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Final Report of the Independent Commission of Inquiry (C&MA)

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November 15, 1997

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy P.O. Box 315, Circle Pines, MN 55014

To: The Board of Managers of the Christian and Missionary Alliance

On behalf of the Independent Commission of Inquiry Regarding Mamou Alliance Academy, and in accordance with the Board of Managers' "Proposal for Resolving the Allegations of Abuse of Former Students at Mamou Alliance Academy", I hereby submit the Commission's Final Report.

Dated: November 15, 1997
Geoffrey B. Stearns, Chairperson

Executive Summary of the Final Report of the Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance

This report begins with an overview of the reasons for the establishment of, and the processes of, the Independent Commission of Inquiry ['ICI' or 'Commission']. The purpose of the report and helpful ways of using the report are discussed. Criteria for the identification of alleged offenders are described. The three reports produced by the ICI are described. A discussion of contextual considerations and the definitions of abuse adopted for this process are provided. Anonymous findings against those investigated are presented. The general climate of Mamou Alliance Academy is described as well as the impact it had on a significant number of its alumni and their parents. This report concludes by addressing the reasons that a situation like Mamou could exist and a Bibliography is offered.

Mamou Alliance Academy ('Mamou') was a boarding school, established and operated

Mamou Missionary Academy [MMA] was a boarding school, established and operated in Mamou, Guinea, from the 1920's through 1971, to educate the children of missionaries serving in the West African Christian and Missionary Alliance ["C&MA"] mission field. In the late 1980's, some of the alumni approached the C&MA, seeking redress for abuse which was alleged to have happened at Mamou.

After significant negotiation, the Independent Commission of Inquiry was established to investigate the claims of abusive misconduct by former Mamou staff members. The ICI was made up of five Christian individuals, four of whom were not members of the C&MA. Beginning in 1996, the Commission received testimony in person and through correspondence from approximately eighty-five individuals who had been involved with Mamou. The largest sub-group of individuals was the missionary children themselves, but testimony was also received from missionary parents, and former staff members. After receiving, reviewing, analyzing and evaluating the testimony and other material, careful deliberation resulted in the discernment by the ICI of three categories of reports about conduct at Mamou:

1. reports of positive or neutral interactions which did not constitute abusive misconduct, with respect to the majority of the Mamou staff.
2. reports of conduct which was not characterized as abusive but, nonetheless, demonstrated a lack of empathy for children's' needs, and a lack of adult judgment on the part of care-taking adults. Such conduct was found on the part of four staff persons investigated. These persons were asked to offer apologies to specific individuals harmed.
3. reports of conduct which the ICI found to be abusive, with respect to seven adults and two former students. Three such persons were deceased, and two were not members of the denomination or subject to C&MA authority. The remaining four individuals were subject to disciplinary procedures of the C&MA.

In dealing with these four individuals, the ICI, together with the Committee on Discipline of the Board of Managers of the C&MA ["Mamou Committee on Discipline"], utilized two alternatives, both of which sought to address the wrongs caused by the abuse found, and to bring the accused individuals to accountability and responsibility. These alternatives were the formal disciplinary procedures of the C&MA, and the Alternative Resolution Process of the ICI.

For the victims of abuse and their families, the ICI facilitated healing by establishing Therapy Guidelines, and Spiritual Care Guidelines. In its advisory capacity, the ICI made an extensive set of recommendations was made to the C&MA, and these are now in the hands of the Board of Managers for their consideration.

The ICI acknowledges the significant amount of intense material contained in this Report. Our commitment is to be exhaustive in covering, in reasonable detail, the work of our commission. Assimilation of this material may require several readings. We invite readers who have questions about language or procedure to contact an experienced pastor or professional worker.

Prior to and during the existence of the ICI, many people struggled with the questions about the existence, nature and extent of abuse that may have occurred at Mamou. Were children abused at Mamou? As this report will demonstrate, the answer is

were children abused at Mamou. As this report will demonstrate, the answer is unequivocal. Yes, a significant number of children were seriously abused at Mamou.

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A. USING THIS REPORT FOR HEALING

The ICI is aware of the distress many people experience upon hearing of allegations of abuse in a C&MA boarding school. Some will find our Report difficult to embrace and hard to believe. Others will find the Report too harsh or too generous. Our hope is that each of you will read it with an open spirit, recognizing that each person involved with Mamou has hold of a piece of truth and that only God knows and embraces all of the truth.

If carefully processed, this Report could facilitate teaching and healing throughout the C&MA, especially for those affected by the events which occurred at Mamou. Key themes may arise to strengthen the denomination's understanding of the needs of families in ministry, especially the children, and those of missionaries specifically.

"Missionary Kids" [known as "MKs"]

Some people may be bewildered when encountering the varied outcomes of the lives of MKs. Knowing the reputation for faith and hard work that missionary families had or the dedication of staff at an MK school, people can make incorrect assumptions or judgments about the adult life choices or experiences of a given MK. Even among MKs, memories and perceptions of shared childhoods are vastly different. To judge the adult lives of MKs from the perspective of our own personal assumptions is a common error.

It is helpful, rather, to view each MK with loving acceptance. Mamou MKs are individuals who involuntarily contributed to a missionary era through their loss of a typical family life. Many MKs were deprived of an opportunity to truly belong. They are not African, and many do not feel they are North American; they are boarding schoolers. It is important to the children of Mamou that you hear who they are and who they have become - positive and negative - from their own perspectives.

As this Report becomes known, it is possible that some MKs who were reluctant

to voice their hurts or need for help may decide that they would now like to be heard or helped. They may seek the assistance of trusted church workers. A meaningful response would include open and careful listening, demonstrated familiarity with the contents of this Report, and expression of sympathy and grief for the hurt that was suffered. Attempting to 'bring' a wounded person to wholehearted acceptance of the C&MA could cause further hurt.

Mamou Parents

Few missionary parents knew at the time about the nature and quality of their children's lives at Mamou. Some parents never even saw the school at which their children spent so much of their lives. Reading this Report may motivate some parents to reexamine (if they have not already done so) the trust they placed in C&MA policy and in boarding school staff. Parents, too, may need assistance from the C&MA community to help sort through a number of difficult and conflicting feelings and questions. A helpful response would include careful attention and open listening, and sensitivity to their dilemmas.

Even those MKs who told us that their experience at Mamou was positive described the deep loneliness and hurt of being separated from their parents too early. Few missionary parents have the opportunity to express their own hurt which resulted from the long separations. It would help the healing of missionary parents to hear from others understanding of the pain and guilt which stems from acquiescence in the separation of their families.

Local Congregations

Families within local churches sacrificed many times in order to fulfill their pledges to the Great Commission Fund. Specifically, the Alliance Women (formerly called Women's' Missionary Prayer Fellowship) sent support and goods to the boarding school to improve living conditions there. Such actions were sometimes interpreted as perpetuating painful family separation. To learn that there were serious problems for a loved MK or family, or within an MK school could undoubtedly be distressing for church members who might feel they share the blame. We believe that local congregations need to undergo their own process of acceptance and healing, discerned and lead by local church leaders who are sensitive to the existence of confusion and/or guilt. This Report could provide the foundation for healing discussions.

Christian and Missionary Alliance Administration

The ICI has no desire or intention to dictate policy, but would like to open the way for serious discussion -and study -among administrative personnel from the standpoint of the interests of the MKs. We hope that the Division of Overseas Ministries ['DOM'] will use this Report as an impetus and guide to closely examine its past, current, and future accountability and responsibility with respect to care provided to missionary children. After this has been accomplished, the DOM should then evaluate its current and future policies in this area.

The Denomination

The C&MA as a denomination has a responsibility to respond in an ongoing way to people who have been hurt. Healing for the denomination requires hearing all aspects of the Mamou reality, accepting the existing stories, and restoring all of

these experiences to the denomination in a way which supports integrity and wholeness.

B. BACKGROUND TO THIS REPORT

The education of missionary children poses a significant challenge for any mission agency. The developmental needs of the children exist in tension with the practical realities of some kinds of missionary work. This is especially true for settings in which missionaries are widely scattered into remote areas. There is a home culture which sends missionaries out and to which children must usually return as adults. Their preparation for this return is very important.

One option for the children's' education is to stay in the parental home and use home schooling. However, not every parent has the desire or ability to be a primary educator. Home-schooled children may miss the opportunity for peer involvement or may encounter later difficulties adjusting to a mostly unknown culture. On the other hand, if the home option is used, children are able to stay with their parents, keeping the family unit and functioning intact, and allowing children to share in their parents' ministry.

Some mission stations have access to schooling through local school systems, so that missionary children may attend school with local children. The advantages are that this system helps the child to learn of the culture and the opportunity to develop even stronger relationships with the local people; the child is able to develop a sense of belonging rather than to feel like an outsider. However, in some settings, such schools are inaccessible or unsuitable to the child's or family needs.

A third choice available for education is boarding school. If a child is sent away from the family for school, normal family bonds are inevitably compromised and the school assumes a central formative role in the education and nurture of the child. This model does provide the child with an opportunity to socialize in a broader community of children and, therefore, potentially to minimize the impact of later "culture shock".

The C&MA operates several boarding schools, world-wide, for the use of missionary families. C&MA policy West Africa in the 1940's through the 1970's was for mandatory boarding school for all missionary children. This was one of the "givens" of the mission vocation then. Missionaries often struggled with the tension between their missionary calling and their responsibilities as parents. Mamou Alliance Academy, located in Mamou, Guinea, was a boarding school for the children of missionaries serving the four countries of West Africa. The location, in a mountainous region, was chosen because its climate and rich agricultural setting were expected to support a healthy environment for its students. The C&MA built the school and staffed and operated it during the entire time of its existence (1920's-1971).

Mamou began to enroll students in the 1920's. The first graduation occurred in 1925. Apparently, the founding energy came from the Rupps, who felt that educating the children of missionaries was a special calling. Other families who played a part in the founding of the school were the Ellenbergers and the

Goodyears. The Rupps saw the school as a vital part of the missionary campaign for the Niger area. Their vision was that the school represented a ministry which was as important and valuable as other missionary work in West Africa.

It was often difficult to recruit teachers for the school, since it was located in a Muslim area which was actively hostile to missionaries. Over the years, assignment to Mamou became less a prized missionary appointment and more a default responsibility given to those who were unable to tolerate the frontiers of mission work, or those who "lost the toss" when missionary assignments were made at annual Field Councils. Missionaries from a variety of mission agencies in Guinea, Man and the Ivory Coast were divided as to the usefulness of the school at Mamou. Conservative Baptist missionaries wanted to start a school in another location. Ivory Coast Academy in Boake was later founded as a 'solution' to this controversy.

Children were usually sent to Mamou at age 6. They typically stayed at the school for approximately nine months at one time. Most children did not see their parents for this entire period. Climate, long distances and difficult travel made it impossible for most parents to visit their children at the school, and many of those who did visit were unable to spend private time with their children.

The physical compound at Mamou consisted of two areas: the residence (called the Foyer) and the school classrooms. Resident houseparents and the nurse lived in the Foyer with the students; teachers were housed in another house on the compound. There seemed to be little interaction and a "laissez-faire" approach between houseparents and teachers. On another location, a building called the Z Villa was used in later years to house the older students as well as some students from other non-C&MA mission agencies. In 1971, Mamou was closed primarily because political changes in West Africa made operating the school impossible.

Many years later (approximately 1987-1995), the C&MA was contacted by certain MKs, now adults, who reported that harm had been done to them during their time as students at Mamou. Some parents entered into this discussion. Some of the people concerned felt that their reports were received and heard by the C&MA leadership. Others felt that the C&MA was not willing or able to hear, believe, or respond effectively to the concerns. Many reported that additional distress was caused by official C&MA responses which they experienced as disbelief, discredit and dismissal of the concerns brought forward.

A group of missionary children (the Mamou Steering Committee) took up activism and demanded that the C&MA appoint an independent board to study the entire situation at Mamou, to hear reports of injuries experienced, and make findings and recommendations. The C&MA worked with the Mamou Steering Committee, to appoint five people to constitute the ICI in early 1996. At its first meeting in March, 1996, the ICI received its mandate from the C&MA Board of Managers and began to seek as accurate a picture as possible of the entire Mamou story. Details of the work of the ICI are found in Section C, below.

The ICI believes it has developed a comprehensive picture of what can be called

the 'Mamou experience', in its eighteen months of meetings, consideration of more than eighty-five reports by letter and by personal appearance, review of an addition thirty brief written communications, extensive review of archival material and investigation of specific reports.

The ICI recognizes several factors which affect the development of our picture.

1. Many years have gone by since Mamou was in operation. The passage of years can both blur and clarify memories. In addition, standards of conduct and of care change over time with new insights and the wisdom of dialogue.
2. Mamou was in operation over many years, and was not a static reality. The surrounding socio-political factors changed through time. Different structures of governance and oversight of Mamou were employed by the C&MA. Different staff members were present. The experience differed from one year to the next, and from one era to another. People had widely divergent experiences of Mamou, and they reported from different periods of time.
3. The cultural, social and ecclesiastical context of Christian mission work differed from that of today's context.
4. A large number of people shared information with the ICI. No doubt, though, there are aspects of the experience which were not reported to the ICI in spite of strenuous efforts to reach out to alumni, families and former staff members.

Our purpose in writing this Report is to stitch together the pieces of truth we have discovered and present a whole picture of Mamou to the best of our understanding. Our hopes are that this Report will serve to:

1. be reflective of the experience of every person as it was communicated to us,
2. clarify areas of ambiguity about the Mamou experience,
3. reflect upon the Mamou experience in a way that provides wisdom and insight,
4. prompt the C&MA and other missionary communities to examine policies, practices and support systems for missionary work,
5. implement practices of prevention and intervention which will monitor the education of MKs. and
6. promote healing, justice and renewal within the C&MA.

C. PROCESS OF THE INDEPENDENT COMMISSION OF INQUIRY

Resolutions Regarding Mamou Alliance Academy

Establishment of the ICI by Board of Managers Action

Early in 1996 the C&MA adopted a "Proposal for Resolving the Allegations of Abuse of Former Students at Mamou Alliance Academy," which stated the following:

The Board of Managers of the Christian and Missionary Alliance established a Committee of Inquiry and Restoration to investigate the allegations of abuse perpetrated upon students while they were enrolled in the Mamou Alliance Academy. The Board adopted the following statement of policy to provide authorization and guidance to the Committee:

Special Categories of persons and Charges Not Addressed by Other Policies

If charges of immorality, harassment, abuse, or to other unbiblical conduct are made against an officer, official worker, or other employee, or a former officer, official worker, or other employee, which are not addressed by other policies of discipline, and if there are formal charges made by another person of any of the above stated misconduct, or if there is sufficient corroborative evidence or reports that suggest a high degree of probability that misconduct may have occurred, the Board of Managers will proceed as follows:

Elect a Committee of Inquiry and Restoration comprised of members of the Board of Managers or other individuals, and charge it with the following responsibilities:

1. Conduct a thorough investigation of the charges, accusations, reports, and evidence.
2. Write a complete report of its findings.
3. If the Committee concludes that the charges of misconduct are substantiated for a specified individual(s), it will convene a hearing for the accused.
4. If the accused confesses to the charge, the committee will recommend discipline to the appropriate divisional or other denominational jurisdiction, or in the event that there is no clear jurisdiction, it will make the recommendations of discipline to the Board of Managers.
5. If the accused declares his/her innocence to the charges, the proper jurisdiction, or the Board of Managers, shall appoint a tribunal that will follow the directives as found in the C&MA Manual, 1995 Edition: Uniform Policy on Discipline, Restoration and Appeal (E7-2 and 3). The tribunal shall consist of seven members elected by and from the Board of Managers and the Chairman of the Board shall designate the moderator. For further procedure and directives the tribunal will select the most appropriate disciplinary process as stated in the Uniform Policy on Discipline.
6. The Committee will also have the responsibility of investigating victims of any of the above actions of misconduct and to take all reasonable steps to promote healing and forgiveness.

Following preliminary investigations, the Committee met with the members of the Mamou Steering Committee and recommended the following procedure for determining the validity and extent of abuse accusations, receiving charges against the offending personnel, and determining a means to provide help and healing for the abused:

That an Independent Commission of Inquiry be established by the Board Committee of Inquiry and Restoration, with the participation and concurrence of the Mamou Steering Committee, which will function independently and will

report to the Board of Managers through the Committee of Inquiry and Restoration.

The Constitution of the ICI

The Commission shall have an essentially pastoral purpose, acting to help the victims, the well-being of the larger Christian community, and integrity of the C&MA. The Commission will hear, review, and request testimony, files, reports and affidavits from all appropriate sources. It shall have access to all pertinent files which are not restricted by law, and conduct interviews and other fact-finding activities regarding specific allegations of abuse at Mamou. The Commission will conduct all of these activities in strict confidence and seal the contents of all the files for access only by proper C@ authorized bodies for the purpose of resolving the healing and discipline issues.

The Commission shall be fact-finding, consultative, and advisory to the C&MA, not adversarial or adjudicative. Its process is to help identify victims and perpetrators of abuse, and to assess the nature and extent of the reported abuse, and recommend procedures for dealing with each.

The Commission will have five members who are practicing Christians; it shall be selected as nearly as possible with a gender and age balance; and shall consist of the following persons:

1. Two therapists with one being a licensed professional, experienced in a family-systems approach to counseling and child abuse; and the other therapist a licensed professional having expertise in child abuse.
2. A clergy person with experience dealing with conflict resolution in various ecclesiastical settings. This person needs good listening skills and some experience and training in pastoral counseling such as Clinical Pastoral Education.
3. An attorney skilled and experienced in dealing with child abuse cases.
4. A layperson who will be able to express the "everyday person's" point of view.

The Commission will be nominated by the Mamou Steering Committee and appointed by the Board Committee of Inquiry and Restoration. If a nominee is not appointed, the Mamou Steering Committee will be given opportunity to nominate another person. It is further understood that the Committee may send possible nominees to the Mamou Steering Committee for its consideration.

Scope of Responsibilities of the Commission of Inquiry

1. The Commission will focus on reports of child abuse at the Mamou Alliance Academy of Guinea, West Africa.
2. The Commission will seek to address all types of abuse: physical, sexual, and emotional.
3. All proceedings shall be considered confidential and private, and each Commission member shall take an oath to that effect.
4. The Commission will develop guidelines for data collection, identifying abuse, determining the extent of abuse, recommendations for therapy,

- and recommendations for other relational vehicles that will seek to provide healing and wholeness for both primary and secondary victims.
5. The recommendations of the Commission resulting in financial responsibilities for the C&MA will be limited to "out of pocket" payments (based on IRS guidelines) for both past and ongoing therapy, and the facilitation of other relational vehicles for healing and wholeness.
 6. The Commission will be responsible to draw up guidelines for the process of selecting therapists, evaluating the process, and establishing therapy time limits.
 7. The Commission will present a final written report including recommendations to the Board of Managers through the Board Committee of Inquiry and Restoration.

Right of Appeal

If the recommendations of the Commission are not carried out to the expectations of the individual victim he/she shall have the right of appeal to the Board of Managers which shall include the possibility of mediation.

(See Appendix A, page 62, for membership of the ICI)

Activities of the ICI

1. Relationship with the Mamou Steering Committee

The Mamou Steering Committee was a group of Mamou alumni who demanded that the historical cases of abuses at Mamou be investigated and that justice be done. This group served a pivotal role in convening the ICI, and in its composition. The Steering Committee's commitment to the process of addressing the abuses at Mamou was consistent. The ICI did not perceive this group to be trying to 'destroy the church', as claimed by some others. After our initial meeting in March, 1996, occasional contact was maintained via letter and telephone. These contacts centered around a number of issues which concerned Steering Committee members. To the best of its ability and consistent with its mandate, the ICI responded to these concerns.

2. Relationship with the Christian and Missionary Alliance

After the initial meeting in March, 1996, the ICI functioned independently of the C&MA. The C&MA provided historical information, communication with the denomination at large, and logistic support to the ICI. No consultation occurred, and the C&MA administration were simply responsive to ICI requests. On June 25, 1996, the C&MA Board of Managers organized and constituted a Mamou Committee on Discipline. An Alternative Resolution Process for dealing with offenders was developed collaboratively with the President, and approved by the Board of Managers on December 6, 1996.

3. **Public Communication through the 'Bulletin'**

The ICI determined that direct communication with those interested in this process would be essential. We adopted a plan to periodically publish

process would be essential to develop a plan to personally, publish independent bulletins which would be distributed to the entire C&MA, alumni and parents. These were distributed in June, September, November, 1996, and February, 1997. They included reports of ICI activities, announcements about services and procedures for therapeutic and spiritual care, and encouragement to address the ICI with testimony.

4. **Meetings and Information Gathering**

In early March, 1996, the President of the C&MA corresponded with Mamou alumni and parents, urging them to be involved in the inquiry. The ICI was established and held its initial meeting on March 29-31, 1996. At this meeting, the ICI received its mandate directly from the Board of Managers, met with the Mamou Steering Committee, adopted internal guidelines which were used to fulfill its mandate, and heard testimony. For the support and assistance of witnesses, at this and all subsequent meetings, a psychologist was available at C&MA expense to debrief those telling their stories.

A second meeting was held May 10-12, 1996, several persons gave testimony and were interviewed during. During these initial months, the ICI also began to receive written testimony. This information was received and discussed. All correspondents were offered an opportunity to speak to the ICI in person and some were contacted directly to request that they come in person and/or to submit additional relevant and significant information.

A total of sixteen meetings and teleconferences were held, during which witness information was received and discussed; interviews were held; deliberations were had regarding formulation and implementation of healing alternatives; guidelines were established; videotaping with several purposes occurred; and communication was maintained with interested parties.

Over the course of its existence the ICI met in person with over forty people. In addition, a number of people were contacted and interviewed by telephone. Approximately forty letters of written testimony were received. Other documents were received and reviewed. The latter months of activity focused on the writing of this and the other Reports. Other business included participation in the Alternative Resolution Process and Board of Managers discipline proceedings.

It is estimated that 200 children were students at Mamou during the years pertinent to this investigation. The ICI met personally with over thirty-five former students, received correspondence from thirty-five others, as well as thirty-five brief postcard communications.

In addition, we met with or heard from about fifteen missionary parents and former staff.

5. Development of Therapy Guidelines

A decision was made to develop guidelines for the use of Mamou alumni

... decision was made to develop guidelines for the use of Mamou alumni or family members to request C&MA-funded psychotherapeutic services. These guidelines were issued in July, 1996 (see Appendix D, page 65). All individuals who met with the ICI, and others who requested the Guidelines, were sent a packet of information for their use in requesting therapy. These continue to be available by contacting the C&MA.

6. Development of Spiritual Care Guidelines

The ICI also developed guidelines related to spiritual care and counseling of Mamou alumni and family members. A packet was made available which delineated eligible programs and a process for reimbursement of fees (see Appendix E, page 82). These guidelines were sent to all individuals with whom the ICI had contact, and to any others who requested them. These guidelines continue to be available by contacting the C&MA.

7. Identifying the Accused

The C&MA provided the ICI with a list of individuals who were staff members at Mamou during the years in question (see Appendix F, page 88, for this staff list). In our hearings, a picture began to develop which portrayed a breadth of experiences with the staff at Mamou. The ICI identified the accused, then all data were reviewed for clarification. If a clear, concrete and consistent body of evidence were found (see working definitions of Abuse, page 34) further validation of the evidence was conducted).

Three categories of individuals emerged:

- A. Those individuals associated with Mamou against whom no reports of abusive conduct were alleged or found. No charges were laid against these people.
- B. Those individuals against whom no incidents of abuse were found but who, nonetheless, had conducted themselves in a way which demonstrated a lack of adult judgment or empathy in the care of the children. Although no charges were laid against these individuals, they were requested by the ICI to participate in a process which could bring closure and restoration to those who had reported harm.
- C. Those individuals against whom a pattern of abusive interaction with children was found. Formal charges were laid against these individuals prior to the presentation of the Alternative Resolution Process and the C&MA Formal discipline Process.

Careful procedures were used which would maximize the possibility of redemptive resolution of the charges.

A total of nine offenders were identified: five former houseparents, two other former staff members, and two former students. Of the nine identified, three were deceased and two were not members of the C&MA. Four accused offenders were sent a letter on May 30, 1997, offering the opportunity to participate in an Alternative Resolution

Offering the opportunity to participate in an Alternative Resolution Process, accompanied by a Statement of Agreement through which they would indicate their willingness to participate in that process.

Considerable effort was made to contact and encourage accused individuals who were no longer a part of the C&MA to participate in the ICI process. The ICI hoped to work with them toward a resolution of the offenses which would be restorative for the offenders and for their accusers.

In addition to the reports of behavior at Mamou, the ICI received some reports of abuse alleged to have occurred at other boarding schools. The ICI received this information but did not pursue investigation, as our mandate was for Mamou alone. This information will be passed on to the C&MA upon dissolution of the ICI.

8. ICI Role in Discipline

The ICI met with Dr. Richard Bailey, the Chair of the Board of Managers' Committee on Discipline, during the March, 1997, meeting to clarify the roles each committee would serve during the next phase of the process. The following agreements were reached:

- a. The ICI would be officially appointed as the Committee on Investigation for the purposes of the format disciplinary process. This would include authorizing the ICI to engage in a pastoral process of confrontation and negotiation with those Mamou staff who the ICI had determined to be subject to discipline. The ICI would be authorized to negotiate agreements with these individuals which may contain, but not be limited to, any or all of the sanctions that would be available to the Committee on Discipline.
- b. The ICI would send letters inviting accused offenders to a personal meeting with the ICI. The letters would be accompanied by a copy of the Board of Managers resolution assigning the ICI this responsibility.
- c. The ICI would have two meetings with each accused individual:
 1. The first would be used to orient the accused to the process and to the goal of arriving at an agreement that would facilitate accountability and resolution. Also, the accused would be confronted with the specific charges and the evidence against him/her. The offender would be asked to sign an agreement affirming that she/he would not attempt to contact anyone thought to be a complainant, and would keep all proceedings confidential within the process. The offender would be offered the opportunity to respond to the reports and to supply any relevant information.
 2. The second meeting would take place approximately 2-5 weeks later. It would be a time for the accused to return to the ICI and provide any other information or considerations. At this time, the ICI and the accused

considerations. At this time, the ICI and the accused would hopefully consummate a resolution agreement.

Videotaping of any apologies would be done at that time.

- d. Meetings with offenders would be recorded by legal stenography. Accused individuals would be entitled to bring a support person with them. It was decided the accused would meet with the ICI without the support person during the confrontation/negotiation portion of the meeting. As with prior meetings, a therapist would be available as needed by the accused. Care would be taken to minimize the likelihood that accused individuals would encounter one another.
- e. Negotiated resolutions with accused individuals would be subject to review and approval by the Board of Managers Committee on Discipline. The Committee on Discipline could impose more severe discipline if it determined it were required. However, it could not do so unless or until there had been a full, de novo, formal hearing and adjudication of guilt.
- f. Accused individuals who refused to meet with the ICI or who failed to arrive at a satisfactory resolution with the ICI would be referred to the Committee on Discipline for formal disciplinary hearings according to stated C&MA policies and procedures.
- g. The ICI would designate a prosecutor from its membership to serve in formal disciplinary hearings.
- h. The ICI would issue three Reports:
 1. Discipline Report
 2. A Final Report
 3. A "Need-to-Know" Report

(See Appendix B, page 63, for a summary of ICI activities)

D. FINDINGS

In fulfillment of mandated fact-finding, consultative, and advisory roles, the ICI compiled, thoroughly reviewed and carefully considered a very substantial amount of information about events and circumstances at Mamou, including written and live testimony of over seventy Mamou alumni, as well as a number of parents and former Mamou staff.

Statistical Overview

1. Witnesses

Written and in-person testimony was received from approximately eighty witnesses. Most reporters recalled a variety of experiences, many of which were linked with specific people. The vast majority of the reports included significant positive memories of Mamou along with acknowledgment of painful experiences. Two students stated that they had had only positive experiences. Only a few could recall exclusively negative experiences. In all, approximately 30% of the students who reported to us experienced some reportable difficulties later in life. This is a relatively high number and describes only those students who reported to the ICI.

Most people who reported to us were grateful for the positive impact on their lives and development which the overseas experience and the time at Mamou brought. Many spoke of the high-quality education, the self-knowledge and self-discipline, the social life with other students, and the breadth of their exposure to other cultures and experiences.

The following represents a few of those statements:

"I remember with fondness the wonderful parties... and picnics; the camaraderie on the foot hikes, bike hikes, mountain climbs, moonlight walks, around campfires, swimming, tubing, building cities in the sand piles, playing games for fun indoors and out; the challenges of tree climbing, hunting, camping, driver's ed (how to brake when gorillas cross your path, drive safely across a two plank bridge over a rushing stream, and shift gears without a clutch) and friendships formed talking, studying, and playing together."

One parent stated that one of her daughters "made her commitment of life to God while in boarding school. I'm grateful and thankful for the opportunities of spiritual growth, challenges in discipleship that were offered to her."

2. Investigation

The C&MA initially provided the ICI with a list of thirty-nine persons who had served as staff at Mamou from 1950-70 (See Appendix F, page 88). In reports received by the ICI, some of these individuals were simply not mentioned, positively or negatively, possibly because their tenures at Mamou were relatively brief. Others were mentioned occasionally in an incidental way, with no indication of any misconduct. Several others were referred to frequently by numerous alumni as kind, caring and inspirational adult figures at Mamou, whose influences helped to make the students' experiences positive for the most part, or at least more positive than they would have otherwise been.

Of the thirty-nine staff members, sixteen were the subject of reports of conduct which were determined to warrant further consideration and examination as to whether it may have constituted abuse. Some of those individuals were specifically found not to have committed any acts of abuse. Some individuals were found to have been involved in incidents of non-abusive conduct which did evidence a lack of appropriate judgment and sensitivity to the children involved. Some individuals were found to have committed acts of abuse. In the case of one individual, the ICI was not able to conclusively determine if abuse occurred; this case is considered by the ICI to be open at the time of this Report.

In addition to the sixteen individuals on the list provided by the C&MA, two additional former staff members who were at Mamou just prior to 1950, and two former students, were the subjects of allegations of abuse. Therefore, the ICI examined reports concerning a total of twenty individuals. Each of these twenty cases was carefully considered to determine whether sufficient reason existed to examine the case further. Next, each case warranting investigation was assigned to two ICI members for intensive review, analysis and recommendation as to whether or not chargeable abuse existed. The cases were then presented individually by the assigned ICI team to the full Commission. Thereafter, thorough

discussions and deliberations were conducted, resulting in the findings that are discussed below.

Contextual Considerations

In developing the criteria and standards for what constituted abuse, the ICI was mindful of the fact that the reported abuse took place in a different historical context. Parenting standards and norms accepted in the 1990's were not used as the standard against which to measure the conduct of the accused. We were aware of the necessity to take care to understand the operative historical context at Mamou during the years in question, rather than to judge what we heard against the standards of today's wisdom. Several sources of information helped us construct the historical context. One of the key features of Mamou was that houseparents were fellow missionaries, colleagues and friends of the parents of the children who attended. These co-workers functioned as surrogate parents and were usually referred to as "Aunt' or 'Uncle'. Therefore, in interviews with MKs, the ICI routinely inquired about the disciplinary and child-rearing practices of their own parents during vacations and furloughs. In interviews with parents and non-offending staff members, attention was also paid to the disciplinary practices and methods they employed.

The ICI also conducted research in parenting literature that existed prior to and during the years in question to gain a sense of the parenting climate of the day. These parenting resources were readily available to the ICI and, we presume, were even more accessible at the time as part of the cultural and educational milieu during the years in question.

What follows is an illustrative sample of such relevant resources.

In 1922, Meriam Finn Scott stated that 'in the normal home the child will have privacy, variety; all children will be treated with fairness; the clever ones will not be held up as examples to those less clever or perhaps differently gifted."

In a 1922 article written for the Pennsylvania Department of Public Welfare, Dr. Jessie Tafft wrote the following:

Bedwetting is usually not a matter of weakness of the bladder, but an unconscious clinging to the privileges of babyhood, when the individual is free to relieve bladder and bowel at will and without restraint...

Bedwetting is after all a serious problem in an institution... 'The beginning of a cure is to take the right attitude, to understand the impulses back of the obnoxious habits and realize that they are not foreign to any of us. Once we have understood them, we shall at least be able to deal with the child without disgust or aversion and that is the first essential.

It never does any good to try to shame a child, to ridicule him or humiliate him before others... 'The best way to handle the situation is by matter or fact treatment without emotion of any kind, not even anger. Fear, disgust, shame are too costly to be used. They do too much damage in later life and seldom really help to overcome the habits. A child who wets the bed may suffer intense shame and still not be able to control it....

Sometimes a child who is not having a normal home life, with the personal affection and protection of its own parents, unconsciously compensates for this lack by seeking such infantile pleasures as we have described. Often a little individual attention, praise, interest in such a child, a little extra encouragement, will work wonders.... In any case, nagging, scolding, ridiculing, humiliating, shaming, punishing, may relieve the irritation of the grown up against the offending child, but they are not good for the child, they are bad for the adult and they seldom produce the desired result. One popular resource was *Children are People (And Ideal Parents Are Comrades)*, written in 1940 by the public figure, Emily Post:

Under certain given circumstances, a short, quick spanking is often the best method of bringing a willfully disobedient child - or more particularly one out of control - to his senses. But not for a moment can it be said that all children need spanking. Spanking is much the same as a dangerous drug, which may in a particular case be necessary for a cure, but which is not to be used unadvisedly nor in large or frequent doses. The chief cause of ill-mannered, uncontrolled boys and girls of the present day, is not so much their lack of acquaintance with the slipper as the lack of example-setting attention, which in turn requires a great deal of time...

Whenever possible, punishment should be the natural result. 'this is not always possible, since one cannot let a child throw itself in front of a motor car to prove it hurts to be run over! But he must be made to understand something of the pain which he has caused a younger child or animal. If a child hits his baby sister he should be hit with a long pencil held lightly so that it stings sharply, to show how much he hurt the baby. Or if he continues to pull a kitten's or a puppy's tail, his own little sit-upon should be pinched.

It is unnecessary to say that no heavy-handed person - above all, no one who could possibly lose his temper and hurt a child - should permit himself (or herself) to "lay hands" on one, ever. And for this reason it is easy to understand why NOT to spank is the safer advice.

The following 1941 excerpt comes from *The Child, Origin, Development and Care*, written by Dr. Florence Brown Sheraton, Professor of Child Care and Development, University of Kansas:

Dr. Martha Mae Reynolds, in an intensive study of the negativisms of children, discovered significant correlations between language facility, fatigue, ill-health, and negativistic behavior. The answer lies not in permitting lawless behavior, but in understanding the laws of development and behavior as set forth previously in this and many other texts. The only real discipline is self-discipline, and the parent should feel triumphant only when he has led the child to make a correct decision for himself. He should feel only humiliation and failure when, through the exercise of his superior strength, he has made a puppet and a slave of his child. That parent should hang his head in shame who has made his child afraid of him. Control through infliction of pain is degrading to both the child and the adult; it is completely unnecessary. 'The best disciplined children in the world today are the nursery-school children, and no nursery-school child ever was spanked, slapped, scolded or humiliated...

The enuretic child should not be deprived of fluids - a procedure that produces

concentrated, irritating urine - or be badgered, harried, or humiliated (which causes nervous tension)...

All behavior is chemical in the sense that chemical changes that alter electrical potential occur in brain and body cells with every thought and movement. It has been demonstrated ... that the cortical cells of the brain undergo crination (shrinking) with fading of the Nissi bodies under fear, just as definitely they do under exhaustion, disease or surgical shock. The terrified child is a sick child; the parent who subjects a young child to a paroxysm of fear and pain from corporal punishment, together with acute humiliation to his personality, has thrown the entire kinetic mechanism of his child's body out of balance. Digestion, elimination, and sleep are disturbed to a less or greater extent. Violence has been done to the total organism. [Emphasis (lost - Ed.) is the author's]

Punishment in the sense of inflicting painful consequences unrelated to the act has no place in an orgasmic philosophy of development and training... 'there is no use in bruising the flesh of a child because his growth urges have impelled him to do something contrary to adult convenience.

The following excerpts are from the 1957 edition of *Baby and Child Care*, by Dr. Benjamin Spock:

Discipline: Some common misunderstandings about discipline. A great deal of study has been given to the psychology of children in the past half century by educators, psychoanalysts, child psychiatrists, psychologists, and pediatricians. Parents have been eager to read the results; newspapers and magazines have obliged by publishing them. We have learned a great deal bit by bit: that children need the love of good parents more than anything else; that they work hard, all by themselves, to be more grown-up and responsible; that many of the ones who get into trouble are suffering from lack of affection rather than lack of punishment; that children are eager to learn if they are given school projects that are right for their age and are taught by understanding teachers; that some jealous feelings towards brothers and sisters and occasional angry feelings towards parents are natural and that a child does not need to feel deeply ashamed of them; that a childish interest in the facts of life and in some aspects of sex is quite normal; that too harsh a repression of aggressive feelings and sexual interests may lead to neurosis; that unconscious thoughts are as influential as conscious ones; that each child is an individual and should be allowed to be so.

Is Punishment Necessary?

The only sensible answer is that a great majority of good parents feel that they have punish once in a while...

Before we go further with the subject of punishment, we ought to realize that it is never the main element in discipline - it is only a vigorous additional reminder that the parent feels strongly about what he says. We have all seen children who were slapped and spanked and deprived plenty, and yet remained ill-behaved...

The main source of good discipline is growing up in a loving family - being loved and learning to love in return. We want to be kind and cooperative (most of the time) because we like people and we want them to like us...

Though children do the major share in civilizing themselves through love and imitation, it still leaves plenty for parents to do, as all of you know. In automobile terms, the child supplies the power but parents do the steering. The child's motives are good (most of the but he doesn't have the experience or stability to stay on the road...

The everyday job of the parent, then, is to keep the child on the right track by means of firmness ... You come to punishment (if you use it at all) once in a while when your system of firmness breaks down...

The best test of punishment is whether it accomplishes what you are after, without having other serious effects. If it makes a child furious, defiant, and worse-behaved than before, then it is certainly missing fire. If it seems to break the child's heart, then it's probably too strong for him. Every child reacts somewhat differently.

What a School is For

The main lesson in school is how to get along in the world. Different subjects are merely means to this end ... You learn only when things mean something to you. One job of a school is to make subjects so interesting and real that the children want to learn and remember.

'There's no use knowing a lot if you can't be happy, can't get along with people, can't hold the kind of job you want. The good teacher tries to understand each child so that she can help him overcome his weak points and develop into a well-rounded person. The child who lacks self-confidence needs chances to succeed. 'The trouble-making show-off has to learn how to gain the recognition he craves through doing good work. 'The child who doesn't know how to make friends needs help in becoming sociable and appealing. The child who seems to be lazy has to have his enthusiasms discovered. ICI research led to a clear and thorough set of standards for assessing the conduct of care-giving staff.

Charging Criteria and Working Definitions of Abuse Utilized by the ICI

Charging criteria included the number of witnesses, reliability and accuracy of memory, influence or lack thereof of other reporting parties, cross-corroboration of reports, and other considerations of witness credibility and trustworthiness of reports. In general, the ICI required more than one witness and more than one reported incident, and gave no weight to memories that had not continually existed since the incident in question, e.g. memories recovered in therapy or otherwise. Particular weight was assigned to cross-corroborated reports coming from different students of different ages, with little to no contact with each other since their Mamou attendance.

In the charging process, the following standards of abuse were used by the ICI:

Working Definitions of Abuse

1. Considerations in Determining Abuse and Distinguishing from Punishment:
 - A. infraction, or reason for punishment
 - B. age of victim and/or difference in age between the victim and accused

- C. nature of the actions
 - D. context, manner of administration - how, where, frequency, harshness or severity, state of mind or degree of control of the accused
 - E. nature, severity and duration of effects
 - F. corroborating witnesses
2. Type of Abuse
- A. Sexual - adult-child or other nonconsensual sexual contact
Examples:
 - 1. fondling, manipulation of genitalia, buttocks or breast-penetration of genitalia or buttocks
 - 2. sexual kissing, masturbation, oral sex, frottage
 - 3. sexual harassment, ridicule or humiliation
 - 4. sexualized conversation
 - B. Physical - use of bodily physical force and/or restraint, resulting in injury or other physical consequences which are more than transient
Examples:
 - 1. hitting or punching, beating, whipping with an instrument
 - 2. denied toileting and prolonged sitting in urine or feces
 - C. Psychological - unwarranted mental or emotional cruelty
Examples:
 - 1. intimidation, oppression, torment
 - 2. humiliation, ridicule, belittling, taunting, pejorative labeling
 - 3. malice, anger or rage directed at a child
 - 4. using inherent qualities to shame - e.g. temperament, size, illness
 - 5. child endangerment
 - D. Spiritual - using the Bible, God or faith to threaten or intimidate, to humiliate or punish
Examples:
 - 1. coerced prayer, repentance, religious practices
 - 2. repetitive menacing with Hell or judgment
 - 3. inviting expressions of spirituality, then criticizing or ridiculing them
 - 4. characterizing a child's inherent qualities as evil

General Findings

1. Regarding Peer Relationships:

Some reports provided to the ICI by the MK witnesses described peer interactions among the children which could be considered to be unhealthy or harmful. Although many children helped and assisted their roommates, friends or siblings, there were a significant number of incidents in which the children also deliberately hurt each other. For example, a remarkable report, verified by numerous witnesses, described a game which the children played for many years which appointed two children, male and female, to play the "houseparents" whose purpose was to design and mete out the worst punishment imaginable to the other children. The other players' role was to thwart these players, ridicule them or escape with even more offensive behaviour. These games and other interactions were not considered by the ICI to be part of typical or expected childrens' play because of the intensity with which harmful interactions occurred, the pervasive quality and the universality of the tensions exhibited in these interactions. These games and the reported interactions among the

hibited in these interactions, these games and the reported interactions among the children were not considered by the ICI to be typical or expected childrens' play.

2. Regarding Non-Offending Staff Members:

The ICI was aware of the highly stressful conditions under which all Mamou staff worked, and we were sympathetic to their circumstances. However, it was evident from numerous accounts that many staff were aware of the harmful actions taking place, were in a position to address their colleagues, and did not do so. Several staff members expressed their deep regret about this, stating that they would not remain silent if this occurred today. Some reported that the milieu of submission to unquestioned authority at that time silenced them. Some stated they did not have the skills for such delicate confrontation at that time. Even when one or two staff members did address their concerns to each other, they seem to have done it in a highly cloaked way which was ineffectual. Regardless of the reasons, the ICI found that abusive conduct was permitted to continue long after it should have been stopped, and that non-offending staff members are complicit by their notable silence and inaction.

3. Regarding the Administration of Mamou Alliance Academy:

For the period under review by the ICI, there was significant turmoil in the administration of Mamou. There were frequent changes in the administrative structure and accountability, such that staff members often did not know who was 'in charge'. Sometimes there was competition for the leadership of the station between the school principal and the housefather. There was very poor communication between the station and the C&MA; some, but not all, of which can be explained by the difficulties in intercontinental communication in that era. It is clear, though, that throughout the period in question there was a lack of appropriate authority and responsibility on the part of the C&MA, which resulted in poor leadership and oversight. No training was provided in appropriate child care or discipline, no evaluation or supervision occurred from the administrative office, no accessible avenues existed for the processing of complaints. Complaints, when they were made, were dismissed. These factors contributed to the fact that, when abuse did occur, it was overlooked and neglected. Despite the passage of time, the C&MA today must take responsibility for this pattern of negligent administration which permitted serious, widespread and ongoing abuse to continue.

4. General practices which were harmful to a majority of students

A. Mandatory family separation

Over and over again, MKs expressed enduring feelings of grief related to separation from their parents. Even students who reported mostly positive experiences and outcomes from their time in Africa commented on this reality, as did the parent witnesses. Most witnesses felt the separation was premature since the children were too young to comprehend or cope with it, and the separation was destructive to the children, to families, and was unnecessary. One MK described the experience this way:

The abandonment that we felt was profound. And it was made more so because it

didn't occur just once in our childhood. Year after year we felt the ripping away of that tender cord. There was a progression of emotions that became familiar by its repetition year after year. We went from grieving the fresh loss at the beginning of the school year, to a routine that helped deny the loss and yet produced guilt for trying to feel normal in an abnormal situation, then moved on to an anxiety that bordered on fear that we may have actually forgotten what our parents were like and, finally, just when we were starting to feel comfortable with that stress, the countdown and accompanying excitement about going home began.

Once we were finally home, all the impossible fantasies about our parents were inevitably dashed upon the rocks of everyday family living, complete with busy parents, necessary discipline, normal disappointments and boredom We hardly knew our parents, and we had only four months to reestablish those bonds. The first eight weeks we spent getting to know them and tenuously placing our trust again in the relationship. The last eight weeks we spent with a growing knot in our stomachs as we began to prepare ourselves to leave them again. 'Getting ready for Mamou' was the main focus of our only time as a family. I remember the rage of pricking my fingers as I sewed name tags on every new article of clothing I had for the new school year. The physical pain was annoying, but it was the insult added to the injury that hurt most. So we began our grieving then, only to have it climax in the inevitable trip back to Mamou. And the process repeated itself every year.

B. Climate of punishment

Many former students and some adults who reported to the ICI noted the prevailing negative attitude of many Mamou staff toward the children, resulting in frequent punishment and scarce affirmation. We received reports that Mamou was an adversarial, hostile environment, with an 'adults versus children' atmosphere. Adults were seen as watch-dogs or judges, and not as sources of protection, support or encouragement. Children reported believing that the only time the houseparents wanted to talk with them was to discipline or punish them. Thus many children tried to stay as far away as possible from all the staff.

C. Forced independence through lack of nurture

The realities of a very high student-to-adult ratio, which was the unfortunate norm, resulted in children receiving too little personal or individual attention. Rather, children encouraged each other to care for themselves independently. Children were seldom given the emotional nurture which would have been part of a normal family life.

D. Censorship of family communication

Numerous accounts were given of limited family contact resulting from the distances and logistics of travel and communication in Africa during the operation of Mamou. Other accounts detailed ways in which even further limits were placed on family communication through 'censorship' of the childrens' weekly letters to parents, and through the limitations placed on family visits when parents were in the vicinity of Mamou during the school year. Reportedly, some Mamou staff wished to avoid the reactivation of homesickness following family contact, and actively discouraged such contact. Several MKs told us that, even though their fathers were on the Mamou School Board and were on the campus several times each year for meetings, the fathers were not permitted to visit personally with

their children.

Specific Findings

The ICI considered in detail the reports concerning twenty individuals. Of those, six individuals (three male houseparents and three female houseparents) were specifically found not to have committed any acts at Mamou which could be characterized as abusive.

Another four individuals (two female houseparents, one male houseparent, and one female teacher) were involved in at least one incident which was specifically found not to be abusive, but which did indicate a lack of appropriate adult judgment or sensitivity to the needs of the children involved. These individuals were invited by the ICI, as part of its pastoral (rather than disciplinary) function, to work with the ICI to offer expressions of apology and/or clarification to former students who indicate to the ICI that they wish to participate in this.

Seven former Mamou staff, and two former students were determined by the ICI to have committed acts of one or another form of abuse, according to the standards and criteria discussed above. Of these nine individuals, three are deceased, two are not members of the C&MA, and four are retired official C&MA workers. Offenders were both male and female, staff and students, and cannot be characterized as belonging to any identifiable sub-group. The abuse was not confined to one brief period, but took place throughout the years in question (1950-1970) and probably prior to this. It can be said that in the later years of the school's existence, conditions probably improved substantially for many children.

The names, tenures, positions, findings and dispositions with respect to each of the above individuals are discussed in detail in the 'Need-to-Know Addendum to this Report which will be distributed on a more limited basis and is available on a demonstrated 'need to know" basis, as detailed on page 26 of this Report. For purposes of this more broadly and more publicly circulated report, anonymous findings will be discussed here, and should be considered to be representative rather than specific.

Female Staff Member #1

- ▶ Physical Abuse: Beating with a belt leaving bruises on two occasions, of one known victim, during victim's 1st and 2nd grade year.
- ▶ Psychological Abuse: Ongoing humiliation and intimidation regarding child's difficulties with eating; forcing child to eat own vomit; to eat filthy food, during victim's 1st and 2nd grade year.
- ▶ Spiritual Abuse: Ridiculing and criticizing student's prayer as the "worst prayer I've ever heard', after student came to her for solace and support in praying aloud to God for forgiveness.

Male Staff Member #1

- ▶ Physical Abuse: Beating leaving bruises from knees down to legs, while he was angry and out of control; used belt and hand (caused hand shaped bruises);

angry and out of control; used belt and hand (caused hand-shaped bruises); punched child in face, leaving black eye. This occurred on at least two separate occasions, possibly more frequently, during victim's 1st and 2nd grade year.

- ▶ Psychological Abuse: In an argument with other missionaries, this individual threatened, in presence of the young children in his care, to abandon them at Mamou if he wasn't replaced as houseparent within two months. Ongoing humiliation, taunting and intimidation of 1st/2nd grader for difficulties with eating and nervousness. Forced two children to eat their own vomit. Humiliated female student for being slow. Placed one student in dangerous proximity to a poisonous snake. Number of Victims: Four.
- ▶ Spiritual Abuse: Forced a young child to make a public prayer of repentance, get down on knees; used prayer as a form of punishment and humiliation. Student #1
- ▶ Sexual Abuse: Coerced oral sex; forced victim to masturbate him; masturbated victim while victim slept; engaged in frottage with victim using talcum powder. One victim, who was approximately seven years younger than offender. The abuse took place on an ongoing basis, during offender's eighth grade year.

Female Staff Member #2

- ▶ Physical Abuse: Scratching, pulling ears, throwing over desks with students in them, pulling hair, stabbing with pencil, shaking, pinching, slapping, hitting with ruler, pulling children out of desks by hair. Number of victims was more than twenty-five.
- ▶ Psychological Abuse: Screaming, ridicule, intimidation, mocking, labeling children perjoratively, refusal of bathroom use, blinders on eyes, sarcasm, humiliation, washed mouths with lye soap, forced children to sit in own urine and feces. Dunces seat in corner of the room. Uncontrolled rage, weeping, blaming children for her distress. Ongoing reign of terror and sadistic behavior. The number of victims included the majority of the children there at the time, more than twenty-five.
- ▶ Spiritual Abuse: Made children responsible for African souls; made children responsible for parents' potential failure as missionaries; labeled children with learning problems as demon- possessed. Number of victims was more than twenty-five: virtually all in residence - either by being the object of the abuse or witness to it.

Student #2

- ▶ Sexual Abuse: Fondled testicles and penis of victims, forced victims to touch his penis, stroke his penis. There are four known victims who were significantly younger than he.

Female Staff Member #3

- A. Inappropriate conduct which was experienced to be sexual:
 1. Nature of abusive acts: Voyeurism with boys, during forced, post-bedtime secret shower sessions; touching girls' breasts during showering.
 2. Number of Victims: At least four girls and two boys
 3. Duration/period of time during which abuse took place: During her tenure

at Mamou

- B. Physical Abuse:
 - 1. Nature of abusive acts: Beat one child with a strap to the point of bleeding for getting his Sunday shoes wet.
 - 2. Number of Victims: One
 - 3. Duration/period of time during which abuse took place: During child's 3rd - 5th grade years.
- C. Questionable conduct which resulted in psychological harm to children:
 - 1. Nature of abusive acts: Shaming, humiliation - told a child she was 'ugly' and always would be; put child in solitary confinement for protracted time period, abandoned her while she (offender) went on a long hike; another child was shamed and had medical treatment withheld when she had severe case of mononucleosis, accused her of faking;
 - 2. Number of Victims: Seven known victims
 - 3. Duration/period of time during which abuse took place: During tenure as nurse
 - 4. Questionable conduct which resulted in spiritual harm to children:
 - a. Nature of abusive acts: Attributing medical illness to spiritual cause, e.g., insomnia, ear infection; fire and brimstone threats of going to Hell immediately before bedtime; forced prayer, forced memorization as punishment;
 - b. Number of Victims: Many of the students there at the time
 - c. Duration/period of time during which abuse took place: During her tenure as school nurse.

Male Staff Member #2

- A. Sexual Abuse: Ongoing fondling of 1st to 5th grade girls during post-bedtime 'tummyrubs' in girls dormitory, one known instance of digital penetration. There are five reported victims.
- B. Physical Abuse: Regular, frequent and multiple (as many as 48 swats at one time) beatings, often severe, with heavy rubber tire slipper, leaving serious bruising (as long as 3 weeks' duration), and bleeding on bare buttocks and backs of legs. Thirteen reported victims.
- C. Psychological Abuse,: Numerous acts of intimidation and oppression, including utilization of 'bad news' list; creation of atmosphere of great terror; "climate of fear' and "prison regime", warranting "Adolph" nickname; public humiliation for incontinence; dismantling of six-year-old's bicycle as punishment for not being able to stop crying after parents initially left him at Mamou; child who threw up every morning was swatted for not finishing breakfast. The victims were the majority of the children there at the time.

Male Staff Member #3

- A. Physical Abuse: Frequent and regular beatings of children, causing substantial bruises and welts, administered to bare buttocks and backs of legs; once he participated in beating a child whose arm had just been broken in an accident. There are four known victims.

Female Staff Member #4

Female Staff Member #4

- A. Physical Abuse: Beatings, with a belt that had metal buckle, to the point of bleeding and black and blue marks, spankings, slappings; beatings escalated when child was brave. At least seven victims.
- B. Psychological Abuse: Put children in a position of inevitable punishment about rest hour bathroom trips; shamed about stained underwear; sent a girl to breakfast in her slip; publicly humiliated children; patrolled halls with belt; rang after-lunch bell and reported infractions, created atmosphere of fear and intimidation. There were sixteen victims.

Disposition of the Charges

In addition to its investigative and consultative function, the ICI was given a role in the disciplinary process by the Board of Managers, and given the authority to function in accordance with the directives and policies set forth in the Manual of the Christian and Missionary Alliance.

Submission to the disciplinary authority of the ICI on the part of an individual accused of misconduct was voluntary, evidenced by his/her signing of an Agreement to participate in the Alternative Resolution Process for such alleged misconduct, undertaken with a goal of promoting reconciliation and healing among those who inflicted harm and those who were harmed at Mamou. This process had a pastoral emphasis with due weight and attention given to the values of acknowledgment, accountability, justice, truth-telling and the integrity of the C&MA.

All disciplinary actions facilitated by the ICI in the course of the Alternative Resolution Process are subject to the approval of the Board of Managers and/or the Mamou Discipline Committee. In the event an individual was unwilling to sign an Agreement or otherwise voluntarily submit to the authority of the ICI, his/her name, and information concerning the alleged misconduct compiled by the ICI in the course of its investigation, was forwarded to the Mamou Committee on Discipline for its action. Several of the alleged offenders elected to participate with the ICI in the Alternate Resolution Process. Several declined and were referred to the Board of Managers' Committee on Discipline. A discussion of the specific dispositions with respect to these individuals is contained in the 'Need-to-Know' Addendum to this Report.

Unresolved Issues

1. In the case of one individual member of the Mamou Staff, it could not be conclusively determined if abuse had occurred. The ICI received some allegations of abuse which, while they raised very serious concerns, were not grounded in memories which had existed since the time of the reported incidents. The ICI also considered some information provided anonymously that did not identify any staff member by name, but could have related to and implicated the individual in question. The ICI made persistent and diligent efforts to contact and interview the anonymous reporter, but all of these proved unsuccessful.

The case was reviewed by the ICI at almost every meeting and during almost every conference call to ascertain whether there was any other approach or tactic the ICI

could take to try to develop sufficient information for the purpose of making findings one way or another about this staff member. Unfortunately, in spite of all the effort and attention paid to this case, no such information was submitted. Consequently, this case is considered by the ICI to be open at the time of this Report.

The ICI intends to refer the case as an open one to the C&MA. It is also the ICI's hope that the issuance of this Report might convince any persons who may have been the object of questionable treatment by this individual, including the anonymous reporter, to come forward and describe their experiences to the C&MA.

2. The ICI received several reports about possible cases of abuse that may have occurred at other C&MA boarding schools, beside Mamou. The ICI did not have the authority or mandate to actively investigate these situations. However, the ICI did keep a record of these reports, and, as indicated to the reporting parties, will refer them to the C&MA.

One MK's Story

In order to communicate the personal implications of the events at Mamou, the ICI obtained consent to include the memories of one former student now in his 40's. He is a Bible school graduate, and is well educated. He has an executive role in a Christian organization and has dedicated his life to Christian work. His story represents only one of many such experiences.

I attended Mamou when I was 6 through 13 years old. When I was in the first through third grader, we lived in an atmosphere of real terror during the tenure of one particular houseparent. The crack of the belt, the pleading of frightened children, the futile intervention of siblings and the sobs of broken hearts and spirits rang through the halls of that dormitory from dawn to dusk. My stomach was in a constant churn of fear and outrage.

I didn't melt in very well because I was singled out for punishment every day. In the third grade math class we were taught how to "average". The most frequently occurring event in my life was being spanked with a truck-tire sandal or belt, so I kept records for several weeks. Then I worked out the most difficult math problem of my life - I discovered that I averaged 17 spankings per week. We received such severe beatings that we had to help each other back to our rooms.

Our 'crimes' were many and 'justice' was swift. Each day under this houseparent, our rooms were inspected while we attended morning classes. At the end of lunch, he would ring a little claw bell, lean back in his chair with a smug smile and announce, "And now, the bad news list'. On a typical day he would read a couple dozen names and we listened, stomachs churning, to our violations. "[Johnny Jones] - wrinkled bed spread, dust on dresser, pair of socks under cupboard.' We would line up outside the houseparents' door, hear our charges again, and bend over to tighten our pants across our bottoms. On this particular day I would receive four hits with the belt or sandal - one for bed, one for dust, and two for socks. If we were caught with our eyes open during "noon rest" there was no prescribed number of blows, just as many as it took to break you into pleas for mercy and torrents of crying. Day after day for years this game was played. Those of us who were not spanked wept for those who were. We knew each other's shrieks and many of my own spankings came as a result of my

boldly walking into a little friend's room to comfort him.

At age nine, I got the idea from a friend that eating green beans could make one pregnant. I resolved, in order to be responsible and wait until I was grown-up, I would eat no green beans. (Cute under most circumstances, but at Mamou it was a huge crime for which I endured literally dozens of spankings at the hands of this houseparents) Nobody ever asked, 'Don't you like green beans?' or "Why won't you eat green beans?' or "Why are you willing to endure such beatings?"

Each Sunday, we had our dining room seating assignment changed. We found our new place by finding our napkin ring. Week after week I would search every table in the dining room, praying that I would escape this houseparent's table. For months, I was moved back and forth from beside the housefather to beside the housemother, so the torment would continue. On good days I was merely beaten at the end of the meal. Most days, I endured a barrage of insults, slaps and public humiliation. If my terrified lime stomach threw up, I cleaned it up myself, gagging and retching - and then came the beating.

One day a small hole was patched with cement in the boys' bathroom. Some child passing by placed his fingers in the wet cement, leaving an impression. Such a crime! All boys were assembled by the houseparent to find the culprit. When none came forward it was announced that there would be no playing outdoors for the rest of the year until someone "fessed up".

For three days all forty of us boys were holed up in the "playroom", tormenting one another to confess. Nobody could remember doing it. Since I was already so often in trouble, I announced that I would tell the houseparents that I had done it so we could all get out and play again. My 'confession' was accepted by the housefather as a great triumph and I was severely beaten. In addition, I was given a cardboard sign to wear around my neck for a week. It read, 'People can't believe the things I say.' In shame, I hid it under my pith helmet at school, only to have a note passed to the teacher by the housefather to be sure that I wore the sign all day and "to make the most of it.'

The Mamou experience was an atmosphere of oppression punctuated with terror, with no advocates to turn to, no grown-up that we felt would do anything to help us. As a consequence, I avoided the adults.

Summary of Negative Impact of Abuse on Victims

What follows is a complete list of the effects reported by the abuse victims. Some children suffered some of these effects, some children suffered none. No child suffered all of these.

A. Physical

1. Injury
2. Bedwetting
3. Distorted attitudes toward the body
4. Negative self-image and body hatred
5. Negative attitudes toward food

B. Emotional and Psychological

1. Loss and grief
 2. Anger, outrage, rage
 3. Numbed emotions
 4. Accentuated or diminished memory ('hypermemory" or 'hypomemory')
 5. Negative or conditional self-esteem
 6. Development of deceitful cunning or psychological hardness
- C. Relationships
1. Pseudo-independence
 2. Development of distrustful wariness and vigilance which extends into adulthood
 3. Development of self-defeating care-taking for others
 4. Antisocial and counter-social behavior
 5. Difficulty with authority
 6. Impact on their own parenting
- D. Sexual
1. Sexual addiction was reported to be a struggle for several of our reporters.
 2. Adversarial relationships, and negative stereotyping
 3. Fear of intimacy
- E. Spiritual
1. Tarnishing of faith
 2. Spiritual insecurity
 3. Lingering guilt
 4. Alienation from God

Description of the Negative Impact on Victims

The ICI is aware that negative signs in later life are common consequences of trauma, and relate to a wide variety of painful experiences. The persons reporting to us described the following impact, and felt that they had roots in their life at Mamou. These descriptors are by no means universal: no person we spoke to reported all of these signs. We encountered a number of MKs who were able to go on as adults and live beyond these experiences, who described few or none of the following signs.

- A. Physical
1. Injury

Many of the MKs reported physical injury resulting from abusive, severe discipline. Although generally transient, these included welts, bruises, even bloody sores, sometimes lasting several days or even weeks. Also reported were some lasting physical effects such as scars.

- A. Bedwetting

A rule apparently existed that children could not attend Mamou unless they had achieved consistent control of bodily elimination. Presumably, then, all of the children came to Mamou with this control. However, it was reported that many of the younger children developed nighttime bedwetting at Mamou. Many were subsequently punished and/or humiliated and this, in all probability, only compounded the problem.

1. Distorted Attitudes toward the Body
 - a) Negative self-images were commonly experienced. Some of the children, especially but not only older girls, believed their bodies were unseemly or homely, and they could not be attractive to anyone.
 - b) Negative attitudes toward food were sometimes developed. Some of the children recall being afraid they would not receive enough food, and they hoarded food items. Some of the MKs reported developing eating problems such as compulsive overeating, either during or after their time at Mamou.
2. Emotional and Psychological I
 - a. Loss and grief

Most of the MKs who provided us with testimony experienced psychological and spiritual pain in the process of simply recalling the events at Mamou. Many noted that they had suffered at one time or another with extreme moodiness, depressive sadness, or chronic dread which affected their functioning. Several reporters noted that they were currently under professional care for depression. We heard of a number of attempted suicides and of two completed suicides. MKs described feeling deep pain and profound loneliness, abandonment and unworthiness which lasted for years for some MKs.
 - b. Anger, outrage, rage

Most of those who shared their stories related that they had experienced a range of intensely negative emotions including anxiety, anger, outrage, even rage, during the years at Mamou and also into adulthood. Many people noted that they now have difficulty tolerating anxiety or anger within themselves or in others, and that they tend to respond to these feelings with fear and withdrawal.
 - c. Numbed emotions

An overseas, missionary experience is often intensely challenging, and this creates intense feelings which must be moderated to assist with healthy coping. In the environment of the boarding school which was already charged with the grief of family separation and also with unusual challenges, some of the children could cope only by numbing all of their feelings, creating a largely indifferent or apathetic state.
 - d. Accentuated or diminished memory ('hypermemory' or 'hypomemory')

A few of the reporters felt that their memories did not function as a normal person's would: either they could not forget painful experiences, or they could not remember them. Most of those reporting unusual memory functioning were the ones who commented on the trauma of the long term separation from their parents, which remained as fresh in the mind as if it had just occurred. Some students spoke of being almost preoccupied with their painful memories at times. On the other hand, some of the students noted that they had long periods of time in their past which are 'blank'. Some MKs said that most of their memories

were vague or suppressed.

e. Negative, conditional or uncertain self-esteem

Difficulties with self-esteem were commonly reported. Many children were anxious about their performance and developed perfectionistic standards for themselves. They worked very hard to gain approval, but often felt like inadequate, unproductive failures. One MK reported feeling stupid and unintelligent for many years, and being too embarrassed to ask questions, for example, in classes. Many of the MKs experienced shame and humiliation about normal weakness, vulnerability or inability related to being a child.

A significant contributor to insecure identity and self-esteem could have been divergent cultural influences during the MKs upbringing. Although some affirmed this as an advantage which gave them global awareness, many also described the experience of having no place or culture or feeling of belonging. Some MKs feel that they are in their hearts African and, as such, are displaced in their own North American homeland.

f. Development of deceitful cunning or psychological hardness

Some MKs have struggled in adulthood with a propensity to be manipulative. One MK described herself as leading a double life, sometimes helpful, pleasing and enthusiastic, but also learning to manipulate people with this pleasing identity.

3. Relationships

a. Pseudo-independence

Most of the MKs who reported to us noted that they were unusually independent early in their lives. Many learned to follow their own minds, were outspoken and did not conform easily. A portion of this independence probably resulted from the wealth of their overseas experience itself. However, rather than being based on a foundation of nurtured skill, their independence came out of necessity because they thought they were 'in the way' and they should take care of themselves. These MKs reported that as adults they are frightened of new situations, feeling panic or experiencing 'mental blocks'.

Most of the MK reporters also mentioned difficulties encountered on their return to North America. Many of them had virtually no family or church support for their adjustment to North American life. Although their adulthood and independence may have been initially welcomed, it was distressing to accomplish such a major adjustment alone. One MK quoted a letter he received from a C&MA Board member which said, 'I want to assure you of our continued interest in you and your welfare... Although your allowance will cease when you are eighteen ... I shall be glad to hear from you at times.'

b. Development of distrustful wariness and vigilance which extends

into adulthood

Many of the children at Mamou developed a forlorn sense of isolation, at times feeling deserted, or undefined. For some, this led to distrustful wariness which continues into adulthood. They reported learning to be distrustful, closed-mouthed, protective of their privacy, and introverted. For some, this has meant developing careful public facades which mask them protectively, but also interfere with genuine intimacy.

c. Development of self-defeating care-taking for others

Some of the MKs, especially those who were the older siblings at Mamou, developed a pattern of caring for others while neglecting themselves. One MK called herself a "watchdog"; i.e., an eight-year-old who 'mothered' younger children by getting up early to help them prepare for school.

d. Antisocial and counter-social behavior

In an environment which at times permitted violation and violence, some children learned to hurt each other. Some of the children harbored jealousy, competitive feelings and spite against each other, and sometimes acted out through controlling and bullying each other. Sometimes these antisocial interactions were relatively harmless, such as trying to get a friend in trouble. At times, cruelty could be unequivocally aggressive and abusive, involving such actions as physical beatings and sexual violation. These feelings were also acted out against themselves. Many of the MKs experimented later with highly destructive forms of behavior. For example, from among direct reports by MKs, we learned of three premarital pregnancies, at least six lives marred by substance and behavioral addictions, numerous struggling marriages and sixteen divorces.

Many of the individuals with whom we met had invested in spiritual and/or psychological therapy, some for many years. Some had become disillusioned with professional counseling.

e. Difficulty with authority

Some students reported confusion and life-long struggles with comprehending or submitting to external authority. Many humbly acknowledged a rebellious spirit during their adolescent years at and after leaving Mamou. One person even recalled organizing a student "demonstration" against the adults and their policies. Some MKs would observe weakness in an adult, then deliberately make it difficult for that person. For some, this opposition continues to mar relationships with parents, employers and other persons in legitimate authority in their adult lives.

f. Impact on their own parenting

Several MKs described having a variety of difficulties in parenting

their own children. Some simply did not know how to relate in a loving, nurturing way to children; others had specific problems with discipline. One MK told us, "...our children had been acting out our pain as well as their pain... I chose to raise my children with virtually no rules. I had a difficult time setting up rules as well as punishing them for infractions of rules. As soon as they turned six, I expected them to be independent and take care of themselves ... On a few occasions I abused them physically, but generally I was more of an absent parent emotionally. I knew I loved my children, but had no idea how to convey that love." Another MK noted that it was especially difficult for her to make the decision to become a parent because of fears of abusing a child. After her child was born, it was difficult to utilize day care services.

4. Sexual

- a. Sexual addiction was reported to be a struggle for several of our witnesses.
- b. Adversarial relationships between men and women, and negative stereotyping affected many of the MK witnesses. Some of the difficulties mentioned in marital relationships could be based on these learned attitudes.
- c. Some MKs reported fearing intimacy. As a marital/sexual relationship developed, some people experienced a rising conflict within themselves between love and defensiveness.

5. Spiritual

- a. Tarnishing of faith

We noted the high number of MKs who remain active in church work, both domestically and overseas. However, several witnesses described impatience with spiritual matters. There were a few who spoke of losing the spiritually meaningful dimension in everyday life. Very few had, in fact, abandoned faith itself, but some could not participate in organized worship or religion. Some could believe in God and God's love, but could not participate in a formal church of any kind. One MK said, "I gave up my faith for a long time. I considered myself agnostic, and rejected Christianity for a long period, until the last ten years. I believed [the abuse] had happened to me because of Jesus. The children were sacrificed for the parents to do the work in the name of Jesus.'

6. Spiritual insecurity

Spiritual fear was experienced by several reporters. For some, negative and conditional self-esteem contaminated their perception of and relationship with God, and they believed they could never do enough to be loved by God. They said things like "I did not feel special to God. I didn't think I deserved God's attention."

7. Lingering guilt

As is common with children who experience abuse, Mamou students often blamed themselves for their pain. Some experienced shame about their

character, or guilt which could not be forgiven. Some came to feel guilty about enjoying any pleasure. Most who experienced this lingering guilt also struggled with forgiveness: with feeling forgiven and with offering forgiveness. For some, experiences of ongoing guilt related to anger toward others further aggravated their self-accusation. Most wanted to forgive and, thus, be free of guilt and anger, but most could not ignore what had happened to them.

8. Alienation from God

Many of the children who were at Mamou reported developing very negative concepts and images of God. God was experienced as displeased, harshly judgmental, and punitive. At the same time, God was sometimes perceived to be the servant of the adults. One individual described God as 'the ultimate stick to keep us in line. Because of this harsh image, some MKs are still ambivalent about God and their relationship with the Divine.

A Missionary Parents story

In order to communicate the personal implications of the events at Mamou, the ICI obtained consent to include the memories of one missionary mother, as she looks back on the years since her children attended Mamou. Now in her '70's, she is retired, but remains active in the C&MA Church. Her story represents only one of many such experiences.

These, our children, were God's gifts to us and we gave them back to God. God's call upon our lives to evangelize and minister to third world peoples was also irrevocable.

The heart wrenching pain of sending a small six-year-old child a thousand miles away to boarding school for nine months can only be deeply felt and not audibly expressed. A thousand miles meant a minimum of four days' travel over dirt pot-holed, wash-board roads, often washed out and impassable - a thousand miles without telephone communication, and an unreliable mail system which at best took three weeks each way. The agony of not being there for a babe when he/she needed the tender love of parents, haunts me even today. The joy of sharing the everyday happenings, successes or failures, of caring for the physical or emotional hurts, the joy of nurturing and ministering to that little soul, was lost to us as parents. Lost to us, but not redeemed even by a substitute "parent" who could in no way provide that needed love, fill the empty void and nurture that child.

I recognize that there were needs in the life of my children that we as parents could not give: those of peer interaction, competition, a well-rounded educational program, sports, etc. I think now, however, that at six years old, those were not priority in the formation of my children. Perhaps a couple more years of maturity and security would have greatly benefited my children. We as parents did not have that option. Therefore to the best of our ability we prepared our children with a very positive attitude to make the transition from home to boarding school.

The children endured many regimes of houseparents with different codes of conduct and discipline. We parents did likewise. With some dorm parents we were somewhat

welcome to visit our children on the once a year rare occasion that was afforded to us.

Other dorm parents seemed to close the door to any parental contact. Living so far away, we could only make that long trip once a year during rainy season. But we did it - just to have a few precious days with our children. In the earlier years these visits were never an option and we had no mid-term visitation.

It was a long nine months. In that length of time small children even forgot what their parents looked like. In that long period of time family fun had grown dim, bonds were broken. To this young child, a trust had been shattered. The only people who had given them life, security and love had left them with strangers, had abandoned them, so to speak, and now that complete confidence was gone - perhaps never to be totally regained.

Just as we parents "brainwashed" our children in preparation for this happening, so the dorm parents "brainwashed" our children in other forms. They were never allowed the freedom of expressing their hurts, their problems, their emotions to us. Each week the obligatory letter was not only read but censored, and forced to be rewritten if it appeared at all negative. This destroyed a vital link that could have helped maintain a fragmented family bond. They were repeatedly told not to share adverse happenings either by letter or by word on vacation with parents, lest it upset the parents and interfere with the work they were doing for God. The hidden message to the child was that God was more important, work was more important to the parents than one's own child.

Our children accepted Christ as their personal Savior at an early age of five or six years. They each experienced a sincere and genuine encounter with God that could not be questioned. Their concept of a loving heavenly Father was soon distorted and destroyed by well-meaning staff members. Our children were repeatedly told that they would go to hell, be punished by God for the smallest infractions. This totally destroyed their spiritual self-worth, their faith, and their beautiful relationship with the God of all comfort, joy and help. Then as a mother my heart aches because my child has not walked with the Lord and known that joyful personal relationship that I covet for him/her. The seeds of destruction were sown. The long imbedded roots are not easy to pull.

Many times I have sat and listened as the Mamou MKs share their "war stories". They laughed, they shrugged them off, they made light of the hurtful circumstances that had been their life. I have also seen some walk away from these groups because the pain of discussion even in a lighter vein was too great. Yes, they laughed. They laughed to cover their deep hurt, their deep humiliation and abuse in various forms. Because they covered so well I didn't realize what was really locked in their hearts, I didn't realize then that the beatings, the verbal tirades, the humiliations were serious and abusive. Each of my children bears the scars of hurtful emotional and mental abuse - of physical abuse, yes; and for one, even sexual abuse. Now as a parent in my "sunset" years, how do I deal with this? The deep emotions of anger, resentment and hurt have welled up from within For I too have been betrayed, I too have suffered broken trusts. How? By whom?

I entrusted with utmost confidence the most precious commodity I owned into the

hands of colleagues, believing that in this God-given responsibility of guarding this treasure they would hold it with value as I did. I find myself in battle with my own emotions. Some of these were my very close friends and co-workers with whom we shared in ministry, in friendship, and in work for over thirty-five years. Now, I would cross the street to avoid them for they have touched my 'cubs'....

Mamou was not all bad. There was much good and I am grateful for those who gave themselves to try and create a home away from home and provide an excellent education, which I could not have done, and nurtured them as best they could.... These past years have been indeed painful and hard as we, my children and I, have shared and talked together. I believe without exception that the children of my generation who attended Mamou have all been victims and have been wounded in one way or another. I wish that parents would take the time to listen, to evaluate, to seek forgiveness for wrongs that cannot be righted. I am grateful to my children for sharing with me and for the bonding it has produced.

Impact on the Families

Because of the extended periods of separation, the intensity of parents' and childrens' ongoing lives, and the fact that some children were abused during their time at Mamou, several dynamics seem to have developed in some family units. These dynamics impacted family relationships on the field during childhood and, in some cases, extended far beyond those overseas years. We received many reports of painfully long periods during which parents had little or no contact with their adult children after returning to North America.

A. Estrangement

Although strongly bonded by love, family members seemed like strangers to each other. Siblings were not encouraged by the adults to get together and support one another. The only way for parents and children to learn about one another was through written censored communication and two months together, for some only a brief vacation. Conditions for developing high-quality relationships based on deep mutual knowledge were only rarely present. An MK parent told us, "[Those years] removed our children from us physically and spiritually. Even today, our children to a degree remain strangers to us. ...We forfeited the right to choose a healthy relationship with our children ... They are lost to parents, churches and missions.'

B. Emotional Weariness and Defensiveness

The repeated cycles of presence and separation made some people reluctant to invest in family relationships, and this interfered with natural attachments and bonding. One mother told us that, just as she would begin to build rapport with her children, they would leave, and their trust and confidence would be damaged once again.

C. Reluctance to Discipline

Similar to the "Disney-Dads" phenomenon in present day broken marriages (when non-custodial parents - usually fathers - have the luxury of treating a child to exciting, pleasurable outings while defaulting on the child's long-term

...ing, pressuring, scolding, and correction), some parents were reluctant to actively address children's behavior with appropriate discipline and correction. Likewise, children were reluctant to disclose their feelings or pain to their parents for fear of 'spoiling' the visit. Therefore, even during visits home, emotional separation continued.

D. Targeted Anger

Many students reported feeling abandoned and betrayed by their parents for sending them away. They assumed that parents were aware of their life at Mamou, and they assumed the parents were supportive of the negative events and practices there. Some children suffered anger in connection with these assumptions. Divergent experiences and memories of the mission field may have contributed to open conflict between family members. One father had to physically wrestle his son to get him into a plane to return to Africa after a furlough.

Impact on Parents

Most of the parents who reported to us stated that they had sent their children to Mamou with implicit trust and confidence that the staff were fulfilling their responsibilities in a way similar to the parents themselves. Most of the parents were not aware of the abusive discipline at Mamou until many years later. One father said, 'For years we felt we were failures as parents, because we did not know that our children had been brutalized physically, mentally and spiritually. We were so convinced that our children were in the best of care that we never entertained the idea that the opposite could be true.'

1. Betrayal

In reports to the ICI, parents reported feelings of betrayal. They trusted that their children were in good hands at Mamou. Their trust was betrayed for many years before they knew of it. These parents described life-long consequences for their children and themselves. Many are deeply hurt by their children's suffering. Parents reported that they had no idea of what was really happening at Mamou, because their children wrote letters which did not mention problems. When later it was learned that letters were reviewed and censored by the staff (because honest letters would "upset parents and make it hard for them to do their work'), this added to their distress. Parents also reported that the staff at Mamou seemed to "play favorites". For example, children of missionaries who had roles of authority were either treated especially well or badly, depending on the relationship their parents had with Mamou staff.

2. Blame

Many parents have been deeply injured by suggestions or accusations that their child's painful experiences at Mamou were the result of inadequate parenting or the parents' own spiritual failure. Many also report that they have heard the statement spoken in C&MA circles that children who do not do well in boarding school come from families which do not know how to let go, do not know how to prepare their children for school, or have some deep family problem. This climate of judgment adds to the pain of many parents.

3. Guilt

Many of the children believed their parents knew of and condoned their painful

experiences. Inerore, some of the parents carry guilt that they appeared to condone the abuse by their support of Mamou staff.

4. Double Bind (A Lose-Lose Dilemma)

Parents who had concerns at the time when their children were enrolled were put in a 'double bind': should they ignore the signs of their children's distress (in which case they could lose or damage the bond with their children), or should they raise their concerns with the authorities who had power over their own missionary careers (in which case they could lose or damage their reputation or role on the mission field)? Sheer survival was related to the missionaries being able to care for and support one another in this remote location. Could they "break rank" with their missionary peers upon whom, practically speaking, they were dependent in a number of ways? Missionary parents who have recently had concerns about the events at Mamou still face this same dilemma.

Parents also mentioned to us the feeling of being torn in their loyalties. They felt a clear call to the mission field, and yet they wanted what normal parents instinctively wish: to nurture and care for their children through regular family interaction, at least on a frequent basis.

When parents hear, later, about painful experiences that children had at Mamou, they respond in any of three ways:

- They feel grief and sadness for their children's suffering, and seek healing through building deep, honest and supportive connections with their children; or
- They take a stance of "buck up" and urge the children to seek spiritual remedies; or
- They choose to cling to their own assumptions and discredit their children's reports.

HOW COULD THIS HAVE HAPPENED?

The Christian experience is one of being sent forth to proclaim the Gospel to all people, far off and near, who have not heard the good news of Jesus Christ. Were it not for the missionary mandate, the world-changing Christian faith would have been confined to one time and place. A divine call to spread the Gospel to Africa was received and pursued, building from the late 19th century and reaching a peak after World War 11. At enormous sacrifice in both human and material terms, a central focus of the C&MA was and continues to be this missionary initiative. The C&MA was, and is, rightfully proud of its heroic response to this call.

This section is not a detailed historical survey of mission work in West Africa, but is a presentation of the understanding which has emerged for the ICI during our work. This picture encompasses aspects of the Mamou experience in light of the overall missionary context of a particular era in the C&MA's life. The picture we offer honors the glory of missionary work pushing into new frontiers with zeal and courage. Nothing said should be construed as criticism of this vocation, or of the faith community which is the C&MA.

It is clear that many good things happened for children at Mamou. It is also true that seriously abusive things happened to a significant number of children over an extended period of time. This discovery is troubling enough to prompt the questions: how could this abuse have happened to the denomination's children, and how was it allowed to continue happening? Our discussion will examine some

or the predictable realities which can result when people with all human frailty engage in missionary work in isolated, widely scattered settings in a remote land against a backdrop of glory, sacrifice and zeal.

In considering how the events at Mamou could have occurred, it is important to paint a picture of a particular time and place. The picture is a composite of the pictures given to us over and over, and of certain consistent themes which lead us to clarity about the Mamou experience.

Consider the context: a missionary community which has become a denomination experiences a summons to evangelize Africa. This call is felt as a divine mandate. Much energy builds. The denomination mobilizes around this energy. People want to -- compete to - be assigned as missionaries to this field. And the energy exists within a North American consciousness which wraps exotic Africa in layers of drama and heroism. Christian children of any denomination growing up in the middle of the 20th century felt this excitement. They took up Sunday School collections for Africa, read heroic stories about bush missionaries, and idolized Albert Schweitzer. For a significant part of Christian North America, "darkest Africa" was the evangelism horizon most widely sought and supported.

Whenever a group is caught up in enthusiasm, even if it is God-given, it assigns that enthusiasm a higher priority. Consequently, other endeavors and activities slide down on the priority scale. Commonly, the questioners, the skeptics, the doubters become marginalized at the bottom. To put it another way, they are seen as 'out of step', or worse, as 'unspiritual'. The organization tends to see through the lens of its enthusiasm, and thus is less able to see the issues which would raise questions. Loyalty to the community, even loyalty to God, begins to be synonymous with loyalty to the enterprise. A faith community easily becomes defensive of those aspects of its life about which it feels the most pride. This can create an environment in which people dismiss their perceived concerns in the (sometimes misguided) confidence that all must be well.

The people called to serve on this mission field, having a variety of gifts and talents, are often young, idealistic and in some cases unprepared for the rigors of the work to which they are assigned. Every group finds heroic figures who seem to embody the very best of the group. The missionaries going to Africa were the heroes of their home locales, not unlike the patriotic military heroes who went off in the cause of freedom into the two great wars of this century. Missionaries, and especially African missionaries, played this important role in the C&MA community. This prime value placed on the missionary evolves into the mythical picture of the self-sacrificing hero. It goes on from there. The work of the hero is so exalted that any distractions fall to a much lower priority. The predictable result is that the organization so glorified the missionary and the mission that other elements in the picture (children being the most relevant) were significant only by derivation.

This factor can result in a kind of blindness to the issues of fitness for the special roles played in a mission field. When the role involved the care and education of MKs, skills and personal -traits differed from -those desired for other kinds of mission work, and may not have been clearly articulated. We heard from many witnesses that people who felt called to African missions were often disappointed

that they were recruited to be nouseparents at Mamou, and that some may have been assigned there because they lacked skills required in the field. They would have preferred an assignment to the bush, or to a mission station, and most missionaries experienced significant disappointment with the Mamou assignment. Their disappointment, frequent resentment, was not only communicated to the children but was, in some cases, a factor in the active abuse of those children. The special image of the missionary in denominational eyes would make it difficult for any missionaries to speak openly about their own stresses. The climate of sacrifice fosters suppression of the real problems which missionaries encounter in the field.

In the mission field, especially one such as West Africa, the geographic reality was a situation of isolation. Communication was almost impossible, since there were no telephone lines, and mail service was uncertain. Long distance travel through jungle or over mountain ranges, in often unfavorable weather conditions, made it difficult for people to have clear information about day-to-day life at Mamou. Because of the high value placed on direct missionary work with African communities, children at Mamou were exhorted to suffer in silence about their distress because telling their parents would upset them and make it hard for them to perform their ministries. Letters were censored. Children were advised not to upset their parents, lest their ministry to Africans be compromised and Africans left to their pagan ways.

Staff serving at Mamou had herculean job descriptions. Not only was there little respite from the care of children, but each staff member held a variety of responsibilities (administrative, mundane, maintenance, fiscal) necessary to keep the school running. The picture we have is one of days full of multiple tasks in a hardship situation, with significant isolation and loneliness, without helpful support.

In this context, the missionary community - and especially the boarding school - took on the qualities of family. Children at Mamou were encouraged to view other missionaries and, most particularly, their houseparents, as "Aunt' or "Uncle". When other adults assume the role of family for children, it becomes difficult for the children to make sense of the parental role. Is it right for this adult I call 'Auntie' to spank me as my parents might? Do I owe this adult the same obedience and respect I would give to my parents in my own home?

It is simply not possible for houseparents to give the same kind of loving attention to dozens of children that parents are able to give to children within the nuclear family. We often heard reports of children being shamed and criticized for feeling homesick or lonely for their parents. At Mamou a vital role was played by siblings. Many reports mentioned something like 'I didn't have too much trouble. My older brother/sister watched out for me. The children without an older sibling had a harder time.'

A criticism is the judgment communicated to some adult MKs that their painful experiences at Mamou were considered to be the fault of parents who did not prepare them properly for the boarding school experience. Also mentioned was the perception that children from "good' and "faithful' families had no trouble

adjusting to boarding school life. Because the children were sometimes actively pressured to replace some of the parental bond with a bond toward staff members at Mamou, parents who might happen to be at or nearby Mamou on other mission business were discouraged from spending time with their own children because "it would be unfair to other children". Both MKs and their parents reported to us the deep pain felt when parent and child were not allowed private time on such occasions.

The Mamou experience, in both its positive and negative aspects, was very much a product of these contextual factors. The combination of isolation, defensiveness, the situational stress of separation from other parts of the missionary community and the home community, as well as the lack of accountability, created a stage on which all manner of painful things were possible for both children and for staff members. The fact that Mamou was a pleasant or neutral experience for many people does not negate the real evidence that many people suffered greatly because of their experience with this boarding school.

For those MKs and families who have felt deeply harmed, several conflicting messages remain:

1. The C&MA is a family-oriented faith tradition... Yet families were disrupted by the mandatory boarding school policy, especially by the separation of children from parents at a very young age.
2. The C&MA places a high value on, and has high standards for, missionary work...Yet oversight of Mamou seems to have been inconsistent and inadequate.
3. Like other Christian traditions, the C&MA values pastoral care and Christian nurture... Yet, when MKs came to the C&MA seeking pastoral care about their experiences at Mamou, they felt marginalized and judged.
4. Many parents have given life-long service to the C&MA and have deep bonds with this denomination... Yet some parents found their reputations and even their livelihoods jeopardized when they came forward with concerns about Mamou. They found themselves torn between compassion for their children and their loyalty to the C&MA.

In writing this section, we asked the following question: how did the abuse happen at Mamou?

Our compelling answer: in the final analysis, the abuse at Mamou occurred because none of the adults were accountable or took the responsibility which belonged to them and, as a consequence, the children suffered.

At the request of the Board of Managers, detailed recommendations based on ICI findings have been forwarded to the Board of Managers, the President, and the Division of Overseas Ministries of the C&MA. These recommendations are relevant both to activities which occurred at Mamou Alliance Academy, and also to the functioning of the Christian and Missionary Alliance with respect to vulnerable persons. Areas covered by the recommendations are:

- A. The Final Reports of the ICI
 - B. C&MA Policies and Structure
 - C. Victims of Abuse at Mamou and Elsewhere
 - D. Prevention of Abuse, and Accountability of Boarding Schools
 - E. Intervention in Cases of Abuse and Harassment
-

These Recommendations are detailed in the "Need-to-Know" Addendum to this Final Report.

Appendix A. Personnel of the Independent Commission of inquiry

Geoffrey Stearns, J.D.

Episcopalian Church, California

Attorney and Mediator - experienced in issues and cases of child abuse and religious misconduct.

Members:

Mrs. Pamela G. Dunn

Christian and Missionary Alliance, New York

Lay Member - educator, raised in a C&MA church, and educated at a C&MA college.

Church of God, Anderson, IN - located in Arizona

Family Psychologist - experienced in the treatment of sexual offenders

Lois Edmund, Ph.D., C.Psych.

General Conference Mennonite Church, Manitoba

Psychologist - experienced in family systems, treatment of abuse victims and offenders

The Rev. Canon Chilton Knudsen, M.Div. Episcopalian Diocese of Chicago, Illinois

Pastoral care officer for the Diocese of Chicago - experienced with clergy training, investigation and restoration

Assistance from:

Dr. Douglas Frey, Psychologist

Rev. Dr. Paul Metzler, Pastoral Counselor

Ms. Dawn Manolacos, Administrative Assistant Mrs. Kim Westra, Administrative Assistant

The ICI could not have functioned apart from the strength and unity given us by the Holy Spirit. For this, we praise God. We knew of, and are grateful for, the profound courage and dedication to truth evidenced by the witnesses who shared information with us. We wish to acknowledge, with deep appreciation, the commitment and support of the following individuals throughout our entire process: Dr. Richard Bailey, Dr. Paul Rubin, Dr. Francis Grubbs, the Mamou

process. Dr. Richard Daley, Dr. Paul Babina, Dr. Francis Griggs, the Mamou Steering Committee, Ms. Dawn Manolakos, and Mrs. Kim Wastra.

Meetings Written Communication

February 14, 1996 Teleconference March 29-31, 1996 Minneapolis
May 10-12, 1996 Minneapolis June, 1996 Bulletin #1
July 16, 1996 Teleconference
August 23-25, 1996 Minneapolis September 1996 Bulletin #2
October 4-6, 1996 Minneapolis
November 10, 1996 Minneapolis November 1996 Bulletin #3
November 18, 1996 Teleconference
January 24-27, 1997 Ft. Myers February 1996 Bulletin #4
March 21-24, 1997 Minneapolis May 13, 1997 Teleconference
June 22, 1997 Teleconference
July 11-13, 1997 Syracuse
August 22-26, 1997 Syracuse
October 3-4, 1997 Minneapolis November 11, 1997 Teleconference
*Indicates partial Commission
Appendix C.

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

Acknowledgment

The undersigned has read and understood this statement about the purpose, composition and scope of operation of the independent Commission of Inquiry, and in light of this knowledge wishes to communicate with and provide information to it:

I. The Commission's purpose is as follows:

The Independent Commission of Inquiry shall have an essentially pastoral purpose, acting to help the victim, the well-being of the larger Christian community, and the integrity of the C&MA. The ICI will hear, review, and request testimony, files, reports and affidavits from all appropriate sources. It shall have access to all pertinent files which are not restricted by law, and conduct interviews and other fact-finding activities regarding specific allegations of abuse at the Mamou Alliance Academy. The Commission will conduct all of these activities in strict confidence and seal the contents of all the files.

The Commission shall be fact-finding, consultative, and advisory to the C&MA, not adversarial or adjudicative. Its process is to help identify victims and perpetrators of abuse, and to assess the nature and extent of reported abuse, and recommend procedures for dealing with each.

2. The Commission is composed of five persons, as follows:

Mrs. Pamela Dunn - C&MA Pastor's wife, Black River, New York. Long-standing interest in MK issues.

Dr. Marcus R. Earle - United Church of God, Arizona. Psychologist, experienced in the treatment of offenders.

Dr. Lois Edmund - Vice-Moderator, General Conference of Mennonites

Dr. Lois Edmunds - Vice Moderator, General Conference of Women, Manitoba; Psychologist in private practice, experienced in family systems and child abuse areas.

Mr. Geoffrey Stearns - Attorney/mediator, Santa Barbara, California. Experienced in representation of abused children. Chairperson, Independent Board of inquiry and Independent Response Team, Franciscan Province. Episcopalian.

3. Although members of the Commission are professionals, it and its individual members do not undertake or attempt to offer professional advice or services, and should not be relied on for same.

4. Although the Commission has been convened by the C&MA, it operates independent of it, and does not and cannot speak for or commit the C&MA on any particular point or issue, or in general.

5. The Commission will maintain the confidentiality and privacy of those appearing before it and/or the information provided to it, and will not disclose same absent permission or a valid order of disclosure from a court of final resort.

6. likewise, persons appearing before the Commission or otherwise communicating with it agree to maintain the confidentiality of such communications and will not seek to compel involuntary disclosure by the Commission of any confidential material maintained by it.

Dated:

(Signed)

(printed Name)

Appendix D. Therapy Guidelines

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

1. Requests for therapy by victims and family members will be considered by the full ICI in an expedited manner. Following initial ICI authorization of a request for therapy, ongoing submission of billings will be handled directly between the victim and therapist and the C&MA.

2. If requested, victim's anonymity with respect to the C&MA will be preserved; code names or numbers will be assigned for use by victims and/or therapists in direct dealings with the C&MA.

3. In order to attempt to see that all victims get necessary therapy services. the following guidelines will be observed:

- a. After fifty (50) sessions (group sessions will count as 0.5 of an individual session), or the expiration of eighteen (18) months, whichever comes first, any further therapy sessions

months, whichever comes first, any further therapy sessions will be arranged by and between the victim, his therapist and the ICI, following its review and approval of a Request for Continuation (copy attached).

- b. Affected members of victims families will be entitled to therapy on the same basis as victims, per subparagraph "a" above; provided that there will be a maximum of fifty sessions, absent extraordinary circumstances determined to exist by the ICI, upon review requested by the family.
- c. The C&MA will pay for no more than fifty (50) sessions of a duration of fifty (50) minutes each, and will pay 80% of the reasonable and customary charges of therapist. In any event, the C&MA will pay no more than ninety dollars (\$90) for a Ph.D. level therapist and seventy-five dollars (\$75) for a Masters level therapist per fifty (50) minute session.

4. Except as provided In Paragraph Nos. 9 & 10, below, the C&MA will fund only outpatient psychotherapy. provided that under extraordinary circumstances, reimbursement for travel to and from therapy sessions will be considered. It vim not provide funds for report writing, conferences, seminars, workshops, bibilotherapy, billing, or phone calls. Under special circumstances, consideration may be given to such requests, but under no circumstances will funding be provided without the express written consent of C&MA and the ICI, given prior to undertaking for which funds are requested.

5. The ICI will develop on an ongoing basis, a list of therapists, who are experienced and qualified in the area of abuse treatment, and who have personally indicated their take on Mamou victims cases on an expedited basis.

6. The ICI will develop criteria for approval of pre-existing therapists of victims requesting compensated therapy, and will have the authority to impose conditions on payment for continuing therapy services of such therapists.

7. In each case, the therapist's resume, copy of professional license, copy of professional liability insurance and a completed experience questionnaire will be submitted and reviewed prior to approval.

8. The ICI will make recommendations to the C&MA for future treatment of offending personnel and will evaluate any past or ongoing treatment of such offending personnel.

9. In the event of extreme circumstances, the ICI will consider a request from a treating therapist for funding for a brief (up to 3 day) inpatient admission for crisis management and emergency stabilization of a client. If the request is approved by the ICI, the C&MA will pay any and all costs of such admission which remain after exhaustion of all available heath insurance coverage.

10. The ICI will consider requests for emergency assistance on an expedited basis. pending its review and consideration of a formal request for therapy. In this regard. the ICI may, in appropriate circumstances, authorize funding for up

to five (5) sessions of outpatient therapy for the purpose of crisis intervention/stabilization and/or a medical evaluation for, and initial prescription of appropriate medication.

11. These Guidelines may be revised and modified as appropriate from time to time.

CHOOSING A THERAPIST

Choosing a therapist can be a challenging experience. You may feel more empowered and secure by reviewing the list of questions below, and choosing those that most fit what you want to know about an individual therapist, prior to proposing to the ICI that he/she be your approved therapist.

1. Most therapists will spend from 10-15 minutes on the phone answering some of your questions and discussing your needs. Be prepared to answer some questions yourself about your particular problems. You can initially screen therapists over the phone by asking some of the following questions:

- a. as well as Individual therapy?
- b. What is your fee structure? Would you be willing to file a claim with the C&MA for payment?
- c. How long have you worked with survivors of abuse? Do you specialize in any area of abuse treatment?
- d. How many abuse cases have you treated per year? How many are you currently treating? Have you ever worked with MK's or other persons negatively affected by religious or clergy misconduct? What kind of training do you have in this regard?
- e. What techniques do you use in working with survivors? Do you work with both men and women? How do you work with family members or spouses of survivors?
- f. Do you have any policy on 'recovered memories' of abuse. What techniques, if any, do you use to do so? (Be cautious here - increasingly, good therapists are adopting a conservative stance towards memory issues).
- g. What is your policy regarding crisis situations?
- h. Would you support my participation as a survivor, group do you have referrals you could make in that regard?
- i. Can you provide me with three references in the community that are familiar with the nature and quality of your work?
- j. What role do you believe forgiveness plays in the healing process?

II. After a favorable phone interview, you should make an initial appointment with the therapist and afterwards, reflect on some of the perhaps obvious following points:

- a. How did the therapist respond to my questions and expressed needs/goals?

- Expressed needs/goals.
- b. How did I feel talking to this person? Did I feel heard and valued? Did I feel believed, cared for and understood?
 - c. How did this therapist compare to any others I have interviewed?
 - d. Is this someone to whom I would be comfortable disclosing private and intimate details and painful experiences?

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

REQUEST FOR THERAPY

The undersigned, having read and understood the Therapy Process Guidelines, requests that in accordance with those guidelines the Christian & missionary Alliance pay for his/her therapy as:

Directly Affected MK (Survivor)
Affected Family Member

I request an assigned code to preserve my anonymity with regard to the C&MA

The C&MA should be responsible for my therapy for the following reasons:

Dated. (Signature)

INDEPENDENT COMMISSION OF INQUIRY Regarding Marnou Alliance Academy

THERAPIST EXPERIENCE QUESTIONNAIRE

In order to ensure that victims receive the highest quality therapeutic services possible, the ICI requests that therapists seeking to become approved providers, furnish the following information attach a separate sheet if necessary]:

1. Please specifically describe your training regarding treatment of MK's and/or survivors of abuse and (e.g., academic course, lectures, workshops, seminar-s. and other forms of continuing education):
2. Please specifically describe your clinical experience treating survivors of abuse. With attention to the following:
 - a. How long have you worked with survivors of abuse?
 - b. How many cases of abuse victims have you treated per year?
 - c. How many cases of abuse offenders have you treated per year?

- d. How many abuse cases are you currently treating?
- e. Have you ever worked with survivors of religious or clergy abuse? If so, please specifically describe your experience and training in this area:
- f. How do you work with survivors; what techniques do you use?
- g. How do you work with the family and/or significant other of a survivor?
- h. What techniques do you use with regard to victim's memories of abuse? Do you believe that victims ever fantasize or 'confabulate' abuse experiences?
- i. What are your policies and procedures with respect to crisis calls?
- j. Do you have a working relationship with any psychiatrist or medical doctor with regard to assessment and provision of medication/and or hospitalization?

3. How would you measure treatment progress?

4. How would you know that treatment was ready to come to a close?

5. Please provide three (3) professional references, including members of the clergy.

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

MEMORANDUM OF UNDERSTANDING (MOU) BETWEEN C&MA AND CONTRACTING THERAPIST

This MOU is entered into to implement the Therapy Process Guidelines, which are attached hereto. These guidelines have been adopted to ensure, to the fullest extent possible: (1) that therapy for victims of abuse is unencumbered by logistical matters associated with therapy; and (2) that all victims of abuse by personnel of Mamou Alliance Academy receive necessary psychotherapy services.

Consequently, the following conditions will be followed by all contracting therapists:

1. The Independent Commission of Inquiry (ICI) will approve as treating therapists only those individuals who have submitted a signed copy of this MOU;
2. The Undersigned Therapist [Therapist] acknowledges that he/she has read and understood and agrees to follow the attached and incorporated ICI Therapy Process Guidelines;
3. Therapist agrees to provide a free initial session designed to acquaint the prospective client with the therapist and his/her treatment methods

and approach. If the client elects to enter treatment with Therapist, Therapist may bill the Christian & Missionary Alliance [C&MA] for the initial session;

4. The C&MA will pay for no more than fifty (50) sessions of a duration of fifty (50) minutes each, and will pay 80% of the reasonable and customary charges of therapist, in any event no more than ninety dollars (\$90) for a Ph.D. level therapist and seventy-five dollars (\$75) for a Masters level therapist per fifty (50) minute session;

5. In the event Therapist sees the client for an extended session, the extended session will be counted towards the fifty session allotment as multiple visits equivalent to the length of the extended session, e.g., a seventy-five (75) minute session will be counted as 1.5 sessions, a one-hundred (100) minute session will be counted as two sessions.

6. Therapist may not charge C&MA for visits canceled by client.

7. If a client requests more than fifty (50) sessions, Therapist agrees to submit a 'Request for Continuation' form (attached and incorporated as part of the Therapy Process Guidelines) to the C&MA, with a copy to the ICI, no later than the fortieth (40th) session. The C&MA will not pay for additional sessions, unless or until such a written request has been submitted and has been approved by the ICI.

8. Clients who are members of victims families will be limited to a maximum of fifty (50) sessions.

9. For all clients, whether victims or family of victims, after twenty-five (25) sessions, Therapist will submit a progress report (attached and incorporated as part of the Therapy Process Guidelines) to the C&MA with a copy to the ICI. Concurrently, client will submit a client satisfaction form (attached and incorporated as part of the Therapy Process Guidelines) to the C&MA and the ICI.

10. The C&MA will fund only out-patient psychotherapy. It will not provide funds for report writing, conferences, seminars, workshops, bibliotherapy, billing, or phone calls. Under special circumstances, consideration may be given to such requests, but under no circumstances will funding be provided without the express written consent of C&MA and the ICI, given prior to undertaking for which funds are requested.

11. Therapist will promptly notify the C&MA and the ICI when his/her therapy services to client have terminated.

By signing below, the undersigned acknowledges that he/she has read and understood this MOU, and the attached Therapy Process Guidelines and forms; and freely and voluntarily agrees to adhere to all of the provisions and conditions thereof.

Date: [Signature]

[Name - printed/typed]

[Professional License]

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

TO: The Christian and Missionary Alliance 8595 Explorer Drive
Colorado Springs, Colorado 80920

The following person(s) has (have) been interviewed by the Independent Commission of Inquiry ("ICI"), and determined by the ICI to be entitled to therapy services pursuant to the attached Therapy Process Guidelines as:

Directly Affected MK (Survivor)
Affected Family Member

ASSIGNED CODE NAME(S):

REMARKS (if any):

Hereafter, all communications regarding billings and payment for services will be between the client and/or therapist and The Christian and Missionary Alliance, in accordance with the guidelines. a copy of which is attached and incorporated.

DATED: INDEPENDENT COMMISSION OF INQUIRY By [Commission Member]
INDEPENDENT COMMISSION OF INQUIRY

Regarding Mamou Alliance Academy

REQUEST FOR REIMBURSEMENT OF PAST THERAPY EXPENSE

The undersigned requests that the Christian & missionary Alliance pay for his/her past therapy expenses as follows:

Directly Affected MK (Survivor)
Affected Family Member

I request an assigned code to preserve my anonymity with regard to the C&MA

The C&MA should be responsible for my therapy expenses incurred in the past for the following reasons.

Dated:

Signature:

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

CLIENT SATISFACTION FORM (OPTIONAL) (As of 25 Sessions)

In order to help the ICI continue to monitor the quality of therapy services provided victims, please answer the following questions [attach a separate sheet if necessary].

This form and your answers will be kept confidential, your therapist will not see this form. Whether you choose to answer any or all of the questions, and how you answer them will not impact your therapy:

Date:

Client's Name:

Code Number, if any:

Client's Therapist:

1. Do you feel comfortable with your therapist?
2. Do you feel comfortable discussing private/sensitive information with him/her?
3. Are you able to discuss issues and feelings with regard to your abuse with him/her?
4. Do you feel heard, understood and valued by your therapist?
5. Do you believe you are making progress in therapy?
6. Do you have any suggestions for anything that might enhance your therapy at this point?

INDEPENDENT COMMISSION OF INQUIRY

Regarding Mamou Alliance Academy

THERAPY PROGRESS REPORT [As of 25 Sessions]

The undersigned hereby gives his/her authorization and consent for his/her therapist to release the information necessary for completion of the above form, and to provide a completed form to the ICI, for its review.

Dated: Client: Print Name:

TO THE TREATING THERAPIST:

Please answer the following questions concerning your work with the undersigned client, who has executed the release set forth below [attach

a separate sheet if necessary]:

I. Have you established a relationship of trust and rapport with your client?

2. Has your client been able to access and discuss sensitive issues concerning his/her abuse?

3. If not, what seem to be the obstacles to this discussion?

4. Specifically describe the progress your client has made, giving examples in terms of improved functioning and ability to relate:

5. Do you have any suggestions for anything that might enhance therapy at this point?

Dated:

[Therapist's Signature]

[Printed Name]

[Professional License]

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

[To be submitted on no later than the 40th session]

The following form must be filled out entirely for the ICI to evaluate a request for additional therapy.

Client's Name:

Therapist's Name:

Address:

Phone:

Length of Time Client has been in therapy:

A. Initial symptoms requiring therapy:

- 1.
- 2.
- 3.
- 4.

B. Current symptoms requiring therapy:

- 1.
- 2.

- 3.
- 4.
- C. Describe relationship of current symptoms to Mamou experience:
 - 1.
 - 2.
 - 3.
- D. Treatment plan proposed to relieve above symptoms: 1
 - 2.
 - 4.

Date:

Signature of Therapist: Professional License:

Appendix E. Spiritual Care Guidelines

Independent Commission of Inquiry of the Christian & Missionary Alliance Process for Spiritual Care for Mamou Alumni

The C&MA wishes to underwrite the costs of any experiences which are consistent with Christian life as broadly (not denominationally) defined. Therefore, the C&MA requests that all submissions for expense reimbursement for spiritual care include concrete information about the nature of the care received. Past expenses for Spiritual Care may be submitted, with appropriate documentation, to the Independent Commission of Inquiry (ICI) for consideration of reimbursement.

The C&MA, and the ICI, are deeply concerned for the continuing emotional and spiritual health and safety of Missionary Kids (MKs). We are aware that most programs and persons who provide spiritual healing experiences for MKs (and other survivors) are reputable, faithful and dedicated to the best interests of MKs and other survivors. Our desire is to support those experiences which are most likely to bring health and wholeness to those who participate. We want all the avenues of healing which MKs may seek to conform to the highest standards of integrity and competence. Therefore, we ask for certain documentation and information, not to be intrusive, but as an expression of our concern.

We are aware that some MKs wish to avail themselves of Spiritual Care Resources. We recognize that different people will have different needs. Interested MKs may select one of the following kinds of resources as described below (with description of financial assistance available).

1. Retreats and Workshops

- a. For transportation to retreats or workshops, the lowest coach class available airfare to and from that destination will be reimbursed to a maximum of \$300.00. Mileage at .30/mile will be reimbursed, including auto transportation to an airport. Other airport transport (limo.

transportation (air, rail, bus, car, van, etc.) will also be reimbursed. In the case of carpooling, only one transportation expense (for the vehicle of the driver) will be reimbursed. Receipts for tolls, parking and meals on the road (to a per-diem maximum of \$30-00 per person) can be submitted as well. Train or bus travel, at the lowest fare available, will be reimbursed.

- b. Only one retreat or workshop per year will be reimbursable as above for each alumnus, to a lifetime maximum of three such events.
- c. Retreats and workshops eligible for reimbursement are limited to those provided by a recognized spiritual, denominational or retreat ministry or institute. For reimbursement, alumni need to submit a program description (such as a flyer, brochure or announcement) which includes identifying information about the resource people who will lead or direct the retreat or workshop.
- d. Checks issued in reimbursement of actual expenses as noted above will show 'reimbursement for retreat' on the memo line and stub of the check. This assures that alumni do not sustain a tax liability for reimbursements.
- e. Requests for reimbursement must be made within 90 days of the event itself. Appropriate documentation (canceled checks receipts, etc.) must be submitted at the time of the request.
- f. Persons may submit requests for payment of registration or other fees in advance by submitting such documentation to the ICI at least six weeks prior to the scheduled event.
- g. Alumni are responsible for payment of non-refundable fees for an event which they register for but are unable to attend.
- h. At the conclusion of the retreat or workshop, we ask that each person submit (either with requests for reimbursement or separately) , Form #1 attached. This will assist the ICI and the C&MA in compiling lists of resources for other alumni.

2. Pastoral Care and Spiritual Direction/Companionship/Mentoring
Opinions vary on the issue of fees for such services. We are aware that extended care (more than a few sessions) often does require a payment. Pastoral care of the members which takes place within a congregation is a part of the job description of every pastor. We will be guided by the customary practice of the pastoral caregiver or Spiritual Director as to fees for those who are not contributing members of the congregation in which that pastoral caregiver is compensated.

We are concerned that individual providers of spiritual care, be they congregational pastors or other providers, represent the highest level of competence and faithfulness. Therefore, we ask for a CV from each such

competence and faithfulness. Therefore, we ask for a CV from each such person, and ask for names of at least two (2) persons who can attest to the quality of the spiritual care provided. We further ask each provider of spiritual care to complete and return Form # 2 to the ICI as soon as possible, no later than the submission of the first reimbursement request. If an alumnus seeks spiritual direction from someone who customarily asks payment for such services (and documents that customary practice), the C&MA will assist the MK up to an annual maximum of \$500. After one year, or the payment of \$500 (whichever comes first), the ICI or its successor will reevaluate the situation for continuing payment.

3. Fees for Educational Programs

The C&MA will reimburse the cost of an educational program offered by a recognized seminary, academic institution or religious institute if:

- a. Such study does not constitute professional preparation for salaried ministry (such support is available elsewhere),
- b. Such study does not represent advocacy of or recruitment for a non-Christian religious tradition,
- c. Such study is not intended to lead to the acquiring of an academic degree.
- d. The cost of such study is limited to tuition fees and books and in no case exceeds an aggregate total of 600.00 for each MK. MKs who wish to pursue extended study are encouraged to seek other financial help via scholarships or educational grants.

General Principles and Definitions

Spiritual Care includes, but is not limited to, the following:

- a. Pastoral Care:
Supportive listening ('active listening'),
Prayer (with the person as well as for the person),
Reflective reading and meditating on Scripture or other spiritual works,
Development of and accountability around a 'Rule of Life' (a commitment to spiritual development through the practice of spiritual disciplines),
Discussion of images of God which enlarge and deepen the experience of God beyond previously-held understandings,
Spiritual autobiography - compilation and reflection.
- b. Retreats/Workshops which offer some or all of these:
An environment of safety in which to reflect on issues of spiritual life undistracted by the daily routine.
An experience of community with others who seek growth and healing around shared issues.
Resource persons (speakers, facilitators) who guide the

experience and offer helpful input,
Training in the use of tools and techniques which foster spiritual growth, healing and discipline,
The development of an action plan (or after-plan) for continuing the benefits of the retreat or workshop,
including referrals to appropriate resources in the participant's own locale.

- c. Self-help groups which are peer-oriented and peer-led:
(fees for these are low or are free-will donations)
Twelve Step groups (on the AA model) of all kinds,
Support groups for healing through structured steps,
Advocacy groups,
Bible Study or book discussion groups,
Action groups focused on particular goals
 - d. Individual Spiritual Direction/Companionship/Mentoring:
One-to-one meetings for intentional discussion of progress toward chosen spiritual goals, Support and coaching in spiritual disciplines,
Self-examination in the light of God's love and mercy, accountability around spiritual goals,
A program of reading and study of relevant written and other resources,
Study and practice of particular spiritual traditions (for example, monastic traditions, Quaker traditions, meditative traditions, social ministry traditions)
 - e. Participation in a Faith Community: May be of a denomination or tradition different from one's origins,
Acceptance of the discipline of community (the community's purpose 2nd mission, the individual's responsibility to the community, mutuality and reciprocity in relationships), Thoughtful consideration of community norms and values, both fixed and evolving,
Shared worship, experience of unity in the presence of diversity, discerning God's will for the community.
 - f. Formal study (in a seminary, university or institute):
Distinguish this from professional training for a career in ministry - this path of study is for enrichment and reevaluation of theological presuppositions.
Growth in the cognitive dimension of faith.
Testing of personal Theological understandings against articulated theological systems.
2. Spiritual care should have the following qualities:
- a. A love for truth - a shedding of denial and fantasy.
 - b. Rooted in relationships (not isolationist).
 - c. Grounded in the search for God in all of God's infinite goodness, mystery and power.
 - d. Rooted in connectedness and community (solo gurus and spiritual 'stars' who are not accountable to larger communities may be unhealthy or even dangerous).
 - e. Understand the developmental nature of faith and

seek to nurture people with age- and stage-appropriate care.

f. foster the freedom of persons, together with their affiliative involvement.

g. Promote a sense of personal responsibility and autonomy.

h. is God-centered - i.e.:

Shuns the idolatry of mere compliance or conformance, and seeks to develop an authentic faith response of people to God's truth and God's constant love for each person,

Presents God as the fundamental relational reality of life, not God as harsh judge, feared or placated,

Communicates a moral system which serves God's purposes for humanity, rather than the particular purposes of one group of human authority figures exercising power over others,

Relies upon attraction rather than intimidation in drawing people into faith;

Encourages the expression of faith through action on God's behalf in the world, acknowledging that the differing gifts and traits of people will lead them into a variety of avenues for this expression; tempers judgment with mercy, discipline with joy, and obedience with compassion.

Considerations In Evaluating Spiritual Care for Survivors

1. Sponsorship

- a. spiritual care resources should be sponsored by and accountable to a larger community (denomination, board of advice, institute, religious tradition).
- b. Spiritual care resources must be non-profit or must have in place careful fiscal accountability within a larger context.

2. Resource Personnel (Workshop or Retreat Leaders, etc.)

- a. Should have appropriate training and ongoing supervision about the particular needs of survivors of abusive spiritual environments.
- b. Should have humility, as exhibited by willingness to be but ONE resource in a constellation of healing avenues and opportunities; should support people in using additional healthy avenues for healing.
- c. Should have clear boundaries with attentive awareness of their role; and possess clear understanding about the issues of dual relationship and conflicts of interest.

- d. If themselves survivors, should have done (and be doing) thorough personal therapeutic and spiritual work around their own experiences.
- e. e. Should have a committed affiliation with some recognized religious community, tradition or denomination which is either Christian (by self-identification) or supportive to Christian principles.
- f. Should have in place ethical guidelines which govern their care of vulnerable people, with clear processes for the reporting of grievances.
- g. Should nurture appropriate autonomy, not dependency, in the people they care for.

Summary of Steps for Financial Support of Spiritual Care

1. Select the resource which best fits the MKs healing goals.
2. Submit request and documentation to the ICI (or its successor).
3. ICI reviews submitted materials for payment consideration.
4. Payment approval information is forwarded to the C&MA for the preparation and mailing of a check

FORM #1

For Reporting on Retreat or Workshop Experiences Please use extra sheets of paper as necessary

Your Name and Address:

Retreat or Workshop Attended: Title

Location

Registration Fees

Transportation Costs

Other Costs for Attendance

Will This Event Be Held Again?

When and Where?

What were the particular activities of this program?

What benefits did you gain from this program?

Would you recommend this program to others? Why or why not>

FORM #2

Information from Spiritual Caregiver

Please use extra sheets of paper as necessary

Your name, with title, and address:

What training do you have for this particular type of care and for dealing with the specific issues of MKs? Please attach a resume or Curriculum Vitae which includes the name of two people who are familiar with your work.

Describe your relationship with the named MK who is in your care.

How frequently do you meet?

What goals have you and the MK set for your work together?

Do you receive regular consultation and/or supervision for your work?

Thank you for this information. Please mail to: Independent Commission of Inquiry

Appendix P. Staff List

Staff who had served at Mamou Alliance Academy, 1950-1970

1. Miss Dorothy Adam 21. Miss Arlene J. Miller
2. Rev. Robert. Adams 22. Mr. Oliver Nelson
3. Mrs. Betty Adams 23. Mrs. Oliver Nelson
4. Miss E. E. Battles (Deceased) 24. Miss F.E. Nichols (Mrs. Vermelyea)
5. Miss Helen L. Brown 25. Mr. Walter G. Pister, Jr. (Pyster)
6. Miss R.M. Brown (Mrs. Robert Walker) 26. Mrs. Doris Pister, jr. (Pyster)
7. Miss E. E. Edder 27. Miss M. R. Pond (Mrs. Roy Breckenridge)
8. Rev. John L. Emary (Deceased) 28. Miss Eileen M. Sather
9. Mrs. Marsha Emary 29. Miss Ruth Schenk (Mrs. Edward Wernz)
10. Miss Rose Marie Eramo 30. Miss E. J. Sigler (Deceased)
11. Miss Mary Forbes 31. Miss Robbie E. Skaggs
12. Miss E. Joan Foster 32. Rev. Delimer Smith
13. Rev. Andrew D. Gardner, Sr. 33. Mrs. Jane Smith
14. Mrs. Norma Gardner 34. Miss Kathleen M. Thompson
15. Miss Prudence E. Gerber 35. Rev. Fordyce Tyler (Deceased)
16. Miss J.M. Hamilton (Mrs. Jane Jackson) 36. Mrs. Rosalys Tyler
17. Miss Corrine Horn 37. Miss Dorothy Wormley (Mrs. David Bortel)
18. Rev. Ronald G. Israel 38. Rev. Lawrence D. Wright
19. Mrs. Joan Israel 39. Mrs. Grace Wright
20. Miss D. M. Jones (Deceased)

Source: C&MA

Appendix G.

Alternative Resolution Agreement - privacy agreement signed by all individuals who worked within the ICI's pastoral response to victims of abuse

STATEMENT OF AGREEMENT

Regarding Process for Resolving Allegations of Misconduct at Mamou Alliance Academy

This Agreement has been prepared specifically for individuals who have been identified by the Independent Commission of Inquiry ["ICI"], and the Committee of Inquiry and Restoration ("CIR1") of The Christian and Missionary Alliance, as subject to formal disciplinary proceedings: for misconduct alleged to have taken place at Mamou Alliance Academy, under the "Policy for Resolving the Allegations of Abuse of Former Students at Mamou Alliance Academy, Special Categories of persons and Charges Not Addressed by Other Policies".

The purpose of this document is to describe an alternative disciplinary process for such alleged misconduct. This alternative process will be conducted by the Independent Commission of Inquiry, and its goal will be to promote reconciliation and healing among those who inflicted harm and those who were harmed at Mamou. The process has a pastoral emphasis with due weight and attention given to the values of acknowledgment, accountability, justice, truth-telling and the integrity of the C&MA.

Individuals wishing to avail themselves of this process may indicate their informed desire and consent to proceed, by signing and dating this Agreement in the space provided below.

1. The Independent Commission of Inquiry's purpose described by formal resolution of the C&MA Board of Managers is as follows:

"The independent Commission of inquiry shall have an essentially pastoral purpose, acting to help the victim, the well-being of the larger Christian community and the integrity of the C&MA. The ICI will hear, review, and request testimony, files, reports and affidavits from all appropriate sources. It shall have access to all pertinent files which are not restricted by law, and conduct interviews and other fact-finding activities regarding specific allegations of abuse at the Mamou Alliance Academy. The Commission will conduct all of these activities in strict confidence and seal the contents of all the files for access only by proper C&MA authorized bodies for the purpose of resolving the hearing and discipline issues.

The Commission shall be fact-finding, consultative, and advisory to the C&MA, not adversarial or adjudicative. Its process is to help identify victims and perpetrators of abuse, and to assess the nature and extent of reported abuse. and recommend procedures for dealing with each.'

2. By resolution of the Board of Managers, adopted April 4, 1997. a true

copy of which is attached hereto and incorporated by this reference, the Independent Commission of inquiry, in addition to its role of investigation and restoration. was constituted as an official Committee on Discipline, and given the authority to function as such in accordance with the directives and policies set forth in the Manual of the Christian and Missionary Alliance.

3. Submission to the disciplinary authority of the ICI on the part of an individual accused of misconduct is voluntary, and is evidenced by his/her signing of this Agreement.

4. All disciplinary actions determined by the ICI are subject to the approval of the Board of Managers and/or the Board-appointed Committee on Discipline.

5. In the event an individual is unwilling to sign this Agreement and voluntarily submit to the authority of the ICI, his/her name and information concerning the alleged misconduct, which has been compiled by the ICI in the course of its investigation, will be forwarded to the Board-appointed Committee on Discipline for its action.

6. The Independent Commission of Inquiry is composed of five persons, as follows:

MRS. PAMELA DUNN - C&MA Pastor's wife, Black River, New York. Lay leader.

DR. Marcus EARLE - Psychotherapist in private practice, Scottsdale, Arizona. Experienced in family systems and clergy sexual abuse areas. Church of God (Headquarters, Andemun, Indiana).

DR. LOIS EDMUND - Vice-Moderator, Conference of Mennonites in Manitoba, psychotherapist in private practice, Experienced in family systems and child abuse areas.

REV. CHILTON KNUDSEN - Pastoral Care Officer for the Episcopal Diocese of Chicago. Experienced in intervention and formal investigation regarding clergy sexual abuse.

MR. GEOFFREY STEARNS - Attorney/mediator, Santa Barbara, California, experienced in representation of abused children. Chairperson, Independent Board of Inquiry and Independent Response Team, Franciscan Province. Episcopalian.

[Some ICI members are bound by applicable laws of their jurisdictions to report instances of abuse involving identifiable persons currently under the age of eighteen years].

7. The ICI works with the named individual to attempt to bring about a resolution that is consistent with its mandate, specifically seeking

appropriate accountability for the harm done by his/her actions. and subsequently, reconciliation between the individual and those harmed by such actions.

8. The goal of the ICI disciplinary process is to achieve a resolution consistent with the elements of Pastoral Justice:

- a. defining and naming the problem accurately;
- b. allowing an opportunity for the victim to be heard;
- c. providing a caring and compassionate environment within which to address the victim's issues;
- d. maintaining the integrity of the religious institution-
- e. making appropriate restitution for the victim's losses and damage
- e. vindicating or setting the victim free from the abusive experience; and,
- f. holding the offender accountable.

9. Individuals who had inflicted harm on MKs at Mamou will be expected to take clear and specific responsibility for their actions, and to communicate that responsibility appropriately to those harmed, through mechanisms to be recommended and facilitated by the ICI, which would include letters of apology or other written statements and/or videotaped communications and/or face-to-face meetings with MKs.

10. While reconciliation and forgiveness of those inflicting harm by those harmed are appropriate aims of the process, these would not be attempted or sought prematurely, but only at a time and under circumstances consistent with the elements delineated in paragraph number 9, above.

11. At the appropriate juncture, disciplinary actions determined by the ICI to be necessary and appropriate in each case, will be reported to the Board-appointed Committee on Discipline and/or the Board of Managers for approval.

The undersigned has read and under-stood this Statement of Agreement about the purpose, composition and scope of operation of the Independent Commission of Inquiry; and specifically, about the disciplinary process conducted by it regarding alleged misconduct at Mamou Alliance Academy. In light of this knowledge, the undersigned desires to voluntarily submit to the disciplinary authority of the Independent Commission of Inquiry, in accordance with the terms and conditions set forth above, and will make him/herself available to meet with and provide Information to the ICI, upon its request.

INDEPENDENT COMMISSION OF INQUIRY Regarding Mamou Alliance Academy

TO:

Date and Time of meeting:

This agreement is to be signed and given to the Independent commission of inquiry at the beginning of our meeting with you. There will be time to ask any questions you may have before handing this to the Independent Commission of inquiry. We are meeting with you to discuss some reports we have received during the course of our Investigation. our purpose Is to afford you the opportunity to hear these reports and respond to them. At this stage, our discussion will not Include the names of the complainants. However, you may have thoughts about the Identity of some of them. We therefore need your signed assent to the following stipulations before we are able to proceed with our discussion.

1. Any speculation as to the Identity of the reporting parties Is to be kept private. You are not to disclose by word or action any Information from which the Identity of any possible complainant could be determined, except in confidence to your spouse and to those professionals whom you choose to counsel you In this process. You may be held responsible for breaches of privacy by your spouse or by such counselors.
2. You are to take reasonable action to prevent the disclosure of such speculation by others.
3. You are not to contact anyone who you reasonably believe may be a complainant (or their family members), directly or Indirectly. You are to take reasonable action to avoid any accidental contact with them.
4. You are to have no contact with the press (either church or secular) and you are to make no public statements about your participation in this process, nor about possible complainants (either specifically or In general.)
5. You are not to quote, distribute or otherwise disclose the contents of our discussion or of any documents prepared for this discussion, except in confidence to your spouse and to those professionals whom you choose to counsel you In this process. You may be held responsible for breaches of this stipulation by your spouse or by such counselors.
6. If you are unable to assent to these stipulations, the Independent Commission of Inquiry will refer you to the Christian & Missionary Alliance for formal disciplinary proceedings according to established church policies and procedures.
7. Your signature below Indicates that you have read, understood and agree to abide by these stipulations. Should you, after signing, fail to observe these stipulations, you will be subject to further disciplinary action

8. You have the right to retain a signed copy of this agreement.

9. if you believe or learn that there has been an unwitting or accidental breach of this agreement by you or by anyone, you are to contact the independent Commission of inquiry at once to disclose the details and discuss possible courses of action.

10. You acknowledge that you have had the opportunity to review this document and ask any questions before signifying your agreement by signing below.

Copies to be retained by ICI and by undersigned

(Signed)

Address

Date

Date Received by the independent commission of inquiry

By

Date

Appendix H. Recommended Reading List

1. Childrens' Needs, Missionary Needs and Boarding Schools
Austin, Clyde N. (Ed). Cross-Cultural Re-Entry: a book of readings.
Abilene: Abilene Christian Univ, 1986
Echerd, Pam & Arathoon, Alice (Eds). Volume 1: Understandin and Nurturin
the Missionary Family.
Volume 2: Planning for MK Nurture. Pasadena, CA: William Carey Library,
1989
Gioen. "Child Sexual Abuse: A new challenge in the care of missionary
children." *Interact*, 12-92, 2, #2, P. 3
Mason, Charlotte M. Parents and Children: Volume 2 of the
original_lorischooling series: Tyndale House, 1989 reprint from 1904
O'Donnell, Kelly. "Developmental Tasks in the Life Cycles of Mission
Families." *Journal of Psychology & Theology*, 1987, 15: 4, p 281-290
Post, Emily. *Children are People (And Ideal Parents Are Comrades)*. NY:
Funk & Wagnall, 1940
Scott, Miriam F. *Meeting Your Child's Problems*. Boston: Little, Brown, and
Company, 1922
Sherbon, Florence Brown. *The Child: Origin,Development and Care*. NY:
McGraw-Hill, McGraw-Hill, 1934.
Spook, Benjamin. *Baby and Child Care*. NY: Pocket, 1957
Stuck, Lois Greenlee. 'It's Not Over Yet!' *Interact*, December 1995.
Wheaton 111

Wheaton, 1991.

Taft, Jessie. "Some Undesirable Habits and Suggestions as to Treatment". In Commonwealth of Pennsylvania: Department of Public Welfare (Bulletin #4, Nov., 1922) Harrisburg, PA.

van Reken, Ruth. Letters Never Sent. Indianapolis, IN: "Letters", P.O. Box 90084, Indianapolis, IN 46290, 1988

Wrobbel, Karen. Adult MKs: how different are they? Evangelical Missions Quarterly, April, 1990, p. 165-70

2. The Nature and Effects of Abuse

Fortune, Marie. Keeping the Faith. San Francisco: Harper & Row, 1987

Gonsiorek, John. Betrayal of Trust. Thousand Oaks, CA: Sage, 1994

Heggen, Carolyn Holderread. Sexual Abuse in Christian Homes and Churches. Scottsdale, PA: Herald, 1993

Miller, Dee. How Little We Knew. Lafayette, LA: Prescott, 1993

Poling, James Newton. The Abuse of Power: a theological problem. Nashville, TN: Abindon, 1991

3. Healing From and Preventing Abuse

Cooper-White, Pamela. The Cry of Tamar: violence against women and the church's response. Minneapolis, MN: Fortress, 1995

Epp-Thiessen, Esther (Ed). Expanding the Circle of Caring: Ministering to the family members of survivors and perpetrators of sexual abuse. Akron, PA: Mennonite Central Committee, 1995

Herman, Judith. Trauma and Recovery. New York: Basic, 1992

Hancock, Maxine, and Karen Burton Mains. Child Sexual Abuse: a hope for healing Grand Rapids, MI: Harold Shaw, 1987

Ridings, K.C. Facing the Brokenness: Meditations for Parents of Sexually Abused Children. Scottsdale, PA: Herald, 1991

Addendum to the Final Report of the Independent Commission of inquiry to the Board of Managers of the Christian and Missionary Alliance

"NEED TO KNOW" REPORT

A, DISTRIBUTION

This "Need to Know" Report was prepared by the Independent Commission of Inquiry ["ICI"] as an Addendum to its Final Report to the Board of Managers of the Christian and Missionary Alliance ("C&MA"). Whereas the Final Report has a wide distribution throughout the denomination and perhaps beyond, this Addendum is written for distribution to a smaller, selected group of readers identified, by the ICI in the course of its process and in dialogue with the President and Chair of the Board of Managers of the C&MA, as having a compelling interest in access to the private and sensitive information discussed here, i.e., a "need to know" the contents of this Addendum.

In addition to the Board of Managers, that group of readers is comprised of the following:

1. The President and President's Cabinet of the C&MA
2. The Division of Overseas Ministries of the C&MA
3. C&MA Regional Designates
4. Alumni of Mamou Alliance Academy, their spouses and parents.
5. Former staff of Mamou Alliance Academy.

A copy of this Report should be provided to regional designates throughout the denomination to be maintained in a private manner. These designates should receive training on how to evaluate and otherwise handle need to know requests for access, and how to present and review the Report when such requests are granted. Designates would have discretion to review the Report personally with persons who request access to it and demonstrate a persuasive "need to know". C&MA pastors should be informed of this system and refer requests for access to the closest regional designate.

This "Need to Know" Report will detail:

A. Exoneration of, or findings of abusive conduct on the part of, former staff of, Mamou Alliance Academy.

B. Dispositions with respect to staff members found to have committed acts of abuse.

1. dispositions made through the Alternative Resolution Process of the ICI, using pastoral alternatives to bring about resolution of the offenses and reconciliation.

2. dispositions of the Mamou Discipline Committee, using C&MA formal disciplinary proceedings.

C. Recommendations to the Board of Managers, the President and the Division of Overseas Ministries of the C&MA with respect to policies, procedures and other measures. calculated, first, to bring about healing and reconciliation; second, to minimize the likelihood of abuse occurring in the future; and, third, to implement the ICI's mandate to act in a consultative and advisory fashion to promote the well being of the larger Christian community, and the integrity of the C&MA.

B. BACKGROUND TO THIS REPORT

By formal resolution of the C&MA Board of Managers, the ICI was charged with the following responsibilities regarding reports of historical cases of abuse at Mamou Alliance Academy:

... The ICI will hear, review, and request testimony, files, reports and

affidavits from all appropriate sources. It shall have access to all pertinent files which are not restricted by law, and conduct interviews and other fact finding activities regarding specific allegations of abuse at the Mamou Alliance Academy ... The Commission shall be fact finding, consultative, and advisory to the C&MA, not adversarial or adjudicative. Its process is to help identify victims and perpetrators of abuse, and to assess the nature and extent of reported abuse, and recommend procedures for dealing with each.

By subsequent resolution of the Board of Managers adopted April 4, 1997, the ICI, in addition to its role of investigation and restoration, was constituted as an official Committee on Discipline, and given the authority to function as such in accordance with the directives and policies set forth in the Manual of the Christian and Missionary Alliance.

Submission to the disciplinary authority of the ICI on the part of an individual accused of misconduct was voluntary, evidenced by his/her signing of an Agreement to Participate in the Alternative Resolution Process. Intervention undertaken by the ICI had a goal of promoting reconciliation and healing between those who inflicted harm and those who were harmed at Mamou. The process had a pastoral emphasis, and due weight and attention were given to the values of offender acknowledgment, accountability, justice, truth telling and the integrity of the C&MA.

All disciplinary actions determined by the ICI in the course of the Alternative Resolution Process are subject to the approval of the Board of Managers and/or the Mamou Discipline Committee. In the event an individual was unwilling to sign the Agreement or otherwise voluntarily submit to the authority of the ICI, his/her name and information concerning the alleged misconduct which was compiled by the ICI in the course of its investigation would be forwarded to the Mamou Discipline Committee for formal disciplinary action.

C. FINDINGS AND DISPOSITIONS

The C&MA initially provided the ICI with the following list of staff who had served at Mamou Alliance

Academy, 1950 1970.

1. Miss Dorothy Adam
2. Rev. Robert J, Adams
3. Mrs. Betty Adams
4. Miss E. E. Battles (Deceased)
5. Miss Helen L. Brown
6. Miss R.M. Brown (Mrs. Robert Walker)
7. Miss E. E. Edder
8. Rev. John L. Emary (Deceased)
9. Mrs. Marsha Emary

10. Miss Rose Marie Eramo
11. Miss Mary Forbes
12. Miss E. Joan Foster
13. Rev. Andrew D. Gardner, Sr.
14. Mrs. Norma Gardner
15. Miss Prudence E. Gerber
16. Miss J.M. Hamilton (Mrs. Jane Jackson)
17. Miss Corrine Horn
18. Rev. Ronald G. Israel
19. Mrs. Joan Israel
20. Miss D. M. Jones (Deceased)
21. Miss Arlene J. Miller
22. Mr. Oliver Nelson
23. Mrs. Oliver Nelson
24. Miss F.E. Nichols (Mrs. Vermelyea)
25. Mr. Walter G. Pister, Jr. (Pyster)
26. Mrs. Doris Pister, Jr. (Pyster)
27. Miss M. R. Pond (Mrs. Roy Breckenridge)
28. Miss Eileen M. Sather
29. Miss Ruth Schenk (Mrs. Edward Wernz)
30. Miss E. J. Sigler (Deceased)
31. Miss Robbie E. Skaggs
32. Rev, Dellmer Smith
33. Mrs. Jane Smith
34. Miss Kathleen M. Thompson
35. Rev. Fordyce Tyler (Deceased)
36. Mrs. Rosalys Tyler
37. Miss Dorothy Wormley (Mrs. David Name deleted)
38. Rev. Lawrence D. Wright
39. Mrs. Grace Wright

The ICI compiled, thoroughly reviewed and carefully considered a very substantial amount of information about events and circumstances at Mamou Alliance Academy, including written and live testimony of over eighty five Mamou alumni, parents and former Mamou staff.

In the course of our hearings, some of the above named individuals were simply not mentioned, positively or negatively, possibly because their tenures at Mamou were relatively brief. Others were mentioned occasionally in an incidental way, with no indication of any misconduct. Several others were referred to frequently by numerous alumni as kind, caring and inspirational adult figures at Mamou, whose influences helped to make the students' experiences positive for the most part, or at least more positive than they would have otherwise been.

Some of the individuals listed above were the subject of reports of conduct which the ICI judged to warrant further consideration and examination as to whether it may have constituted abuse. In addition to sixteen individuals, two additional former staff members who were at Mamou prior to 1950, and two former students were the subject of

allegations of abuse. Each of these twenty cases was initially considered by the ICI to determine whether there was sufficient reason to examine the case further. Next, each case was assigned to two ICI members for review, analysis and recommendation as to whether or not chargeable abuse existed. The cases were then presented individually by the assigned ICI team to the full commission. Thereafter, thorough discussions and deliberations were conducted by the ICI, resulting in the findings that are discussed here.

Charging criteria included the number of witnesses, reliability and accuracy of memory, influence or lack thereof of other reporting parties, cross corroboration of reports, and other considerations of witness credibility and trustworthiness of reports. In general, the ICI required more than one witness and more than one reported incident, and gave no weight to memories that had not continually existed since the incident in question (for example, memories recovered in therapy or otherwise were not utilized in charges). Particular weight was assigned to cross-corroborating reports coming from different students of different ages who had little to no contact with each other since their attendance at Mamou. The Working Definitions of Abuse used in the charging process are as follows:

In the charging process, the following standards of abuse were used by the ICI:

WORKING DEFINITIONS OF A13USE

1. Considerations in Determining Abuse and Distinguishing from Punishment

- a. infraction or reason for punishment
- b. age of victim and/or difference in age between the victim and accused
- c. nature of the actions
- d. context, manner of administration how, where, frequency, harshness or severity, state of mind or degree of control of the accused
- e. nature, severity and duration of effects
- f. corroborating witnesses

U. Type of Abuse

A. Sexual adult child or other nonconsensual sexual contact

Examples: fondling, manipulation of genitalia, buttocks or breast penetration of genitalia or buttocks
sexual kissing, masturbation, oral sex, frottage
sexual harassment, ridicule or humiliation
sexualized conversation

B. Physical use of bodily physical force and/or restraint, resulting in injury or other physical consequences which are more than transient

Examples: hitting or punching, beating, whipping with an instrument denied toileting and prolonged sitting in urine or feces

C. Psychological unwarranted mental or emotional cruelty

Examples: intimidation, oppression, torment

humiliation, ridicule, belittling, taunting, pejorative labeling

malice, anger or rage directed at a child

using inherent qualities to shame e.g. temperament, size, illness

child endangerment

D. Spiritual using the Bible, God or faith to threaten or intimidate, to humiliate or punish

Examples: coerced prayer, repentance, religious practices

repetitive menacing with Hell or judgment

inviting expressions of spirituality, then criticizing or ridiculing them

characterizing a child's inherent qualities as evil

Our review of the evidence discerned the following categories of persons:

1. Some were specifically found to have committed no acts of abuse, and were considered exonerated.
2. Some were found to have been involved in incidents of non abusive conduct which, nonetheless, did evidence a lack appropriate adult judgment and sensitivity to the children involved;
3. Some were found to have committed acts of abuse; and
4. The case of one individual could not be conclusively settled, and is considered by the ICI to be still open at this time.

Findings

Of the twenty individuals considered, ten individuals were specifically found not to have committed acts at Mamou Alliance Academy which could be characterized as abusive. However, four of these individuals were involved in at least one incident which was found not to be abusive, but which indicated a lack of appropriate adult judgment or sensitivity to the needs of the children involved. These individuals have been invited by the ICI, as part of its pastoral, rather than disciplinary, function, to work with the ICI to tender expressions of apology and/or clarification to former students harmed by their actions who indicate to the ICI that they participate in this. Responses in each case have been positive.

Seven former Mamou staff and two former students were determined by the ICI to have committed acts of one or another forms of abuse. The nine individuals determined by the ICI to have committed acts of abuse of one form or another are:

A. Now Deceased Staff Members

1. Name deleted (houseparent)
2. Name deleted (houseparent)
3. Name deleted (student)

B. Now Not Members of the C&MA

4. Name deleted (teacher)
5. Name deleted (student)

C. Now Retired C&MA Official Workers

6. Name deleted (school nurse)
7. Name deleted (houseparent)
8. Name deleted (houseparent)
9. Name deleted (houseparent)

The findings and dispositions with respect to each of the above individuals will be discussed below.

A. Now Deceased Staff Members

Extreme caution must be utilized in hearing and judging the actions of the following three individuals. They are deceased, and could not participate in our investigation. Because they were not able to hear and respond to the charges against them, the ICI is reluctant to pass judgment against them. The information here is provided in the interests of honoring those who were harmed, of truth-telling, and of modeling to the C&MA, but is not intended to sully the memories of their work or the contributions they made to the C&MA.

1. Mrs. Name deleted (deceased staff member) was a housemother at Mamou in the late 1940's and early 1950's. Based on the information available, the ICI would have referred her to disciplinary proceedings to answer to the following charges:

Physical Abuse:

1. Nature of abusive acts: Beating with a belt leaving bruises on two occasions
2. Number of Victims: One known victim
3. Duration/period of time during which abuse took place: During tenure as housemother, and during victim's 1st and 2nd grade year.

Psychological Abuse:

1. Nature of abusive acts: Ongoing humiliation and intimidation regarding child's difficulties with eating meat; forcing child to eat own vomit; forcing child to eat filthy meat.
2. Number of Victims: One
3. Duration/period of time during which abuse took place: During tenure as houseparent, and during victim's 1st and 2nd grade year.

Spiritual Abuse:

1. Nature of abusive acts: Ridiculing and criticizing student's prayer as the "worst prayer I've ever heard", after a student came to her for solace and support in praying out loud to God for forgiveness.

2. Number of Victims: One

3. Duration/period of time during which abuse took place: During tenure as houseparent.

2. Mr. Name deleted (deceased staff member) was a housefather at Mamou in the late 1940's and early 1950's. Based on the information available, the ICI would have referred him to disciplinary proceedings to answer to the following charges:

Physical Abuse:

1. Nature of abusive acts: Beating leaving bruises from knees down to legs while he was angry and out of control; using belt and hand (causing hand shaped bruises); punching child in face, leaving black eye. This occurred on at least two separate occasions, possibly more frequently.

2. Number of Victims: One known victim and one possible additional victim

3. Duration/period of time during which abuse took place: During tenure as housefather, and during victim's 1st and 2nd grade year.

Psychological Abuse:

1. Nature of abusive acts: In argument with other missionaries threatened, in the presence of the young children in his care, to abandon them at Mamou if he wasn't replaced as houseparent within two months. Ongoing humiliation, taunting and intimidation of 1st/2nd grader re. difficulties eating, and nervousness. Forced two children to eat their own vomit. Humiliated female student for being slow. Placed one student in dangerous proximity to a poisonous snake.

2. Number of Victims: Four

3. Duration/period of time during which abuse took place: During tenure as housefather

Spiritual Abuse:

1. Nature of abusive acts: Forced young child to make a public prayer of repentance, get down on knees; used prayer as a form of punishment and humiliation.

2. Number of Victims: One

3. Duration/period of time during which abuse took place: During tenure as housefather.

3. Mr. Name deleted (deceased student) was a student at Mamou in the 1950's. He was noted, apparently, for a strong will and reportedly was severely abused by several staff members. Based on the information available, the ICI would have referred him to disciplinary proceedings to answer to the following charges:

Sexual Abuse:

1. Nature of abusive acts: Coerced oral sex; forced victim to masturbate him; masturbated victim while victim slept; engaged in frottage with victim using talcum powder.
2. Number of Victims: One victim, who was approximately eight years younger than offender.
3. Duration/period of time during which abuse took place: On an ongoing basis, during offender's eighth grade year.

B. Former Mamou Associates, now not C&MA Members

The following individuals are no longer members of the C&MA and, as such, are not required to submit to C&MA discipline. The information here is provided in the interests of truth telling, but no consequences for the conduct described are enforceable. In each case, the individual was asked to participate in the Alternative Resolution Process in an attempt to assist those harmed by their actions.

4. Name deleted was the 1st and 2nd grade teacher (of children ages 6 and 7) at Mamou Alliance Academy from dates deleted, with furlough in approximately dates deleted. In dates deleted, Miss Name deleted qualifications and treatment of students were reviewed by the Mamou School Board, a committee of the West African Field Council. The board recommended to denominational headquarters that Miss Name deleted not be allowed to return in any capacity to Mamou or on the field, unless or until she sought and completed a satisfactory course of counseling for emotional problems.

In 1967, the C&MA Board of Managers resolved to adopt the following recommendation

"129. a. That the action of the Mamou School Board requesting that Miss Name deleted not return to the field be upheld.

b. That Miss Name deleted □s active service cease as of date deleted..

c. That Miss Name deleted be granted a one year leave of absence from dates deleted., with a possibility of returning to an overseas teaching post other than Mamou if she seeks Christian counseling and corrects her problem."

In date deleted, in response to an inquiry from headquarters, Miss Name deleted indicated that she had not sought counseling and did not intend to do so. She had, instead, secured a position as a 1st grade teacher in Ohio, and was engaged to be married.

Subsequently, the Foreign Department reported to the Board of Managers:

□117. Report: Miss Name deleted has plans for matrimony, and will not be interested in another overseas assignment. Her official relation with the Foreign Department will terminate at the conclusion of her present leave of absence, February 29, 1968."

Since that date, Miss Name deleted has had no status in or relationship to the C&MA.

Miss Name deleted was determined by the ICI to have committed the following acts of misconduct which would have warranted discipline:

Physical Abuse:

1. Nature of abusive acts: Scratching, pulling ears, throwing over desks with students in them, pulling hair, stabbing with pencil, shaking, pinching, slapping, hitting with ruler, pulling children out of desks by hair.
2. Number of Victims: More than twenty five
3. Duration/period of time during which abuse took place: During tenure as teacher.

Psychological Abuse:

1. Nature of abusive acts: Screaming, ridicule, intimidation, mocking, labeling pejoratively, refusal of bathroom use, blinders on eyes, sarcasm, humiliation, washed mouths with lye soap, forced children to sit in own urine and feces. Dunce seat in corner of the room. Uncontrolled rage, weeping, blaming children for her distress. Ongoing reign of terror and sadistic behavior.
2. Number of Victims: Majority of the children there at the time, more than twenty five.
3. Duration/period of time during which abuse took place: During tenure as teacher.

Spiritual Abuse:

1. Nature of abusive acts: Made children responsible for African souls, made children responsible for parents' potential failure as missionaries; labeled children with learning problems as demon possessed;
2. Number of Victims: More than twenty five; virtually all in residence, either by being the object of abuse or the witness to it.
3. Duration/period of time during which abuse took place: During her tenure as teacher.

Disposition: Although Mrs. Name deleted (married name) has no relationship to the C&MA and it therefore has no, disciplinary or other authority over her, the ICI decided to contact Mrs. Name deleted and invite her to participate in a process of review of the reports of abuse, with her having an opportunity to respond to the reports.

The ICI's initial letter to her was answered by her legal counsel, a Mr. Phillip Berkerneir, who acknowledged the letter and asked for more information. Thereafter, the ICI sent the following:

Confidential

Phillip H. Berkerneir, Attorney at Law July 24, 1997
2654 Spring Arbor Road
Jackson, Michigan 49203
Re: Mamou Alliance Academy Your Client: Name deleted
Dear Mr. Berkerneir:

This is to follow up on my previous letter. I have now had an opportunity to discuss your letter of June 4th with the full Independent Commission of Inquiry ["ICI"]. We all appreciate your responsiveness.

The ICI certainly understands that it has no direct authority, disciplinary or otherwise, with regard to Mrs. Name deleted, as she is no longer a member of the Christian and Missionary Alliance. However, we have been given the responsibility of evaluating, and issuing a written report about, the complete nature and extent of abuse of students by staff at Mamou Alliance Academy.

As of this point, we have received information, through written and live testimony, of over 60 Mamou alumni, as well as a number of parents and other Mamou staff. Many of those individuals identified Mrs. Name deleted as someone who, during her tenure at Mamou, chronically treated many of her students in a way that could be characterized as physically and emotionally abusive. We also have received information that indicates that Mrs. Name deleted was removed from her teaching position at Mamou and returned to the United States by the Christian and Missionary Alliance, because of such conduct; and that she was directed to undergo a course of counseling before she could be considered for return to the missionary field.

We would like to have an opportunity to meet with Mrs. Name deleted to get her perspective and to give her an opportunity to explore with us certain areas that should be of equal concern to her as they are to us:

The complete truth of Mamou and the factors and constraints at play during her tenure there;
The areas and instances of her positive contributions to the children and the school;
The appropriateness of her taking responsibility for things she did that harmed others;
The potential for her to take steps to make amends for harmful actions and to perhaps participate in a process of reconciliation and resolution with some of the Mamou alumni.

Whether or not your client chooses to meet with us, the ICI will include in

...member of the young women's groups to meet with us, and the report includes ...
its report a section devoted to her. There is a significant likelihood that
the report ultimately could be fairly broadly disseminated and read.
Consequently, in a sense we are considering ourselves somewhat like
journalists, i.e., we would like to extend Mrs. Name deleted an
opportunity to provide us a complete picture of her experience at Mamou,
so that we can be as fair and accurate and balanced as possible when we
do write our report.

The ICI is meeting again over the weekend of August 23rd and 24th . We
would invite Mrs. Name deleted to meet with us then. She could bring her
husband or other support person if she wished. The Christian and
Missionary Alliance would cover the expense of transportation, lodging
and meals.

I would appreciate hearing back from you at your earliest convenience.

Sincerely yours,

INDEPENDENT COMMISSION OF INQUIRY

Geoffrey B. Stearns

The ICI received the following response to its letter from Mr. Berkerneir:

PHILLIP H. BERKEMEIER Attorney at Law
2654 Spring Arbor Road
Jackson, Michigan 49203
(517) 7874639 (517) 787 0440 FAX August 6, 1997

Geoffrey B. Stearns
Independent Commission of Inquiry
800 Garden Street, Suite A
Santa Barbara, CA 93101

Mamou Alliance Academy OUR CLIENT: Mrs. Name deleted

Dear Mr. Stearns:

I have had the opportunity to meet with Mr. and Mrs. Name deleted and
review your letter of July 24, 1997, They have asked me to respond.

Although your last letter contained somewhat more specific information
than your initial correspondence, it is still unclear how the inquiry involves
Mrs. Name deleted, or what has been alleged about her. At this time I
have been directed to inform you that Mrs. Name deleted does not intend
to be further involved with your inquiry.

Mr. and Mrs. Name deleted are no longer young people. They do not fly,
and their travel is limited. Mrs. Name deleted has a clear conscience about
her work with the Mamou Academy and she knows that ultimately she will

... from the Mamou Academy, and she knows she ultimately, she ...
be answering to God. She has led her life as a Christian and has always
tried to be a positive person and to focus on the positive. Mrs. Name
deleted has searched her memory and cannot recall any instance where
she acted inappropriately to a student, either emotionally or physically.
She justifiably feels good about the contribution she has made to the lives
of young people as a teacher, Sunday School teacher, and youth director,
in a long career that is now in the past.

I can assure you that Mrs. Name deleted does have empathy and
compassion for the former students of the Mamou Academy. She
understands that the research shows that separating children from the
parents for extended periods of time tends to hurt the children
emotionally, and she understands how some of the former students of
the Mamou Academy could certainly have emotional problems that they
are still dealing with as a result of long periods of separation from their
parents. Mrs. Name deleted continues to wish the very best for all her
former students.

Thank you for your consideration in this regard.

Very truly yours,

Phillip H. Berkerneir

Mrs. Name deleted was then offered a final opportunity to respond to the
reports of her conduct. As of this writing (November 15, 1997), nothing
further has been heard from her or Mr. Berkemeir.

5. Mr. Name deleted (student, not a member of C&MA) was a student at
Mamou from approximately 1954 to 1961. Several witnesses recalled that
he had been abused physically by staff members. He is currently a
missionary in Africa with another denomination. He was determined by the
ICI to have committed the following acts of misconduct which would have
warranted discipline:

Sexual Abuse:

1. Nature of abusive acts: Fondled testicles and penis of victims, forced
victims to touch and stroke his penis
2. Number of Victims: Four known victims, who were significantly younger
than he
3. Duration/period of time during which abuse took place: 1954 61

Mr. Name deleted was contacted at his missionary station. He was
apprised of the reports of his conduct and the charges against him and
invited to participate in the Alternative Resolution Process for the benefit
of those harmed by his actions. As of this writing (November 15, 1997), he
has reflected on and responded to the charges. He is actively working
with the ICI toward a mutually agreeable process of further evaluation
and resolution of the issues raised by the abuse findings.

C. Now Retired C&MA Official Workers

The following four individuals were found to have demonstrated abusive behaviour which warranted discipline. They are currently members of the C&MA and, thus, are subject to the provisions for discipline found in the Manual of the Christian and Missionary Alliance, "Uniform Policy on Discipline".

6. Miss Name deleted (retired C&MA official worker) was the school nurse at Mamou from dates deleted, most of the time under consideration by the ICI. She was found to have committed acts of physical, psychological and spiritual abuse during her tenure. She was also reported to have engaged in conduct which can be characterized as inappropriately sexual in nature, which indicated poor judgment and disrespect for students' personal boundaries, and which was experienced by some students as abusive. She was reported to have engaged in questionable medical and dental procedures.

She was determined by the ICI to have committed the following acts of misconduct warranting discipline:

Inappropriate conduct which was experienced to be sexualized:

1. Nature of abusive acts: Voyeurism with boys, during forced, post bedtime secret shower sessions; touching girls' breasts during showering.
2. Number of Victims: At least four girls and two boys
3. Duration/period of time during which abuse took place: During her tenure at Mamou

Physical Abuse:

1. Nature of abusive acts: Beat one child with a strap to the point of bleeding for getting his Sunday shoes wet.
2. Number of Victims: One
3. Duration/period of time during which abuse took place: During child's 3rd 5th grade years

Questionable conduct which resulted in psychological harm to children:

1. Nature of abusive acts: Shaming, humiliation told a child she was "ugly" and always would be; put child in solitary confinement for protracted time period, abandoned her while she (offender) went on a long hike; another child was shamed and had medical treatment withheld when she had severe case of mononucleosis, accused her of faking;
2. Number of Victims: Seven known victims
3. Duration/period of time during which abuse took place: During tenure as nurse

Questionable conduct which resulted in spiritual harm to children:

1. Nature of abusive acts: Attributing medical illness to spiritual cause, e.g., insomnia, ear infection; fire and brimstone threats of going to Hell immediately before bedtime; forced prayer, forced memorization as punishment;
2. Number of Victims: Many of the students there at the time
3. Duration/period of time during which abuse took place: During her tenure as school nurse.

Disposition: Upon invitation, Miss Name deleted readily and voluntarily submitted to the Alternative Resolution Process. She was cooperative, and appreciative of the opportunity to make amends to students whom she had harmed in one way or another. The ICI met with Miss Name deleted on two occasions.

The first meeting provided an opportunity to explain the alternative process and to present her with the reports of her conduct and the charges against her. The second meeting occurred about one month later, when Miss Name deleted had the opportunity to reflect on the charges, and was given an opportunity to respond to them in detail to clarify, explain, describe her recall and/or agree or disagree with each charge.

At this second meeting, Miss Name deleted worked with the ICI to produce a videotape in which, in interview format, she responded specifically to each of the reports of misconduct, and extended apologies and regrets for those actions for which she acknowledged responsibility. She concluded that videotape with a personal statement to former students. This videotape will be submitted to the Board of Managers as part of the ICI's "Need to-Know" Report, to be made available to former students who indicate an interest in viewing it.

At the end of the sessions with Miss Name deleted, the ICI proposed a second recommendation for resolution. Because Miss Name deleted currently works with children, and because of the reported incidents of inappropriate conduct which had sexual overtones, the ICI requested Miss Name deleted to submit to a comprehensive psycho sexual evaluation, to be paid for by the C&MA and performed by a qualified psychologist in her area. Miss Name deleted stated that she understood the ICI rationale, and consented to undergo such an examination. As of this writing (November 15, 1997), the ICI has identified an appropriate evaluator, and the assessment is in progress. It was agreed with Miss Name deleted in principle that she would comply with recommendations of the evaluator for treatment, restriction of activities and/or other remedial steps, as part of her agreement with the ICI for Alternative Resolution Process.

In conclusion, the ICI Alternative Resolution Process with Name deleted has proceeded well to date, and continues in process. Results of the psycho sexual evaluation will be obtained and its recommendations reviewed with Miss Name deleted. who has agreed to work with the ICI

reviewed with this Name deleted, who has agreed to work with the ICI with respect to implementation of any recommendations. She has expressed her willingness to meet in person in a facilitated encounter with those who desire to share their experiences with her, and her apology videotape will be distributed on a need to know basis. The ICI will submit its final agreed upon resolution to the Mamou Committee on Discipline for its approval and designation of any ongoing monitoring and support process for her.

7. Reverend Name deleted (retired official C&MA worker) was the housefather at Mamou during the time period dates deleted... His tenure was described by a number of former students as a "reign of terror" or a "prison regime". The children clandestinely referred to him as "Adolph" [Hitler]. For years after his departure from Mamou the children played a game called "the Name deleted's ", where two children played the Name deleted houseparents and the rest played students, The object of the game was for the "houseparents" to think up and carry out the cruelest forms of punishment imaginable by the participants.

Rev. Name deleted was found by the ICI to have committed numerous acts of sexual, physical and psychological abuse warranting discipline. Specifically, the ICI charged him as follows:

Sexual Abuse:

1. Nature of abusive acts: Ongoing fondling and digital penetration of 1st to 5th grade girls during post bedtime "tummyrubs" in girls' dormitory.
2. Number of Victims: Five reported victims
3. Duration/period of time during which abuse took place: During tenure as housefather

Physical Abuse:

1. Nature of abusive acts: Regular, frequent and multiple beating (as many as 48 swats at one time), often severe, with heavy rubber tire slipper, leaving serious bruising (as long as 3 weeks' duration), and bleeding on bare buttocks and backs of legs.
2. Number of Victims: Thirteen reported victims
3. Duration/period of time during which abuse took place: During tenure as housefather

Psychological Abuse:

1. Nature of abusive acts: Numerous acts of intimidation and oppression, including utilization of "bad news" list; creation of atmosphere of great terror; "climate of fear" and "prison regime", warranting "Adolph" nickname; public humiliation for incontinence; dismantling of six year old's bicycle as punishment for not being able to stop crying after parents initially left him at Mamou; child who threw up every morning was swatted for not finishing breakfast.
2. Number of Victims: Majority of the children there at the time.

3. Duration/period of time during which abuse took place: During tenure as housefather.

Disposition: Rev. Name deleted was invited to participate in the Alternative Resolution Process. He attended a meeting with the ICI in July, 1997, during which he was presented with the reports of his conduct and asked to respond to them. That meeting was recorded with Rev. Name deleted's consent by a certified shorthand reporter, and a transcript is in the possession of the Committee on Discipline. At that meeting, Rev. Name deleted completely and categorically denied any wrongdoing. He indicated a belief that the alleged incidents of abuse had been fabricated and reported by certain former students who desired to injure his reputation. Rev. Name deleted was given a summary of the charges to reflect upon, and was requested by the ICI to return to its next scheduled meeting. Subsequently, Rev. Name deleted informed the ICI that he did not wish to participate further in the Alternative Resolution Process, and requested hearing according to the C&MA disciplinary procedures.

In view of the very serious nature of the alleged abuse, and in light of Rev. Name deleted's refusal to continue with the alternative process, the ICI referred him to the Mamou Committee on Discipline for formal discipline proceedings. Extensive hearings by the Committee on Discipline resulted in a finding of culpability on the part of Name deleted. This Committee reports directly to the C&MA Board of Managers.

8. Mrs. Name deleted and Rev. Name deleted (retired official C&MA workers) were houseparents at Mamou from dates deleted.. They were each individually found to have committed acts of physical abuse, separate and distinct from the actions of the other. In additional, Mrs. Name deleted was found to have engaged in psychologically abusive conduct affecting numerous students.

Mrs. Name deleted was found by the ICI to have committed acts of physical and psychological abuse, as follows:

Physical Abuse:

1. Nature of abusive acts: Beatings with belt that had metal buckle to the point of bleeding and black and blue marks, spankings, slappings; beatings escalated when child was brave.
2. Number of Victims: At least seven
3. Duration/period of time during which abuse took place: During tenure as houseparent.

Psychological Abuse:

1. Nature of abusive acts: Put children in a lose lose position about rest hour bathroom trips; shamed about stained underwear; sent a girl to breakfast in her slip; publicly humiliated children; patrolled halls with belt; rang after lunch bell and reported infractions. created atmosphere of fear

...ing after Name deleted and reported mistreatment, created atmosphere of fear and intimidation.

2. Number of Victims: Sixteen reported

3. Duration/period of time during which abuse took place: Her tenure as houseparent.

Disposition: The Name deleted were initially contacted by the ICI in June of 1997 and invited to participate in its Alternative Resolution Process. Subsequently, the ICI was informed by Mrs. Name deleted that Rev. Name deleted was suffering from early stage Alzheimer's disease, requiring her round the clock care, and thus neither of them would be able to travel to a meeting for purposes of engaging in the resolution process. The ICI verified the Name deleted status through reliable, independent sources.

In early September, 1997, the ICI renewed its offer of the alternative process to the Name deleted, indicating it would be willing to accommodate their difficulties with travel, and proposing that the Name deleted communicate by letter, telephone and/or face to face meetings with one or more ICI members at a location close to their home. The ICI also offered to arrange for temporary nursing care for Rev. Name deleted, if required to allow Mrs. Name deleted to attend such a meeting. No response was received to this invitation.

Because of the seriousness of their alleged abusive conduct, the ICI referred both Rev. and Mrs. Name deleted to the Mamou Committee on Discipline. The Committee held extensive hearings, resulting in a finding of culpability on Mrs. Name deleted's part. This committee reports directly to the C&MA Board of Managers.

9. Rev. Name deleted and Mrs. Name deleted (retired official C&MA workers) were houseparents at Mamou from 1949-51, in 1957, and 1959-61. They were each individually found to have committed acts of physical abuse, separate and distinct from the actions of the other.

Specifically, Rev. Lawrence Name deleted was found by the ICI to have committed multiple acts of physical abuse, as follows:

1. Nature of abusive acts: Frequent and regular beatings of children, causing substantial bruises and welts, administered to bare buttocks and backs of legs; once he beat a child whose arm had just been broken in an accident.

2. Number of Victims: Four known victims

3. Duration/period of time during which abuse took place: During tenure as houseparent.

Disposition: Mrs. Name deleted communicated with the ICI that Rev. Name deleted showed signs of early stage Alzheimer's disease, and this was verified by independent sources. Because of the serious nature of the allegations, Rev. Name deleted was referred to the Committee on Discipline for formal disciplinary hearings. Extensive disciplinary hearings were held by the Committee. His health problems prevented Rev. Name

... Name deleted by the Committee. The hearing proceedings prevented Rev. Name deleted from personally participating in these hearings, so he was represented by his pastor. The Committee made no finding with respect to Rev. Name deleted's culpability. The Committee reports directly to the Board of Managers of the C&MA.

Recommendations to The Board of Managers, the President, and the Division of Overseas Ministries

Recommendations are provided which are relevant both to the Report of the ICI about activities which occurred at Mamou Alliance Academy, and also to the functioning of the Christian and Missionary Alliance ["C&MA"] with respect to vulnerable persons.

A. Recommendations Regarding the Final Reports of the ICI

1. That the ICI Discipline Report be submitted to the Board of Managers.
2. That the ICI Final Report be submitted to the Board of Managers. This Report is intended to be a vehicle for the education of the denomination and other interested parties, and should be distributed widely.
3. That the ICI "Need-to-Know" Addendum be made available to the following select audience:
 - a. The President and President's Cabinet of the C&MA
 - b. The Division of Overseas Ministries of the C&MA
 - c. C&MA Regional Designates
 - d. Alumni of Mamou Alliance Academy, their spouses and parents.
 - e. Former staff of Mamou Alliance Academy.
4. That the entire ICI Final Report and "Need-to-Know" Addendum Report be provided to regional designates throughout the denomination, to be maintained in a private manner. Designates should receive training concerning evaluating and handling requests for access, as well as helpful ways to present and review the Report when such requests are granted. Designates should have discretion to review the Report personally with persons who request access to it and could demonstrate a persuasive "need to know".

B. Recommendations Regarding C&MA

5. That the C&MA publicly make unconditional apology for the abuses which occurred at Mamou and, possibly, at other boarding schools, and for the revictimization which occurred early in the process when Mamou alumni seeking redress were discounted and marginalized by the official C&MA response. Apology should also be made to other mission

organizations which sent children to Mamou. These apologies could occur at Annual Council and be published in the Alliance Life. These apologies should be offered by the President of the C&MA and by the Chair of the Board of Managers. The apology should also be offered at Canadian Annual Council. At the Councils, apologies could be followed by carefully and sensitively structured Services of Healing of the Denomination, offered for anyone who desires to participate, but especially for boarding school alumni and their families. Planning for these events should solicit and utilize input from interested alumni survivors.

6. That wounded MKs and family members be visited within the three months following the general apology by someone in their district and be given a personal apology on behalf of the C&MA, Alliance Women, Alliance Men, and the local churches. The visitors should be carefully coached and briefed about this delicate task. They should keep careful records and report back to appointed C&MA personnel within three months.

7. That the C&MA, possibly through the Division of Overseas Ministries ["DOM"], revise current mission statements and/or construct a theology which includes a vision, mission, and intention statement regarding the children born to missionary parents and preservation of the integrity of the family.

8. That the Division of Overseas Ministries adopt and publicize an Abuse Prevention Policy similar to that articulated in "Safe Place: providing a safe and secure environment for church ministries", published by the C&MA Division of Church Ministries. The DOM should routinely educate missionary staff on: a) healthy relationships, including professional, marital and family relationships; b) creation of healthy, safe environments which support and nurture families and individual and development. Training should routinely be provided on helpful responses to improper or abusive behaviour between missionary personnel, or involving the national church personnel, or other national contacts.

C. Recommendations Regarding Victims of Abuse at Mamou and Elsewhere

9. That the victims of abuse at Mamou be provided ongoing support and care through a Sensitive Issues Team (see Recommendation 17, below). This would require ongoing C&MA support of the Therapy Guidelines and the Spiritual Care Guidelines established by the ICL

10. That the C&MA sponsor a healing retreat for those who were involved at Mamou. This retreat should include invitations to Mamou alumni, parents of alumni, former staff persons, and C&MA administration. This retreat should provide:

- a. an official C&MA affirmation of the importance of families
- b. a spirit of open acceptance of participants' feelings, with an apology for the judgmental climate of blame for MKs'

- an apology for the judgmental climate of blame for HR's difficulties which many have felt
- c. a safe place for participants to honestly share their stories with one another
 - d. an opportunity for participants to process together the information in the ICI Reports.
 - e. opportunity to acknowledge and process the grief and guilt which participants have felt about the experiences the children and some staff had at Mamou
 - f. sensitive theological and Scriptural teaching about God's care for the hurting and the marginalized
 - g. teaching of participants about the nature of post-traumatic stress, with the hope that they will be better able to understand the struggles of victims of abuse parental access to and financial support for various options. Educational options should include traditional boarding school, nearby international schools or government schools, and home schooling networks.
 - h. opportunity for participants to express concerns and to make recommendations to the C&MA about oversight and trouble-shooting for missionary boarding schools
 - i. referral to professional resources for those persons who need further care
 - j. facilitation in identification and appreciation of the positive dimensions of the Mamou experience.

D. Recommendations Regarding Prevention of Abuse, and Accountability of Boarding Schools

11. That the C&MA establish a staff position of Boarding Schools Advocate (or other appropriate terminology), as a confidential alternative channel for receipt and investigation of complaints of conduct at C&MA boarding schools. This position should be staffed by a senior, experienced, widely respected and trusted member of the denomination, who should report to the Board of Managers. Members of the denomination should be informed that the Advocate would function within the denomination but apart from the usual hierarchy, as a safe harbor for the receipt of concerns and complaints which might not be taken to existing channels of redress.

12. That the Advocate personally visit each C&MA Boarding School at least once per year for the express purposes of meeting generally with students, and confidentially with any student, staff member, parent or other interested party who wishes to convey information to him/her. The Advocate should also facilitate discussion of appropriate and inappropriate behavioral expectations for adults and students.

13. That the Advocate utilize other confidential channels of communication like a confidential toll-free telephone line or secure e-mail to ensure accessibility to members of the C&MA.

14. That the Advocate issue a periodic newsletter which, without

14. That the Advocate issue a periodic newsletter which, without disclosing any details or specifics of a given situation, serves to generally keep the denomination apprised of his/her activities and availability to any member who wishes to communicate a concern.

15. That the Advocate be briefed by the ICI as to any situations, unresolved by ICI investigation, which may warrant further examination.

16. That the C&MA Division of Overseas Ministries establish and maintain specific policies which support and strengthen family ties of overseas mission families. Examples of such policies might include the following:

- a. that parental choice, and not denominational mandate, be the crucial factor in deciding the appropriateness of boarding school attendance for individual children. Extreme caution should be utilized before sending a child to boarding school prior to the age of ten years. The Boarding Schools Advocate should be available for consultation with missionary parents to provide them with options, to assist them in their considerations, and facilitate
- b. that a primary consideration in determining missionary assignments be the needs of the whole missionary family, specifically including childrens' developmental needs and access to appropriate education. Professional consultation should be offered to new families or young couples contemplating assignment to a field. The emotional-spiritual nurture of missionary children must be held as first priority over special gifts, talents, or desires related to location of assignment for missionary service.
- c. that the Division of Overseas Ministries formulate and implement a clear policy of boarding school staff screening, training and supervision. This policy should be derived from and reflective of the denomination's mission statement regarding the importance of and needs of children born to missionaries. The policy should be adhered to wherever the C&MA participates in nurturing and educating missionary children.
- d. that C&MA boarding schools revise their functioning to support and improve family contact and affirm children's individuality. These revisions should include such actions as:
 - i. adoption of boarding school mission statements which incorporate affirmation of the value of family. This should be included in a handbook developed for each boarding school which clearly states the mission and policies of the school, and plans for fulfilling these.
 - ii. family members should be encouraged to

maintain regular, private communication through letters, e-mail, telephone, and frequent visits as feasible. Family visits should occur at least once every three months. This is particularly critical for children younger than puberty.

- iii. visits and contact among sibling groups at boarding schools should be encouraged
- iv. re-consideration of the home-away time ratio to increase family time.
- v. staffing patterns to provide an approximately 1:8 dorm parent to child ratio would promote one-to-one time with each child.
- vi. boarding schools should structure and program an entry process to facilitate students' adjustment to the social realities of boarding schools.

e) Each C&MA boarding school should adopt and maintain a policy which specifically states that abuse is not tolerated in any form (adult to adult, adult to child, or child to child). This policy should outline procedures for reporting and investigating instances in question, with the Boarding Schools Advocate being a key component of the system.

f) That MKs returning to North America be provided with support to assist in their transition to adult life in North American culture. These should include supports as:

- i. ongoing C&MA financial support for higher education or for transition to employment, as needed, for at least two years;
- ii. a supportive persons network to provide individual mentoring for a reasonable length of time (at least two years) following return to North America. This network could include extended family members, former MKs, and pastoral families, and should be coordinated by the Boarding Schools Advocate. Helpful contact would begin during the MK's high school years overseas, then provide transitional contacts to assist with church, employment, education and social adjustment in North America.
- iii. for MKs who express a wish to return to the mission station which was home, return-visits could be encouraged. Perhaps manual or other labor could be bartered in exchange for the privilege to stay on the station.
- iv. MK support groups on C&MA college campuses would be helpful to returning MKs

through debriefing, adjustment advice, emotional and spiritual support, problemsolving, etc.

- v. periodic school-based reunions in North America would assist MKs in maintaining meaningful contact with former friends and the church network.

E. Recommendations Regarding Intervention in Cases of Abuse and Harassment

17. That the C&MA designate and maintain a Sensitive Issues Team, selected from respected members of the denomination who are experienced with issues of abuse of children and vulnerable adults, and with sexual and other forms of harassment. This team should receive initial and ongoing periodic training in these areas. This team would in no way replace the avenues of formal discipline which are normally available to a complainant.

18. That the Sensitive Issues Team be available to consult with and advise pastors, congregations and/or local and district disciplinary committees, upon request, in situations involving possible abuse or harassment.

19. That the Sensitive Issues Team assist with ongoing psychological and spiritual care of victims of abuse, with healing in a congregation, and with monitoring, oversight, restoration and/or any return to ministry of offenders following imposition of discipline in cases of abuse and harassment.

20. That the Sensitive Issues Team continue the work initiated by the ICI to bring psychological and spiritual healing to victims of abuse at Mamou through the Therapy Guidelines and the Spiritual Care Guidelines. The Sensitive Issues Team should also complete unfinished restoration work with offenders formerly from Mamou.

21. That the Sensitive Issues Team compile and maintain a list of qualified professional evaluators for use in cases of abuse and harassment.

22. That the Sensitive Issues Team receive a general briefing from the ICI as to any cases or other situations which might materialize or crystallize after the ICI has ceased to exist, and that the team be the ongoing repository of the ICI files and records, which it shall maintain in confidence.

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