘my parents picked their religious calling over her.’ We both married someone not to be alone. Not walking on firm ground; not sure of self; general anxiety. Friends stop at a certain protective cocoon. The Presbyterian Church –we need them to acknowledge: truth be told whatever it is.”

For this sibling it was horrible to observe what was happening to the younger sibling. It was a form of victimization because the older sibling was helpless to assist. Although cast in the role of “parent” for a younger sibling, this participant needed to care for self as well as for sib.

The Panel talked to some sibling groups who are still haunted by the certain abuse of their sibling, now deceased. They observed the depression and the behavior changes, with feelings of concern, confusion at times and especially of helplessness. Not knowing the details is just as painful as knowing all the facts.

Friends:

A number of witnesses participated in the inquiry as persons who could corroborate the victim’s accounts of the sexual and physical abuse while in the dorms. Sometimes these witnesses came to talk about their own abuse and, in the course of the interview, gave corroborating information. Other times, they came purposefully to share what victims had told them.

In each case, friends of victims also have a lingering sadness because they have seen a change in their friends, over the years, but were unaware of the reasons until the time of disclosure. Friends report feeling powerless because, not knowing at the time, they did not do anything to stop the abuse.

“I saw no warning signs of what happened to [victim]. The way [victim] related to me didn’t change....I was surprised to learn, much later, about what happened.”

This friend, in retrospect, could see changed behavior: “What struck me was that [victim] never lived up to the potential.”

Parents:

I had no idea it would impact her life so much. She confided in me and I believed her. I feel very conflicted: I feel bad that I didn’t go to the authorities. I feel so bad.”

Some parents were told about the abuse at the time or shortly thereafter. They recount the panic, the shaking, the tears they observed in their child. They also told of their efforts to rectify the situation whether it was confrontation with the accused person or a report to the board. At the time of the interviews, these parents reported their deep sense of betrayal that nothing came of their efforts, followed by powerlessness.

Parents have been aware of the impact of their children working with the Panel: “reliving the trauma ...Hopefully there will be a satisfactory resolution which will allow [child] to put these traumatic memories to rest....”

Some parents came to the interviews with hope: their child can come to terms with the hurt and pain. At the same time, they did not participate out of “vindictiveness” for the accused, but were “interested in healing for everyone concerned.”

Other parents did not recall all the details about the abuse which their child had shared with them, but did remember the changes in their child’s behavior, demeanor, even personality between the time the child went to boarding school and return home some time later. This led them to ask another child about possible abuse. This older child admitted that abuse had also occurred. The parents reported that they “are very glad this is being looked into.”

“I am writing to you about a very painful issue that I have put off for a long time—perhaps too long....[child’s sexual abuse] it did reveal her on-going pain....Each time I have wondered about what my responsibility was about [name of mission school]....some of the trauma she has faced internally.”

This parent took a proactive stance when learned about child’s abuse.

Spouses:

“Even as late as this [investigation] is, it is justice finally brought to the front; I praise you for your brave and honorable effort....There is another set of victim categories that I suggest you should investigate here....they are the ‘victims’ of the victims, for lacking of a better phrase....[my spouse] has had a severe problem of temperament, emotional abuse and on occasion, physical abuse to me and to all the children.”

“There is a sadness which lingers. I can tell when she is remembering. There are anger issues. At times she has been suicidal, feeling she’s a burden to everyone, and then everyone in the family walks on egg shells. She is on medication for depression and sometimes this is difficult for her when she says: ‘I don’t want to go to bed because then I have to get up’. Intimacy is something we’ve struggled through; she becomes easily distracted during sexual relations. She struggles with expressing her needs. This and disappointment trigger her anger. Her expectations are sometimes unrealistically high. She values her connections to (host country). She loves to talk about it. Yet, this MK stuff is really tough. She has such a burden. She’s made a turn around in the last year.”

“There is evidence of scars in [wife’s name]. Will they completely heal or this is just the way it is? There’s no evidence though of brokenness or disability. The frustration for me is the struggle with intimacy.”

Sometimes spouses came as witnesses to advocate for spouse in a manner which they believe should have been the case at the time of the abuse, but sadly was not.

Subsequent abuse by victims.

During the course of witness interviews, the Panel heard of numerous instances where, after victims returned to the United States for college or because their parents left mission service stopped being MKs, they experienced additional abuse and/or more abuse.

- One girl was gang raped
- One girl experienced sexual advances from her US teacher while her parents were still abroad
- One girl was molested by a family member
- Several MK girls entered into marriages where there was domestic violence
- Several MK girls entered into unhealthy relationships, marriage, and divorce.

The MKs reporting these experiences linked them to their experiences on the mission field. In some instances, MKs saw the later abuse as simply a continuation of what had occurred on the mission field. Others related the experience as yet another

occasion when they had had to solve their own problems, without the assistance of parents. Some attributed their later experience to haste to be in a close relationship and not be alone.

Some observations about the sexual abuse of minors who were male

Throughout the inquiry, the Panel heard a continuing theme expressed by witnesses who as girls were raised on the mission field. Based on their general awareness and intuition, a number were concerned that their brothers and other male MKs had had negative experiences. However, they could not be certain because either those males minimized any adverse childhood events, avoided talking about events, or denied altogether that anything wrongful occurred. It was common for a female sibling to wish that her brother would talk to the Panel.

It is noteworthy that male MKs *did* contribute to the fact finding efforts by participating as witnesses to provide contextual or background information, corroboration, and/or first hand reports, including reports of incidents determined to constitute sexual abuse. Despite this reality, the female MKs' insights about resistance did prove to be accurate: not all their brothers came forward.

The phenomenon of the underreporting of sexual abuse, in general, and more so by males than females, in particular, has been documented for years by law enforcement, clinical, and academic authorities. A review of five community-based studies revealed rates of non-disclosure from 42% up to 85% by men who had been sexually abused.⁴¹⁷ A number of factors have been identified that can contribute to this reticence.⁴¹⁸ These can include, but are not limited to:

⁴¹⁷ Lyon, Thomas D. (2002). "Scientific Support for Expert Testimony on Child Sexual Abuse Accommodation." In Jon R. Conte (Ed.). *Critical Issues in Child Sexual Abuse: Historical, Legal, and Psychological Perspective* (pp. 107-138). Newbury Park, CA: Sage Publications Inc.

⁴¹⁸ For a contemporary, non-academic reference that is widely available, see: Lew, Mike. (1990; 2004). *Victims No Longer: The Classic Guide for Men Recovering from Sexual Child Abuse (2nd ed.)*. New York: Quill (HarperCollins Publishers). For a formal,

- Guilt: a boy may internalize self-blame out of a misplaced sense of responsibility for having caused or allowed the abuse to occur;
- Shame: e.g., if a boy experienced physical arousal due to being stimulated by the offender during the abuse, he may be ashamed of his involuntary response at the time;
- Helplessness or powerlessness: if a boy anticipates that he will not be believed or taken seriously if he reports the incident, that he will be blamed, or that no effective intervention will result, he may decide to keep silent;
- Fear of retribution: if the offender threatened or coerced the victim, e.g., through a power imbalance or other forms of intimidation, the safer choice may be perceived as keeping silence;
- Fear of stigmatization as a victim: a boy may not want to admit to others that he could not protect himself from an offender, reflecting a fear of being labeled negatively as having been victimized;
- Lack of understanding: if a boy was of a young age, developmentally immature, or naïve, he may not have comprehended the true nature of the abusive behaviors he experienced, or may have lacked proper descriptive words to describe what had happened to him. (Many witnesses told the IARP that sexuality was not discussed or taught in their homes or in the boarding school setting.);
- Fears related to homosexuality: if the offender was a male, as were all those found to have committed sexual abuse in this inquiry, there may have been a social and/or religious stigma related to homosexuality that inhibited reporting, e.g., not wanting to see one's self as being homosexual in orientation, or not wanting to be perceived by others as being homosexual. (For an MK, there may also have been a strong cultural overlay from an indigenous community on that mission field that had prohibitions against homosexuality.

clinical reference, see: Porter, Eugene. (1986). *Treating the Young Male Victim of Sexual Assault: Issues & Intervention Strategies*. Syracuse, NY: Safer Society Press.

Given these types of inhibiting factors, it is notable that some male MKs were the ones who initiated contact with the Panel, forthrightly reported their having been sexually abused as minors on the mission field, and provided extremely credible and reliable testimony. Their actions helped open significant conversations with family and peers from their missionary and school communities, which led quite a few to participate as witnesses. From the Panel's point of view, theirs was a very important contribution because they helped normalize talking directly about the sensitive realities of abuse on the mission field and the sexual nature of some of the abuse. It permitted others to grasp that there were victims who were MKs, and that there were offenders who had come from within the mission community.

Abuse between siblings

During the IARP inquiry the Panel learned of a number of brothers who sexually molested their sisters. Although initially this abuse may have begun as opportunistic, the sexual behavior appears to have become planned and frequent. On occasion, the sexual act co-opted involvement of a third child.

Abuse by an older sibling of a younger child raises difficult issues for the victim. While the victim must deal with the sexual violation, she struggles with the psychological trauma that someone close in her own family would betray her in such an egregious manner. There is the notion that big brothers are supposed to protect little sisters.

“This extended separation of children from their family exacerbated feelings of loss, abandonment, self-reliance and that mission work was prioritized over time with their children. This leads to substituting house parents as the key parental figures, increasing house parent's power/authority over children, resulting in further distance between children and their parents. This can lead children to be more vulnerable and in a ‘closed society’.”⁴¹⁹

⁴¹⁹ Witness interview.

This distance between children and parents extended, in some reports the Panel received, to relationships between siblings. Some MKs noted that they were not close to siblings because the sibling had been away at boarding school when they were still at home, or vice versa, and, as result, they did not know their sibling very well. Others reported this effect in terms of feeling closer to their peers at boarding school than their siblings, even when their siblings were at the same boarding school. It is possible that emotional and physical distance between siblings may lessen inhibitions potential offenders might otherwise feel toward abusing a sibling.

In other instances, MKs reported to the Panel that an older sibling had provided a sense of stability, protected them or been a source of nurture and comfort for them when separated from their parents. One younger sibling, for example, reported to the Panel that they attributed the fact that they had not been abused to an older sibling who had advised them how to protect themselves from abuse in the dorm. Another MK wrote that the loss of an older sibling (when the child graduated and returned to the United States) left them feeling much more vulnerable in the dorm.

The Panel became aware of abuse by siblings most slowly; this was the last type of abuse disclosed by individuals reporting other abusive experiences. Some individuals who experienced abuse by a sibling did not participate in the Panel's inquiry for various reasons. For these reasons, the Panel concluded that sibling abuse was most likely more prevalent than the Church or those in the mission community might suspect.

Offender patterns.

*The past will not leave us alone,
as unpalatable as it is.⁴²⁰*

*This is what sexual abuse does. It brings shame, guilt, isolation, self-blame.
It makes you feel dirty, contaminated and worthless.
It distorts how you view the world.
You fear to trust, to make relationships, to hug, to touch,
to have sex, to have children. You fear the dentist, the doctor,*

⁴²⁰ Altobelli, Tom. (2003). Paper presented at the Child Sexual Abuse: Justice Response or Alternative Resolution Conference, May 1-2, 2003, p. 4.

*the gynecologist, the physio and the gym.*⁴²¹

*We not only hold individuals responsible for such past acts;
by exposing them, we learn important, lasting lessons about
our institutions, ideologies, politics, and economics, and sometimes
about human nature itself.*⁴²²

These three quotes from Altobelli lead to a brief discussion about offenders and their pattern of sexually abusing children. Although sex offenders form a highly heterogeneous mixture of individuals, there are certain common identifiable characteristics worthy of attention.

The first question people ask is Why? Why do people try to solve nonsexual problems in a sexual way? Why do they choose children? Sex offenders tell their therapists and treatment specialists, when honest, that they know the behavior is wrong. So why do they do it? Because they want to. Because it makes them feel good. Because it takes away, for the moment, their stress and anxiety. Because they have justified in their own mind that they are not hurting anyone, the child will enjoy it as much as they, and it really is okay. And what may begin as opportunistic [see glossary of terms in this section] behavior can become repetitious when they have thoughts, later, about how good they felt while engaged in the behavior.

Adult Sex Offenders.

“Clearly, men who tell themselves they are educating the child, comforting the child, being close to the child, loving the child, or satisfying the child’s curiosity do not allow themselves to appreciate the destructiveness of their behavior to the child, as this would conflict with the type of denial they employ.”⁴²³

Unfortunately, child sexual abuse is very common, but people do not expect to find it on the mission field of the PC(U.S.A.). Yet, all children are vulnerable, but some

⁴²¹ Ibid, p. 13.

⁴²² Steinfels. Commonweal-A Review of Religion, Politics and Culture April 19, 2002. Quoted in Altobelli, p. 4.

⁴²³ Salter, Anna C. (1998). Treating Child Sex Offenders and Victims. Sage Publications: Newbury Park CA, 91320, p. 100.

children may be more likely to be victimized because sex offenders often target children who seem more vulnerable and less likely to tell.⁴²⁴ Children are most often abused by someone they know and trust. Three quarters of reported cases are by someone in the child's "circle of trust."⁴²⁵ Offenders look for children who are available and accessible to them.⁴²⁶ Offenders count on secrecy. The boarding school setting offered all of these conditions.

As Panel members interviewed witnesses, hearing statements from both victims and accused, a pattern of commonalities began to emerge across mission fields and decades. Reportedly, the adult offenders took the role as a caring advocate, good and patient listener, friend, father-figure, safe, encouraging. They were all said to have characteristics which victims reported as engaging, interesting, creative, respected by the community, fun to be around. The victims perceived these men to be willing to challenge certain norms, encouraging them to try their own wings, willing to take time with them and to take them and their concerns seriously. In a couple of instances, they also let their victims know they were unhappy in their marriages. These adult missionaries used these gifts and talents to create trust and loyalty and, then, used them to create an abuse situation in which their victims, each one, felt betrayed.

“When children are abused by adults who are supposed to protect them from harm, their ability to trust and rely on adults may be shattered. Knowing that the abuser is liked—or even loved—by other[s]...makes it all the more difficult for children to tell others about the abuse.”⁴²⁷

Sexual abuse is less about sexual arousal than it is about control and power over another person. And children are easy to control if the adult is in a position of authority,

⁴²⁴ Deblinger, Esther, an interview in *The National Child Traumatic Stress Network: Questions & Answers about Child Sexual Abuse*, April 2009.

⁴²⁵ *The National Child Traumatic Stress Network: Child Sexual Abuse Myths and Facts*.

⁴²⁶ Quinsy, Vernon L. and Martin Lalumiere. (2001). *Assessment of Sexual Offenders Against Children*. 2nd ed.: Sage Publications, Thousand Oaks, CA 91320, p. 17.

⁴²⁷ *The National Child Traumatic Stress Network: Coping with the Shock of Intrafamilial Sexual Abuse*.

such as a teacher, principal, dorm parent, pastor, or well-known person in the community. Sex offenders also think differently than most other people, and with thoughts of entitlement to the child, they are able to minimize the behavior, or project the blame onto something or someone else. Many find sufficient justification for their behavior.

Feelings of stress, anxiety, or depression often are an initial trigger for turning thoughts into behavior. Offenders report that because their sexual behavior with children seems to relieve the intensity of these perceived negative feelings, that when feeling stressed the next time, they immediately think of how to discharge the negative emotion by sexual behavior with a child.

When confronted with the behavior, adults will use several degrees of denial. They may admit the acts, but differ on whether or not they take responsibility for them. Some may say they were educating the child or offering them affection and friendship.

“[Offender] capitalized on the fact that I had a poor relationship with my father. He told me that healthy, father-daughter relationships included fondling of private parts [of the daughter] by the father to introduce her to being a woman. And since my father had not done this, he would do it for me. He also listened to me and talked about all my teenage struggles, so I considered him a friend/father-figure.”⁴²⁸

Another witness told about her abuse while on mission field: “I thought of him as a friend, advocate, ally; I was loyal to him as a friend, which is why I never told anyone. He knew how to inculcate a special bond.”

During another witness interview, a former boarder reported: “I had a really good relationship with him as a friend.” She told then of how this adult came to her, in an isolated place and began to talk to her about female genitalia and how she could pleasure herself. She felt relieved when, at that moment, someone passed near-by and he stopped.

A witness in another mission school reported: “[Offender] praised me and paid attention to me, which my father never did....He told me something about this would help make me ready for getting married.”

These refer to adult missionaries. They were well-loved and thought to be safe friends who cared about the children’s interests and their well-being. The victims trusted

⁴²⁸ Witness interview.

the adult, never realizing their friend would become their offender. A witness said, sadly: “[In boarding school] I needed attention and a relationship, a father-figure, male attention, an adult who understood.”

Other offenders may deny the seriousness of the behavior, or the planning, or even the abuse itself—the when and the what of the abusive acts. Some focus solely on the impact disclosure has had on them, even when they have admitted to some of the abuse: “All the good we did is now erased.”⁴²⁹

One witness sadly said: “I have wanted him to come and say that it was really wrong of him and that it impacted me.”

Minors as offenders.

If the thought that one person could sexually offend a vulnerable child is shocking, then the report that a minor could be sexually abusive to another child is totally incredulous. Yet, twenty-three percent of reported cases of child sexual abuse are perpetrated by individuals under the age of 18.⁴³⁰ “As a group, sibling offenders perpetrated the greatest number of abusive acts (an average of 18 incidents).”⁴³¹ And so, what is the difference between sexual curiosity and exploration between children and sexual abuse?

“Activity in which there is a clear power difference between them and one child is coercing the other—usually to engage in adult-like sexual behavior—generally would be viewed as abuse.”⁴³²

A natural follow-up question would be: *Is it because the minor was a victim of sexual abuse?* “Contrary to common assumption, most adolescent sex offenders have not

⁴²⁹ Interview with accused.

⁴³⁰ The National Child Traumatic Stress Network: Child Sexual Abuse Myths and Facts.

⁴³¹ Juveniles Who Have Sexually Offended, p. 15.

⁴³² Ibid: Defining abuse.

been victims of childhood sexual abuse.”⁴³³ “Being sexually abused as a child was not related to repeat sexual offending.”⁴³⁴

Coercion is not only force but, in the victim’s experience, includes the *intimidation* when alone, or in an isolated place, asleep and unable to protect oneself, bullied, or cornered unaware of what is about to happen to them.

Minors who sexually offend engage in behavior which is said to be *compensatory*, a maladaptive coping response, to deal with their feelings of inadequacy, helplessness, and anxiety. ⁴³⁵Sexual offending, then, becomes a sexualized expression of power, control, and dominance over a child whom they perceive to be more vulnerable than they. The sexual behavior provides a reduction of the anxiety, offering a sense of well-being, positive self-regard, a sense of mastery. It “proves” he’s okay.⁴³⁶

Minor offenders are significantly different from adult sex offenders in several ways. They may have fewer victims and engage in less aggressive behaviors. They may not have deviant sexual arousal. They may not have the same long-term tendencies to commit sexual offenses. Minors who offend against young children tend to have slightly lower sexual recidivism rates than adolescents who sexually offend against other teens.⁴³⁷

One minor offender said: “If she’d been older, she might have told. It was different when they were younger.” This offender knew the behavior was wrong; nonetheless, looked for a victim who would keep the secret.

⁴³³ Hanson, R.K., & Slater, S. (1988). Sexual victimization in the history of sexual abusers. A review. *Annals of Sex Research*, 1,485-499. Widom, C.S. (1995). Victims of Childhood Sexual Abuse—Later Criminal Consequences. National Institute of Justice, Office of Justice Programs. Quoted in Fact Sheet prepared through the National Center on Sexual Behavior of Youth, University of Oklahoma Health Services Center, authored by Mark Chaffin, Bsrbsarsa L. Bonner, and Keri Pierce.

⁴³⁴ Center for Sex Offender Management: Recidivism of Sex Offenders, May 1991.

⁴³⁵ Ryan, G.D. & Lane, S.L. (Eds.). (1991). *Juvenile sexual offending: Causes, consequences and correction*. Lexington, MA: Lexington, p. 80.

⁴³⁶ *Ibid*, p. 83.

⁴³⁷ Alexander, M.A. (1999). Sexual offender treatment efficacy revisited. *Sexual Abuse: A Journal of Research and Treatment*, 11, 101-116. Quoted in National Center on Sexual Behavior of Youth.

“If I had feelings for someone, there’d be no sexual activity; I’d treat them decently. If I didn’t have feelings for them, I’d use them although I didn’t think it was mean.” It appears that this offender was able to justify his sexual behavior with a child.

It is usually appropriate to assume that a minor offender is at a relatively low risk unless there is significant evidence to suggest otherwise. There are factors, however, to consider when evaluating risk: Is there a history of multiple sexual offenses? Over time, does there seem to be a clear and persistent sexual interest in children? Has there been family resistance regarding supervision and compliance?⁴³⁸ “The sexual crimes of juvenile child molesters tend to reflect a greater reliance on opportunity and guile than injurious force. This appears to be particularly true when their victim is related to them.”⁴³⁹ “Older juveniles also were less empathic, were more likely to minimize the seriousness of their abusive behavior, and evidenced more escalating sexual violence.”⁴⁴⁰

An important factor to note at the end of this inquiry is a finding repeated again and again in the literature on minor offending: family functioning played a role. More specifically, when parents were physically and/or emotionally inaccessible and distant, when the juveniles appeared to be more disengaged from their families, cut off from possible sources of emotional support and less able to form positive attachments, they were at a higher risk to reoffend.⁴⁴¹ “Family functioning appears to play an important role in the emergence of sexually aggressive behavior.”⁴⁴² “Characteristics of recidivists include: [among other factors] long-term separation from parents....”⁴⁴³

⁴³⁸ National Center on Sexual Behavior of Youth.

⁴³⁹ Hunter, John A. (2000). *Understanding Juvenile Sex Offenders: Research Findings and Guidelines for Effective Management and Treatment*. Juvenile Forensic Evaluation Resource Center.

⁴⁴⁰ *Juveniles Who Have Sexually Offended, A Review of the Professional Literature*, Office of Juvenile Justice and Delinquency Prevention, March 2001, p. 21.

⁴⁴¹ *Ibid*, p. 6.

⁴⁴² Bourgon, G., Morton-Bourgon, K.E., & Madrigano, G. (2005). Multisite investigation of treatment for sexually abusive juveniles. In B.K. Schwartz (Ed.), *The Sex Offender: Issues in Assessment, Treatment, and Supervision of Adult and Juvenile Populations*:

Did the Panel find commonalities, as they did with the adult offenders, among the minor offenders? There were both common threads and individualistic approaches despite the fact that the sexual abuse took place in different mission boarding schools and in different eras. A common theme the Panel heard from victims was that they perceived their offender as *big, bigger* than they, saying they felt intimidated and scared. The victims also described feeling, in retrospect, *set up* despite the offender's report that the behavior was opportunistic. They all seemed to communicate to their victims that the behavior was a *normal* activity: things mommies and daddies do; things boys do; things boys do out of curiosity. They often used the element of *surprise*, suddenly showing up, unexpectedly, throwing the victim off-guard.

There were also some differences in the manner in which they approached their victims. One offender chose younger victims expecting that they would not tell. Possible thoughts might have been: *they're young; they won't know; they won't tell. I'll like it and so will they*. Others chose near-peers who, at the time, were small in stature. Games and sexualized language reportedly were part of this offender's way of engaging potential victims. Possible thoughts might have been: *it's just a game. Who'll know? Who'll care? Or, it's just experimentation; who'll get hurt?*

Definition of terms.⁴⁴⁴

- Accountability—being responsible for one's conduct, actions, and outcomes.
- Minor offender—youth between the ages of 10 to 17.
- Coercion—exploitation of authority, threats of force, or intimidation to gain cooperation or compliance.
- Deviant—thoughts or behaviors that is significantly different from the norms of a particular society.
- Empathy—the ability to understand the feelings and ideas of the victims and the victim's family members.

Volume V. (pp.15-1-15-17). Kingston, NJ: Civic Research Institute. Quoted as a research summary, Sexually abusive juveniles, Vol. 11 No. 1, January, 2006.

⁴⁴³ Center for Sex Offender Management, Recidivism of Sex Offenders, May 2001, p. 12.

⁴⁴⁴ National Center on Sexual Behavior of Youth: Glossary of Terms, pp 1-11.

- Exploitation—sexual behavior by an individual that involves others in activities that are not in their best interest in order to achieve self-satisfaction and/or self-gratification.
- Minimization—an attempt by the offender to downplay the extent and effect of the illegal sexual behavior.
- Opportunistic—taking advantage of the immediate circumstances or the availability of an opportunity to commit illegal sexual behavior.
- Normal sexual exploration—is an “information gathering process” that involves children looking at and touching each others’ bodies and trying out gender roles. The sex play is voluntary and typically involves same-age children. It is usually spontaneous and light-hearted.⁴⁴⁵

A Summary

In the process of the victims’ healing, Panel members observed with pride the inner courage, strength, and resiliency of the victim-participants who stepped forward to disclose their abuse. These are truly remarkable people. However, as MKs in the boarding system they were vulnerable. They were separated from their parents—sad, lonely, homesick. They were young and naïve. As young children, they were eager to please and fit in. In their words, they: *wanted to please; wanted someone to listen; thought the [offender] was my friend, my advocate; wanted someone to care, pay attention, think I was special.*

Suggestions.

1. Some child molesters deliberately seek out volunteer or professional positions to facilitate access to children. The risk of sexual abuse is sufficiently high that it is prudent for organizations to adopt policies and procedures to limit the risk. These policies can include restricting the opportunities for abuse as well as screening of applicants.⁴⁴⁶
2. Organizations wishing thorough screening procedures should not only check criminal histories, but examine the match between applicant’s psychological characteristics and the risks inherent in that position.
3. When interviewing an accused, while respecting the person as a human being and empathizing with their pain and believing in their capacity to do better in the future, it is important not to collude with the sexual abuse a single inch.

⁴⁴⁵ Juveniles Who Have Sexually Offended, p. 22.

⁴⁴⁶ Screening for positions of trust with children, research summary, Vol. 11 No. 4, July 2006.

4. While helping the offender learn ways of minimizing the risk of re-offense, it does not imply cure.
5. While hope is important, the goal is to help an offender to come to terms with his behavior, to look at and own responsibility for the worst in him.
6. Full admission with responsibility and guilt looks like this: His story of the extent of the abuse matches that of the victim. In addition, he is able to describe antecedents to the sexually abusive behavior, consisting of previous thoughts and fantasies, and sometimes involving offenses against other victims and/or forms of sexual deviancy.
7. An assessment of a minor offender needs to include his motivation for change and his receptivity to professional help.
8. Empathy training teaches the offender to understand the impact of his behavior on the victim and the victim's family.
9. Child sexual abuse is a problem that breeds in secrecy, so simply talking about it openly and publically will enhance efforts at prevention.
10. It is critically important to educate our children. They need to know that their bodies belong to them and that they do not have to go along with everything an adult tells them to do if it feels wrong.
11. Adults need to learn to remain calm when talking to children about sexual abuse. Adult reactions will have a big effect on how a child deals with the trauma of disclosure.
12. PCUSA needs to offer training for parents and any professionals who work with MKs. There are helpful charts on "What to Teach When" to children based on their developmental stage. An example can be found through The National Child Traumatic Stress Network, www.NCTSN.org
13. Caution:⁴⁴⁷
 - Likeability is such a potent weapon that it protects predators for long periods of time.
 - If children can be silenced and the average person is easy to fool, many offenders report that religious people are even easier to fool than most people because they want to believe that good exists in all people
 - What makes fooling us so easy is not the worst in us, it is often the best.
 - Many offenders will deliberately establish themselves as the kind of person who wouldn't do that kind of thing!
 - Even adolescent offenders are smart enough to set up a double life.
 - It seems impossible to convince people that private behavior cannot be predicted from public behavior.

⁴⁴⁷ Salter, Anna C. (2003). *Predators, Pedophiles, Rapists, & Other Sex Offenders, who they are, how they operate, and how we can protect ourselves and our children.* Perseus Books: Cambridge Center, Cambridge, MA.

D. Concluding comments

In the IARP's inquiries, across different mission fields under the sponsorship of different predecessor denominations in different periods of time, some common dynamics emerged. There was a subtle, consistent devaluing of children relative to the mission opportunities the parents and the Church pursued. This devaluing left children in positions that were more vulnerable than they needed to be. Sadly, for many of the MKs who came to the IARP, this vulnerability translated into abuse, with life-long struggles and burdens.

To conclude that children were devalued is not to blame the Church or missionary parents, or to impugn the value of mission work. It is simply to say that the balance of commitments, attention, and resources was not what it needed to be: this is a problem that the Church can address; this is an opportunity to learn and to improve.

What the Panel observed in the process of conducting these inquiries is that the expectations of the Church and missionaries exceeded the resources available for meeting those expectations. This is the dynamic behind understaffed schools and dorms that contributed to the circumstances under which the abuse detailed here could occur. The alternative, if the Church is not to repeat this dynamic, is to be willing to do less mission work, but do it better, in terms of missionary families. If the Church and missionary parents bring children to the mission field, then do right by those children. If the Church contributes to boarding schools and dorms, bringing houseparents and teachers to the mission field, then do it right. This report provides numerous stark examples of the negative consequences of trying to do too much with too little. It is one thing if an adult missionary with a willing Church wants to sacrifice themselves for their mission work. But it is another thing altogether to put children into this situation, where the willing self-sacrifice of missionary parents and a supportive mission-focused Church puts children at an unacceptable risk of abuse.

The Panel's inquiries had two levels – individual and collective, in the form of mission administration. The results of the Panel's fact-finding illuminate the same two levels: Individuals had choices and responsibilities, and the Church collective, in the

form of administrators and others in formal roles, also had choices and responsibilities. Accountability attends choices at both levels.

An ongoing difficulty for missionaries and the Church, which became abundantly clear over the course of the Panel's inquiries, is determining exactly where the line between individual choice and collective choice is. For example:

- Missionary parents went along with the collective answer of putting children in a boarding school, to the point of not visiting the school before sending their children there, or when their children were not adjusting well or when they had personal misgivings. Individual choice was restricted in favor of the prevailing collective solution.
- Missionary parents with knowledge of abuse chose to pursue prevention through informal means – recruiting older children to look after younger children --- rather than going to U.S. mission officials. Parents again gave up individual choices in favor of collective peace.
- Board members and houseparents who were aware of abusive behavior chose not to bring the issue to the attention of the board for formal discussion.

Both the Church and missionary parents can be clearer about where the Church's choices meet individual choices.

Doing too much with too little, in the form of understaffed schools and dorms, ran head-on into realities that no one expected or was prepared for. Older children abusing younger children, older siblings abusing younger siblings, and the presence of adult-child incest on the mission field were inconceivable to missionaries, who described themselves to the Panel, as naïve, sheltered, and idealistic. These types of abuse were not anticipated when the Panel's Charter was first written either, so the state of awareness and knowledge in the Church has had to catch up to what really occurs.

The expectations – resources gap, combined with unexpected realities, and a lack of clarity about where Church choices met individual choices resulted in sad, unfortunate consequences for some MKs. One message, which the Panel hopes has come through clearly in this report, is that a significant number of MKs have experienced these sad, unfortunate consequences.

The patterns for the major mission fields show that abuse was not isolated, random incidents for a few children. Over a 20-year period in Thailand, dozens of children were at risk of abuse from two male houseparents. In Pakistan, one dorm matron, in the course of physically abusing a string of children, also significantly affected MKs who saw and heard and could do nothing to help. A failure to recognize serious abuse and maintain appropriate intervention in the Congo resulted in known abuse of a second child and risk to many others. The difficulties of administering and communicating over numerous and significantly different denominations in Ethiopia helped contribute to a pattern of reports of abuse by teachers. Finally, in Cameroon a lack of resources with its attendant stress helped create an environment where children experienced shame and humiliation from houseparents, aggressive sexual abuse from peers, and betrayal and sexual abuse from teachers. The MKs affected by these patterns may not be the majority of MKs on any given mission field, but they represent a significant and seriously affected minority.

When these consequences came to the attention of the PC(U.S.A.), the Church accepted responsibility for the past. Since 1999, the PC(U.S.A.) has responded to MKs who came forward with reports of abuse by conducting a neutral, fact-finding inquiry, and following through on the recommendations that resulted. The Church has provided counseling assistance to MKs who experienced abuse and their family members. The PC(U.S.A.) honored the independence of its chartered panels, which is harder to do in practice than say or put into a written document. The PC(U.S.A.) honored its multi-year commitment to the IARP by providing stable funding and cooperative staff, which allowed the Panel to focus on the task at hand. Archival staff implemented the Church's intention to make all of its archives accessible to the Panel with active support and assistance. The Panel notes all of these things here, because these tangible signs of accepting responsibility were not visible to inquiry participants.. In listening to MKs, talking to witnesses, and journeying into the world of cooperative mission work, the Panel became well-aware of fears, restrictions, reluctance, and the impulse to interfere. It has not been an easy path for the PC(U.S.A.), but the Church has honored its Charter and its commitments in the face of denominational challenges and uncertainties.

The challenge now is where does the Church go from here? It is no longer possible for the Church to say that they don't know how some mission field conditions affected MKs.

There is unfinished business from the past. Two former IARP members will work with PC(U.S.A.) staff to transition investigations to the Church in 2011. This hybrid team will present new challenges for the Church and questions about whether the Church will keep its commitments.

There are lessons for the present in the IARP's work too. The PC(U.S.A.) is undergoing organizational changes and challenges from declining resources at the same time that there are new mission initiatives, expanding numbers of missionaries, and a focus on partnerships with mission-sending agencies, other organizations, and partners. These are some of the same conditions that existed in the past, and which contributed to the patterns of abuse described in this Report.

In the midst of these present-day challenges and commitments, it is possible to create a new context and model for mission. What will the Church be willing to do to decrease the risk of abuse for children on the mission field? Besides orienting, supervising and intervening, it is possible to re-value children, and make room for them. The Church can incorporate into their mission culture attentiveness to the proportion of time, energy, and resources that go to children and families, not as means to serve the end of more mission, but as people and relationships of value in and of themselves. Of the total amount of time spent with new missionaries, how much is devoted to discussion of the effects on children, or ways for parents to find family time on the mission field? Of all the paperwork the Church creates to represent communication with missionaries, how much is devoted to documenting children's strengths, needs, and strategies for supporting them?

Current factors can be a vehicle for creating the past. The alternative is for the Church to turn to its faith, as it has in the past, and trust the Giver of the promise. The Church took a risk when it chartered the Panel, and it took the risk of what information it would get back from the Panel. In this faith, the Church can learn from its mistakes, acknowledge sins of the past, and claim the power of God to lead us into the future.

E. Recommendations

These recommendations are offered to the PC(U.S.A.) in the spirit of our Reformed heritage. In the past, when denominations discovered problems in how children of missionaries were cared for, they changed and adapted. Maybe not as quickly as some would have liked or in ways that proved to be much improvement, but there were attempts to address problems. Children went from being on the mission field, where they died in large numbers, to staying in the U.S. for their parents' entire term of service overseas, to attending mission boarding schools at young ages, to more local schools for young children and boarding only for older students. The Church has changed in the past, and it can continue to do so.

More recently, the PC(U.S.A.) took the ICI Final Report's recommendations seriously and implemented many of those changes. Our Reformed tradition is a legacy of reforming when it comes to MKs, and the Panel offers these recommendations as part of that larger stream of improvement.

From witnesses

Hopes witnesses had for the Panel's Final Report:

Words of advice for Panel members offered by a former mission administrator: "Do your work, write your report, and let the chips fall where they may. There is nothing in the missionary endeavor that would excuse abusing children."

1. Tell the truth.

- Be open and truthful about what happened, how problems could be avoided; empower people.
- Show what happened with evidence.
- Be honest – note the positive things that worked and the wrong things that didn't.
- Be specific with names and actions.
- Pay attention to all the ways in which people were abused.
- Acknowledge the reality of boarding school.
- Present the reality.

2. Confront offenders.

- Keep an offender permanently away from children now.

- Name the offender, but give him a chance to acknowledge what he did and show an awareness of he did to his victim(s).
 - Denounce and discuss those who colluded in allowing abuse to happen..
 - Let the mission community, and specific individuals within the community, know just how much their behavior hurt.
3. Exonerate those who did not abuse.
- Don't be a witch hunt.
 - Be aware of the power of what you say.
 - Be aware of the effects of your report on current mission partners and activities.
4. Justice and healing for survivors
- For all those who have experienced distress for them to have the experience with the Panel that they've been heard and it mattered.
 - Justice for victims.
5. To make a real difference.
- To take what is appropriate and push it hard.
 - For the Final Report to have teeth.
6. Please discuss
- How boarding is structured.
 - Physical care of children.
 - Emotional welfare of children

And, in the words of another witness, “The worst thing that happens is that it is true, but nothing happens; no one follows through.”

Recommendations on mission field conditions

1. Provide a person children can talk to:
 - Advocate checking on them
 - Safe person
 - Pediatric therapist
 - Person who understands kids well enough to know what they hear.
2. Establish outside source for reporting abuse anonymously.
3. Provide teachers at each mission station so children can remain with parents, their source of love and nurturance.
4. Improve accountability
 - Yearly review
 - On site monitoring, carefully, continually

- Somebody to oversee
- Checks and balances to monitor and support houseparents.
- Could “buddy up” with another set of houseparents in other location or with mission organization
- Unannounced inspections, visits.

5. Boarding schools

- Be honest: going to boarding school, leaving parents, it was all really difficult.
- Build in ways for missionary families to have regular / frequent contact / time with their children.
- Keep kids with their parents
- If go to boarding, children must have an advocate. BUT don’t let them go to boarding school.

6. Adults on the mission field (aunts and uncles), houseparents

- Integrity supersedes structure
- Really know the kids
- Don’t blame the structure
- Invest yourself
- Look in the eyes of the child
- Make a stink if kid is abused
- Personal accountability
- No shaming of kids
- More frequent family vacations to nurture themselves as a family
- Check their background, nurturing
- Realize: we were all kids and we put our trust in authority to protect and they didn’t

Recommendations for education and communication

1. Sexuality education

- Parents: Talk to children about sex and self-protection
- Pamphlet to describe inappropriate sexual behavior from an adult
- Parents need to learn about healthy and unhealthy sex.
- Children need to learn about abuse and how it can happen.
- Both need to learn about seriousness of the problem
- Adult recognize behaviors when abuse occurs
- Broaden awareness of risks of future sexual abuse in mission settings.

2. Communication between parents and children

- Parents talk to children. Dig into it deeper. Believe what child tells you.
- Open communication with parents when first signs of problem show.
- More frequent visits could enable telling / communicating if something is wrong or notice of change in child or their behavior / demeanor.
- Raise level of discourse about sexual abuse in mission field. It’s not so unthinkable.

- Healing: talk about it openly; let go of secrets and guilt.
3. Increase people's awareness of availability of resources to target problem.

Recommendations for missionary orientation and preparation

1. Awareness of problems and training in how to address them
 - Missionary community: potential for abuse; dismantle denial of the potential for child sexual abuse in mission settings.
 - For houseparents and their family regarding impact of sharing themselves and children with many other children.
 - Help MKs stand up for themselves.
 - Houseparents would have training in signs of abuse issues, kids who have problems and how to deal with them.
 - Parents better prepared to home-school.
 - People need to understand that kids are everything – more important than getting Bibles printed.
 - Rules of safety for children.
2. Preparation, training, and program ideas
 - Give missionaries adequate preparation
 - Each missionary would have psychological evaluation, look into their background.
 - Process of vetting screening, background checks, reference checks.
 - Pay attention to families
 - Guidance to parents about their options – based on child's personality and needs to discern right path for child.
 - Create system where there is a real concern for the kids.
 - Trainings to reduce likelihood that abuse will happen again.
 - Use the Panel's DVD, Witnesses to truth, as a component of training for missionary families, including houseparents and where appropriate, for children going to mission schools.
 - Look to minimize the consequences for people, even when bad things happen; support and care for victims
 - Take missionary care seriously

Recommendations for the Church's response

- Apology on behalf of church that these things happened; top PC(U.S.A.) leadership needs to make strong statement of apology.
- Church needs to tell the truth. It's the truth they didn't take care of children, didn't do the right thing. They did the wrong thing and lots of kids suffered.
- Church needs to publicly acknowledge past actions.
- Offenders need to ask for forgiveness and apology.
- Disciplinary actions toward offenders, colluders, and collaborators. People in the mission community should sign a statement: I colluded. I apologize.
- Hold the PC(U.S.A.) accountable for the fact that there are probably a number of adults who suffered as children in mission boarding schools that those boarding school experiences continue to haunt them and that the church did not pay adequate attention to the needs of missionary children.
- Church also be aware that not all child abuse is physical or sexual. It seems to me the very idea of sending children to live away from loving homes at the age of 5 or 6 is already abusive.
- Justice: in terms of no more victims
- Church leaders: mandated reporters

From the Panel

General recommendations

A. Re-valuing children in mission work.

The Panel urges the PC(U.S.A.) to look at every aspect of its mission endeavors from the perspective of the effect on the families and children involved. This perspective could be applied to any level of mission endeavor: funding, personnel, program activities. How much is spent on mission work compared to what is spent to support family life and child development for the families doing this mission work? How many people employed in a mission unit focus on mission activities compared to those whose primary focus is families or children?

The question isn't whether the Church does one or the other. As long as there are families with children serving on the mission field, the Church is doing both mission and affecting families. The questions are always: How much are we devoting to mission compared to what we are devoting to the people carrying out this mission? Once the Church knows how much, the question then becomes: Is this the right balance? Does this balance between work and family reflect our values about children and family?

In the past, the Church's answers to what it has devoted to the people carrying out the mission has included extensive career preparation (e.g. a year or more of language study for most missionaries), and continuing education (financing graduate study and educational degrees for missionaries on furlough) for adult missionaries. This type of mind-set and investment needs to extend now to family life and mission field conditions for MKs. For example, the Church could establish policies and allocate funds for mission families to have family time together, apart from mission work, on the mission field. Some MKs who spoke with the Panel referenced time they had at home with their parents as not really being time with their parents at all. As one MK noted, "the only difference for my parents when I was home from school was that now they took me with them to all of their mission activities. Their schedule and focus didn't change any; they just took me along. I had no more opportunity to talk to them then than I did when I was at school." Suppose a mission unit expected and enabled families to take real time out from mission work to spend time together on the mission field, and devoted as much time, money, and care to this policy as mission administration personnel used to spend arranging continuing education for adult missionaries on furlough? Re-valuing children requires expanding the mission focus to include the entire family.

The Church has tried to incorporate child or family advocacy into mission administration. For example, the PCUS used to have a staff person focused, at least part-time, on providing pastoral care to MKs. Currently, the PC(U.S.A.), through the Sexual Misconduct Ombudsperson, the United Methodist Church, through the Child Protection and Community Assistance Officer, and the American Baptist Churches, through the Director of MK Care and Concern, have staff positions that include important mission family issues. These positions are often the first to be eliminated, however, when there are budget reductions or administrative reorganizations. When the positions exist and are funded and staffed adequately, it is still a challenge to incorporate the perspective that the position represents into ongoing everyday mission administration.

Re-valuing, as noted previously, may ask the Church to do less mission, but to do what it is doing better, in terms of the affect of mission work on families and children. This will require difficult choices. As one MK said to the Panel, when commenting on how far away parents lived from their children and the affect that had on the MKs: "It

wasn't the distance, it was the commitment." The Panel discovered this as well: What mattered most was how committed parents were to their children. If parents were committed, they found ways to demonstrate that to their children. The Church needs to be committed too, and to facilitate the commitment of missionary parents. As another MK told the Panel, "mission work will always be there; children are only children for a short time."

B. Use of outside people, who are knowledgeable in child development, institutional issues, and abuse.

When the Church is pondering how to respond to these recommendations, or reviewing any of its policies or procedures related to missionary families, the Panel recommends incorporating outside people, who are expert in child development, institutional issues, and abuse, into the process. This would ensure that the Church has access to recent research and its applications as it considers changes and improvements affecting missionary families and MKs. The more usual instinct for the Church is to rely on in-house people who come with the same mind-sets.

Following this recommendation could help prevent one of the most common comments the Panel heard from former missionaries: We didn't know. Some of what they didn't know couldn't have been known, but much of what they didn't know was information that was available at the time outside of Church sources.

Incorporating a broader view could take several different forms, such as:

- An external review of child welfare policies for mission personnel, to seek recommendations on issues like the minimum age at which the Church would support children attending boarding schools, preparation of adolescents for mission field, parent training or curriculum.
- A convocation or consultation with experts and MKs.
- Outside review or advice on an ongoing basis, from an advisory panel, for example.

As a sub-set of this recommendation, the Panel suggests that the PC(U.S.A.) utilize former missionaries and MKs as a resource for missionary orientation and preparation, and in reviews of policies and processes. Former missionaries do work for

the Church in mission administration, but their input is, of necessity, filtered through an institutional lens. A number of former missionaries wondered aloud to the Panel why the Church did not use them to help missionaries going into mission fields have a better understanding of the day-to-day challenges they would face in balancing work and family. This type of input from former missionaries and MKs might help current missionaries avoid some of the regret and heartache Panel participants feel now about their choices then.

C. Ongoing investigation of reports of past abuse

As mentioned above, the PC(U.S.A.) has already made some commitments to ongoing investigation. Two of the former IARP members will work with the Church in 2011 to train PC(U.S.A.) staff and transition some of the already-identified investigations to the Church. It will be important for the Church to maintain the capacity to respond effectively to reports of past abuse from mission fields because:

a) There are major Presbyterian mission fields from which there were no reports to the IARP. This may mean that there was no abuse on those mission fields. More likely it means that these reports have not been brought to the Church yet.

b) The IARP's Final Report may provide some individuals with enough information about the Church's approach to reports of abuse so they now feel free to come forward.

c) The Panel had strong concerns about possible abuse in Egypt, at Schutz School, and in Ethiopia, such that information was shared with the in the PC(U.S.A.) Need-to-Know Report.

d) There are major groups of MKs and non-mission children that the IARP did not reach who could potentially have been affected by some of the abuse described in this Report. For example,

- American Baptist and Disciples of Christ MKs at Chiang Mia Children's Center (CCC) in Thailand;
- Non-mission children at CCC in Thailand;
- American Baptist and Mennonite children in Congo whose hostels shared joint activities with MPH;

- United Methodist children who may have lived upcountry in Congo when a PCUS missionary was on the field;
- Baptist children who attended Hope School and lived at Ononobeta in Cameroon.

There is important outreach that can be done in cooperation with these other denominations.

Additionally, the Panel recommends:

1. An inquiry into Woodstock School in India. As noted in the India section of this report, the Panel believes that it would benefit MKs, missionary parents, the mission community, and the PC(U.S.A.) to provide an opportunity for reports about Woodstock to surface in a productive way.
2. Outreach to Mexicans who may have attended Turner – Hodge School between 1950 and 1962, to provide an opportunity for possible reports of abuse to be heard and investigated.

D. Other recommendations

1. PC(U.S.A.) adopt a policy that prohibits the ordination of sex offenders.

Currently, there is no national position prohibiting the ordination or continuing ministry of a registered sex offender. There is one ~~the~~ PC(U.S.A.) national staff person ~~is~~ on record as having a “strongly worded caution.”⁴⁴⁸

2. PC(U.S.A.) research office conduct a panel study of knowledge, attitudes, and experiences about child sexual abuse and physical abuse.

Child sexual abuse alone affects approximately 1 in 4 female children and 1 in 6 male children. Abuse is an issue that is important to a significant portion of the population in the United States, including Presbyterian lay people and clergy. The

⁴⁴⁸ Smith, Peter. (2009), Many religious groups have policies against ordaining sex offenders. *Louisville Courier-Journal*, September 28, 2009. Other denominations cited as having “strongly worded cautions” are: Southern Baptists, Methodists, and Episcopalians. Denominations cited as having prohibitions are: Roman Catholics, Mormons, Assemblies of God, and Jehovah’s Witnesses.

Church needs reliable information such as this study would provide to plan effective approaches and responses, denomination-wide, to abuse and those who have been affected by it.

3. PC(U.S.A.) research office conduct a dedicated study of mandated reporting of officers, Commissioned Lay Pastors and of Certified Christian Educators.

By the Book of Order, and many state laws, Presbyterian leaders are mandated reporters of child abuse. But, what reporting means, and what mandatory means are not well understood. Is anyone making reports of abuse? The Church needs reliable information from which to plan training and education. The Presbyterian Panel is a research vehicle that can gather reliable information.

4. PC(U.S.A.) establish a denominational registry of those found to have committed sexual abuse:

- a) through denominational ecclesiastical processes, conducted by sessions or presbyteries; or
- b) through fact-finding inquiries, such as the ICI or IARP or, in the future, PC(U.S.A.) staff.

The Panel recommends to the PC(U.S.A) that they establish a mechanism whereby any church, PC(U.S.A) entity, or other religious institution hiring people or retaining volunteers could inquire whether an individual has been the subject of an IARP NTK report. The PC(U.S.A) could then share the NTK report if there was one, or indicate that a NTK report did not exist. This would serve as a counterbalance to offenders who might wish to avoid the consequences of their actions by moving to another church or organization. The responsibility would fall on the church or organization to contact the PC(U.S.A).

This recommendation has been written to be more inclusive than the work of the IARP, however, because determinations made at the presbytery or session level of the PC(U.S.A.) are not easily accessible to people outside of that local area. It is not easy, for example, for a member of a congregation to easily check whether an elder transferring

membership or a clergy accepting a call has been found to have committed sexual abuse by another Presbyterian entity.

The time has come for the PC(U.S.A.) to find the courage and the means to establish a Church-wide registry. The Church needs to demonstrate that protecting children is at least as important as protecting its own leadership.

5. Create an online training course on mandated reporting for officers, CLPs, and CCEs.

There are business and church models for self-paced, certificate-level (ie substantive) training through online courses. For example, one possible model is the one California has for clergy.

6. Support changes in state laws for suspending statute of limitations.

This is an area of advocacy where the PC(U.S.A.) can speak authoritatively from their own experience, over the last 10 years, of investigating and responding to reports of past abuse. The secular world needs to hear and understand this experience.

7. The General Assembly Mission Council Executive Committee ensure that hard copies of the ICI's Final Report and the IARP's Final Report are distributed to libraries in every Presbyterian seminary.

F. Afterword

In the gospel of Matthew, there is an unexpected turning point for Jesus and his self-understanding. It comes vividly and suddenly through the person of an outsider, one regarded as low in status. The encounter between the two follows the unyielding responses to Jesus by the Pharisees and scribes. Their religious legalisms are denounced as hypocrisy (chapter 15, verses 1-9). After these conflicts with a group of religious officials of his own people, Jesus leaves the city of Jerusalem, the center of Judaism. Accompanied by his disciples, he travels from upper Galilee to Phoenicia, literally Canaan, into the outlying districts of Tyre and Sidon, a home to Gentiles.

It is here that the outsider approaches Jesus (verses 21-22). Matthew identifies this unnamed individual by external factors of birth that establish the person's intrinsic low standing in the eyes of the disciples: as a Canaanite, this person is a Gentile, and therefore not Jewish; as a woman, this person is not male. That her daughter is ill from a demon signifies sinfulness, yet another component of the woman's lesser standing. (Physical affliction would have been understood as an outward expression of religious unrighteousness, a punishment possibly attributable to the mother's sins, (e.g., see John 9). The disciples' exhortations to Jesus to send the outsider away are well founded.

Despite her straightforward avowal recognizing Jesus as "Lord, Son of David," (verse 23), he rebuffs her for being an outsider, as not a Jew (verse 24). Undeterred, she persists and affirms her belief in him as Lord a second time (verse 25). And a second time Jesus rebuffs her, again solely for being the outsider (verse 26). It is not personal against her; he is absolutely consistent with his earlier declarations that his call is to serve the Jewish people of his birth (see Matthew 10:5-7 and 10:23). His metaphor of dogs in verse 26 is not harsh or dismissive. His contemporaries would have realized the specific term was a friendly one, akin to saying *little dogs*. His point is about for whom the love of God rightly belongs and to whom it will be extended. And she is beyond the circle.

A third time, now at verse 27, she embraces Jesus as Lord. Adopting his outsider designation for her, she applies the metaphor to herself and all like her. She accepts his mission as belonging to the Jewish people, and then observes, "...yet even the dogs eat the crumbs that fall from their masters' tables." (NRSV). Her faith in him is still whole. As one who is not deemed to be among those to receive the good news of God's love, nevertheless she knows and attests publicly to the good news when she sees it in Jesus Christ, and is grateful for even the smallest measure of his divine care.

Her faith in him is unqualified and whole, given freely and unashamedly, transcending the social boundaries that would exclude her. Her insight is penetrating, startlingly so, precisely because it comes from a source so unexpected. Suddenly, Jesus comprehends that hers is an expression of great faith, and it is flowing from an outsider, a Gentile (verse 28). This is a stunning turning point for him.

The rest of chapter 15 records Jesus' burst of activity, all directed to the benefit of Gentiles. Rather than return to the city of Jerusalem, he travels to the mountains where

great Gentile crowds gathered. They brought him those who were physically disabled, and he cured them. When they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing, it was Gentiles who praised the God of Israel (verses 29-31).

Jesus' understanding of his mission is expanded by the Canaanite woman. The direct consequence is to extend his love to all the peoples. This unnamed person, the one marginalized and outside the community of faith, is the one whom God used to transform Jesus' sense of identity and mission.

Thank God for those courageous outsiders who came forward in the 21st century to this community of faith. Persistent and insightful, they offered this church the startling opportunity to transform its understanding of its identity and mission. Without the gift of these outsiders, the church will be less whole. Thank God for the gift of their truth.

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By a former student of Central School at Lubondai, Congo, a boarding school for children of missionaries. It was established by the Presbyterian Church in the U.S. for children of missionaries in the American Presbyterian Congo Mission, and later admitted children from other denominations. She conducted a study of 27 men and 33 women who were former Central School students and had graduated or left the Congo before 1950. She examined the period of adjustment for missionary children during their transition in adolescence from the Congo to the U.S., their parents' native country. Topics examined include: social, religious and moral, vocational, academic, language, and physical. Identifies factors contributing to adjustment and offers recommendations to support the adjustment of missionary children.

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Palmer, Helen D. (1985). *Twenty-Eight Years in Africa*. New York: Carlton Press, Inc. Autobiographical account by a woman who served as a missionary nurse for the Board of Foreign Missions, Presbyterian Church U.S.A. in the former French Cameroun where she supervised the leprosy clinic at Ndjazeng operated by American Leprosy Missions, Inc. She and her first husband, Albert Whiley, a pastor, arrived in 1938.

Powell, John R. (1999). Families in missions: A research context. *Journal of Psychology and Theology*, 27(2, Summer), 98-106. [Special issue: Psychology and Missions.]
Abstract: "Over the past quarter-century there has been an increase of concern regarding the experiences and development of missionary children and their families. This review notes recent research efforts directed toward a better understanding of these areas and seeks to provide a context for coordinated research in this area. The development and activities of the research group, Missionary Kids–Consultation and Research Team/Committee on Research and Endowment (MK–CART/CORE), which coordinates research among its several mission agencies, are explicated. Attention is given to distinctives inherent to this approach. Three major projects to date are noted: the boarding school personnel study, the adult missionary kid (AMK) study and the recently completed missionary family study. Suggestions for future research are made."

Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*, 27(2, Summer), 163-170. [Special issue: Psychology and Missions.]

Solary, Scott, & Westphal, Luci. (Producers & Directors). (2008). *All God's Children*. [67 minutes. 2 videocassettes. VHS]. Brooklyn, NY: Good Hard Working People, LLC, P.O. Box 17077, Brooklyn, NY 11217. Available from:

<http://www.goodhardworkingpeople.com>

Described by the filmmakers as "the first documentary to expose issues of child abuse within the Protestant Evangelical missionary community. The film takes a personal look at the consequences of the abuse through the eyes of three missionary families. While the parents were stationed in remote outposts throughout West Africa, the children – starting at the age of 6 – were required to attend boarding school in Mamou, Guinea. Cut off from their parents and without any reliable means of communication, the children suffered extensive abuse [sexual and physical] at the hands of the all-missionary staff. It took the children decades to acknowledge the effects the abuses had on their lives. When they finally dared to speak out, their [Christian and Missionary Alliance] Church

denied all allegations and refused to help.” Utilizes personal photographs, home movies, and interviews with survivors and family members.

Thorpe, Douglas M. (1994). *Boarding the self: Individual and family consequences of mission boarding school experience*. [Doctor of Philosophy] Princeton, NJ: Princeton Theological Seminary. [Unpublished]

Van Reken, Ruth E. (1987, October 24; 1995, January; 1997, February). The paradox of pain and faith. [Formerly entitled: Possible long-term implications of repetitive cycles of separation and loss during childhood on Adult Missionary Kids (AMKs).] [The majority of this paper was published in a New Zealand magazine as: van Reken, Ruth. (1997). Coping with loss: The downside of being a missionary kid. *Reality*, 20. Available from: <http://www.reality.org.nz/articles/20/20-vanreken.html>

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Weaver-Gelzer, Charlotte. (1993). *In the Time of Trouble*. New York: Dutton Children’s Books.

By a daughter of missionaries for the Presbyterian Church, USA who attended school in Cameroun, Egypt, and Ethiopia. A novel appropriate for adolescents. Draws upon eyewitness accounts of the 1955-60 period in the Cameroun before France ceded colonial control and the country obtained independence. The story begins with the protagonist at 14-years-old, the daughter of two Presbyterian missionaries in the Cameroun. With her two siblings, she attends eighth grade at Hope School in Elat, a boarding school for missionary children in southern Cameroun. Her parents live and work in Libamba in the Bassa territory where fighting occurs between Camerounians seeking national independence and French soldiers and mercenaries. Among the subthemes depicting the experiences of missionary children in boarding school are: separation from parents (pp. 95, 103, 107); homesickness (p. 246); somatization by young children of homesickness (pp. 143, 179); older children caring maternally for younger children (pp. 120-121); separation of peers due to furloughs of missionary families (Chapter 1); the use of *aunt* and *uncle* as the children’s appellation for adult missionaries, and the mission community as an extended family; missionary children’s relationships with indigenous children; interdependence of missionary children in relation to their psychosocial needs; physical danger, risk, and uncertainty (pp. 4, 55-56, 89); daily chores and a structured routine; the primacy of administrative and supervisory demands on the houseparents’ role in contrast to missed opportunities to provide surrogate parental care to the children; a child’s perspective on the parents’ religious calling as taking precedent in relation to family needs (pp. 132, 140); the role of religion and faith in the life of an adolescent missionary child. Contains a helpful glossary.

Abuse, Trauma, Recovery, and Prevention

Briere, John, & Elliott, Diana M. (2003). Prevalence and psychological sequelae of self-reported childhood physical and sexual abuse in a general population sample of men and women. *Child Abuse & Neglect, 27*, 1205-1222.

Briere is with the Department of Psychiatry and the Behavioral Sciences, Keck School of Medicine, University of Southern California, Los Angeles, California. At the time of the research, Elliott was with Biola University, La Mirada, California. The journal is a peer-reviewed publication. The authors report the results of a national study that “examined the prevalence and psychological sequelae of childhood sexual and physical abuse in adults [in the United States] from the general population.” Their findings include: 14.2% of men and 32.3% of women reported childhood experiences that met criteria for sexual abuse, and 22.2% of men and 19.5% of women reported childhood experiences that met criteria for physical abuse.” The article concludes: “The current report on the prevalence and symptomatic correlates of self-reported child abuse in the general population suggests that not only is child maltreatment relatively common, it also is associated with a variety of types of psychological dysfunction years later.”

Finkelhor, David. (1990). Early and long-term effects of child sexual abuse: An update. *Professional Psychology: Research and Practice, 21*(5), 325-330.

Finkelhor is co-director of the Family Research Laboratory, University of New Hampshire, Durham, New Hampshire. Describes research on child sexual abuse published since his widely cited, co-authored review of the empiric literature in 1986. “Most of the new work fits easily into the mold of previous work. The new studies consist of additional efforts to establish the connection between a history of sexual abuse and a variety of mental health symptoms and pathologies to demonstrate that sexual abuse does have a noxious impact both initially and in the long term.” One section notes the increase in studies on the impact of abuse of boys: “Boys are less likely to be abused by family members; abuse for boys is more likely to bring with the stigma of homosexuality; and sexual issues in general are different for boys. In spite of this, in the currently available research on boys, on the whole there are far more similarities [to the experiences of girls] than differences.” Another section describes the increase in longitudinal studies and those regarding a subset of children who are less symptomatic. The final section notes the increase in efforts to conceptualize the impact of sexual abuse, including the use of post-traumatic stress disorder.

Lamb, Michael E., Sternberg, Kathleen J., Orbach, Yael, Hershkowitz, Irit, & Horowitz, Dvora. (2003). Differences between accounts provided by witnesses and alleged victims of child sexual abuse. *Child Abuse & Neglect, 27*, 1019-1031.

The first three authors are with the National Institute of Health and Human Development, National Institutes of Health, Department of Health and Human Sciences, Bethesda, Maryland. The fourth author is with the School of Social Work, University of Haifa, Haifa, Israel. The fifth author is with the Ministry of

Labor and Social Affairs, Jerusalem, Israel. The journal is a peer-reviewed publication. The study sought “[t]o determine whether child witnesses of sexual abuse were more or less informative about the alleged incidents than alleged victims when interviewed similarly.” Interviews were conducted by experienced youth investigators using a formal investigative interview protocol. The results reported included: “Our findings demonstrate quite conclusively that young witnesses can provide substantial amounts of forensically relevant details, especially when interviewers make extensive use of open-ended prompts.” Results also indicated “...there was a tendency for witnesses to recall significantly more peripheral details than alleged victims did.”

The Leadership Council (on Child Abuse & Interpersonal Violence). (No date). How often do children’s reports of abuse turn out to be false? [Retrieved on October 1, 2008, from: <http://www.leadershipcouncil.org/1res/case-accb>]

A brief literature review based on published research. The first topic described is entitled, “Research has consistently shown that false allegations of child sexual abuse are rare.” The second topic described is “Children Tend to Understate Rather than Overstate the Extent of Any Abuse Experienced.” Provides full citations of literature cited.

Lew, Mike. (1990; 2004). *Victims No Longer: The Classic Guide for Men Recovering from Sexual Child Abuse (2nd ed.)*. New York: Quill (HarperCollins Publishers).

Lew is a psychotherapist and co-director, The Next Step Counseling and Training Center, Brookline, Massachusetts. The book was written as a resource for non-offending male survivors of sexual abuse in childhood “and for the people who care about them.” The second edition is revised, updated, and expanded, and includes the topic of those abused by clergy. Written in direct language and an accessible style. Lew’s point of view is international, reflecting his experiences of training and speaking throughout the world. He defines recovery as “...the freedom to make choices in your life that aren’t determined by abuse.” He notes that since the first edition, the social and therapeutic environment has changed for the better regarding sexual victimization of boys and men. Among themes receiving emphasis, he highlights “issues concerning trust, isolation, shame, and intimacy.” The book includes personal statements from adult survivors. Part 1 is about sexual child abuse, and its myths and realities. He defines incest in a more inclusive way: “Incest is a violation of a position of trust, power, and protection. ...the perpetrator is assumed to stand in a protective (parental) role to the victim.” Part 2 consists of three chapters about men, including topics of masculinity, sexuality, homophobia, and shame. Part 3 consists of seven chapters regarding survival, including topics of loss of childhood and specific childhood coping strategies that impede adult functioning. Part 4 consists of 10 chapters regarding recovering, including topics of the possibility of recovery, breaking secrecy, relationships and social support, sexual feelings, individual counseling, groups and workshops, confronting the perpetrator, forgiving, self-forgiving, and moving on/helping others. Chapter 19, “Clergy Abuse,” pages 281-302, addresses the sensitive topic of how religion can impede one’s recovery. He states, “It is

impossible to address the needs of survivors recovering from the effects of clergy sexual abuse without attempting to understand the social/political/economic context that gives rise to the situation.” He considers “two areas that carry particular relevance for those who were abused in a religious context, forgiveness and legal redress.” The chapter concludes with a personal statement from a survivor. Part 5 consists of two chapters, the first of which is about partners, family, and friends, and the second of which is a lengthy listing of resources, including organizations and literature.

London, Kamala, Bruck, Maggie, Ceci, Stephen J., & Shuman, Daniel W. (2005). Disclosure of child sexual abuse: What does the research tell us about the ways that children tell? *Psychology, Public Policy, and Law*, 11(1), 194-226.

The first two authors are with Johns Hopkins Medical Institutions, Johns Hopkins University, Baltimore, Maryland. The third author is with the Department of Psychology Cornell University, Ithaca, New York. The fourth author is with the Department of Psychology, Southern Methodist University, Dallas, Texas. The journal is a peer-reviewed publication. The study reviewed and evaluated existing empirical data to assess scientific support for an influential clinical model of how sexually abused children disclose abuse, *child sexual abuse accommodation syndrome* and its two components, psychological consequences of abuse, and the consequences of those psychological states on behavior. Regarding patterns of disclosure among adults in retrospective surveys and predictors of nondisclosure, the results confirmed that a majority of children delayed disclosure of their experiences. Regarding patterns of disclosure among children treated or evaluated for sexual abuse, results also confirmed delay of abuse disclosure, and confirmed that most children interviewed about sexual abuse do disclose. States: “Our analysis clearly shows that when children who have been abused are questioned in formal settings, they will usually tell...”

Poole, Debra A. and Michele A. Wolfe. (2009). Chapter 6: Child Development: Normative Sexual and Nonsexual Behaviors That May be Confused with Symptoms of Sexual Abuse, in the evaluation of child sexual abuse allegations: a comprehensive guide to assessment and testimony. Hoboken, N.J.: Wiley, pp. 101-128. p. 112.

Saul, Janet, & Audage, Natalie C. (2007). *Preventing Child Sexual Abuse within Youth-serving Organizations: Getting Started on Policies and Procedures*. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control, 49 pp. [Available from the World Wide Web:

<http://www.cdc.gov/ncipc/dvp/PreventingChildSexualAbuse.pdf>

Saul is with the Division of Violence Prevention, National Center for Injury Prevention and Control, Centers for Disease Control and Prevention (CDC). Audage is a consultant and former ASPH/CDC fellow. Described as a report “designed for representatives of youth-serving organizations who are interested in adopting strategies to prevent child sexual abuse.” Draws upon participation of individuals and organizations, including religious organizations, in a meeting of experts sponsored by the CDC in 2004. Following an introduction, the first

section describes six key policy components: 1.) screening and selecting employees and volunteers; 2.) guidelines on interactions between individuals; 3.) monitoring behavior; 4.) ensuring safe environments; 5.) responding to inappropriate behavior, breaches in policy, and allegations and suspicions of child sexual abuse; 6.) training about child sexual abuse prevention. Each component includes the prevention goal, general principles, critical strategies, and additional strategies to consider depending on context and resources. Contextual issues are identified as: the organization's mission and activities, culture of youth served, insurance requirements, available resources, and state and national laws. The next section briefly addresses overcoming two broad categories of challenges to implementing prevention policies and strategies: beliefs that hinder child sexual abuse prevention and structural issues. Belief topics include denial, fear, and attitudes about sexuality. Structural issues include limited or inadequate resources, poor employee/volunteer retention, narrow strategy, internal communication and complicated control mechanism, and lack of knowledge of available resources. Suggests ways to overcome each challenge. The final section briefly suggests ways to develop and implement a policy, and provides a planning tool/checklist/matrix correlated to the document. Appendix B lists resources – books, publications, videos, workshops – by discussion topics, journal articles, and Worldwide Web sources of sample policies.

Tessier, L. J. "Tess." (1992). Women sexually abused as children: The spiritual consequences. *Second Opinion* [A journal published by the Park Ridge Center, Park Ridge, Illinois], 17(3, January), 11-23.

Tessier is assistant professor, Department of Philosophy and Religious Studies, Youngstown State University, Youngstown, Ohio. While concerned with all forms of childhood sexual abuse, she addresses incest in particular, noting that "[f]amily relationship is not as critical as the nature of the personal relationship between child and abuser in determining the trauma...", a factor which has relevance for cases of sexual abuse of missionary children by non-familiar adults who were in the missionary community. Uses the term *spiritual* to "refer to our most fundamental identity and connections to ourselves, to others, and to the world, whether or not that identity involves a relationship with some transcendent power. Childhood sexual abuse affects us at the core—at the very deepest center of our reality." Topics include: denial and guilt; sense of self and soul; anger, forgiveness, God, and self-forgiveness; depression and grieving; recovery and rebirth.

APPENDICES

Final Report of the IARP

- A. Charter of the IARP, September 28, 2008
[Prior versions of the Charters of the IARP will be found in the Final Report Supplement]
- B. PC(USA)'s Responses to the Recommendations of the Independent Committee of Inquiry.
- C. Background information on current Panel members
- D. Panel meetings
- E. MDTs and religious institutional review board characteristics and the IARP
- F. Changes to the Panel's Charter
- G. Witness Agreement and Release Form
Changes to the Witness Agreement
- H. Participation Consent Form
- I. Panel Interview Materials
- J. Notification of Third Parties Protocol
- K. Finding of Fact Protocol
- L. Naming Protocol
- M. Acts of apology and forgiveness as a concern of witnesses
- N. Counseling program information
- O. Request form for Need-to-Know Report
- P. How to contact the Panel, obtain a copy of the Final Report of the IARP, obtain a copy of the IARP's video, or contact the PC(USA).

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APPENDIX A:
Charter of the IARP

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Adopted: 06/27/03

Revised: 09/21/05

09/26/06

02/13/08

09/28/08

**CHARTER FOR THE
INDEPENDENT ABUSE REVIEW PANEL
FOR ALLEGATIONS OF PAST MISCONDUCT
RELATED TO THE STAFF AND DEPENDENTS OF THE
PRESBYTERIAN CHURCH (U.S.A.) WORLDWIDE MINISTRIES DIVISION
AND ITS PREDECESSOR BODIES**

I. BACKGROUND:

In September of 2002, the Independent Committee of Inquiry (ICI) of the Presbyterian Church (U.S.A.) issued its Final Report. This report concerned the sexual and physical abuse of children in the Presbyterian Congo mission field. As a result of this report, the General Assembly Council Executive Committee (GAC Executive Committee) learned the details of the grave abuse that had occurred. In its report, the ICI made 30 recommendations for change. Recommendation # 13 was the creation of an Independent Abuse Review Panel. Recommendation # 1 related to allegations the ICI had received of physical and sexual abuse against children in the Presbyterian mission fields in Cameroon and Egypt. Because these allegations were beyond the scope of the ICI, it recommended the GAC Executive Committee find a means to respond to these allegations. It is likely allegations beyond those of Cameroon and Egypt will also arise.

II. ACTION:

In response to allegations that arose out of the Cameroon and Egypt mission fields, the GAC Executive Committee hereby creates this Independent Abuse Review Panel (IARP) to respond to the Cameroon and Egypt allegations as well as other allegations that come within the terms of the scope of this charter. This action is effective the date adopted by the GAC Executive Committee: June 27, 2003.

III. SCOPE:

For purposes of this charter, the term Worldwide Ministries Division (WMD) includes the present body and the predecessor Presbyterian Church world mission bodies. The IARP will receive allegations of physical or sexual abuse. It will inquire into allegations where either 1) the accused was formerly under appointment by WMD and is not currently under appointment; or, 2) the abused individual (adult or child) was formerly in the mission field because of a WMD appointment. In relation to the above, the IARP will also address the actions and inactions of WMD and its staff members, as well as recommendations for improvement to WMD processes. The IARP will not inquire into allegations where both the alleged perpetrator and the alleged victim are deceased.

The IARP will not inquire into allegations beyond this scope. Allegations beyond this scope are handled via other means. For example, allegations against current WMD mission personnel are handled via the WMD personnel policies applicable to mission personnel. Those policies include specific provisions for receiving, responding to, and acting upon allegations of physical or sexual abuse in the mission field.

The GAC is undergoing structural changes in 2006-07. Whenever WMD or WMD Director is referred to it is understood the successor body or position will operate.

IV. NATURE:

The nature and work of the IARP includes the following—

1. The IARP is established to pursue the truth, encourage healing, and promote justice on behalf of those making allegations and those accused. To achieve these ends, the means by which the IARP accomplishes its work shall be pastoral.
2. The IARP will work to further the integrity of the mission and witness of the Presbyterian Church (U.S.A.) on behalf of the General Assembly Council (GAC), the GAC Executive Committee and WMD.
3. The IARP will be consultative and advisory to the GAC Executive Committee and the WMD Director.
4. The IARP does not have disciplinary authority under or perform its work pursuant to the *Rules of Discipline of the Presbyterian Church (U.S.A.) Constitution*. It is neither a judicial commission nor a governing body. It will not evaluate or reach conclusions about civil legal liability. It is neither adjudicative nor adversarial. The IARP does not have supervisory or employer authority in regards to WMD and GAC staff. Where the IARP's work includes conclusions about the actions or inactions of current WMD or GAC staff (see Scope), those conclusions will serve as recommendations to the WMD Director or other GAC supervisor.
5. Where the IARP receives an allegation that falls within a mandatory reporting statute within the United States, the IARP chair (or designee) shall make the mandated report to the appropriate civil authority. The IARP chair (or designee) may consult with the GAC's Office of Legal Services for assistance with this duty.

V. MEMBERSHIP:

The IARP will have three to five members appointed by the GAC Chair. A majority shall be members of the Presbyterian Church (U.S.A.) A majority shall be individuals who are neither elected to nor employed by any General Assembly-level entity.

The members of the IARP will, among them, reflect knowledge of or experience in: Presbyterian Church polity, church processes, investigations of sexual abuse, the effect of sexual abuse on survivors, and the overseas mission field. The GAC Chair will receive suggested nominations from any person, including individuals from the survivors group of the Congo inquiry and other survivors whose allegations have been handled by the

IARP, the Director of WMD, and former ICI members. The GAC Executive Director's Office will maintain a nomination form to be used when there are vacancies on the IARP.

Where special expertise is needed for a short period, it may be appropriate to secure an expert consultant (See Staff and Budget). Where special expertise is needed for a long period, it may be appropriate to appoint that person as an IARP member.

The IARP members will be paid for their work. They will also be reimbursed for travel and meeting expenses. The GAC Executive Director's Office will enter into an appropriate Agreement of Service with each member of the IARP. The GAC Executive Director's Office is authorized to make changes in the Agreement of Service. In order to ensure continuity and efficiency in work, all IARP members serving as of November 1, 2006 and thereafter will be appointed to serve until the conclusion of the IARP on December 31, 2010.

VI. CONFIDENTIALITY:

The IARP will conduct its work and meetings in strict confidence and seal the contents of all files it creates. After the IARP's work is concluded and it is dismissed, the IARP's files will become the property of the GAC Executive Committee with decisions regarding retention and access to be made by its Executive Director in consultation with the WMD Director. All of the sealed files will be deposited with the Presbyterian Historical Society. The September 2002 document titled "Guidelines for the GAC Executive Committee to Use in Considering Future Extraordinary Requests for Access to the ICI's Sealed Files" will serve as a guide for the retention of the IARP files. The IARP will recommend guidelines for the files it produces.

Where the IARP reaches a determination that abuse has occurred and reports that determination to a religious governing body with jurisdiction (see Process below), the IARP will fully cooperate with that governing body. As noted below, that cooperation includes but is not limited to providing any and all pertinent evidence to the governing body. In such instances, this Confidentiality provision shall be read so as to allow all pertinent evidence to be provided to the governing body.

VII. INDEPENDENCE:

The IARP will function independently of the GAC, WMD, and those who have brought allegations. It will report to the GAC Executive Committee. The GAC and WMD will provide historical information, records, and staff support to the IARP. The GAC will also provide appropriate communication with the denomination, the mission community, and other interested parties. The IARP will also communicate with the mission community and others where necessary to accomplish its work.

VIII. STAFF and BUDGET:

All GAC and WMD staff will cooperate with the IARP in the performance of its work. The IARP will be assisted by a GAC/WMD staff member. Among other things, this staff member will assist with meeting planning, research, IARP communications, and the like. As circumstances require and finances allow, the IARP may request its own staff outside of the GAC/WMD. This request may arise because of the magnitude of the work involved, or the like. The IARP will make any such request to the GAC Executive Director's Office. The IARP may also request the assistance of an expert consultant where it finds such expertise necessary to complete its work. See the discussion of special expertise set out in Membership.

The GAC Executive Director's Office will establish an annual budget for the work of the IARP. The GAC/WMD staff member assigned to the IARP will monitor this budget. Where the IARP believes a budget increase is necessary due to the magnitude of the work involved, the need for special services, or the like, it will make its request to the GAC Executive Director's Office.

IX. ANNUAL REPORT:

The IARP will make an annual report to the GAC Executive Committee. This annual report will discuss generally the work of the IARP, the number of allegations it has received, how it has processed those allegations, recommended changes in the IARP charter (e.g., extended terms), recommended changes in the IARP budget, and the like.

X. DURATION:

Established in June of 2003, the IARP will, for pastoral and practical reasons, exist until December 31, 2010. It is anticipated all allegations within the scope of the IARP will have been made and determined within this seven-year period. In its 2008 annual report, the IARP shall make a specific recommendation regarding whether or not its term should conclude as set out in this paragraph or should be continued for a suggested number of years. If the IARP concludes its work prior to 2010, it will provide that information in its annual report for appropriate action by the GAC Executive Committee.

XI. PROCESS:

Where the IARP has received an allegation within its scope the IARP shall consider the allegation and serve as a fact-finding body. In its fact-finding role, the IARP will hear, review, and request testimony, files, reports, and affidavits from all appropriate sources. It will have access to all WMD files not restricted by law. It will conduct interviews and other appropriate activities. It will issue a final report to the GAC Executive Committee. This final report will be available to the public.

The final report will include—

1. Any necessary background information about mission life.
2. A thorough report of the IARP's findings, specifically including whether or not there was sufficient evidence to reach a determination that the alleged abuse occurred.
3. The names of those who are found to have committed abuse at the discretion of the IARP. As it deems fit, the IARP also has discretion to publish a Need-to-Know Report(s) to a more limited group of individuals. Where the allegation of abuse is not sustained, the IARP should use its careful discretion in determining whether or not to name those individuals. For example, it may be appropriate to make no statement (including the accused's name) where the allegation is found to be entirely groundless.
4. Findings about the actions and inactions of WMD and its staff members.
5. Recommendations for improvements to the processes of WMD.

If the IARP reaches a determination that abuse has occurred and the abuser is under the jurisdiction of any religious governing body (Presbyterian or other faith), the IARP will inform that religious governing body in writing so that body can pursue any disciplinary or other options it deems appropriate. As noted in this charter, the IARP does not have disciplinary authority.

When the IARP so informs a religious governing body that it has reached the determination abuse has occurred, the IARP will fully cooperate with that governing body in any disciplinary or other options the governing body decides to pursue. This cooperation by the IARP will include but is not limited to providing any and all pertinent evidence to the governing body.

If the IARP reaches a determination that abuse has occurred, the IARP may inform other organizations. The IARP will use its careful discretion in making these determinations.

XII. FORMS

The IARP will use witness forms and other related documents as prepared by the GAC's Office of Legal Services.

XIII. COUNSELING

Any counseling fees or related services to survivors will be provided at the sole discretion of the WMD Director or designee. The IARP may make recommendations in regards to this matter.

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APPENDIX B:

PC(USA)'s response to the recommendations in the Independent Committee of Inquiry's (ICI)'s Final Report

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PC(USA)'s Response to the Recommendations in the Independent Committee of Inquiry (ICI)'s Final Report

The Panel would like to acknowledge the work of Pat Hendrix, the PC(USA) Sexual Misconduct Ombudsperson from January 2004 to May 2010, in compiling the information for this report.

Introduction

In early August 1998, Worldwide Ministries Division (WMD) Director, Rev. Dr. Marian McClure, received a call from a former retired missionary who had served in the Democratic Republic of Congo (Zaire, Belgian Congo). This call began a journey with a group of women who told of sexual abuse by the late Rev. William Pruitt during their time as missionary children. Mr. Pruitt served as a missionary in the same country. The pertinent period is 1945-1978.

Later that year, allegations naming Rev. Pruitt were filed in Grace Presbytery by eight women. In 1999, while the allegations were being investigated by the presbytery, Pruitt died, ending the investigation, as required by the PC(USA) constitution.

In 2000, upon the recommendation of the Worldwide Ministries Division Steering Committee, the Executive Committee of the General Assembly Council authorized the creation of an Independent Committee of Inquiry to investigate the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945-1978. The Independent Committee of Inquiry was to function independently and make its report (including any recommendations for additional action) to the Executive Committee of the General Assembly Council.

The purpose of the Independent Committee of Inquiry (ICI) was to be "essentially pastoral in nature, to help the survivors, the well being of the larger Christian community, the General Assembly-level offices, and the integrity of the Presbyterian Church (U.S.A.). The purpose of the ICI is not a disciplinary action under the PC(USA) Constitution, nor is it to evaluate or reach conclusions about civil legal liability."¹

The Independent Committee of Inquiry (ICI) submitted its final report to the General Assembly Council Executive Committee in September of 2002. Following acceptance of the Final Report and dissolution of the ICI, a Work Group was appointed by Barbara Renton, chairperson of the GAC, to study and implement the 30 recommendations from the Final Report. The members were:

Vernon Carroll, chair (GAC vice-president)
Paul Masquelier, (GAC member)
Winnie Drape, (Worldwide Ministries Division chairperson, later replaced

¹ ICI Charter, Purpose, from Final Report of the Independent Committee of Inquiry Presbyterian Church (U.S.A.), September 2002, available at <http://gamc.pcusa.org>

by Charles Kim, when he became chair of WMDC)
Pat Chapman, (GAC staff – Child Advocacy)
Tony Aja, (GAC staff, Mission Personnel)
Laurie Griffith, (Office of the General Assembly- Judicial Process)
Eric Graninger, (General Counsel)
Pat Hendrix, (GAC staff liaison)

The Work Group met a total of twelve times between October 2002 and May 2004.

The PC(USA) has acted favorably on all but one of the recommendations (#29, which was not feasible in the Presbyterian system of governance), and one subpart of another recommendation (part (b) of #14, which has legal issues). One other recommendation (#30) was acted on favorably by the GAC, the executive branch of the PC(USA), but rejected by the General Assembly, the legislative branch. This action requested a presbytery, local governing body, function and not a denominational, national governing body, one.

The PC(USA), however, has taken additional actions that were not mentioned by the ICI. Below is a summary of the actions taken on the recommendations, and the additional actions. The Final Report of the Independent Committee of Inquiry can be obtained from <http://gamc.pcusa.org>.

Note: During 2006-2007 the GAC underwent structural changes. Whenever WMD or WMD Director is referred to it is understood the successor body or position will operate.

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3. Eligibility Criteria of Pastoral Care Guidelines
4. Distribution of Notice of Financial Reimbursement for Psychotherapy and Spiritual Care Resources
5. Toll-free Hotline for Missionary Children
6. Missionary Child Advocate
7. Response Team
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10. Dismissal of Perpetrators from Mission Service
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Additional Actions Taken by the PC(USA):

1. Naming the primary perpetrator
2. GA Apology to Survivors

Table 1. ICI recommendations for Book of Order amendments

*The ICI recommendations are numbered as they were in the ICI's Final Report; the **bold** text is from the ICI Final Report.*²

1. American Presbyterian Mission, Schutz School, Alexandria, Egypt, and Hope School, Cameroon

We recommend that General Assembly Council (GAC) Executive Committee make a thorough and prompt response to allegations received by the ICI regarding incidents of physical and sexual abuse against children who lived in a boarding school at the American Presbyterian Mission, Schutz School, Alexandria, Egypt, in the period of the 1950s into the 1980s, and at Hope School, Elat, Cameroon, in the period of the 1960s.

On June 27, 2003, the GAC Executive Committee chartered the Independent Abuse Review Panel (IARP) as a successor panel to investigate allegations of abuse in other mission fields, including Cameroon and Egypt. The IARP's charter allows the Panel to investigate abuse alleged in any Presbyterian mission field during any period of time, excluding only accusations against current WMD employees.

2. United Methodist Church

We recommend that the General Assembly Council (GAC) Executive Committee transmit this report to its equivalent body in the United Methodist Church with the request that it convene a similar inquiry, and express a commitment to cooperate with such an endeavor.

A letter from John Detterick, Executive Director of the GAC, and Barbara Renton, Chairperson of the GAC, as well as copies of the Final Report were mailed to the chairs and chief executives of the following entities of the United Methodist Church: the General Council of Ministries; the General Board of Global Ministries, and the Judicial Council. A letter acknowledging receipt came from one of the Methodist entities.

In October 2004, Rev. Marian McClure, Director of Worldwide Ministries Division, sent a message to the United Methodist Church General Board of Global Ministries sharing the PC(USA)'s experience with investigating abuse and urging the Methodists to take up their own investigation. She videotaped her message because she was unable to attend their meeting in person. After hearing her message, the Methodist board voted unanimously to establish their own investigative committee. The Methodist investigation continued from February 2005 until December 2008. Their report, *Final Report of the Independent Panel for the Review of Child Abuse in Mission Settings*, was published in 2009.³

² Op. Cit., ICI Final Report, pp. 108-125

³ Meadors, Jr., Marshall L. (Jack), Fresh, Edith Ml, Evinge, James Sl, and Bracey, Lauri B. (2009). Final Report of the Independent Panel for the Review of Child Abuse in

3. Eligibility Criteria of the Pastoral Care Guidelines, Worldwide Ministries Division

We recommend that the Worldwide Ministries Division (WMD) revise the eligibility criteria of its Pastoral Care psychotherapy and spiritual care resources in a manner that conforms to the Findings section of our report in order to extend eligibility to all victims who were Presbyterian and to all victims whose perpetrator was Presbyterian.

4. Distribution of Notice of Financial Reimbursement for Psychotherapy and Spiritual Care Resources

We recommend that the Worldwide Ministries Division (WMD) inform persons who are part of the ICI mailing list of the availability to victims and directly-affected family members of the availability of financial reimbursement for psychotherapy and spiritual care resources.

Implementation: Recommendations 3 and 4 go together. The guidelines were revised and mailed to survivors and directly-affected family members in April 2004.

5. Establishment of a Toll-Free Hotline for Missionary Children

We recommend that Worldwide Ministries Division establish a toll-free telephone number to be used as a hotline that could be accessed any time, from any where, by anyone wishing to report problems regarding the treatment of children living in missionary settings.

Implementation: A hotline was established in September 2002; the number is 1-502-569-5207 or 1-888-728-7228 ext 5207. The Sexual Misconduct Ombudsperson answers the hot line, 24 hours a day/7 days a week. Information has been distributed to the missionaries and their children serving in the field. The number is also available for people in the United States with concerns and questions.

6. Missionary Child Advocate

We recommend that the Worldwide Ministries Division (WMD) create the position of a Missionary Child Advocate as a confidential alternative channel for receipt and investigation of complaints of misconduct against Presbyterian children within the missionary community. The position of Advocate should:

- a) be staffed by a senior, experienced, widely respected and trusted member of the denomination who should report to the highest authorities in the church;**

Mission Settings. New York, NY: The General Board of Global Ministries, The United Methodist Church, New York, New York.

- b) function within the church, but apart from the usual hierarchy as a safe harbor for the receipt of concerns and complaints which might not be taken to existing channels of redress;**
- c) visit personally on at least an annual basis those sites where missionary children are educated for the express purpose of meeting with students, staff members, parents, or other interested parties who wish to convey information, and facilitate discussion of appropriate and inappropriate behavioral expectations for adults and students;**
- d) utilize other confidential channels of communication, like a confidential toll-free telephone line or secure e-mail to ensure accessibility to children and others concerned about children;**
- e) issue a periodic newsletter which serves to keep the church apprised of the Advocate's activities and availability to any person who wishes to communicate a concern.**

Implementation: This concept evolved into an Ombudsperson position that incorporated several of the recommendations - 5, 6, 7, 9, 10, 13, 14, and 15. The position was established in 2003 and staffed in January 2004. The hotline number (1-888-728-7228 ext 5285, or 1-502-569-5285) is used for reporting. The basic responsibilities of the position are to develop, implement, and administer a comprehensive and confidential process consistent with the Constitution of the Presbyterian Church (USA), as well as the Sexual Misconduct policies outlined in the General Assembly Council Employee Manual and the Mission Co-Worker Handbook, to receive, investigate, coordinate and bring to a satisfactory and just resolution all allegations of sexual, physical and domestic abuse from mission personnel and children of mission personnel. The process includes the creation of a comprehensive curriculum for the training of mission personnel in order to prevent, recognize, and deal with sexual or physical abuse.

Pat Hendrix, who was the PC(USA) liaison for the ICI, and thus, was familiar with the ICI's work, staffed this position from January 2004 to May 2010. She reported to the office of the General Counsel and in 2005 developed a web site, Creating Safe Churches, within the PC(USA) site, <http://gamc.pcusa.org/ministries/sexualmisconduct/>. This site has been cited in one law journal as an example of helpful information available to those concerned with clergy sexual abuse.

During her tenure, Pat visited schools in the following countries: Kenya (Rift Valley School), Thailand (Grace International School and Chiang Mai International School), and Egypt (Schutz School). Abuse prevention seminars were presented at mission personnel Orientation, Sharing Conference, Young Adult Volunteer Orientation, and Mission Personnel retreats (Turkey, Kenya, Bali, Brazil, and Korea) to adults and children. She was in contact with overseas schools where missionary children are enrolled regarding their abuse prevention policies and procedures.

7. Response Team

We recommend that the Worldwide Ministries Division (WMD) create a Missionary Response Team selected from respected members of the Church who are experienced with issues of abuse of children and vulnerable adults, and with sexual and other forms of harassment. The Response Team would:

- a) receive initial and periodic training in the above areas;**
- b) not replace the avenues of formal discipline that are normally available to a complainant;**
- c) be available to consult with parents, people in positions of authority and responsibility, and WMD staff, upon request, in situations involving possible abuse or harassment;**
- d) assist with ongoing psychological and spiritual care of victims of abuse, with healing of the affected missionary community, and with monitoring, oversight, restoration and/or any return to mission service of offenders following imposition of discipline in cases of abuse and harassment;**
- e) continue the work begun by the ICI to bring psychological and spiritual healing to victims of abuse;**
- f) compile and maintain a list of qualified professional evaluators for use in cases of abuse and harassment.**

Implementation: This recommendation is part of the Sexual Misconduct Ombudsperson's responsibilities. When the need arises counselors with mission experience are consulted.

8. Mission Co-Worker Handbook

We recommend that a thorough review of the Mission Co-Worker Handbook be undertaken by Worldwide Ministries Division as pertains to issues of child sexual and other forms of abuse with a view to expanding the section on Child Sexual Abuse to include actions to be taken in the event of inappropriate behavior on behalf of anyone charged with the responsibility of children's welfare.

Implementation: Review of the Mission Co-Worker Handbook is an ongoing process. The PC(USA) added a Sexual Misconduct Procedures Policy and established a procedure for reporting abuse of any kind. Mission personnel as well as all WMD employees are subject to the Sexual Misconduct Policy as outlined in the Employee Handbook, Section 8.04 and are under duty to report any and all forms of abuse.

9. Co-Worker Orientation

We recommend that the Final Report of the ICI be required reading for all candidates for Worldwide Ministries Division's People in Mutual Mission, and that the Report be thoroughly discussed during the period of orientation.

Implementation: The ICI Final Report is sent or the web site address is sent to all participants in orientation and discussed during the presentation by the Sexual Misconduct Ombudsperson.

10. Dismissal of Perpetrators from Mission Service

We recommend that any adult found guilty of abusive behavior be summarily dismissed from mission service and that steps be taken immediately to minister to the victim in whatever manner seems appropriate, including but not limited to psychotherapy, the costs to be borne by Worldwide Ministries Division.

Implementation: This is covered in the Mission Personnel Handbook under Reasons for Termination.

11. To Begin the Process of Healing

Consistent with our pastoral responsibility, we recommend that the missionary community that is the subject of this inquiry begin to discuss the pain that has resulted from the molestation and maltreatment of its children. We call upon people to stop denying what happened, and bid them to open their hearts and minds to the truth that survivors are speaking.

Those who are not the primary victims need to initiate the healing process within the missionary community that spans the generations. Re-victimization occurs when others are silent. Therefore, former missionaries and school and hostel staff can foster healing by letting victims know that they are open to listening and learning.

Implementation: A letter from John Detterick, Executive Director of the GAC, and Marian McClure, Director of the Worldwide Ministries Division, has been sent to the retired Congo missionary community. The ICI Final Report has been and is discussed at missionary area retreats. The report and/or the web site were distributed to former missionaries in the months after the report was presented to the GAC Executive Committee.

12. Procedure Manual for Ecclesiastical Investigating/Prosecuting Committees

We recommend that the General Assembly Executive Committee request the Office of the General Assembly to develop a procedure manual for use by ecclesiastical investigating/prosecuting committees regarding disciplinary cases of sexual misconduct by a church officer.

Implementation: The Work Group reviewed the revised Handbook for Judicial Process from the Association of Stated Clerks. The group concluded that this handbook would answer this recommendation.

13. Abuse Review Panel

We recommend that General Assembly Council (GAC) Executive Committee create an Abuse Review Panel to receive reports of physical and/or sexual abuse from self-identified victims and others that come forward after the ICI is decommissioned. This panel shall: include persons nominated by the Survivors Group that was a crucial resource to the church in the formation of the ICI; be located organizationally outside of Worldwide Ministries Division (WMD); make recommendations for action to the GAC Executive Committee.

Implementation: A team consisting of James Evinger, former ICI Member, Pam Pritchard, representative from the Survivors' Group, Eric Graninger, legal counsel, and Pat Hendrix, staff liaison, was formed. The team presented the final draft of the charter to the GAC Executive Committee in June 2003 and it was approved unanimously. The Independent Abuse Review Panel began its work in January 2004. (See recommendation #1.)

14. Website as a Means to Education and Prevention

We recommend that the General Assembly Council Executive Committee acts to create an Internet site on the Church's website dedicated to education about, and prevention of, sexual misconduct within Presbyterian missions, ministries and congregations. We recommend that the site:

- a) includes the ICI Report in a PDF-format version;**
- b) includes a listing of Presbyterian clergy who are currently under censure according to the Rules of Discipline, Book of Order, for the disciplinary offense of "sexual abuse of another person";**
- c) includes a description of Surely Heed Their Cry: A Presbyterian Guide to Child Abuse Prevention, Intervention, and Healing , a Presbyterian publication that is a guide to individuals and congregations interested in learning more about child abuse, and how it may be obtained from the Church; and We Won't Let it Happen Here! Preventing Child Abuse in the Church , a Presbyterian publication that provides guidelines for child abuse prevention in congregations.**
- d) includes the General Assembly's Sexual Misconduct Policy in a PDF-format;**
- e) includes the General Assembly's Standards of Ethical Conduct in a PDF-format;**
- f) publicizes the existence of a toll-free phone number established as a national hotline for the Presbyterian Church which would allow victims of clergy sexual abuse to report their abuse to someone independent of their congregation or presbytery;**
- g) includes contact information for the Missionary Child Advocate; and**
- h) encourages presbyteries to establish their own hotlines.**

We recommend that a letter be sent to every Presbyterian congregation's clerk of session that informs the people of the church about this site.

Implementation: The “Creating Safe Churches” website was developed in response to this recommendation. The site includes a link to the ICI Final Report, the GA’s Sexual Misconduct Policy, the GA’s Standards of Ethical Conduct, and other PC(USA) publications about child abuse [a), c), d), e)]. The contact information for the Sexual Misconduct Ombudsperson is listed as well on the website. There is also information for sessions and presbyteries interested in developing their own sexual misconduct policies. For Item f): there is a hotline to respond to needs of victims (1-888-728-7228 ext 5207 or 1-502-569-5207), however it is not a reporting hotline because Presbyterian polity requires reporting to the governing body that has jurisdiction over the alleged offender. The hotline can help people with polity.

15. Retreat

We recommend that the General Assembly Council (GAC) Executive Committee and Worldwide Ministries Division (WMD) ensure that the Retreat, identified in the Charge to the ICI at “Other Related Matters,” #2, provides:

- a) a spirit of open acceptance of, and respect for, participants' experiences and feelings;**
- b) a safe environment in which participants may honestly share their stories and responses with one another;**
- c) opportunity for participants to process information in the ICI report;**
- d) opportunity to acknowledge and process the grief and guilt which participants have felt about the experiences that are the focus of the ICI report;**
- e) sensitive use of spiritual and Scriptural materials about God's care and justice for those who hurt and those who are marginalized;**
- f) teaching of participants about the nature of post-traumatic stress with hope that they will better understand the struggles of victims who have been abused;**
- g) opportunity for participants to express concerns and make recommendations to the GAC Executive Committee and WMD regarding missionary children and families and how the church responds to victims and perpetrators of sexual abuse;**
- h) referral to professional resources for persons who need further care;**
- i) identification and appreciation of participants’ positive dimensions of the missionary experience.**

To accomplish the above objectives, we recommend that the GAC Executive Committee contract with the Center for Prevention of Sexual and Domestic Violence (CPSDV), Seattle, WA, to conduct the retreat identified in the Charge to the ICI at “Other Related Matters,” #2.

Implementation: A pre-retreat gathering for survivors only was successfully held February 7-9, 2003, at a conference center near Ashville NC. Of the 20 identified survivors, 15 were in attendance. A larger retreat was held in March 2004 in Dallas TX for survivors and affected family members. Staff members from FaithTrust Institute in Seattle, Washington facilitated the retreat. Those in attendance from the PC(USA)

included John Detterick, Executive Director of GAC; Vernon Carroll, Chair of the GAC Executive Committee; and, Marian McClure, Director of Worldwide Ministries Division. Sixteen survivors and 22 family members attended. Rev. Ron Scates and Dick Dzena, Clerk of Session, from Highland Park Presbyterian Church, Dallas TX were present to answer participants' question about what the church has done to reach out to victims. Some of the workshops offered were Taking Back Your Power and Letting Go of Guilt and Rage; Reconnecting with the Church; and, Joyful Sexuality. There were sessions for family members as well.

16. Apology

We recommend that the General Assembly Council (GAC) Executive Committee and Worldwide Ministries Division (WMD) make a public, unconditional apology on behalf of the Church for the abuses which missionary children and other persons experienced. We also recommend that this apology address the re-victimization which occurred when individuals, including children, sought to report their harm and were ignored, misunderstood or dismissed, and when persons in positions of ecclesiastical responsibility or authority discounted, minimized or overlooked the harm that was brought to their attention.

Implementation: On October 1, 2002 the PC(USA) held a press conference acknowledging receipt of the ICI Report. An apology letter dated October 10th was mailed during the month of October 2002.

17. Transmission of the ICI's Report(s) to the Presbyterian Church in the Congo

We recommend that the General Assembly Council Executive Committee and Worldwide Ministries Division send the ICI Final Report and Need-to-Know Supplement to the Presbyterian Church in the Congo.

Implementation: In October 2005, Doug Welch, Area Coordinator for Africa, and Will Browne, Associate Director for Ecumenical Partnerships, hand-carried a letter and the reports to the General Secretary of the Presbyterian Church of Congo and the President of the Presbyterian Church of Kinshasa.

18. Review of Existing WMD Policies

We recommend that the General Assembly Executive Committee and Worldwide Ministries Division (WMD) refer the Church's existing policies that apply to the missionary program and individual missionaries for external review by qualified, competent peers in other denominations and by members of the Survivors Group to ascertain whether the policies are adequate in terms of child sexual abuse education and prevention.

Implementation: The Work Group proposed taking the policies to the FIP (Forum on International Personnel) and that the PC(USA) be used as a case study.

19. Mandatory Reporting by WMD Personnel

We recommend that the personnel policies of Worldwide Ministries Division (WMD) include a provision that creates a standard of practice that mandates that personnel of the Division shall report to legal authorities any knowledge of physical abuse, neglect or harm, and of sexual molestation or abuse, of a child or adult without mental capacity.

Implementation: The Sexual Misconduct Procedures Policy placed into effect in 2005 covers this.

20. The following recommendations are transmitted to the Executive Committee of the General Assembly Council (GAC Executive Committee) as the entity that commissioned the Independent Committee of Inquiry (ICI) and charged the ICI to develop recommendations. Recommendations 21-30 are specific to the Book of Order, one part of the constitution of the Presbyterian Church (U.S.A.).

- A. We recommend that the GAC Executive Committee: 1) endorse Recommendations 21-30, and 2) refer them to the Office of the General Assembly with the request that overtures to implement these recommendations be developed as soon as is feasible so that they may be submitted to the General Assembly for action.**
- B. We recommend that the GAC Executive Committee include in its referral the request that the Office of the General Assembly consults with survivors of clergy and child sexual abuse as part of a deliberate process of developing the overtures.**
- C. We recommend that the GAC Executive Committee actively support the overtures and work to encourage their adoption by the General Assembly and presbyteries.**

21. Leave of Absence

We recommend that the Book of Order be amended to include a provision to mandate a leave of absence from church office when an officer (elder, deacon or minister of Word and Sacrament) is indicted on felony charges of sexual abuse or charges of sexual conduct involving misuse of the person's office or spiritual role. This provision shall include language that such action is without prejudice to the individual's presumption of innocence.

22. Victims' Rights at a Disciplinary Trial: Impact Statement

We recommend that the Book of Order be amended to include a provision to permit a victim(s) of the disciplinary offense of "sexual abuse of another person" to address a Session or Permanent Judicial Commission and make a victim impact statement that may include the victim's views regarding the appropriate nature and extent of

discipline to be imposed. This would be designated to occur at a point in a disciplinary trial after a finding of guilt and before the imposition of censure of the person who is guilty.

23. Right of Appeal Following a Disciplinary Trial

We recommend that the Book of Order be amended to include a provision to permit either of the original parties in a disciplinary trial to appeal the decision(s) of a Session or Permanent Judicial Commission.

24. Right of Pastoral Inquiry following the Death of, or Renunciation of Jurisdiction by, an Accused Person

We recommend that the Book of Order be amended to include a provision that would permit a Session or Permanent Judicial Commission to continue a disciplinary investigation or trial in the event that the jurisdiction of the Church ceases due to the death of, or renunciation of jurisdiction by, an accused person. The structural format of this continuation would be a pastoral inquiry that is: neither judicial nor adjudicative; designed to reach a determination of the truth; empowered to receive witnesses and consider evidence; accountable to the governing body that initiates it.

25. Mandatory Reporting by Church Officers

We recommend that the Book of Order, Chapter VI. The Church and Its Officers, G-6.0000, be amended to include a provision that creates a standard of ministerial practice for Church officers that mandates that ministers of Word and sacrament, elders and deacons shall report to legal authorities any knowledge of physical abuse, neglect or harm, and of sexual molestation or abuse, of a child or adult without mental capacity.

26. Advocate for an Accuser in Disciplinary Cases

We recommend that the Book of Order be amended to permit the utilization of an advocate by an accuser in an ecclesiastical disciplinary case, especially one involving the offense of “sexual abuse of another person.” The advocate would be permitted access to any proceeding that involved the accuser’s direct participation.

27. Restitution

We recommend that the Book of Order be amended to include a provision that allows for restitution in disciplinary cases of “sexual abuse of another person” when there is a finding of guilt.

28. Mandatory Disclosure

We recommend that the Book of Order be amended to include a provision that creates a standard of practice that a governing body shall disclose to its constituency the basic facts regarding commission of sexual misconduct and related matters, and that this standard incorporate: a primary commitment to tell the truth; concerns for privacy and confidentiality, especially in regard to identified victims; respect for formal ecclesiastical and/or law enforcement investigations; principles of risk management.

29. Posthumous Removal of a Guilty Person from the Office of Minister of Word and Sacrament

We recommend that the Book of Order be amended to include a provision that allows for the posthumous imposition of the disciplinary censure of removing a guilty person from the office of minister of Word and Sacrament.

30. Removal of the Title “Honorably” from a Disgraced Retired Minister of Word and Sacrament

We recommend that the Book of Order be amended to include a provision that allows for the removal of the formal title, “honorably,” from a disgraced minister of Word and Sacrament who is retired.

This set of 10 recommendations, and the one recommendation for the process with which to handle the other ten, addressed substantive and procedural revisions to the Book of Order. The set consists of suggestions made by ICI participants when asked how the Church could respond better to sexual abuse.

In response to Recommendation 20, the GAC Executive Committee created a Congo Work Group that consisted of elected GAC members and staff to formulate the PC(USA)’s overall response to the ICI’s recommendations. The Congo Work Group created the Book of Order Amendment Team to address this particular set of amendments. The members of the Book of Order Amendment Team were: Pamela Pritchard, a representative of the survivors who appeared before the ICI; Paul Masquelier, a member of the GAC; Patricia Hendrix, the Sexual Misconduct Ombudsperson for WMD and staff; Laurie Griffith, Manager of Judicial Process in the Department of Constitutional Services; and, James Evinger, a former member of the ICI, in consultation with Eric Graninger, General Counsel.

In spring 2003, the Team conducted a survey of stated clerks and executives from middle governing bodies to obtain their perspective on the importance and feasibility of each proposed amendment. In May 2003, at the Denver General Assembly, the Team listened in person to stated clerks and executives discuss the amendments. In July 2003, the Team met with several PC(USA) staff in Louisville to discuss their perspective on the amendments. The Team attended the OGA’s Fall Polity Conference in October 2003

where they presented a plenary presentation and a workshop. They presented a draft version of the proposed amendments for review and critique. At this Conference, the Team also met with members from the GA Advisory Committee on the Constitution to obtain their input.

In January 2004, the Team submitted 11 recommendations to the GAC; on February 14 the GAC voted unanimously to send the 11 to the 216th GA in Richmond VA.

The amendments were submitted to the General Assembly in Richmond after being approved by the Polity Committee. Along the way, the set of recommendations was modified as noted in the following table. [See Presbyterian News Service, “Child Sex Abuse Amendments Ratified,” June 14, 2005, News Release #05311, for presbytery vote totals and further information. www.pcusa.org/ga216/news]

Additional Actions Taken by the PC(USA) in Response to the ICI’s Final Report

1. Naming the primary perpetrator

In their press release and news conference accompanying the public release of the Final Report, the PC(USA) named the primary perpetrator. The ICI report did not contain the names of any of the individuals found to have abused children per the ICI’s Charter, and the Committee did not make any recommendations regarding releasing the names. The PC(USA) decided to take action on their own initiative, and name William Pruitt as the primary perpetrator discussed by the Final Report. [See Presbyterian News Service, “Report Details Child Sex Abuse in Congo,” October 1, 2002, News Release #02379.]

2. General Assembly apology to the survivors

The 2004 General Assembly in Richmond VA considered the package of proposed constitutional amendments discussed above. These amendments were referred to the Assembly’s Polity Committee for debate and consideration before they were voted on by the entire Assembly. (The committees recommend what the whole body should do, which the whole body may or may not agree with – not unlike Congress or state legislatures.) One of the members of the Polity Committee, a male lay person with no prior knowledge of or association with the Congo inquiry, read the ICI Final Report, which was recommended as preparation for discussing the amendments. After reading the report, he felt strongly that the PC(USA), as a whole, should apologize to the people who had been abused.

An apology was drafted, introduced by him into the business of the Polity Committee, passed by the Committee, and passed by the General Assembly.

In September 2002, when the GAC Executive Committee received the ICI’s report, they wrote an apology to the survivors. The GAC was apologizing on behalf of the entire church in their letter. The letter was mailed to the survivors known to the ICI.

Thus, the apology initiated by this commissioner was slightly different. It came from the whole church via a different route. Rather than having the primary “executive branch” body issue an apology on behalf of the whole organization, as the GAC Executive Committee had done, this effort represented an apology from the highest “legislative branch” body in the PC(USA) on behalf of the whole organization. This apology was publicly published as the previous one had not been. This apology was initiated by a single individual, a lay person functioning as a commissioner to the Assembly, and not by a committee. This apology was owned by many more people and was spontaneously initiated apart from a formal report from a commissioned inquiry. Thus, this apology was extremely meaningful to the survivors.

The apology can be found in the Minutes of the 216th General Assembly:⁴

Elements of an Apology

1. We, the 216th General Assembly (2004) of the Presbyterian Church (U.S.A.) acknowledge that our children, adolescents, and adults have suffered sexual abuse, molestation, and exploitation as committed by members and leaders of our congregations, governing bodies, and agencies, including those specific incidents that occurred in the Congo and continued in the U.S. church during the period of 1946 – 1985, as identified in the *Final Report of the Independent Committee of Inquiry, Presbyterian Church (U.S.A.)* (September, 2002).

2. We apologize that we as a church did not take adequate steps to prevent the specific incidences as confirmed in the Final report, that our church did not understand the significance of, or believe, the earliest reports of incidents of sexual abuse when survivors turned to people in positions of authority and responsibility, that our church did not do more at the time of their reporting to intervene and stop the perpetrators of sexual abuse, and that our church did not do more after discovering the truth of the victims’ allegations to reach out to others who might have been victimized.

3. We apologize that some of us in our church chose to doubt and discredit the survivors who came forward with the truth, that some dismissed the reports, and that some demonized them, all of which added a layer of pain and anguish to the original abuse.

⁴ Item 04.08, 2. (response to Recommendation 3), Minutes of the 216th General Assembly, PC(USA), 2004, Part 1, Journal, pp. 82-83. Vote to approve sending an amendment to D-1.010, with comment (“Elements of an Apology”) to the presbyteries for their affirmative or negative votes; and, Minutes of the 217th General Assembly, PC(USA), 2006, Part 1, Journal, p. 507, reporting presbytery vote on 04-E.3, passed 156 – 7.

4. We apologize that our church's inactions over the years allowed hurt and harm to extend to the survivors' families, children, friends, and faith. We recognize that we as a church have suffered losses in the nature and quality of our relationships as a community of faith.

5. We apologize that some of us in our church were complicit as our sisters and brothers in the body of Jesus Christ suffered the loss of their innocence, had childhoods stolen, lost opportunities to enjoy more of the fullness of life that God offers all in Jesus Christ (John 10:10b), and lost a child's ability to trust the people of the church.

6. We acknowledge that survivors who have come forward have demonstrated a primary motivation to work through the church to improve our faith community, tell the truth, prevent further victimization, seek healing, and make our church safe for all.

7. We express our thankfulness to God for the courage of the survivors whose witness has held us accountable to be true to our calling as the followers of Jesus Christ. We express our gratitude to those among us who have listened to victims, supported their efforts, and worked for justice.

8. We welcome the many other women and men in our church who have been abused as they come forward, and we pledge to work with them so that they may be restored to God's fullness of life.

Table 1. ICI recommendations for Book of Order amendments

ICI recommendation	As submitted to GA	As submitted to presbyteries and ratified
21. Leave of absence	1. Modify relationship (G) 2. <i>Leave of absence (G)</i> 3. <i>Preamble to D edits</i>	4. Administrative Leave (127-29) 3. Preamble to D edits (149-7)
22. Victim impact statement	4. Impact statement	7. Victim impact statement (123-32)
23. Appeal	5. Appeal	9. Appeal (132-24)
24. Pastoral inquiry	6. Pastoral Inquiry	2. Pastoral inquiry (121-35)
25. Mandatory reporting	11. a, b, c Mandatory reporting for ministers, elders, deacons	1a. Ministers(147-9) <i>1b. Elders (139-17)</i> <i>1c. Deacons (137-19)</i>
26. Advocate	7. Procedures & Advocate	5. Procedures & Advocate (153-3)
27. Restitution	8. Restitution	8. Restitution (126-29)
28. Mandatory disclosure	9. Mandatory disclosure	6. Mandatory disclosure (143-13)
29. Posthumous censure		
30. Honorably retired	10. Honorably retired	
10 total recommendations 9 continued on to next stage	9 rec'd + 2 added = 11 amendments submitted to GA <i>1 added (preamble edits)</i> <i>1 made into 2 parts (leave)</i> 10 continued on to next stage	10 rec'd + 2 – 1 = 11 submitted for vote <i>1 made into 3 parts (reporting)</i> <i>2 reduced to 1 (admin leave)</i>
Posthumous censure was not feasible	Removing “honorably retired” from guilty person was not a Bk Order function; presbyteries do this	() = presbytery votes for / against 173 presbyteries voting 87 needed to rati

APPENDIX C:

Background information on current Panel members

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James Scott Evinger

CHURCH MEMBERSHIP

Westminster Presbyterian Church, Lincoln NE	1960 – 1974
Presbytery of Philadelphia	1974 – 1979
Washington Presbytery	1979 – 1983
Presbytery of Genesee Valley	1983 – present

EDUCATION

B.S.	University of Nebraska	Social Sciences	1970
M.Div.	Princeton Theological Seminary		1974
Fellowship	Harvard Divinity School	Merrill Fellow	1979

ACADEMIC EXPERIENCE

1996 – 2001	Primary appointments: Assistant Professor of Clinical Nursing, School of Nursing, University of Rochester Medical Center; Assistant Professor of Medical Humanities, Division of Medical Humanities, School of Medicine and Dentistry
2001 – Present	Secondary appointments: as above.

EXPERIENCE RE CHILD ABUSE AND SEXUAL MISCONDUCT IN FAITH COMMUNITIES

Training – Certificate Programs: Ecclesiastical Sexual Misconduct

06/12/97	6.5 hours	Sponsor: Diocese of Rochester (New York), Roman Catholic Church
05/13/99	8.0 hours	Sponsor: Presbytery of Genesee Valley, Presbyterian Church (U.S.A.)

Publications: Principal Author

Evinger, J. S. (1997). Let justice roll down: Due process rights, sexual abusers, and victims. *Perspectives, A Journal of Reformed Thought*, 12(5, May):3-6.

_____. (1999). Investigating and prosecuting clergy sexual abuse: A research case study. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 1(1):67-89. Refereed journal.

_____. (2001). Investigation and disposition of formal ecclesiastical cases of pastoral misconduct involving sexual abuse: A quantitative study. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 2(4):5-30. Refereed journal.

_____ & Yoder, Dorthea L. (2002). Sexual abuse, forgiveness and justice: A journey in faith. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 4(4):71-88. Refereed journal. Co-published as a chapter in: Fortune, Marie M.. & Marshall, Joretta L. (Eds.). (2004). Forgiveness and Abuse: Jewish and Christian Reflections. Binghamton, NY: The Haworth Press.

_____. (2003). Book review: Betrayal of Trust: Confronting and Preventing Clergy Sexual Misconduct, 2nd ed. (2003) by Grenz, Stanley J. & Bell, Roy D. Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. (1999) by

Plante, Thomas G. (Ed.). *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 5(3):107-110. Refereed journal.

_____, Griffith, Laurie, Masquelier, Paul & Pritchard, Pamela with Hendrix, Patricia. (2004). From suffering to hope: Response to sexual abuse [Guest Viewpoint]. *The Presbyterian Outlook*, 186(25, Jul. 5)10-11, 18.

_____. (2004). Book review: Beyond the Scandal: A Guide to Healthy Sexuality for Clergy. (2003) by Rediger, G. Lloyd. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 6(2):103-106. Refereed journal.

_____. (2005). Book review: The Clergy Sexual Abuse Crisis: Reform and Renewal in the Catholic Community. (2004) by Dokecki, Paul R. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 7(3):105-108. Refereed journal. Reprinted in Volume 8(2):80-83.

_____ & Cadorette, Curt (Trans.). (2005). "...nothing bad happened...": A 19th century letter from the Archbishop of Manila to the Cardinal of Toledo, concerning the sexual abuse of an Indian student. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 8(2):23-36. Refereed journal.

_____. (2006). Book review: Preventing Sexual Abuse in Congregations: A Resource for Leaders. (2004) by McClintock, Karen. *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 8(3):82-84. Refereed journal.

_____. (2001-Present). Annotated Bibliography of Clergy Sexual Abuse (18th revision). FaithTrust Institute, Seattle, WA.
<http://www.faithtrustinstitute.org/resources/bibliographies/clergy-sexual-abuse>

_____. (2001, November 4; revised 2010, February 2). Disclosing Sexual Boundary Violations to a Congregation: Manual of Best Practices Assessment and Intervention. Presbytery of Genesee Valley, Rochester, NY.
<http://www.pbygenval.org/documents/committees/com/manual/e/Manual%20for%20Disclosing%20Sexual%20Boundary%20Violations%20to%20a%20Congregation.pdf>

_____ & Yoder, Dorthea L. (2009, October 1). Guidelines for Writing a Session Sexual Misconduct Policy and Procedures. Presbytery of Genesee Valley, Rochester, NY.
<http://www.pbygenval.org/documents/committees/com/manual/e/Guidelines%20for%20Writing%20a%20Sexual%20Misconduct%20Policy.pdf>

Publications: Co-author

Beardsley, Howard, Edmund, Lois, Evinger, James, Poling, Nancy & Stearns, Geoffrey with Whitfield, Carolyn. (2002). Final Report of the Independent Committee of Inquiry. Louisville, NY: Office of the General Assembly, Presbyterian Church (U.S.A.).

Meadors, Jr., Marshall L. (Jack), Fresh, Edith M., Evinger, James S., and Bracey, Lauri B. (2009). Final Report of the Independent Panel for the Review of Child Abuse in Mission Settings. New York, NY: The General Board of Global Ministries, The United Methodist Church, New York, New York.

Trainings Conducted (selected listing)

- 06/11/97 Association of Stated Clerks of the Presbyterian Church (U.S.A.) Skaneateles, NY
Presenter. “Investigating and Prosecuting Clergy Sexual Misconduct.”
- 11/18/97 Columbia Theological Seminary Decatur, GA
- 11/19/97 Presenter; two-part seminar for students, faculty, and staff. Honorarium.
“Ethics, Power and Trust: Conceptual and Practical Issues of Clergy Sexual
Misconduct.”
- 04/24/98 Stated Clerks, Synod of the Northeast, Presbyterian Church (U.S.A.) Stony Point,
NY
Presenter; training event at annual meeting. Honorarium.
“Investigating and Prosecuting Clergy Sexual Misconduct.”
- 03/09/03 Presbytery of Genesee Valley, Committee on Ministry Rochester, NY
Presenter; Commissioned Lay Pastor Training required course #10. Stipend.
“Professional Ethics.”
- 10/01/05 Presbytery of Genesee Valley, Committee on Ministry Rochester, NY
Organizer and co-presenter; workshop. Honorarium.
“Plan and Implement a Church Policy on Sexual Misconduct Prevention and
Intervention.”
- 10/09/05 Presbytery of Geneva, Commissioned Lay Pastor and Preacher Training Penn Yan,
NY Stipend.
Presenter; required course. “Ethics and Boundaries.”
- 10/13/07 Presbytery of Genesee Valley, Committee on Ministry & Resource Center
Rochester, NY
Organizer and lead presenter; workshop.
“Sexual Misconduct in the Church: Session Policy, Prevention, and Response.”
- 10/12/08 Presbytery of Genesee Valley, Committee on Ministry Rochester, NY
Presenter; Commissioned Lay Pastor Training required course. Stipend.
“Ethics.”

Ecclesiastical Cases – Investigation and Participation (selected listing)

- 1995-96 Presbyterian Church (U.S.A.) by Presbytery of Genesee Valley v. George Aberle
(Disciplinary case 96-1). Chair of 5-person committee that filed disciplinary
charges of “sexual abuse of another person” against a minister.
- 2001-02 Presbyterian Church (U.S.A.) Independent Committee of Inquiry
Member of 5-person committee that investigated allegations of child sexual and
physical abuse in an African missionary context. Paid Position.
- 2003 Presbyterian Church (U.S.A.) Abuse Review Panel Design Team
Member of 4-person group appointed by General Assembly Council,
Presbyterian Church (U.S.A.). to propose a response to allegations of physical
and sexual abuse of children in two Church missionary settings.
- 2004-06 Presbyterian Church (U.S.A.) by Presbytery of San Francisco v. John Koeker
(Disciplinary case 2005). Consultant for a person who was victimized by a
clergy person. Formal accuser of record in the disciplinary case on behalf of the
victim.
- 2005-07 Presbyterian Church (U.S.A.) by Presbytery of Genesee Valley v. Paul H. Leteicq
(Disciplinary case). Consultant for a person who was victimized by a
clergy person. Formal accuser of record in the disciplinary case on behalf of the
victim.

- 2005-08 United Methodist Church General Board of Global Ministries Independent Panel for the Review of Child Abuse in Mission Settings
Member of 3-person panel appointed by General Secretary and President of Board of Directors, General Board of Global Ministries, United Methodist Church, that investigated allegations of child sexual and physical abuse in the Church's missionary context.. Paid Position.
- 2005- Current Presbyterian Church (U.S.A.) Independent Abuse Review Panel
Member of 3-person panel that is investigating "allegations of past sexual misconduct related to staff and dependents" in the context of overseas missions. Paid position.

Other Ecclesiastical Experience (selected listing)

- 1997 Muskegon Classis, Reformed Church in America
Consultant for the victim/witness in a disciplinary case against a minister for sexual abuse.
- 2003-04 Presbyterian Church (U.S.A.), General Assembly Council.
Appointed to a 4-person Book of Order Amendments Team to develop 11 proposals to the 216th General Assembly (2004) regarding sexual abuse in order to amend the Church's constitution. 1 of 2 designated Resource Persons on behalf of the proposals at the 216th General Assembly.
- 2004 The Refuge Project, Charlotte, NC
Consultant to the founder and director regarding her program to help congregations become more welcoming of adult survivors of sexual abuse.
- 2005 Sexual Misconduct Response Committee, Presbytery of Twin Rivers Area, Minneapolis, MN
Consultant to a committee regarding research literature on the topic of recidivism by clergy who have committed sexual misconduct.
- 2006 FaithTrust Institute Colloquium: Religious Response to Sexual Violence, Daytona Beach, FL
Participant in an invitation-only event funded by a grant from the U.S. Department of Justice.
- 2008 Diana R. Garland, Dean, School of Social Work, Baylor University, Waco, TX
Consultation regarding bibliographic materials and topics related to a national research student on clergy sexual abuse of adults funded primarily by a Ford Foundation grant.

Award

- 2006 Greater Rochester Community of Churches: Faith in Action honoree. Rochester, NY
For efforts to prevent sexual abuse and work with abuse cases.

Carolyn M. Whitfield

CHURCH MEMBERSHIP

Fairmount Community Church (UCC), Syracuse NY	1966 – 1979
Bethany Presbyterian Church, Rochester NY	1979 – 2000
New Life Presbyterian Church, Rochester NY	2000 – present

EDUCATION

B.A.	University of Rochester	Psychology	1976
M.S.W.	Syracuse University	Social Work	1978
M.S.	University of Rochester	Public Policy Analysis	1986
Ph.D.	University of Rochester	Political Science	2001
	Dissertation: Responding to Abuse and Neglect: How Do States Determine Child Welfare Policy?		

ACADEMIC EXPERIENCE

- 90 -00 Lecturer in Public Policy, Public Policy Analysis Program, University of Rochester
- Taught *Family Policy in the U.S.* (cross-listed as graduate and undergraduate)
 - Taught *Organizational Theory and Behavior* (undergraduate course)
- 89 - 00 Assistant Director, Public Policy Analysis Program, University of Rochester

POLICY EXPERIENCE

- 1999 Consultant, Monroe County Department of Social Services
- Develop background research and summary information on lawsuits against state child welfare systems
- 1999 Consultant, Monroe County Department of Social Services
- Develop background research and write RFP for child abuse prevention media campaign
- 92-93 Consultant, New York State Department of Social Services/Monroe County Department of Social Services
- Author, *Handbook for Parents Whose Children Enter Foster Care Placement*
- 87-88 Consultant to Casey Foundation grant planning team, Monroe County Department of Social Services
- Designed and implemented study to assess communication and coordination between the Rochester City School District and Monroe County Department of Social Services Protective Services for children at risk of dropping out of school
- 86-87 Principal Investigator/Coordinator, Public Policy Analysis Program study for the Rochester City School Board
- Designed and implemented a study to evaluate the school board's structure and its effect on communication and coordination within the district and with the city

- 86 Planning Assistant, Monroe County Department of Social Services, Preventive Unit
 - Developed and implemented a process for evaluating purchase-of-service preventive programs for two contracts
- 84-85 Planning Assistant, Monroe County Department of Social Services, Adoption Unit
 - Prepared goals and objectives for adoption section of Consolidated Services Plan
 - Developed and implemented client satisfaction surveys for social services Consolidated Services Plan
 - Surveyed adoptive parents to evaluate services

SOCIAL WORK EXPERIENCE

81-83 Supervisor, Northaven Adoption Program, Hillside Children's Center, Rochester NY
 80-83 Senior Social Worker, Adoption Unit, Hillside Children's Center
 78-80 Social Worker, Adoption Unit, Hillside Children's Center

PUBLICATIONS

(coauthor with Cynthia Rapp) "Neighborhood Based Services: Organizational Change and Integration Prospects." *Nonprofit Management and Leadership*, vol 9 no 3, Spring 1999.

CHURCH EXPERIENCE RELATED TO CHILD ABUSE AND SEXUAL MISCONDUCT

Advocate from Genesee Valley Presbytery, with James Evinger, for Amendment to Book of Order to eliminate statute of limitations for prosecution of sexual misconduct (Jun 96 -- Aug 97); attended GA in Jun 97

Small group leader / planning, disclosure of perpetrator at congregational meeting (Sep 99, Dec 01-Jan 02)

Workshop on child sexual abuse, with James Evinger, at Downtown United Presbyterian Church; presentation on incidence and reporting of child abuse (Feb 00)

Coordinator, Educational Series on Child Sexual Abuse, New Life Presbyterian Church (Apr 01)

Workshop on child sexual abuse for Session, New Life Presbyterian Church (Apr 01)

Staff Assistant to Independent Committee of Inquiry, PCUSA (Mar 01 – Feb 03) PAID POSITION

Volunteer advocate for ICI recommendations for changes to the Book of Order (Jan 04 – Jun 04), attended GA in Jun 04

Assistant to Independent Abuse Review Panel to produce an outreach and educational video using volunteers who had participated in the ICI inquiry (May 05 – May 06) PAID POSITION

Small group leader for Victims/Advocates group at Genesee Valley Presbytery event to assess how the Presbytery would implement the set of sexual misconduct amendments (Oct 05)

Member of Ministry Team in Genesee Valley Presbytery directed to update policies and recommend specific ways to implement the set of sexual misconduct amendments (05-06)

Panel member, Independent Abuse Review Panel, PCUSA (June 06 – present) PAID POSITION

OTHER CHURCH COMMITTEE EXPERIENCE

Christian Education Committee (Bethany, 79 – 82)

Church and Community Mission Committee (Bethany, 84 – 87)

Elder on Session (Bethany, 84 – 87)

Building Committee for Interior Renovations and Steeple Project (Bethany, 87 – 90)

Koinonia Mission Company (Bethany, 85-94, 2007 - present)

Week-long trips each summer with 6 – 20 other adults to work on affordable housing construction and rehab

Presbytery of Genesee Valley (PGV) Metropolitan Committee (Feb 87 – Jan 93)

PGV Focal Church Subcommittee of the Metro Committee (Feb 87 – Feb 94)

PGV Christ Church Work Group (Aug 88 – Oct 89)

PGV Liaison to NWPM (Feb 87 – closing, Aug 90)

PGV Elder Commissioner from Bethany (Jul 88 – Jan 90)

PGV Additional Elder Commissioner (Feb 90 – Jan 92)

Delegate from PGV to GA Envisioning Convocation in Chicago

Member / Coordinator: PGV Congregations Unit Meetings

Consultant to Session for Staffing Transition (New Life, Oct 00 – Mar 01)

Staffing Ministry Team (New Life, Mar 01 – Mar 02)

Judith Rhea Wiley

CHURCH MEMBERSHIP

United Church of Christ, Selinsgrove PA (1974-77; 1979-90)

Reformed Church, Neuchatel, Switzerland (attended 1977-79; wife of pastor 1978-79)

First Presbyterian Church, Sunbury PA (1991-2010; wife of temporary supply pastor from 1999-2001 and 2002-2005; deacon for two terms; VBS teacher)

Community Lutheran Church, South Burlington, VT (March 2010-present)

EDUCATION

BA	College of Wooster, Ohio	1960
MA	Ohio State University French Literature	1962
MS	Shippensburg University, PA Community Counseling	1983
Externship	Philadelphia Child Guidance Clinic Family Systems & Therapy	1988

ACADEMIC EXPERIENCE

Lecturer in French language and literature, Susquehanna University, PA
1968-69; 1974-77; 1980-82

Lecturer in Freshman writing, Susquehanna University
1980-81

Lecturer in French language, Bloomsburg University, PA
1980-81

EXPERIENCE RE CHILD ABUSE: WORKSHOPS PRESENTED

1998-2008, to Child Welfare caseworkers and supervisors

Statewide for Commonwealth of Pennsylvania:

Overview of Child Sexual Abuse

Sexuality of Children: Healthy Sexual Behaviors and Behaviors which Cause Concern

Investigative Interviewing

Juvenile Sex Offenders

Family Reunification and Case Closure

Managing the Sexually Abused Child

Overview of Mental Health Disorders in Children and Adolescents

Depression and Suicide in Children and Adolescents

Anxiety and Related Disorders in Children and Adolescents

Reactive Attachment Disorder

1990-2006, to Foster Parents, Statewide and Northumberland County, PA:

Coping with Challenging Behaviors in Children and Adolescents

A Child's Journey Through Grief

Separation Issues for Foster Parents and Their Children

Parenting Children with Common Psychological Disorders

Cutting and Self-Injurious Behaviors in Children, Adolescents, and Adults

Managing the Sexually Abused Child

1997-2003, to Northumberland County (PA) Mental Health & Human Services Agency
Professionals & Therapists:

Understanding Family Systems and Applying the Principles to Our Work With
Mental Health Clients

CLINICAL EXPERIENCE

1987-2002 Clinical Director, Northumberland County Counseling Services (PA)

1983-2002 Family Therapist, Northumberland County Counseling Services (PA)

1998-2007 Clinical Consultant for several human services agencies in Pennsylvania

2004-2006 Consultant and Therapist for Child Advocacy Center of Central
Susquehanna Valley (PA)

1990-2002 Outpatient Group Therapist for Sex Offenders, Northumberland County
Counseling Services (PA).

* offenders, adolescent sex offenders (ages 13-17), and sexually
reactive children (ages 8-12).

PUBLICATIONS: PRINCIPAL AUTHOR

Wiley, J.R. (1998, fourth edition, 2000). Treatment Workbook for Adult Sex Offenders.
Used as study manual in adult sex offender groups for 15 years in
Northumberland County, PA.

CHURCH EXPERIENCE RELATED TO CHILD ABUSE AND SEXUAL
MISCONDUCT

- 2002 Sexual Misconduct Sensitivity Training:
 Three day-long trainings to Presbyterian pastors, elders, and lay
 people in Northumberland Presbytery (requested by Stated Clerk).
- 2003 Consulted on writing video script entitled Sexual Safety, for Presbyterian
 teens in preparation to go on youth mission trips.

APPENDIX D:

Panel meetings

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IARP Meetings							
				Types of mtgs	P = Panel A = Archives W = Witnesses		
Year	Month	Dates	City	State	Type of meeting		
2004	February				P		
2004	November	5-7	Evanston	IL	P		
2005	January	20-23	Evanston	IL	P		
2005	February	25-27	Louisville	KY	P		
2005	April	28-30	Louisville	KY	P		
2005	July	28-30	Louisville	KY	P		
2005	Nov / Dec	30-3	Louisville	KY	DVD		
2006	January	13-15	Dallas	TX	P		
2006	February	2-5	Portland	OR	P	W	
2006	February	23	Williamson	NY	DVD		
2006	March	3-5	Evanston	IL	P		
2006	June	15-20	Birmingham	AL	P		
2006	July	6-8	Roanoke	VA	P	W	
2006	August	18-20	Check	VA	P	W	
2006	August	21-22	Montreat	NC		A	
2006	October	26-29	Louisville	KY	P	A	W
2006	November	16-19	Pittsburgh	PA	P		W
2006	December	8-10	Orlando	FL	P		W
2007	January	5-7	Charlotte	NC	P		
2007	January	25-28	Charlotte	NC	P		
2007	February	22-25	Philadelphia	PA	P	A	W
2007	March	22-25	Rochester	NY	P		
2007	April	11-15	Louisville	KY	P	A	W
2007	April	26-29	Albany	NY	P		
2007	May	13-17	Louisville	KY	P	A	
2007	May / June	31 - 3	Philadelphia	PA	P	A	
2007	June	3-4	Basking Ridge	NJ		A	
2007	June	16-17	Rochester	NY	P		
2007	July	12-15	Roanoke	VA	P		W
2007	August	15-19	Louisville	KY	P		
2007	August	23-24	Albany	NY	P		
2007	September	20-23	Rochester	NY	P		W
2007	October	4-7	Albany	NY	P		
2007	October	18-21	Philadelphia	PA	P	A	
2007	November	8-11	Albany	NY	P		
2007	December	6-9	Albany	NY	P		W
2008	January	23-27	Philadelphia	PA	P	A	W
2008	February	7-10	Albany	NY	P		
2008	March	6-9	Albany	NY	P		
2008	April	3-6	Floyd	VA	P		W

2008	May	1-4	Albany	NY	P		W
2008	June	11-15	Portland	OR	P		W
2008	July	9-13	Philadelphia	PA	P	A	W
2008	August	12	Rochester	NY	P		W
2008	August	13-17	Louisville	KY	P		
2008	August	18	Rochester	NY	P		W
2008	September	25-29	Salt Lake City	UT	P		W
2008	October	15-19	Portland	OR	P		W
2008	November	12-16	Philadelphia	PA	P	A	W
2008	December	4-7	Albany	NY	P		?W
2009	January	7-11	Philadelphia	PA	P	A	?W
2009	February	6-10	Philadelphia	PA	P	A	W
2009			Parsippany	NJ	P		W
2009	March	13-17	Rosebush	MI	P		W
2009	April	16-19	Pasadena	CA	P		W
2009	May	8-9	Buffalo	NY	P		W
2009	May	14-16	Philadelphia	PA	P	A	
2009	June	3-7	Philadelphia	PA	P	A	W
2009			Richmond	VA	P		W
2009	July	22-26	Jacksonville	FL	P		W
2009			Tampa	FL	P		W
2009	August	11	Columbus	OH	P		W
2009	August	12	Waverly	OH	P		W
2009	August	13-16	Louisville	KY	P		W
2009			Lexington	KY	P		W
2009	August	26-28	Philadelphia	PA	P	A	
2009	September	23-27	Seattle	WA	P		W
2009	October	15-18	Albany	NY	P		W
2009	November	4-8	Salt Lake City	UT	P		W
2009	December	2-4	Seattle	WA	P		W
2009	December	5-6	Portland	OR	P		W
2010	January	27-31	New Orleans	LA	P		W
2010	February	18-19	Lakeland	FL			W
2010	February	24-28	Dallas	TX	P		W
2010	March	24-28	Stony Point	NY	P		
2010	April	14-18	Stony Point	NY	P		
2010	May	12-16	Stony Point	NY	P		
2010	June	16-18	Philadelphia	PA	P	A	W
2010	July	7-11	Louisville	KY	P	A	W
2010	August	19-22	Harrisonburg	VA	P		W
2010	September	8-12	Salt Lake City	UT	P		

APPENDIX E:

MDTs and religious institutional review board characteristics and the IARP

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MDT and Religious Institutional Review Board Characteristics and the IARP

Characteristic	IARP	IARP Source
MDTs:		
Purpose	Investigate abuse allegations	Charter: I Background, II Action
	Clear duration of 5.5 years with a provision for extension	Charter: X Duration
Scope	1. Physical or sexual abuse where accused or abused individual was in mission field via WMD appointment	Charter: III Scope
	2. Actions and inactions of WMD and staff members	Charter: III Scope
Guiding principles	1. Not disciplinary per the Rules of Discipline, not adjudicative nor adversarial; Panel is not a judicial commission or a governing body & does not evaluate civil legal liability. Panel does not have employer authority over WMD staff.	Charter: IV Nature
	2. Pursue truth, encourage healing, promote justice on behalf of those making allegations and those accused.	Charter: IV Nature
	3. Further the integrity of the mission and witness of the PC(USA)	Charter: IV Nature
Jurisdiction	PC(USA) mission fields Consultative and advisory to the GAMC Executive Committee	Charter: III Scope Charter: IV Nature
Types of cases	Allegations of past abuse where both alleged victim and alleged perpetrator are not deceased.	Charter: III Scope

Other functions	<ol style="list-style-type: none"> 1. Panel will make mandated reports to civil authorities when it receives allegations that meet statutory guidelines. 2. If a determination of abuse is reached and there is a religious governing body with jurisdiction, the Panel will make a referral and cooperate in any subsequent investigation. 	<p>Charter: IV Nature</p> <p>Charter: XI Process</p>
Confidentiality	<p>Panel will conduct its work and meetings in strict confidence; exceptions (referral) are noted, and files will be sealed.</p>	Charter: VI Confidentiality
Membership	<ol style="list-style-type: none"> 1. 3-5 members appointed by GAMC Chair. Majority Presbyterian and none employed by or elected to GA-level entity 2. Qualified by expertise 3. Paid for services; members thus accountable to PC(USA) for performance of duties 	<p>Charter: V Membership</p> <p>Charter: V Membership</p> <p>Charter: V Membership</p>
Agency support	<ol style="list-style-type: none"> 1. Provision for special expertise 2. Expectation of staff support 3. Access to records and information 4. Annual budget, with ability of Panel to communicate directly with body authorizing the funding 	<p>Charter: V Membership</p> <p>Charter: VIII Staff and Budget</p> <p>Charter: VIII Staff and Budget</p> <p>Charter: VIII Staff and Budget</p>

Altobelli:

Independence	1. Panel is outsourced; members are outsiders under contract to the PC(USA)	Charter: V Membership
	2. Any one, including survivors and former Panel members, can submit a nomination.	Charter: V Membership
	3. Direct statement of independent functioning and how that is operationalized with GAMC staff	Charter: VII Independence
	4. Panel has ability to communicate directly to relevant parties	Charter: VII Independence
	5. Panel has ability to hire own staff if necessary	Charter: VIII Staff and Budget
Interdisciplinary	Panel members' collective knowledge covers specified range of expertise	Charter: V Membership
Review process	1. Panel submits an Annual Report to chartering body, GAMC Executive Committee	Charter: IX Annual Report
	2. Panel members' contracts call for annual internal review submitted to GAMC liaison person	
Consistency	Panel is chartered as a "fact-finding body" to "hear, review, and request" "testimony, files, reports, and affidavits" from all appropriate sources.	Charter: XI Process

Information access	<ol style="list-style-type: none"> 1. Panel has direct access to records and historical information not limited by law 2. Expectation of staff support 3. Panel has ability to communicate problems directly to chartering body 	<p>Charter: VII Independence</p> <p>Charter: VIII Staff and Budget</p> <p>Charter: IX Annual Report and VIII Staff and Budget</p>
Public report	<p>Elements of public final report are specified in the Charter</p> <ol style="list-style-type: none"> 1. Background on missionary life 2. "Thorough report of findings," including whether there is sufficient evidence to reach a determination of abuse 3. At Panel discretion, names of those found to have committed abuse 4. Findings relative to staff members & WMD actions or inactions 5. Recommendations 	<p>Charter: XI Process</p>

APPENDIX F:
Changes to the Panel's Charter

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Changes to the Panel's Charter

The IARP's original Charter is dated June 27, 2003.

There were four revisions to the Charter: September 21, 2005
 September 26, 2006
 February 13, 2008
 September 28, 2008

The changes are summarized below.

09/21/05 Charter revision

<u>Prior version</u>	Prior version is the original, 05/27/03.
<u>Revision</u>	Scope section. A new sentence is added: "The IARP will not inquire into allegations where both the alleged perpetrator and the alleged victim are deceased."

09/26/06 Charter revision

Summary One set of changes increased flexibility and occurred primarily in Section VI, Confidentiality, and XI, Processes. A second set provided greater continuity of membership and occurred in Section V, Membership.

<u>Prior version</u>	Panel is referred to as "Independent ARP" or "ARP."
<u>Revision</u>	Panel is referred to as "IARP" throughout.

<u>Prior version</u>	Sections are not numbered.
<u>Revision</u>	Sections are numbered using Roman numerals.

<u>Prior version</u>	Scope: "Allegations beyond this scope are handled via other means, <u>including referral to the appropriate ecclesiastical governing body. (See Two Processes, 1.)</u> "
<u>Revision</u>	Underlined wording is eliminated.

<u>Prior version</u>	Scope section.
<u>Revision</u>	New wording is added: "The GAC is undergoing structural changes in 2006-07. Whenever WMD or WMD director is referred to it is understood the successor body or position will operate."

<u>Prior version</u>	Nature #5. “Where the Independent ARP receives an allegation that falls within a mandatory reporting statute within the United States, the Independent ARP chair (<u>or designee</u>) shall make the mandated report to the appropriate civil authority.”
<u>Revision</u>	New wording is underlined.

<u>Prior version</u>	Membership, 2 nd paragraph: “ <u>Generally, the Independent ARP will function with three members. These three will be the core members of the IARP. They will fulfill all of the IARP functions. The three core members will be appointed to two-year terms. Each core member will be eligible for appointment to a second two-year term. At the appointment of the first IARP, one of the three core members will be appointed to an initial three-year term so as to create staggered terms.</u> The <u>three core</u> members of the IARP will, among them, reflect knowledge of or experience in: Presbyterian Church polity, church processes, investigations of sexual abuse, the effect of sexual abuse on survivors, and the overseas mission field.”
<u>Revision</u>	The underlined wording is eliminated.

<u>Prior version</u>	Membership, 2 nd paragraph: “The GAC Chair will receive suggested nominations from any person, including individuals from the survivors group of the Congo inquiry and other survivors whose allegations have been handled by the IARP, the Director of WMD, and former ICI <u>and IARP</u> members. <u>Nominations will be made via a form similar to that set out in Appendix 1. The GAC Executive Director’s Office is authorized to change the terms of the nomination form.</u> ”
<u>Revision</u>	The underlined wording is eliminated.

<u>Prior version</u>	
<u>Revision</u>	Membership, 2 nd paragraph: The sentence is added. “The GAC’s Executive Director’s Office will maintain a nomination form to be used when there are vacancies on the IARP.”

<u>Prior version</u>	Membership, 3 rd paragraph: “ <u>Where special expertise is needed or a large volume of work is presented, the three core members of the IARP may request additional appointments to supplement their expertise in specific ways and be among those who may nominate one or two additional members to be considered for appointment by the GAC Chair. These additional members will be appointed to definite limited terms.</u> ”
<u>Revision</u>	The underlined wording is eliminated.

<u>Prior version</u>	Membership, 4 th paragraph: “The <u>three core</u> IARP members will be paid for their work. They will also be reimbursed for travel and meeting expenses. <u>Core IARP members will sign an Agreement of Service similar to that set out in Appendix 2. The GAC Executive Director’s Office is authorized to change the terms of the Agreement of Service set out in Appendix 2. If additional IARP members are appointed, payments to those members will be negotiated by the GAC Executive Director’s Office.</u> ”
<u>Revision</u>	The underlined wording is eliminated.

<u>Prior version</u>	Membership, 4 th paragraph.
<u>Revision</u>	New wording is added: “The GAC Executive Director’s Office will enter into an appropriate Agreement of Service with each member of the IARP. The GAC Executive Director’s Office is authorized to make changes in the Agreement of Service. In order to ensure continuity and efficiency in work, all IARP members serving as of November 1, 2006 and thereafter will be appointed to serve until the conclusion of the IARP on December 31, 2009.”

<u>Prior version</u>	Confidentiality section.
<u>Revision</u>	The paragraph is added: “Where the IARP reaches a determination that abuse has occurred and reports that determination to a religious governing body with jurisdiction (see Process below), the IARP will fully cooperate with that governing body. As noted below, that cooperation includes but is not limited to providing any and all pertinent evidence to the governing body. In such instances, this Confidentiality provision shall be read so as to allow all pertinent evidence to be provided to the governing body.”

<u>Prior version</u>	Two Processes section.
<u>Revision</u>	The section is re-titled: “XI. Process.”

<u>Prior version</u>	Processes section, 1 st paragraph and items #1 and #2: “ <u>All allegations within the IARP scope under this charter will be handled in one of two ways: 1) Referred to an Ecclesiastical Governing Body with Jurisdiction; or, 2) Retained by the IARP which Reaches Conclusions. These two processes will operate as follows – 1. Allegations Referred to an Ecclesiastical Governing Body with Jurisdiction – Where the IARP has received an allegation within its scope and an ecclesiastical governing body (Presbyterian or other faith) has jurisdiction to consider the matters in the allegation, the IARP shall transmit the allegations to that governing body. If desired by the individual making the allegations, the IARP will assist that individual where it can do so. This assistance might include gathering information, and the like. This assistance might also include information on the ecclesiastical processes of the involved governing body. Under this process, the IARP does not reach any conclusions itself. Instead, it vests the allegations with the governing body that has jurisdiction and authority to make determinations about the allegations. 2. Allegations Retained by the IARP which Reaches Conclusions – Where the IARP has received an allegation within its scope and an ecclesiastical governing body does not have jurisdiction to consider the matters in the allegations, the IARP shall retain the allegation and serve as a fact-finding body. In its fact-finding role, the IARP will hear, review, and request testimony files, reports, and affidavits from all appropriate sources.</u> ”
<u>Revision</u>	The underlined wording is eliminated.

<u>Prior version</u>	Process section, paragraph on final report. Sections are designated by capital letters.
<u>Revision</u>	Sections are designated by numbers.

<u>Prior version</u>	
<u>Revision</u>	IX. Process. New paragraph is added at the end of the section: “If the IARP reaches a determination that abuse has occurred and the abuser is under the jurisdiction of any religious governing body (Presbyterian or other faith), the IARP will inform that religious governing body in writing so that body can pursue any disciplinary or other options it deems appropriate. As noted in this charter, the IARP does not have disciplinary authority.”

<u>Prior version</u>	
<u>Revision</u>	IX. Process. New paragraph is added at the end of the section: “When the IARP so informs a religious governing body that it has reached the determination abuse has occurred, the IARP will fully cooperate with that governing body in any disciplinary case or other options the governing body decides to pursue. This cooperation by the IARP will include but is not limited to providing any and all pertinent evidence to the governing body.”

02/13/08 Charter revision

<u>Prior version</u>	Section XI. Process, #3: The names of those who are found to have committed abuse.
<u>Revision</u>	Wording added: “3. The names of those who are found to have committed abuse at the discretion of the IARP. As it deems fit, the IARP also has discretion to publish a Need-to-Know Report(s) to a more limited group of individuals.”

<u>Prior version</u>	
<u>Revision</u>	IX. Process. New paragraph is added at the end of the section: “If the IARP reaches a determination that abuse has occurred, the IARP may inform other organizations. The IARP will use its careful discretion in making these determinations.”

09/28/08 Charter revision

<u>Prior version</u>	V. Membership: last sentence of section In order to ensure continuity and efficiency in work, all IARP members serving as of November 1, 2006 and thereafter will be appointed to serve until the conclusion of the IARP on December 31, 2009.
<u>Revision</u>	December 31, 2009 changed to December 31, 2010.

<u>Prior version</u>	X. Duration: first sentence of section Established in June of 2003, the IARP will exist until December 31, 2009.
<u>Revision</u>	Sentence changed to: Established in June of 2003, the IARP will, for pastoral and practical reasons, exist until December 31, 2010.

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APPENDIX G:

Witness Agreement and Release Form

Changes to Witness Agreement and Release Form

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Independent Abuse Review Panel
P.O. Box 18241
Rochester, NY 14618
1 (866) 313-3694
IARPanel@gmail.com

WITNESS AGREEMENT AND RELEASE FORM

I, _____, agree to and understand the following:

1. I have read the document identified as the current Charter that describes the creation of the Independent Abuse Review Panel (IARP) and the scope of the work to be conducted by the IARP. I understand the Charter, and affirm that the IARP has answered my questions about it.

2. Although members of the IARP may be professionals in their respective fields, the IARP as a whole and its individual members will not undertake or attempt to offer professional services to me. I will not rely upon the IARP or its individual members for the same. For example, if a member is a psychologist, I will not seek counseling from that person nor will that person render counseling services to me.

3. Although the IARP was created by the Executive Committee of the General Assembly Council (GAC) of the Presbyterian Church (U.S.A.), I understand that it operates independently of the GAC and its Executive Committee and also of the Church. The IARP does not and cannot speak for the GAC or its Executive Committee or the Church on any particular point or issue, or in general.

4. The IARP will, to the best of its ability, maintain the confidentiality and privacy of those who appear before it as witnesses and/or the information provided to it. I understand that the IARP will not disclose my personal information with identifiers (e.g. name and/or detail sufficient to reveal my identity) without my permission or a valid order of disclosure from a non-ecclesiastical court of final resort. The only exception to this provision occurs when the IARP refers a determination of abuse to a church governing body. (See #8.) In this instance, the Charter (XI. Process) stipulates that the IARP is to disclose the name of the victim in order to help the governing body pursue its investigation of the accused. When and how the IARP communicates the victim's name

as part of the pertinent evidence will be arranged with the victim prior to the IARP making the referral.

5. The IARP will produce a final report that will be available to the public. I also understand that, as it deems fit, the IARP also has discretion to publish a Need-to-Know Report(s) to a more limited group of individuals. If the IARP determines that abuse occurred, the offender will be named in either the final report or a Need-to-Know Report. The IARP has the discretion to determine in which report the name occurs. The IARP also has the discretion to determine the distribution of the Need-to-Know Report. I understand that, as an individual who has signed a Witness Agreement and Release Form, I will receive a copy of the final report from the IARP. If a Need-to-Know Report is produced in a case for which I have served as a witness, I understand that I will receive a copy of that report from the IARP.

6. As a person appearing before the IARP as a witness or otherwise communicating with it, I affirm that I am required to execute this witness form and agree to maintain the confidentiality of any information I learn from the IARP that is related to its inquiry as defined by the Charter. I will not seek to compel involuntary disclosure by the IARP of any confidential material maintained by it. This does not restrict me from publicly sharing any information known to me through my own experiences or information learned from others that is apart from interactions with the IARP.

7. After the IARP's work is concluded and it is dismissed, I understand that the IARP's files will become the property of the GAC Executive Committee with decisions regarding retention and access to be made by its Executive Director. All of the sealed files will be deposited with the Presbyterian Historical Society. I agree not to compel involuntary disclosure by anyone else who is properly authorized to possess the files of the IARP upon the completion of its work.

8. If the IARP reaches a determination that abuse occurred, I understand that the IARP has the responsibility to refer that determination to a church governing body that has jurisdiction regarding the person accused. I understand that the information provided by me and others to the IARP could result in a church governing body with disciplinary jurisdiction initiating a misconduct investigation against a member, clergy or lay. I understand that when the IARP makes such a referral, the Panel will notify those who participated as witnesses in its inquiry. I also understand the IARP will disclose the name of the victim to the church governing body in order to help the governing body pursue its investigation of the accused. When and how the IARP communicates the victim's name as part of the evidence will be arranged with the victim prior to the IARP making the referral (See # 4).

9. If the IARP reaches a determination that abuse has occurred, I understand that the IARP may inform other organizations. I also understand that the IARP will use its careful discretion in making these determinations. I understand that when the IARP so informs any organization, the IARP will notify those who participated as witnesses in that inquiry.

10. In consideration of the IARP being established, I hereby release and hold harmless

- a) the IARP and its individual members;
- b) the Presbyterian Church (U.S.A.), its mission agencies, entities, corporations, all present and former staff, agents, and representatives, and the predecessors of all the aforesaid

from any and all claims, action or liabilities arising out of or in any way related to the work, function, or activities of the IARP. This specifically includes, but is not limited to, any claims for injuries or damages to reputation, privacy, emotional distress, or defamation. My release does not include any person or persons who perpetrated physical or sexual abuse against me; nor does it include any claim that I might have based on any wrongful act or omission of the Presbyterian Church (U.S.A.), its agents, employees, staff, representatives, sub-entities, or of any other person or entity when the act or omission occurred prior to the creation of the IARP by the GAC Executive Committee effective June 27, 2003.

11. I understand that if I submit to the IARP a facsimile version of this document with my signature, name, and date of signing, that version will be deemed as an original for all purposes.

I HAVE READ THIS DOCUMENT, HAVE HAD THE OPPORTUNITY TO ASK MY QUESTIONS ABOUT IT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.

Signature: _____

Name: _____
(Please print)

Date: _____

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<u>Prior version</u>	#6. “After the IARP’s work is concluded and it is dismissed, I understand that the IARP’s files will become the property of the GAC Executive Committee with decisions regarding retention and access to be made by its Executive Director <u>in consultation with the WMD Director.</u> ”
<u>Revision</u>	Underlined wording is deleted.

<u>Prior version</u>	#7. I understand that the IARP has the responsibility to refer allegations within the jurisdiction of a church governing body to that body. I understand that the information provided by me and others to the IARP could result in a church governing body with disciplinary jurisdiction filing misconduct charges against a member, clergy or lay. I understand that when the IARP refers allegations to a church governing body, the IARP will notify both the individual(s) who makes the allegations and the individual(s) who are accused. The IARP will not divulge the name of the accuser in relation to the accused.
<u>Revision</u>	#7. If the IARP reaches a determination that abuse occurred, I understand that the IARP has the responsibility to refer that determination to a church governing body that has jurisdiction regarding the person accused. I understand that the information provided by me and others to the IARP could result in a church governing body with disciplinary jurisdiction initiating a misconduct investigation against a member, clergy or lay. I understand that when the IARP makes such a referral, the Panel will notify those who participated as witnesses in its inquiry. I also understand the IARP will disclose the name of the victim to the church governing body in order to help the governing body pursue its investigation of the accused. When and how the IARP communicates the victim’s name as part of the evidence will be arranged with the victim prior to the IARP making the referral (See # 4).

02/13/08 Witness Agreement revision

<u>Prior version</u>	
<u>Revision</u>	New #5: The IARP will produce a final report that will be available to the public. I also understand that, as it deems fit, the IARP also has discretion to publish a Need-to-Know Report(s) to a more limited group of individuals. If the IARP determines that abuse occurred, the offender will be named in either the final report or a Need-to-Know Report. The IARP has the discretion to determine in which report the name occurs. The IARP also has the discretion to determine the distribution of the Need-to-Know Report. I understand that, as an individual who has signed a Witness Agreement and Release Form, I will receive a copy of the final report from the IARP. If a Need-to-Know Report is produced in a case for which I have served as a witness, I understand that I will receive a copy of that report from the IARP.

<u>Prior version</u>	Section #5, #6, and #7
<u>Revision</u>	They are now re-numbered as Section #6, #7, and #8 respectively

<u>Prior version</u>	Section #8 and Section #9.
<u>Revision</u>	They are now re-numbered as Section #10 and #11, respectively.

<u>Prior version</u>	
<u>Revision</u>	Section #9 is new and reads: “If the IARP reaches a determination that abuse has occurred, I understand that the IARP may inform other organizations. I also understand that the IARP will use its careful discretion in making these determinations. I understand that when the IARP so informs any organization, the IARP will notify those who participated as witnesses in that inquiry.”

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APPENDIX H:
Participation Consent Form

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INDEPENDENT ABUSE REVIEW PANEL
P.O. Box 18241
Rochester, NY 14618
1 (866) 313-3694
IARPanel@gmail.com

IARP Inquiry Participation Consent Form

1. The Independent Abuse Review Panel (IARP) has approached me about voluntarily participating in an inquiry where I, _____, have been accused of either physical or sexual abuse. I understand that the IARP has the authority, by virtue of its Charter granted by the Presbyterian Church (U.S.A.), to investigate the allegation against me either because I was formerly under appointment by Worldwide Ministries Division and I am not now currently under appointment, or because the person accusing me was formerly in the mission field because of a Presbyterian Church (U.S.A.) Worldwide Ministries Division appointment. I have been given a copy of the current Charter of the IARP. I have read the Charter and understand its provisions. The IARP has answered my questions about it.
2. I understand that the IARP has approached me about participating in their inquiry because, as a fact-finding body, they would like to obtain more complete information about the allegation reported to them. I understand that the goal of the IARP's inquiry, as stated in their Charter, is to "pursue the truth, encourage healing, and promote justice on behalf of those making allegations and those accused" (from Charter, Section IV. Nature, #1). I understand that the IARP seeks information from me so they can more fully accomplish these ends.
3. I understand that the Panel is constituted as an impartial, open-minded body conducting thorough and comprehensive inquiries in a professional, orderly, objective fashion through structured proceedings.
4. I understand that the IARP does not have disciplinary authority. I understand that the IARP is not a judicial commission, or an adjudicative body. I understand that the IARP will not reach conclusions about civil legal liability.
5. I understand that, for those witnesses who are not accused of having committed abuse, the IARP will, to the best of its ability, maintain the confidentiality and privacy of those who appear before it as witnesses and/or the information provided to it. I understand that the IARP will not disclose to me or to anyone else their personal information with identifiers (e.g. name and/or detail sufficient to reveal their identity) without their permission or a valid order of disclosure from a non-ecclesiastical court of final resort. I note that the only exception to this provision occurs when the IARP refers a determination of abuse to a church governing body. In this instance, the Charter (Section XI. Process) stipulates that the IARP is to disclose the name of the victim to the governing body in order to help the governing body pursue its investigation.

6. I understand that the IARP will, to the best of its ability, maintain my confidentiality and privacy if I appear before it as a witness or provide information to it. I understand that the IARP will not disclose my personal information with identifiers except in those instances noted below. (See #10 below.)

7. I understand that people appearing before the IARP as witnesses or otherwise communicating with the Panel, by signing a witness agreement, agree to maintain the confidentiality of information they learn from the IARP that is related to an inquiry. I agree to maintain the confidentiality of information I learn from the IARP as well. I will not seek to compel involuntary disclosure by the IARP of any confidential material maintained by it. This does not restrict me from publicly sharing any information known to me through my experiences or learned from others apart from interactions with the IARP. Similarly, other witnesses are not restricted from publicly sharing any information known to them through their experiences or information they learn from others apart from their interactions with the IARP.

8. I agree not to contact anyone I suspect may have filed allegations against me. I also agree not to ask, or permit, anyone else to do so on my behalf.

9. I understand that my participation in the IARP's inquiry will allow me to:
- a) Present my understanding of the incident or events in question. Specifically, this means that I will be able to:
 - i. Learn the nature of the accusation against me.
 - ii. Refute the accusation by presenting my interpretation of events.
 - iii. Identify, for the IARP, potential witnesses who can support my position.
 - iv. Submit documents or material that support my position.
 - b) Present this information to a body with the resources to "hear, review, and request testimony, files, reports, and affidavits from all appropriate resources, conduct interviews and other appropriate activities" (from Charter, Section IX. Process).
 - c) Participate in fact-finding proceedings designed to pursue the truth, rather than rumor and innuendo.
 - d) Provide information and evidence, as noted above, to a body which will issue an authoritative determination.
 - e) Describe my experience of harmful events that may have occurred in the missionary setting.
 - f) Explore ways in which I might work to restore my relationships with others in the missionary community.
 - g) Present information that will be seriously considered and fairly assessed as part of the Panel's deliberations.

10. I understand that the IARP will not disclose my personal information with identifiers except in these instances:

- A. If the IARP receives an allegation that falls within a mandatory reporting statute within the United States, the IARP will make the mandated report, including my name, to the appropriate civil authority. (Charter, Section IV. Nature #5).
- B. If, upon receiving and evaluating an allegation, the IARP judges that, as an accused person, I may pose sufficient current risk to minors in a setting where I work, volunteer, or attend church, the IARP may notify me and third parties such as organizations I am associated with of their investigation. This notification will include my name, the type of abuse I am accused of, and recommendations to the organizations for limiting my access to minors while the IARP's investigation is underway.
- C. If the IARP determines that I committed abuse and if I am a member of a religious denomination or organization, I understand that the IARP will report their determination to a religious governing body with jurisdiction. I understand that the IARP will provide all pertinent evidence to that governing body, including my name, and fully cooperate with them (Charter, Sections VI. Confidentiality, and XI. Process). I understand that, when the IARP sends a report of their determination to the appropriate religious governing body, this may result in a misconduct investigation against me. I understand that when the Panel refers a determination to a religious governing body that they will notify the witnesses, including me, who participated in that inquiry.
- D. If the IARP determines that I committed abuse, they will name me in either one of two documents. Either: a) a final report available to the public (Charter, Section XI. Process) or, b) a need-to-know report that is distributed to a more limited group of individuals. The IARP has the discretion to determine in which report I am named, if they find I have committed abuse. The IARP also has the discretion to determine to whom the need-to-know report is distributed, including other or non-religious organizations. The IARP will provide a copy of its final report to all of its witnesses, including me. Where the IARP produces a need-to-know report, the Panel will distribute a copy of this report to all of those witnesses who participated in that inquiry, including me. When the IARP informs other or non-religious organizations through distribution of a need-to-know report, I understand that the IARP will notify those who participated as witnesses in that inquiry, including me.

11. I understand that there may be potential risks to my participation in the IARP's inquiry:

- a) I may experience stress or discomfort by taking a role as a witness in an inquiry.
- b) I may experience stress or discomfort by recalling or discussing past, upsetting events.
- c) My participation may not prevent my being found by the IARP to have committed abuse and being named as an offender in the final or need-to-know report.

12. I understand that, although the IARP was created by the Executive Committee of the General Assembly Council (GAC) of the Presbyterian Church (U.S.A.), the IARP operates independently of the GAC, its Executive Committee, and the Church. As an independent entity, the IARP does not and cannot speak for the GAC, the Executive Committee, or the Church on any particular point or issue, or in general. The IARP is an independent fact-finding body that serves in a consultative or advisory role to the GAC Executive Committee of the PCUSA. I understand that as a result of its fact-finding activities, the IARP will reach an authoritative determination of whether abuse occurred or not.

13. Although members of the IARP may be professionals in their respective fields, the IARP as a whole and its individual members will not undertake or attempt to offer professional services to me. I will not rely upon the IARP or its individual members for the same. For example, if a member is a psychologist, I will not seek counseling or a professional opinion from that person nor will that person render such to or for me.

14. After the IARP's work is concluded and it is dismissed, I understand that the IARP's files will become the property of the GAC Executive Committee with decisions regarding retention and access to be made by its Executive Director. All of the sealed files will be deposited with the Presbyterian Historical Society. I agree not to compel involuntary disclosure by anyone else who is properly authorized to possess the files of the IARP upon the completion of its work.

15. In consideration of the IARP being established, I hereby release and hold harmless

- a) the IARP and its individual members;
- b) the Presbyterian Church (U.S.A.), its mission agencies, entities, corporations, all present and former staff, agents, and representatives, and the predecessors of all the aforesaid

from any and all claims, action or liabilities arising out of or in any way related to the work, function, or activities of the IARP. This specifically includes, but is not limited to, any claims for injuries or damages to reputation, privacy, emotional distress, or defamation. My release does not include any person or persons who perpetrated physical or sexual abuse against me; nor does it include any claim that I might have based on any wrongful act or omission of the Presbyterian Church (U.S.A.), its agents, employees, staff, representatives, sub-entities, or of any other person or entity when the act or

omission occurred prior to the creation of the IARP by the GAC Executive Committee effective June 27, 2003.

16. I understand that if I submit to the IARP a facsimile version of this document with my signature, name, and date of signing, that version will be deemed as an original for all purposes.

I HAVE READ THIS DOCUMENT, HAVE HAD THE OPPORTUNITY TO ASK MY QUESTIONS ABOUT IT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.

Signature: _____

Name: _____
(Please print)

Date: _____

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APPENDIX I:

Panel interview materials: Interview outline

Panel interview materials: Topics addressed in interviews

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Interview Outline

The Panel followed a consistent format for each witness interview regardless of the person's role relative to the IARP inquiry. In this way, information could be compared both across interviews within a mission field as well as between mission fields.

The semi-structured format allowed for a common set of questions across interviews as well as flexibility to address individual experiences, questions, and concerns.

IARP Witness Interview

Witness Name Mission field / mission school, if any Years of Interest

Date and Time of Interview

Location of Interview

Panel liaison person's name:

Support person's name, if there was one:

Witness Agreement: Signed? Returned?

Interview start time:

 Welcome

 Introduction of individual panel members

 Logistics: Time keeper and ending time

 Breaks and location of restrooms

 Note-taking

 Panel: Review of Charter

 Questions about Witness Agreement

 Importance of confidentiality, how Panel applied it, expectations for

witnesses

 Prayer, if witness desired

 Witness statement, if prepared

 Interview questions – topics and questions prepared in advance by Panel members

End time:

 Post-Interview support for witness, as needed

 e.g. debriefer, if one was available

 Next steps: Witness reimbursement expense forms

 Panel follow-up with witness

 Witness follow-up with Panel

 Review of confidentiality

 Witness' questions

 Prayer

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Topics addressed in Panel interviews

Preparation of Interview Questions:

The liaison Panel member would prepare a draft of questions, based on prior contacts with the witness by letter, telephone, email, and information learned from other witness interviews and archival material. This file review established what the Panel knew about this mission field, mission school, mission hostel, something about this person's experience and, especially, what the Panel sought to learn. What would be the purpose of interviewing this witness?

After a review of this draft of questions by all Panel members, the liaison person sent a letter to the witness, listing possible topics and areas of interest. This allowed the person to think ahead of time about details that might be helpful to the Panel in its inquiry. The letter might also suggest that the witness may prepare an initial statement, about their experience, the mission school, the dormitory, etc. to present to the Panel. Such a statement would be completely voluntary.

Common elements in witness interviews:

Regardless of the role of each witness in the IARP inquiry—victim, victim's family member, peer, person from that time and place (context), houseparent, administrator, accused person -- each initial witness interview addressed some common topics.

At the beginning of an interview, the Panel asked the witness about:

- Prepared or Initial Statement, if witness brought one;
- Background: years in mission field, birthplace, family of origin, current family, current location and endeavor;
- Timeline: years where? with whom? doing what?
- What was life like living in that particular country and that mission community?
- What made life enjoyable living in that mission setting? What made it difficult?
- Memorabilia: if witness brought letters from mission-school days, diary, yearbooks, photos, etc. Panel both looked at and asked questions about these as part of background setting and witness' experiences;
- Setting: mission school and dormitory, mission location, mission personnel;
- Key personnel on that mission field;

At the end of each interview, the Panel asked the witness about:

- Any specific outcomes which the witness desired from this inquiry;
- Witness' ideas about what would it mean to "pursue the truth, encourage healing, promote justice" (from the Panel's purpose in the Charter);
- Recommendations the witness would offer the Church to improve mission processes, procedures or outcomes. The Panel noted that the Final Report would contain a recommendations section and that the Panel would include witnesses suggestions;
- Questions the witness had for the Panel.

Specific elements in witness interviews:

Specific interview questions then flowed from the witness' initial statement, background remarks, timeline, information about the setting, and role in the Panel inquiry (e.g. victim, parent of MK, victim family member, individual in an administrative roles).

Questions for Victims

Personal:

- Is person reporting abuse? If so, of themselves or someone else? Does witness know of, suspect, or have concerns about any possible abuse on the mission that they want the Panel to be aware of?
- Allegation of abuse: Who? Name? Denomination? PC(U.S.A.)? Role of alleged offender?
- Nature of the abuse. Details of each incident: When did it start? When did it end? How did it end? Where did it happen? How many times did it occur? How long did it go on? Behaviors of offender? Gestures? Body language? Clothing? Sounds? Smells? What did victim see? Did offender say anything? Victim's reaction?
- Time between incidents?
- If incidents occurred in various places, ask victim to describe each setting.
- How did offender justify the behavior?
- What does victim call the offender's behavior: *relationship? abuse? another name?*
- How did offender approach the victim?
- How did offender create a sense of trust? Or loyalty? Or a friend?
- Ask victim to describe self at the time of the incidents.
- What was offender's interaction with victim's peers? Was there a pattern?
- Witness(es) to the incident(s)?
- Approximate time frame?
- Does victim know of others who were abused?
- Concerned about any other children or peers? Who else does victim worry about? What did victim hear or observe?
- Ever tell someone? If so, who did victim tell? Why tell at that time? If so, what happened, their reaction?
- Anyone suspect what was happening to the victim?
- Impact on victim, short-term?
- Impact on victim long-term: Developmentally? Emotionally? Socially? Spiritually? Psychologically? Vocationally?
- Was this a time of vulnerability for the victim? In what way?

Dormitory Life:

- What were the witness' expectations about going to boarding school?
- What specifically was positive? Examples? Impact on person's life?
- What specifically was negative? Examples? Impact on person's life?

- Relationship and experience with dormitory parents?
- Rules and expectations? How did person learn them?
- Discipline? Who carried it out?
- Typical daily schedule?
- Physical layout of dorm building? Stairways, nooks, and crannies? Places people could hide unobserved?
- Supervision of activities?
- Relationship and experience with peers? Roommates and dorm room?
- Adjustment to dorm life?
- Who could witness talk to? Who was the support system?
- How were problems handled?
- Emotional support? Medical needs? Was there a pediatrician?
- Who were the adults who came to visit? Did they drop in?
- Suggestions for the church?

Parents:

- How did parents prepare witness to attend boarding school?
- What were their expectations of this witness at boarding school? What did they expect of the houseparents?
- Where did parents live? Travel conditions?
- How often were visits with parents?
- Father's work? Mother's involvement?
- How did parents learn about concerns or problems?
- What did parents say about their mission work?
- What does witness think about what they said?
- How could they have known about what was happening to the witness?
- Suggestions for church?

Peers:

- Review of who were classmates or peers: Who were "targeted?" Who was "targeting others?" Who was "doing okay?" Who was "just surviving?"
- Who were the "mini-parents?" How did they try to help?
- Describe the social network of children in dorm. Who was "in" and who was "out?" Did this change over time? If so, how and why?
- Peer interaction? Supervision?
- How were problems handled?
- Interactions between students and teachers in dorm setting?
- Interaction between children who lived at home and those who lived in the dormitory?
- Peers who concern this witness?

Mission administration:

- Witness' view of mission administration responsibility: Houseparents? Other missionaries nearby? Board members? Teachers? People from the U.S. office? God?

- Perhaps parent(s) on Board: their impression about how the board worked, usual type of business board considered, how issues got on the agenda, the influence of any particular individual or role in conducting board business, board policies or decisions and what outcomes came of these?
- Houseparents: Qualifications? Training? Responsibilities? What did they do? What should they have been doing?
- What was the focus of the mission community?
- Who could have known what was happening? Who should have known what was happening?

Outcomes/Next Steps:

- Outcomes witness hopes for in talking with the Panel?
- What outcomes would witness not like to see?
- How does witness define “truth?” “healing?” “closure?”
- Suggestions for Panel as it approaches other witnesses? What is helpful/not helpful?
- Why did witness choose to talk with the Panel?

Recommendations:

- Suggestions for Final Report?
- Suggestions for missionary community? For the church? Policy changes?
- Care of children in the missionary community?
- What Presbyterian Church ought to be doing?

The Last Details:

- Questions for the Panel?
- Anything else witness wants Panel to know and consider?
- Anyone witness thinks the Panel should contact?
- Any more information the witness would like to send the Panel: copies of memorabilia, etc.?
- Information about PC(USA) counseling program (for victims or family members of victims).

Questions for Parents of MKs:

Questions as appropriate from above lists, plus:

- What could they tell the Panel about the hiring and firing of teachers?
- Who were the Board members, school and dormitory? What was their involvement with these Boards?
- Who were the influential missionary families on their mission field?
- How were problems/crises handled?
- What was the role of the US office in dealing with problems, supervision, oversight?
- Who, in authority from the Presbyterian Church, visited regularly?

- Effect of political unrest and violence on students?
- If their child was abused: what were their observations of their child's behavior, before the abuse and afterwards?
- How did they learn about the abuse?
- Who are they in touch with?

Questions for a Victim's Family Member:

Questions, as appropriate from the first sets of questions above, plus:

- What did they notice the impact of the abuse to be over time? Emotionally? Physically? Socially? Medically? Parentally? Spiritually? Being an MK? Process of healing?

Questions for a Witness in an Administrative Role:

Questions, as appropriate from the first sets of questions above, plus:

Mission Administration:

- What were the responsibilities of the area coordinator?
- Who was the mission agency executive during this witness' tenure?
- Who were the field secretaries? What was their role? How well did information get to the US from the field?
- In general, looking across all the mission fields, what was the relationship like between the US-based mission administrative office and the country-based mission field administrative offices or personnel?
- What were the general themes in this long-distance relationship? General problems? General adaptations in response to challenges of long-distance communication?
- How were decisions made? Who followed through on the decisions?

Missionaries:

- Panel asked witness to describe briefly missionary recruitment, screening, orientation and training.
- What was the process to evaluate missionaries' job performance? For what reason(s) were missionaries terminated?
- What kind of positions were the hardest to fill? Why? Houseparent positions? Teacher positions?
- How were reports of problems or staff concerns handled for missionaries on the field? What were the formal mechanisms for handling problems? The informal mechanisms?

Policies:

- What was the impression of mission governance and adherence to policy: in matters of sexual misconduct? Attention to the issues regarding children of missionaries?
- What were the policies for families and children?
- What were the policies for handling problems regarding MKs?

Children of Missionaries:

- What did home office identify as issues related to safety and well-being of MKs? How were these addressed?
- If parents were concerned about their child's sexual behavior while on the mission field, what help would have been available for them from the home office?
- How were administrators aware of how missionary families felt or perceived their child's experience on the mission field and in boarding schools?

Abuse on the Mission Field:

- Given the IARP Charter, the Panel needed to ask: was this witness aware of any physical or sexual abuse that occurred on any of the Presbyterian mission fields?
- Were there any mission fields or schools which this witness would find surprising to be in the Final Report? Any which would not be of surprise? Why? Why not?

Panel's Inquiry:

- Did this witness have any concerns or apprehensions about this Panel's inquiry and the Final Report? What would this witness not like to see in the report?
- What advice or caution would this witness give the Panel in writing the Final Report?
- What recommendations would this witness offer for the Final Report?

APPENDIX J:
Notification of Third Parties Protocol

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**Independent Abuse Review Panel
Protocol for Notification of Third Parties
November 7, 2006**

This document summarizes the process that the Independent Abuse Review Panel uses to determine whether or not to notify third parties of our investigation into allegations against a particular individual. The pertinent third parties are churches and other organizations where the accused individual has potential access to minors.

The Panel's process is a **protocol** because it consists of both procedures and rationales for those procedures. Our protocol is evidence-based; our standards are derived from the forensic literature on sexual offenders. See the footnotes for specific citations, and the resource list in the Appendix for more information on our literature sources.

We have adopted this protocol to balance the protection of minors from potential risk of abuse with the protection of the due process rights of the accused.

I. PANEL RECEIVES AN ALLEGATION
--

The IARP receives an allegation in person or by email, letter, or phone. We initially attempt to collect as much of the following information as we can:

- Reporter's name and contact information for reporter and alleged victim.
- Mission field
- School or hostel
- Years of alleged victim's attendance or during which reported incidents occurred
- Age of victim at time alleged incidents occurred; age of accused
- Status of alleged victim at time incidents occurred; status of accused
- Name of the accused and relationship to victim
- Specific behaviors of alleged abuse
- Place(s) where these behaviors occurred
- Extent or scope of alleged abuse at the time, e.g.: number of victims, span of time
- Extent and nature of grooming behaviors on the part of the accused
- Presence of any threats or requests for secrecy the accused directed at the victims
- Reporter's knowledge of other victims and their current whereabouts
- Is (s)he aware of minors currently at risk from this alleged abuser?
- Contextual information, e.g., who else was present, adult and minor, at the time the alleged incidents occurred
- What does the reporter want from the IARP?
- Any other information the reporter wishes to share
- Is (s)he willing to meet with the Panel?

II. PANEL DECISION:

Does this allegation require a mandatory report?

If an allegation requires a mandatory report to a state agency, the IARP will report the suspected abuse to the social service agency in the applicable state. [See Appendix for more information: American Humane Association (3 pages) and the U.S. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families, Children's Bureau (5 pages).]

If an allegation requires a mandatory report to a state agency, the IARP will notify relevant church or other organizational entities and the reporter and suspend its inquiry. The Panel will reserve the right to resume our investigation after the civil authorities have completed their investigation, if we judge by our Charter that it would be beneficial to the Church to do so.

If an allegation does not require a mandatory report, we proceed as follows.

III. PANEL DECISION:

Is this allegation within our scope?

We explore this question by doing necessary research to determine if the allegation falls within the Scope of our Charter. For example, this may involve determining if the organization employing the accused was a predecessor to the PCUSA or not.

We may choose to pursue some initial steps in our inquiry and talk to more individuals before making this decision as it may be that people contacting us do not report the most significant information at the outset. For example, if people have doubts about the competence of the Panel or the seriousness with which their allegation will be considered, they may choose to protect themselves from disappointment and not initially reveal the most painful pieces of information. Therefore, this determination of Scope may require some preliminary investigation.

If the allegation is not within the Scope of our Charter, we notify the reporter in writing upon completion of this phase of our inquiry and keep copies of our research and documentation in a closed file.

If the allegation is within our scope, we proceed as follows.

IV. PANEL DECISION:

Is the allegation credible?

We interview the accuser in person, if at all possible, to ascertain the nature and credibility of the allegations. This is in keeping with professional standards for risk assessment that stress the importance of learning as much as possible about the alleged offense(s).⁵ The Panel also begins its search for relevant archival material at this point.

Only after determining that an allegation is credible will the Panel proceed to the next step in our protocol.

V. PANEL DECISIONS:

Is the accused still alive?

If so, do we have reason to believe that this individual is currently active in a church or organization where they would have access to minors?

If these answers are no, the Panel will still proceed with its investigation, but notification would not be applicable.

If these answers are yes, the Panel proceeds to the next step in our Protocol.

VI. PANEL DECISION:

Do we notify church entities or other organizations of this allegation?

If so, when do we notify them?

If we have reached this question, the Panel is considering an allegation of a past offense that casts suspicion on an individual who could currently be in a position of abusing minors. [We are not considering a current offense or we would have notified a state agency and then suspended our investigation.]

This focus on the past necessarily raises the question, then, of how we assess an offender's **current** risk to minors based on a credible allegation of a **past** incident of sexual abuse.

Risks are generally evaluated according to two factors: 1) the probability that the harm or benefit might occur; and, 2) the magnitude of the harm or benefit. In evaluating risk, the probability and magnitude of potential harm is weighed against the probability and magnitude of potential benefits.

⁵ Quinsey, Vernon and Martin Lalumiere, *Assessment of Sexual Offenders Against Children, Second Edition*, American Professional Society on the Abuse of Children Study Guides 1, Sage Publications: Thousand Oaks, p. 35.

Figure 1. Risk Evaluation

	Harm	Benefit
Probability Likelihood of occurrence		
Magnitude Degree of severity or benefit		

Ideally, risk evaluations compare the probability of harm to the probability of benefits and the magnitude of the harm to the magnitude of the benefits. Because precise measurements of probability and magnitude are not available, determinations are relative.

Risks may be classified by type, e.g. social, legal, or psychological in nature. In addition, risk may apply to an individual or to a broader group. In some instances, it might be an individual that assumes the risk while it is a larger group to whom the benefits will accrue.

Notification of a church entity or other organization that there may be a potential abuser present is a serious step; it labels the accused individual, and it puts the notified organization in the position of deciding how to respond to an allegation of a past incident. [Organizations may have very clear ways of responding when an individual is accused of a current offense.] **Thus, the IARP recognizes in investigating past incidents that there is a tension between *balancing the benefit of possibly protecting current minors through notification against the harm that notification may cause the accused.***

In our contacts with the reporter, alleged victim, and other pertinent individuals, and our archival research, the Panel will attempt to gather as much information as possible on the dimensions below. These dimensions have been identified as evidence-based predictors of recidivism among child molesters,⁶ and they represent information the Panel can gather quickly:

⁶ Quinsey and Lalumiere, pp. 4-5, 27, 30, 35, and 47.

Hanson, R. Karl, "The Development of a Brief Actuarial Risk Scale for Sexual Offense Recidivism," 1997-04, available on the Solicitor General of Canada's internet site <http://www.sgc.gc.ca>.

Center for Sex Offender Management, *Recidivism of Sex Offenders*, May 2001, p. 11.

- The preferred gender of the offender’s victim
- The relationship of the offender to the victim
- The age of the offender when the offense occurred
- The number of victims.

The potential risk of re-offending is intensified when these characteristics or behaviors are present:⁷

- Social incompetence or social skill deficits
- Use of excuses, minimization, denial and rationalization
- Substance abuse
- Anti-social attitudes as expressed by lifestyle instability or by non-cooperation with rules or supervision
- Sexually deviant interests or sexual preoccupation.

Research identifies another predictor of recidivism; “official recognition” of an offense and the presence of consequences decrease the likelihood of re-offending for some abusers.⁸ From the Panel’s perspective, given our interest in the actions and inactions of WMD and its staff members, we will also collect information on how the responsible adults who were present and aware responded to the incident when it occurred.

The Panel’s decision-making process about notification is summarized in the following box.

PANEL CRITERIA:

After our initial interviews with the reporter, alleged victim, and other pertinent individuals, and our search for archival materials, we will review the information we have with the goal of answering these questions:

- 1) Are the allegations credible?
- 2) If yes, is the offender alive and in a position to re-offend?
- 3) How does what we know about the offender compare to the 4 risk dimensions noted above? Preferred gender of victim? Victim relationship to offender? Age of offender? Number of victims?
- 4) How does information we have about other important characteristics or behavior of the offender add to or detract from the level of risk given by our four main criteria? Social skill deficits? Substance abuse? Denial? Antisocial behavior? Evidence of sexually deviant interests?
- 5) How do the actions of others at the time either add to or detract from the level of risk given by our four main criteria?

⁷ Quinsey and Lalumiere, pp.10, 13-16, 29, 33, 37; and Hanson.

⁸ U.S. Department of Justice, Office of Juvenile Justice and Delinquency Prevention, *Juveniles Who Have Sexually Offended: A Review of the Professional Literature*, March 2001, p. 30-32.

Our answers to these questions will determine whether we classify an accused individual as LOW RISK or HIGH RISK.

For LOW RISK individuals, we will proceed with further investigation. This means that we will attempt to engage the accused in our investigation, and that we will do this before any further consideration of notification. We will widen our circle of contacts and continue our search for archival material. We will periodically review our assessment of “low risk” and our decision whether to notify as we collect further information and as we interact or not with the accused.

For HIGH RISK individuals, we will proceed to notify the accused and organizations or churches (s)he might be affiliated with of our investigation, with a recommendation that these organizations or churches take steps to limit the accused individual’s access to minors until more complete information has been gathered and our investigation has been completed. We will inform the reporter and victim of our notifications and our recommendations. In these situations, the IARP will continue its investigation and we will invite the participation of the accused. At the conclusion of our investigation, in addition to sharing our findings with the reporter, the victim, and the accused, we will share our findings with the organizations and churches we have notified so that they might make a determination of how they wish to proceed. These further actions could include formal ecclesiastical proceedings. In such instances, the IARP will offer to assist the accusers and the governing body responsible for the disciplinary proceedings.