

Independent Culture Review Titus Trust

Review Report
November 2021



About Thirtyone:eight

Thirtyone:eight is an independent Christian safeguarding charity which helps individuals, organisations, charities, faith, and community groups to protect vulnerable people from abuse. Our vision is a world where every child and adult can feel, and be, safe, and to achieve this vision we work together with a network of thousands of organisations across the UK helping them to create safer places.

To achieve this, we look to:

- **Equip** society with the knowledge and skills to create safer environments for children and adults at risk.
- **Empower** society to respond appropriately to those who are vulnerable or have experienced abuse.
- **Encourage** society to stand against oppression and exploitation by informing legislation and striving to raise the standards in safeguarding practice.

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This publication is available at thirtyoneeight.org/titustrustreview

Thanks to participants

As a review team we acknowledge that this review and subsequent report would not have been possible without the many people who have contributed in various ways. We have considered all the responses from people who contributed and are immensely grateful for the time they have given to the review, whether on paper, online or by interview.

We want to extend our special thanks for the patience, understanding and flexibility shown to us by all, given that much of the review was conducted during the Covid-19 pandemic, when the country was in lockdown. We faced some restrictions about travelling and meeting people, which required us to adapt and, in some cases, delay our work.

We were struck by the thoughtfulness and insight given by many on the issues raised during the review process and recognise that for some, this was a difficult and costly process, raising some difficult memories.

We would like to thank the staff and trustees of the Titus Trust who contributed to the review, for their time, commitment, and availability for interview. We would especially like to thank the Operations Director and Safeguarding trustee for their comments and for the time taken to prepare and make documentation available to us, to help facilitate the review. In addition, Trust staff and leaders were very helpful to us when we visited the camps and went out of their way to make the visits as useful as possible.

We believe we have captured the essential themes participants have raised and have sought to reflect these in the writing of the report.

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Executive summary

Over recent years, two volunteer leaders on Iwerne camps have faced separate allegations of harmful behaviour. The Titus Trust itself has come under criticism for some aspects of the culture of different camps it runs for young people, and for the way it has handled these allegations and its response to survivors.

Taking into account other reviews that are currently being undertaken into specific and related cases and having already done some work to make changes to its culture and practice, the Trust has commissioned this independent review into its wider culture, including how it relates to safeguarding. This review will help to identify any aspects that may have contributed to recent concerns or prevented appropriate action from being taken so that the charity may continue to improve its culture and safeguarding practice moving forwards.

Although not an investigation into specific allegations or individuals, this review has aimed to establish a clearer understanding of how the events and practices of the past may continue to influence the present culture of the charity, as well as to identify any areas where positive changes have been made and measures taken to prevent similar issues from occurring in the future.

It is important at the outset to acknowledge that the review found that a significant amount of contributors were happy with the culture of the Trust and its camps and did not have any issues with how they had been treated, nor any concerns about safeguarding, particularly in relation to the children on its camps. Many contributors valued the impact of the camps on their faith and on the development of long-standing friendships.

However, others did raise issues around their treatment as leaders, about the hierarchy on camps, the controlling nature of some interactions, and about poor responses to concerns which raise questions about the wider culture and how this has led to a less safe environment, particularly for those serving as leaders.

Common cultural themes

While the culture of each individual camp group within the Trust is different and distinct depending on its location, catchment area, and the background of the young people and leaders who attend, the review identified nine key cultural themes which were common across all camp groups to different degrees. These similarities are due, in part, to each camp being based and run on the same original model historically established by the Iwerne camps.

This commonality across the camps is one of the factors which contribute to the overall culture across the Trust. The nine key cultural themes which the review has identified are:

- **Similarities and differences across camps**
- **Positive experiences for young people**
- **Impact and application of theological beliefs**
- **Exclusivity and a lack of diversity**
- **Leadership training**
- **Hierarchy structure**
- **Culture of excellence**

- **Slow pace of change**
- **Experience of women**

What is particularly significant about these themes, is the complex way they interrelate and combine to create the overall culture and environment of the Trust. It is the very interrelation of these themes, some of which on their own are not necessarily problematic, but when brought together are an important contributing factor that has at times increased the risk of abuse occurring. These nine themes are expanded upon below.

Positive experiences for young people

One dominant and overarching theme which emerged throughout the review, has been the environment of fun and care that the Trust creates for the children and young people who attend the camps. Nearly all the contributors expressed how much they enjoyed the camps, and how valuable they have been to their own personal, emotional, and spiritual development. Comments from young people at camps this year echoed these views.

It is clear there is a deliberate effort on behalf of the staff and volunteers at the camps to genuinely care for the young people and ensure they have a positive experience. People described the camps as fun places where they felt welcomed and accepted and made life-long friendships. Even where people had concerns about the wider culture of the Trust, many stated that their criticisms did not outweigh their overall positive regard for the holidays themselves.

Impact and application of theological beliefs

The Trust places great value on its belief in the authority of the Bible, its interpretation of scripture, and the centrality of the Christian gospel message to its work. These beliefs have a significant impact on the overall culture of the Trust and camps, influencing not only the charity's mission, but also the structure of the camps, and on the leadership of the Trust. This is to be expected and in many ways is one of the positive attributes of the Trust.

The review found several issues in how these beliefs were applied in practice however, which included greater levels of authority, respect and value being placed on those who held roles in Bible teaching and in Christian ministry. This has reinforced a sense of hierarchy in the leadership of the camps and contributed to imbalances in power, influence, and control which previously had increased the risk of abusive or poor behaviours being excused or ignored. Other significant issues resulting from the way these beliefs have been applied are explored further under their own headings within the report.

Exclusivity and a lack of diversity

The single focus of the Trust on independent boarding and day schools has meant the Trust and its camps mirror the exclusive nature of these schools and reflect a lack of diversity in the children and young people who attend the camps and in its leaders. The lack of an open recruitment practice for staff and volunteers further compounds and maintains this lack of diversity. While not necessarily a risk on its own, it could not be regarded as best practice and this narrow focus has impacted on the culture of the Trust in several ways which have increased certain safeguarding risks.

One outcome is a uniformity of thought amongst staff and volunteers which has created a culture that risks being unable to fully see problems in its thinking and where leaders

are less likely to be challenged by different perspectives or diverse views. This has increased the risk that people may be less willing to share their concerns. Other issues include increased vulnerabilities in working with children who are boarding or living away from home, and a lack of challenge in the past around inappropriate behaviours which have been excused on the grounds of being 'typical' of public-school life.

Leadership training

It is significant that the camps, which are activity holidays for children and young people, should have such an emphasis and focus given to theological and ministerial training for its leaders and staff. The leadership training on offer is valued by many, however, there are concerns about the level of control and expectation when leading which increases the risk of coercion and its harmful consequences.

Some leaders felt there has been pressure to conform, or to behave in certain ways. The selection process for leaders has increased the risk of young people feeling that they must please others to become a leader: it can also lead to a power imbalance between leaders and assistant leaders. There is also an emphasis on 'self-sacrifice' which has increased the risk of leader burn-out and potential exploitation.

Hierarchical structure

It is generally accepted that there is a structure and hierarchy in place across the camps, and although this is seen as necessary in the context of running busy and well organised holidays, there is a sense that with this comes an attitude that some people and roles are more highly valued than others, that questioning is more acceptable from some than others, and that some could feel intimidated. This contributes to increasing the risk of abuse happening and not being reported on camps, and of abuse being tolerated.

Culture of excellence

The pursuit of excellence is highly regarded by the Trust and its staff and seen as important in providing its high-quality holidays for young people. This is to be applauded. However, there is evidence that this had led to a pride in the work of the Trust which has restricted its ability to take constructive challenge and criticism. and at times some leaders felt the pressure to perform and always 'get things right'.

The review found that self-reflection was not routinely encouraged making accepting new ideas, comments, or criticisms from those outside the Titus Trust more difficult, which could prevent a proper appreciation of any prevalent risks.

Slow pace of change

There was a mixture of views regarding how quick or slow camps were to change. Overall, people felt that change within camps and across the Titus Trust was slow, which has negatively impacted on safeguarding and the risk of abuse. There appears to have been a narrow view about safeguarding within the Trust generally, with most of the focus being on the safeguarding of children. In general, the camp model has not fundamentally changed over the years, particularly the nature of its one-to-one work with young people, together with the risks this model brings when considering best practice in pastoral care and other direct work scenarios.

The lack of formal monitoring systems, quality assurance processes, and the slow introduction of some policies has meant that the Trust has missed out on important

internal learning and on implementing processes for dealing with abusive or poor behaviour until recent years.

Experience of women

One of the main issues presented during the review has been the impact of how a complementarian theological viewpoint regarding the role of women, specifically in relation to women not being authorised to teach adult men or hold spiritual authority over men, has been practiced within the Trust.

Whilst the primary purpose of this review has not been to explore or critique any underpinning theological or doctrinal position, it is clear, and expected that these factors will manifest themselves in different areas of culture and practice. Within this, the complementarian theology of Titus Trust has created, at times, a largely uncritical acceptance of the attitudes and behaviours of male leaders and has had a negative impact within the camps on how women are seen by some men, how some women view themselves and their abilities, and crucially, in the context of safeguarding, on the confidence of some women to speak into critical issues or raise concerns.

We acknowledge that the Trust has been more attentive recently to these risks and have taken deliberate steps to involve women in decision-making and to be more active in including and valuing female perspectives, but there is a historic legacy here which will require continued deliberate effort to redress.

External cultural influences

In addition to the nine key cultural themes outlined above, the review also found several external factors which have had a significant influence on the culture of the Trust and its camps. These have been grouped together under four headings:

- **The historical legacy of the Iwerne camps**
- **Public and independent school culture**
- **Conservative Evangelicalism**
- **Online opposition to the Trust and camps**

Although the current camps and holidays are very different from those established in the 1930's, there are clear echoes from the past which continue to influence some aspects of the Trust's current culture and life. The perceived success of the Iwerne camps, has had an impact on how people within and outside the Trust view its work. This also plays a part in how the Trust has approached and responded to the crises it has faced over recent years.

There are also very clear links between the Trust and the broader Christian community, particularly the Conservative Evangelical Church in England that are based on and driven by a shared set of beliefs. This is a symbiotic relationship, which to some degree reinforces the theology and cultural views on the camps, leading to a greater risk of a narrowness of thinking or a lack of diversity among its leaders. Within this context, it is more likely that concerning cultural norms and unhealthy or harmful individual behaviours are missed, and that opportunities are created to develop relationships with individuals outside the activities of the Trust which has the potential to increase the risk for future grooming or abuse.

In addition, the value of the patronage of some of the more influential and powerful leaders within the wider Evangelical community could be seen to have been one inhibitor

to disclosing abuse and why some people may not have been called out about behaviour as they should have been.

The outside pressures and criticisms which the Titus Trust has faced, particularly online and through social media, together with a more general shift in societal culture has led trustees to be concerned about how its views and theology are seen, particularly in the context of its work with schools. This is understandable, but nevertheless requires consideration to ensure transparency in mission, ethos and values for the Titus Trust.

Addressing the scope of the review

Although the terms of reference led the review to focus primarily on the last five years, it did look back beyond this short period where it was relevant to the more recent culture, although no further back than 1997.

Some of the recent criticisms of the Titus Trust relate to the response of Iwerne trustees to past abuse and particularly to the Ruston Report in 1982, as well as the response of the Titus Trust since then. Our hope is that the Makin Review¹ will consider the response of the Iwerne Trust to the abuse committed by John Smyth at that time within the broader scope and context of its work. We are unable to answer questions relating to this as it falls outside the scope of this review.

What we have seen however, is a clear difference in the response of the Titus Trust and the positive action taken in responding to more recent issues relating to Jonathan Fletcher which have showed that changes have been made in this area in recent times.

In general, there has been a greater sense of the Titus Trust being willing to consider and implement change since 2017. Over recent years, the Trust has undertaken a review of the role of women in leadership on its camps and the balance of women holding more senior roles has changed. Camps have also made better provision for mothers and their children to help include mothers more in camp life. There are also signs in the adaptations made during Covid-19 that the Trust can respond quickly and positively to change although this is yet to be fully tested in adapting to more fundamental changes to the underlying model, values or vision.

Conclusion

As a result of its findings, the review has made 14 recommendations. These relate to issues of governance; the Trust's mission, model, and values; the implementation of policy; safer recruitment processes; practice developments; training of staff and volunteers; and how the trust deals with and learns from its past.

During this review, we have seen the impact that not dealing with safeguarding issues or abuse at the time of their discovery has had and what the repercussions for victims and survivors have been and continues to be. The Trust continues to face criticism about why it did not report past abuse sooner and how it has responded to survivors since which it needs to address.

While the Trust has made some significant changes to the culture of its camps and has indicated its willingness to change in commissioning this report, some of the recommendations made by this review will be challenging to implement as they go beyond surface changes, and are more about its core mission, values, and model of

¹ John Smyth Review | The Church of England (expected publication in 2022)

working. Whilst recognising this challenge, the review believes that this could be an exciting time and opportunity for the Titus Trust, in exploring new models of working and providing fresh vision for its future work with children and young people within a safer, healthier environment.

Part 1. Introduction

1. Introduction

This Culture Review has been commissioned by the Titus Trust to review the culture of the Trust and its camps, and to identify how the Trust can learn from recent experiences and improve on its culture and safeguarding practices.

Over recent years, two volunteer leaders on Iwerne camps have faced separate allegations of harmful behaviour (in John Smyth's [JS] case before the Titus Trust took over running the Iwerne camps; in Jonathan Fletcher's [JF] case after this date). There have also been other criticisms of some aspects of the cultures of different camp groups.

This review aims to explore the general culture, as well as safeguarding culture, across all the practice of Titus Trust. The aim of the report is to give a review of the organisation to help identify any cultural aspects that may have contributed to recent concerns, or prevented challenge, safeguarding action, or safe disclosure. The review also seeks to highlight any progressive change, or measures that have been adopted to help prevent any further recurrence and to highlight good practice.

It is important to be clear that the aim of the review is not to be a safeguarding investigation into any specific allegations, although these are discussed. It is not the intention of the review to find fault or responsibility for abuse on any one individual.

The review does seek to assist in a comprehensive understanding of how the events and practices of the past may continue to influence practice, both positively and negatively, to consider the impact of any potentially unhealthy aspects of culture, and to make some clear recommendations about how things may change to strengthen both the culture and the practice of the organisation.

In looking at the questions in the scope of the review, we have used a variety of sources to gain as full a picture as possible about the culture of the Trust and the three camp groups (four including Iwerne/Forres)². These sources have included: interviews with staff, current and past volunteers, teachers and other stakeholders; a review of Trust documentation and materials, published and unpublished; material available online; questionnaires; and site visits. Using these different sources, we have been able to build a picture of the culture of the Trust and the experience of campers and leaders.

A fuller description of the process leading to finalising the scope of the review and the methodology used for the review can be found in Appendix A. The chronology and key are included in Appendices B and C.

² The Trust runs activity holiday camps for young people, separated into three groups, LDN, Lymington and Glod. The fourth camp group, Iwerne, was closed in 2020.

1.1 What is an independent culture review?

The purpose of an independent culture review is to provide an individual or organisation with the opportunity to gather and analyse information from a range of sources in relation to their experiences, to draw evidence-based conclusions about the culture of an organisation and to make recommendations.

It is designed to capture the broadest and most relevant information to facilitate learning and future improvement. Within such a process, there are likely to be both positives and negatives that are identified and these must be considered in relative proportions.

Whilst a culture review can be undertaken internally, it would be conducted by someone from within the organisation, someone who is embedded within the culture that they are reviewing. To gain the most objective and richest learning, a culture review needs to be undertaken independently.

The definition of independence is 'someone or something that is free from outside control by another or subject to their authority'. Being independent in this case is about preserving "independence of mind" and the capability to maintain objectivity, while exercising professional judgement without fear of undue influence from elsewhere.

An independent culture review will include:

- Listening to participants, including children, young people and adults, hearing their stories, accounts and the organisational messaging.
- Observing practice, relationships and communication at all levels, trustee, staff, leaders, beneficiaries etc.
- Studying organisational documentation, including policies, minutes, website communication, parent and child communications etc.
- Cross-analysing all information, accounts and documentation received, in order to draw balanced, insightful conclusions.
- Developing recommendations that will strengthen safer practice, address any aspects of unhealthy culture, and help ensure a sustainable healthy culture for the future.

Participation of individuals in a culture review is completely voluntary and whilst the reviewers may issue invitations to participate, they have no authority to compel individuals to participate.

1.2 The Culture Mapping Tool

There are many different ways to explore what makes up any culture. For the basis of this review, we have used The Culture Mapping Tool developed and adapted by Justin Humphreys and Dr Lisa Oakley³ as a framework, drawing specific content from their chapter on 'Creating safer cultures and healthier environments' (pp127-151).

We have used the six domains within the tool (see fig. 1.0) as a reference point throughout the review and used concepts from the book to inform our approach. We have also summarised the conclusions from the review under the six domains, to help illustrate how areas of change can be identified.

The Culture Mapping Tool was adapted from the original work of Johnson, Whittington & Scholes⁴, which was originally devised for corporate settings, but by adjusting the language and using learning from recent research to refocus the frame of reference on building safer and healthier cultures within churches and other faith-based settings, this is a robust and useful tool for exploring the six cultural domains.

A culture review will necessarily be inductive and deductive in nature. All available evidence is collated and considered by the reviewers and further evidence sought throughout as gaps are identified. The approach involves evidence-gathering and analysis and where necessary corroboration of that evidence (known as triangulation) from a third source where needed. This is explored within a wider culture, context, or system.

Within an understanding of biblical reflection and guidance to Christians about our role in modelling God's desire to uphold the needs and rights of vulnerable people (Proverbs 31:8-9), we have a clear blueprint that places a responsibility on us all to be proactive and intentional in this key principle of justice. A more detailed exploration of the theological foundations of a biblical approach to safeguarding can be found in 'On Behalf of The Voiceless: A Theology of Safeguarding' by Dr Krish Kandiah & Justin Humphreys (2020).

In order to achieve a safer environment for all, it is necessary to consider what safer, healthier cultures within Christian organisations (charities, churches or community groups) might look like. Whilst by no means exhaustive, the following six domains/areas are explored in summary below and form a framework for organisations to explore the extent to which they demonstrate safer, healthier cultural characteristics can be considered:

³ Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures, by Dr Lisa Oakley and Justin Humphreys. SPCK. 2019.

⁴ 'The Cultural Web' in Fundamentals of Strategy, by G. Johnson, R. Whittington and K. Scholes. Pearson, 2012

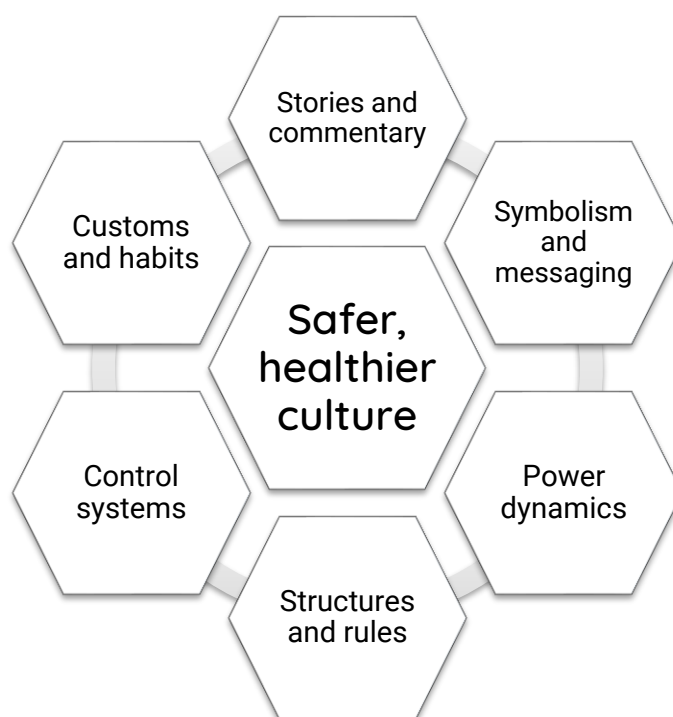


Figure 1.0 The Culture Mapping Tool

Stories & commentary

The past events and experiences that people talk about when referring to the setting or organisation and how it operates (e.g., how a previous disclosure of abuse was handled).

- Difficult or painful events of the past are not hidden. History and legacy are seen as a journey where both positive and negative aspects can be discussed openly as a means of growing together. Seeking wise counsel from outside is seen as positive and constructive in navigating the learning from such events.
- Both positive and negative events have clearly led to organisational learning and demonstrable commitment to change and improvement. Apologies have been given where needed to those that have been hurt, abused or traumatised by past events occurring within or in connection to the organisation. The positive efforts of all to learn and change are encouraged and celebrated.
- Safer, healthier organisations are led through opportunities that have been created to hear what is being said about how events, decisions and different situations have been managed in the past and the present.
- Voices from outside the organisation are also heard and learning is built upon a firm foundation of humility and having listened to as many opinions and perspectives as can be gained – especially from victims and survivors where injustice, harm and abuse have occurred.

Symbolism & messaging

The visual identity of the setting or organisation and what messages it conveys in relation to its values, culture, mission, and vision (e.g., how the setting as a 'safe place' is communicated publicly).

- It is clear for all to see that the organisation is committed to safer practice and the maintenance of 'safer places for all'. All opportunities are taken to promote the opportunity for concerns to be raised and for difficult conversations to be held where necessary. Safeguarding is foundational to the approach adopted for all activities.
- A safer, healthier organisation is aware of how every person must play their part to create a safer place and that this is endorsed through communications, visible publications, posters, Bible teaching, training for workers and the manner in which teams are recruited and supported. An inclusive approach is evident that deliberately reaches beyond its comfort zone to learn from others.
- A proportionate approach is evident to communicate positive messages about safeguarding being integral to the gospel of the Church and how this requires attention alongside promotion of the mission and vision of the organisation. Safeguarding is actively promoted as integral to the mission and ministry of the Church and a negative, tick-box, bureaucratic approach is challenged appropriately.
- Consistent messaging concerning safeguarding is evident across all areas of activity and that it is communicated in a way that is supported appropriately through biblical exploration and due attention to the role of other organisations and agencies where this is required.

Power dynamics

The formal and informal power within the setting or organisation. What is the role of leadership in decision-making? How empowering and inclusive is the environment (e.g., how does it encourage involvement and challenge through people's individual and collective voice)?

- Power and its place within the organisation is understood. It is openly discussed and is shared and given away by those that have it to those that do not (or who have less). Leaders and people of influence hold themselves to account for how they use their power and are prepared to be appropriately and constructively challenged.
- In a safer, healthier organisation the relationship between power and vulnerability is understood and all possible mitigating measures are active in reducing the likelihood of abuses of power. It understands that power can create vulnerability in others and that it is used best when it is demonstrated with vulnerability, humility and servanthood.
- Those in positions of leadership both nurture those in their care and are themselves nurtured and supported through appropriate mechanisms that encourage healthy accountability and minimise the risk of any misuse or abuse of power.
- Leaders in safer, healthier organisations model humility and integrity and are supported to be self-reflective and self-regulating in any areas that may disrupt the appropriate use of power in any given relationship of trust. The role of leaders in the Christian environment is to guide and empower others through their application of biblical teaching.

Structures & rules

The written and unwritten structures, reporting lines and accountabilities that exist within the setting or organisation. How are people valued and how are unofficial or unspoken rules challenged and deconstructed to avoid the development of shadow/ghost cultures.

- Structures within safer, healthier organisations are clearly designed in a way that provides opportunity for inclusion, diversity and the maintenance of cultures in which values, beliefs, attitudes and practices are transparent and life-giving. Those structures are clearly communicated so that responsibilities are reasonable and transparently applied.
- Those in positions of leadership, management and influence are open to challenge, scrutiny, accountability and outside support where necessary. The organisation resists practices that create unrealistic expectations of its staff and volunteers and actively challenges cultures and constructs that create pedestals for its leaders.
- The emotional health of staff and volunteers is valued and nurtured within its structures, where it is accepted and encouraged that appropriate support, supervision and development opportunities are provided. The need for development is not seen as a personal or professional weakness but understood as a part of the journey of growth for all regardless of position.
- The ways in which the organisation operates is consistent and appropriately applied in order to prevent the development of unofficial or 'shadow' cultures and practices that are counter to the stated ethos and expectations. Structures within safer, healthier organisations are built in order to appropriately further authenticity in the mission and purpose of the organisation rather than to strengthen the individual standing of any particular leader or manager and minimise opportunities for inappropriate uses of power and influence.

Control systems

The way the setting or organisation is controlled and governed. What is most important and what attention does safer, healthier culture receive alongside monitoring performance, strategy, mission, and vision?

- Everyone in a position of responsibility is clear about the policy position, practices and procedures of the organisation and is empowered to operate with integrity within these without confusion or contradiction. Expectations are made clear and are appropriately communicated within a supportive environment that welcomes feedback and constructive challenge and scrutiny. The responsibilities of governance and leadership are understood and the relationship between them is subject to continual review.
- Where difficulties arise and the systems employed have not produced the results intended, the safer, healthier organisation is open to the input of independent, external advisors to assist in their learning lessons for future improvement. There is a clear commitment to change where this is necessary and any resistance to improvement that has been identified is appropriately explored, understood and where necessary challenged for the good of the organisation.
- The safer, healthier organisation resists the development of dogmatic and dictatorial approaches to leadership, management and influence. Control and influence are carefully monitored to ensure the difference between appropriate control systems and coercive behaviours are managed to avoid difficulties arising.

- Freedom of choice is promoted for all so that open and respectful dialogue can be achieved, and the risk of controlling behaviours can be minimised. Organisations that encourage respectful challenge, questions and the raising of concerns benefit from a diversity of views and experiences being shared. Universal agreement may not always be possible and where there is disagreement, this needs to be managed carefully in ways that continue to show the respect, nurturing and value of people with different views to our own.

Customs & habits

The everyday activities and behaviours that are accepted within the setting or organisation. Do those behaviours model safer practice and the importance of healthy attitudes and beliefs for all?

- The way that expectations, ethos and principles are communicated is open and transparent, so that all understand and can be clear about how this relates to their own position and beliefs. The messages that are communicated through leaders and others of influence are consistent with their own demonstratable practice – i.e., they practice what they preach.
- The ability to keep the practices and underpinning culture of the organisation under constant review helps to ensure the integrity of the organisation and the outworking of its core attitudes and beliefs. The safer, healthier organisation is prepared to deal with any areas where it may have strayed from its stated way of being. Deviations from safer, healthy practices are challenged quickly while they are still low level and before they become entrenched or embedded where they risk undermining the culture.
- Awareness of how customs, habits and use of language may be perceived and received by others is an important factor in how the safer, healthier organisation is able to serve others effectively and inclusively through its activities. The organisation that is able to see themselves through the eyes of others reduces the risk of becoming blinkered and consumed by its own perception of itself.
- The safer, healthier organisation is able to create and maintain an environment where the ways it does things supports all those involved with it to feel safe and supported, demonstrated through a genuine concern and care for them. Customs and practices that minimise the autonomy of individuals and their ability to make choices are openly addressed to avoid the development of counter-cultural attitudes and beliefs that reduce their sense of safety.

1.3 The scope of the review

A scope is agreed for any undertaking of reviews, in order to help crystallise the focus of the work to be undertaken, the key questions seeking to be answered, and to clearly outline the parameters agreed for the review.

The scope for this culture review took into account the fact that there are, and have been, other concurrent reviews taking place to specifically investigate the activities relating to JS and JF. Titus Trust were keen to explore some of the wider cultural factors that may bring more covert risk to the activities and practice within the Trust.

Therefore, this scope considered the current context of Titus Trust and the key questions it was needing to consider in order to explore ways of strengthening the culture across the activities of the Trust.

The scope was finalised following discussions between thirtyone:eight and Titus Trust and agreed via signed approval on 18/6/2020.

The four key points of exploration identified were:

- 1. To what extent the cultural context at the Titus Trust, both inherited from the past (where known) and present, provided an environment enabling those who committed abuse to serve without this being made known or disclosed, what factors contributed to this.**

AND

Whether there were cultural elements that meant it took such a long period of time for past allegations to come to light.

- 2. What steps have already been taken and what additional measures need to be taken to improve the Titus Trust's safeguarding, reporting and other processes, and the Titus Trust's culture, and to mitigate any risk of abusive or harmful behaviour occurring.**
- 3. Whether any changes need to be made in the continued building of a healthy culture in order to facilitate gospel ministry in independent schools.**
- 4. What opportunities there are for wider learning for organisations beyond Titus Trust.**

1.4 Definition of Safeguarding

The Titus Trust has a responsibility to all who come into contact with the charity. Therefore, for the purpose of this review, we have not just focussed on safeguarding practice and culture as it relates to children and young people under statutory definitions (e.g., as set out in 'Working Together to Safeguard Children'), but have looked at safeguarding in the broader sense as defined by the Charity Commission, which is outlined below:

"Protecting people and safeguarding responsibilities should be a governance priority for all charities. It is a fundamental part of operating as a charity for the public benefit.

As part of fulfilling your trustee duties, you must take reasonable steps to protect from harm people who come into contact with your charity.

This includes:

- *people who benefit from your charity's work*
- *staff*
- *volunteers*
- *other people who come into contact with your charity through its work*

The Charity Commission will hold trustees to account if things go wrong and will check that trustees followed this guidance and the law. Trustees are expected to take responsibility for putting things right.

Trustees should promote a fair, open and positive culture and ensure all involved feel able to report concerns, confident that they will be heard and responded to.”⁵

⁵ "<https://www.gov.uk/guidance/safeguarding-duties-for-charity-trustees>" [Safeguarding and protecting people for charities and trustees - GOV.UK \(www.gov.uk\)](https://www.gov.uk/guidance/safeguarding-duties-for-charity-trustees)

Part 2. Findings

2. Findings

Before we examine the questions detailed in the scope of the review, it is important to put the issues raised by those questions into the general context of the culture of the holidays. This will give a fuller picture of camp life and provide a backdrop to the review.

In Part 2, we introduce some of the main themes and findings of the review. We start by discussing some general reflections on the review, its scope and the responses of contributors. We then provide a summary overview of the findings of the review, particularly as they relate to the six cultural domains and the culture mapping tool introduced in section 1.2.

The experience of campers, leaders and staff are the focus of the main section of findings, which are grouped together into ten cultural themes, as outlined in section 2.3. We have summarised these themes and identified and highlighted what we assess to be the main risks to safeguarding at the end of each section. Finally in this section, we identify four significant cultural influences on the Trust before addressing the main questions in the scope of the review in Part 3.

2.1 General overview

To reflect on the culture of Titus Trust is a complex and, in some ways, extremely difficult task in a report such as this. The Trust's three camp groups (four including Iwerne), run in similar ways, but respondents were keen to point out that the culture of each camp group is slightly different. The cultural differences between the camp groups stem from differences between the backgrounds and schools of the young people attending, and the nature of Inter (or Junior) and Senior holidays. Some stated that they felt the culture could even change between the different weeks of the same camp, depending on the young people and leaders attending. We have therefore tried to summarise what we have seen as the similarities in the main themes within the holidays' cultures as a whole. We have also looked at aspects of the Trust's organisational culture to include how the trustees have responded to safeguarding, organisational and cultural issues.

From those interviewed and from written submissions, we have found a wide variety of views regarding the culture of the Titus Trust and the holidays. How each participant views the culture of the camps has been shaped, we believe, by a number of factors. A large number of contributors to the review are currently involved in the holidays either as staff or leaders or are involved in the Trust as supporters or parents of young people. There were also others who have stated that, no longer being involved in the holidays, the Trust and the wider Conservative Evangelical community, has enabled them to see their experiences in a different light and perspective.

In the main, respondents were current leaders on holidays, or current staff or supporters and had a very positive view of the camps. For some, even where they had criticisms of the Trust, or the holidays and their culture, they were nearly all very positive about their experiences as "campers" and the impact the holidays had had on their Christian faith, the training they had received as leaders and the long-standing friends they had developed through the holidays. Many stated that their criticisms did not outweigh their overall positive regard for the holidays.

We are conscious that there may have been those who ended their involvement with the camps for a variety of reasons and who might have had a different experience of the holidays but chose not to contribute to the review. We believe that we have gained a sense of some common themes emerging as we have continued through the review, and believe we have been able to capture some of these main cultural elements in the report.

Although the terms of reference led us to focus on the last 5 years, we were able to look back beyond this short period where we thought this was relevant to the more recent culture. We have done this to reflect on some of the current criticisms of the Trust which impact on its current culture, including criticisms about its response to JS and JF. We have therefore reviewed some documentation, including minutes of trustee meetings, going back to 2012, where we thought it necessary. We requested to access trustee minutes from the start of the Trust in 1997 to 2000, but unfortunately, we were only able to see some of the minutes from 1998-2000, as some could not be found.

It is important to note that we have not gone back before 1997. Some of the recent criticisms of the Trust relate to the response of Iwerne trustees to the JS abuse and the Ruston Report in 1982, as well as the response of the Titus Trust since then. Our hope is that the Makin Review⁶ will consider the response of the Iwerne Trust to the abuse committed by JS at that time. We are unable to answer those questions, as they are outside the scope of this review.

Although the review remains focussed on the years after 1997 and, in particular, the years from 2015 onwards, we believe that is important to understand the historical background to the Iwerne holidays, in order to better understand the current culture of the Trust. This is further explored in Section 2.3.

There are a number of influences on the Trust's culture, but in particular, the historical legacy of the Iwerne camps, independent schools and Conservative Evangelicalism all have an impact on the current culture of the camps and Trust. In addition, the Trust faces criticism on a number of levels on social media, which has affected how trustees have responded to issues faced. This is discussed further in section 2.3.

As reviewers, we believe this is a significant time for the Trust. This review is one of several which involve the Trust, and which have been, or are due to be, published. All will contain learning for them. The Trust has made some changes to the culture of the camps and has indicated its willingness to change in commissioning this report. However, some of our recommendations will challenge the Trust, as they go beyond surface changes, and are about the core mission, values, model, and in some ways, the practical application of theology of the Trust. Whilst recognising that this will be challenging, we also believe that this could be an exciting time, exploring new models of working and providing fresh vision for the Trust in its work with young people.

During this review, we have seen the impact of not dealing with safeguarding or abuse issues at the time of their discovery. The repercussions for survivors have been, and continue to be, significant and, for the Trust, it continues to face criticism about why it did not report JS's abuse sooner and how it has responded to his survivors since.

A dominant theme in the review has been the value of camps for contributors. Nearly all have expressed how much they valued the camps as campers, how they enjoyed them, and how valuable they have been in the development of their faith. This was echoed by

⁶ [John Smyth Review | The Church of England \(expected to be published in 2022\)](#)

the young people we spoke to on camps and by those who completed our questionnaire. Even where people had concerns about the culture of the camps, they were positive about their experience as campers.

Nevertheless, many participants have raised issues to do with their experience as leaders, which have been discussed in the main body of the review. We have set out recommendations at the end of the report, which we hope will support the Trust in developing a safer, healthier culture.

2.2 Nine key cultural themes

Having discussed what a healthier culture might look like in relation to the over-arching six cultural domains (see section 1.2 above), we now look in greater detail at the cultural themes identified through the contributions of campers, leaders, staff, and others who were involved in the review. For many, their experience of camps has been very positive, particularly as campers. Many have described how camps and friendships derived from camps have had a great impact on their faith and lives. However, there are issues relating to aspects of camp and Trust culture which have had implications for safeguarding and which have increased the risks of abuse occurring, or not being disclosed.

There are a number of complex and interrelated cultural issues which have contributed to the environment of the Trust and trust camps. Some of these are not problematic in themselves, but it is the way in which they interrelate which increases the potential for abuse occurring. Many of the cultural themes discussed in this section relate to camps up until approximately 2017: we look at what the Titus Trust has done to strengthen practice in part 3, section 3.2. The themes identified and discussed are as follows:

- I. Similarities and differences across camps
- II. Positive experiences for young people
- III. Impact and application of theological beliefs
- IV. Exclusivity and lack of diversity
- V. Leadership training
- VI. Hierarchical structure
- VII. Culture of excellence
- VIII. Slow pace of change
- IX. The experience of women

We have summarised the findings and, where relevant, have discussed how the particular aspect of culture has the potential to increase safeguarding risks. These summaries are highlighted at the end of each section.

i. Similarities and differences across camps

In general, the three holiday groups, four including Iwerne, are or were run in very similar ways, based on the model of the Iwerne camps when they were first established. The holidays still generally follow a pattern of: morning meeting, activities during the day, evening meeting and a small Bible discussion in dorm groups at night. Leaders meet in the morning to discuss the day and debrief from the previous day. During the day, leaders are encouraged to get alongside the young people and have 1-2-1 conversations with them about their faith, this was formerly known as personal work, but this area of ministry has been reviewed and changed and is now called pastoral care. Each of the holidays have the same leader and assistant leader structure, called by different names in the case of Iwerne, and clearly have the gospel and Bible teaching at their heart.

Each of the camps were seen to differ from the others, relating to the nature of the young people and leaders attending and the culture they brought with them. As one camp group leader put it, *"The works of the Trust are reassuringly familiar and disarmingly different."*

What was clear in our interviews was that respondents identified with the camps they attended rather than with the Titus Trust. Trustees visiting appear to give a general update about the other camps and talk to leaders about giving. Volunteer leaders had some contact with trustees who visited or led on camps, but in the main, their identity remained with the holiday. One camp group leader stated:

"We identify we are Glod, we are doing Glod ministry. Glod has lasted longer than the Titus Trust. You know Glod's been going since '66. That's always been our identity, that's how we refer to ourselves. That's how the schools know us."

Staff and camp group leaders were much more aware of the Trust, but in general, even staff referred to themselves as "Glod staff" or "Lymington (LR) staff" rather than Trust staff, although they are employed by the Trust. These camp identities were reinforced by each camp group having its own website, logo and social media presence, although they were linked to the Trust's site. Most people interviewed stated that "campers" or "members" would not be aware of the Trust, and it was only as a leader that an awareness of the work of the wider Trust grew.

With regard to the differences in culture between holiday camps, these were seen as being mainly due to the schools where campers came from, the geographical catchment areas of the holidays and even the location of the holidays. Iwerne was the first of the Trust camps to be established and as a result was looked up to as the model other camps should follow:

"I think there was this kind of impression that Iwerne was - as some people described it - the Crown Jewels, which is ridiculously hyperbolic. But in terms of the history and the growth of the Titus Trust work, that is where it started. And there was almost a sense that that was kind of what it should be in its purest form, and then the other spin-off camps were contextualising it in different ways."

Iwerne also chose young people from specific public schools which were seen as different, even for independent schools, with their own specific cultures:

"And I think there was a bit of an understanding as well, that some schools are different and Iwerne was dealing with the Etons and the Harrows and the Winchesters and those schools are very different from other independent schools, and they do have particularly strange cultures themselves. And so, there was a sort of expectation or understanding that in order to effectively reach those people, we need to be accountable to that culture."

Iwerne was seen as being more formal and more traditional, it also had more leaders with over 25 years of camp experience with more male and fewer older women leaders. One respondent noted that there were 12 or so more senior men in the leaders' room, including JF, who were also senior and respected in other circles, which made being a leader feel as though they were part of something important. Other leaders noted that Iwerne was described as a *"bit of an institution"* and as having an *"air of gravitas"* and that it was hard being a younger leader there due to the number of experienced and authoritative male leaders there.

At the other end of the Titus Trust continuum, as some people saw it, is Glod. Glod staff work with Northern and Midlands independent schools and its senior holidays are based in Wales. One leader expressed that the atmosphere of Glod was very different to that of Iwerne. Glod's reputation within Titus Trust is that it is freer, less stuffy, and less "public school" than the other holidays, mainly because of the nature of the young people coming from the schools:

Glod schools are not thought to be as prestigious or well known as schools in the south, and they are seen as being less formal and more relaxed: one leader noting that although there were some children from boarding schools, most on camp came from independent day schools. It was also noted that they attracted a lot of unchurched children to the holidays, which also impacted on the culture.

Due to its location, activities on senior Glod holidays tend to revolve more around outdoor activities than the other holidays and it is seen as a bit more modern than the other camps, and not as intense. Leaders saw themselves as removed from Iwerne and the other camps in the south and more relaxed and light-hearted. One area where Glod differed from the other camps is that they required assistant leaders to be professing Christians, whereas the others did not. They were also more relaxed about women leaders being able to give talks to young people at camp. Leaders were seen as younger and more transient, and not staying as long as at other camps.

The LR camps serve the independent schools in the south of England, apart from London Schools. Staff members talked about the wide diversity of schools within the LR catchment, from day schools to boarding schools, and schools not being as formal as the Iwerne schools. Respondents felt the culture of the camps fell in between Glod and Iwerne. They certainly viewed the camps as being a bit more normal, freer, less stuffy and more progressive, diverse and relaxed than Iwerne.

LDN holidays were established in 2014 and are therefore the youngest of the Trust holidays. LDN holidays serve children and young people from independent, mainly day schools, in the London area. LDN leaders felt that the children were not necessarily from the "social elite", but they did represent an "academic elite". In general, they felt that the young people appeared older and were more independent or "streetwise" than the young people at the other camps. Children came from more diverse backgrounds in terms of ethnicity, but still came from mainly middle-class backgrounds. Respondents felt that the nature of the children attending the holidays has helped to shape the holidays:

"Every day there would be a camp game after tea and I remember at LR, pretty much everyone would opt into it. But I think, certainly some of the all-girls' schools in London, sadly you know, being very sporty isn't something considered to be cool, and often we just found the kids, the boys as well, just wanted to sit and chat with one another. So, we had to think about the programme as a result of that."

At its start, LDN brought together leaders from the other Titus Trust camps, bringing their own different ways of doing things to LDN. Respondents described LDN as being more progressive and relaxed than Iwerne. In general, the leaders' team were younger than at Iwerne, and as a new camp, were willing to take on different ideas. Overall, contributors identified differences between the camp groups, based on the demographics and geography of the camps. Nevertheless, there are structural and systemic similarities between camps, to do with their mission, theology, policies, procedures and processes which makes it possible to identify and review common cultural themes.

ii. Positive experiences for young people

Nearly all contributors, whether or not they had criticisms about the Trust, were very positive about their experience as “campers”. For many, Trust holidays were an important part of the development of their Christian faith.

“However, it was at Iwerne and through the wonderful discipleship that I experienced from older Iwerne leaders that I first understood what it means to live wholeheartedly for the Lord Jesus. Experiences I had at Iwerne and friendships that developed through this ‘network’ have stuck with me ever since and have been a foundational and persistent encouragement to me”.

As campers or members, the contributors’ memories of holidays were positive, with people describing them as great fun, and places where they felt welcomed and accepted. Some stated holidays were just like school, only better, with holidays having a sense of community, and where leaders, unlike their school teachers, took an interest in them. We heard on many occasions that leaders were urged to help campers have a fun, positive holiday experience, not least, so they would want to return. This was also one of the key values contributors felt that was important to the Trust:

“I am not an obvious ‘Iwerne stereotype.’ I have never been sporty, coordinated, funny, or brilliant at very much, but in contrast to the ‘banterish’ atmosphere of public school, Iwerne was somewhere where I could feel safe, I wasn’t mocked, I didn’t have to put other people down to be liked, and the leaders could not have worked harder to give an eccentric teenager like me a great holiday.”

Few felt that the way the Christian message was presented on camps was too intense. One parent, although not a particular supporter of the Trust’s theology, felt that her children were allowed to question and were not pressured to make decisions about faith. Many valued the personal work undertaken by leaders and the spiritual conversations they had with them, though some recognised that some young people tried to actively avoid such discussions. Staff and leaders from all camps were keen to point out that the aim over the past few years was to be less intense with regard to the spiritual content of camp and to support the young people having fun. This was certainly the view of the young people spoken to on the camps visited for the review, who all felt the holidays were great fun and who valued the Christian input, with one young person particularly valuing “dorm times” as a place where questions could be discussed.

A review of websites and publicity material for the holidays clearly indicates that they are based around activities which are fun, exciting and of high quality⁷. These might be more “outdoorsy” for Glod holidays, given its usual location, but all the holidays aim to provide a variety of activities for the young people, including sports and games. Some contributors felt that the camps did attract a particular “type” of young person; confident, outgoing and loud. Some felt that this put some children off coming to the holidays and some children felt they did not “fit in”: generally, the children who returned were the ones who “fitted the mould”, who then became assistant leaders, then leaders. The young people completing our questionnaires clearly felt that the activities were some of the best things about the camps.

Contributors also felt love and kindness were key values of the Trust. This was most clearly expressed by people being interviewed regarding their time as campers or members, with some describing leaders as people who took a positive interest in them

⁷ See for example; [Home | Lymington Rushmore Holidays](#)

and who genuinely cared for them. Even where people had criticisms of their time volunteering as leaders, many had fond memories of the leaders and of their time at camps:

"In many ways Iwerne was the highlight of my year. But then again Iwerne wasn't just one week in the summer. There was more than that. There were Easter camps and reunions over Christmas. I remember writing on your review form about a close non-Christian friend of mine. We met on camp and then ended up going to university together. He told me that as he looks back at his time on Iwerne, his visits to camp were the times he's been most looked after, and cared for, and loved in his whole life. I'd never quite thought of Iwerne like that. Experiencing that kind of love was something I was used to from my church youth group. But my friend's comment - it was bang on. Iwerne was not just fun, it wasn't just good for me spiritually. It was a place I felt really looked after, and cared for, and the people there were interested in me."

It was also clear that there was a deliberate effort on the behalf of the staff and volunteers spoken to, to really care for the young people on camp and to ensure that they had a positive experience. As one of the camp group leaders stated:

"One of main reasons young people return is a sense of being loved, a sense of community."

The over-riding impression gained is that for campers, camps are places of fun, where young people can feel at home, develop friendships, and learn about the Christian faith. This was confirmed by our discussions with young people and by the responses they gave to the questionnaires they completed⁸. Where there have been criticisms about the holidays and culture, these have related almost exclusively to when people became leaders, and not when they were campers. Amongst the people interviewed, no one expressed concerns that they had felt coerced to make a commitment to faith as a young person. Some of the respondents who had criticisms of the camps were still keen to point out that they felt the positive benefits of the camps outweighed their concerns.

However, it has to be noted that the vast majority of responses we had for the review were from current or ex-leaders and staff, who were broadly supportive of the Trust and positive about its work and mission. We did not get many responses from young people who had been on the holidays and who had stopped going as campers, and who may, or may not, have had a different experience.

iii. Impact and application of theological beliefs

It is difficult to overstate the importance of the Bible and gospel message to the work and culture of the Trust. The authority of the Bible is a central tenet of the Trust and this has impacted on its mission, the structure of the camps, and the leadership of the Trust⁹. In the initial survey sent to participants, they were asked to identify what they thought were the most important values of the Trust. The value they identified as the main value by an overwhelming margin was the gospel and authority of the Bible. It is clear that holidays are not just fun activity holidays, but mission fields for the proclamation of the gospel to public school children.

This impacts on the structure of camps. Up until recently, the length of holidays was partly set by the need to maintain a set gospel presentation scheme, and when looking

⁸ See appendix A

⁹ All leaders, trustees and staff are asked to sign the Trust's Statement of Faith on joining the Trust.

at reducing the length of holidays, concerns were raised about how this would impact on the Bible teaching scheme:

"I have spoken to people about the length of the camps before, which is interesting, and the answer has been, we need that length of time to set out the gospel in the meetings. Which, you know, it's good to have time to set out the gospel. But to me it doesn't seem that you categorically need 9 sessions to set out the gospel, and I suppose that kind of reinforces the kind of rigidity."

This has changed in recent years, so that holidays are now shorter than before: indeed, the impact of Covid-19 led to a significant reduction in the length of the holidays this year.

Holidays across all camps also include Bible teaching for assistant leaders and leaders on a daily basis, again following a structured programme. As part of the model for the holidays, leaders are also expected to spend a lot of time with the members in "personal work"¹⁰. This is discussed in fuller detail elsewhere in the report but would not have had such a priority were the camps not evangelistic in nature.

The centrality of the Bible and the gospel and faith is reflected in the make-up of the leaders on the camps, the trustees and staff team: 10 out of the 35 Titus Trust trustees over the years have been in Christian ministry, many from the Church of England. Recent debates amongst trustees regarding the merits or not of the appointment of a CEO for the Titus Trust clearly referenced the need for a 'spiritual' as well as 'organisational' leader. All staff and volunteers have to sign a statement of faith and all the group camp leaders are theologically trained. Prayer is seen as a vital part of the work of the Trust and plays a prominent part on holidays and in leaders' meetings.

Trustees, staff and camp leaders hold firmly, and are rooted, to the Conservative Evangelical belief in the truth of the Bible as the Word of God, and the inerrancy of Scripture. Emotionalism is not promoted. The need to 'get things right' is seen as important, both practically and theologically. It can be seen in the oversight and feedback of talks at camp, and the need to have 'sound' people as leaders and staff members.

The emphasis on 'getting it right' can lead to a sense of being overly assertive on some issues: for example, a senior Titus Trust leader held a meeting in 2017 with school chaplains where he stated they should argue against school policies on gender identity as they did not conform to Scriptural views. The person reporting this stated that they felt that this was being presented in a very dogmatic and dictatorial fashion, which gave no room for debate. Some people also expressed that the need to 'get it right' can lead to an element of control over things like Bible teaching and praying when on camp.

Male and female leaders

The issue of women and leadership has been one of the main issues presented during this review, particularly issues around the egalitarian and complementarian views of the role of women. The Trust as a charity does not say that it is a complementarian organisation, and indeed the trustees noted in October 2016 that, *"the Trust was not explicitly complementarian and there was no Trust-wide policy on this matter."*¹¹ However,

¹⁰ 1-2-1 meetings with young people about their life and faith. Now known as "pastoral care".

¹¹ Trustee meeting 11/10/2016

although egalitarians¹² are welcomed on camp, it is clear that, in practice, the Trust follows complementarian practices both on holidays and in the wider organisation.

In practice within the Trust, all overall camp leaders are men, trustees have been mainly men and the Chair of the trustees has always been male (Fig. 2). Trustees, noted in March 2017, when thinking about a new Chair of the Trust that, *“All agreed that the Chair takes a spiritual lead and therefore would need to be a man.”*¹³

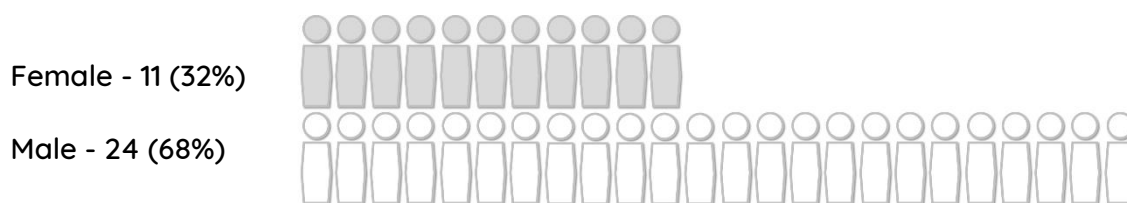


Figure 2. Gender of Trustees 1997-2020

Historically, this particular theological viewpoint led to the overall camp leaders and leading roles, all being men, and women did not serve in all areas on camps:

“In my time, women weren’t allowed to give talks, be the sports coordinator, be the adjutant (i.e., public face of camp for the 10 days) or lead the daily leaders’ Bible thought. Men couldn’t cook or help in the kitchen. If leaders came as a family to camp, the father was the one who was the leader. In addition, my understanding is they had a policy of accepting more boy members on to camp than girls – there should always be more boys than girls. The reasoning for all the above was explained as both theological and practical.”

Many women spoken to during the review, including staff, had no strong view on this issue and were happy to accept the complementarian standpoint of the Trust. They felt respected and valued. Some felt that recently, apart from teaching the Bible, there was no difference in the way men and women led on camps. Both men and women were dorm leaders, led activities, were cooks and were involved in meetings. The big difference lay in their roles in teaching the Bible to leaders, and in the overall leadership of the Trust. However, some women were left feeling that they were expected to play a lesser role than men, which impacted on their view of themselves and their abilities and their willingness to state their views about issues. This is looked at further, later on in the report. One woman stated:

“There is an unconscious, deep structural and systematic belittling of women masquerading as theology at camp. This has been present for many years but has become more entrenched in the last couple of decades. This has led to women’s capabilities and worth being diminished.”

One of the issues discussed by many respondents was that there were fewer older women leaders on all camps, resulting in a corresponding lack of older female role models. Most women leaders on camps are younger, for example university students. This was certainly an aspect of the leadership teams on the camps visited over the summer. At Iwerne, contributors identified that there were more older male leaders than female leaders, which impacted on the culture of the leaders’ room.

¹² See Appendix C for brief definitions of complementarianism and egalitarianism.

¹³ Trustee meeting 16/3/2017

Over more recent years, the Trust has undertaken a review of the role of women in leadership on the camps and camps now have women giving Bible talks to the young people on all camps. Some have described this as a difficult process which involved much heartache. Some respondents also mentioned that women leaders were given a higher profile on camps, leading meetings, giving testimonies and being interviewed at the front. This was seen during camp visits this year and was welcomed by the women spoken to during the review process, and indeed mentioned by the assistant leaders at one of the camps visited. As one camp group leader put it:

"My conviction is still that the role of the teaching elder in the local church is for men, but at camp we were asking young undergraduates and new graduates to speak - who are not comparable to the role of elders in the church and most of whom would never become local church elders. So on that basis we took the decision that it was appropriate for women to give talks in the meeting at camp, and in fact an exciting opportunity for young women to gain experience in teaching the Bible."

However, whilst significant, there are limits to this change, due to the continued majority complementarian belief within the Trust, regarding the role of women teaching adults and having, or not having, spiritual authority over men. Thus, it is only men who will give Bible talks to leaders on camps, and it is men who are the overall camp leaders: it is unlikely at the current time, for example, that a woman would become a Chair of the trustees, due to the spiritual authority they would then be seen to be exerting over men. Overall, some women have felt that the culture of camps has impacted on how men and women are seen:

"The result of this culture is, I think, to significantly prevent young women from developing their potential; create a power imbalance with potentially dangerous results and engender a culture of uncritical acceptance of what 'Bible - believing' male leaders teach and think. This in turn can lead to people not seeing what is hidden in plain sight in front of them and make 'whistle-blowing' more difficult when needed."

Career expectations

Contributors felt there was a strong culture of promoting particular professions within all the holiday groups, and that these were thought to be more valuable, as they were "ministry" occupations. These were teaching, in particular teaching in independent and Titus Trust linked schools, and Christian ministry, usually in the form of becoming a Church of England vicar.

On most camps there are a number of teachers and ministers who are volunteer leaders. The feedback from contributors completing our monitoring form indicated that 57% were in either education or some sort of Christian ministry¹⁴. Some participants commented that these professions were seen as highly valued, as they enable people to spread the gospel to children and young people. There was also the suggested practical aspect that these careers enabled leaders to give more of their time to Titus Trust holidays at Easter and summer, due to their holidays, or because camps are seen as part of their ministry.

There were contributors who said they felt some leaders had been encouraged to go into the ministry, when they felt that they, and others, were not suited for this vocation. One staff member felt that the culture in the past was too prescriptive and pushed people into a mould:

¹⁴ See Appendix A

"That view that if you can do ministry, you should do ministry, because the fields are ripe for harvest and we need workers... and that everyone should be considering Christian ministry - I think what it lacked was an awareness of the cultural mandate that actually creation is good and that whether I'm a dustman or a doctor, we all have our calling from the Lord in which we can honour the Lord."

The above respondent felt that the culture had changed so that far fewer people were now going into Christian ministry. However, this was still something which other respondents felt was being pushed on camps in more recent years:

"I remember a thematic topic on the subject of work. I think by this time I knew that I would not become a vicar, although many of my friends from Iwerne have taken that route. I was trying to figure out, as an undergrad/recent grad, what I would do. I remember an architecture student asking a question after the talk, about what the value was of being an architect, when the speaker seemed to be suggesting that only gospel work had value. (Gospel work being narrowly interpreted as either a missionary, vicar, or teacher in a Iwerne school). The response from XX giving the talk, or perhaps YY answering the question at the end, was that ultimately "your buildings will either fall down, or be burned up". I remember seeing the guy who asked the question looking crushed. I felt the same."

One person stated that there were Iwerne-sanctioned career paths; either being a vicar or being a teacher in a Iwerne school. This was similar in other camps:

"People joke about kind of everyone at XXXX is either a teacher or a vicar, or in some kind of ministry. it's not biblical, just a useful memo or tool to plug into the outdated strategy around converting a particular people group. I think there is a kind of an idea that being in ministry or being a teacher is the best things for Christians to do because they allow you, the amount of time in a day is very, very quantifiable, they allow you the most quantity-wise time in a day to share the gospel."

This has also been the view of camp group leaders in the past. In a paper for a trustee meeting in 2013 one group leader discussed reducing the number of girls, or increasing the number of boys on the camps. Instead of a 50:50 ratio, he was aiming for a 60:40 ratio in favour of boys, as this would *"help us in our aim of raising up men as pastor-teachers."* He stated that other camp group leaders endorsed this and stated that if they succeeded in getting boys to camp *"then girls will follow both practically and spiritually"*.¹⁵

Whilst staff were keen to point out that leaders ended up in a variety of ministries inside and outside of the UK, which is clearly the case, one contributor felt that he had been encouraged to become a minister in the Church of England although he had felt supported when he chose not to;

"I myself was told many times that I ought to go into ministry, and that it obviously ought to be the CofE. The idea that there might be other ecclesiologies was seen as odd. I couldn't buy into the CofE culture propagated, which seemed to basically ignore bishops, and therefore often ended up with one man rule churches, independent of accountability. I'm now a minister in another denomination, which might have led to suspicion with some in former years, but the recent senior leadership understood as just as 'sound' as a CofE role"

¹⁵ Paper presented to Trustee meeting 13/3/2013

The other promoted career path was teaching. One leader, who wanted to go into teaching also wanted to do a teacher training qualification but was advised that this was a waste of a year when she could be teaching at an independent school. Another respondent explained how her husband, whom she said did not work best with young people, was continually asked why he was not a school chaplain and was regularly sent information about chaplaincy jobs. Some others definitely felt there was a pressure to go into teaching, when they felt that they, or other others they knew, were not suited to this career:

"I also remember being asked, literally minutes after I had given my first ever talk on camp, aged 20/21, whether I had thought about becoming a teacher, as she (a fellow leader, but not employee of TT) felt that I had teaching gifts. I hadn't even left the room that I had given the talk in! I found that a bit full on, to be honest, and there was quite an (possibly unhelpful for some?) emphasis on that through the years."

"I think there's always been a kind of, look folks, if you really get this ministry there are lots of different ways of being part of it. But if we're really going to do what we want to do, we need more leaders as teachers in schools or in pulpits around the country where we can then send campers to. But it'll need financing too, so you know there are other jobs."

From trustee minutes¹⁶ it was clear that one camp group leader was putting on a weekend to encourage young people into teaching, which was done to support the ministry of the Trust. Whilst respondents noted the fact that many leaders ended up working in different arenas and not just for the Trust or in Trust linked schools, there was a sense that due to the need to recruit leaders for the holidays, going into teaching and ministry were positive options for the Trust:

"It's not all insular. It's not all done to serve within the circle. People are being encouraged to, you know, export all that they've learned on camp going to serve elsewhere, but obviously that's hard for camp to encourage, because then they will, they want people to stay around and be teachers, or be able to commit to the work long term."

Wider Conservative Evangelical links

There were a number of contributors who pointed out the link between Titus Trust holidays and the broader Conservative Evangelical Church in England, and who linked the success of the Trust to the growth in the number of well-known evangelical leaders of the late 20th Century. This history is something which the Trust was proud of and has used to promote and celebrate the camps and the work of the Trust. One leader reported a trustee giving a talk on a camp to the leaders' room and noting that in a number of years' time some of them could be leaders in the Evangelical Church.

A number of members and leaders at Titus Trust holidays went to a few of the large Conservative Evangelical churches in some university cities. The links between Emmanuel Church Wimbledon and the Trust is documented elsewhere¹⁷, and it is clear that there were direct links between many of the victims of JF and Iwerne camps. There are also strong camp links with churches in Oxford, Cambridge, Durham, Bristol, Manchester, Exeter and London. Staff and leaders attended these churches and also went on Trust holidays and events. One contributor highlighted:

¹⁶ Trustee meeting 1/12/2012

¹⁷ Independent Lessons Learned Review (incorporating an Audit of Safeguarding Arrangements) Concerning Jonathan Fletcher and Emmanuel Church Wimbledon. thirtyone:eight. 23 March 2021.

"In my opinion the Titus Trust camps in particular are massively influential in how the conservative wing of the Evangelical Church, so I suppose a relatively small number of churches, operate... so I think of big churches like XX in Newcastle, XX in London. Both of these churches have large student and young family sort of constituencies. Lots and lots of them volunteer at Trust camps and it's the same people that are involved in the Titus Trust camps that are involved in these particular... you know I can name the churches... these particular big, powerful evangelical churches, and I think there is like massive crossover in the way that they do things."

In some ways this is a symbiotic relationship. The churches benefit from the recruitment of leaders, the training given to them, and the promotion at camps of Christian ministry as a positive vocation. The Trust benefits by being able to signpost young people to these churches and also by being able to recruit assistant leaders and leaders from them.

One respondent felt that some church ministers had used their training from Iwerne or other Titus Trust holidays to inform the ministry in their church:

"Camp is an untouchable good thing. In the last few years, I have heard from leaders (current and not), trustees and staff how the answer to many of the problems churches find themselves in would be solved if more people were 'trained at camp'. An assumption that the best theological, practical ministry training come from people who have been through camp permeates the culture. And any views to the contrary are attacked and camp is defended almost sometimes in very ugly ways."

The Conservative Evangelical community appears still to have an impact on camps. The encouragement, intentional or unintentional, for students to go to particular churches means that these churches reinforce the theology and cultural views on camp. One leader noted:

"None of what I have described here is unique to Iwerne. All of these cultural things – authoritarian leadership and aggressively blinkered young apprentices – pertain across the Conservative Evangelical world and are practiced day-in, day-out in many churches."

An aspect of being part of this wider community of Conservative Evangelicals is that some Trust leaders, together with other leaders within this network share the same concern for promoting the truth of the Bible against what can be characterised as a corrupt world and a liberal wider church. Some contributors felt that this generated a loyalty to each other and a shared platform for standing for the truth in a secular society. It also helped some to forge a loyalty to people they trust, leading to preferential treatment in appointments.

There were some contributors to the review who noted the power and influence of one ex-Iwerne leader (JF), in supporting or blocking appointments of people applying for jobs in church ministry. There was certainly a view held that if you wanted to progress in your career, that it was important not to get on the wrong side of him. This fear, or the loyalty towards others, is clearly an inhibiting factor when looking at why some people may not have been 'called out' as they should have been.

Summary - Similarities and differences across camps

The Trust, staff and volunteers place great significance on the authority of the Bible and many have said how important the Trust has been in the development of their faith. The centrality of faith, the particular view of the authority of the Bible and its interpretation along with other cultural norms, has a significant impact on the culture of the Trust and camps. There are some aspects of this culture which are related to issues of power or control and which therefore increase the risk of safeguarding matters occurring or not being reported:

- The value placed on the authority of the Bible also leads to those teaching it to be given greater respect and authority, which is related to a sense of hierarchy on camps.
- The promotion of teaching and Christian ministry also places a value on those professions.
- The links with the wider Conservative Evangelical world can lead to a greater risk of a narrowness of thinking in theology amongst leaders. Within this context it is more likely that concerning cultural and individual behaviours will be missed. In the past there have been opportunities to develop relationships outside the holidays and this has had the potential for grooming of individuals. In addition, the value of the patronage of some of the more influential and powerful leaders within the Trust and the evangelical community could be seen to have been one inhibitor to disclosing abuse.
- Some women have felt that the Trust's complementarian view of women in leadership has impacted on how some men view them and has had a negative impact on how they view themselves.

Recent changes

More recently there have been attempts to redress the balance regarding promoting Christian ministry or teaching and giving a higher profile to other professions. The camp groups have included more women in senior leader roles, which was seen on camps this summer.

Different camps have had different practice regarding women teaching the bible to young people in the past, and camps have undertaken a review of the role of women leaders over recent years, particularly relating to women and teaching the Bible. This has led some camp groups to change their practice on women teaching the Bible to children on junior or senior camps. This is discussed further in scoping point two.

iv. Exclusivity and lack of diversity

Public school culture

The clear mission of the Titus Trust, dating back from its inception, is to reach children from independent day and boarding schools with the gospel. Staff and leaders were keen to point out that in more recent times, the holidays were not about influencing future leaders, but were about reaching a group of young people with the gospel, who would not otherwise hear it: although privileged, they still needed to hear the gospel like anyone else. One staff member expressed it like this:

"These people are no more important than anybody else, but they're not less important."

However, the fact of the focus on public and independent schools does impact on the camps in a number of ways. Campers are predominantly white and to a greater or lesser extent, privileged in comparison with other young people in the country. This focus on independent schools has also impacted camps in other ways.

Some contributors linked a natural public school acceptance of authority and deference to those in authority to the acceptance of a hierarchy of leaders on holidays. Some people saw hierarchy as positive and a necessity in running an efficient holiday, others saw it as leading to a more negative culture amongst the leaders group.

"I have subsequently realised that much of the culture was shaped by public school boy hang-ups and insecurities. The older leaders behaved in similar ways to the bullying prefects I knew at school, and got away with it just the same."

Again, some have noted that changes to public school culture over recent years, have led to schools being less authoritarian, which has impacted on the culture on camps. There was also a recognition, due to the number of teachers at public schools who are leaders on Titus Trust holidays, that this has positively influenced safeguarding practice on the holidays. There was a general acknowledgement that as safeguarding in schools has improved and been tightened over the years, this has been reflected in improvements in the Trust's safeguarding processes.

If children are from boarding schools, there is an issue that living away from home might make them more vulnerable. They are not with their families and the fact of living away from home might lead to feelings of insecurity and loss. As a couple of contributors mentioned:

"People who teach in independent schools will tell you there are children in them whose parents are paying for outcomes. There are children boarding because home life is messy, or whose parents don't want them around. There's a different kind of hidden deprivation amongst some wealthy. Of course, money cushions the pain of that in many ways for lots of people."

"So, whilst I was doing my curacy, I went to talk at XX School. I knew the chaplain and as I played rugby at XX, I was sort of in awe still and just walked through the grounds with him and then into the Chapel and just said, wow, this is such an amazing place. And he said to me, that you must realize that "half the children here, half the boys here, know their parents don't want them". So, the public school system, the boarding school system, it breeds a lot of stiff upper lip. You've got to grin and bear it."

Some contributors talked about how they hated being at boarding school, away from home, and that Titus Trust camps were a "lifeline". Titus Trust camps and the Titus Trust 'world' could have an increased significance in the minds of young and older campers, particularly when considering the importance of faith, and particularly if that was their only spiritual input:

"Because the teenagers come from boarding schools, they're often not coming from Christian homes in a way that I think is more the case with the other camp groups... And if someone's only encounter with Christianity has been through Iwerne and they've become a Christian through it, you can see why it occupies quite a high place in their mind."

"As a boarder with no real home church, Iwerne was my whole spiritual world. This left me, and others, very open to manipulation."

The independent school focus has also emphasised the exclusivity of the holidays and impacted on children who have not been able to attend the holidays because they did not attend the right school. There were participants that commented that they had received complaints from parents about not being able to send their child on the holidays, even if they had friends who were going, as children from public schools are prioritised over others. Several respondents to the review were concerned that this had had a divisive effect within church youth groups, where some children were not permitted to attend Titus Trust camps whilst their friends, who went to the right schools, were allowed.

The mission of the Titus Trust to concentrate on independent boarding and day schools inevitably impacts on how others view the Trust and the holidays. Some criticisms of the Trust have revolved around this exclusivity, which is seen as upholding and promoting class divisions and elitism in society, and as being contrary to the gospel:

“Furthermore, the gospel is for all people; rich and poor, black and white, the highly intelligent and those who struggle with learning. I cannot understand, how in this day and age, a camp that is primarily for children at public schools can be allowed to continue. It fosters an environment of elitism and grows a cadre of Christian leaders lacking in diversity of thought or background.”

There is also the sense that the exclusive nature of the holidays has led to some people not offering to serve on the holidays, particularly when there were other opportunities to serve elsewhere. One couple, who had served on a holiday, debated whether or not they would go to Titus Trust camps when they had children:

“But as soon as we had our first child, we thought, well, if we're going to become involved in a camp network why would we kind of invest our energies in one that our children are never going to be able to go to?”

Middle-class culture

Due to their school focus, Titus Trust holidays inevitably end up drawing in mainly middle-class children and leaders. Education is key to this, and one camp group leader stated that education, and the type of schools the children attend, leads to middle-class assumptions within the holidays: a sense of entitlement and aspirations around materialism and expectations around standards of living.

Within camps there were differences noted: Iwerne was seen as having a larger proportion of children from the ‘social elite’, whereas the children from LDN schools were seen as coming more from the ‘intellectual elite’.

The education received by the children is very expensive in a lot of cases, and some saw this as parents ‘paying for results’. A camp group leader felt that there is some expectation and pressure that children ought to be competent, good academically, and good at sport. Children are sent to independent schools to progress and therefore campers and members were seen as being high achievers. It was noted that bursaries are available for low income families to facilitate them to attend.

The view from leaders was that camps needed to provide a high-quality experience, as that was what young people are used to. Activities offered at camps this summer reflected this view. Leaders also wanted young people to return, so everything is aimed to be high quality.

Leaders are well educated: all the respondents to the follow up survey to our initial survey went to university and nearly all the people we interviewed were either teachers, in Christian ministry or in another profession (Fig. 3).

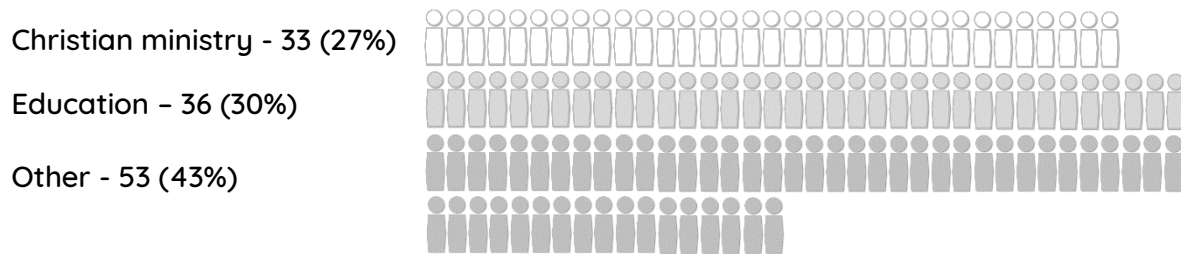


Figure 3. Employment sector of survey respondents

Intellectualism and Bible teaching is highly regarded, and the training given to leaders is weighted towards Bible teaching and exposition. Others also felt that the exclusive nature of the holidays has led to education and background seeming to be a prerequisite for leading, rather than spiritual gifting:

"There also seems to be a cause for concern that privileged background influences the appointment of leaders and that the elitist background of many of our leaders inhibits the recognition of the gifting by the Holy Spirit of others from more humble origins."

One camp group leader recognised that the middle-class and homogeneous feel of the camps might put people off, if they feel they have to be a certain type of person or wear certain clothes to become a Christian. This had been recognised and efforts had been made to mitigate against this.

"Clothing is just one of many examples, but it can give an impression that if your Christian role models are like this (wearing certain clothes) and it's part of being a Christian, and, if you're not like that, well, I don't fit into this culture, Christianity isn't for me.... It's really important that we are replicating a culture which is Christian, not a culture which is that of the schools which we have links with."

Lack of diversity

The mission of the Trust to focus on independent schools has meant its holidays has reflected the exclusive nature of the schools. Young people attending camps (on a visual, not measured way) this year were predominantly white, as were the staff and leaders and camp leaders.

At the time of writing the report, 4 out of 9 trustees are women. None of the current trustees are from black and ethnic minority backgrounds. Again, over the years, there has been 1 woman out of 7 people who has acted as the secretary to the trustees, and no female chair of trustees.

Nearly all the people interviewed for the review were white and their occupations and education clearly indicated a middle-class background. A background survey was sent to the people who had completed the original questionnaire: we received 122 replies (out of an original 270 responses to the initial questionnaire). 115 (95%) indicated they were white, with 3 stating they were of mixed ethnicity and 3 preferring not to say (Fig. 4). 1-2-1 had been educated to at least degree level (2 were taking their degree) (Fig. 4). 33

were in some form of Christian ministry and 36 were or had been involved in education¹⁸. (Fig. 3). Overall, respondents were highly educated, largely white and middle-class.

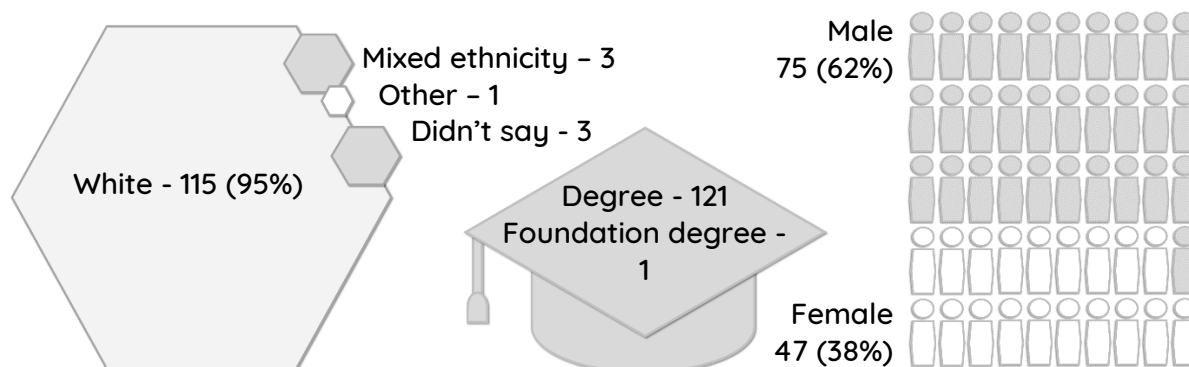


Figure 4. Ethnicity, Educational qualification level, and gender of survey respondents

Not many people who contributed commented on the lack of diversity within the Trust, although some did, pointing out a lack of diversity amongst leadership and trustees.

"I think that a greater effort could be made to engage leaders and Sixth Formers of a much wider ethnic diversity. I wonder if you analyse the ethnic backgrounds of leaders and campers and how the level of diversity compares to the general population of the schools from which they come. Looking to the future, I would like to see a real effort made to consciously widen diversity."

The lack of diversity with regard to the ethnicity of campers on holidays was explained by staff as being due to public schools also lacking diverse ethnic populations. Where schools did have a proportion of black or ethnic minority students, they were seen as largely being international students who would find it difficult to attend summer camps, due to the timing of the holidays. One participant stated that they would have expected to see more diversity on Glod holidays, due to its regional intake being largely from the North of England, however, they felt that the holidays did not represent this. LDN was seen as being more ethnically diverse, due to the schools being located in London and one leader stated that they had had a majority of young people from ethnic minorities on one camp recently.

Some staff members stated that they had worked hard to ensure different ethnicities were represented on brochures and in videos on websites. Whilst different ethnicities were included in more recent brochures and videos, overall, they represented a largely white group of young people and leaders. There was also a lack of ethnic diversity amongst leaders on holidays. The Trust does not monitor the ethnicity of young people or leaders on their holidays, and there was no evidence that the Trust had done any research on the ethnicity of children in the schools they had links with. There was no mention of diversity within the trustee meetings seen¹⁹ and no apparent strategy for the future.

Gender issues and the role of women and men within the Trust and on holidays, are looked at in the previous section, "Male and female leaders".

¹⁸ Apart from ministry and education, respondents were also largely from professional backgrounds, for example, doctors, civil servants and consultants.

¹⁹ Apart from the need for different professions being represented on the board, and more recently, the need to look outside of the Trust network for trustees.

In discussing sexuality with some leaders, the response was that the Trust does not have a policy regarding sexuality and leaders are discouraged from discussing this with young people, to avoid difficult issues and inadvertently hurting or upsetting young people. However, as one person pointed out:

"The positive of heterosexual marriage was always taught and preached clearly. Sex within marriage was the ideal held up. So, if you were different from that, you were always going to find this difficult."

A Trust paper on homosexuality was discussed at a Titus Trust trustees' meeting in 2016²⁰. This was general guidance for leaders on how to discuss homosexuality with someone who had questions around the issue. The decision was that this paper should be released for staff only, and was not for public display. The aim was to be *"accepting and loving but clear."* The paper itself discussed the need to be loving to the individual, faithful to biblical teaching and culturally sensitive. The paper is clear to stress that homophobia/bullying has no place within the church or society. However, it comes from a discipleship viewpoint, not pastoral, and states that *"If the person says they aren't interested in what Jesus says then it is not really worth pursuing the conversation about homosexuality."*²¹

One contributor also described how a senior Trust leader was involved in a Trust school teachers' conference in 2017. During this conference, he argued that school chaplains should stand against schools supporting pupils who wished to transition from male to female or vice versa, and that chaplains should defend the traditional Christian view that gender was fixed as a binary male or female. Although the trustee was arguing for a particular standpoint, to our knowledge the Trust does not have a policy on transgender issues or, for that matter, on homosexuality.

The Trust does have a Valuing Diversity policy. The policy states that the Trust values diversity, does not tolerate direct or indirect discrimination and aims to provide equal opportunity for vacancies through open competition. It also says the policy will be distributed and publicised throughout the Trust. This does not mention the 2010 Equality Act, though does reference the protected characteristics contained in the Act.

The policy was not on the Trust's or holiday's websites or publicity, and not in leaders' manuals or any other information for leaders on camp. When discussed with staff or volunteers, they did not appear to be familiar with the policy. It is also not clear if this policy applies to volunteers and campers, as it should, and there was no sense that staff or volunteers had received any diversity training. One leader noted the value of having a variety of role models on camps:

"I think what I've reflected on since Smyth and Fletcher have come about is that it's very important to be doing that and to ensure variety and diversity, and particularly for you know, for me, when I was a girl on these camps, seeing leaders who looked a little bit like me, or seemed a little bit like me was really important."

The lack of diversity amongst staff and leaders means that campers will, in the main, only see leaders who are white, well-educated and in professional occupations. In addition, leaders will not be challenged by different perspectives or experiences and will likely have narrower thinking and awareness.

²⁰ Trustee meeting 17/3/2016

²¹ Glod Guidelines on talking about homosexuality. Undated.part3

"I think that stopping the exclusivity of Iwerne would make a huge difference. Making it open to people of all nations, classes and cultures will be more gospel centred and prevent homogenous pride and inability to see dangerous behaviours because of a culture so conditioned that they never question."

Closed recruitment of staff and volunteers

Throughout our interviews it was clear that the Trust and the different holiday groups do not use an open and equal process for recruiting volunteer leaders, apprentices and staff, contrary to the diversity policy.²² One contributor stated that they had never seen a Titus Trust job advertised, although they thought they would have seen this as they were generally aware of vacancies being advertised in the Christian press.

The websites of the three camps and the Titus Trust website do not have a page dedicated to vacancies within the Trust. There is no apparent way of applying to be a leader on camp or applying to be an associate or staff member.

It is possible to apply to become an assistant leader through the camp websites, although many of the people spoken to during this review came to become assistant leaders through the camps, as a 'next stage' after being campers, when at 6th form or university. Many people either became assistant leaders through the camps, or through personal contact with friends who had attended camps.

Assistant leaders perform a much-needed practical role on holidays, but this role is mainly seen as the next stage on from being a camper, before being asked to become a leader or to join "the leaders' room." People do not apply; they are asked to become a leader.

"My wife had a much harder time with XXXX. When she first went on XXXX, the women's worker at XX recommended to X that Y should be a leader. X met up with Y for a 'chat' which turned out to be more of a grilling, and then insisted she serve as an assistant leader saying it was because she had only been a Christian for about 18 months, something that she had known before they met."

Some assistant leaders felt as though they were being watched or judged when on camp. In the recent past, leaders leading the assistant leaders were tasked with writing notes on each of the assistant leaders during the holidays and then decisions were made about inviting them to lead. This gives the process an added kudos: One contributor stated how he was invited by a staff member to join the leaders' room, and he felt that there was for him a little bit of "look at me, I've made it". He said there was a bit of the "public school thing" about progressing. Another ex-leader stated:

"The leaders in charge of assistant leaders were issued with having "spiritual chats" with us at some point within the 10 days of camp. I remember always being afraid of this one on one and what I would say. The girl leaders would sometimes discuss ways to avoid these chats, or things we could say to make sure we impressed the leader. The goal once we came of age was to achieve an invite into the prestigious "Leaders' Room" and I often worried I would not be godly enough to get in there."

"The amount I felt watched and judged as an AL - I know they wanted to observe me closely to see if I would be okay to lead, but sometimes the sense of being scrutinised was a bit overwhelming. Yearly 'check-up chats' were thinly veiled as catch-up

²² We were informed that the Trust were moving to advertise for staff positions, but this had not yet happened.

conversations, when in reality they involved many questions about my personal life that made it feel more like an interview. Again, it made me feel like an 'inferior' Christian who was trying to live up to their mark, rather than a fellow believer."

Camp group leaders stated that they had processes for contacting AL's to notify them of why they hadn't been asked to be leaders, however some of those interviewed mentioned a lack of formal process of feedback about why people were not chosen for the role. One person described how it was awkward when some people from the same gap-year team were chosen to be leaders and others were not chosen. The lack of proper process and feedback means that some people were hurt, and felt left out if not asked. They did not know why they had been left out, or what they had to do to be asked. One participant stated:

"Until there is more clarity and fairness around the process of 'becoming a leader' it will continue to be used as a way of manipulating vulnerable²³ young adults, whether consciously or unconsciously."

With regard to associates and staff recruitment, again there does not appear to be an open process. Positions were not advertised openly on the website or anywhere else, and people found out about them through word of mouth or through attending Titus Trust meetings. All the associates and staff interviewed had found out about their positions through being invited to apply, or because they had heard of the opportunities through the Titus Trust network.

In trustee meeting notes, there was a sense that camp group leaders had identified a replacement for a staff member leaving, and they would then go and interview that one person. There was no sense of open competition for a position. A staff member stated:

"It's largely been word of mouth. We do it through our own internal networks. So, for instance, I've got a member of my team leaving and we're just about to announce her new job. And so, to all our supporters will go out something saying 'X is leaving, if you're interested in applying for the job or know others who might be, then do get in touch.' At the same time, we might go out to other networks, other local churches. We haven't advertised in the wider Christian press."

The lack of a formal and open process for choosing leaders places greater power in those choosing the leaders, as assistant leaders are not given the choice even to apply. Being 'invited' to join the leaders' room gives a sense that those being invited should be grateful, a sense of patronage, rather than the other way round. Partly as a result of this, some leaders expressed that they felt they had "made it" when asked, that they had been thought "good enough" to join the group of people they had looked up to and respected. Others felt that because there was no open process, and this might play on the vulnerabilities of assistant leaders wanting to please, so that they would do the things required to be chosen.

"I wanted to be seen as keen. Made to feel significant. I kind of made it, I was on the inside. I was becoming one of the people I had always looked up to."

Finally, the lack of an open and formal process, and feedback when not being asked to lead, has left some people feeling confused or vulnerable and wondering if they had done something wrong:

²³ This should not be confused with the statutory definition of 'vulnerable adult'.

“not to bang the drum too much, but most people on these camps will have little Christian community, many like myself didn't grow up in good churches, don't have Christian's at school, and so asides from one's parents it is hard to imagine where they will have Christian friends and mentors, thus when something happens (i.e. in my case not being made a leader with my friends) it can be rather overwhelming.”

Lack of diversity of thought

As a result of limiting Titus Trust holidays to children from independent schools and due to the nature of the application process for staff and volunteers, Titus Trust leaders and staff as a broad generalisation are university educated and many attend the same churches. There was not much indication that people in authority or leadership come from outside of the culture of the Trust camps or linked churches. It was not clear where any challenges to the status quo were coming from. One contributor realised that his involvement in the Trust might have made it more difficult to be open to cultural issues:

“We fully understand that, given the extent of our involvement over many years, negative elements of the culture may be harder for us to spot and that we may have become accustomed to them.”

Leaders and staff are encouraged to have the same theology, which is reinforced by the churches and church culture the Trust is linked with: this was pointed out as a strength of the Trust by one of the staff members. All leaders, staff and trustees are asked to sign the Titus Trust statement of faith which most evangelical Christians would feel happy signing.

Both staff and associates were encouraged to undertake some form of theological training or attend conferences, usually Conservative Evangelical courses. Many contributors recognised the links between The Proclamation Trust and Titus Trust, and staff mentioned going to courses at Wycliffe Hall, Cornhill Trust and Oakhill.

Person specifications for staff positions which were seen during the review, and even administrative posts, had as one of the essential criteria, *“Shares the Conservative Evangelical convictions of the Titus Trust, as set out in the Trust's Doctrinal Basis.”*²⁴ The application form had 12 questions on the applicant's Christian faith, including what church they attended, their level of involvement, their views about the Holy Spirit, Jesus and God the Father, the Bible, church and Christians' involvement in society.²⁵

One word heard often during the review process was the word, *“sound”*. Someone was *“sound”* if they followed the particular theology of camp. The need to be *“sound”* can be seen in the way talks and prayers are monitored before meetings. One respondent felt that differences in *“non-salvation”* theological issues were not discussed, but were dismissed, so that issues were not thought about openly. She gave examples of her questioning creation and evolution and the lack of discussion around men and women's roles, and even tattoos. The need to get it right could sometimes dominate over caring for individuals:

“Lymington Rushmore made the mistake of using their passion to guard the gospel and to drive out error as a means of controlling non-gospel issue behaviours within the camp leadership team. Soundness and zeal would trump over love for fellow workers on camp.”

²⁴ Job descriptions for various staff worker, administrative and team leader positions.

²⁵ Titus Trust application form.

Young people can be concerned about what others think and want to be seen to be a good and “keen” (another much used word) Christian. For those whose whole Christian world revolved around Titus Trust holidays, who idolised the older leaders, and who wanted to be like them, it was important to be seen to be saying and doing the right things.

Conformity on biblical issues is also followed by conformity around social and cultural issues. Some people felt that the sense of a dividing line between what is biblical and what is cultural could be blurred. Cultural norms could be seen as derived from biblical authority, for example mothers looking after children, women not working when they have young children and other social norms.

“The wider Church is liberal, compromised and dangerous. Therefore, questions and challenges are instinctively treated with pushback as coming from a place that has “forsaken its first love” - implying that the TT to some extent gets to decide exactly what following our first love, Jesus, looks like practically (where you go to church, what you read, who you are friends with, what job you do, who you marry...)”

One outcome of this homogeneity of thought which some contributors pointed out, was that it leads to a culture which might find it harder to see problems in its thinking. There were respondents who felt that leaders were so engrained in a culture and way of thinking that this made challenging them difficult, and that challenge was closed down:

“XX and the team clearly thoroughly think through each decision and do so with great humility and grace however there have been things that I still don't understand or agree with but feel it's hard to explain to people who are so engrained in the culture they themselves are blind to it.”

“Questioning the talk, or theology taught in Bible study was encouraged in the context of a “camp chat”, but only within certain limits. I remember specifically my questions being shut off about women in leadership, other denominations and evolution vs creationism by the lines “well this is clearly what the Bible says”.

Camps are well thought out, organised, and briefs are detailed, leading to people stating that the way things are done has been built on years of experience and wisdom. This can be a block to looking at things differently. One potential safeguarding area was discussed several times during our interviews, with respondents all coming up with the same answer.

“I think there are many issues when you've got a lack of diversity. People just don't say: hey, have you ever thought about this? Are we doing this in the right way? I suppose this also comes down to theological things as well. And I think that comes from the narrowness or isn't helped by the narrowness of background of where a lot of the leaders have come from.”

There were some people who described giving up on discussing, or even bringing up some issues, as they felt they had not got anywhere and were unlikely to do so because of the prevailing view and culture. However, there was some recognition from one camp group leader of the importance of having someone with an “outside eye” to notice missed issues at camp.

“We had a number of people from the outside, and of course what is beginning to happen now is for the first time we're getting our home-grown generation of leaders coming through, and there's probably therefore danger that actually we're having fewer people

from outside, and therefore some of those cultural blind spots we won't necessarily notice."

Managing dissent

Many contributors commented on the humility of the staff and overall camp leaders and noted that they listened and were receptive to feedback. However, there were a number of people who felt that their questions or issues were "shut down" or ignored by camp staff or leaders: these could be questions on how the camp was run, or on the theology of camps, or just different views:

"My negative experiences of the culture (experienced directly and reported by both of my children) was a rather closed attitude of leadership towards alternative views and challenge. Responses to (legitimate) challenge were often couched in "submit to rulers and authorities" - type terms as an alternative to genuinely and empathetically listening to, and engaging with, the issues under challenge (which were, in fairness, generally relatively minor issues in our case)."

Others stated that with theology, views which challenged the main views or methods of the Trust or camp leaders were also put down or ignored. Those who were presenting them were deemed to be no longer 'sound' or to be true to the faith:

"Sadly, over the years I have seen a lot of people side-lined, looked over because they questioned the methods or aims of camp and the people close to it. A common strategy that I have seen countless times, and fallen for, is the comment 'has he gone cold' or 'has he moved on from the gospel' or 'is he one of us'. It is such a powerful tool that I have heard it even in the last two weeks in response to your review on JF from a senior staff member. I think it is a weaponized term that I have seen effectively used to cast doubt on people and therefore their criticisms. It is a clever open question that drives you to a conclusion without investigation!"

Some leaders felt that discussion around some theological issues was limited. Whilst some discussion did occur, this was only within certain parameters. A very similar attitude was expressed by a parent also discussed how he felt history was "repeating itself" as his daughter attempted to discuss views around the role of women at camp:

"My own experience of 'kicking-back' on other issues is beyond the scope of your review (5 years as I understand it), but seeing history repeat itself has been painful to watch. My daughter would not want to speak about this – she has tried to address it but that created more, not less of a problem for her: she felt more labelled and excluded as a result. She seems to have rather let go of camp as a result and is enjoying more of a focus on serving with UCCF and IFES. She feels her brother, and other male leaders are blissfully ignorant of this, and actually stand to benefit from the culture."

Leaders expressed how they had felt side-lined or dismissed by other leaders or felt that it was difficult and rude to ask some questions about the holidays. Other participants stated they had tried to discuss issues with camp staff but had felt that this was unproductive and so they had given up discussing the issues, rather than move to other camps. Another leader felt that some issues such as women in leadership were taught to girls in more of a corrective "we're right, you're wrong" way, rather than by discussion. They felt that this did not encourage challenge and stated that they felt a bit "battered" by it.

Conversely, one contributor acknowledged the positive impact that more recent discussions around women in leadership, and changes following this had had on them:

“When the decision was made about women doing talks, I felt listened to as I presented my view. It did make me sad that I have spent the last 14 years saying there was not a good relationship between men and women modelled, and it did feel like this was finally being addressed.”

Summary - Exclusivity and lack of diversity

The focus of the work of the Trust on independent schools, whilst not a risk factor in itself, does lead to an impact on the culture of the Trust and increases certain safeguarding risks. The vulnerability of some of the young people attending camps as well as the lack of diversity, both in background and thought, within the Trust, impacts on the risks of abuse happening. Children can have additional vulnerabilities and a narrowness of background and thought reduces the benefits of diverse views and challenge. The lack of an open recruitment practice for staff and volunteers also compounds this and maintains this lack of diversity:

- Some children who board might be vulnerable, due to living away from home, which might be compounded if Trust holidays are the only Christian input children have. This could have the risk of leading to an over-dependency on camps and leaders.
- An acceptance of hierarchy on camps and a reluctance to question authority.
- Valuing success, competence and intellectualism in a leader, above other things.
- The risk that success may become more of a driver than character.
- The expectation on leaders that camps must deliver a high-quality experience.
- The lack of a diverse leadership team can lead to a lack of challenge and a risk that different perspectives are ignored or not noticed. This risk is increased when thinking is also narrower and when other viewpoints are discounted.
- The role model of leaders presented as being white, middle-class and intelligent can lead to people outside that mould not being considered as important.
- The lack of open recruitment processes for leaders means that greater power is given to those choosing the leaders and increases the risks of manipulation. The lack of feedback to applicants can also lead to confusion and uncertainty.
- The lack of an open recruitment process for staff is discriminatory and increases the likelihood of biased and unfair recruitment.
- Not providing a forum for dissenting views and questions and not listening to them increases the risk of people feeling that they and their opinions are devalued and therefore may be less willing to share their concerns.

Recent change

The camps have recognised some of the issues in this section: the middle-class nature of camps was recognised in a 2017 internal cultural review, and again, in a 2019 review. It was felt this could lead to a pressure to conform and that there could be a 'public schoolboy' culture, leading to a sense of *"elitism, exclusivity, sexism, cutting banter."* In the 2019 review, the stress on sound doctrine on camp was noted, which was thought to have benefits, but was also felt this could make it difficult to handle differences falling outside the Basis of Faith, or could create the impression that everyone thinks the same. This could lead to a culture on camp where people feel afraid or unable to say that they think differently on a subject.

There are some signs that the Trust is starting to recruit outside its own network. A recent job from one camp was advertised externally and trustees have also discussed recruiting new trustees from outside of the Trust. One camp group leader was keen to point out that a number of assistant leaders and therefore leaders had not been campers on camp. One camp group has also recently produced a policy for recruiting leaders, though this said nothing about feedback to people who had not been invited to lead.

v. Leadership training

Training leaders and discipleship were clearly some of the main values which respondents felt the Titus Trust promoted. Training leaders is an aspect of the “*deep work in a few*” which for the Reverend Nash was dear to his heart.²⁶ Training leaders is an integral part of the holiday programs and the year-round work. Many contributors were positive about the training and experience they received on holidays, which they clearly valued, and which supported their desire to go into ministry or education.

“..there is so much that has been such a massive benefit to people in their training in ministry over the years, and many people who have been able to bless other camps and ministries with that intentional, biblical train and send model that they have, particularly the emphasis on training people to train others, which I think we are lacking in other areas of Christian ministry.”

The leadership training offered by the Titus Trust is focussed on biblical training. Assistant leaders have their own Bible teaching program which sits alongside their practical service on camp. Leaders are also given training: this largely focusses on how to give Bible talks and how to lead a Bible study. Other training for leaders is arranged at New Year conferences and in leadership training weekends, where again there is a large element of biblical input, together with training on some of the more practical aspects of holidays.

For associates and staff, training is again largely theologically based. Senior staff lead apprentices in Bible studies and apprentices and staff are also able to attend other theology courses or conferences such as run by Cornhill or Wycliffe Hall. They were also able to attend the leaders’ training weekends and undertook safeguarding training.

Many people we spoke to, appreciated the training they received. One person stated that he loved being a leader, found it challenging and deeply spiritual and that it had taught him about what Christian ministry looks like. For others, being a leader was something to aim for, a sign that they were thought good enough and had ‘made it’.

It is perhaps significant for Titus Trust holidays, which are essentially holidays for children and young people, that there is an emphasis on biblical and ministry training. Although children are the focus of the holiday, there is a good deal of time and energy given over to training leaders in biblical theology and giving Bible talks. It appeared that giving leaders biblical teaching within a Conservative Evangelical framework is a significant part of the work of the Trust, and that this is carried on throughout the year:

“Since ending my involvement with the Titus Trust I have been involved with other organisations running Christian summer camps and realised how much further the tentacles of the Titus Trust reach. The Senior Bible Readings on Iwerne, the Iwerne D mens reading week, student conferences etc all serve to teach conservative theology and practice beyond the gospel work that Iwerne claims to do.”²⁷

Servanthood and sacrifice

Servanthood and sacrifice were clearly values which respondents recognised as being Titus Trust values, particularly for leaders. All those volunteering on camps are expected

²⁶ See p20, “The Pioneer” in Bash. A Study in Spiritual Power, ed. J Eddison. Marshalls. 1983.

²⁷ Iwerne D was a private event run by JF – not by Titus Trust

to give their all on camp for the young people and see it as part of their ministry service. This was stated several times by respondents about expectations of leaders. They are expected to spend much of their time with the campers and to be with them throughout the day:

"Leaders chatting to one another beyond the business of camp was discouraged, which meant you'd often be outright ignored by fellow leaders."

Many of the leaders spoken to regarded this as part of good leadership training. Being with the young people all the time is one of the aspects of the Trust model which is seen as positive: a high standard of pastoral care. Some accepted that leaders were busy and would get tired. Camp is very busy, with lots of activities and is only for a short period of time. People expected to be tired after camp: It was accepted that leading is hard work and that this is part of serving and sacrifice.

However, some people felt that this could lead into exploiting leaders: particularly young people who wanted to appear keen, or impress:

"I remember one apprentice praying at the start of camp 'Lord, would we all burn out on camp for you'. In one sense I admire the sacrificial desire here, but it was bad theology and an attitude which was lived out on camp – I know I wasn't the only one who really did feel burnt out by the end. This tiring and emotional experience can't be good practice."

Some respondents felt there was a general lack of care for leaders on camp and found that being expected to be with the young people all the time was draining in itself. One experienced leader expressed that although he loved leading, he was at times so unhappy on camp that he was left in tears, and that this did not appear to have been seen or picked up by anyone. One person talked to a leader before a camp to say that he did not think he could do his particular role and was told there was no one else so he had to do it. He felt there was a general lack of sympathy and a public school attitude of, *"Life's tough, we're here for the kids. Just get on with it."* Another leader felt that this attitude could lead to people being mistreated:

"You gave all of yourself because that's what ministry is about. That's what Jesus wants. But it makes you very vulnerable too, particularly when there isn't that kind of accountability of leaders or sense of, it just being normal to question individual leaders. It means that individuals who are young make themselves vulnerable and basically I've seen people being used and discarded, essentially I think, once they stop being useful to ministry with a capital M."

With the emphasis on self-sacrifice, there is also a danger of leaders not looking after themselves and certainly one respondent felt that the ministry being modelled was one of *"go till you drop"*, which he felt was unhelpful for one particular leader friend. Another leader felt that the push to serve meant that her own needs were ignored:

"I felt a lot of pressure to be a certain type of leader on camp. There was not much regard for our own struggles during the year. We were there to serve and that was it."

Personal work. The Chat.

One of the issues raised by the JS abuse and the JF allegations was the nature and intensity of the Christian discipleship model, particularly the nature of 1-2-1 work or as it is known within the Trust, 'personal work'. Clearly with both JS and JF, the focus on fostering intentional discipling relationships created an environment where they were

able to develop inappropriate relationships between them and the people they were disciplining, leading on to abuse.

Contributors noted personal work previously involved individual discussions about faith: whilst on camp. Many people who had been campers, said they valued these discussions and saw this as leaders taking a genuine interest in them. One email received noted that camps were not pressured environments, and that young people were free to think, even if the theological flavour of the camps was not to the writer's taste. Some felt that the personal work was positive and natural, showed a high standard of care and was a great way to get to know campers. There were many very positive accounts of Titus Trust holidays, and personal work, being really important in helping young people to develop their Christian faith.

Others recognised that whilst the model had potential for good, there were also risks involved, of coercion and control. One person echoed this view, that the 1-2-1 nature of the personal work had the potential for an element of control in the relationship:

"It became a bit of a standing joke amongst us as campers that a leader would angle for a "camp chat", would take you off away from your friends and talk you through your questions and issues. Now I realise this is a safeguarding nightmare! I really valued this time with certain leaders who I was close to but looking back I realise that this was also a chance to exert a certain control over the nature of our questions, loading emotional layers on the very act of me questioning certain aspects of the teaching, such that over time, these questions lapsed and I became much more passive and receptive."

Some leaders felt that there was a pressure on them to have 'The Chat' with members of their dorm and were encouraged to do so during the holiday. They stated that they could feel they had not done their job well, or had failed, if they had not had a spiritual discussion with their young people. A Iwerne leader said:

"In meetings, leaders would also go through each member in turn and comment on their spiritual state following 'the chat'. There were files with brief notes on the spiritual state of each individual, passages they had gone through on previous camps, whether or not they attended the Christian meeting at their school, and what they did and did not enjoy doing."

This can potentially be uncomfortable for both young people and leaders:

"On some senior camps there is an atmosphere/pressure of "we need to see campers converted". Whilst we all long for and pray for people to come to know and love Jesus, the danger is that this atmosphere becomes very intense and competitive amongst the leaders during the week. I fear that sometimes, campers can be viewed as targets to work on over a very rapid and intense week. Moreover, I fear that relatively inexperienced and new student leaders can be very keen to spiritually work on campers longing to report back in leaders' meetings about a profession."

At camps the reviewers observed camp group leaders stressing the importance of not pressurising young people. Others stated that there were good guidelines in place, including leaders never "covering" the same person twice, and when speaking to the young person in private, making sure it was in open spaces where they could be seen. However, there are still risks associated with this form of discipleship, particularly due to the nature and vulnerabilities of some of the young people attending camps. This includes the risk of building inappropriate relationships, particularly away from camp during the rest of the year. However, a more subtle risk is that the intentional and leading nature of the relationship, means that the leader will be focussing on 'doing something

to' the young person, evangelising to them, rather than listening to them and taking a more holistic view of their needs from their own starting point.

Valuing leaders

Many people responding to the review clearly felt that they were valued and respected at camp and by Titus Trust staff. Discussions with assistant leaders at camp indicated that they felt valued and there was a clear expression of this on one of the camps visited, where the camp group leader publicly expressed his thanks to the assistant leaders for the work they did. However, some people interviewed, or who responded to the initial questionnaire, felt that at one time or other they had been undervalued as people and as leaders, or that they felt valued mainly for what they gave to the camps, and not for themselves.

One cook clearly felt that she and the other cooks were undervalued and that they were at the beck and call of the other leaders to provide food or refreshments at all times of the day. Symbolic of this, she felt, was that the cooks were not asked to be part of the "camp photo" and had been forgotten by the camp leader. These feelings were not replicated by the vast majority of other cooks we interviewed, who generally felt that they were valued and who enjoyed the work and their contribution to the camp.

One experienced leader also expressed how he had felt undervalued after serving for several years at Iwerne. He felt that he had been "dropped" from giving Bible talks to the young people, without any explanation and did not feel that all leaders were equally valued and that there was a definite sense of hierarchy. This sense of injustice led him to tears at times on camp, due to feeling undervalued, although he said he enjoyed leading. Another leader also felt that she was not valued for who she was, but only for what she could give to the camp. The above would be disputed by the staff interviewed who stated continually that valuing leaders was really important to them. One staff member felt that some leaders may feel that they don't have much to give in comparison with others:

"People often are very good at things like good at sports or they're funny, or they I don't know, very good at guitar or whatever. And you're right, you want to notice that and say that's great, we're really pleased you can, serve camp in that way. But I do think sometimes it can make people feel that they are not, good enough, or that their contributions wouldn't be valid or good enough."

The all year-round work

The Trust is committed to an "All year-round work" which includes supporting teachers in schools and about supporting them to promote the gospel in schools throughout the year. The teachers interviewed greatly valued the prayer support for staff in schools and the practical support with school Christian Unions and assemblies. When visiting camps, we noted that teachers stated they especially appreciated the Christian material sent out to schools during the Covid-19 pandemic.

It used to be the case that staff would visit young people during the year, but that this was much more prevalent in the 1990's and 2000's. One respondent stated that this was not encouraged now, and also fewer students would be visited than previously;

"I think camp has become much more cautious about personal work in the last 10 years, both on camp and outside of camp. So yeah, late 90s, early 2000s. It would have been very normal I think, certainly for students, for someone to travel a considerable distance to

come and see you and say hello, take you out for lunch or something like that.... but I think even with students now that would be discouraged. Ideally you know they would be followed up by-people within their own church and within their own University."

Staff visiting assistant leaders and leaders who are at university had a mixed response, some of whom welcomed the contact and support, some of whom felt it was more about checking up on their spiritual life. One contributor felt a pressure to meet up with a staff member regularly and felt that the staff member's questions seemed intrusive and intimidating: she felt it was more difficult for her to refuse or question the staff member due to the power dynamic in the relationship. One person felt mistrusted:

"You know why can't, why couldn't I have been trusted to just be me? Why can't it just be OK to be a person and to follow Jesus and, and help on these camps when I could?"

Some felt as though they were being questioned about which church they were going to, and about their relationships.

"Titus Trust staff and apprentices wanted to know so much about my life and got very involved in lots of the detail. E.g., who I should live with at university (they said I should change my plans when they found out who I was planning on living with), where I should go to church, who I should be reading the Bible with, how I should be behaving, etc. On many occasions I felt they were overstepping and acting as my local church, especially in the very early days when I'd only just started doing Iwerne and they barely knew me."

One of the camp group leaders stated how the pastoral relationship with leaders had changed over the years, and that this was now much more the role of the local church. Staff stressed that an element of the teaching on Titus Trust holidays was to encourage young people to get involved and to serve within their local church as that was their pastoral context. However, there was a more recent example where a respondent felt that Trust staff were in danger of "stepping on the toes" of the local church and it did seem that visits to leaders were still being encouraged.

Expectation of commitment to the Trust

The other side of the "year-round work" is the expectation of commitment from volunteers throughout the year. For a student or teacher this could include two summer holidays, Easter camps, New Year and leaders' weekends, as well as weekly prayer meetings at university.

Some people expressed no problems with this, but others found this overbearing and felt as though they were in a Titus Trust "bubble". One leader noted that she felt under pressure to commit to a New Year's conference: she did not attend but felt a great deal of guilt and doubt that she was being a good leader. There can be a pressure, expectation, and general assumption that leaders will give up their time for Titus Trust camps:

"I was used to receiving my annual phone call from a Titus Trust staff worker. "xx, I noticed you haven't signed up to lead on camp this year". I had the same conversation 5 years running, each time having to give justification for why I wasn't coming on camp. Each time getting the same monologue for why camp was the best way for me to serve Jesus. I admit it is a good way to serve Jesus in the holidays. But what needs to be understood, is that it is one of many good ways to serve Jesus in the holidays. The Titus Trust mindset thinks somehow their way is just better.... I remember one year (more recently), ... I received an e-mail... , he assumed I'd be serving Jesus this summer in some

capacity, he acknowledged there were other ways to do that apart from camp, he acknowledged that I have a young family and camp is really difficult. I was overwhelmed by the contrast to the usual correspondence. It was humble, gentle and kind. I sat at my computer and wept."

Some also felt that the commitment asked for was an exclusive commitment to the Titus Trust alone. They were questioned about how they spent their time, and one leader felt frowned upon, disapproved of, for going to other camps. The practical impact of this commitment was to reduce the opportunities for leaders to serve elsewhere or to gain different perspectives on ministry:

"I remember one particular conversation with XX (for whom I have a good deal of respect and love) where I asked if his insisting on a commitment to helping at x number of camps in a particular summer... was compatible with a competing "good",.... As I recall there was little attempt to engage with my point of view but essentially a kindly repetition of "well those are the rules and this is about serious Christian commitment so you'll just have to lump it" (which we did, in the end)."

Conformity

Another theme coming out of the review was the feeling which some respondents felt, to a greater or lesser extent, pressure to behave or perform in certain ways, or to be a certain "type". This could be through direct pressure from leaders or staff, or indirect pressure, where there was a stated or unstated cultural norm. Some contributors clearly did not notice any pressure to conform or felt secure enough in themselves to not feel they had to conform. However, many respondents did feel this, needing to be a certain type of "keen" Christian: someone who goes to certain evangelical churches, reads the Bible, prays a certain way, and goes to Christian meetings.

"What is that mould? Prayer short/certain way, always be happy, fun around kids, always smiling, camp is the best thing. Godliness equals knowing the Bible, happy and smiling, everything about the kids."

Whilst recognising that you couldn't "mope about" all the time, some leaders felt that they did not always feel happy, or always had a smiling face, but more than one leader mentioned being met with a camp group leader exhorting them to *keep smiling*:

"I found once I was there a few days a really enjoyable and encouraging time, but I felt inferior if I wasn't smiling, loving reading the Bible with young people and having the best time of my life."

Several people stated that being sporty and confident was part of this mould of leader, and that if they were not sporty, they would have to pretend to enjoy the activities for the sake of the young people:

"You have to be a XXXX person' - you have to be sporty, full of energy, always raring to go, always full of fun ideas, always willing to go along with the banter, don't take life too seriously, can't get down or sad..... Conservative evangelical Christian - you have to go to a certain church. You need to be part of the circle to be part of the 'XXXX family.'"

Certainly, one of the areas where some leaders felt constrained was the control exercised by camp group leaders over Bible talks to young people. Some felt this restricted creativity and encouraged conformity. Staff saw this as a matter of quality control, of not letting improper theology through, but others saw this as controlling,

leading to old-fashioned talks, and old-fashioned methods. One contributor felt that camps did not celebrate different personalities and that teaching given to leaders about giving talks were very prescriptive and dictatorial in tone. This was echoed in one of the leaders' manual seen on camp which, whilst being helpful, could be seen as being prescriptive. Talk schemes as well, were prescriptive on the Bible passage, timings, the Bible to use, and the points to cover:

"I also felt that the talks were very much 'boxed' in their scheme. It seemed ironic at times that as real Conservative Evangelicals we were so nervous about letting scripture speak that illustrations, and talks were being re-written and re-written until they were formulaic."

"The talk scheme and editing process was also quite controlling and it had to be a talk with 3 headings. Even after going through my talk with theologically trained individuals, it still had to be corrected to fit the 'XXXX mould.'"

Leaders also mentioned that there was an expected way to pray, and one leader stated that he did "messy prayers" on purpose, to show younger leaders that they did not have to fit a mould. Other leaders also mentioned that when asked to pray in main meetings, prayers were checked by camp staff.

"However, this can become a bit stifling, and it can feel as if things can only be done a certain way - the 'XXXX' way... so much so that as an experienced leader you can't even write prayers without having them checked. It feels a bit demoralising as a Christian not being 'competent' enough to write prayers on your own."

Some young people were more vulnerable to needing to comply with, or wanting to please, staff, particularly if they went to a boarding school and the Trust was their only Christian experience. One person stated that this was scary as the holidays and Trust were their whole Christian world. Seeking approval was also important in the process of becoming a leader. To be a leader was a sign that you had "made it" as a Christian and had the respect of those you looked up to. This put young people in a vulnerable position, particularly if their role as a leader was threatened:

"..it was made clear to me that if I went to another church, I wouldn't be invited to be a leader on camp. This was a very powerful threat – all my contemporaries would be leaders and I knew there was this perception that if you were still a scamper in your second year of uni you were considered 'immature'."

Certainly, several respondents stated that they felt it was positive and supportive to recommend particular churches to new students going to university for the first time. However, others felt that this was more of a pressure. Seminars about choosing a church when going to university focussed on churches which treat the Bible as the highest authority and it is expected that you go to the "sound" churches, if you are taking your Christian life seriously.

"I had been primed to pick the church I went to through all kinds of different conversations and subtle things. Bible teaching churches. I didn't want to go to a charismatic church because I thought that was wrong. And what they called charismatic, I don't even know, but I wasn't old enough to kind of question why and what do you mean by that."

There were other areas of expected conformity, such as in marriage, the roles of men and women, having daily quiet times, commitment to leading on holidays and attending Trust events through the year, aspects of dress, and behaviour towards the opposite sex.

"The verse from 1 Thessalonians 2:8 of "share not only the gospel but also our lives" was one that was constantly repeated in the leaders' room once I became a leader, and on reflection I wonder whether that gave them/us (and I count myself as very much complicit in this in my earlier years of ALing/leading) license to impose cultural expectations of how a good Christian should speak/dress/question/look curious/pray/interact with the opposite sex/submit to authority/talk about their family/think about church."

If people did not fit the mould, they could feel unable to be themselves and to be accepted for that. More than one leader expressed how they felt that they were not accepted, or part of the "in crowd". Others noted how, once they had removed themselves from the Titus Trust culture, they felt more accepted for who they are:

"As I have removed myself from the culture, I have come to realise more and more the freedom of not being part of it. That I am loved and cared about because of who I am when I am both happy and sad, when I am weak and helpless. That I don't need to change myself to be who they want me to be. I feel as though this culture really needs to be changed, I have other friends who have felt this too. That they have felt as though they need to be a certain person on camp."

There were others who expressed that within the leaders' room, that there was an "in crowd" and an "out crowd". There was an inner circle, where family connections, long time experienced leaders, or ministers, were held in greater respect and valued more than others:

"However, I did feel that there was a problem on XXXX with leaders valuing being 'cool' (popular, sporty, extraverted, up to date with popular culture) far too much, which certainly made me (and others I know who led) feel like outsiders. I'm sure this filtered through to the campers too, and I noticed the more quiet/geeky campers being on the side-lines."

Clearly many respondents felt that as leaders, they were being pushed into a certain mould, or that there was an identifiable 'type' of leader which was preferred on camps. This led to some not feeling as though they were a part of the leaders' room, or somehow felt less valued, and that those leaders who fitted the mould would be more likely to be part of an "inner circle". Some contributors clearly felt that, as a result of this, they had to try to be someone they were not, and not be themselves, or accept that they would not be a part of that "inner circle".

"I don't know that the environment was very secure. I think the whole, the way of thinking, the whole theology there, was quite insecure and it wasn't a place where people are people, they are who they are and they have something of themselves to bring that is really unique, I'm really valuable and everybody has that. It's not about individual uniqueness coming together to make something amazing. It's about individuals being this right thing."

Summary - Leadership training

The leadership training on offer through volunteering with Titus was valued by many people who participated in the review. Many people recognised that the training given on camps had been an important experience, in particular in preparing them for teaching or ministry. However, some contributors, expressed concerns about the level of control and expectation when leading, increasing the risk of a level of coercion of leaders:

- Some leaders felt there was a pressure to conform, to behave in a certain way, go to certain churches, and to comply with expectations about men and women's roles. Not fitting the leadership mould can leave people feeling that they are not valued as much as other leaders.
- The leadership selection process increases the risk of young people feeling that they have to please others to become a leader and increases the power imbalance between leaders and assistant leaders.
- The vulnerability of young people to pressure or manipulation is increased if the Titus world is the only Christian world they know.
- The culture of sacrifice increases the risk of leader "burn out": the expectation of putting one's own needs below others' also increases the risk of leaders being exploited, particularly within a context of a hierarchical and discipling relationship.
- The need to have spiritual chats with young people can lead to the risk of pressure for an evangelism-focussed form of relationship, which has the potential for being abused, particularly due to the nature of the power relationships involved and the desire of young people to be "keen".
- This can also place pressure on leaders to have these discussions and lead to a culture of evangelising young people, of young people being the targets for evangelism, rather than caring for the whole person and working with them.
- The pressure and expectation to attend camps and other Titus events was linked to Christian commitment and being a good Christian.
- Being a leader on a Titus holiday has a certain amount of value linked to it. But it also carries with it a greater sense of expected responsibility.

Recent change

Some of the issues outlined in this section were noted in the Trust's internal cultural reviews of 2017 and 2019, particularly the pressure some leaders felt to do pastoral care or personal work. The year-round work was seen to promote loyalty and an established network of people, but it was also felt that it could lead to pressure and a heightened level of expectations about a leader's commitment to camp and draw them away from their local church.

Over recent years there has been a greater awareness of the risks of 1-2-1 work with young people and the need to make these relationships, and camps in general, less intense. There has also been an encouragement for leaders to take time off during camps, and staff have expressed that they make it clear that all leaders are important and play a vital role in camp life. They also stress the importance of a leader's involvement in their local church. These, and other issues relating to this section are discussed in scoping point 2.

vi. Hierarchical Structure

It was generally accepted that there is a structure and hierarchy of leaders across Titus Trust camps. Assistant leaders, scampers on Iwerne camps, are usually school leavers or university students who help with practical tasks such as washing up or cleaning the toilets. In one assistant leaders' handbook, it was explained that their role was to do practical tasks to free up dorm leaders so leaders can "get on with gospel ministry with young people."²⁸ They then progress to becoming leaders, if chosen, who would be responsible for a small group of young people. As leaders, there are different roles, which have varying degrees of status and responsibility. A summary of leaders' roles is included in the Glossary of Terms. Staff members and camp leaders were seen as being at the top of this order.

Many saw the hierarchical nature of the leaders' team as positive and necessary, as this enabled decisions on holidays to be made quickly efficiently: the holiday was seen as a pressured environment and quick decisions were needed for it to function properly. Some saw the acceptance of hierarchy within the leadership teams as a part of public school culture, and "knowing your place". Many saw being asked to be a leader as something to aspire to, as it meant they were well regarded as a Christian by those you respected. Conversely, not being asked, could be awkward and upsetting for some, and making mistakes or questioning those above you, were seen as possible hinderances to moving up the hierarchy:

"I fear that because many leaders long to become SRLs or have positions such as Cafe Nuit or Coordinator, they fear raising criticisms to staff (who are in charge of such position changes). There is a culture of everything on camp needing to be done perfectly (from activities, to talks etc) and this leads to people fearing raising mistakes/errors."

Others noted that as part of the hierarchy there was an acceptance of your place in the system. And with this there comes an attitude that some are valued more highly than others and that questioning is more acceptable from some.

Leaders' room

One area in particular where people could feel intimidated and where this sense of hierarchy could perhaps be more clearly seen, was in the camps "leaders' rooms" or morning leaders' meetings. It is fair to say that not all people saw these meetings as intimidating, or the environment harsh. One woman leader, who described herself as a confident and outgoing female stated:

"I think that the leaders' room at Iwerne compares very favourably to a secular working environment and sometimes upset was perhaps partly due to students not being used to working hard and finding the pace of life at camp too demanding."

However, another leader commented that Iwerne had a reputation that it was hard to be a young leader there, due to the many powerful older male leaders in the leaders' room.

"On another level there was a kind of sense of privilege, like we're in, you know, we're in a good leaders room. Again, that might just be me rather than the culture. And I think also we're sensitive, yes, privileged but also, you know your place. I think this is my first time. And the other guys have been doing it for 30, even 50 years. And you're just conscious

²⁸ How to Glod – assistant leaders manual.

that again, I don't think that's unhealthy, you're just conscious that, you don't have the wisdom that they do. You know there's a slight sense of knowing your place I think.

Some found leaders' meetings daunting and even more so as they were told, as new leaders, to be quiet in leaders' meetings:

"I recall in the first leaders' meeting being told that new and younger leaders should 'listen up and speak down'. This felt odd – the leaders' room was largely made up of younger leaders so it really meant only a handful of people were technically allowed to speak, although the apprentices spoke up more"

Although many described feeling intimidated during leaders' meetings, this was not our experience on our visits to camps this summer, as people did appear free to contribute. Outside of the leaders' meeting, leaders reported much more of a collaborative approach. However, it is not surprising that some younger leaders, particularly women leaders, found leaders' meetings intimidating and were afraid to speak up. There was a sense from contributors that a few people dominated leaders' meetings, and these were mainly older men. One contributor felt that they could feel intimidated:

"I felt somewhat intimidated in the leaders' meetings at Camp or at a trustees meeting. It can sometimes feel like an Oxbridge debating club and a bit exclusive in that regard - i.e., if you don't come up with an ultra-intelligent point and express it in a particular way, you can feel excluded and not respected in your view."

Historically, at Iwerne, there were comments about older leaders who were openly critical of younger leaders and their talks, they would put them down causing them to feel publicly humiliated. This would clearly discourage younger leaders from engaging in the meeting, something which was expressed to us by other contributors. It also perhaps indicated a mindset about how some of the older leaders thought they would encourage the younger leaders to develop in their walk with God.

One area which was mentioned numerous times by leaders across some of the camps was the way feedback on talks was given in leaders' meetings. People giving Bible talks on camp are given feedback about the talks in the leaders' meeting, with the aim of helping them to develop: this is given publicly, as it was felt that everyone in the meeting could learn from the feedback. Whilst some people did not mind this, and indeed felt that it was good training and that they learnt a lot from the process, this was not everyone's experience:

"I was not great at giving talks on the camps. On the one hand, I hated preparing them, but on the other I craved the recognition associated with speaking well. However, I felt almost entirely discouraged afterwards due to the crit I received. The positive - negative - positive feedback sandwich lacked "bread" and felt more about point scoring than helping me with future preaching. I found it crushing to have my faltering efforts dismantled in front of some of the people I respected most. Crit was supposed to be given privately first and then publicly after. In practise, this largely meant people would grab me 1 minute before the leaders' meeting and briefly outline the things they didn't like, giving no chance for comeback or digesting, before the public humiliation. On more than one occasion, the crit was not even specific to the talk I had given but was a general airing of views on where talks were going wrong, pinned on me as a scapegoat. This was often from much older leaders, but not exclusively. It seemed to be competitive in who was most sound or correct, rather than seeking to help."

Feedback could be intimidating and, at worst, humiliating. One woman when given feedback about leading a meeting said she felt heavily criticised, someone had stood up for her in the meeting but was shut down. This was made more hurtful, as it was important for her, how she was perceived by the people she respected.

Other views reflected a different perspective, as one contributor said;

"In the past five years I have noticed a deliberate change to make all leaders feel more comfortable making these sorts of suggestions during camp itself, as well as at the end of each holiday. The leaders room has become a less formidable place, and newer, younger leaders are encouraged to contribute, with their voices being taken as seriously as those of older, more experienced leaders."

Deference to Bible teachers

An additional element to the acceptance of hierarchy is the deference given to ministers and Bible teachers on camps. Some people mentioned the emphasis on the authority of the Bible within Conservative Evangelical circles. This can lead to a natural respect for people who can teach and explain the Bible and makes it more difficult for people to question or challenge them. This does not just include their theology, but also their behaviour:

"The preaching and near-absolute authority of the Evangelical minister has increased hugely in the last couple of decades and led to a shift in the way in which church leaders are viewed. This deference and unquestioning acceptance of leaders' beliefs has come over into the camps. There is still quite an atmosphere of fear among younger leaders generally. I have often heard young leaders making remarks like, 'I don't want to get it wrong.' Until the last three years talks were criticised publicly in the leaders' meeting."

In addition, the veneration of Bible teachers means that whilst some have been intimidated by them, others have looked up to them and have looked for their approval:

"I recognise in myself an unhealthy desire for other people's approval, so that encouragement from older leaders on a talk or activity I'd led really did cheer me up (puff me up?) and the occasional suggestion of something I could have done better would deflate me far more than it should."

Some respondents felt that the emphasis on "getting it right" theologically led to elevating people with those teaching gifts, rather than those who were godly. Some ministers were set up as gurus, who were "put on a pedestal" and inhibited others, particularly women from speaking up.

"Iwerne undoubtedly put male pastors on a pedestal. It has produced a significant number of good young leaders over the years. Many of these have stopped coming naturally as they have become involved in other ministries, but others (especially women) have stopped because they have felt more uneasy at the strictness of the doctrinal lines taught. We have all been diminished by those with wider doctrinal viewpoints not being leaders for longer."

The minister is seen as upholding and explaining biblical truths and values and is revered, so is seen as being in a powerful position:

“So, the power is rooted in the vicar defending Christ. He has the power, so he must be right. He mustn't be questioned. Neither in his theological knowledge nor therefore in his behaviour.”

When discussing JS and JF in particular, many contributors discussed their personalities and presence as something which led to people holding them in high regard. Particularly with JF, he was described as being charming, intelligent, and a well-respected preacher. One ex-staff member said he knew JF as kind, and did not see his more abusive side, although he recognised that this was part of his manipulative behaviour. Others who knew him felt mixed and struggled with the news of the allegations against him as they felt he had had a positive impact on their lives. One leader described him as generous and kind, was charming, and a good speaker:

“I can honestly say that I have never personally experienced any of the negative elements described about JF. I am not saying they didn't happen, just that I have benefited hugely from his ministry and learned so much from him in good Bible handling and sensitive application of Bible truths to my own life and those for whom I have pastoral responsibility. He was always sharp, sometimes uncomfortably so, but not in my experience abusive. An aspect of the JF review that I find most surprising is the suggestion that he was kind and caring (page 6). These are not traits that I would associate with him, he communicated a drive to live more wholeheartedly for Christ.”

Both JS and JF were high-profile figures and held in high regard. That this was the case is a lesson that concerning features of anyone's behaviour should not be ignored, even if their behaviour in other areas appears good and positive. It is important to be aware that anyone, no matter how saintly their public persona, could potentially be the perpetrators of abuse.

Summary - Hierarchical structure

Hierarchy within leaders' teams was seen by some leaders as necessary in the context of busy and well organised holidays, where decisions needed to be made quickly. Others pointed out that hierarchy within leaders' teams led to several areas which contributed to the risk of abuse happening on camps, and abuse being permitted. In particular:

- Older, more experienced leaders were held in high regard and their views respected, and conversely, younger leaders were not encouraged to speak, and their views were filtered by older leaders before mention at meetings. This does not create an environment for younger leaders to voice any concerns freely.
- Younger leaders could be intimidated. There was a sense of "knowing your place", of acceptance of and obedience to, authority.
- Some younger leaders felt they needed to please older leaders in order to progress.
- Leaders could feel humiliated during feedback on talks in the leaders' room, and this was permitted to happen. This could have significant impact on those receiving the feedback and gives a sense that leaders could give this feedback without sanction.
- Certain Bible teachers were given additional respect and held in high regard, with the risk that any abusive or poor behaviours could be excused or ignored.

Recent change

The risks of having a hierarchy on camps was recognised in the internal culture review of 2019. It felt there could be a danger of valuing older leaders or those with certain gifts, above others, with some leaders feeling like they are not needed. It can be exacerbated by camp being difficult and certain personality types coping better with it than others.

Over the years efforts have been made on camps to welcome newer leaders and their input encouraged. Camps vary on how feedback to individuals is given regarding talks, some doing this totally on a 1-2-1 basis, others having a mix of 1-2-1 and group feedback. Again, this is discussed in more detail in scoping point 2 of the review.

vii. Culture of excellence

Excellence was one of the highest scoring values identified in our initial form to respondents. Contributors pointed to the strengths of this in providing high quality holidays for young people. Staff and leaders in interview acknowledged that high standards were expected, which included attention to detail in all areas of holiday life.

An example of this are the "briefs" issued in each camp to give direction on all areas of holiday functioning, from how to play and lead certain games and activities, to praying, Bible talk schemes, and to how to do everyday tasks. Some leaders described the briefs as being a helpful guide for how to do things. Others felt that having to follow the briefs in detail helped to make them feel inferior, as though their judgement could not be trusted.

One of the camp leaders gave his motto for this as being, "*Strive for excellence in an atmosphere of encouragement*". Excellence is pursued as part of doing everything to the

best of one's ability in God's service, to give the best to the young people. It was also reasoned that public school children expected a high-quality holiday, as this is what they expected in other areas of their lives.

Several people who had been on other holidays run by different organisations were clear that they felt Trust holidays were run very well, efficiently and provided a better quality of holiday for the young people. We were able to see this in some of the activities we witnessed when going on camps. The aim is definitely to give young people a quality time:

"The members probably got a very high-quality version of Christianity, because you want to give a quality holiday. Like 'the world is fallen so we can't go banana boating today' wasn't the image we were trying to give. So, we were a little bit trapped there in wanting to show a general level of quality."

Some leaders certainly felt that there was a pressure to perform which cut across camps, to reach for excellence and that this therefore introduced an element of fear of failure into the role. This could lead to some leaders feeling that other people appeared "sorted" as Christians, when they did not feel that themselves. There was a sense that good leaders had no problems and were successful:

"I have never felt as though my thoughts have been heard. I have often tried to voice that there is a certain person they want you to be on camp. They only want people who look sorted and have no problems. When did God ever use those people who were sorted? He used the weak and the lowly to bring around his plan."

In comparing Trust camps to other camps, some leaders noted that although Trust camps were generally of higher quality, they also felt that leaders felt less able to be themselves:

"Leading on camp is one of my highlights of the year. It's great to serve alongside other believers, be encouraged, and grow spiritually and socially. But I find some aspects of leading difficult. Although we're expected to arrive at camp 'ready to serve', I find it hard to prepare for the intensity of leading and differing nature of camp compared to everyday life."

"I find the leaders' room a hard place to be at times, because others tend to appear more gifted and confident than me. Significant emphasis is placed on spiritual activities, such as giving main meeting talks and leading room group Bible studies, even though they form a small proportion of each day. Doing a talk can be stressful and time consuming, because of the need to deliver it in a prescribed way and to a high standard."

Camp group leaders recognised this, with one acknowledging that "people think they've got to get it right" or to be something they're not. As a result, approximately four years ago, he led talks for leaders on acknowledging their strengths and weaknesses. One leader interviewed from Glod felt that this was a significant move in the camp culture, to accept that people made mistakes from time to time.

Camp leaders or room leaders review and approve talks and prayers before they are given, to ensure they meet the brief. Again, some people felt this was positive and needed, so that poor theology and content could be addressed. Others thought that it felt controlling and that talks were amended or doctored so they fit the brief. One leader stated that although he appreciated the training he received in giving talks, he ended up writing talks based on what was expected rather than what he felt the passage stated.

Some leaders felt that this led to a lack of creativity and freedom and a sense that they would do things in the same way as they have always done. This sense of control also included praying in meetings:

"I was asked to pray at one of the evening meetings and I thought yeah, sure, great fine, no problem. And I expected to turn up that evening and pray spontaneously 'cause, for me it's just a camp for children, you know. But I was then approached by my assistant leader. The person that leads the assistants, and she said, have you drafted your prayers? Can I take a look at them? And I thought that was so bizarre that she would need to like check my prayers. And again, that's because camp has high standards and they also want to make sure that prayers weren't worded in such a way that the campers aren't confused, or feeling uncomfortable. And so, there are all these principles that are good and come from a good place, but kind of, felt like an overbearing kind of heavy shepherding of who I was meant to be, and what I was meant to say."

A different perspective was reflected by a contributor who said;

"I know there is a fair amount of criticism that has been levelled at the Titus Trust when it comes to its culture, but there is so much that has been such a massive benefit to people in their training in ministry over the years, and many people who have been able to bless other camps and ministries with that intentional, biblical train and send model that they have, particularly the emphasis on training people to train others, which I think we are lacking in other areas of Christian ministry."

Culture of pride and elitism

Some contributors clearly felt that Titus Trust holidays, perhaps particularly Iwerne, had an air of pride and superiority coming from attending public schools:

"I believe it creates a culture of pride and elitism. Once I became a leader, I certainly felt there was an 'in' and an 'out' crowd among the leaders. There were those who had come from strong Christian homes, had done Iwerne all their lives, had gone to prestigious private schools like their parents before them, and those who had not."

Others had a certain pride in the holidays and its model of ministry, resulting from the successes of the past and the fact that so many highly regarded and famous evangelical church ministers and leaders had come through Iwerne and Titus Trust holidays:

"I have a lot of friends who have and still do work for the Trust. Many of them are themselves humble but that said none of the senior leaders I know who have gone through camp are neutral or humble when they talk about and defend the work of camp."

This assumption that Titus Trust camps, in particular Iwerne, provided the best ministry training came from the sense that things were well thought through, that the model had been refined over the years through accumulated "wisdom". Camps aimed to do things well, and there was a sense that Iwerne in particular, did them better than other holidays:

"I think there's an arrogance to Iwerne which I would fall right into the trap of. That it saw itself as the first camp and almost a senior camp and the best camp".

Whilst contributors did not feel that this was an intentional outcome or that leaders expressed this up front, there was a feeling that this sense of pride in the work of the Trust was developed by leaders over the years. Some contributors mentioned that one of the Chairmen, when speaking to leaders, would say, "You could have the next John

Stott in your dorm," giving a sense of mission and importance to the work, as well as pride.

This sense that Titus Trust holidays had a valuable role in developing a generation of evangelical leaders can be seen in the contributors to the "Bash book", several of whom were famous evangelical preachers or writers.²⁹ The book itself was given to leaders on Titus Trust holidays, with an encouragement to read it, a practice which carried on until around 2017. The effect of this was to emphasise the famous ministers who had attended, and been trained by the camps.

A pride in the work of camps was clearly expressed by the following contributors:

"While being generally extremely impressed with Iwerne, there are aspects of the culture which have concerned me, but which I guess are outside the scope of this review: most obvious in my mind is the sense in Iwerne culture that Iwerne is a sort of pre-eminent work within evangelicalism in the UK, a model for others to copy, with the best teaching, the best methods, the best pedigree, leaving those associated with Iwerne, myself included, tempted to pride and condescension."

As another leader put it:

"I had an arrogance that we were just better organised than other ministries; had been used more impressively; had better theology than other camps and churches; and if only the Christian world could be more like Iwerne, we'd be fine. I had an unspoken assumption (at least, I hope I never spoke it), that it was unsurprising that other ministries had safeguarding scandals, but that Iwerne was better than that."

Many people responding to the review felt that they could not point to any changes needed and felt that camp practices and culture were of a very high standard and that leaders and staff were Godly people, humble, and that they were serving the gospel sacrificially. The sense that discipleship and a call to godliness were an important part of leading also added to a sense that leaders and staff were aiming to be, and do, good. The sense that abuse might happen was not strong in some people's responses, something which another leader articulated:

"I think it is true to say that more of us on the ground should have had our eyes open to the possibilities of things going wrong. I feel there was a feeling that yes, very sadly abuse is happening in the Catholic Church, and then, even more sadly, abuse is happening in the Anglo-Catholic wing of the Church of England. We felt that this awful abuse was happening in many places elsewhere, but somehow felt it will never happen here in the Iwerne work."

Some also reported that in trying to uphold the Truth, in being faithful to the Bible, this can lead to a feeling of superiority over other Christians. "Getting it right", whether theologically or practically, is clearly an important aspect of the Trust's unstated values; an example of this being the vetting of Bible talks and prayers on camps. One of the Chairs of the Trust, once announced as Chair, immediately asked for prayers to keep the Trust "gospel focussed". Great store is placed on being "sound", that is having the correct theology.³⁰

²⁹ Bash. *A Study in Spiritual Power*, ed. J Eddison. Marshalls. 1983.

³⁰ Job descriptions and person specifications detail that applicants should have a Conservative Evangelical conviction.

"You know Christians from other churches ...we do CU (i.e., Christian Union at university) with them and you know they're great. They're great people and you know, we love them 'cause they're our brothers and sisters. But also at the same time, they're not so clear about what the Bible says, they're not quite, you know, they've got a bit of dodgy theology here and there, and so their Christianity is just not as good as ours. I mean it was never as brazenly expressed as that, but, yeah, I can look back at myself and I can't deny that's what I thought."

Such attitudes can lead to being complacent and easily discounting the views of others if it is thought that they come from a different theological perspective. It also had potential implications for leading to complacency about safeguarding concerns. The sense of pride in the camps upholding this theology and veneration of leaders was also indicated by some contributors.

Loyalty

The vast majority of respondents to this review were incredibly positive about their time on Titus Trust holidays, and the work of the Trust. Even when some had criticisms of the holidays, they remained positive about their experience as campers on holidays. This is reflected in a feeling that, for some respondents, camps are a community, a family, and that criticisms about the Trust impact on the family as a whole.

For some contributors, Titus Trust camps and holidays and the contact with staff and leaders, was their only contact with Christians and Christian support during their school years, with some mentioning that the support of the holidays was really valuable during an important time when they were growing up. This gratitude has led to a commitment to the Trust and its work and promotes a sense of loyalty to the camps.

However, there is a risk that gratitude and loyalty to people and the Trust can develop into an unhealthy pride in the work and prevents a proper appreciation of any prevalent risks.

One contributor noted how her friends who went on Titus Trust camps were very loyal to the camps and their reputation. She felt that criticism and self-reflection about the camps was not encouraged. This can also make accepting ideas, comments or criticisms from those outside the Trust more difficult:

"I have a lot of friends who have and still do work for the trust. Many of them are themselves humble but that said none of the senior leaders I know who have gone through camp are neutral or humble when they talk about and defend the work of camp."

It can also lead to confusion about reporting proper concerns about fellow members or leaders. Loyalty to leaders could lead to not sharing concerns more openly.

This loyalty to people within the camp network extended to a loyalty outside of camp, in other areas of life. A sense that people who went to Titus Trust camps could be trusted because of their theology and training and people who are remaining faithful and loyal to scripture.

An aspect of the loyalty to the Trust is the strength of feeling of this loyalty. One contributor noted how strong her feelings of loyalty were towards the camp and Titus Trust friends, and that this made sharing concerns about them more difficult. This strength of feeling was echoed by other participants in the review who discussed how coming away from the Trust and Conservative Evangelical culture had given them a

different perspective on the Trust and camps. Sometimes it was clear it was a difficult process for them to engage in, to re-evaluate their views and values, for others this process appeared more freeing:

"It's been a novel experience for me, kind of stepping back and just being involved in other things and other charities, in other volunteering, in yeah [work settings] which are not perfect at all. But just being like, oh it's OK to be me, like it's OK to not necessarily just have high expectations, high standards and what you need to be, what you need to believe..."

Summary - Culture of excellence

Excellence, and the pursuit of it in providing high quality holidays for young people, clearly is something worth pursuing. However, there was evidence from some respondents this could lead to a pride in the work of the Trust and loyalty to the Trust and its people. This could restrict an ability to take criticism or learn from others and can increase the risk of abuse not being seen or disclosed:

- The search for excellence has in some cases led to a culture where leaders have to perform, to not be themselves and where there is a pressure to get things right.
- In the desire to get things right, there is also an element of control over theology and the potential that this can be extended into areas of behaviour.
- Pride in the historic successes of Iwerne can also lead to not recognising the potential for safeguarding issues, not accepting criticisms or complaints, and not looking outside of the Trust to learn from others.
- There is also the risk that loyalty to people or the Trust can be placed above the need to act to deal with abuse and safeguarding issues.

Recent change

Both the 2017 and 2019 internal reviews of camps noted the issue of excellence or high standards as being positive, but also acknowledging that some leaders felt it could lead to a fear of failure and intimidation amongst leaders. The dangers of pride and loyalty to camps were also noted. Again, in the 2019 review, the valuing of sound doctrine could lead to stressing this above a relationship with Jesus and could lead to a sense of superiority over others.

Camps have responded to some of these issues by looking at teaching around human fallibility or strengths and weaknesses, acknowledging that people make mistakes and aren't perfect. Efforts are also made by staff to thank people for their contributions on camp, whether large or small.

viii. Slow pace of change

There was a mixture of views regarding how quick or slow camps were to change, although in the main, people felt that change within camps was slow.

Titus Trust camps were well regarded and Iwerne was thought of as the model of camps which was the standard to aspire to. Some respondents stated that in general, practice on camps had not altered significantly over the years. This was due to a variety of reasons including the way things were well thought out, the respect for the success of the past and the drive for excellence.

There are briefs for most things on camp which set out the detail of activities and how they should be run. Briefs are amended regularly, but the sense is of some tinkering to practice rather than major changes. Some people found the briefs over-detailed and the need to follow them, at times, constraining:

"Iwerne could be, we think, overly rigid in its structures at times. In its desire to ensure high standards, everything was thought through very carefully but that could mean that we lacked spontaneity.... Iwerne was also slow to adapt to social changes in, for example, humour."

Contributors mentioned several times the value placed on accrued "wisdom" over the years, a respect and a coupling of "age and wisdom". There was not a sense that the Trust looks to innovate and do significant change quickly. Some respondents mentioned that change was slow, e.g., the change around women teaching in meetings. However, one respondent felt that the recent Covid-19 pandemic had had a positive impact on how they had responded, as it had removed their reliance on previous processes and procedures, when looking at online programmes:

"And you're praying together, you're depending on the Lord and you're conscious that you're entirely bankrupt in terms of your own experience and resources. That has been a great experience for us. We've got nothing to look to in our history, in our files and have had to ask afresh, "How do you do this?"

The slowness in the speed of change is perhaps not helped by a lack of sense of learning from other organisations, of looking outwards to what other Christian and non-Christian organisations and charities are doing. Some of the Trust policies were slow to be introduced; camp group leaders only occasionally visit other camps for learning, and it was not seen as a normal aspect of the work.

There was also a sense that having a traditional view about what being faithful to the Bible means could be restrictive to change, particularly around the roles of men and women.

In addition, there appears to have been a narrow view about safeguarding within the Trust over the years. Respondents were very clear that safeguarding practices were of a high standard, but this was usually in relation to safeguarding children. The focus, until recent years, has been on child protection and it was only more recently that safeguarding adults, including leaders, has become more prominent.

In relation to this, it is clear that the Trust has been slow to implement policies which would have supported a more positive culture. It is only since around 2018 that some policies, such as for whistleblowing and complaints, have been implemented and it does not appear that they have become fully embedded yet. Since about 2017, the camp groups have emphasised spiritual abuse in safeguarding presentations. However, prior to this, as in many organisations, spiritual abuse and the risks associated with it were not commonly discussed.

There has been a strong emphasis on feedback over the years and camp staff and leaders have taken this seriously, with camps using reference groups for additional consultation. However, the type of feedback requested was very much to do with activities and talks, rather than feelings of safety, culture or organisation, or more significant matters: feedback seen for the review would support this. Since 2017, there have been consultations around culture, women giving talks on camps and parenting on camps, as well as consultations with school teachers, consultations which have been

welcomed and appreciated by leaders. However, prior to this, there did not appear to have been other similar consultations, and some people have felt that their views have not been welcomed or listened to on significant issues. Neither does there appear to have been a consistent and regular format for children to provide feedback or to be involved in the development of the Trust's work.

It is significant that an open letter written in 1968³¹ regarding the culture of the Iwerne camp contains many of the issues noted in this review. Writing out of concern, a Iwerne schoolmaster made 10 points as he was uneasy with some of the culture of Iwerne. Amongst the 10 points were, he felt, the need to "abandon secrecy", to be flexible and experiment, and for leaders to not appear so perfect, to reflect real life. He also felt that other professions should be promoted apart from teaching and ministry, and that there should be a balance between "caring and teaching": that the danger for Iwerne was that focussing on teaching could lead to a "hardness and inhumanity". He also felt there should be greater pastoral care on camp and thought that Iwerne was in danger of being "inbred": that all the leadership came from within and that it failed to learn from other organisations.

As well as learning from outside of the Trust, the charity could develop its learning from within. The Trust has no clear quality assurance framework which could be used to monitor and improve its work and which is a key to being a "continually improving" organisation. However, it has to be noted that camps have responded to the recent Covid-19 pandemic and have taken up the challenge to adapt and change the model to meet Covid-19 restrictions. There is also a greater sense of the Trust being willing to change and consider change since 2017.

³¹ Known as the "1968 letter", this was a letter written by an Iwerne leader as a contribution to a review of the Iwerne culture at that time.

Summary - Slow pace of change

There has been a slowness of change within the Trust over the years, which has impacted on safeguarding and the risk of abuse. There are signs in the adaptations made during Covid-19 that Trust staff can respond positively to change, but this ability is yet to be tested fully in adapting to more of a fundamental challenge to the model or vision:

- The camp model, including the personal work and year-round work aspects, has not fundamentally changed over the years, together with the risks the model brings.
- The slow introduction of some policies has meant that there have been no Trust approved sanctions for abusive or poor behaviour until recent years.
- The Trust has missed out on best practice learning from other organisations.
- The lack of formal monitoring systems and quality assurance processes means that the Trust has missed out on internal learning, for example, in relation to complaints.

Recent change

The historical legacy of the Trust, as discussed in the 2019 internal cultural review, was thought to impact on the ability of camps to change: there was little flexibility to change things and it made it more difficult to disagree with how things are done. There was a fear of disapproval and an inability to challenge.

Since 2017, there have been signs that the Trust has been able to reflect and change policies and practice. New policies, such as whistleblowing and complaints have been introduced, and camp programmes have adapted to the challenges of Coronavirus, by going “virtual” and by shortening camps in 2021. Consultations have taken place and have led to some changes on camps.

ix. The experience of women

Many women responding to the review had no issues with how they or other women were treated on camps or in the Trust generally. Many, including staff, talked about the respect they were shown and had no issue with the complementarian view³² of the roles of men and women, which is the dominant view of the Trust. However, other women noted how they felt they were treated differently and, in some cases, poorly by other leaders.

One woman noted how she has observed several instances of sexism, where she felt women were ignored or put down by men and were not challenged. We heard anecdotal evidence that one particular senior Trust member flirted and behaved inappropriately towards women, behaviour which appears to have been accepted as he was older and culturally from a different era. Others described how they were ignored, side-lined or made to feel left out, or were the butt of jokes. This left them feeling belittled and not comfortable in making complaints or comments. One stated that she felt that she had been openly undermined by a male leader as she was leading a game, as he refused to accept her decision, stating, *“that’s what happens when you put a woman in charge of*

³² See Appendix D for a brief definition.

this". He was not challenged about this. This was echoed by another woman when leading a game:

"I was also shouted at by the same Camp Leader on two occasions; once because the XX team had not counted a number of tags to ensure there was enough for both campers and leaders for one round of 'XX'. This led me to become quite upset whilst trying to organise the game and fighting back tears whilst trying to make announcements to campers. When I approached another leader at the end of the game, their response was 'Don't worry, just man up'."

As well as the direct comments made by men, some women questioned some of the social norms or attitudes on camp, such as expectations for women and parenting in families. One contributor felt that the fact that books on the bookstall at camps were mainly written by men reinforced this attitude. Some women spoken to on one camp felt that people giving talks did not always use relevant examples from a woman's perspective, or for example listed male leaders as examples, rather than including females.

Some women felt that the expectations as a woman was go into teaching, or be a church worker, get married and have children.

"I can vividly remember, you know, a talk about what it looks like to live for Jesus, kind of wholeheartedly. It was addressed specifically, you know, women that, if you're female, what about considering just being a wife to somebody who does ministry. I think some of the other options, the two other options mentioned, were being a church worker or being a teacher, and those are the things that were there were always kind of plugged as it were."

On occasion, some women felt that their usefulness, or purpose, was seen to be in supporting men. One of the women trustees was reported to have stated that she saw her role as supporting the men on the Board and would not challenge the views of the Chair. Some women clearly felt that men's needs and careers were placed above their own. One noted when discussing her relationship with a man, that she was told that she might be helping this man become more like Jesus. Another stated:

"You talk about things, but it just really hit me. I think as I was experiencing everything that I was experiencing, that women were asked to kind of lay down their lives and put the man first. And men put ministry first. And so, you know what, what happens to the women? It just seemed like oh, this is such a raw deal and I'm a bit angry."

Historically, women were reported to not have been fully involved as leaders. This included being expected to look after their children when on camp, and letting the husband/father continue in their role as leader although one camp does have women involved in the dorm work whilst the father cares for their children. This left some women feeling isolated, whilst others enjoyed the fellowship with other women. At least one respondent felt that she and her husband would have been better able to serve camp if she had been able to lead, and that her husband would have preferred looking after their child. Other leaders stated that camps deliberately did not have a policy about this, as they felt that this would cause unnecessary issues amongst leaders.

One outcome for the holidays has been that restricting the role of women in this way has contributed to a lack of older women leaders on camps. Mothers described how difficult it could be on the holidays, as they had felt separated from the rest of the camp, and they and their children might not see their husband or father all day, apart from briefly at

mealtimes. Some leaders had therefore stopped going to Titus Trust camps and possibly moved to other camps such as CYFA camps:

"Once you have kids - men lead, women look after kids. I really don't feel this works, to which they tried to say, oh this one leader, she's leading on camp because her children are about 14 [so are campers on a senior camp whilst she leads on junior camp] so she can be a leader. That's in 14 years' time. That's quite a long time to be signed off as a mother and not as anything else."

Camps continue to make efforts to provide for mothers and their children through children's programmes on camp. They have also tried to include mothers more in camp life, by starting mothers' Bible study groups, including feedback from them in leader's meetings and linking them up with specific dorms or dorm leaders to support and pray for them. Fathers have been encouraged to have an afternoon 'off' with their families during the camp week and this has been a practice for a few years. Even more recently, camps have undertaken a consultation process looking at the role of mothers on holidays. Nevertheless, some women thought that the expectations for mothers on camp was limiting and did not represent their full capabilities:

"In part this was due to mums looking after babies and therefore not being involved in camp, but this again perpetuated the expectation that a women's role is solely in the home (e.g. I never saw a man look after the children while his wife led a group)."

I also think the way mothers are paraded out at teatime is difficult. Mothers should be able to lead if they want to, and their husband care for their children. It is very outdated and makes older female leaders who are unmarried look like they have not reached the goal of Christian womanhood. This is not what we believe."

The risks of the above are that some women might not look to develop their full potential, that men are deemed as more important and there is an uncritical acceptance of male leaders and their teaching;

"I have realised that I've contributed to a sense that being a female meant that I had less of a voice, less to bring, that godly future directions were limited (teacher, church worker, wife and mother), that men are more important and questioning them in a way which challenged their authority wasn't godly and that I should sacrifice myself for others regardless of whether the sacrifice was mutual."

Another viewpoint from a contributor said;

Leaders act with the utmost most humility and respect. There has been a much better culture of respect towards female leaders over the past five years. Views are heard and not just dismissed.

Summary – The experience of women

Whilst many women have been positive about camps and have had no issues with how they have been treated, this has not been the experience of all contributors. Others have felt side-lined and mis-treated. General assumptions about women's roles in society have also played a part. This has impacted on the culture of camps and led to some women feeling de-valued:

- Some women, not all by any means, have felt devalued as women and the role that they can play. Feeling dis-empowered can be a strong dis-inhibitor to reporting concerns and thinking they will be taken seriously.
- Being poorly treated, without this being addressed, can help people feel side-lined and less inclined to complain or speak up.
- There is an assumption of male leadership. There is a risk that this can lead to an uncritical acceptance of men's views and behaviour.
- There is a risk that the lack of challenge to men about poor attitudes and behaviour towards women can lead to an acceptance of this behaviour.

Recent change

Since 2017, camps have undertaken consultation exercises regarding women: firstly, around the role of women in leadership and in teaching the Bible, and more recently, around the role of mothers on camps, whether they should act as leaders or look after their children. These have led to some changes on camps with regard to women teaching the Bible to young people. There have also been some changes over recent years to support women as mothers on camps: the introduction of programmes for their children and increased efforts to involve them in the life of the camps and within leaders' teams.

2.3 Four key cultural influences

In reviewing the culture of the trust and the holidays it provides, we have identified four main influences on the culture of the camps. This is not to say that there are other influences, but these stand out as being particularly significant.

The historical legacy of the Iwerne camps

Although the current Titus Trust holidays are very different from the camps established by Nash in the 1930's, there are clear echoes from the past in some aspects of the Trust's current culture and life. The "Bash Book",³³ written to commemorate the life and work of the Rev CH Nash, gives an insight into the work and character of Reverend Nash and the way in which he carried out his mission. It is significant that this book was given to new leaders on Titus Trust holidays until 2017 and that trustees were considering a re-print of the book up until 2013.

The founder of the Iwerne holidays, Rev CH Nash, otherwise known as "Bash", was committed to evangelising public schools. Many of these schools had Christian foundations, but "public school religion" at that time was "often hostile to any living expression of faith",³⁴ religious enthusiasm or commitment. Nash himself viewed the

³³ Bash. A Study in Spiritual Power, ed. J Eddison. Marshalls. 1983.

³⁴ "The Man of God", D Lucas, in Bash. 1983.

Church of England at the time as not following God and saw the answer in encouraging young men to enter the ministry. His theology was evangelical and placed great emphasis on the authority of Scripture and the need for new birth.³⁵ In 1982 a camp leader was to write, *“Needless to say that the influence of Bash is stamped firmly on our camps, the ABC of the gospel, the preaching of the cross, the importance of sound doctrine and faithful follow up.”*³⁶ Titus Trust holidays continue to follow in this tradition of promoting and upholding of Conservative Evangelical theology which has impacted on the culture of the Trust to the present day.

Nash’s mission was to *“claim the leading public schools”* for God’s kingdom, *“to concentrate his mission on a highly select clientele, the privileged and largely speaking, the rich”* boys in the top 30 public schools in England, which contained a *“high proportion of the future leaders of the country”*.³⁷ One current camp group leader stated:

“And I think one of the problems in the long-term history of the work, when it was under the wider umbrella of the Scripture Union, and possibly even when it began as Titus Trust, was that there was the view among some that we could change the church and we could change culture by people in positions of power and influence for Jesus, and using that for good. But if you read something like 1 Corinthians, it’s hard to conclude that’s right or faithful. It’s just a worldly approach. It’s saying, let’s look for the leaders, the people who we think are impressive in worldly terms and ask God to sanctify our choice.

The focus of the work still remains on independent/fee paying schools and their pupils. Whilst the reasoning for the mission might have changed since Nash’s time, that these children need reaching for the gospel just as much as other children, it’s not about the leadership of the country, the mission remains broadly the same.

The current model of the holidays can also be seen in the description of the camps as worked out by Nash. Iwerne camps as originally established, were activity camps or holidays, providing a lot of fun for young boys. They included a Christian meeting with a Bible-based gospel talk in the morning and evenings, as well as a dorm Bible study at night. Nash was clear that the holiday activities should not interfere with the gospel presentations. Personal work, the care of individual boys and intentional discussions about the boys’ faith was also a prominent part of camps and required a high ratio of leaders to campers. Although the general culture of the holidays has changed significantly since then, the basic model has remained the same and is used in all the Titus Trust holidays: fun activities, morning and evening meetings with gospel presentation and dorm Bible studies. ‘Personal work’, or pastoral care with intentional discussions about faith, are still the norm, although there has been some debate and changes around the intensity of this this in recent years.

Nash aimed to encourage boys and young men in their faith throughout the year, not just at camps. This aspect of ‘Personal Work’ has changed in some ways, but the principle of the ‘all year-round work’ can be seen in the support by Titus Trust staff of young people as they become assistant leaders and leaders at Titus Trust holidays whilst at university and in the support for teachers in schools supported by Titus Trust staff. This is discussed in greater detail in the rest of the report.

Another aspect of the historical impact on the culture of the Trust has been the perceived success of the Iwerne camps, particularly in producing a significant number of evangelical church leaders over the latter half of the 20th century. The camps, particularly

³⁵ “The Theologian”, M Green, in Bash. 1983.

³⁶ “The Pioneer”, R Rhodes-James, Bash. 1983

³⁷ “The Pioneer”, R Rhodes-James, Bash. 1983. This chapter details much about Nash’s vision and strategy for camps.

Iwerne, have had a significant impact on the evangelical community and the Christian church in general in this country. A large number of major evangelical church leaders have had the foundation of their faith developed through the camps and the work of the Trust. This has had an impact on how some from outside the Trust have viewed its work, and has also had an impact on how the Trust has seen itself.

There is another issue, concerning the change from Iwerne Trust to Titus Trust in 1997 and the takeover of the camps from Scripture Union in 2000. Whilst there was a change of name and legal entity, many of the people involved in the Iwerne Trust and camps continued with their involvement in the Titus Trust. The Trust has consistently maintained its legal separation from the Iwerne Trust, but some contributors have stated that they believe this does not remove its moral connection with the Iwerne camps. This again is discussed in the main body of the report.

Finally, there is the sense that the current reality of the holidays have been confused with the perception of camps from many years ago. There is a view held, particularly with staff members, that the current holidays are not what they were and that there is a difference between the reality now, and the public perception of camps, which is based on an historical view. One staff member stated for some older ex-leaders, they have a view of camps based on memories of camps they attended 20, 30, or 40 years ago: *"I think there's a deep appreciation and felt loyalty to the to the Titus Trust and gratitude, I think, amongst some who became Christians, and were disciplined at the time who didn't feel that there was a good local church that they wanted. We have moved on, but I think there was a time when, for some spiritually, they felt like camp was their only support to them. Um, so I think some of these older people feel a deep loyalty, but actually, what their loyal to doesn't exist in the same way and kind of rightfully so. We are not the camp on the grounds that they remember, we're not doing exactly the same ministry that they were a part of."*

Public and independent school culture

The Trust remains true to the original aims of Nash, to work with those children and young people who have attended public schools. Nowadays, many of these young people are from boarding schools, but they also include children and young people from independent day schools. This catchment group therefore inevitably impacts on the culture of the camps.

To a large extent this group is where the Trust also gets its camp leaders from. There is a pathway from being a camper or member, through to being an assistant leader/scamper to becoming a leader. This is not always the case, as young people can become assistant leaders at university, as was evidenced at the camps visited. But during the review we heard anecdotal evidence that going to the 'right' school was important for Iwerne camps, and that potential leaders had been asked to lead at other camps if they had not gone to an Iwerne school.

Some respondents noted that people attending camps are overwhelmingly white and middle-class, that camps are run to a strict timetable which is familiar to public school children. They highlighted an emphasis on games, sports and fun activities and that there was a sense that some young people and leaders could exhibit "public school traits" of appearing outwardly confident and arrogant.

In addition to the above, some respondents noted that whilst wealth could cover or hide some issues for young people, public schools, particularly boarding schools, contained some children who were vulnerable, either because they did not see their family

regularly, and/or because they faced emotional challenges due to living apart from their family. In addition, the changing nature of the public school population is partly reflected in the young people coming to the camps.

The leaders we spoke to who were teachers, noted that to some extent the changes in safeguarding over recent years in public schools was reflected in the changes in safeguarding on camp.

Conservative Evangelicalism

It was clear that the Titus Trust seeks to be faithful to the Bible and that it holds a place within the Conservative Evangelical tradition. The Trust has what some have called a “symbiotic” relationship with some large churches in university cities, such as London, Cambridge, Durham, Manchester and Oxford. Some ministers and senior church leaders have links with the camps and were or are a part of the camps, and the Trust also gains some leaders through these churches. In addition, some participants pointed out the links between the Titus Trust, Proclamation Trust, the Cornhill Training course; These links impact both on the theology and culture of the camps and Trust.

Online opposition to the Trust and camps

The positioning of the Trust within the Conservative Evangelical spectrum of the Church has meant that it has become involved in what one interviewee called a “*cultural maelstrom*” played out in the media and social media. The focus on independent schools as the main mission field for the Trust, has also led to criticisms from others. Critics have described the Trust as being “elitist”, exclusive and middle-class, which some people have thought of as indefensible on both theological and political grounds. Whilst Trust members have counter arguments to the critics, this has placed the Trust on one side of a debate about privilege, and about promoting or maintaining inequalities. Other criticisms have been levelled at the abuse suffered by victims of JS and JF and the response of the trustees to the victims of JS.

From some quarters there have been calls for the Trust to be closed down. It was very clear from the trustee minutes that trustees have recognised at times that the Trust has faced, and is facing, criticism and that the Trust’s theology and views are contrary to some sections of the church, as well as the secular tide of mainstream thought. This plays a part in how the Trust has approached and responded to the crises it has faced over the past few years.

The Trust has also faced opposition from other sections of the church, who have seen it as part of a powerful and (in their eyes) disliked wing of the church. One respondent described how she had felt her church vicar had waged a social media campaign against the Trust, which had impacted on her and her family, and had felt that due to this, she had lost her church family.

“However, the treatment by my vicar and the vicious social media campaign waged by him against the Titus Trust, fellow Christians, has been highly detrimental to my faith. I have been looked after by Christian friends, but my husband and I, and our children, have lost our church family after we were forced to leave by the vicar’s relentless pursuit of the Titus Trust.”

Another described how his friends at church had also been heavily critical of the Trust and camps. One other contributor stated:

"The most savage attacks on Iwerne in the last five years have inevitably come from within the church whilst the majority of the schools have been broadly supportive. This is ultimately why Iwerne stopped. Originally the JS abuse was seen as a one-off, one bad apple in the batch. But when the JF abuse was disclosed, another bad apple, Iwerne couldn't continue. The perception was that too many within the church had lost confidence in Iwerne. I think that is a pretty fair description of what happened."

Thirdly, and linked to the above, the Trust has clearly faced opposition from those supporting the survivors of abuse in the past, who have been critical of the theology of the Trust and see that as being intrinsically linked to the abuse. They and others have viewed the responses of the Trust to the Smyth and Fletcher abuse as being inadequate and hurtful.

Much of this criticism has been played out in social media and the "twittersphere". Trust staff and trustees are very aware of the challenges posed by this and of the Trust operating in a changing modern culture, particularly within schools. A consultation exercise with Iwerne linked teachers in January 2020 noted that:

*"The decline of Christianity and the rise of secularism means that the idea of going on a 'Christian' holiday seems increasingly bizarre to the average parent and teenager – unless they would already call themselves Christians" and that "schools, despite their Christian foundations, are keen to position themselves in the mainstream of modern secular life."*⁶²

The outside pressures and criticisms which the Trust has faced, together with a more general shift in societal culture has led trustees to be concerned about how its views and theology are seen, particularly in the school's context.

2.4 Summary

It is worth repeating here that many contributors were happy with the culture of the Trust and camps and did not have any issues with how they had been treated, nor had any concerns about safeguarding, particularly relating to children on camps. However, others have raised cultural issues around their treatment as leaders, about power and control, and about responses to concerns. In addition, the lack of diversity on camps has impacted on the background of leaders and has led to a lack of input from different backgrounds and perspectives. These do raise questions about the culture and how this has led to a less safe environment on camps, particularly for leaders.

Part 3. Addressing the scope

3. Addressing the scope

Here we address the four scoping points in turn.

3.1 Scoping point one

a. To what extent the cultural context at the Titus Trust, both inherited from the past (where known) and present, provided an environment enabling those who committed abuse to serve without this being made known or disclosed, what factors contributed to this?

In Part 2, we discussed an overview of a healthier culture; the experiences of campers and leaders on camps and how the cultural context on camps might have increased the risk of abuse occurring. How the environment enabled those to serve without this abuse being made known or disclosed can be summarised as follows:

Acceptance of hierarchy

There was a general acceptance of hierarchy within the Trust, with certain leadership roles having greater kudos, and greater value given to teachers in independent schools and those in Christian ministry. Within the Trust, there is an acceptance that men hold senior positions of authority. This acceptance of hierarchy and authority can lead to a lack of questioning of those in authority. Some women and younger leaders have felt that their views have not been listened to or respected in the same ways as men's views and some have felt intimidated or have sought approval from those in authority.

Regard for Bible teachers

Due to the value placed on the Bible and its teaching, certain Bible teachers were held in high regard. The value and emphasis on the importance of Bible teaching overshadowed the importance of behaviour: some feeling that certain leaders were above reproach.

Acceptance of behaviour

Some experienced leaders' behaviour has not been challenged: this has been due either to an acceptance that they hail from a different generation, or because of an assumption about the norms of public-school behaviour, or because they were in respected positions of leadership. In addition, harsh feedback and criticism of talks has been accepted in leaders' meetings and not been sufficiently challenged. Allowances have been made because of their position in the hierarchy, or because they were held in high regard due to their roles outside of camp.

Lack of challenge

Some younger leaders, and particularly women, have found leaders' meetings intimidating. Some have felt that their views have not been respected or listened to, resulting in them feeling less able to speak up about their concerns. Feedback from leaders about camps has generally been about detail or activities: some have felt that feedback on more significant aspects of camp life or culture have been ignored or not been dealt with. Again, this impacts on the willingness of some people to speak up about their concerns.

Until recent years, there have been no Trust policies in place to support or allow challenge or complaints about leaders or staff, or Trust defined values by which to judge their behaviour. Change is slow and feedback was perceived to not always have been welcomed on more significant camp issues.

Kudos of leadership

Being a leader on a Titus Trust camp was seen by some as a mark of spiritual maturity, of being a “good” or “sound” Christian. This was reinforced by the process of being “invited” to become a leader. Some people have expressed that due to the hierarchy and the kudos of leadership, they have been keen to be obedient, leaving them more open to control and manipulation. The need to be thought of well by people highly respected was a powerful driver.

1-2-1 discipleship model

In order to uphold Conservative Evangelical theology within the Trust, there has been a need to “get it right”, leading to an exercise of control over camp talks and prayers. Being “sound” in theology is an important qualification for being a leader or staff member. Some have expressed there has been a level of coercion within personal work outside of camps. The risk is that in a discipling relationship, including outside of camp, there can also be pressure exerted to conform, for example what to believe, which church to go to, what profession to join, or the level of commitment to the Trust. Vulnerabilities to this control can be increased if camps and the Trust are the totality of people’s Christian experience.

Conformity

The exclusivity of Trust holidays means campers and leaders come from a narrow range of backgrounds. This leads to a lack of different perspectives and experiences, which is reinforced by a lack of diversity around theology and thought. The risks of this are that staff and leaders are less able to see things from different perspectives, or notice issues, and are less open to learn from others outside the Trust. Dissent or different views can be ignored or “shut down”, leading people feeling less able to challenge or question. The lack of different types of leadership role models on camp reinforces the view that a Christian leader, the thing to aspire to, is white, well-educated and middle-class.

Power imbalances

Young people can be vulnerable and there are additional vulnerabilities associated with living away from home. In the context of the Trust, some have described how much they valued the Trust’s impact on their lives and faith, but this can also increase vulnerabilities to dependence and control, if the Trust is their whole Christian world. Other areas of power imbalances relate to the roles of men and women and the acceptance of male leadership, as well as the general acceptance of hierarchy on camps. Some women and younger leaders have felt disempowered and devalued, which is a strong dis-inhibiter to feeling able to voice concerns.

Pride

The successes of the camps in the past in developing famous Christian evangelical leaders has led to a pride in some in “the work”; a belief that camps are the model for

Christian evangelism and discipleship and that others should be following this model. This can lead to discounting criticisms and challenges from those outside the camps. The emphasis on leadership training, on Christian discipleship, has also possibly led to an underlying belief that leaders are “good” people, doing a good work and that safeguarding issues are more likely to occur elsewhere. This sense of pride can also lead to a loyalty towards the Trust and its people which promotes its protection over other important issues.

b. Whether there were cultural elements that meant it took such a long period of time for past allegations to come to light.

Over the past few years in particular, questions have been raised about how the Trust managed allegations into JS and JF, both of whom were senior leaders on Iwerne camps. Since the start of this review, there have been a number of publications looking at the Titus Trust’s response to JS’s abuse, and the Makin Review is also currently ongoing.³⁸ The Makin Review in particular will examine in more detail the responses of different organisations to JS’s abuse: we are committed to supporting the Makin review and to providing it with any information which might be useful. This review is not an investigation into the abuse, but aims to examine some of the cultural elements enabling abuse to occur and preventing it from being brought to light.

John Smyth

JS was the Chair of the Iwerne Trust from 1974 until 1982 and was a volunteer leader on Iwerne camps during that time and before. Allegations of JS beating young people emerged in 1981 and were detailed in the Rushton report, prepared in 1982. Many participants have questioned what the trustee body knew about the JS abuse at the time and more recently. The original Ruston report was distributed to eight people in 1982.³⁹ Included on this list was one person who was a trustee until 2015 (A) and one person who was a trustee before 2010. The Chair of the Titus Trust until 2015 (B) is reported to have the Ruston report in his attic at home, along with other background papers about JS. It is said that he was asked not to look at these papers unless something about JS came to light and that he did not look at these papers until 2013.

In 1989, J Thorne’s book, “The Road to Winchester” was published⁴⁰. This contains a significant segment referring to JS (anonymously) and the abuse, though not in detail. Some contributors stated that over the years they had been told about JS by various people, but that they did not know the full detail of the abuse. Some participants in the review mentioned this book and had made the link from this book to JS.

In October 2012 an article was published in a national newspaper referring anonymously to JS. At the December 2012 trustees meeting the trustees spent some time discussing historic safeguarding issues and how to deal with them. No direct mention of JS was noted, the minutes stating that a discussion was held about whether “*high-profile figures*” involved in the work “*needed to be a risk to be considered*”. The minutes stated that trustees asked that any historic abuse cases should be made known centrally, and that they would seek advice “*should something come to light. And that we should pray for*

³⁸ Documents relating to the Titus Trust’s response to JS’s abuse. Published 20 August 2021. Titus Trust. The JS Independent Case Review, Executive Summary Report. Prepared by Gill Camina of Universal Safeguarding Solutions Ltd. 4th March 2021.

The Makin Review. [Independent review into Smyth case | The Church of England](#)

³⁹ Ruston Report. 1982. The list of recipients was included in J Stileman’s report to trustees in 2014.

⁴⁰ Road to Winchester. J Thorn. Weidenfeld and Nicholson. 1989

protection.”⁴¹ There were no discussions about a record of historic abuse cases being made known centrally in trustee minutes following on from that meeting.

There were emails sent to the Trust from someone connected to the Trust between 7/11/12 and 6/12/2012 about JS, the latest one on 6/12/12 (after the December trustees’ meeting), asking if the Trust had completed an inquiry into JS’s abuse: had it been “faced up to?” The writer indicated that they, and others in the Iwerne circle, were aware of the abuse, but had not reported it at the time. The response from ‘B’, in January 2013, to say that there had been an enquiry and that no criminal offence had taken place was not accurate; this has now been accepted. The next mention in trustee minutes about any possible non-recent issue was in December 2013, when, *“There was one issue raised by the Chairman about an historical event which didn’t require minuting.”*⁴²

In June 2014, the event referred to in the 2013 December meeting, was discussed in a full trustee meeting with staff present⁴³. The information given to the meeting by ‘A’ about Smyth and the victim who had come forward, minimised the abuse suffered by victims at that time, and stated that only adults had been involved. ‘A’ said the victim was now asking for counselling and the Trust had been approached to fund this. A decision had been made that the Trust should not fund this, as the incident had taken place *“outside of camp”*, and some individuals had chosen to pay for some of the counselling. This matter was being brought to the trustees’ attention as the victim was now asking for more counselling, and there was concern that the request for help was becoming open ended.

One of trustees, ‘A’, stated that some of the victims were *“men of notable standing in society”* who wanted the incident kept private. Other trustees did not want to appear to be hiding anything to protect the reputation of the Trust. It was felt that the future welfare of possible victims should take precedent over those who could remain anonymous. It was also stated that payment for counselling could be construed as *“hush money”* by the media.⁴⁴

It appears from contributor’s accounts and from the trustee’s minutes that the other trustees, apart from ‘A’ and ‘B’, did not know about Smyth’s abuse, or the full extent of it in 2014, and were shocked when they were told about it at this meeting. Up until this time, it appears that ‘A’ and ‘B’ did know about the Ruston report and the extent of Smyth’s abuse: they had had opportunities before this time to bring this to the attention of the trustees and the relevant authorities.

After the trustee meeting in June 2014, the then Operations Director (OD) completed a report on the matter which was sent to trustees in July 2014⁴⁵. Trustees requested that legal advice was sought, which recommended that the police be informed that children had been involved in the abuse, that a Charity Commission report was made and that Scripture Union be informed⁴⁶. The OD contacted the police and spoke to them, following which he sent them a report on 30/9/2014. A summary, not the full Ruston report was requested by the police⁴⁷. The report indicated that children had been involved in the abuse, and that the beatings had intensified, and blood drawn, but did not

⁴¹ Trustee meeting. 1/12/2012

⁴² Trustee minutes, 7/12/2013

⁴³ Trustee meeting. 10/6/2014

⁴⁴ Trustee meeting. 10/6/2014.

⁴⁵ Known as the Stileman Report. July 2014.

⁴⁶ See Note on 24/9/2014 from Documents relating to the Titus Trust’s response to John Smyth’s abuse. 20 August 2021.

⁴⁷ Emails and report to police relating to JS. 30/9/2014-25/3/2015, see the Documents relating to the Titus Trust’s response to John Smyth’s abuse. 20 August 2021, p 23.

mention the Ruston report and the extent of the injuries sustained by the young people. The Ruston report was sent to the police in 2017 at the initiative of the trustees. A report to the Charity Commission was made in October 2014.⁴⁸

Following this, the trustees asked 'A' and 'B' to resign at the trustees meeting on 26/1/2015, due to a conflict of interest and "*to protect the gospel work in schools, the victims and the trustees*".⁴⁹ 'A' and 'B' did resign, although not without discussion and some argument. "*Actions to protect the work*" were also discussed at the meeting and included the possibility of having an independent review of JS and any other historic abuse cases and having an independent review of safeguarding practice⁵⁰. It appears that the decision to effectively remove 'A' and 'B' from the board of trustees was not only a difficult decision, but was one which was not well received by them⁵¹. 'A' and 'B' were also the only trustees of the Iwerne Trust, which was closed in 2016⁵².

It is clear that the trustee body, apart from 'A' and 'B', were supportive of disclosure to the appropriate authorities once this had been brought to their attention. They took legal advice and action to ensure that the proper authorities, including the police and the Charity Commission, were informed. Trustees also took action to remove 'A' and 'B' from their role as trustees and from further involvement in issues to do with JS, after taking legal advice. They felt that 'A' and 'B' had shown a conflict of interest in their dealings with the JS survivor who had come forward, and could no longer act as trustees of the charity⁵³.

Why it took so long for the abuse to come to light is also related to the culture of the Trust over the years. From the trustee minutes, one of the trustees has stated that JS's victims did not want the abuse reported, although it is not clear that this was true for all survivors. It is our view that this should have been reported at the time in 1982, and that by not doing so, JS was able to continue his abuse abroad. By not dealing with it properly at the time, this has had huge implications for the survivors then and now. It is hard to avoid the conclusion that up to 2014, some people within the Trust network were aware of JS's abuse, but either thought it had been dealt with, or were content to not bring it out into the open.

Jonathan Fletcher (JF) and his involvement with Titus Trust

With regard to JF, the alleged abuse which was reported did not occur at Titus Trust camps, but there has been a clear link drawn between Titus Trust and Emmanuel Wimbledon.⁵⁴ JF was a long-standing volunteer leader at Iwerne camps and had been a part of the leadership team there for over 50 years. He regularly spoke at Titus Trust events and was highly regarded and there was no doubt that he was a powerful presence. More recently, he attended camps for one week in the summer. Most people from other camps never met him and some from Iwerne had little contact with him. Latterly, he is described as leading student groups and was not so involved with campers but was seen helping out with the assistant leaders.

⁴⁸ Report of a serious incident to the Charity Commission. October 2014.

⁴⁹ Trustees' meeting 26/1/2015

⁵⁰ Trustees' meeting 26/1/2015

⁵¹ Trustees' minutes. 6/10/2015 "It was clear from all of these that [B] is far from getting over the trustees' decision that he and [A] should stand down." Since Jan 2015 there had been several lots of correspondence between the trustees and A and B. A also asserted the trustees had committed a "callous act", Trustees' minutes 5/12/2015.

⁵² See note from 1/1/2000 in Documents relating to the Titus Trust's response to John Smyth's abuse. 20 August 2021.

⁵³ Chair of trustee letter to B, dated 30/4/2015

⁵⁴ Independent Lessons Learned Review (incorporating an Audit of Safeguarding Arrangements) Concerning JF and Emmanuel Church Wimbledon. thirtyone:eight. 23 March 2021.

There is anecdotal evidence that people at Iwerne camps were aware of his behaviour at Emmanuel Wimbledon in the 1980's and 1990's. Some people reported that they, or friends of theirs, were warned to stay away from him in the 2000's. One person stated:

"I was aware from being a member of Emmanuel church, Wimbledon, that our vicar, Rev JF, met with young (i.e. in their 20's) male members of the congregation for naked saunas..... I did not report this concern as I'd only heard it on the church 'grape vine' and didn't know enough about it to pass the information on (e.g. I didn't know which young males he did this with). However, if I had heard about this, I find it very hard to believe that no Titus Trust staff were aware of his behaviour during this period when there were such close links between Emmanuel and the Titus Trust."

As far as the reviewers are aware, no direct allegation was made about JF until February 2017. However, we heard of aspects of what people have said were his rude and harsh comments, particularly in leaders' meetings, or in dorm or room meetings. One staff member related how two separate young leaders had struggled with the behaviour of JF towards them, others also reported that they felt belittled or verbally bullied. Some leaders felt they should have challenged JF more:

"XX [staff member] was the first person I know who really stood up to JF and insisted that he followed all the Iwerne procedures and guidelines. Many of us felt we should have challenged JF over his unkind public criticism of others. JF was not modelling the kindness and gentleness of Christ. He felt that tough words and tough love was needed, and that the younger leaders often lacked backbone."

Sometimes he was challenged for his rude comments in meetings, but there were no other consequences. One staff member told him that he had spoken harshly to one leader, and he did apologise. *"I felt like he clearly sometimes overstepped the mark as we all do in relationships, but he seemed to take correction well."* However, it does not appear that his apologies led to any change in his behaviour, or any sanction.

Some people recognised that JF wielded real power and influence in the wider Conservative Evangelical constituency. He had the authority to appoint curates at his church and some observed that it was good for your career to stay on the right side of him. There were also people who were genuinely grateful for the help and support he had offered them. However, there were some contributors to the review who noted that he could provide, or withhold, positive references and there was anecdotal evidence that he had done so on occasion. One contributor discussed why he felt that JF had not been challenged about his behaviour. An aspect he felt, was that they might have been blinded by his personality, but the main point being that it would never have occurred to him that JF was an abuser:

"Did the hierarchical mindsets we had from years at public school stop us speaking out? Again, I suppose it's possible. Did I hold him in such high regard as a preacher, elder statesman, friend, charming (and intimidatingly quick-witted) that it never occurred to me that he could do wrong on that scale? Definitely...."

All the above reasons indicate there were a variety of responses to JF's behaviour whilst he was a leader on camp. For some respondents, he had been a positive influence in their eyes, and had supported and helped them: they did not appear to have noticed any of his concerning behaviour. Some people did not know him at all, or only vaguely, whilst others viewed some of his behaviour as being unkind or bullying, but did not challenge him for a range of reasons. There was a sense in which some of his behaviour was

excused because he was of a different generation and because it was linked to public school norms⁵⁵. There was some challenge to his harshness in meetings, but this does not appear to have led to him change how he related to others. Where he was challenged, this appears to have had little consequence or impact: his arrival at camp in 2017 after his suspension speaks loudly of someone who felt he was “above the law”. If a whistleblowing/complaints policy had been in place this may have allowed JF to be challenged earlier as a formal process could have been initiated.

JF's regard in wider evangelical circles may also have had an impact on why he was not reported sooner. There was a recognition that he was a powerful and influential person in the Conservative Evangelical world. His patronage extended beyond his church and contributors to the review have noted how he could have an impact on someone's career in the Church. It was therefore important to be seen to be on the "right side of him": others may have been genuinely loyal to him. The Emanuel Wimbledon report also states that there may have been a fear that reporting him would reflect poorly on the gospel and on the Conservative Evangelical world, although this was not something which was strongly represented in respondents to this review.

The Trust's response to JF

“From a Titus Trust perspective, when you're talking about JS, you're talking about something in 1980. There is distance. There was distance time wise. There was distance legally, there was distance in terms of who was still involved in the work. When you talk about JF, all that evaporates. There's no distance. And therefore, you're looking at a very different set of issues, because there are people who know Jonathan well.”

Just after the news about the JS abuse hit the headlines in February 2017, the Trust had a call from someone who alleged that JF had been involved in abuse at Emmanuel Wimbledon. These allegations were immediately referred on to the relevant statutory authorities.

Following these allegations, JF was suspended from leading or taking any part in Trust activities in February 2017, and was therefore barred from events.⁵⁶ It is clear from the trustee minutes that JF was suspended from being a leader at the Trust and from attending all Trust activities. He had been suspended by his local diocese and the LADO was informed. The allegations were not Trust related, but they treated matters seriously and sought agreement that he would not go into schools or attend Trust events.⁵⁷ However, despite being informed that he should not attend camp, he attended the meeting on Sunday morning at one of the Iwerne camps in July of that year. The camp group leader spoke to him after the meeting and escorted him off the site.

JF was aware that he should not attend camp, but still did so: he clearly felt that he had a right to do so and appeared to ignore the significance of being suspended. There is some discussion in trustee meetings after February regarding the further actions the Trust should take about JF. JF's PTO was removed in 2017. However, it appears that the Trust was advised by JF's local diocese that they could not say anything to others, as JF was a private individual and had retired from his role at Emmanuel: it was important not to breach his confidentiality. A trustee meeting in September 2017 was informed that JF was still suspended, and the Trust had taken advice about how to respond if JF went into schools. It was reported that the diocese

⁵⁵ We heard anecdotally, of JF taking assistant leaders “skinny dipping”.

⁵⁶ Trustee meeting 22/2/2017

⁵⁷ Trustee meeting 22/2/2017.

stated that if JF was going into schools under his own name, they did not need to inform the schools. However, if JF went into schools under the Titus Trust name, they should inform the schools. Trustees expressed concern about the Trust's reputation regarding this advice.⁵⁸

Over several meetings trustees expressed concerns that JF might go into schools and sought clarity from the local diocese about where the Trust's responsibility lay. Finally, in June 2018, the trustees were informed that:

"Southwark Diocese have clarified with us (following their consultation with their LADO) that they do not wish us to communicate with any schools where [JF] is due to speak, or with any LADOs in the local authorities where JF is due to speak, excepting that we will speak to our own LADO if JF references the Trust in any of his talks."⁵⁹

Again, trustees wanted to make it clear that the Diocese should therefore take responsibility to communicate with other organisations, but they would continue to persuade JF not to go into schools.

The JF allegations did not become public knowledge until 2019. Whilst some people have felt that the Trust should have done more to let other organisations know about the allegations, they did act promptly when a complaint was made about him and referred it to the appropriate agencies. Subsequently, they liaised with the diocese, and followed up their concerns appropriately.

3.2 Scoping point two

What steps have already been taken and what additional measures need to be taken to improve the Titus Trust's safeguarding, reporting and other processes, and the Titus Trust's culture, and to mitigate any risk of abusive or harmful behaviour occurring?

The overwhelming majority of respondents to the review have been very positive about the safeguarding practice of the Trust, particularly as it relates to children and young people. Many people, with experience as teachers or governors in schools, stated that they felt the safeguarding practice of the Trust to be of an equivalent, or higher, standard to that found in their school or organisation:

"Above all, it had safeguarding and the well-being of those on the holiday parties as its top priority and it sought to create a welcoming, friendly, safe, relaxed atmosphere."

In general, people had few concerns about the Trust's safeguarding practice as it related to the children attending the holidays. The impression gained is that safeguarding practice over the years has been thought of specifically in relation to children, and it is only more recently that other aspects of safeguarding, including the safeguarding of staff and leaders, has been considered.

When the JS abuse came to light in 2014, the trustees considered commissioning both an independent review of other historic events, including the JS abuse, and an external review of safeguarding procedures.⁶⁰ The trustees decided not to commission the review of non-recent events,⁶¹ but agreed to progress the external review of

⁵⁸ Trustee meeting 14/9/2017

⁵⁹ Trustee meeting 7/6/2018.

⁶⁰ Trustees' meeting 26/1/2015

⁶¹ Trustee meeting 9/5/2015. The legal advice given was not to pursue an external enquiry at that stage.

safeguarding procedures.⁶² However, this was not discussed further in trustee meetings until June 2017, after the JS abuse had become public knowledge and the JF allegations had surfaced and been reported.⁶³

Safeguarding review

"I mean, my sense of safeguarding is that, in some ways it was done really, really well in terms of by the book. You know everything was taken seriously like the processes, procedures of DBS checks and training, and you know, like now when I try to do [my work] and when I'm asked about safeguarding, I know the answers to safeguarding questions 'cause I learnt them as a volunteer leader, like I know what to do....."

In the light of the JS revelations, the trustees commissioned an external Safeguarding Review by thirtyone:eight in 2018. The Trust had also completed an internal review in 2017 relating to safeguarding, which had picked up on some aspects of its safeguarding practice.

The thirtyone:eight review⁶⁴ was generally positive about the measures implemented by the Trust in recent years to improve and strengthen safeguarding arrangements. In the realm of policy, it was noted that the Trust had only just established complaints, anti-bullying and whistleblowing policies. Some revisions and additions were suggested relating to youth communications, safer recruitment and a disciplinary and grievance policy. With regard to training, it was noted that trustees needed specific safeguarding training relating to their role.

Job and role descriptions for staff and leaders had only recently been brought in, following the Trust's internal safeguarding review. The Trust had good processes for ensuring that all leaders had appropriate checks and references. It was recommended that senior staff members undertake safer recruitment training. Supervision of staff and volunteer leaders were seen as positive, and volunteers reported feeling well supported. The review highlighted many areas of good practice in relation to safe working practices, with an area of improvement noted being the secure storage of hard copy documents on camps. It was also noted that the youth communications policy could be strengthened to prevent younger leaders from contacting young people outside of camp, including contact over social media.

Communicating safeguarding messages on camp was seen as a positive area of Trust practice, with good briefing sessions for leaders before and during camps. The feedback mechanism from leaders was also seen as a strength, and it was noted that the Trust had some contact with the local authority and local safeguarding children board. Further learning was encouraged to review issues raised by young people and how the Trust could support children or volunteers with disabilities to provide an inclusive environment. Processes identified in responding to abuse were largely positive, and it was recommended that staff and volunteers receive some training to develop their understanding of domestic violence and mental health. Again, pastoral care on holidays was seen as a positive element of camp practice: the area needing further work related to the Trust's response to victims of abuse. Further training was also recommended around those who might pose a risk to others and assessing risk.

⁶² Agreed in Trustees' minutes 26/1/2015

⁶³ Trustee meeting 6/6/2017

⁶⁴ Safeguarding audit of arrangements for Titus Trust. Thirtyone eight. 14/9/2018.

The Trust responded to the recommendations to the review and monitored the outcomes.⁶⁵ By December 2019, the majority of the recommendations had been implemented.

Cultural review

"...But there's just a bigger thing to what we understand safeguarding to be, I think, like in some ways, Iwerne culture, even church culture might be really far behind where society is actually on safeguarding. I felt much safer in secular places, when I think about it, than church places, and that's really sad. And by safer, I mean emotionally safer. I mean, kind of not pressured. You know this this idea of pressure, and I don't feel that pressure in non-church places.

The culture of an organisation impacts on safeguarding. The Trust has seen the value in this and has undertaken two internal cultural reviews, one in 2017 and one in 2019. The breaking news regarding JS in February 2017, came at a time when the Trust were also considering governance arrangements and the role of women on camp. The news about JS came just before the allegations regarding JF, and both sets of allegations led the trustees to question the culture within camps. Trustees went on an away day in December 2017, with part of the focus of the day on reviewing the Trust's culture.⁶⁶

The Culture Review Group produced a report for the away day in December 2017.⁶⁷ The group had consulted leaders across all the camps. The report looked at several areas and proposed changes in each:

- Personal work. The report noted there was "much to be grateful for" regarding camps' history of personal work. But some leaders felt pressured to do this, and felt a fear of failure. There was also some confusion about the term "pastoral care": for some it meant a continuation of personal work under another name, for others it meant more of a commitment to caring for the whole young person.
- "Traditions of Men" or the year-round commitment to camps. Whilst acknowledging the strength of the commitment of leaders, others felt that they could feel pressured or frowned upon if they did not go to all the Trust events in the year.
- Camp history. Whilst camps have had a long history, which the trust can be grateful for, and which had informed current practice, camps had also changed. Camps could be personality-driven, although it was felt they were less hierarchical than before. Camps were also described as being busier and more frenetic than before and it was recommended that the Bash book should be "retired": *"Without wishing to forget our history, the group questioned whether the Bash book was a fair reflection of who we are today and thought it should not be given to new leaders as an introduction to camp."*
- High standards of camp. Whilst it is good to do things well, some leaders felt this could lead to a fear of failure and a sense of inadequacy.
- Camp culture. This was felt to be middle-class, lacking diversity, intellectual, self-replicating and there was not enough room for weakness.

⁶⁵ Titus Trust. 31:8 Audit Follow up actions. Undated.

⁶⁶ Noted in Trustees' meeting 3/10/2017

⁶⁷ Titus Trust Internal Culture Review. Undated (but thought to be 2017)

The concluding paragraph stated:

*“There was much positive to report and to celebrate. Much that was reported was ‘tiller’ touching rather than massive overhaul, along with adapting to a changing culture. The area where which we consider to be essential in addressing weaknesses in camp culture would be **training Senior Leaders**. As the ‘middle management’ of camps, our senior leaders are those who can most effectively contribute to the ethos of camp, set the tone of grace amongst leaders, explain camp practice and strategy, encourage camp commitment, represent camp externally etc.”*

The review reads as a positive reflection of the culture of the camps with little need to make significant changes, only “tiller touches”. The review placed the responsibility for change on volunteer leaders and did not appear to recognise the role of the trustees in promoting change. Overall, the focus was on leader experience, rather than the experience of the young people attending camps.

The cultural review was revisited at a Titus Trust staff meeting on 10th October 2019.⁶⁸ There were similar and additional issues raised to the review in 2017:

- Emphasis on excellence. Whilst the strengths of this were acknowledged, some of the other impacts were noted, including a fear of failure, less creativity and an atmosphere of intimidation, with gifts rather than godliness being promoted and valued.
- Pastoral care or Doing a Deep Work in the Few. Pastoral care and discipleship was seen as a big part of the work of the Trust, however, there was an acknowledgement that some leaders felt a pressure to perform in this area.
- Long-term/year-round discipleship. The year-round work was seen to promote loyalty and an established network of people. However, it was also felt that it could lead to pressure and a heightened level of expectations about a leader’s commitment to camp and draw them away from their local church.
- Historical legacy of the Titus Trust. It was felt this brought benefits such as collective wisdom, longevity of support and a deep loyalty to the work. However, the dangers were that it was felt things were harder to change, there was little flexibility to change things and it made it more difficult to disagree with how things are done. There was a fear of disapproval and an inability to challenge.
- Loyalty to camp. This was seen as positive in creating some consistency in leaders and a commitment to gospel ministry. However, it could lead to pride in camps, and a feeling of superiority: a feeling that it is bad to stop being a leader on camp.
- Importance of Sound Doctrine. This was seen as a positive in terms of safeguarding against error and being clear in talks. However, it was also noted that this could lead to a valuing of doctrine above a relationship with Jesus, and could lead to a sense of arrogance and superiority over others. In addition, it was felt this could make it difficult to handle differences falling outside the Basis of Faith, or could create the impression that everyone thinks the same. This could lead to a culture on camp where people feel afraid or unable to say that they think differently on a subject.

⁶⁸ Titus Trust Internal Culture Review. 10/10/2019

- Middle class/Public School Culture. This could lead to a sense of belonging and shared interests. However, it was also felt this could lead to a pressure to conform or that some people do not feel that they fit in. It was also felt that there could be a 'public schoolboy' culture, leading to a sense of *"elitism, exclusivity, sexism, cutting banter."*⁷¹
- Camp Language. Staff were aware that camps had their own language, which could help with efficiency and having a unifying impact on a diverse group of leaders. However, it could also isolate new leaders and help to create a sense of exclusivity, and even anxiety. Camp language can add to the sense that there is a 'particular way of doing things' on camp and make new leaders fearful of 'getting it wrong'.
- Hierarchy on Camp. This could lead to the danger of valuing older leaders or those with certain gifts, above others, with some leaders feeling like they are not needed. It can be exacerbated by camp being difficult and certain personality types coping better with it than others.

The review also looked at excerpts from the book, 'Escaping the Maze of Spiritual Abuse'.⁶⁹ Several areas were seen as potentially leading to an inappropriate use of spiritual power, including: a culture in which questions or dissent from prevailing view is very much frowned upon; feeling a pressure to conform: a culture of silence where difficult issues are not talked about; and a sense that our organisation is somehow superior to others.

This review appeared to have a greater sense of understanding more of the cultural issues within camps and an acknowledgement of spiritual abuse. Again, it is interesting to see that the focus is on the leaders, rather than the experience of camp for the children and young people. There was a clear sense that the staff team were looking to grapple with these issues and were referencing an awareness that aspects of the camp culture could lead to an abuse of power and spiritual abuse.

Since 2017, the Trust has therefore undertaken two internal cultural reviews and one external review specifically focussed on safeguarding. Trustees and camp group leaders have been committed to reviewing policy and practice where they have felt that this has been needed and have looked to implement change within the camps. This move to address safeguarding practice and the culture of the Trust is a positive step forward and has been welcomed by many of the respondents to the review.

Changes to policy and practice since 2017

In this section we will look at some of the changes in policy and practice the Trust and camp groups have put in place over recent years. Where we think additional changes are necessary to improve the safeguarding practice or to make the culture healthier, we have highlighted these as recommendations at the end of each sub-section.

Safeguarding

"On the safeguarding front, as teachers, we thought that Iwerne dealt with this with the utmost seriousness and professionalism."

⁶⁹ op cit

With regard to safeguarding and related policies, the Trust has a recently updated safeguarding policy. The previous safeguarding policy had been updated in October 2019⁷⁰ and was based on thirtyone:eight's Safe and Secure Safeguarding Standards. The policy referenced Working Together 2015 and could have referenced Working Together 2018. Whilst safeguarding of vulnerable adults was mentioned, the main focus of the policy, reflecting the emphasis of their work, was clearly children and young people.

The most recent safeguarding policy is dated March 2021.⁷¹ This again is a full and comprehensive document, based on thirtyone:eight's Safe and Secure Safeguarding Standards. The policy has a clear statement of commitment from the leadership of the Trust and a trustees' Safeguarding Statement. The policy also covers the safer recruitment of staff and volunteers, training, and a Code of Conduct. Spiritual abuse is included in the categories of abuse, and responding to allegations is also covered. There is a more significant mention of safeguarding adults, particularly those with care and support needs, and there is reference to the Care Act 2014. The policy does reference Working Together 2018, but would also benefit from referencing the Trust's broader responsibility of safeguarding all who come into contact with the Trust, due to Charity Commission guidance:

"Charity trustees are responsible for ensuring that those benefiting from, or working with, their charity, are not harmed in any way through contact with it."⁷²

Working Together 2018 also references that under Section 11, organisations should have:

"a culture of listening to children and taking account of their wishes and feelings, both in individual decisions and the development of services."

The organisation should also create:

"a culture of safety, equality and protection within the services they provide."⁷³

Supervision and training policies as they related to safeguarding for staff and volunteers were included in the safeguarding policy. Staff are expected to complete a safeguarding course within a year of their employment, and safeguarding is addressed in camp group staff meetings. Safeguarding is also specifically discussed at least once a year with staff members. Volunteers are given a safeguarding booklet before camp and are expected to read and sign to say they have read it. Safeguarding training is included in leader weekend training before camps and leaders are reminded about the training on camp before the young people arrive and again during the holiday at one of the leaders' meetings. The safeguarding policy is also available on camp in the leaders' room.

Recommendation

- The safeguarding policy should reference the Charity Commission guidance about safeguarding all who come into contact with the Trust (i.e., beneficiaries, staff and volunteers).

⁷⁰ Titus Trust Safeguarding policy. October 2019

⁷¹ Titus Trust Safeguarding Policy. March 2021

⁷² [Safeguarding and protecting people for charities and trustees - GOV.UK \(www.gov.uk\)](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/442222/Safeguarding_and_protecting_people_for_charities_and_trustees_-_GOV.UK_(www.gov.uk).pdf)

⁷³ [Working together to safeguard children - GOV.UK \(www.gov.uk\)](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/442222/Working_together_to_safeguard_children_-_GOV.UK_(www.gov.uk).pdf)

Safer recruitment

Safer recruitment processes are detailed in the safeguarding policy under “Policy for appointment of Titus Trust Staff” and “Policy for the Appointment of volunteers for Titus Trust events”. These are comprehensive, including the need to complete an application form, self-declaration form and to provide references. It does not mention the need for full employment history to be included on the application form or for gaps in employment history to be explained. It states interviews will include questions relating to working with children. No appointment will be made without a satisfactory Enhanced DBS. Where there are “blemishes” on the DBS, a decision will be made about appointment on the basis of a recorded risk assessment.

For volunteers, the policy states that all volunteers are required to have a clear enhanced DBS, but may serve on camp if their DBS does not arrive in time, providing that they do not have direct contact with children, or sleep near to children: on a holiday camp site, it would seem to the reviewers that it would be difficult to enforce a leader not having direct contact with campers, therefore they should not be able to serve until a clear DBS has been received. Neither appointment policies discuss advertising for staff vacancies or for volunteers. As discussed elsewhere, the lack of advertising for staff and volunteer vacancies is potentially discriminatory and leads to a lack of diversity within the Titus Trust workforce.

The Trust has good safer recruitment processes, with references verified and Enhanced DBS checks completed. Job and role descriptions have recently been introduced over the past few years. Staff have to complete an application form and leaders also complete a form for volunteering: all staff and volunteers have to complete a self-declaration regarding previous convictions. The application form seen did not explicitly ask for a full employment history, an explanation of any gaps in employment, or reasons for leaving posts.

A number of staff job descriptions were seen: generally, a statement about the Trust’s commitment to safeguarding and the post holder’s commitment to comply with the Trust’s safeguarding policy was not seen. A commitment to safeguarding should also be one of the attributes expected for every role. The job descriptions seen did not include any expectations around supervision or who the job holder would be accountable to.

Job applications have only recently been advertised externally and this is a positive move. It is our view that the volunteer process should also be more open, involving advertising, a formal application, interview and feedback, as well as the DBS and reference checks. This would make the process for becoming a leader/volunteer more open and clearer and give applicants more certainty about the process.

All employed staff have interviews, usually with trustees as well as senior staff. Volunteers usually have an informal discussion with a staff member before being asked to be a leader. We were able to see the interview questions for one of the staff roles: these did not include any questions about safeguarding. The Operations Director stated that these had been asked at a previous interview as the applicant was an internal candidate. However, questions around safeguarding issues should have been asked, as stated in the safeguarding policy, to assess the candidate’s learning as this was a different role.

There was some evidence that work has been done in the past few years to tighten up on DBS and reference checks for volunteers and to put into place a system for risk

assessment for blemished records. The 2018 safeguarding review also pointed out that senior staff should attend safer recruitment training, and one of the trustees delivered a Safer Recruitment session to staff on 10/5/2019. Trustees are involved in recruitment, and if this is to continue, then they should also undertake safer recruitment training.

Recommendations

- All job and role descriptions should include a statement about the Trust's commitment to safeguarding and the expectation of the worker to safeguard others.
- Application forms should have a full employment history and explanations of any gaps in employment.
- Volunteers should not be allowed on camps where they do not have a clear and up-to-date DBS check. In exceptional circumstances a full risk assessment should be carried out.
- All volunteering roles and job positions should be openly advertised.
- Recruitment for volunteers should include a clear process including interview and feedback.
- All interviews should include safeguarding questions.

Staff and volunteer induction and training

Staff undertake an induction and a 3-month probationary period: the probation process was clearly explained in the Staff Handbook. Staff and volunteer leaders are expected to sign the Trust's statement of faith and also sign to say they have received and read a copy of the Trust's safeguarding policy. This includes a Code of Conduct for Trust workers.

Volunteer leaders are expected to attend a training weekend before camps, which includes safeguarding and biblical input as well as practical training in various aspects of their role. Volunteers are also sent the safeguarding booklet and sign to say they have received this, and also have a safeguarding briefing at camp, before the young people arrive. Safeguarding training was regarded highly by the respondents to the review, with many comparing it positively to the training they received at schools or in their work place. There were a few people who stated that they felt the training was still a bit "tick boxy", although most people felt that training had improved in this respect and was being taken more seriously by staff and leaders in recent years. Some thought the training over the past few years had better integrated a theology of safeguarding into the training delivered.

"Excellent sessions on safeguarding at the last few trainings or prep days. XX was especially good as he said. " Jesus specialised meeting with, and caring for, those who were vulnerable, or on the margins of society. If that was important for Jesus it should be very important for us". This changed my attitude to safeguarding from ticking boxes to a motivation to care for others."

It was noted that since 2016-17, safeguarding training has included a stronger element with regards to spiritual abuse and a recognition that this was a potential risk in the

model of 1-2-1 work used. However, it appears that it is only in the past year or so that there has been a wider recognition that safeguarding also involves leaders and their treatment and wellbeing. Whilst some people felt the training did relate to safeguarding issues on camp, others felt that direct learning from camps could be better used in the training:

"It's never directly applied to things on camp. I mean 'cause I have this criticism with my school safeguarding as well, but it always feels like a really remote thing that would never happen to us 'cause we're an independent school, when actually I know there are things in school that have happened. And so, I would think it would be helpful to say actually there was a girl in this situation two years ago, just so you know this does happen. So yeah, it doesn't feel always hugely applied to our situation".

Staff safeguarding training

Staff complete the same training as the leaders on camp. However, they are encouraged to access other training including safeguarding training through their local diocese at appropriate levels for their role. We were able to see a staff training matrix relating to safeguarding. This showed that all staff had recently completed safeguarding training, provided either by the local safeguarding children board/partnership at the relevant level or from their local diocese (if Church of England clergy) or thirtyone:eight. This was good practice and enabled the operations director to ensure compliance with training requirements. The safeguarding trustee had also led safer recruitment training for staff and many had completed mental health training. The trustees we interviewed also stated that they had received safeguarding training for trustees. Senior staff would also benefit from training on dealing with allegations and complaints, and has already been stated, trustees should receive safer recruitment training.

Recommendations

- Senior staff should undertake responding to allegations and complaints management training
- Trustees involved in recruitment should undertake safer recruitment training

Training and development

The Trust has a Staff Training and Development policy. This states the Trust's commitment to training staff and associates. It is clear that the training is mainly seen as ministry training, e.g., ministry training courses, books related to ministry, and conferences. There is provision for other training, as required, such as mental health. However, there is no sense from the policy that there are specific training courses which are core or mandatory for staff, e.g., health and safety, GDPR/data protection, equalities, or first aid, or when these should be repeated.

Outside of safeguarding training, Christian conferences and Bible courses, the Trust does not seem to have taken advantage of training offered by other organisations, including secular ones. Whilst the Operations Director had a training matrix for safeguarding, there did not appear to be a similar one available for other staff training. It would be useful to have a staff training matrix and to designate some training as core or mandatory. Whilst staff may have undertaken some or all of this training, there did not appear to be a way of monitoring this centrally.

Recommendation

- The Operations Director should keep a central training matrix for staff training, including core training.

Supervision

All the staff interviewed felt well supported and clearly enjoyed working for the Trust. Camp group leaders appeared to gain a lot of support from outside of the Trust, although none said they felt unsupported. Camp group leaders have good relationships with each other and gain a lot of mutual support. However, their formal accountability and support was with their link trustee and, at times, this appeared to have been inconsistent, either due to the lack of a link, or due to the busyness of the trustee. Over the years, camp group leaders have received supervision/support from the Chair of the Trust, but at times this too has proved difficult due to the time restraints on the Chair.

For camp group leaders and other staff, supervision or support is largely informal: staff spoke positively of arrangements made during Covid-19 restrictions to have regular Zoom times for mutual support. However, there is no supervision policy, which would outline expectations from both the supervisor or supervisee, particularly around the frequency of supervision. This carries the risk of supervision “slipping” and staff feeling unsupported, or alternatively, that lines of accountability are lost. This would appear to be particularly important as staff can be travelling considerable distances (when not in lockdown) and not see colleagues face-to-face.

Although there is no appraisal policy, appraisals for staff were introduced over the past two or three years. Camp group leaders described these as useful and beneficial.

With regard to volunteers, again there is no formal appraisal or supervision for them during or after the camps. There was some recognition by camp group leaders that volunteer leaders also needed support and encouragement, although camps were so busy that this was often not forthcoming, with some leaders saying that they looked for support from their peers. One camp group leader stated that they had recently put into place support for leaders from their senior dorm leaders, so that in theory, that support should be there.

Several contributors described that they found leading on camp difficult at times, some ending up in tears. Whilst there is a support structure in place on camps, the impression gained was that this did not always work as well as envisaged. These contributors noted how hard they felt volunteering could be, with one suggesting that each camp should have a pastoral lead for volunteers for their support:

"The best weeks of my life have been on camp but, as a younger leader, I also cried a fair bit in response to the busyness and tiredness of camp and the responsibility of caring for young people, which isn't always easy. As far as my experience of safeguarding has gone, I have never felt any cause for concern."

These instances led me to go to bed crying some nights at camp, which was not a good witness to my husband who was leading for the first time. I felt there was not a clear avenue to raise these concerns about the Camp Leader's behaviour, as they were in

charge of the whole camp. When I did try to approach them about how I was finding leading 'XX', I felt my feelings were not fully considered. As such, I would recommend going forward that there should be a designated Pastoral Head at each camp, who could maybe manage pastoral care and concerns of the volunteers at each camp.

In addition, it might be beneficial for volunteers to have a more formal "supervision" after camps on a regular basis. Staff members interviewed felt that they knew the volunteers well, but it might be that this would provide another opportunity for volunteers to raise concerns about their own volunteering or the camps.

Recommendations

- The Trust should introduce a formal supervision and appraisal policy
- The Trust should consider having a pastoral support leader on camp

Allegations

With regard to allegations, the safeguarding policy outlines actions to take when an allegation has been made against a staff member or volunteer, including notifying the local authority designated officer when children are involved. The Trust also has a procedure for managing allegations. However, both could be further developed to take into account the pastoral care and support needs of both the victim and accused and actions to take whilst any investigation is ongoing.

Recommendation

- The Trusts should review the allegations policy with regard to support for those affected by allegations of abuse.

Whistleblowing

A Whistleblowing policy is included in the Appendix of the Safeguarding Policy, but is not mentioned in the Code of Conduct. The Whistleblowing policy includes details of people to contact and also contact details for Protect, an external agency. This policy was first introduced in 2018. The impression gained from speaking to staff was that the policy was known about, but was not widely promoted amongst leaders, although the policy was included in the safeguarding policy, a copy of which was in the leaders' room on camps.

Complaints

A complaints policy is outlined on each of the camp group websites, but not outlined on the Titus Trust website. The policy includes a three-stage process involving: informal complaint; formal complaint; and appeal. The current policy states that any formal complaint will be investigated by the camp group leader. The policy could be further strengthened by ensuring at this formal stage, that the investigation is carried out by someone operationally separate from the camp. The Charity Commission published a

report in May 2006, which looked at how charities resolve complaints.⁷⁴ The principle of organisations being open to complaints as a way of improving services, was therefore well established before the Titus Trust Complaints policy was introduced in September 2018.

"I mean, I remember actually when a few years ago, can't exactly when it was, the trustees you know realized that every organization is called to have a complaints procedure and so we put it into place and it is on the website and so on."

Recommendation

- The complaints policy should state that someone independent from the camp should investigate the complaint at the formal stage.

Disciplinary and grievance

The Trust has a clear Disciplinary and Grievance procedure for staff outlined in the staff handbook. This also includes a clear Capability procedure for addressing poor performance. In addition, the Dignity at Work policy also outlines definitions of harassment and dealing with issues at harassment and bullying at work.

Valuing diversity

The Valuing Diversity policy has been described elsewhere, although does not appear to have been highlighted with staff or volunteers.

Recommendation

- The Trust should promote the Valuing Diversity policy throughout the Trust and ensure compliance in practice.

Data protection

The Data Protection statement in the staff handbook makes reference to the Data Protection Act, but not which one. It also references data held on computer:

"The Titus Trust aims to comply with all statutory requirements of the Data Protection Act by taking all reasonable steps to ensure the accuracy and confidentiality of personal data held on its computers."

The Data Protection Act protects individuals' rights concerning information about them held on computer."⁷⁵

The Data Protection Act 2018 and the GDPR make it clear that the data an organisation holds relates to all data, including some hard copy records, not just information held on computers.⁷⁶ The "eight principles of good practice" stated in the policy do not correlate

⁷⁴ [Cause for complaint? \(RS11\) - GOV.UK \(www.gov.uk\)](http://www.gov.uk)

⁷⁵ Titus Trust. Data Protection Policy. 18/5/2016.

⁷⁶ "personal data processed in a non-automated manner which forms part of, or is intended to form part of, a 'filing system' (that is, manual information in a filing system)." ICO website

exactly with the six data protection principles as outlined in the 2018 Data Protection Act.⁷⁷ The Trust's Data Protection policy references the 1998 Data Protection Act, not the 2018 Act or the principles inherent in the GDPR. The Trust does have a privacy notice⁷⁸ which references the Data Protection Bill/Act 2017 and the GDPR, but this deals with how the Trust handles personal information, rather than being an internal policy document for staff.

There have been some changes made to data protection over the recent past. Information is held centrally on the Trust's database, which has different levels of access depending on the role of the person accessing it. We completed forms for going on camp which were completed online, securely and information sent to us was sent password protected. There have been discussions around data protection and prayer diaries, which can be accessed online or are sent out by hard copy. We had isolated comments regarding data protection: one person contacted us to ask us to remove her home address from the Trust data base as she kept on getting mail sent there, and another mentioned that she was aware that she was on the prayer diary, but no one had asked her if she wanted her name as part of this (she said she did not mind, but would have liked to have been asked).

We are also aware that leaders send some information in about campers following the camp; general information such as who they were in a dorm with, what activities they liked. This information also included whether they had made a profession of faith or not. In discussion with one camp administrator, she stated that this was now done directly onto the Trust IT system, but did not know if young people were aware of this. She also said that she had similar hard copy information for a few years, locked away at her home. This information was no longer needed and should be shredded.

Recommendations

- Review the Trust's data protection policy in line with the Data Protection Act (2018)
- For the Trust to review their data processes and delete non-needed information.

Health and safety

The staff handbook referenced health and safety, but this is covered in more detail in the Trust's Health and Safety Policy document.⁷⁹ This policy is a comprehensive document and includes a statement concerning the commitment of the Trust to promote the health and safety of all staff, volunteers and others who come into contact with the Trust. It sets out the responsibilities of different personnel, risk assessment, practice on camps and in the Year-Round Work, activities, including hazardous activities, medical provision, reporting incidents, food hygiene and road safety.

The Trust clearly takes health and safety seriously on camps. The Titus Trust leaders' manual⁸⁰, which was readily available in the leaders' room during site visits, covers several aspects of health and safety, including food hygiene, fire safety, emergency

⁷⁷ See the information Commissioners website. [Home | ICO](#)

⁷⁸ Titus Trust General Privacy notice. Undated.

⁷⁹ Titus Trust Health and Safety policy. June 2020

⁸⁰ Titus trust Leaders' manual. June 2021

procedures and reporting incidents. Separate briefs were also available for activities and general tasks and leaders also had a copy of a general risk assessment for the site, although a staff member stated that she did not think they had seen the school's risk assessment, which would have been beneficial. There were also risk assessments for all the activities available in the leaders' room. Risk assessments covered the risks for each activity and measures to reduce the risks, although they had no measure of whether the risks were deemed low, medium or high: this would be a needed addition. Generally, when going round the sites, there did not appear to be any significant health and safety risks, and sites were kept in good order: one staff member stated that sites were cleaned and tidied regularly, at least in part in order to maintain good relations with schools.

As the holidays undertake various outdoor activities, the Trust is regulated by the Adventure Activities Licensing Service (AALS). We were able to see two recent inspections from 2019 and 2020.⁸¹ The 2019 report contained one requirement and two matters for advice, and the 2020 report contained one matter for advice. On both occasions the licence was granted and no further action was required. There was also evidence from trustee meetings that incidents involving activities were noted and that learning was taken from those incidents. On one of the site visits, there were completed incident/accident sheets in the leaders' room: these should have been kept locked away.

Intensity of camps

It was clear that after the JS abuse came to light that camp leaders were aiming to reduce the spiritual intensity of holidays. Staff were clear that there should be no pressure on leaders or young people to have "the chat", and there was less emphasis on being proactive and more on being reactive to young people and faith issues. They also wanted to refocus on young people having a fun time, with the aim that they would return to camps in the future.

Junior camps are seen as generally being less intense holidays, with the main aim of encouraging young people to return and go onto senior camps. On senior holidays, staff aim to keep Christian meetings short, and the songs or hymns chosen are not too emotional and avoid a "personal response" type message. Talks also are aimed to be engaging but unemotional, and avoid in general, an expectation of a personal response at the end. One of the camp group leaders also stressed that evening dorm times were also kept deliberately short to avoid intensity at night time. Certainly, on the camps visited, the meetings were relatively short and were interactive, with the morning meeting on one camp having no singing at all, and the evening meeting having just a couple of songs. Talks were also relatively short and had an element of drama and humour in them. There was a call for a personal response in one meeting, but this was not to the reviewer's mind, threatening or pressurising. Again, the young people spoken to on camp were positive about the Christian content and one in particular noted that discussions at "dorm time" were useful.

Personal work in camps

Over the past few years there has been a recognition that "personal work" and the expectations around this, could be intense for both the young person and leader. There has been a deliberate move to be "*intentional but not intense*" and people interviewed were certainly mindful of the need to respect the young person, to go at the pace of the

⁸¹ Adventure Activities Licensing Service. Inspection Reports. 6/2/2019 and 27/1/2020.

young person and not to be “pushy”. One of the reviewers noted in meetings the ‘light touch’ that was encouraged, regarding the Christian message and conversations with campers.

Personal work has also been retitled, “Pastoral Care”, which has meant different things to different people. Staff recognised that for some, particularly for more experienced leaders, they might simply think of this as a name change, rather than a refocussing of their discussions to whole person care. Certainly the “Pastoral Care” policy seen on one camp seemed to focus heavily on witnessing and evangelism rather than a broader concern for the young person: it still gave the impression of ‘doing’ something to the young person, rather than engaging with them.⁸² However, for others, the policy has changed to mean a broader interpretation to include focussing less on direct evangelism and more on the emotional support for the young person.

“I think the fairly recent shift of leaders' training towards 'pastoral care' rather than 'personal work' and the re-writing of the respective white papers was a hugely helpful shift. The shift to 'pastoral care' has been helpful in encouraging leaders to have exploratory conversations with the teenagers if they are receptive, but the felt pressure on leaders to need to have such a conversation has drastically diminished. The tone seems to have shifted to encouraging leaders to try to connect with the teenagers where they are at, rather than being quite so prescribed in needing certain personal work conversations. This hopefully means that teenagers have also felt more at ease!”

Generally, contributors thought practice with regard to “personal work” had always been good on camps, and pointed to the general rules of finding somewhere private to speak to the young person, but not so they were out of the sight of others. Some contributors also stated that personal work had reduced on junior or inter camps and that the main emphasis was to help the young person have a positive experience so that they would continue attending camps in the future.

Recommendation

- The Trust should clarify and ensure consistency of the pastoral care policy across camps.

Personal work outside of camps

The Trust does have a 1-2-1 Ministry policy, which details expectations for meeting up with individuals outside camp.⁸³ The policy places this work *“ideally in the context of shared local church involvement (or, at the very least, in consultation with the individual’s local church)”* and is aimed to encourage and disciple individuals outside the camp context. There are clear warnings around spiritual abuse and manipulation or coercion, and guidance about how to conduct meetings. There is also the warning that, *“No staff member or volunteer leader should meet up with anyone who is under the age of 18 and/or still a school pupil outside the context of camp or an official school engagement (the only exception would be where parents and Titus Trust team leaders are aware and approve of the particular meeting).”* There is clear guidance to signpost the person to professional help if needed. However, the risk remains that this model of discipleship

⁸² Pastoral Care policy. Glod 2021.

⁸³ Titus Trust 1-2-1 Ministry. March 2021.

could cut across the role of the local church and potentially cause conflict with local churches.

Staff were also clear that there had been a move away from contacting young people outside of the holidays during the rest of the year. Leaders are only encouraged to send a postcard after camp to the young person, so that parents can clearly see what is written. The Trust's Youth Communications policy⁸⁴ was seen, which promotes minimal contact via postcard to young people, unless they reply to the postcard, but prohibits private messaging and following young people via social media. The Trust's 1-2-1 Ministry policy, whilst promoting visiting leaders and teachers to study the Bible, also confirms that young people under 18 should not be visited outside of camp. However, a slightly different emphasis on 1-2-1 work outside of camp was given in one camp leaders booklet,⁸⁵ where there was no blanket ban, leaders were told to "feel free" to visit their campers during the year, but:

"if you plan to meet up with any campers or ALs to read the Bible 1-2-1 please discuss this with a member of staff".

And again:

"This year-round contact is a valuable extension of the work at the holidays and schools, but like all of our work it must remain blameless, above suspicion and avoid intensity."

Although the difference might be seen as minimal, the emphasis in the camp leaders' booklet is one of a greater acceptance that visiting young people on a 1-2-1 basis is permitted, whereas the Trust policy document assumes this would be an exception. Until visiting and contacting children or young people outside of camp is prohibited, the risks remain that an unhealthy relationship may develop with the leader visiting. There is also potential for conflict with local churches, if leaders and staff are disciplining others outside of the church context.

For many years there has been in place a policy of leaders not covering the same camper for two years in a row. This is aimed at trying to reduce the risk of a leader building an inappropriate relationship with a young person and developing a dependent relationship between camper and leader.

Recommendations

- The Trust should consider amending the 1-2-1 Ministry policy to prohibit leaders or staff visiting young people (children) outside the context of camps.
- The Trust should consider 1-2-1 ministry outside of camp with students and teachers. If this permitted, it should only occur with the express knowledge and permission of the local church.

Leaders and the leaders' room. Hierarchy and challenge

Since 2017, there has been a greater recognition of some of the cultural issues relating to leaders and the "leaders' room". Staff and camp group leaders emphasised that they were clear that they and anyone else on camp could be challenged and reported if seen

⁸⁴ Titus Trust Youth Communications policy. June 2021.

⁸⁵ How to Glod 2021. Leaders' Manual.

doing something wrong or abusive: this was stated from the front. The Trust has introduced whistleblowing and disciplinary policies recently, although it was not clear how much of an impact these have had.

Certainly, some contributors have felt uneasy about challenging behaviour they had seen, or reporting it to camp leaders in the past. Camp group leaders have recognised that there was an issue with hierarchy amongst the leaders in the leaders' room, and that younger leaders could feel intimidated. One stated that although he did not recognise that there was a "culture of fear" on the camps, as expressed in the Emmanuel Wimbledon report, he did recognise that younger leaders could feel left out:

"What used to be said to first time leaders in leaders' meetings was to listen to and to learn from what was discussed, more than to contribute. In more recent years there's been an awareness of how that may not be what they need to hear - particularly as a young person in a large and experienced team where it's easy to feel insignificant. So more recently over the past ten years the message has been more "we need you; we need fresh pairs of eyes; ask questions about why we do things the way we do - there may be a good reason but there may not - and you will see things that others don't".

Since about 2017, there appears to have been a consistent message from the front in leaders' meetings that no leader is above challenge and that leaders should report other leaders, even staff or camp group leaders, if they are seen to be misbehaving or abusing others.

Staff and other leaders also thought that camps had made efforts to work against the "hero worship" of certain leaders by stressing that all were important on camp and that no-one was any more important than others. Staff stated that camp group leaders spent time thanking leaders for their work behind the scenes or for being involved in less up-front work: this was seen on all the camps visited in the summer. A phrase repeated during the review was that staff would now show more "grace and gratitude" to volunteer leaders and this was appreciated.

Recommendations

- If leaders find it difficult to raise issues or concerns, they should be able to discuss this with their pastoral care lead (see previous recommendation)
- All complaints raised should be logged and feedback given. Every effort should be made for the issues to be resolved and for the complaints process to be followed.

Feedback on talks

Feedback on talks and activities in leaders' meetings has also been an area where there has been change. Instead of a "free for all" of feedback being given about talks in leaders' meetings, camps have tried to mitigate this by one person being allocated to give feedback about talks to an individual. As one staff member stated:

"It's something that I, I guess I had a desired interest in when women started giving talks because there was no way I wanted a woman giving her first talk to suddenly have a free for all of 50 leaders jumping in. So, we have tried to change things."

Camps vary in the way they share feedback from talks and this is usually done on an individual basis, before the group feedback in meetings, which is more limited, though still public. This is aimed at reducing the public aspects of negative feedback on a talk, whilst enabling others to learn from the feedback. It is our view that feedback to talks or other aspects of camp leading should not be given publicly, to reduce the effects of negative criticism, even if feedback is given in a constructive manner.

Recommendation

- The trust should ensure that feedback on talks is given in private and not in public.

Expectations of excellence

It was recognised by some that there had been a culture of fear of getting things wrong, or of wanting to appear perfect, due to the high expectations of camp. This was exacerbated by a notion that middle-class people were not good at showing their weaknesses.

One camp group leader stated that he had promoted teaching to leaders about showing vulnerabilities and being prepared to get things wrong: that our weakness can be made perfect by God's strength. It was felt that this did much to help change the culture of the leaders' room on camp:

"And I'm wanting people to know that when they come to camp, they come not to put on their best face, not to want to pretend that all is well. And my fear, is that for a long time people felt when they came to camp they had to pretend to be something and someone they weren't. I think we've worked really hard over the last few years to say, brothers and sisters, we're in this together. We're broken people. And the Lord uses us in spite of who we are, not because of who we are."

Leaders and rest

There was recognition that leaders found camp exhausting, particularly if doing more than one week. Whilst some respondents accepted this as a normal part of leading, others felt that they needed to have some time off during the week and that the expectation of being with campers all the time could be stressful. As a result, camps have introduced the flexibility for leaders to have an afternoon off, if they request this. Whilst welcomed, some feel that there is still an unstated pressure not to take time off, as it places more of a burden on the other leaders. To counteract this, the Trust could state that it was an expectation that leaders take some allocated time off during a week of leading.

Recommendation

- To make it an expectation that leaders have some allocated time off per week whilst leading on camp.

Women and leadership

Over recent years there has also been a recognition that the issue of women teaching on camps, and women in leadership in general needed to be addressed as this practice varied across camps. This resulted in a general review and consultation process after 2017 resulting in some changes on the camps.

At a meeting in December 2018,⁸⁶ trustees stated they were happy to “*support the complementarian theology of the four camp group leaders*” and would leave the practical outworking of this to the camp group leaders. It was also stated that having a written policy on this “*would not be helpful*”.

As a result, women do not teach the Bible or lead Bible readings to adult leaders on any of the camps. Women are now allowed to give talks in the main meetings on junior camps and most of (if not all) the senior camps.

Women do undertake other high-profile leader roles on camps, for example, leading meetings and giving talks, as evidenced during all our camp visits. However, in terms of senior leadership within staff teams, all are male: there are no women who are overall camp leaders and no women are camp group leaders. The Chair of the Trust has always been male.

The Trust still does not have an official policy regarding women and men in leadership, although, as has been stated before, the absence of a written policy does not lead to a lack of policy in practice. This should be considered in the light of the 2010 Equalities Act and the Trust’s Valuing Diversity policy. It is our view that the Trust should review this and clarify its position. The Trust should also consider this, with reference to being a non-denominational organisation, as stated on its camp web sites.

Recommendation

- For the Trust to review and clarify its policy on men and women in leadership.

Mothers and fathers on camp

Another area relating to leadership involves the role of parents, or more particularly, mothers, on camp. There have been changes instigated over the years, to support mothers on camps. These have included the establishment of “kidzone”, a programme specifically for the children of leaders. Women have also been linked with dorm leaders so they can support them and pray for the children in the dorms. One camp has encouraged a mother to attend leaders’ meetings, so that the leaders can be kept up to date with what the mothers have been doing and vice versa. In addition, leaders who are parents have also been given an afternoon off during the camp week, so that they can spend time with their families.

Over recent months some camps have been consulting with parents regarding their views about their roles on camp, the outcome of which is not yet known. Whilst recognising that camps have made efforts to integrate families and in particular, mothers, into camp life, our view is that families should be free to choose if it is the

⁸⁶ Trustee meeting. 1/12/2018

father or mother who leads on camp or looks after their children, and their decision should be supported by the camp.

Recommendation

- The Trust to review the issue of parents on camp from both a policy and practice perspective, allowing for different views to be expressed and accommodated.

Comment

The Trust has taken action over the past few years, in particular since 2017, to address matters around safeguarding and culture, they have undertaken reviews and carried out various consultations over significant issues with leaders and supporters.

Although some policies have been slow to be introduced, and there could be further improvements, there has been a genuine commitment to improving policies. There has also been a commitment to change practice across the camp groups, following the culture and safeguarding reviews. Staff, in responding to the Covid-19 pandemic and restrictions, have amended camp programmes and introduced online versions: they clearly have the ability to adapt to change.

The reviewers recognise that there has been a commitment to change over the last few years, nevertheless our view is that other areas of cultural change are needed to encourage a safer and healthier environment.

3.3 Scoping point three

Whether any changes need to be made in the continued building of a healthy culture in order to facilitate gospel ministry in independent schools.

From the many contributions of people involved with the trust over the years and with a particular focus on the last few years, there have been a number of cultural issues raised during this review, some of which have already been recognised by the Trust. Some changes have already been made, but in our view, there are other changes which will also help the Trust to develop a healthier culture in the future. These again are highlighted at the end of each sub-section.

Deal with historical dissonance

One of the major issues regarding the legal matters arising out of the JS abuse has been the responsibility of the Trust with regard to the abuse and the victims of JS. The fact that the Titus Trust was not established until December 1997, about 15 years after the Ruston Report was written has led the trustees to deny any legal responsibility for the actions of JS. We are unable to comment on activities before 1997, as this is beyond the scope of the review. One of the questions which therefore remains unanswered is the reasoning behind the Titus Trust being established and taking on the work of Iwerne Trust in 1997, and what prompted that. Whilst this is historic, it does have an impact on the culture of the Trust and how others view it today.

Whilst trustees have publicly denied any legal responsibility for JS's actions, others have felt that that this does not take the moral responsibility away from the Trust for his actions:

"I think that's absolutely blind. I think it's an institutional blindness. That is astounding and very worrying. It is obvious to anyone, if you've got a can of baked beans and you change it from Heinz to Sainsbury's, they're still baked beans. Whatever you say legally about them being different charities, they do exactly the same work in pretty much the same way."

Or, as one of the staff members said about the response of trustees:

"Some things were communicated or decisions were made that in hindsight, I think the trustees themselves will say were not wise..... I understand why it is difficult for the Titus Trust to apologize for something that happened before it existed, but Iwerne holidays as an entity, has existed all the way through this period. So might it be possible for Iwerne Holidays to issue a heartfelt apology for all the things that have been associated with their camps historically."

With regard to the moral responsibility of the Trust, there is good evidence that, prior to 2017, the trustees and the Trust as a whole saw the link between the Iwerne Trust, Iwerne holidays and the Titus Trust and indeed used that to promote the work. As one contributor said: public schools like continuity and history. It is a good selling point.

Indeed, the Iwerne Trust, which was initially established to raise funds for the Iwerne camps only formally closed in 2016, although its work was taken on by the Titus Trust in 1997. Two of the long-standing trustees of Titus Trust at that time were also the two remaining trustees of the Iwerne Trust. The Iwerne Trust was still open in order to continue to provide funding, through legacies, for the Iwerne camps. At a Titus Trust trustees meeting on 26/1/2015, the future of the Iwerne Trust was discussed:

"In light of the desire to continue receiving legacies made to the Iwerne Trust but not wanting to take on the liabilities of IT through merging it into TT, as well as wanting to ensure XX and YY don't feel exposed as sole trustees of IT, the idea of appointing replacement trustees was discussed."⁸⁷

Here there is clearly a direct link between the Iwerne and Titus Trusts: they shared two of the same trustees and the Iwerne Trust was available to take legacies which were being used by the Titus Trust. There was also a continuation of staff and trustees between the Iwerne and Titus Trusts in 1997 and 2000 when the Trust took on the independent schools' work of Scripture Union.

That the trustees saw this continued link with Iwerne and used it to promote the work of the Trust is also seen in other ways. Up until 2013, the trustees were considering a reprinting of the "Bash book"⁸⁸. This was sent to new camp leaders up until 2017 and was a recommended read: the book references Bash's life, mission to schools and the early history of the establishment of Iwerne and other camps. It also describes his theology and leadership. Dissemination of the book was stopped in 2017 following the first Trust internal cultural review.

References to the historical legacy of Iwerne can also be seen in the accounts submitted to the Charity Commission. Up until 2017, the accounts included the statement:

⁸⁷ Trustee meeting 26/1/2015.

⁸⁸ Bash. A Study in Spiritual Power, ed. J Eddison. Marshalls. 1983.

“The Titus trust is established to seek to make the Christian faith a living and practical issue to young people having a present or past association with independent schools in England and Wales. Although narrowly focussed, this objective has, for over 86 years [in 2016], demonstrated a broad and long-term effect through the work of many thousands of individuals who were introduced to Christianity through the Trust’s work and have gone on to have an impact on the UK and the wider world.”⁸⁹

The Annual Report of 2015 also has a significant piece covering “1930-2015 - *The first 85 years*”. The piece starts: *“It is 85 years since Revd Eric Nash, affectionately known as Bash, started the work which is now the Titus Trust.”⁹⁰* The interview accompanying the timeline is with someone who clearly went on camps in the time of Bash, before the Trust was formed. As one respondent stated:

“Even until recently they’ve gloried in the 40-50 year history of Bash setting up these camps and said we’ve had a continuation of Iwerne camps since this time. So when it’s convenient, they kind of glory in the longevity, in the history. When it’s inconvenient, it changes to - that was Scripture Union. It’s nothing to do with us. Even though some trustees - XX, and XX - moved from Iwerne Trust to Titus Trust. I think there is a feeling that these were mistakes not of the current leader’s generation. But the trouble is, they become mistakes of your generation unless you deal with them properly.”

Other contributors to the review noted how the Trust had celebrated significant milestones in the camps’ history before 2017, clearly identifying the sense of success and history of camps pre-1997. Glod celebrated its 50th anniversary in 2016, with retelling of the start of Glod from the days of Iwerne and Bash. The “Bash book” was given out as part of the celebration. The LR camps also celebrated 80 years of camps, which again celebrated times before the Trust was formed.

In all of this, there is a great sense of the historical legacy of Nash, of Iwerne and other camps continuing the work of the Trust, acknowledging the success of the camps, particularly Iwerne camps, in producing significant ministers over the years and certainly before 1997. There was an implicit assumption that this was and is, The Work, that the Titus Trust is just continuing the work of Iwerne, with many of the same personnel and using the same model of ministry. The assumption of continuity was also implicit when a trustee discussed the possible retirement of the Chair in June 2014: *“After 23 years as Chairman YY has managed the Trust wonderfully well,”⁹¹* The dates suggested that the Chair had been in that position since approximately 1991, several years before the Titus Trust had been formed.

After 2017, following the JS revelations, the Iwerne camp has not just been physically disbanded, but references to the past, pre-1997, have been removed. A look at the Titus Trust website simply states that it *“was incorporated as a charity in 1997”*.⁹¹ The camp websites mention when their camps started but also, apart from Glod’s, state that Scripture Union were running them before 2000. The Staff Handbook, mentions little about the Trust’s history, which is something which would normally be expected for new staff, although does reference Bash and “our origins over 80 years ago”. Since 2017 The Annual Report and accounts have omitted the specific mention of number of years the work has been going on. The reprinting of the ‘Bash book’ is no longer on the agenda of trustee meetings, and it is no longer given to new leaders.

⁸⁹ Titus Trust Annual Reports and Financial Reviews. 2017

⁹⁰ Titus Trust Annual Report. 2015.

⁹¹ Titus Trust website; [About – The Titus Trust](#)

"I did find it quite hypocritical when the JS stuff was released into the media a couple of years ago [2017]. There was coverage of the camp response at the time [in the 1980's] which was pretty grim. The camp response [in a letter to leaders/financial supporters of the Trust] to this in 2017 was that it's not really to do with us, because that was under Scripture Union and now we're Titus Trust. But not very long before that I'd been catering for[at] this 80th anniversary of LR, how it's been going for 80 years, which I just found was a bit hypocritical. One minute we're saying it's been going on for ages and ages and ages and such a great work, it has done great things. And the next minute you're saying, oh something in the 80s wasn't us."

And as another contributor stated:

"There was an immediate u-turn in the Trust's willingness to connect itself to the past (i.e. the historical legacy of Iwerne in particular and anything that came before its official beginning in 2000). Before the JS news story, Iwerne and Forres, in particular, used their historical legacy and longevity as a selling-point and self-justification both internally and externally.... Iwerne and Forres in particular, and the Titus Trust generally, were very happy to promote the legacy of Bash and pre-2000 and lean on it as a basis for spiritual credibility (which often verged on a sense of superiority) when it suited. In my experience, this was abandoned completely as soon as the legacy of the past became undeniably controversial and would tarnish the current reputation."

Iwerne holidays have now been closed down, which was confirmed at a trustees' meeting in January 2020.⁹² The reason given for this publicly and to supporters, was that the Trust was moving to work on a more regional basis. There was no mention to supporters that the impact of the JS and JF allegations had been significant and, as one camp group leader stated, for reputational reasons alone, the camp had to be stopped. One leader stated:

"OK, so when it was announced that Iwerne was gonna close, that was communicated in a way of thinking about, you know, geographical restructuring and that it had been on the cards for quite a few years and vaguely financial as well. But I read that announcement and thought, surely this is connected to the allegations, but that's not being said and it just felt a bit duplicitous and why wouldn't you acknowledge that?"

More than one contributor felt that the Trust were not being upfront about closing Iwerne, and even if the reason was due to regionalising the work, there should have been an acknowledgement that the allegations regarding JS and JF had had a significant impact on the Iwerne name. By "dropping" the Iwerne name, without a full acknowledgement of the reasons why, many see the Trust as not being upfront and honest:

"That kind of good is split from the bad and the bad is pushed away, kind of denied, but, because it's denied it is kind of never integrated and it kind of does have an effect. It casts a shadow on everything, because it isn't fully, it isn't really and honestly acknowledged."

In August 2021, a few months before the publication of this report, the Trust published "Documents relating to the Titus Trust's response to JS's abuse 20 August 2021". This

⁹² Trustee meeting. 28 January 2020. The meeting voted to close Iwerne camps: "it was agreed that in order to maximise the work in all schools the name Iwerne will go from the end of summer 2020." The discussion then went on to how camps should be restructured. The trustees were keen that an announcement about the restructuring should focus on the restructure rather than the ending of Iwerne. There was also a discussion about the possibility of changing the Titus Trust name.

details The Trust's response to questions that have been raised about its handling of the JS abuse, particularly from 2012. There is a passage from the report which show a changed perspective from the Trust about the links between the Titus Trust and the Iwerne camps, which are acknowledged:

"We are grateful to all those who have spoken frankly to us about how they have seen us respond, especially in light of the strong links which exist between the Iwerne Camps of the 1970s and 1980s and those camps run by the Titus Trust today."⁹³

This then, is a statement recognising the links between the Iwerne camps and the camps the Trust runs today. However, what is clear from some respondents to this review is that they have felt that their confidence in the Trust has, to a greater or lesser extent, been undermined, due to the way the Trust distanced itself, after 2017, from Iwerne's historical legacy. It is the reviewers' opinion that the Trust should apologise for the way in which it has conveyed a mixed message about its connection to the Iwerne camps.

Recommendations

- For the Trust to apologise for the way in which it has sought to distance itself over recent years from the historical legacy of the Iwerne camps.

⁹³ "Documents relating to the Titus Trust's response to JS's abuse. 20 August 2021"

Response to survivors

One of the main criticisms over recent years is that the Trust has not shown appropriate concern and action to engage with the victims of JS's abuse and have been more concerned with protecting the reputation of the Trust. Many contributors felt that whatever the intentions of the trustees, their public statements regarding JS's abuse did not put his victims first, but were defensive in nature, with the foremost concern of protecting the Trust and the "Work".

The minutes of trustee meetings from 2014 onwards, indicate there was a clear desire to protect the work. In January 2015 the trustees asked 'A' and 'B' to retire, with part of the reasons being that they *"wanted to protect the gospel work in school, the victims and the trustees at the time"*. This was followed by discussions around *"actions to protect the work."*⁹⁴ The trustee minutes of 19th March 2015 indicated that the trustees were considering an external enquiry into JS, with the main aim of refuting any claims that the Trust was *"covering up"*. At that stage the legal advice, which was followed, was not to pay for any more counselling for the victim, not to acknowledge any link with the Iwerne Trust and not to go forward with an external enquiry.⁹⁵

Between March 2015 and January 2017, little was discussed in trustee meetings regarding JS. There was no discussion about contacting any other survivors⁹⁶, and no other discussions about JS or the abuse were noted.

When the news of the JS abuse broke and made national headlines in February 2017, the Trust was asked to apologise by the Church of England for the events surrounding his abuse. Trustees felt at that stage that an apology would either be misunderstood or was not appropriate for legal reasons. The Trust was also asked to get involved in paying for a victim support programme. At a trustees' meeting in March 2017, the trustees agreed to support a joint counselling service for the victims⁹⁷, and in October they agreed to explore whether the divide between the Iwerne Trust and the Titus Trust could legally be maintained.⁹⁸

The response of the Trust to the JS abuse has been defensive and the media coverage and the threat of legal action surrounding JS has compounded this attitude. Trustees clearly felt the need, as they saw it, to act in the best interests of the charity. The needs of survivors have been overshadowed by the perceived threat to the Trust and the need to protect the Work. Between March 2015 and January 2017, little appears to have been done to support survivors or to progress any reviews or investigations: from Trust minutes it appears that the Trust were only spurred into action once JS's abuse had made national headlines in February 2017. The pressure to avoid admitting responsibility, or any liability for what he did, for legal reasons, restricted the responses of trustees to victims.

In 2017 two participants to our review, in response to media coverage and an open invitation by the Trust to survivors, made contact and tried to arrange meetings with the Chair, which did not materialise. Both expressed feelings of frustration and hurt that they had not been contacted by him. Neither of them had any further contact with the Trust

⁹⁴ Trustee meeting 26/1/2015.

⁹⁵ Trustee meeting 19/3/2015.

⁹⁶ Apart from trustees declining to meet victims at B's request. This was part of an ongoing series of communications between A and B and the trustees regarding their retirement.

⁹⁷ Trustee meeting 16/3/2017.

⁹⁸ Trustee meeting 3/10/2017.

until they then contacted the Trust again in 2021. Both have had responses and are now in discussions with senior members of the Trust.

In 2020 the Trust agreed a legal settlement with victims. The trustees met on 19 May 2020. It was explained that it had not been possible to approach survivors in recent years, *“but now we were in a new era and we had indicated a desire to take some actions.”*⁹⁹ Since then, they have made further efforts to contact JS survivors and have elicited the support of thirtyone:eight in seeking to respond to them.¹⁰⁰

One of JS’s survivors contacted the review and expressed deep hurt regarding the latest Titus document released on 20/8/21.¹⁰¹ He felt there were inaccuracies in the report and was angry that the Trust had not contacted him prior to its publication.

The document does acknowledge the Trust’s failure to show sufficient concern for survivors in the past:

*“We recognise that at times we have failed to show our concern for the victims and survivors of John Smyth’s abuse. The welfare of every victim and survivor should always have been our main priority. We can see that we could have done more, perhaps alongside independent experts, to reach out to victims and survivors and work with them in shaping our responses. In seeking properly to discharge our regulatory duties and in establishing that we did not have legal responsibility for Smyth’s abuse, we have not always displayed all the Christian love and compassion that should be expected of an organisation committed to making the Christian gospel known. We are deeply sorry for the additional pain that we caused for a number of these men and their families.”*¹⁰²

Whilst the Trust have expressed a desire to respond positively and make renewed attempts to contact survivors in recent months, this needs to be handled with survivors’ needs at the forefront.

“A safe organisation is one that is open and transparent and recognizes past failures, even where they are not necessarily connected with the personnel who are there now; that seeks to have some restoration to victims; and that seeks to make sure that victims are able to come forward as well.”

In a recent statement in August 2021 Titus Trust recognise the need to offer ongoing support for the victims and survivors of John Smyth,

*“We are grateful for the contact we have had, and continue to have, with a number of the victims and survivors of John Smyth’s abuse. We recognise that they have very different wishes and needs. We have sought to provide appropriate assistance including contributing, from March 2017, to a joint fund (with the Church of England and Scripture Union) to pay for counselling. We hope and pray that this has been of some help, but we recognise more fully now that the consequences of John Smyth’s actions have a long and ongoing impact for the victims and survivors and we will therefore be approaching those who we can reach to see whether there is any further help that we may be able to provide.”*¹⁰³

⁹⁹ Trustee meeting 19/5/2020.

¹⁰⁰ This has been done separately from the review process.

¹⁰¹ Documents relating to the Titus Trust’s response to John Smyth’s abuse. 20 August 2021. Titus Trust

¹⁰² Documents relating to the Titus Trust’s response to John Smyth’s abuse. 20 August 2021. Titus Trust

¹⁰³ Documents relating to the Titus Trust’s response to John Smyth’s abuse. 20 August 2021. Titus Trust

Recommendations

- The Titus Trust should ensure that it has made every reasonable effort to respond to JS's victims associated with Iwerne camps and have made contact as and where appropriate.
- The Titus Trust should respond to the individual needs of each survivor, according to their views and wishes.

Diversity within the board of trustees

Up to the time of writing the report, 24 out of the 35 trustees were men and only 1 woman has been a company secretary out of 7 since 1997.

Trustees	Men	Women
35	24 (68%)	11 (32%)
Occupations	Total	Current
Minister	10 (29%)	4
Education	8 (23%)	2
Finance	6 (17%)	0
Housewife	3 (8%)	0
Other	8 (23%)	3

Out of 35 trustees, 18 described their employment as either in ministry or education, with the next largest occupation being finance or accountancy, with 6 people¹⁰⁴. There have been more trustees listed as housewives at 3, than there have been administrators, HR managers, chairman, barristers and doctors.

The Chair of the Trust has always been male and usually been a minister in the Church of England: this is seen as a role of spiritual authority. The current trustees include: 2 doctors, 4 people involved in Christian ministry, 2 teachers and 1 HR manager. Whilst the need for teachers and ministers is understandable, given the nature of the work, the preponderance of ministers clearly shows the priorities of the Trust. In our view, the Trust board through the years has lacked a number of key professional representation, including legal and HR personnel.

There has been no advertising of trustee roles as far as is known. All the trustees have either come through the Titus Trust holidays or been leaders on holidays. There was little sense that there were trustees who came from totally outside of the Trust sphere, although there was mention in several trustee minutes since 2012, that trustees were looking to find trustees from a broader range of people and experiences.

"I'd be interested actually, to know the trustees of how they are appointed and do they not just come up with in the system? And you know if you've got a board of a company, then you want independent executives. You want people who have an ability to stand up and question things with a fresh mind."

¹⁰⁴ Information taken from Companies House: [THE TITUS TRUST people - Find and update company information - GOV.UK \(company-information.service.gov.uk\)](https://www.gov.uk/government/search-results/the-titus-trust-people)

There was evidence over recent years that the Trust would have benefited particularly from legal and HR expertise at times. Whilst the number of trustees who are teachers and ministers support the Christian nature of the work in schools, trustees from a number of other professions and with relevant experience, would be a positive addition to the Trust as a national charity. In addition, the lack of diversity in both background and experience within the board, carries the risk of the board lacking critical input from different perspectives. Trustees interviewed recognised that the board needed to become more diverse, and this is a positive move.

Recommendation

- The trustees should review the recruitment of trustees to include those with varied expertise, particularly in legal and financial sphere, who are from outside the Trust's usual network and who are from a variety of ethnic/cultural backgrounds.

Governance arrangements

The governance of the Trust and governance arrangements have been one of the main themes within trustee meetings since 2012.

Currently, the charity has a board of trustees, which meets regularly throughout the year. Camp group leaders also attend meetings, though do not vote and are excluded from some parts of the trustees' meetings. The Operations Director also acts formally as the secretary for the trustees. Each camp group has a link trustee, whose role it is to oversee the group, and more recently provide support to camp group leaders. Trustees serve as volunteer leaders on camps, so have a good understanding of how the camps run and the issues within their specific linked camps. The board has a standing committee which takes on a lot of the work of the Chair. The executive functions of the Trust are also carried out by an executive committee (Exec Comm) made up of the camp group leaders and Operations Director.

Historically, the Trust Chair has taken on a significant role in some of the executive functions of the Trust: most notably in the period 2011-13.¹⁰⁵ Since then, there have been ongoing discussions amongst trustees about whether not there was a need the need for a director or CEO for the charity. There was a concern about central bureaucracy and not wanting a CEO to "meddle" with camp group leaders.¹⁰⁶ There was also a concern raised that the Trust, "being essentially Bible ministry, should have a Bible teacher at its head" and the feeling that it would be difficult to find someone who would be a good Operations Director as well as a good at pastoral support and oversight of senior staff.

The outgoing Operations Director in 2019 also recommended that the Trust review governance issues¹⁰⁷, though this does not appear to have been discussed at length in trustees meeting since.

¹⁰⁵ Eg. Trustee minutes of 18/10/12, where it was suggested that an executive committee should take on some of the Chair

¹⁰⁶ Trustee minutes. 7/6/16.

¹⁰⁷ Trustee minutes. 13/6/19

"I mean, the world has changed in terms of best practice for trustee bodies and the amount of stuff the trustees need to do and so on and what was right then isn't necessarily going to be the best way to run things today."

There are issues with the current arrangements. During the period 2012-20, three Chairs noted that their workload was considerable. In addition, although camp group leaders appeared happy with the support they received, it was clear that this had not always been regular or reliable, due to pressures of work from trustees. There was a recognition that trustees did not always have the time to provide the support needed and that therefore pastoral care for camp group leaders was not necessarily working, although they did state they got support from the Exec Comm, their church or group of friends.

"Three things from trustees. I want oversight, you know, which means that there up on compliance and all the policies as they need to be, and. I want some accountability, which means I want to know that the trustees know what is going on on the ground and they're seeing it so they're able to make us accountable and they can spot if, you know, procedures are not being followed and so on. And I want pastoral care."

Decision-making could be slow and issues were not resolved as easily, as there was no one with overall executive responsibility.¹⁰⁸ One camp group leader also noted that he felt his time was taken more and more away from ministry and towards dealing with issues which a CEO would normally be looking at.

There are other issues relating to the current governance arrangements. The involvement of the Chair in executive functions blurs the boundaries between the executive and governance responsibilities of trustees and gives the Chair considerable power and authority within the Trust. The clear risk is that this can be misused.

Having trustees as volunteer leaders on camps again could potentially blur their oversight role, if they are also involved in the day to day running of holidays and therefore reporting to the camp leader.

Most staff and camp group leaders liked the autonomy the structure gives each camp group, to decide their priorities and how they work. Most mentioned the differences in schools and geography for each group, and felt that local staff were better able to identify and meet those needs. This structural autonomy also gives the camp groups themselves a much stronger identity:

"Yeah, people would feel much more strongly towards their camp group than towards the Titus Trust as a whole and that like, your identity would be in, not your identity, but yeah, in terms of that being doing Glod or doing Lymington Rushmore work, as opposed to being a Titus Trust leader."

"But I don't think there's a really clear identity. it's much more kind of organic for each camp to kind of figure out themselves. But there is always a feeling that we do things slightly differently and we have that own, I guess our own kind of identity and there doesn't seem to be a kind of overall strong direction maybe from the trustees or from the operations team in terms of how we do things, it's much more kind of organic for each camp to kind of figure out themselves."

¹⁰⁸ Trustee meeting, 7/6/16

Camp group leaders enjoyed their autonomy and clearly saw this as a positive, however, the lack of consistent support for them from within the Trust also leads to a potential lack of accountability. Camp leaders see their accountability to the trustees but also their camp advisory groups, but there is no one with overall day to day decision-making responsibility for the work of the Trust. Whilst this might increase the autonomy of camp leaders, it also reduces the ability of the Trust to control aspects of the work and increases the risk of “maverick” practices within camps.

Whilst in theory, trustees provide oversight and accountability for the camps, there was little to suggest from reading the Trust minutes that trustees provided significant challenge to the camp group leaders and they appeared to take a hands-off approach to directing camp work. As one experienced leader stated:

“I can't remember a time when a directive came down from the Iwerne Trust or Titus Trust level to camp which made the work change. This simply wasn't the way changes worked. Rather, if the leader of Iwerne wanted to change something, he would make his case to the other leaders (often through the steering committee or teachers' meeting), and then implement the change, if he felt he could carry his leaders with him.”

That trustees did not challenge camp group leaders would be disputed by both camp group leaders and trustees, and it is acknowledged that minutes do not always capture all discussions and decisions. However, there appeared to be little challenge to camp group leaders regarding spending/budgets on camps in the minutes seen and certainly with regard to issues around complementarianism, trustees were happy to let camps work out their theology on a camp-by-camp basis. Trustees appeared to be resistant to someone in a CEO role interfering in camp groups.

There are also perhaps some further aspects which might impact on the trustees' abilities to challenge camp group leaders. The camp group leaders are/were all very experienced and well regarded and respected individuals: this could potentially lead to trustees being less likely to challenge them. One trustee also noted that many if not all the trustees have served under the leadership of the camp group leaders on camps they had attended as youth. This therefore added another dimension to their relationship, many had long established friendships which might cause a conflict of interest.¹⁰⁹ We can also imagine that having three/four camp group leaders at trustee meetings, “en bloc”, might be very different to just having one person attend.

Whilst the Exec Comm provides a forum for discussion and decision-making, the lack of a CEO, or similar leader, means that there is no one overall line of accountability and responsibility within the executive of the Trust and no one with overall responsibility and oversight of all the camp groups. A CEO in post would also, due to the time available, improve the frequency of the supervision and support received by camp group leaders, and properly remove executive tasks from the Chair of trustees.

¹⁰⁹ This was recognised at a Trustees' meeting on 20/3/2020.

Recommendation

- Trustees should fully review the governance relationships between the trustees and the operational side of the charity; to ensure a proper division between oversight and executive functions, and the level of direction they are providing to, the camp groups; and to recruit a CEO or similar role to ensure clear lines of accountability within the charity.

Exclusivity

The Trust maintains its core mission of working with children from independent schools. Whilst young people from public schools should not, in the view of the reviewers, be excluded from exploring the Christian faith, we can see no reason why others should be excluded from Trust holidays. This focus increases the risk of maintaining elitist views, and a monocultural camp, as well as being a divisive issue within some church youth groups. This policy currently maintains a flow of leaders through camps who are middle-class, largely white, and well educated. Opening up the camps to other children could increase the diversity of the camps and enable the Trust to reach more young people.

The Trust should also consider how to increase the diversity of leaders on the camps, though advertising online and within different churches so that the diversity of the leadership teams is broadened. This would provide more role models for young people, would provide different perspectives and enrich the teams, and would reduce the pressure on leaders to fit a certain "mould", and help facilitate greater inclusion.

Recommendation

- The Trust should review ways of creating opportunities for increased inclusion and diversity at all levels of their work.

Evangelism and discipleship

The Trust currently trains leaders in Christian discipleship, alongside running evangelistic camps for children. Whilst respondents in general have expressed few, if any, issues relating to safeguarding on camps, many issues were raised relating to being a leader and leadership training and expectations.

In the view of the reviewers, The Trust has three options:

- To maintain the evangelistic and discipleship model as it is.
- To focus entirely either on evangelism or discipleship.
- To totally separate the evangelistic camps from the discipleship element: to train and support volunteers only in relation to camps and develop a separate Bible teaching/training element of the work.

The second and third options would remove some of the issues around power and control relating to the 1-2-1 work of the Trust. It would also reduce the need of the Trust

to promote one consistent theological viewpoint on “secondary” matters. With regard to Bible or discipleship training, if the Trust is truly inter-denominational, should it accept that on some matters Christians will have different viewpoints and present these so that young people can debate and draw their own conclusions?

Recommendation

- The Trust should review its model of work in relation to its focus on evangelism and/or discipleship.

Mission

With regard to mission, the Trust has no clear and public mission statement. These need to be publicised in order to provide clarity and openness. The trustees have discussed a mission statement in the past, but whilst this was published in reports in 2016, 2017 and 2018, the statement was not present in the summer reviews for 2019 or 2020 and is not currently on the website.

The Trust promotes itself as an organisation providing Christian activity holidays. Each of the holiday's groups has its own website which also promote their holidays as fun holidays with an “*opportunity to explore the Christian faith*”. Each of the holidays' group sites also has a web page explaining the Christian ethos of the holidays and a little bit about the daily Christian input.

However, only the Glod website explains some of the other work of the Trust, including working in schools. Whilst the information on the websites and holidays' publicity material stresses above everything fun activity holidays, the responses from leaders in the initial survey clearly indicated that they felt the spreading the gospel was at the heart of the Trust and the holidays. Indeed, the trustees in 2016 clearly stated that “*the work of the Trust, being essentially Bible ministry, should have a Bible teacher at its head.*”¹¹⁰

One staff member felt that some of the supporters of the Trust, who had been on camps a long time ago, had a view of the holidays which was “*worlds away*” from the holidays she was involved in. They would see Trust camps as training in their way of doing evangelism, whereas nowadays the staff member felt, in a positive way, that it was churches which provide the training, and which are the places for service, fellowship and discipleship. As another staff member put it:

“I don't think there's a clear mission statement. I think most people involved would struggle to summarize what exactly The Titus Trust is doing, or what it stands for.”

¹¹⁰ Trustee minutes. 7/6/2016.

Recommendations

The Trust should consider the following issues concerning their mission statement:

- The Trust should review its mission, including the consideration of wider outreach.
- Ensure the mission statement is consistent across the trust and camps and is publically accessible.
- Consider if the mission is purely evangelistic or involves discipleship as well.

Model

The same model of camps has been used for over 80 years, what might have been appropriate when Nash started the camps in the 1930's might not be the best or most appropriate model for now. To our knowledge there has been no serious review of the original Nash model since Iwerne, and then the Titus Trust, came into being. It has taken a pandemic for the camps to have changed, first to go online and then to have the camps shortened this year and many have embraced this opportunity to work in different ways. This has provided a strong indicator that Titus Trust has the ability to adapt and adopt changes that will help promote a healthier culture.

The Trust could review the work of other charity and organisations in how they work with young people. There may be other ways in which the Trust could operate apart from using the camp model, or in addition to this format.

Recommendation

- The Trustees should review the model of work used by the Trust and explore other possible ways of working (either in place of camps or alongside them).

Values

Currently, the Trust does not have any publicised or agreed values. Such values can help to shape an organisation and its culture. They can be used to help define behaviour and attitudes: they should be applied to all and by all who are a part of the charity. The values should be available to all and everyone should be able to challenge anyone else if they see behaviour contrary to those values.

In amongst the above, we believe the Trust should consider to what extent it is a truly inter-denominational organisation and what does being truly inter-denominational mean? Currently, whilst there are undoubtedly Trust volunteers and staff who are not current members of the Church of England, there are a significant proportion who attend C of E churches, and from within a particular Conservative Evangelical arm of the C of E. One of the cultural issues identified by respondents relates to the lack of diversity of thought within the Trust, particularly regarding theology.

Whilst maintaining its doctrinal basis, there seems to be no reason, to the mind of the reviewers, why members of a variety of churches, with a variety of views on non-

salvation matters, should not be and feel welcome within the Trust and its events. For this to happen, people may need to accept that they will have different views from others on some matters and at least be open to the possibility that their own views, dearly held, might not always be right, or be the only biblical perspective.

Recommendation

- Trustees should deliberate and clarify their values and promote these throughout the Trust. For these values to embody how the Trust would like to see itself, its staff and volunteers.

Openness and publication of the Trust's mission, values and beliefs

One area of criticism raised about the Trust involves a perceived lack of clarity or transparency about what it is, what it does, and what its core beliefs and values are. One contributor, not involved in the work of the Trust, stated;

"My core concern about the Titus Trust is that it is dishonest in how it presents itself, and how it uses the public schools to give it a veil of respectability. It should be made very clear indeed, both by the Trust itself, and by the schools who give it a voice, that it is a Conservative Evangelical organisation which follows a very specific set of (hardline) religious beliefs."

As stated above, our view as reviewers is that the Trust should publicise its doctrinal basis, mission statement and values so that this is clear on its website. On its camps and in its year-round work in discipling and training leaders, the Trust goes beyond the proclamation of a simple gospel message, and promotes a Conservative Evangelical theology which is supported by the churches many of the Titus Trust leaders attend. This is not clear from any of the websites or promotional materials seen during the review.

It was clear that there were certain issues, mainly revolving around gender and sexuality, which trustees were conscious were "contentious", and were concerned how these would be perceived by the public. In the trustees meeting in October 2015, trustees suggested that the Executive Committee write some guidance on difficult issues, to be issued to trustees and staff only.

The Trust does not have a stated policy regarding complementarianism, it is clear that in practice, as has been seen, the Trust follows complementarian thinking in its appointment of senior positions and in its policy of women teaching the Bible to adults on holidays.

Trustees also reviewed a paper in October 2016, written by a camp group leader on homosexuality. This was regarded as "sound". However, there was concern expressed about how the paper should be communicated and discussed. The paper was "not a public statement" but an aid to help camp group leaders train leader teams.¹¹¹

Again, regarding the roles of men and women within families, and therefore who leads and who looks after their children on camps, neither the Trust nor the holidays themselves had any written policy. As one camp group leader stated;

¹¹¹ Trustee meeting 11/10/2016

"I think that's a complex area and I don't want us at [XX] to have a kind of [XX] view on a lot of these issues because there are so many issues which Bible believing Christians will take a slightly different line on, including the roles of men and women within the family. Because we are essentially seeking to explain the simple gospel message to young people, we don't want to teach on that kind of thing. You don't want to become an area of division that there's no reason why it should do, because it's not part of what we're doing."

This is where being clear on mission is vital: if the camps are all about a simple gospel message to young people, then secondary matters become less important. However, if camps are part of a discipling process in which a particular view of theology is taught and encouraged, then secondary matters assume a different significance.

Whilst trustees have been reticent to publish much about its mission, beliefs and theology in the past, the reviewers believe that this is important in order to be open and transparent as a charity. Without this, the Trust risks losing its integrity and the foundation for others to trust in its work.

Recommendation

- Trustees should work out the mission, vision and values of the Trust and publicise them accordingly.

Quality assurance

In terms of management information, camp group leaders have access to the Trust's database: they can therefore access basic information about applications and leader numbers for camps. Camp group leaders are also provided with regular financial information. Camp group leaders provide trustees with reports at trustee meetings: these cover general activity and staff issues and, in many ways, do not appear to have changed for many years.

In our view, the camp group leader reports could be enhanced by some further quantifiable information which trustees and senior leaders might find helpful in report form: this could include numbers of applicants for holidays (age, gender, ethnicity, new/returners) as well as similar information for leaders and assistant leaders (including ethnicity and new leaders) and in particular, information on why leaders leave.

Exit interviews have recently been introduced and should be used for all staff and associates and if not possible for volunteers, exit questionnaires should be used. The Trust could then gain a fuller and more accurate picture of the reasons for staff and leaders leaving and potentially look at if the Trust should change its practice in the light of this feedback:

"The interest from the TT staff stopped as soon as we left the camps. This is fair enough, until you think that they would have been interested in us had we been on the fringes in other ways, but as we were no longer useful to them, there was no member care beyond that. I don't wish that there was, but I wish that there was an acknowledgement of the fact that we had left camp, and did we want to talk about why, and would they like to be involved in our further lives. But as soon as we left, the door was irrevocably shut."

The Trust currently has no identifiable quality assurance process: it is our view that using such a process would support learning and improving quality within the Trust and promote change. Whilst the individual camps do look to use feedback to improve in certain regards, the Trust as a whole does not have a process of monitoring the charity and looking for “continual improvement”. There are a number of external accreditation organisations offering support with regard to quality assurance.

In our view, the Trust would benefit from having a central monitoring system and matrix for the following:

- Core training for staff: This would ensure gaps in training are addressed and that enable an easy way to promote compliance.
- Central matrix or log of safety and safeguarding issues/near misses. Safeguarding issues are reviewed at trustee meetings, but having a central log/matrix would enable continued monitoring of safeguarding issues, the trustees and senior staff to know how many incidents had occurred on camps (and elsewhere), what action had been taken and if any issues were still outstanding. This would also enable staff to see any particular trends, identify learning and any changes needed in practice.
- Centralised monitoring of complaints. The Trust does not monitor these, so has little robust evidence about when complaints have been made; at what level they’ve been dealt with (Stage 1,2 or 3); and whether the complainant has been happy with the outcome, or not. Neither is there a sense that the Trust could identify any trend in complaints, and learning from them.
- Centralised monitoring of allegations and whistleblowing. The same applies to allegations and whistleblowing as to complaints.
- Central monitoring of exit interviews and questionnaires.

Our opinion is that this would give the Trust as a whole and the trustees in particular, a much better and evidenced-based idea about how its staff, volunteers and beneficiaries experience the Trust and how staff have responded to this.

Recommendation

- The Trust should develop a quality assurance process to support learning and continuous improvement.

Develop partnerships with other agencies

There was some evidence that the Trust has developed some relationships with other organisations, mainly schools, although staff and associates attended other Christian training or Bible courses and the Trust sought to have positive relationships with the Church of England.

Some staff also talked about some exchanges they had had with other similar Christian camp organisations, although this appeared to be limited. There was some evidence of using some leaning from other Christian organisations in response to gender and identity issues, but this appeared limited.

Recommendation

- In our view, the Trust would benefit from developing a greater range of partnerships or relationships, both Christian and secular, in order to inform the charity of legal, policy and other issues, and to develop learning in those areas.

Developing participation

Currently there are good systems in place for leaders to give feedback after camps and to be involved in the development of camps through advisory groups. There has also been a level of consultation with schoolteachers, leaders and staff about camps, particularly the role of women as leaders and in their role as mothers on camps.

However, there does not appear to have been consistent feedback sought from young people over the years, and in particular if they have any concerns which could be addressed. Contributors stated that young people were encouraged by their parents to write and say how much they had enjoyed camp, but little systematic general feedback was sought from young people about what they enjoyed, disliked, what they thought of the Christian aspect of camps, or if they felt safe.

To develop the sense of working with young people the Trust could establish feedback from young people as well as young people advisory groups.¹¹² Again, this appears to be in the minds of the Trust and it is understood that feedback was being sought from young people after the latest camps.

Recommendation

- To improve participation, young people's advisory groups could be developed and established, either within each camp, and/or across the Trust as a whole. This would enable young people to input into camps, themes, policies, new approaches and other areas of the Trust's work, and would help staff learn from the young people themselves.

Establish innovation group

As has been stated elsewhere, the Trust has been using the same basic model for camps and for evangelism and discipleship over the past 80+ years. The various structures in place make change slow, and although there have been some major changes over the years, this has been largely about how camps and holidays are delivered, rather than significant changes to camps. This in part may be due to the fact that the Trust believes that this is the best and time-honoured way to work with independent school children is through camp holidays.

The Trust appears to be slow to innovate. It is our view that the Trust would benefit from establishing a cross-Trust innovation group, which could look at internal innovation, such as processes and systems, as well as potential changes to the models of working with young people or in schools. This group would research and learn from other

¹¹² Working Together 2018, p 59

organisations, keep abreast of new legislation and policy changes and look at, for example, new developments in technology and how these could be used to support the Trust's work.

Recommendation

- To establish a Trust-wide innovation group.

3.4 Scoping point four

What opportunities there are for wider learning for organisations beyond Titus Trust?

There are some learning points from this review which we believe are of value for other organisations as well as Titus Trust, particularly when looking at how to develop healthier cultures:

- The Trust has taken a courageous option in commissioning an independent culture review. Such a review helps an organisation to understand how people experience it and provides opportunities for reflection and change.
- Titus Trust have recognised the importance of safeguarding and invested time training their leaders to raise awareness in the camp environment.
- Where an individual, linked to more than one organisation, has been identified as posing a risk to other people, those organisations should meet to clarify, plan and record actions to address the known safeguarding risks.
- Deal with allegations and abuse openly and in a timely way. In such cases, from the outset of any investigation, organisations should prioritise the needs of survivors over protecting the organisation.
- Organisations should ensure governance arrangements are right to ensure clear lines of accountability between and within organisations.
- Ensure governance and operational matters are clearly separated to allow for robust challenge and oversight of executive actions.
- Trustees should regularly rotate to make sure authority and power does not remain invested in a small number of people.
- Governance boards should be diverse in terms of background and experience and have a breadth of professional experience relevant to the organisation to ensure they provide a broader range of thought, expertise and challenge.
- If looking at a merger or takeover of another organisation, the full due diligence check should include a review of current and historic risks relating to safeguarding to ensure they have been dealt with appropriately.
- Ensure organisations have a clear mission statement and values which are published and understood. This will help those connected to the organisation understand its work and what values and behaviours it particularly wants to uphold.
- Having a willingness to admit mistakes and address them. To have an attitude of welcoming complaints, comments and constructive criticism as an opportunity

to learn and improve the organisation. This will help to create an environment where people feel their views and opinions matter and are listened to.

- Ensure poor behaviour in individuals is challenged, no matter what their reputation, power, or position is in the organisation.

Conclusions

This review has been undertaken during a climate of significant societal change and adaptation, due to the Covid-19 pandemic. Like many organisations, Titus Trust has needed to consider alternative ways of fulfilling their vision, in an environment of changing guidance and expectations. During this period, we have witnessed innovation, creativity and the ability to embrace change in order to fulfil the vision and mission of the Trust. This has provided a really strong and encouraging indication of the Trust's ability to embrace new ways of working and adapt in order to fulfil its mission.

This review provides many positive elements of individual's experiences of Titus Trust. It also highlights many aspects which can be strengthened in order to create a healthier, safer culture. We will draw on the six culture domains to help summarise our conclusions.

Stories and commentary

It is evident from our findings that there is a clear narrative about the way the Iwerne Trust managed the JS abuse at that time. Whilst the Trust has consistently denied legal responsibility for JS's actions, others have pointed out the Trust's moral responsibility towards his survivors. What is clear, is that by not reporting JS to the appropriate authorities at the time, this has had a significant and continuing impact on both JS's survivors and the Trust.

The initial responses by the Trust when the abuse came to light in more recent years, communicated a lack of prioritising the survivors' needs or voices.

There has been clear learning identified, with a much more robust, protective response being made to the allegations concerning JF, and, following the court settlement in 2020, a clear commitment to 'putting survivors first'.

Nothing can unwrite history, and the fact that the Trust is increasingly accepting responsibility, morally, if not legally, for the harm that has taken place in connection with the Trust, is a clear indication that a different story/narrative can begin to be told. The recommendations that follow enable this new narrative to be strengthened with a new, safer and healthier culture emerging.

Symbolism and messaging

This culture review has highlighted a need for clear, transparent messaging regarding the Trust's mission, values and breadth of activities.

The review has highlighted that there is a perceived disconnect between the overall Trust, and the individual camp groups. There is a risk of the potential for pockets of sub-cultures to develop within the Trust.

Commitment to the development of clear mission and values statements will strengthen the Trust's overall vision for the charity, and consistent and transparent promotion of these will reinforce this. This will be further strengthened through the consideration of the existing organisational structure. A key role to consider within this, is the need for a CEO to help drive the above and bridge the sense of disconnect between Trust and camp groups.

Power dynamics

Some of the key themes when exploring the culture of Titus Trust, have been reflected by participants as elitism, acceptance of hierarchy, and exclusivity. A reflection on these dynamics, and the impact they might have in contributing to both the messaging and current culture of Titus Trust is needed.

There are clearly those who have encountered a model of humility and respect throughout their experiences with Titus Trust staff and leaders. This review has highlighted that this is not the consistent experience of all, and there are those who have left Titus Trust with negative feelings regarding the culture and practices of the Trust.

The Trust would benefit from exploring and defining the values it wants to be known by. This will help those associated with the Trust identifying practice and behaviour which don't align with those agreed, identified values.

Structures and rules

Much work has been undertaken to help improve the structures, guidance and training for camps. There have also been ongoing discussions over the past few years regarding governance arrangements for the Trust: these could do with further clarification. The review has highlighted that there would be benefits of clearer separation between governance and operational practice.

Although the camp groups have embedded feedback arrangements for leaders and also have camp advisory groups, the same does not yet exist for young people.

Control systems

Much of the culture and practice of Titus Trust has developed from a longstanding legacy, which has seen many young people come to faith. As with any long-established charity there is a risk that practices can become engrained and replicated without organisational reflection. A Trust-wide quality assurance system would support better information being provided to the trustees and encourage a "learning organisation" mindset.

It is clear from our review that much fun and faith discovery takes place on camps, which is to be celebrated. It is also evident that this has born out of a long-standing mission, birthed in the 1930's. Further benefit would be gained in wider consultation and collaboration in order to hear different voices, and fresh perspectives to reflect on how this may positively enhance and challenge elements of practice, experience and culture within Titus Trust.

Customs and habits

A closed culture can lead to voices of healthy challenge, and new perspectives not being embraced. The exclusiveness of the Trust has led to a lack of diversity across the charity, which has been acknowledged.

The Trust camps have been following virtually the same model of evangelism and discipleship for over 50 years, and there does not appear to have been a fundamental review during this time. Over the past year or two, the Trust has demonstrated an ability to adapt, with evident changes in the way they undertake discipling, talk de-briefs, and

adopting more stringent safeguarding practices (to highlight some). These provide some indications that the Trust can reflect, adapt, and embrace change.

These traits will stand Titus Trust in a strong position as they consider the recommendations made below, which have been made following this fully evidenced review.

Part 4. Recommendations

4. Recommendations

We have set out the recommendations from the findings of the review below. In doing so, we recognise some as being more straight forward to implement and some as being more challenging.

Trustees and governance

1. The trustees should review recruitment of trustees to include those with varied expertise, particularly in legal and financial spheres, who are from outside the Trust network and who are from a variety of ethnic backgrounds.
2. Trustees should fully review the governance relationships between the trustees and the operational side of the charity; to ensure a proper division between oversight and executive functions, and the level of direction they are providing to the camp groups; and to recruit a CEO or similar role to ensure clear lines of accountability within the charity.

Mission, model and values

3. The trust should review its mission, model and values to consider:
 - The Trust should review its mission, including the consideration of wider outreach.
 - Ensure the mission statement is consistent across the trust and camps and is publically accessible.
 - Consider if the mission is purely evangelistic or involves discipleship as well.
 - The Trust should review ways of creating opportunities for increased inclusion and diversity at all levels of their work.
 - The Trust should review its model of work in relation to its focus on evangelism and/or discipleship.
 - The trustees should review the model of work used by Titus Trust and to explore other possible ways of working.
 - Trustees should deliberate and clarify the Trust's values and promote these throughout the Trust. These values should embody how the Trust would like to see itself, its staff and volunteers.
 - Trustees to publicise the mission and values of the Trust accordingly.

Policy

4. The trust should review or introduce and promote the following policies in line with the main body of the report:
 - Safeguarding
 - Supervision and appraisal policy
 - Allegations
 - Complaints

- Data protection
- 1-2-1 Ministry
- Women and leadership
- Valuing Diversity
- Pastoral care policy for camps

Recruitment

5. The Trust should review its recruitment practice to include:
 - All volunteering roles and job positions should be openly advertised.
 - Recruitment for volunteers should include a clear process including interview and feedback.
 - All job and role descriptions to include a statement about the Trust's commitment to safeguarding and the expectation of the worker to safeguard others.
 - Application forms should have a full employment history and explanations of any gaps in employment.
 - All interviews to include safeguarding questions.
 - Volunteers should not be allowed on camps where they do not have a clear and up-to-date DBS check. In exceptional circumstances a full risk assessment should be carried out.

Dealing with the past

6. For the Trust to apologise for the way in which it has distanced itself over recent years from the historical legacy of the Iwerne camps:
 - Make every effort to ensure all of Smyth's survivors have been contacted.
 - Respond to each survivor, according to their views and wishes.

Training

7. Staff and trustees should undertake relevant training including:
 - Allegations and complaints training for senior staff.
 - Safer recruitment training for trustees.
8. The Operations Director to keep a central training matrix for staff training, including core training.

Learning and change

9. To support learning and change across the charity, the Trust should establish:
 - Quality assurance and monitoring processes.
 - Young people's advisory groups
 - A greater range of partnerships or relationships, both Christian and secular, in order to inform the charity of legal, policy and other issues, and to develop learning in those areas.
 - A Trust-wide Innovation group.

Practice developments

10. The Trust should review practice on camps to include:
 - To consider having a pastoral support leader on camp.
 - To make it an expectation that leaders have some allocated time during a week of leading on camp.
 - The Trust to review the issue of parents on camp from both a policy, and practice perspective, allowing for different views to be expressed and accommodated.
 - For all feedback on talks to be done on an individual basis.
11. If leaders find it difficult to raise issues or concerns, they should be able to discuss this with their pastoral care lead (see previous recommendation).
12. All complaints raised should be logged and feedback given. Every effort should be made for the issues to be resolved and for the complaints process to be followed.
13. That 1-2-1 ministry outside of camp with students and teachers should only occur with the express knowledge and permission of the local church.
14. For the Trust to review their data processes and delete non-needed information.

Appendices

Appendix A. Commissioning, scope and methodology

The majority of the review was undertaken during the Covid-19 pandemic whilst the country was in lockdown or faced restrictions about travelling and meeting people. This impacted on interviews, as nearly all were undertaken by video call. The pandemic also impacted on the timing of the report, as the first time the camps were able to run was in July 2021. This meant that the date for the publication of the report, initially set for May 2021, was delayed until October 2021.

Commissioning the review

This culture review has been commissioned by Titus Trust. Over recent years, two volunteer leaders on Iwerne camps have faced separate allegations of harmful behaviour (in JS's case before the Titus Trust took over running the Iwerne camps; in JF's case after this date). There have also been other criticisms of some aspects of the cultures of different camp groups.

Titus Trust approached thirtyone:eight initially via email to enquire about a culture review of Titus Trust. Following the allegations that had been made public regarding the conduct and alleged abuse by JF (a regular leader at Titus Trust camps), they felt that, whilst they were confident they have made significant advance in their safeguarding practice in recent years, they felt a more deliberate review of the wider culture of the Trust may be beneficial at this time. They wanted to explore issues in particular in relation to control, and boundaries, as part of the Titus Trust operations and network.

The trustees of Titus Trust asked thirtyone:eight to undertake a robust and comprehensive exploration of any good practice and failings in the different cultures of each of the Trust's holiday groups (including the work of Iwerne and Forres in recent years), and the culture of the Trust as a whole.

An initial meeting was organised between David Horrocks (Titus Trust Safeguarding Trustee), Rosie Dunn (Titus Trust Operations Director), Karen Eakins (Head of Consultancy and Engagement; thirtyone:eight) and Justin Humphreys (Thirtyone:eight CEO for Safeguarding). This took place on 3rd December 2019. Subsequent discussions followed, from which an outline scope of a culture review and appointment of the reviewers were agreed between thirtyone:eight and the commissioners.

The appointment of the reviewers follows a standard process of identifying a match in expertise, skills and availability (in addition to other factors, such as geography and workload capacity) from amongst the thirtyone:eight team. In this case, Chris Crocker who acts as a Safeguarding Associate on commissioned assignments, and Dawn Watson, a thirtyone:eight Safeguarding Advisor, were appointed. This was based upon the combination of their qualifications, experience and expertise. It was also important to ensure there was a gender balance within the core reviewers.

Following a lengthy, open, meeting between Justin Humphreys, Karen Eakins and the Titus Trust trustees, they proceeded to formally invite thirtyone:eight to proceed with a public culture review. The scope, timeline and costs were shared, and were signed off and agreed in June 2020. It should be noted that this was an unexpectedly difficult time to launch the review. Covid-19 had arrived in the UK and had a huge impact on Titus Trust's ability to carry out summer camps in their usual manner. It was agreed that a visit to the camps was fundamental to the findings of this cultural review and so it was agreed that the review would be launched in September 2020 with the view to publishing the full and final report in May 2021. Again, sadly due to Covid-19, this had to be further

delayed to an October 2021 publication date, to enable the reviewers to visit a cross section of camps to carry out observations, interviews, and gain the views of children and young people in attendance.

Setting of scope

The scoping for the culture review was a process. An initial scope was drafted following discussions between the commissioners and thirtyone:eight. Justin Humphreys (Joint Chief Executive; thirtyone:eight) and Karen Eakins (Head of Consultancy and Engagement; thirtyone:eight) compiled this in conjunction with David Horrocks (Safeguarding trustee; Titus Trust) and Rosie Dunn (Operations Director; Titus Trust) as lead commissioners. Careful consideration was given to the timeframe of exploration for the review. This review is being undertaken at a parallel time to:

1. Emmanuel Church Wimbledon Review (looking at the learning following allegations of harm caused by JF (a Titus Trust speaker)).¹¹³
2. JS Independent Case Review – Commissioned by Scripture Union.¹¹⁴
3. JS Review – Commissioned by the Church of England (still underway at the point of publication).¹¹⁵

The scope was detailed and agreed via signed approval on 18th June 2020. The detail of this is outlined below. The aim of the review is to explore the following:

- What steps have already been taken and what additional measures need to be taken to improve the Titus Trust’s safeguarding, reporting and other processes, and the Titus Trust’s culture, and to mitigate any risk of abusive or harmful behaviour occurring.
- To what extent the cultural context at the Titus Trust, both inherited from the past (where known) and present, provided an environment enabling those who committed abuse to serve without this being made known or disclosed, what factors contributed to this, and whether there were cultural elements that meant it took such a long period of time for past allegations to come to light.
- Whether any changes need to be made in the continued building of a healthy culture in order to facilitate gospel ministry in independent schools.
- What opportunities there are for wider learning for organisations beyond Titus Trust.

Public statements and calls for participation

The Independent Culture Review was launched in September 2020. A webpage designated for the review was established by thirtyone:eight with the same information being reflected on Titus Trust’s webpage. This included an invitation for individuals to make contact. The following invitation was made:

“The Titus Trust has commissioned thirtyone:eight to undertake an independent review of the current culture of the Titus Trust. This review will begin in September 2020 and it is planned that the final report will be published in Summer 2021.

¹¹³ Independent Lessons Learned Review (incorporating an Audit of Safeguarding Arrangements) Concerning Jonathan Fletcher and Emmanuel Church Wimbledon. thirtyone:eight. 23 March 2021.

¹¹⁴ The John Smyth Independent Case Review, Executive Summary Report. Prepared by Gill Camina of Universal Safeguarding Solutions Ltd. 4th March 2021.

¹¹⁵ Otherwise known as the Makin Review.

The trustees are committed to doing everything possible to ensure the well-being of everyone involved in the activities of the Titus Trust, including through preventing, challenging and properly reporting any behaviour that might lead to anyone being harmed in any way. Our aim is to foster a vigilant, humble, gentle, and gracious culture in all that we do.

While the experiences of many of those who have been involved in the Trust's work have been very positive, we know that, sadly, this has not been the case for everyone. Over recent years, two volunteer leaders on Iwerne camps have faced separate allegations of harmful behaviour (in JS's case before the Titus Trust took over running the Iwerne camps; in JF's case after this date).

There have also been other criticisms of some aspects of the cultures of different camp groups. We recognise that sometimes these criticisms have been justified, and are deeply sorry about times the Trust has got things wrong. We want to ensure that there is no complacency and that we make any further changes that may be required.

In the light of this, the trustees have asked thirtyone:eight to undertake a robust and comprehensive exploration of both good practice and failings in the different cultures of each of the Trust's holiday groups (including the work of Iwerne and Forres in recent years), and the culture of the Trust as a whole. The review will focus particularly on what these cultures have been like in the last five years, in order to help us ensure that they are as healthy as they can be into the future.

We will listen carefully to thirtyone:eight's findings, learn where we may have got things wrong, and respond carefully to any recommendations, in order to provide as safe and positive an environment as possible in everything we do.

If anyone who has experience of the Titus Trust in the last five years, or that is relevant to the last five years, including any victims/survivors of any abusive behaviour, wishes to participate in the review, or to pass relevant information to thirtyone:eight, they can do so confidentially, by emailing TitusTrustsafeguarding@thirtyoneeight.org.

We recognise that it may be hard for many to participate in this way. Please be assured that thirtyone:eight will handle all responses sensitively and follow up support will be available for any who request it.

Both thirtyone:eight, and the Titus Trust take data privacy and confidentiality very seriously. Identities of confirmed participants will be known only by the reviewers. No identifiable details of any victim or survivor will be passed between the Titus Trust and thirtyone:eight without prior consent."

The information and call to participate was shared with: Premier Christian News, Church Times, Christian Today, TWR, UCB and the Telegraph, on 22nd September 2020.

The Titus Trust

The Titus Trust runs Christian activity holidays for students at independent schools, giving them the chance to enjoy kayaking, climbing, go-karting, sailing, laser clay pigeon shooting and a whole host of other activities and fun games, whilst also hearing about the Christian faith.

The Titus Trust was incorporated as a charity in 1997, when it took on the work of the Iwerne Trust. In 2000 the Trust took over the running of activity holidays for children at

independent schools from Scripture Union. Currently the Trust runs three holiday groups, LR, LDN and Gloddaeth (Glod). Up until 2020, the Trust also ran Iwerne and Forres holidays. The Trust delivers their activities through three camp groups, they have different geographies and each one is slightly different in its approach and style. Each holiday group runs a range of activities through the year, including Easter revision weeks, conferences and the main summer holidays. The three holiday groups are:

- LR: for those at a mixture of day and boarding schools in the South.
- Glod: for those at independent day and boarding schools in the North and Midlands.
- LDN: for those at London day schools.

Each holiday group has a full-time staff team and committed volunteers, including many independent school teachers. The Trust also has a small central staff team who administer and co-ordinate the work of the Trust. Trust staff and associates visit independent schools, lead assemblies, take lessons, help with extra-curricular clubs, speak in school chapels and Christian Union events, and support Christian teachers in the schools.

The Titus Trust is governed by a trustee board which changes over time.

The Trust aims to deliver the Christian message in an age-appropriate way and is offered in such a manner that young people are free to engage at the level which best suits them. For some this might be introductory, whilst others may wish to explore their faith at a deeper level, both are possible and it is up to the individual to decide which they would like to pursue.

The Thirtyone:eight review team

Chris Crocker

Chris gained a BA(Hons) in History from the University of York and an MSc in Applied Social Studies from Oxford University (together with a CQSW qualification in social work) in 1989. Since then, he has gained qualifications in First Line Management from the Institute of Leadership and Management (ILM) and in Leadership and Management from the Chartered Management Institute (CMI). Chris is a registered social worker and is a Member of both ILM and CMI.

Chris has over 30 years' experience in children and families social work, working in a range of settings as a Probation Officer, Family Court Welfare Officer and Social Worker. Since 1998, he has managed a variety of services in both the statutory and voluntary sector, including multi-agency youth offending teams and a performing arts school. For 5 years Chris was Director of Children's Services for a national children's rights charity and more recently was a Registered Manager of an independent fostering agency. For eight years, he was also a trustee of a Birmingham based theatre company. Chris is currently an independent social worker and consultant, carrying out a range of assessments, safeguarding audits and management consultancy. He is an Associate with thirtyone:eight and as such, has undertaken a number of safeguarding reviews and audits for national and local organisations and faith groups.

Dawn Watson

Dawn has been Safeguarding Advisor with Thirtyone:eight since 2015. She works on our Helpline and the out-of-hours service providing expertise and advice on a vast array of safeguarding matters. Her role also includes being involved in specialist work such as reviews, audits and training our bespoke and specialist courses.

Dawn was a police officer for thirty years in the Metropolitan police and during that time worked on the Murder teams, Domestic Violence Unit and latterly on the Child Abuse Investigation Team where she gained an extensive knowledge of offences and court proceedings both in the criminal and family courts. Dawn has also investigated and supported families following the death of their child from sudden unexplained infant death (SUID) and been a Family Liaison Officer for a large number of families including a victim of the London bombings.

During the time with the safeguarding teams Dawn built up a strong working relationship with her local social services and has been involved in Serious Case review training, sitting on the Child Death Overview Panel (CDOP), various safeguarding committees and been part of reviews and audits around good practice. Dawn was a trainer for the local authority and regularly provided multi-agency training to social workers, other professions and those working with children, a role she has continued for 31:8.

Dawn is an active member of her local church and is a Church Warden. She is involved in the youth work, hospitality for home group and social events as well as serving on the PCC. Dawn is the Safeguarding Co-ordinator which includes championing a robust recruitment process for those working in regulated activity and management of the DBS checks within the church family.

Within the police service, Dawn was a qualified investigator and an Achieving Best Evidence interviewer and regularly interviewed victims of serious sexual offences, many of which were children. Dawn has retained an interest in perpetrators by attending further training in the management of offenders. Dawn has retained her concern for survivors of abuse by attending the NAPAC training on supporting Adult Survivors. Dawn brings a practical and experienced insight into the issues around criminal investigations within a church environment and the impact on victims and perpetrators alike.

Methodology and process

The methodology behind the review is detailed in the main body of the report. This includes a rationale for having a culture review and what this is, together with an explanation about the model used and the reasoning behind having an independent review.

The collation of the information used in the review followed the process below:

Background and document reading

The reviewers started by looking at some of the information in the public domain regarding Titus Trust, including the websites for The Trust, LR Rushmore, LDN and Glod and other websites found through Google search. This highlighted several sites critical of the Trust, its focus on independent school children and its handling of abuse and allegations, particularly regarding JS and JF, and its response to survivors of abuse. We were also able to see initial documentation from the Trust, including its safeguarding

policies, staff handbook, organisational chart and leaders' handbooks. We were also able to access recent Trust and camp publicity materials, summer reviews and annual reports from 2015 onwards.¹¹⁶

As the review progressed, we were prompted to look at other information, including the "Bash book"¹¹⁷ and John Thorn's book, Road to Winchester.¹¹⁸ We also requested and were sent further organisational information and policies. In particular, given the nature of some of the criticisms aimed at the Trust, we were able to view the trustees' minutes from 2012 to 2020, as well as some from 1998-2000.

During the review we were able to spend some time at the Titus Trust head office in Oxford. Again, during this time, we were able to review other documentation and the Trust IT systems. In addition, during camp visits, we were able to see the documents available to see some of the information available to leaders on camps.

Initial questionnaire

Due to the number of staff, volunteer and other interested parties, we anticipated we would receive a high number of respondents to the review. We therefore devised an initial questionnaire with the aim of helping us to gain some basic information from contributors, and helping us to identify some common themes, which would inform our questions to interviewees.

Information about the scope of the review and the review process was placed on the Titus Trust and thirtyone:eight websites in September 2020. Individuals were asked to express an interest in contributing to the review by contacting the review team. Whilst we initially received a steady flow of forms, when the same information was sent out to current leaders and supporters in November 2020, we received a significant increase in the number of responses and enquiries. Again, we had a small increase in requests to participate in the review following the publication of the Lessons Learned review concerning JF and Emmanuel Church Wimbledon.¹¹⁹ A final call for participation in the review in May 2021 again brought a number of responses from people wanting to contribute to the review.

Whilst we asked people to complete the initial questionnaire when they contacted us, some participants felt that the questions in the questionnaire did not fit with what they wanted to say, so they preferred to email us with their comments. These were accepted and their views were taken into account in the preparation of the final report.

Overall, we received a significant response to the questionnaire, with 272 replies. However, not all respondents chose to respond to all the questions.

Camp attended (note there was some cross over when people had been to more than one camp)	Time scale	In your view, how far does Titus Trust and its leaders and staff positively welcome and respond to criticism, suggestions and complaints? (1 = not at all, 5 = totally)	In your view, do the leaders of Titus Trust model an attitude of humility and respect? (1 = not at all, 5 =totally)
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¹¹⁶ See Appendix B for a full list of documentation seen.

¹¹⁷ op cit.

¹¹⁸ Road to Winchester. J Thorn. Weidenfeld and Nicholson. 1989.

¹¹⁹ op cit

Iwerne/Forres - 89	Within 2015-20 - 245 (91%)	Score 4 or 5 - 204 (76%)	Score 4 or 5 - 221 (82%)
Lymington/Rushmore - 93	Within 2010-2015 (16)	Score 3 - 43	Score 3 - 32
LDN - 33	Pre 2010 - 9	Score 1-2 - 22	Score 1-2 - 17
Glod - 53			
Unconnected - 2			

Following on from the original questionnaire, we also asked those who had replied to complete a short monitoring/background questionnaire. This covered basic monitoring information and we received replies from 122 people.

Completed	Gender	Ethnicity	Minimum Education	Profession
122	Male - 75	White - 115 (94%)	Degree - 121	Education - 36
	Female - 47	Mixed Ethnicity - 3	Foundation degree - 1	Ministry - 33
		Other - 1		Other - 53
		Not say - 3		

Interviews: past and present leaders, staff, parents, teachers, trustees

We started interviewing respondents in November 2020, having gained an idea of some of the cultural issues people had highlighted. We chose interview participants based on a number of variables, including: how recent their contact was with Titus Trust and the holidays; balancing which camps they had attended; and whether they appeared to have something to say regarding the culture of the holidays or Trust. Whilst in the main participants were leaders or ex-leaders, some also had experience of the Trust through working in schools or from being a parent of children attending the holidays.

Following the interviews with leaders and ex leaders, we interviewed a number of Titus Trust staff members from different camps and then the Camp Group Leaders. Finally, we interviewed central staff and a number of trustees, as well as others whom we felt were able to add to the information we already had from respondents.

Overall, we interviewed 52 respondents, including 11 staff members and 3 trustees. However, we also took account of the written submissions from 23 people writing or emailing their views, as well as another 270 completing the online questionnaires (some of whom we also interviewed). All interviewees completed consent forms and, if quoted, were sent their quotation(s) and asked for their permission for their quote(s) to be included in the final report.

Visit to Titus Trust Head Office in Oxford

Once Covid-19 restrictions had been lifted slightly, we were able to visit the head office of the Trust in Oxford. Here, we were given an introduction to the Trust's IT system and we were able to review more Trust documentation and speak to the Trust's Operations Director.

Visit to camps

We were unable to visit the camps at Easter 2021, as had been originally anticipated, due to the Covid-19 pandemic and the restrictions then currently in place. This impacted on the timescale for the production of the report, as we had to wait until the summer of 2021 to be able to visit the individual camps. We visited Glod and LDN senior camps and LR junior camps, in order to experience the different holidays.

Whilst visiting the holidays, we were able to conduct surveys with some of the young people attending and were also able to meet with small groups of the young people and assistant leaders. We were also able to speak to many of the leaders informally, as well as sit in meetings and see some of the activities on offer.

Survey to current campers/members

In order to gain some idea of the experience of young people on the Trust holidays, we completed a number of questionnaires with young people during our visits to the different camps. This was a basic questionnaire, covering their general response to camps, the things they liked most and least, their views about the activities, food and Christian meetings and whether they felt safe on the holidays. These responses were collated in the first week in August and included in the final report.

Number of campers	Ave Rating of camp (1-5 = best)	Ave rating of activities	Ave rating of food	Ave rating of Christian aspects	Ave rating feeling safe	Feel uncomfortable at all?
20	4.75	5	5	4.6	4.95	None said yes

Campers used word such as *“Fun, amazing, exciting, chilled out, brilliant”* to describe the holidays and the majority felt that the activities were the best thing about the camps. Most of the negatives revolved around how short the camp was this year, due to Covid-19 restrictions.

Consent

Consent to take part in the review was requested at the initial questionnaire stage and was again requested if people were chosen to be interviewed. Prior to our camp visits, we also asked the Trust to contact the parents of all the young people on the holidays were visiting, to ask for permission to speak to them and to complete the survey. Once information had been gathered and quotes identified, contributors were contacted to establish if they gave their consent to use the quote in full or in part and if they still agreed with the content. All quotes used have been taken from either transcript from interviews, or verbatim from written statements submitted. Only verified quotes were used.

Quality assurance and Peer Review

The quality of our work is really important to us at thirtyone:eight. All our consultancy work undergoes full quality assurance checks and this report reflects our usual procedures. In order to ensure this report has fulfilled its aims, and done so in a way that is fair, reflective, balanced, and comprehensive we have undertaken a quality assurance process.

Quality assurance for work of this nature always includes a two-stage process. Initially Karen Eakins, Head of Consultancy and Engagement has reviewed and quality assured this report as the senior member of staff responsible for all our consultancy assignments. Following this, the report has been further reviewed to ensure compliance with our organisational expectations for process and delivery and finally approved by Justin Humphreys, Chief Executive (Safeguarding) who holds the ultimate responsibility for all work undertaken by thirtyone:eight.

Alongside this process, a wider peer review team including the participation of staff from across thirtyone:eight (including our Consultancy & Engagement, Communications departments and Executive Office) has worked with the reviewers to objectively scrutinise the report and ensure the quality of the final report meets the requirements of the commissioner, any potential third party readers and thirtyone:eight (e.g. in terms of accessibility, length, structure, terminology and phraseology). Appendix B. List of documentation reviewed

Websites:

- Titus Trust - www.titustrust.org
- LR Rushmore - www.lymingtonrushmore.org
- Glod - www.glod.co.uk
- LDN - [Home | LDN Holidays](#)
- [Safeguarding and protecting people for charities and trustees - GOV.UK \(www.gov.uk\)](#)
- [Working together to safeguard children - GOV.UK \(www.gov.uk\)](#)
- [Cause for complaint? \(RS11\) - GOV.UK \(www.gov.uk\)](#)
- The Information commissioner: [Home | ICO](#)
- Information taken from Companies House: [THE TITUS TRUST people - Find and update company information - GOV.UK \(company-information.service.gov.uk\)](#)

Titus Trust Publicity Documents

- Titus Trust Summer Reviews 2016-20
- Titus Trust Annual Reports 2016-20

Titus Trust trustee minutes (redacted)

- Trustee minutes 1998-1999 (some).
- Trustee minutes. 2000.
- Trustee minutes. 2001.
- Plans for Stewardship of the work. 11/11/1999.
- Trustee minutes for October 2012 - October 2020 .

Titus Trust organisational, policy and HR documents

- Staff Chart 2020-21.
- Staff handbook. August 2020.

- Job Descriptions for Female Staff Workers, LR Administrator, LR Junior Camps, LR Rushmore Team Leader (and interview questions).
- New Staff Application Form.
- Exit interviews for two senior staff members.
- Staff safeguarding training matrix .
- Titus Trust Safeguarding policy. October 2019.
- Titus Trust Safeguarding Policy March 2021.
- Titus Trust 1-2-1 Ministry. March 2021.
- Titus Trust. Staff Training and Development policy. September 2019.
- Titus Trust Youth Communications Policy. June 2019.
- Titus Trust Leaders manual. June 2021
- Anti-bullying policy. May 2018.
- Cobra Terms of Reference. May 2019.
- Data Protection Policy. 18/5/2016.
- Titus Trust General Privacy Notice. Undated.
- Safety policy. July 2015.
- Health and safety policy. June 2020.
- Health and safety statement. 27/7/14.
- Safeguarding flow chart 1. April 2019.
- Safeguarding flow chart 2. April 2019.
- Safeguarding online TT policy. June 2020.
- Procedure for managing risk relating to safeguarding concerns or allegations of abuse. 1 March 2019.

Camp group publicity, holiday brochures

- LR Rushmore. Senior and Junior, 2021.
- LDN. Summer 2021.
- LDN. 2020.
- Glod. 2019, 2020.

Camp group policies and documents

- How to Glod 2021 - leaders manual.
- How to Glod - assistant leaders manual.
- Gloddaeth Holidays - leaders Handbook.
- Gloddaeth Holidays - Safety and safeguarding.
- Pastoral Care policy. Glod. 2021.
- Staff training overview. November 2020.

- Programmes and talks from camp training days. 2017-20.
- Talk Scheme for Glod - Inter.
- Talk scheme for Glod - Senior.
- Big Questions scheme for Glod.
- Camp "Briefs".
- Camp risk assessments.

Reviews and reports

- Independent Lessons Learned Review (incorporating an Audit of Safeguarding Arrangements) Concerning JF and Emmanuel Church Wimbledon. thirtyone:eight. 23 March 2021.
- The JS Independent Case Review, Executive Summary Report. Prepared by Gill Camina of Universal Safeguarding Solutions Ltd. 4th March 2021.
- Statement by Scripture Union in relation to Titus Trust and Mr James Stileman. 21 June 2021.
- An Independent Learning Review. The Crowded House. thirtyone:eight. 26th October 2020.
- Ruston Report. 1982.
- James Stilemen report to Trustees. July 2014.
- The JS Investigative Report. 2017. Author unknown.
- The Coltard Report 1993.
- Titus Trust Internal Culture Review. Undated (but thought to be December 2017).
- Titus Trust Internal Culture Review. 10/10/2019.
- Safeguarding audit of arrangements for Titus Trust. Thirtyone eight. 14/9/2018.
- Titus Trust. 31:8 Audit Follow up actions.
- Titus Trust Annual Reports and Financial Reviews. 2016-2020.
- Adventure Activities Licencing Service. Inspection Reports. 6/2/2019 and 27/1/2020.

Books

- Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures, Dr Lisa Oakley and Justin Humphreys. SPCK. 2019.
- Bash. A Study in Spiritual Power, ed. J Eddison. Marshalls. 1983.
- Road to Winchester. J Thorn. Weidenfeld and Nicholson. 1989.

Other documents

- JS Timeline 2012 – current. Unpublished. Produced by the Operations Director.
- Documents relating to the Titus Trust's response to JS's abuse. Published 20 August 2021. Titus Trust.

- Report of a Serious Incident to the Charity Commission. October 2014. (Relating to JS).
- Emails and report to police relating to JS. 30/9/2014 - 25/3/2015.
- Correspondence from the Chair to former trustee. 30/4/15.
- "Male and female roles in the Titus Trust." Paper presented to the Titus trustees. 17/12/2015.
- Glod Guidelines on talking about homosexuality. Undated.
- Serious incident report to the Charity Commission. Undated. (Relating to JF).
- Consultation on the future shape of Iwerne & Forres. Paper to Iwerne Teachers, January 2020.
- Overall feedback from leaders, INTER. 2018 and Overall feedback from SENIORS. 2018. (Glod)
- Range of feedback forms from camps.
- Camp group updates. January 2020. Reports to trustees.
- Camp group updates. January 2021. Reports to trustees.
- Exec Comm minutes from April 2019, April 2020, and April 2021

Forms

- Initial questionnaire for contributors. 270 responses.
- Background data form. 1-2-1 responses.
- Feedback form from young people. 20 responses.

Appendix C. Chronology

1932	The Iwerne camps were founded by EJH Nash (known as “Bash”). These had the aim of evangelising young boys from major public schools: “key boys from key schools”. The camps were run by Scripture Union.
1945	September. The Iwerne Trust was formed. The trust raised funds for the Iwerne Camps.
1974	John Smyth (JS) became the Chairman of the Iwerne Trust. He was also involved as a leader in the Iwerne Camps.
1981	JS resigns as Chairman of the Iwerne Trust.
	‘A’ becomes an Iwerne trustee.
1982	The Ruston Report ³ was written following allegations that JS had been involved in the physical abuse of boys. It found that JS had abused 22 boys at his home in Winchester.
	March. The Trust met to discuss the Ruston report, but did not share the report with the police at that time
	Memorial service held for “Bash”.
1983	The “Bash Book” was published. “A Study in Spiritual Power” ⁴ . A series of reflections on The Rev. Nash by Christian leaders.
1984	Smyth left the UK and moved to Zimbabwe.
1986	Smyth set up the Zambesi Ministries, running summer camps for boys from leading schools.
1989	February. The Road to Winchester, By J Thorn was published.
1992	A boy, drowned on a Zambeze Ministries camp.
	October. The Coltard Report ⁵ on JS and Zambezi Ministries was produced. This covered allegations of abuse by JS on boys attending camps in Zimbabwe.
1997	JS led the Justice Alliance of South Africa.
	December. The Titus Trust was established and took over the fundraising for the camps from the Iwerne Trust.
2000	Titus Trust took over the running of independent schools holidays from Scripture Union.
2012	October. Newspaper article referred to anonymous abuse.
	November. A supporter wrote to the Trust Manager asking if the JS matter had been investigated in full.
	December. At the trustees’ meeting, it was noted that trustees should be made aware of non-recent safeguarding cases. The same supporter wrote to the Trust enquiring whether the JS matter had been “investigated/faced up to” by the Trust.
2013	January. The Chair of the trustees drafted a response to the supporter who had enquired about the JS abuse, stating that the trustees had investigated the matter and that no criminal activity had occurred at the time.

	March. Trustees' meeting. The November newspaper article was briefly mentioned under AOB, and the Chair reported that the matter had been dealt with.
	December. Trustees' meeting. The Chair mentioned an historical abuse matter which he, the operations Director and another trustee, were dealing with. However, little detail was minuted.
2014	June. Trustees' meeting. The trustees state that this is when they became aware of the allegations against Smyth. The trustees were given a partial overview of the matter by one of the trustees.
	July. The Operations Director writes a report for the trustees regarding JS and they were also sent the Ruston report.
	September. Solicitors advise that the trustees make a report to the police as minors were involved in JS's abuse. Advised also to report to the Charity Commission.
	October. Trustees' meeting. The trustees considered the two trustees position due to their conflict of interests.
	November. Trustees' meeting following the AGM. The trustees asked the two trustees to resign.
2015	January. The Chair and one other trustee steps down as trustees of Titus Trust. A new Chair of trustees was appointed.
2016	February. The Iwerne Trust is de-registered with the Charity Commission.
2017	February. Channel 4 News investigated alleged physical abuse of boys by JS in the 1970's and 1980's. Smyth was asked to stand down as head of the Justice Alliance of South Africa.
	February. Titus Trust contacted with allegations against JF. The Trust contact Southwark Diocese to report these allegations. JF is suspended from his role as a volunteer leader on one of the camps [the allegations made were regarding abuse of young men, not at the camps.
	JF is stripped of his Permission to Officiate (PTO).
	July. JF is escorted off Iwerne camp, having been previously requested not to attend camp.
2018	August. JS dies. Some survivors of JS's abuse launch a legal claim against Titus Trust.
2019	July. The Makin Review is established to look into JS's abuse and also the role of Titus Trust and other organisations in the abuse.
2020	March. Titus Trust reach a settlement with survivors of JS's abuse.
	September. Titus Trust commission thirtyone:eight to review the culture of the Trust.
2021	August. The Trust publishes "Documents relating to the Titus Trust's response to JS's abuse."

Appendix D. Glossary of terms

The below is a list of some of the main terms and terminology used within Titus Trust and on holidays.

Term	Definition
Members, campers	Young people attending holidays
Assistant Leaders/Scampers	Mainly school leavers and university students who help with practical matters, such as cleaning, or washing up
Leader	Volunteer chosen to lead on camps, mainly after being assistant leaders. Linked to certain campers in their dorm group
Dorm	A group of young people sleeping in one room
Dorm Group Leader	A leader over a particular dormitory
Assistant Leader Leader (ALL)	Someone with oversight over the assistant leaders
Co-ordinator (LR/LDN) or Deputy (Glod)	Person who announces activities and information during the camp. Previously could be known as adjutant.
Camp Leader	Overall leader of a holiday
Camp Group Leader (CGL)	Overall leader of a group of holidays, including junior and senior holidays, e.g., Glod, LDN, LR
Iwerne, Glod, LDN, LR/Rushmore	The camp groups providing holidays for young people
Leaders' room	Where leaders' meetings are held, also used as a term for being a leader, for example, joining the leaders' room
Complementarian	A view that men and women are equal, and have different roles in the church
Egalitarian	A view that men and women are equal and that there are no differences in the roles they should be able to undertake
Camp briefs	Detailed instructions on how to run games and activities on camps
Bible Readings	Bible teaching to assistant leaders and leaders
Personal work	Getting alongside young people with a focus on evangelism.
Exec Comm	Executive committee of the Trust made up of camp group leaders and the operations director
JS	John Smyth
JF	Jonathan Fletcher

Anyone who has been affected by the events that led to this review or in reading this report may find the following links helpful:

Thirtyone:eight
Helpline: 0303 003 1111 (Quoting: 'Titus 2020')
www.thirtyoneeight.org

Association of Christian Counsellors (ACC)
<https://www.acc-uk.org>

British Association of Counselling and Psychotherapy (BACP)
<https://www.bacp.co.uk>

Samaritans
<https://www.samaritans.org>
or by phone on 116 123

The Survivors Trust
<https://www.thesurvivorstrust.org>

Minister & Clergy Sexual Abuse Service (MACSAS)
<http://www.macsas.org.uk>

National Association for People Abused in Childhood (NAPAC)
<https://napac.org.uk>

Call us 0303 003 1111
email us info@thirtyoneeight.org
or visit thirtyoneeight.org

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