

ROYAL COMMISSION OF INQUIRY

Under The Inquiries Act 2013

**In the matter of The Royal Commission of Inquiry into Historical Abuse in
State Care and in the Care of Faith-based institutions**

**RESPONSE TO NOTICE TO PRODUCE NO. 460 TO GLORIAVALE CHRISTIAN
COMMUNITY IN RELATION TO QUESTIONS 6, 7, 9, 14, 26 - 29
4 July 2022**

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Introduction

1. These answers are in response to the Royal Commission's Notice 460 to Gloriavale Christian Community (**Gloriavale**) dated 26 May 2022 in relation to questions 6, 7, 9, 14, 26-29.
2. While Gloriavale has a leadership group, families are at the centre of our way of life. Hostel living arrangements generally try to keep families living together in a family group on the same floor. Children under 17 live on the same floor as their parents. Leadership does not always know what occurs in family spaces. The Bible teaches us that parents have authority over their children. It is expected that parents will have oversight of their own children and will look out for their welfare, just as in the outside world. There is no restriction on families seeking help for their children.
3. We have made a number of changes in recent years to provide greater time for family life. These include lowering working hours in our early childhood centres, there is more time on Saturdays in particular for men to spend with their families, we have outsourced some of our clothing manufacturing to China which frees up some women, and we have provided additional kitchen resources. We have also shifted to evening meals being served in the hostels, rather than being eaten communally. This gives families more time together in a smaller group rather than in the much larger communal dining areas.

Question 6

4. ***From the date of the founding of Gloriavale until present day, please:***
 - a. ***set out what has been and is known by the leaders of Gloriavale about abuse and neglect of children, young persons, vulnerable adults, disabled persons, persons with mental health conditions and people who identify as members of the rainbow community, that has occurred within Gloriavale. Please specify the nature and extent of the abuse and/or neglect, including any known limitations to this information;***
5. Up until the mid-1990s, Hopeful Christian dealt with complaints and confessions of sexual abuse or physical abuse. He kept this information to himself, and it died with him when he passed away in 2018. When the large leadership team was set up in the 1990s a few other men were included in discussions about how to handle these issues, but no written records were ever kept. The greatest limitation to the extent of knowledge was the reluctance of victims to speak up.

6. There are some historic abuse convictions that are known of that are recorded in Court judgments including:
 - a. In the 1990s Hopeful Christian was convicted of three counts of indecent assault relating to 1984;
 - b. A former teacher Just Standfast was convicted of one charge of sexual conduct with a girl under 12 relating to one occasion in 2012. He had sexually abused a girl from his class. This went to court and he received a sentence with community detention in 2019.
 - c. Clem Ready pleaded guilty to two charges of assault with a weapon against two of his children.
 - d. More recently in November 2021 Vigilant Standtrue pleaded guilty to three charges of assaulting three boys aged between 9 and 11. In January 2022 he was convicted and sentenced to 12 months' supervision.
 - e. Recently there are other prosecutions being dealt with before the courts where we cannot comment further as there are suppression orders.
7. In the earlier years of Gloriavale's life there was physical abuse in the form of smacking children. However the approach to smacking has changed as discussed in the answer to 6b below.
8. There was an instance around 4 years ago when Oranga Tamariki came to the community and took a couple's children away. The accusation was that the father had hit a child with a short piece of plastic. The father attended an anger management course.
9. In 2020, it was reported to the leadership, that a young man had abused a child. We brought the young man into a meeting. The young man denied doing anything. After doing more checking it became clear that the young man had done something wrong to that child. The young man's father took him to the police and the police dealt with the issue. The young man then went through a counselling session.
10. More allegations of abuse have come to light in recent years which may

reflect that the Community has been working with Police and Oranga Tamaki to deal with abuse issues. Oranga Tamariki has interviewed every child in the Community over 5 years old. **Enclosed** with this response is:

- a. A briefing paper from Detective Senior Sergeant Kirsten Norton and Detective Graham Parsons for a Leaders meeting on 25 August 2020 which gives a breakdown of offending; and
 - b. A letter from Police dated 25 March 2021 provides a summary of the information held by Police.
11. Since the 2020 police investigation, the leadership of Gloriavale has become far more aware of the extent of abuse but has no knowledge of some essential information because it is held in confidence by Police and Oranga Tamariki. Identifying alleged perpetrators and victims is a challenge if leadership is expected to manage the situation. Community leadership often do not know who is being investigated. Privacy issues are engaged. The need to be sensitive around victims is paramount, however without a structure for identifying alleged victims it is difficult to provide appropriate support if the parents are not pushing the situation. Police do not report back on the specifics of individual cases or the names of the victims. Sometimes allegations concern those who have left the Community. Families sometimes change rooms in our accommodation buildings, and we need to know who to keep apart. This can potentially create problems if a victim was living near somebody inappropriate that the leaders know nothing about. We would like to avoid these situations but have no knowledge to work with.
12. Extensive allegations of abuse have been made by those that have left the Community. In some cases those referred to are either dead or have left the community. Not all claims are clear and in some cases there has been insufficient information to take them forward. In 2021 affidavits were filed by other parties to High Court proceedings containing relevant material. However:
 - a. The High Court has made wide-ranging suppression orders in relation to that material; and
 - b. The affidavits filed in the High Court proceedings by other parties are not the Community's affidavits, and so are up to the High Court to control as opposed to us.

13. Allegations of physical and psychological punishment have been raised in Employment Court proceedings. That material is referred to in the Employment Court's judgment in *Courage v the Attorney General & ors* [2022] NZEmpC 77.
14. Some limitations to getting information about abuses could be that people in the Community know each other well and the challenges that introduces when making allegations. That was historically an issue. However we have focused on education around unacceptable behaviour and what should not be tolerated at all to make people feel more confident about coming forward.
15. We obviously needed better family relationships, relationships between parents and children so the children would feel more relaxed talking to Mum and Dad about these issues. We have been working on family relationships since I (Howard Temple) assumed responsibility. I had been taking this quite seriously as I could see that families needed more time together to just sit down and talk. There had been much encouragement from the beginning for families to get together after tea and just sit and talk, but it didn't seem to be getting where we wanted. Dads always had something that needed to be done. I was looking for ways to get families together more.
16. In our preschool situation, the ECE centres were open 30 plus hours six days a week with mothers having their children every weekday afternoon from about 3pm. So, we said let us cut back the preschool time. We reduced it to 5 days and week having two afternoons every week where preschool stopped at 1pm so that the children go home with their mothers which increases their time together. We could not do this with the fathers, as they had to work those afternoons. This did accomplish something; the mothers have more time with their children to just talk and do little jobs together around the house, which did help.
17. Before the first lockdown the community members were having meals together in the communal dining room. The communal dining room was not a good situation or place for families to sit and talk together; it was reasonably crowded and a noisy situation. When lockdown came in March 2020, in complying with lockdown we were having meals at home in our lounge rooms or living rooms. This situation was more relaxed and parents and children in their family units could sit and talk in a more relaxed situation. They could sit and talk as long as they wanted to, then they could get up and clean up and wash their own dishes, there was not the rush to get cleaned up afterwards as in the communal dining room. There were positive reports coming forth

about an improvement in parent-child relationships which we had been encouraging. When lockdown finished, we continued having our tea at home and we have continued to do so since then. We have breakfast five mornings each week in the communal dining room together because we need to pass on information we have received and do some organizing at times together. The meals are still prepared in the communal kitchen and then delivered to our hostels. Since then, we have organized the work so the fathers can finish work at 3:00pm in the afternoons and get with their boys the rest of the afternoon together. Now they can just sit and talk or do some jobs together, anything, because they are together building relationships.

b. provide Gloriavale's view on whether any beliefs within the Gloriavale belief system, including What We Believe, have contributed to the nature and extent of abuse and neglect within Gloriavale, either positively or negatively (please include in your answer an explanation for this view); and

18. Where What We Believe (**WWB**) is referred to it is usually followed in brackets (as amended from time to time.) The first 1989 edition of WWB is well out of date and has been amended a number of times in an attempt to keep it up to date as changes have been made to secular laws and as new laws have come into place, such as the anti-smacking law. Since 1989, God has given us a more thorough understanding of the scriptures and of his will for us as written in the Bible, so changes have been made for that reason also. There is nothing in *What We Believe* or the Bible that condones or wittingly encourages sexual abuse; on the contrary, Biblical morality encourages sexual purity and holiness.
19. One teaching from WWB that may have contributed to abuse is the importance of submitting to one another. From a Biblical point of view, it refers to people having the humility to accept another person's opinions or even directions in the workplace. As adults we always understood that we only submitted to things of a godly nature. We have discovered that in the mind of a child, this concept could easily be manipulated to create a power imbalance that leads to abuse. We have tried to counter this problem by teaching the children how to handle possible situations of abuse through the Keeping Ourselves Safe programme at school and other reputable programmes.
20. We have identified several other things that may have contributed to the abuse, and we have moved to change these aspects of our culture.
21. Firstly, there was an unscriptural doctrine promoted by Hopeful Christian and

accepted by most people on account of his authority in the Church and his experience of dealing with many issues in the years before the community was set up. His idea was that girls and women could avoid issues of abuse by not having a flirty nature, by dressing modestly, and avoiding situations where they could be seen to be "leading on" a male who was interested in sex, but held back because the girl was showing no interest. He backed up this idea with anecdotes from his own youth and the prevailing attitudes of his generation.

22. The result of the overemphasis on this was a culture in which girls were afraid to speak up when they were sexually abused because they felt they would bear the brunt of the blame. There have been cases where the victim has been blamed for being abused, especially if it was a female ("You should not have been there," "You should dress more modestly," "You should not be such a flirt," and comments like that).
23. When the awful extent of this thinking among our women became known in about 2019, there were immediate steps taken to remove this doctrine from our culture. We saw that it had helped to create an atmosphere of fear among our women, and a haven for those offenders who took advantage of it. We now accept complaints and accusations and actively support victims.
24. Secondly, there was another unwritten attitude - a general concept that psychology and other such disciplines were completely humanistic and had nothing to teach us. (The teachings of Humanism are fundamentally opposed to those of Christianity.) We felt that people who exercised faith in Jesus Christ and sought His spirit would automatically be able to overcome their problems. I have spoken personally to some of our women who did overcome the trauma of their abuse in this way, but it took years, and could have been helped through the input of professional counsellors. In the last couple of years we have since built a good relationship with the counsellors from STOP and START and value their expertise in working with damaged souls who need help that we as parents and leaders could not give because of our ignorance in these areas. We still believe that an attitude of faith is essential to the healing process, but we are happy to work in with counsellors.
25. The Church has always promoted the concepts of forgiveness and repentance in cases where somebody has sinned against another. We had no knowledge of the far-reaching and life-long effects of abuse, so even when we knew that children had been abused, we did not engage professional help for them. Had we done so, we could have avoided many problems later, when some victims grew up to be damaged emotionally or became offenders

themselves.

26. We also naively thought that offenders who had been exposed and dealt with under church discipline did really repent. Little did we know that sexual addictions and harmful sexual behaviours can be some of the hardest habits to change. We have been made more aware of these things in the last few years, and as part of our own repentance, the Church leadership has determined to see that offenders are dealt with by the State authorities, and that victims are given every support that they need. We have come to see that many of our children did not overcome their problems, and that their natural triggers helped to create more problems. We now know that no matter how strong a person's faith may be, the natural survival mechanisms that God has created in us will still trigger feelings of fear and memories of abuse. A child who is dealing with these issues may need professional help to understand and deal with them.
27. Thirdly, the large number of children in our community has created large peer groups that have been easily managed by keeping them in class groups for school and after-school activities. This can create very strong bonds between individuals and compound problems when there is trouble afoot. In about 2017 we started to re-organise these after-school groups into teams of mixed age groups. Girls tended to be in mixed age groups working in different teams. This was organised by community management, namely leaders and managers. We used a similar system during the Covid lockdown to organise the boys in household groups. The after-school care is now organised by the families, so the peer groups have much less opportunity to influence one another, the ratio of adults to children is higher, and the parents have much more control over what happens to them. Essentially there has been a determined move to parental control of children's after-school care.
28. Fourthly, we have traditionally discouraged the boys and girls from building boyfriend/girlfriend relationships in order to encourage sexual purity and discourage fornication. We saw nothing wrong with teams of boys being together, and we were shocked in 2020 when many issues of harmful sexual behaviour among the boys came to our attention. We immediately introduced better supervision for the children outside school hours and raised the parents' awareness of their supervision of the children in the evenings, so that older children were not able to be with younger ones without supervision. The changes to our after-school care now mean that the relationships that once existed are less likely to develop, and there is far less chance of bullying and sexual abuse occurring.

29. In earlier years of Gloriavale's life there was physical abuse in the form of smacking children. In the Bible there are verses of scripture that speak positively of smacking, Old Testament Proverbs 19:18 and 13:24, plus more. This could have, in some people, contributed to physical abuse where they were not balanced by love and affection for the child, but these verses of scripture are from the Old Testament.
30. We take our doctrines and beliefs from the New Testament. The New Testament speaks more on teaching than on punishment. Ephesians 6:4 tells fathers, *Provoke not your children to wrath but bring them up in the nurture and admonition of the Lord*. It does not speak of using the rod at all. It speaks of the chastisement of the Lord, but not of the punishment by man. Sometimes a person might see those verses in the Old Testament and apply them now to this time, but that was part of God's law before Jesus's time and they show what God expected of people in those earlier times, but not in these times since Jesus. That Old Testament approach to the discipline of children is not taught in the church here. Jesus talked of love, and care, and bearing one another's burdens. Jesus brought love into the world. Physical punishment is for another time. I have included a letter, written by the previous leader in 1996, giving instructions on how to handle children. (See appendix)
31. I have not seen any physical abuse since we signed the anti-smacking agreement, but have been told it has happened in cases of non-compliance. (There was some resistance to the anti-smacking law when it became law. To get complete unity among ourselves, all parents here in the community signed a policy declaring they would abide by clauses 59, 194 and 202C of the crimes act 1961.) (See appendix)
32. In November 2015 we were introduced to a program called Incredible Years, Parents programme. The program was originated by a lady, Carolyn Webster- Stratton, Ph.D. Its contents were a trouble- shooting guide for parents of children aged 2 to 8 Years. All parents and some single boys and girls have gone through the program and found it very profitable for offering a range of alternatives to waiting-for-a- problem-to-occur-and-then-smacking. The Incredible Years programmes are promoted on the Ministry of Education website. Some school teachers have completed the Incredible Teachers programme as well. Two couples have attended external courses to become Incredible Years programme facilitators.

- c. ***describe any lessons learned and changes made over time within the Gloriavale community to better enable the identification, reporting, and prevention of abuse and neglect by members. Include the specifics of any established relationships with relevant organisations, such as Child Matters, or state agencies such as Oranga Tamariki or the Ministry of Social Development. Explain Gloriavale's understanding of all barriers that have existed or may exist in relation to reporting abuse that occurs within Gloriavale.***

33. We have learned a lot since our beginning 50 years ago. And we have come a long way, mainly in learning to live together as a people. However, we have not kept much in the way of records or documents. This report is mainly from my memory. We started just a simple church group having church meetings on Sunday and going to our jobs and our life through the rest of the week. We started early in our time to establish a way of life according to the principles established in the New Testament section of the Bible. Living together, working together, loving and caring for one another, and meeting all the needs of all the people. In the beginning, donations were made to the church as the traditional churches do. After a period of time with studying of the Bible we could see that the needs of our people were not being met the way we wanted them to be. We wanted the people's needs to be met like they were in the early church in the Bible were being met. So with discussion and prayer, we decided to operate financially the way the early church in the Bible did. We agreed to put all our money together and then provide all the needs of everybody out of that pool of money, following the example given us in the Bible.
34. There was continuous learning through experiences and discussion. We have learned in recent times that some of the ways we did things were not the best. One principle of our belief is to forgive people for their trespasses, which we have always done because Jesus taught that in his life here. The Bible also teaches to be subject to the higher powers, because the powers that be, are ordained of God and if we resist the powers, we resist the ordinance of God. We are to submit to the ordinances of the higher powers, whether they be kings or governors, as well as the ordinances of God. As Christians we are to be subject to two laws, God's laws and the state's laws. However, we had dealt with abuse in-house. We would gather the parents together and discuss the issue them, but unknowingly, never overcame it. When we finally reported it to the police, they came in with a more thorough investigation and found that the sexual abuse among the boys was far more involved than we ever imagined it to be.

35. Through observation of the methods of the police and Oranga Tamariki, we realized that our investigating methods were not very inadequate for the job.
36. With advice and help from outside agencies, Police, Oranga Tamariki, Safeguarding Children, Start Stop, ACC, Education, Health, Empowerment Trust, and Interlead, we have progressed with a Child Protection, Safety and Well-Being policy, a Bullying, Harassment, and Sexual Harassment policy and a number of others. With help from Oranga Tamariki and Safeguarding Children we set up a child protection leads group, here in the community, consisting of three men and four women plus two young people. The senior child protection lead is a social worker from Oranga Tamariki. They are a group of people that anyone can go to with any concerns about children or adult behaviour around children, plus other responsibilities. They are to keep all reports strictly confidential. I have sent a page with this that lists the responsibilities of this group. This group meets once each week here at the community with a senior practitioner from Oranga Tamariki to discuss any reports or issues of concern. All community members are encouraged to report any issues of concern that they may have to a member of this group. They have also been told that they can freely contact the police or Oranga Tamariki directly if they choose.
37. There was an instance four years ago when Oranga Tamariki came to the community and took some children away. The accusation was that the father had hit a child with a short piece of plastic. This event caused a lot of upset for our people as it was done publicly, and without any warning. A few days later, a committee consisting of, police, Oranga Tamariki, Ministry of Education, Ministry of Health and one other lady came to visit. This committee had been out a few times before just for a casual discussion. This time we expressed our concern about Oranga Tamariki and two policemen coming into the community and taking children away in the presence of other children and mothers. There were some very upset parents and children. There were now children wetting the bed where they had not wet the bed before for a long time. The children were very difficult to leave at the play centre as they were now hanging onto their mothers and crying more than normal. Some of the mothers were fearful and if they saw a police vehicle come into the community, they would pick up their children and get away somewhere out of sight. It was a very upsetting experience for a lot of people. After that time we discussed with Oranga Tamariki how a visit could be done without so much upset among the members here.

38. After much discussion we came to an agreement. If Oranga Tamariki wanted to talk with any parents or children, Oranga Tamariki would go to a house close by here on our property. The Policeman that usually came to do the school programmes, would come to the community and pick up the children they wanted to talk to. An adult lady from our community would accompany them to the house where Oranga Tamariki would be waiting. That worked very well. Oranga Tamariki was excellent with the children and the woman from the community found it a very pleasant situation. They are welcome here any time now and we have a good working relationship.
39. Overall, the Community has multi agency input from various Government agencies. These include Oranga Tamariki, the Ministry of Health, the Ministry of Education and the Police. This multi-agency approach has been in place since September 2016, but there was engagement with these agencies from time to time before that. The following steps have also been implemented with the guidance of those agencies or of the Community's own initiative:
- a. The Community has advisors from the STOP and START programmes – the STOP programme is aimed at children, teenagers or adults who are demonstrating risky behaviours around children. It is an intervention programme which provides assistance to those who have engaged in or demonstrate harmful or concerning sexual behaviour. It also educates those in the community on signs of abuse in children that they should be alert to. START provides specific counselling of victims and is currently running 'parent's evenings' educating parents and answering their questions, all parents are encouraged to attend. START is supported by ACC and Oranga Tamariki.
 - b. The Police Youth Education officers have been working with the community and the school to make it clear to those that live here what is acceptable and what is not and how to report issues;
 - c. The Community has engaged the Empowerment Trust to assist with education of our adults and young people. The Empowerment Trust works with potential victims and perpetrators of violence (including sexual violence) to prevent situations from escalating;
 - d. Oranga Tamariki has appointed a social worker to the Community. That social worker is on site every week. Although there are already

social workers working with the community, they have been appointed for particular situations by Oranga Tamariki, rather than more holistically;

- e. Oranga Tamariki has engagement with specific families in the community. There are safety plans in place for some of the children;
 - f. The Police have addressed all parents in the community about steps to take when they have concerns about behaviour – either when their child is a possible victim or perpetrator;
 - g. Parents participate in the “Incredible Years” programme. The aim of the programme is to prevent and treat behaviour problems and promote social, emotional and academic competence in children;
 - h. There are two counselling rooms specifically set aside in a quiet and private area where any person can speak in confidence to visiting specialists;
 - i. An organisation called Safeguarding Children has been engaged to assist with Community policies and procedures and to provide specific support to leaders, teachers and parents on their responsibilities.
 - j. We live together in close proximity. As finances allow, new accommodation is being designed which has families together in smaller accommodation. That is being done at Lake Brunner. That may make it easier for parents to keep an eye on their children and increases privacy for the families.
40. Some barriers to reporting abuse that I am aware of would be uncertainty, fear, and a lack of understanding, which all result in a lack of communication and a lack of education. (“Who can I confide in? Will they believe me? Will they know what action to take or what to do in a situation like this?”) There is a verse of scripture in the Bible that could be used to discourage a brother going to law against a brother in every case.
41. We had a discussion about this in one of our leadership meetings. A point was made, If a person would do a thing like this to his brother or sister in their church, would he then be considered a brother? If not, then he should be put

out of the church. Now would it be a godly and acceptable thing to put a person that would do such things as this, out into society where it could easily continue? Our conclusion was, no, it would not be an acceptable thing to do. So we decided if this happened we would tell the person to report it to the police. Alleged perpetrators would be given an opportunity to report themselves. On more than one occasion that has happened where a perpetrator has admitted wrongdoing to Police. If he would not report it, then we would report it to the police ourselves. There have been cases where an abuse has occurred and the victim was reluctant to make the issue known, because the abuser was a relative of the abused and if the victim reported it, It may cause a rift in the family. A lack of trust - would the person I reported it to keep it confidential? Would the person I confided in believe me? There have been false accusations made before. Who would be the right person to report it to? In times past there was not much education on this issue. We would like to think, if a person was abused they would disclose it to their parents. This could depend on relationships - What reaction would I get?

42. In closing, we do have some frustration in dealing with the continual bullying, defamation and harassment the community members feel at the hands of the media and organisations claiming to help Gloriavale leavers. It seems that Gloriavale has attracted the attention of editors and individual reporters who feel they have some kind of mission to incite continual government investigations into our community. We have not been able to curb the defamation that leads to the loss of business and encourages bullying of our people on social media. Some of the criticism we receive verges on hate speech and is simply discrimination. The New Zealand Bill of Rights is therefore ignored, and we have little protection of our life and security rights, democratic and civil rights, non-discrimination and minority rights, and our justice rights.
43. The continual call for investigations into our life has been traumatic for many of our children, some of whom have been interviewed by OT up to four times. Each time they are asked the same questions. When the children respond that they've answered that in a previous interview, they are pressured again to answer. At one stage we had a lot of bed-wetting among the children, and obvious signs of stress and insecurity. They speak openly among themselves of their home, Gloriavale, being put down in the media again. As innocent children, what have they done to deserve this?
44. We are unsure who to address these concerns to. The people we work with

at OT are aware of the problems, but when they are ordered to mount yet another investigation, they must comply. While we have policies to protect our people from abuse among ourselves, we seem to be powerless to protect our people from the abuses of the media. When a television crew was recently trespassed off the property, we rang the police, but there was little they could do when it takes an hour to drive from Greymouth to the Community. We have not made a complaint to the Broadcasting Commission because we expect it will be a fruitless exercise. In the past the media has given a prestigious award to a reporter who came among us incognito, in clear breach of traditional ethics. If we go to the Broadcasting Commission and have our case turned down, it simply sends a message to media outlets that they can exploit us and endanger our children with impunity.

Response to abuse

6. *From the date of the founding of Gloriavale until present day, please provide details on the following:*

a. *The process undertaken by Gloriavale leadership once abuse has been disclosed, including:*

i. *Any written documents such as policies or guidance that set out what the process is that must be followed and whether these documents are publicly accessible (and how these are accessible to Deaf and disabled people and to different cultures within Gloriavale);*

45. Up until the mid-1990s, Hopeful Christian dealt with complaints and confessions of sexual abuse or physical abuse. He kept this information to himself. When the large leadership team was set up in the 1990s a few other men were included in discussions about how to handle these issues, but no written records were ever kept. Historically internal discipline of perpetrators such as separation from community members; internal counselling; and removal from authority positions was dealt with by Hopeful in the way he thought best. There was little formal support for victims other than internal counselling usually by whanau.
46. Prior to the setting up of the Child Protection Policy in 2021 there were no formal or consistent policies or processes regarding the disclosure of abuse.
47. The Child Protection Policy and BSHS policies formulated on behalf of the Gloriavale Christian Community by 'Safeguarding Children' and in

conjunction with the community, sets out the process for managing allegations or disclosure of abuse for all community members including community and church leaders. These documents are available to all members of the community. This includes any who are Deaf and/or Disabled as well as any members who are of other ethnic backgrounds. The document has been displayed and made available within each of the family accommodation units. This document outlines the process for members to follow if an allegation or disclosure of abuse is made. The overarching principle upheld in this process, is that children are believed, and all allegations taken seriously. In the event of an allegation or disclosure of abuse, any person may contact directly, any of the following agencies: Police, Oranga Tamariki, Senior Child Protection Lead, or member of the Child Protection Lead team within the community.

ii. An explanation of the process that is followed in responding to a disclosure of abuse including who is involved, their qualifications relevant to dealing with abuse victims or allegations of abuse, and how any formal mechanisms, such as a committee, are used to deal with disclosures of abuse. Include Gloriavale's view on the demonstrated effectiveness of these mechanisms in dealing with abuse.

48. Procedure for responding to disclosure of abuse is as follows:
- a. If child is in immediate danger call Police and follow instructions. If unsure call Oranga Tamariki and record actions taken on a Child Concern report form.
 - b. Inform a CPL or Senior CPL IMMEDIATELY. SCPL will inform Oranga Tamariki supervisor and the Gloriavale Christian Church Community Trust Board Chair. If the member of concern is a staff person in any of the community childcare or education facilities advise the police and complete records and file securely. Following guidance from police the member of concern will be suspended from any roles involving children.
 - c. After consultation with Police and Oranga Tamariki, inform parents/caregivers as advised.
 - d. Inform the relevant professional registration body, of the allegation.
 - e. If the child is not in immediate danger and the person with the concern is not a staff person in the school or ECE centre, they should speak to the parent(s) about their concerns provided it does not increase risk for the child etc. If the concern continues to exist, seek guidance through the CPL, SCPL or Oranga Tamariki.

- f. CPL'S or SCPL will ensure that all appropriate intervention/support is provided, and all actions and information recorded on a Child Concern Report, filed securely and reviewed weekly and monthly as required.
 - g. Child Protection Leads are volunteers from within the community who operate under a 'Senior Child Protection Lead 'from Oranga Tamariki. All Leads have undergone training by 'Safeguarding Children' staff and undertake professional development and mentoring with the above organisation. All CPL's sign and adhere to a code of conduct detailing correct the practice and undertaking of this role along with the CPL meeting procedure.
49. Members are becoming confident to follow the above process as they see it in practice. All members are encouraged and facilitated to take training on Bullying, Harassment and Sexual Abuse identification and reporting as per the applicable policies. Since this training is becoming more widespread feedback from parents is that they are feeling confident to raise concerns and communicate with CPL's over concerns.
- iii. How conflict of interest is managed (for example, family or spiritual relationships that might give rise to actual or perceived conflict of interest) when abuse is disclosed, and any policies/guidance provided to Gloriavale leaders and members on managing and mitigating actual or perceived conflicts of interest when dealing with reports of abuse.***
50. Initially it had been identified that a perceived conflict of interest existed due to scriptural concepts regarding the reporting of abuse to external authorities. Upon closer examination and discussion, it was discovered that this was a misunderstanding of scripture, and not the case. However, the documentation known as 'What We Believe', did not reflect this and needed to be amended. This has now taken place. As such no conflict of interest due to doctrine is understood to exist. Since the process for reporting disclosure of abuse goes directly to the Police, it is considered that this would attend to any perceived conflict of interest regarding spiritual relationships within the group ie marital relationships, leadership figures, elderly members or other possibility of power imbalance.
51. When a report of concern is tabled at a CPL meeting, the procedure followed is for any member of the team to declare a familial conflict of interest (parent, grandparent, sibling to child or subject of concern). The CPL who registered the conflict of interest is excused from the meeting while the report of concern

or Child Concern report is considered.

iv. How victims of abuse are supported through and represented in Gloriavale's processes. How is their well-being prioritised? What support is available including access to counselling and (free) legal advice and representation?

52. Prior to the Child Protection Policy and BSH Policy, no consistent or clearly defined victim support process existed.

53. Under the current policy all victims are believed, and allegations taken seriously. All members have direct access to external agencies. In following due process, the victims are identified, and supported to receive health care, counselling, accommodation change onsite, paid accommodation /financial support off site, change of workplace or education venue/style etc. Oranga Tamariki, START and ACC counsellors all provide counselling and support for victims with the support of the community. Victims may receive counselling on or off site according to their individual requirements or direction.

v. What information is provided to victims when they participate in these processes? What rights do they have to request and receive any information, to be heard, to provide evidence in writing and to appeal or challenge any determinations/outcomes?

54. The above support enables victims to exercise any rights they wish to and participate in any legal or restoration process in whatever capacity they desire to. Historically there was little formal support for victims other than internal counselling usually by whanau.

b. Instances when Gloriavale has reported abuse to Police or Oranga Tamariki. Please include information on dates, nature of the allegation, the age, gender and ethnicity of the victim and the alleged perpetrator, and the outcome of reporting to the Police). Please advise whether those records are available to Gloriavale members and leaders. If not, please explain why not.

55. No records were held prior to the implementation of the Child Protection Policy or the Bullying, Harassment and Sexual abuse policy. According to the training received, the information held by the Community Child and Safety Protection Leads recording system, in accordance with the 'Records Management Policy' under the oversight of Oranga Tamariki and Police, is

confidential and not made available to anyone other than victims. Availability of these records to members of the community other than the victim or parent of the victim would be a breach of privacy for all involved. This position is supported by the following agencies: NZ Police, OT, START, STOP, and Safeguarding Children.

56. Once a perpetrator has been through the court process their case may become known, but details and even names are often suppressed by the courts. Since the policy was adopted the CPLs have referred three cases to the authorities. Individual parents have reported directly to the Police and OT, but we are not privy to these accusations, nor the results.

c. *Whether there is a requirement for the Gloriavale community to be made aware of the abuse that occurred and how this is done.*

57. Historically there has been no requirement to notify members in the community of abuse. There is now a requirement to notify the Christian Church Community Trust (CCCT) board chair, following a disclosure regarding a 'person in a place of trust'. The CCCT board chair may, where relevant, inform the Overseeing Shepherd of the community about the abuse.

58. Public notification within the community of sexual abuse was requested by a group of parents. This was in response to a historic case of sexual abuse being exposed. Notification is given of the offender and offence at a meeting of the community's parents.

d. *How decisions are made as to whether abuse occurred. Please specifically address transparency of decision-making, whether decisions are recorded in writing and who has access to them, and the ability of parties to the process to correct errors or challenge decisions.*

59. No decisions are made by members of the community as to whether abuse has occurred now. All disclosures or allegations are given directly to Police or OT and due process determines the decisions and outcomes. However historically the process was very different and lacked transparency.

GLORIAVALE AND CHARITABLE STATUS

9. *From the date of the founding of Gloriavale until present day, please:*

- a. *provide details of any charities registered to or***

affiliated with Gloriavale. In your answer, identify whether any of those charities are described as providing "care services" and, if so, what those services are;

60. Two Charities affiliated with Gloriavale have been registered:
- a. The Church At Springbank Trust, Certificate of Incorporation: CH.C.T. 422891, 13 March 1989. That trust no longer operates; and
 - b. The Christian Church Community Trust, Certificate of Incorporation: 498328, 14 June, 1991.
61. Neither of these Trusts are described as providing "care services". The Trust can donate money to individuals and modify facilities, such as the accommodation units, to benefit disabled people, but that does not constitute a responsibility for providing a "care service". The Trust objectives are to provide means and facilities for the Community by holding assets, not to run or manage the Community.
- b. provide information on whether any of those care services are targeted at "people of certain ethnic / racial origin" (as required by the charities register);**
62. Not applicable.
- c. in relation to care (including pastoral care) of Deaf and disabled people, please explain Gloriavale's considerations when providing care, details of training to provide this care, policies on recognition of learning difficulties in care, training for staff/church leaders to identify any additional learning needs, recognition in redress processes/accessibility of redress processes;**
63. As the Trust does not have a role in the provision of care for disabled persons at Gloriavale, this role has always been handled by families and the Church. Although we have no written policies around this as yet, it has always been a large part of our desire to care for one another. As our children are checked regularly for health issues by trained midwives, doctors and State health services (including before school checks) we have been able to readily identify the needs of those with congenital disorders. We have taken a lot of effort over the years to see that our disabled people are given every opportunity to receive healing and treatment. A number of people have testified to this in the Appendix documents.
- d. explain whether any charities registered to or affiliated with Gloriavale have been investigated by the Charities Service. Please include details on when investigated, why, and the result**

64. The Church at Springbank Trust has never been investigated by Charities Services.
65. The Christian Church Community Trust has been investigated twice by Charities Services:
- a. The first investigation was opened by Francesca Colins, Acting Investigations Manager – Compliance, as per the eight questions in her attached letter of 20.08.13, for the reasons stated in her letter. It was closed by Liam Sumpter-Beashel, Investigator, as per his attached letter of 02.12.13.
 - b. The second investigation was opened by Paul Budd, investigator, as per his attached letter of 02.10.15, for the reasons stated in the fifty questions in his letter, concerning possible serious wrongdoing. It was closed by Jane Pierard Acting, General Manager of Charities Services, as per her attached letter of 17.10.16 and with reference to eighteen recent actions taken by the Trustees.

Monitoring and safeguarding

14. From the date of the founding of Gloriavale until present day, please detail:

- a. ***The safeguarding and monitoring policies that exist across the Gloriavale community. Please include in your answer an explanation of how these policies are prepared (including any expertise or external advice sought in preparation), how these policies are implemented, and how compliance with these policies is monitored. In addition, please explain how these policies have changed over time and the reasons for those changes to the policies.***
66. From our inception families have had rules and procedures around keeping children safe, but these were never formalised into a written policy. Rules were based upon scriptural teaching, guidelines within the law, and family/community experiences. For instance, we took a Biblical exhortation to “abstain from all appearance of evil” and made rules to prevent young people from getting into situations that might lead to abuse or fornication. None of the rules were written down, but they were discussed regularly within families and on community occasions such as mealtimes or meetings. In 1985 the school children were taught about “stranger danger” and this continued to be

taught in families.

67. These rules we created were primarily designed for male-female relationships among peers, or between married people and unmarried people. In relation to physical abuse, our rules were not written down but it was openly discussed at meetings that there was to be no beating or hurting anyone. However, they failed to stop abuse (sexual and physical) between older males and younger females, and between young male peers. The extent of abuse disclosed in 2020 came as a shock to us. There were dozens of accusations of harmful sexual behaviour among our young men, and subsequent interviews with police and OT revealed some abuse from older males to young females. We determined to deal with these crimes with help from the State as it was obvious that our own tactics had failed. We wanted very much to support the victims, get help for the offenders, and prevent further problems.
68. As part of dealing with this, we engaged counsellors from STOP and START, and representatives of Safeguarding Children, to help us create our Child Protection Policy, and a Bullying and Harassment Policy. For the sake of unity throughout the community, the same basic policy has been adopted, or is being adopted, by The Christian Church Community Trust and its individual companies, Christian Partners and its individual companies, the Gloriavale Christian School, and Gloriavale Early Children Centres. At the moment, we consider that the CCCT policy covers the entire community. It took many months to arrive at a final policy for CCCT. There are no reviews yet of its success, but the indications are that it is working well.
69. We sought professional help with the policy so that it would comply with all aspects of law and our own cultural needs. It centres around encouraging community members and victims of abuse to report their concerns to the Child Protection Leads, teachers and leaders, or directly to the Police and OT. Compliance is monitored through the Senior Child Protection Lead, who is also a social worker with OT in Greymouth. She attends weekly meetings at Gloriavale.
70. We have had multiple community-wide meetings to implement the policy and to educate everybody about it, from children to adults. Some have had question and answer sessions and have been led by Safeguarding Children, Empowerment Trust, OT, STOP and START staff. (See appendix 03 Letters for meetings, and 14 GV government visits)

b. The safeguarding and monitoring measures that Gloriavale has

in place to ensure the safety and protection of children and young persons, vulnerable adults, disabled persons, persons with mental health conditions, and people who identify as members of the rainbow community, and how have these changed over time. If there are no safeguarding or monitoring measures, please explain why not.

71. Our initial policies were specifically written for our young people, but can be extended to include vulnerable adults, disabled persons, people with mental health issues, and those who identify with the rainbow community. We have had few of these people in the community since its inception, and their welfare has never been in question. We will be reviewing these policies annually.

c. How often members have been excluded from Gloriavale based on their alleged or proven abuse of children, young persons, vulnerable adults, disabled persons, persons with mental health conditions, and people who identify as members of the rainbow community. List the date of abuse, type of abuse, name, age, and ethnicity of the alleged perpetrator and survivor involved and date of exclusion from Gloriavale.

72. As incidents of abuse in our early history were handled by Hopeful Christian, and there are no written records of this, we can only report on recent issues. It was known to some older members of the community that one married man had sexually abused a number of pre-teen girls in the early 1990s. This was brought to the attention of the police, and Hopeful worked with them to separate this man and his family from the general accommodation areas in the community. He was removed from his teaching position at the school. Formal complaints were never laid against him during this time, but his behaviour was monitored, and he was allowed to move back into community accommodation years later. However, the 2021 investigations revealed further recent and historic instances of abuse, and we realised that we had failed to safeguard our children from him.
73. He chose to leave the community. His case is before the courts and he has opted to go to prison now pending his future trial and sentencing.
74. We have no details of the accusations, as they are confidential to the police and the courts, but we can reveal he was a Caucasian, and that most of his victims were Caucasian, with one or two of Māori descent.
75. Other perpetrators of sexual abuse revealed in the 2020/2021 investigations are still before the courts or have been sentenced. At this stage, the court has granted all these people name suppression.

76. As already indicated, Just Standfast, a Caucasian, was convicted of one charge of sexual conduct with a girl [GRO-B-1] under 12, relating to one occasion in 2012. Even after he completed his community detention away from Gloriavale, Just chose not to return for a time in case his presence here was a problem with the victim and family. He returned to the property after her family left the community.

d. How often alleged perpetrators have been allowed back into the Gloriavale community, why, and under what conditions.

77. Only Hopeful Christian would know if early converts had a record of sexual abuse. There are no written records.
78. In our recent history, from 2015-2017 a Caucasian, Brent John Carpenter, lived at Gloriavale on his testimony of wanting to be converted and join the Church. At some stage we became aware that he had a criminal record and had been convicted of sexual abuse with a 15-year-old male. With the knowledge of local police, Hopeful ensured that we monitored his behaviour and set boundaries around his interaction with young people in the community. The local police communicated directly with Hopeful and checked with him at regular intervals. Mr Carpenter was forbidden to be alone with young people and other adults monitored his whereabouts. He eventually chose to leave the community.
79. We are currently writing a policy dealing with the situation of a sexual offender wishing to return to the Community. This is being done in consultation with Safeguarding Children, Police, the Justice Department and STOP.

e. The safeguarding measures that are put in place when an alleged perpetrator re- enters and / or remains in the Gloriavale community. If no safeguarding measures are put in place, please explain why not.

80. The present Child Protection Policy and procedures outline details of safety plans for sexual offenders who may return to the community. At this stage, we only accept day visits or one-night visits from strangers, who are monitored by a community member. Visitors wishing to stay for a time must be known to us (perhaps from a previous visit or through a recommendation), and be police vetted.
81. Individual safety plans are made up for Gloriavale members who have a

history of abuse. These are made according to court rulings, advice from Police and OT, and the needs of parents in the community so that they have an assurance that their children are safe. For example, Just Standfast rejoined the community in 2019. His safety plan prohibits him from working with any young people.

82. There is also a draft Policy for management within Gloriavale of adults who have engaged in harmful sexual behaviour (see Appendix 14 draft). We engaged Safeguarding Children help draft it. That draft policy has been sent to Police, Corrections, STOP and OT, who have all approved it. It now needs to be presented to the Community for consultation and review so that it can be finalised.

f. If or when an alleged perpetrator is amongst the community, the steps that are taken to ensure that no further abuse occurs, including any specific restrictions placed on the alleged perpetrator .

83. See the answer to 14e above.

g. Whether school-aged Gloriavale members are educated with regard to their rights and in understanding, identifying and reporting sexual abuse, including whether they attend sex education classes at school. If not, please explain why not.

84. In 2016 we began working with local Police to introduce their programme called Keeping Ourselves Safe into the Gloriavale Christian School, and this has become part of our curriculum. Our teachers deliver certain parts of the programme and the Police deliver other sections to ensure that our children understand their rights and how to report sexual offences. Apart from restrictions on police visiting the community for educational purposes during the Covid lockdown, we have done something on this programme every year since it started (see Appendix 14 police education).

85. Last year we also engaged with the Life Education Trust to empower our children with tools to handle situations of potential abuse. Our children engaged well with their presentations. The programme is booked again for this year.

86. Last year the Empowerment Trust made its first presentations to our children. Once again, our children engaged well with their presentations, and the programme is booked again.

h. How members of Gloriavale are encouraged to report suspected abuse and who they are encouraged to report to (for

example, the Police), including whether they are able to report abuse anonymously and any support or information available to them. If not, please explain why not.

87. The Community has two policies:
- a. A Child Protection Policy which focuses on protection of children and young people; and
 - b. A Bullying, Harassment and Sexual Harassment Policy (**BHSH Policy**) which is wider.
88. As outlined in the Policies, people who witness abuse are encouraged to speak to our Child Protection Leads, teachers, leaders, OT or the Police. In the past such things were not so often discussed, which led to a more passive response, however that has changed now.
- i. Whether Gloriavale's leadership encourages victims to report abuse, and how this is achieved. If not, please explain why not.***
89. Yes, as outlined in the Child Protection Policy and BHSH Policy, victims of abuse are encouraged to speak to our Child Protection Leads, teachers, leaders, OT or the Police.
- j. Specific details on the contractual relationships between Gloriavale and the State (including State-contracted third parties) that encompass oversight and monitoring (and reporting) obligations with regard to abuse.***
90. We do not have any contractual agreements with the State.

External reporting

26 From the date of the founding of Gloriavale until present day, please provide details about the following:

- a. Gloriavale's policies on external reporting of abuse of children, young people and vulnerable adults (including changes over time, any mandatory reporting requirements, and whether Gloriavale supports victims to go to Police or any other external monitoring agency).***
91. Gloriavale has not had policies on dealing with abuse until recent years. Gloriavale now supports victims to go to the police and supports any action that the State may take against offenders, knowing that God ordains the higher powers. (Romans 13:1-6).

92. There were some members of the Church, particularly Hopeful Christian, that knew of instances of sexual abuse over the years but didn't always go to police. We had avoided taking our brother to the law as the Bible teaches in 1 Corinthians 6. Since we have recognised the need for reporting crimes of abuse. People had limited knowledge of mandatory requirements for reporting of abuse. We had refrained from using other external agencies and have tried to deal with issues privately (if that is even possible in a close community), and within the families involved.
93. There have been many members that were unaware of sexual abuse that was going on. Most members and even leadership were unaware that people were doing things that could be against the law. The people doing the wrong though, definitely knew it was against our beliefs as we taught strongly that sexual activity was only for marriage and physical abuse was also against scripture.
94. We now use external agencies for helping both victims and offenders, understanding from the scripture that the people running these agencies are ordained by God as ministers of the State. We trust that God can use these people to help our people, just as a doctor can be used of God to operate on one of our people to save their life.

b. How Gloriavale and individual Gloriavale members respond to Police, and survivor's/other parties' requests about alleged perpetrators and reports of abuse, where these requests involve members or former members of Gloriavale.

95. Gloriavale leader Howard Temple did report to police in 2020 regarding abuse that took place among some young men. Individual members have volunteered information to police supported by current leadership. When the investigation by police and OT revealed the extent of it, it was quite a shock to Gloriavale members. Gloriavale policy and leadership are now very much encouraging members to work with police and any agency that will help remove abuse from Gloriavale. Most people have interacted with the police and would not find it difficult to contact police. The police have a good reputation with Gloriavale members. If any members are approached by the police for any reason, they are encouraged to cooperate. Members would be very keen to see abuse dealt with in a proper manner and protect any one from harm.

c. Any documents or known circumstances in relation to cooperation with police inquiries about alleged abuse in

Gloriavale, including where leaders are approached as witnesses in respect of a police complaint.

96. Police and OT have done several mass interviews of members in Gloriavale, and issues have surfaced. Gloriavale co-operated with those enquiries. There has been a case of parents individually going to police to help their situation. The Police will have details on this. Co-operation is not documented as it is adults/parents that have direct access to Police and OT.
97. After he left the community, GRO-B-2 went to police regarding an issue. This resulted in the conviction of Just Standfast.

d. The teachings regarding individual Gloriavale member's ability to engage with State authorities, including the Police and Oranga Tamariki.

98. Gloriavale members are encouraged to engage with Police and Oranga Tamariki by Howard Temple and leadership, school teachers, and ECE centre teachers and to work with any agency to create a safe place to live. In the last couple of years Howard has stressed our need to recognise the teaching in Romans 13:1-6, which says that God has ordained the higher powers, and that those who resist the higher powers (i.e. government) are in opposition to God himself. Gloriavale is committed to comply with every law and regulation of government at local, regional and national level. Howard speaks of this regularly at weekly meetings, mealtimes and management meetings. All of our policies are designed to comply with the law. In the past there was not the same level of active encouragement to engage with State authorities and the interaction was largely ignored, however that has changed.

Funding

27. From the date of the founding of Gloriavale until present day please provide the following information:

- a. How has Gloriavale obtained funding? In your answer, please detail the source of the funding. Where reference to investment income, please specify those investments.***
99. Gloriavale has never invested its money in the long-term investments, the share market, precious metals, crypto currencies or speculative ventures as this would be at odds with the New Testament teaching of "*Lay not up for yourselves treasures upon earth ...*" We believe that the curse laid upon Adam in Genesis 3 still applies today, and that we should earn our living by

the sweat of our brow. As a result, all our business ventures have tended towards the trades or farming enterprises which require manual labour.

100. Despite its charitable status, we have never received any donations to the CCCT from any sources outside of our own community. Nor do we claim for New Zealand Superannuation, or Unemployment benefits, or Sickness benefits, or Widows benefits or the like from the government. We believe that we should trust in the Lord for our income and not rely upon the State. As we take responsibility for the care of our elderly and infirmed, we do not apply for pensions or sickness benefits.
101. In the early days of the Church at Rangiora, members of the church lived in their own homes and derived private income from various sources, such as sheep and beef farming, trades, teaching. Some were self-employed, and some were employed. Freewill offerings were made each week by the members to meet the needs of those without their own income, such as the church leaders, the teachers, and the single sisters who did not have their own jobs.
102. When we purchased the original 50-acre block at Springbank, we paid for it by our tradesmen building a five bedroom house in Rangiora for the previous owner, to his design.
103. When we developed the land at Springbank, and built buildings on it, some donated their inheritances, others donated their services, and others gave freewill offerings from their incomes as before. (By the time they did the Country Calendar programme, we had started amalgamating the business partnerships into one partnership called Christian Partners and sharing out the income on an equal basis according to the size of the families.) By that time the income was almost all from farming and trades. God prospered the people's labours and sacrifices, and people continued to give a proportion of their income to support those who did not have their own income, such as widows, single girls, our own schoolteachers, and full-time church or community workers. From 1980 onwards we had our own biogas plant, which produced fuel for our vehicles from chicken and pig manure. During the 1980s our men were plying their trades throughout the North Canterbury area, and we grew a variety of horticultural crops, including rock melons, cucumbers, pumpkins, lettuces and willow cane. We also manufactured and sold waterbeds right around New Zealand, and manufactured and sold bread in Canterbury. By the time we left Springbank in 1991, we had built up our

herd of dairy cows to around 100, and were selling milk to Canterbury Milk Products in Christchurch. Some of the first cows were bought through individual families getting together and cashing in their family benefit money for the year to buy a cow between them. There was also a very profitable business which recycled waste solvents from printing operations.

104. When we came to buy and develop the property at Eyrewell, some sold their houses, some donated their inheritances, and many donated their labour, to add to the contributions from the profits of Christian Partners.
105. When we came to buy the land at Gloriavale, we sold the property at Eyrewell, and the properties at Springbank, in order to do so. It took several years for the properties at Springbank to sell.
106. When we came to Gloriavale it took about ten years for our farming operations to become profitable, due to the huge investments in development of land, buildings and the dairy herd and due to the principle of not borrowing money.
107. In the mean-time we derived most of our income from harvesting and processing sphagnum moss for export to Japan and Korea. Then we started processing fish wastes into fish meal for pet food. Then we moved to processing meat wastes into meat meal, also for pet food, and specialising in cervine meal for markets in North America and Europe. Next came a small commercial airline servicing Greymouth, Westport and Wellington, which was not very profitable but operated as a service for the people of Greymouth, then a trophy hunting and guiding business, which was quite profitable.
108. The dairy farm expanded into three dairy farms. After a few years, the airline was closed down.
109. Apart from these, there were three Early Childhood Centres, and there was also the money the women received from Working For Families Tax Credits paid into each lady's private bank accounts, which helped our families to get through.

b. Has Gloriavale held a Government third-party provider approval to provide care of children, young people or vulnerable adults on behalf of the State, and if so, what level of payments have been received through this revenue stream?

110. No.

c. If Gloriavale has any registered charities associated with the community, how has this contributed to its financial position.

111. There is one registered charity associated with the community, the Christian Church Community Trust. The income and assets from a registered charity may not be used to produce a private benefit, and may be used only to meet the objects of the trust. Therefore, although the CCCT is in a sound financial position at the moment, that does not alter the financial position of the members of the Gloriavale community, except where they are members of Christian Partners and CP contracts its labour services to the Trust or to CCCT companies. The CCCT contracts workers to operate its companies. Most of the contractors are members of the Gloriavale community.

Education

28 From the date of the founding of Gloriavale until present day, please provide the following information:

a. The education provided to children and young people, disabled persons and people who identify as members of the rainbow community at Gloriavale (including specific topics and age range of classes and schooling).

112. We offer a curriculum based on the National Curriculum and the Bible, for students within the range of 5 ½ years old to 16 years old. Depending on the subjects the student wishes to study, we usually use another education provider such as Te Kura for students studying beyond Year 11. This year our Year 10 and Year 11 students are not enrolled at our school, but at Te Kura (formerly known as The Correspondence School).
113. Subjects studied at Primary level include Art, Clothing, Cooking, English, Feuerstein Instrumental Enrichment, Gardening, Health & Physical Education, Mathematics, Music, Reading, Science, Scripture, Social Studies.
114. Subjects studied at Secondary Level include Agriculture, Art, Clothing, Computing, Cooking, English, Health & Physical Education, Mathematics, Metalwork, Music, Science, Scripture, Social Studies, Woodwork. Other subjects that have been studied in the past at Secondary Level include Accounting, Biology, Butchery, Chemistry, Dairy Farming, Education, Hospitality, and Physics.
115. People who identify as members of the rainbow community would get the same education as anyone else at Gloriavale.

b. An explanation of the school requirements for each student at Gloriavale and how Gateway programmes are managed.

116. (i) *School Requirements for each student at Gloriavale:* Expectations of all students would include that they: -

- Attend school whenever it is open
- Wear the school uniform while at school and on their way to and from school
- Be respectful to authorities, such as adults, teachers, parents, community leaders, police, judges, Parliament, the Queen, and God (who is the supreme authority).
- Be kind to their brothers and sisters, other students, all younger children, the weak, the sick, the elderly, and to strangers.
- Apply themselves to their studies and do their best
- Be grateful for what others have done for them
- Believe the Bible and live by the New Testament
- Report abuse, harassment, and/or bullying to a teacher or parent

117. (ii) **How Gateway programmes are managed:** Being a private school, we do not have access to Gateway funding.

c. Any contracts with the Ministry of Education regarding the curriculum and schooling provided at Gloriavale, including funding support.

118. (i) **Contracts:** We have no contracts with the Ministry of Education regarding the curriculum and schooling provided at Gloriavale.

119. (ii) **Funding Support:** All registered schools receive funding support in the form of the standard Operations Grant. Because we are a private school, we do not receive any grants for staffing, buildings or building maintenance.

d. How education at Gloriavale complies with applicable statutes including the Education Act 1989 and the Education and Training Act 2020.

120. We understand that the Education Act 1989 was repealed on 1 August 2020, by section 669(3)(b) of the Education and Training Act 2020 (2020 No 38). To the best of our knowledge, we comply in all respects with the Education and Training Act 2020. The Education Review Office visits every 3 years to check compliance with the Act. We have been consulting with the MOE and making the changes necessary to remedy some substantial staffing shortages which have arisen in the last two years. In the meantime, we have enrolled a number of classes with Te Kura.

e. How teachers are appointed including recruitment and vetting processes, and required training.

121. We are in the process of revising and defining our staffing and employment policies in conjunction with Schooldocs. We prefer to use teachers from within our own community. All teachers are Police Vetted. We prefer to use registered teachers where we can, but do use teachers with a Limited Authority to Teach where we need to. The parents are now at the place where they recognise the need for us to employ some teachers from outside our own community.

f. How Gloriavale has engaged with the Teacher's Council particularly in relation to teachers who have been suspected of or whom Gloriavale has received reports of abuse in relation to. Identify specific instances and provide detail of the complaint and investigation.

122. In 2012 and 2016 a former principal failed to report a Gloriavale teacher, Just Standfast, who had abused a student to the Teaching Council. Mr Standfast was later convicted, and his teaching registration was cancelled by the Teaching Council because of his conviction. The principal resigned from that role in December 2020 and disciplinary action was taken against him before the Teachers Disciplinary Tribunal which led to his suspension from being a teacher for three months and conditions being imposed on his practicing certificate. He engaged with the disciplinary process. However, the former principal had failed to report Just Standfast when he should have. The events are set out in the *CAC v Pilgrim NZTDT 2021/35* decision on the Teaching Council's website. This is not the approach that would be taken now.
123. Where the Teaching Council has received complaints and asked for a response, there has been co-operation with that process. For example historic allegations have been made against teachers by those that have left the community or through the process of interviewing all children 5 years old and above. One involved an allegation of "pinching" a student in about 2011/2012. The Teacher's Council asked for a response, and the allegations were denied. That matter is with the Teaching Council's triage committee.
124. Allegations were made to Police relating to about 8 teachers last year. Representatives of the Police and Oranga Tamariki came to Gloriavale in August 2021 and had a discussion with the Overseeing Shepherd of the Community, the Principal of the School, and the Chairman of the Christian Church Community Trust about people they wanted removed from teaching immediately due to facts they had uncovered in an investigation. A male

teacher was asked to stop teaching. That was done. He was contacted by The Teaching Council and asked to sign an undertaking not to teach. That was signed and returned, and he has not taught since.

125. One of these, who was engaged under a Limited Authority to Teach (LAT), has agreed not to teach any more. and the matter was dropped. Another one was also engaged under a LAT, and was recently sentenced to one year of supervision. There were no charges made against the first registered teacher, due to lack of evidence. The second registered teacher's case was referred to the Teachers' Council and that matter is proceeding through their process.

g. How the Ministry of Education and the Teaching Council have responded to allegations of abuse by teachers within the Gloriavale community (please provide details).

126. The Ministry of Education refers such matters to the Teaching Council. The Teaching Council's response is addressed at paragraphs 122 to 125 above.

h. Explain whether Gloriavale is satisfied with the level of oversight and monitoring by the Ministry of Education and Teaching Council and why.

127. We are generally satisfied with the level of oversight and monitoring we receive from the MOE, ERO, and the Teaching Council. Their processes are open, respectful and fair, and they do make an effort to understand and engage with our unique culture.

i. Gloriavale's position on the use of corporal punishment within education settings.

128. It is not permitted. It has not been permissible since about the early 1990s.

Looking to the future

29. Does Gloriavale consider that:

a. It encourages a culture of zero-tolerance for abuse and that it has the necessary and adequate rules, policies and practices in place to ensure the prevention and reporting of abuse?

129. We consider that Gloriavale now has a culture of zero-tolerance for abuse and that we have the necessary and adequate rules, policies and practices in place to ensure the prevention and reporting of abuse.

b. Its members are routinely and adequately trained to understand, identify, and report abuse?

130. Members of the community have been and are undergoing training to understand, identify and report abuse.

c. It has a sufficient internal redress processes to adequately deal with abuse disclosures and what informs that view, and if not, what external services or guidance does it consider it would require to ensure such processes were sufficient and adequate?

131. We believe that the Child Protection Policy and its Procedures and the BSHS Policy provide a robust vehicle to deal with disclosures of abuse. As this is oversighted by OT and Safeguarding Children, which are third party organisations outside the community we are confident that the processes are sufficient and adequate. We feel that there would be few children in New Zealand so closely monitored and protected.

d. It has sufficiently dealt with any recognised barriers to disclosure of abuse, and if not what external services or guidance does it consider it would require to do so?

132. We have tried to remove any obvious barriers to the disclosure of abuse and are happy for outside agencies such as the police, OT or Safeguarding Children to advise us if they find anything that we may have missed.

e. It has sufficient systems and policies in place to adequately safeguard children and young persons, vulnerable adults, disabled persons, persons with mental health conditions, and people who identify as members of the rainbow community within its care settings internally and what informs that view, and if not, what external services or guidance would it require to put those systems and policies in place?

133. As we treat all members of the community equally, regardless of race, gender, ability, mental health or sexual orientation, we believe that the systems we now have in place will adequately protect all our people from abuse within the community itself. We are happy for outside agencies such as the police, OT or Safeguarding Children to advise us of any changes we may need to make to our policies or procedures.

Dated 4 July 2022

Appendix 1 – Documents provided with response

Question number	Date of document	Description
6a	25 March 2021	Letter from Police
6a	25 August 2022	A briefing paper from Detective Senior Sergeant Kirsten Norton and Detective Graham Parsons for a Leaders meeting on 25 August 2022.
6a	16 August 1996	Letter from Hopeful Christian about child discipline
6	30 September 2015	Signed declaration from parents about no longer smacking children
6	June 2021	Summary of involvement with START
7a	December 2021	Christian Partners Complaints Management Policy
7	June 2021	Child Protection, Safety & Well-Being Policy
7	2021	Procedure for responding to Child Abuse, Neglect & Wellbeing Concerns
7	2021	Procedure for responding to allegations of child abuse or neglect by a community member
7	June 2021	Chart relating to dealing with Harassment
9c		Testimonials regarding care of disabled.
9d	20 August 2013	Letter from Charity Services - Francesca Colins, Acting Investigations Manager, Compliance,
9d	2 December 2013	Letter from Charity Services, Liam Sumpter-Beashel, Investigator.
9d	2 October 2015	Letter from Charity Services, Paul Budd Investigator
9d	17 October 2016	Letter from Charity Services, Jane Pierard Acting, General Manager
3 & 14	2021 and 2022	Notes for Howard Temple relating to implementation of the Child Protection, Safety and Well Being Policy.
14	2022	Record of Oranga Tamariki visits
14	30 June 2022	Letter from Police Constable Terri Middleton
27	1 July 2018	Brochure on community containing business activities and community beliefs