



# World Historical Investigation Summary Report

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# **Contents**

<b>Introduction</b>	<b>2</b>
<b>Objectives of the IHART Investigation</b>	<b>3</b>
<b>Time Frame and Vocabulary</b>	<b>9</b>
<b>Standards and Definitions of Abuse</b>	<b>11</b>
<b>Evidentiary Standards and Reporting</b>	<b>20</b>
<b>Investigative Process and Components</b>	<b>23</b>
<b>Historical Background for NTM Fields and Leadership</b>	<b>30</b>
<b>Historical Background Related to MKs</b>	<b>44</b>
<b>Sources of Information</b>	<b>49</b>
<b>Investigative Findings for Abuse Allegations</b>	<b>52</b>
<b>Factors Possibly Contributing to Abuse</b>	<b>60</b>
<b>Leadership Culpability</b>	<b>61</b>
<b>Reflections &amp; Opinions</b>	<b>66</b>
<b>Current Policies and Moving Forward</b>	<b>77</b>
<b>Conclusion</b>	<b>80</b>
<b>Footnotes</b>	<b>81</b>
<b>Image Credits</b>	<b>82</b>



Colombia Finca 1991

IHART wants to thank all who testified in this long and difficult investigation. For some allegations, we are confident that we found the truth. For others, the truth is hidden in the fog of history and memory so that we could not be sure exactly what happened—the final truth will come out when God reveals the hidden things. The results of this investigation were shared with Ethnos360 (formerly NTM) in the form of anonymous histories and are being used to improve Ethnos360's child safety practices, leadership, and accountability.

# I. Introduction

This is a Summary Report of an investigation done by the Independent Historical Allegation Review Team (IHART), requested by Ethnos360, formerly New Tribes Mission. This investigation examined historical allegations of child abuse at the New Tribes Mission fields of Colombia, Indonesia<sup>1</sup>, Mexico, the Philippines, Thailand, the United States of America (U.S.), Venezuela, and West Brazil. The allegations of child abuse investigated consisted of physical, sexual, emotional abuse, and child-on-child abuse, as well as overall leadership culpability from the late 1950's until January 2004, with one allegation from 2009.

This public Report summarizes the findings of the IHART Investigative Team. Due to best practices and the evidentiary standards for a private historical investigation, names of victim/survivors (V/S) and those culpable are not shared in this document.

IHART wants to thank all who participated in this investigation. For many, allegations of abuse also involved loved family or friends, and the truth was painful to discuss. For some, it was just *too* painful to discuss, and we understand this. We hope that the truths that IHART found will provide healing, and that the hurts that remain hidden will be healed in their own way.



Venezuela Tama Tama HS Bldg 1982

## II. Objectives of the IHART Investigation

1997

VICTIMS FIRST  
COME FORWARD

2009

NTM USA/ETHNOS  
360 BEGINS  
INVESTIGATION

2010

CONCLUSION  
REACHED THAT  
ABUSE OCCURRED

2011

IHART PROCESS  
STARTS

2014

CURRENT  
COORDINATOR  
BEGINS

2021

IHART BEGINS  
CURRENT WORLD  
INVESTIGATION

"WE STARTED THIS JOURNEY BY STATING WE WERE COMMITTED TO HUMBLE OURSELVES BEFORE THE MIGHTY HAND OF GOD SINCE HE 'RESISTS THE PROUD BUT GIVES GRACE TO THE HUMBLE.' WE ARE FACED WITH THIS GRIEVOUS SIN. IT SHOULD CAUSE US TO FALL BEFORE GOD AND ASK FOR HIS GRACE AND WISDOM IN DEALING WITH IT."

LARRY BROWN, CEO OF ETHNOS360

### A. Background and Origins of this Investigation

In 1997, victims of sexual abuse from the New Tribes Mission field in Fanda, Senegal made public their experiences of the sexual abuse they endured as Missionary Kids (MKs) at the hands of their dorm parents. After the Senegal scandal, NTM began a large-scale change in policies and developed child protection protocols to provide consistency in handling abuse situations. One especially important policy change was to implement a zero-tolerance policy on any form of child abuse requiring mandatory reporting. In addition, Ethnos360 will not allow adults who have committed sexual abuse to ever return to the mission.

In 2009, NTM USA/Ethnos360 began the process of investigating the allegations of child abuse that occurred over the course of its history, with a full independent investigation of the allegations originating from Senegal. In 2010, this investigative Report concluded that abuse occurred and that much of the behavior was criminal.

The IHART process was begun in 2011, as a third-party process with an independent Coordinator and independent investigators. The current Coordinator began work in 2014. Over the years, IHART has reviewed the following fields: East Brazil, Panama, Bolivia, Paraguay, Indonesia, and Papua New Guinea. In addition, IHART conducted several smaller investigations. The Reports for the most recent larger investigations originating with the current IHART Coordinator are found at [www.ihart.care](http://www.ihart.care).

In January 2021, the Independent Historical Allegations Review Team (IHART) began its investigation of allegations of historical



Rice Field in Casamance, Senegal

child abuse on the mission fields of multiple countries, including the U.S., West Brazil, Colombia, Mexico, Venezuela, Indonesia, the Philippines, and Thailand. This last investigation was a wrap-up investigation of a number of fields that had a smaller number of allegations. Because of their smaller scope, it was determined that they could be investigated simultaneously.

## **B. Purposes and Objectives of the Investigation**

**The IHART investigation is designed to be carried out independently; in an unbiased, comprehensive and uninfluenced method; and in accordance with best practices. The tasks of the IHART Investigative Team were to pursue the truth on behalf of those making the allegations and those accused.**

**Ethnos360 commissioned this investigation for the following reasons:**

- To identify V/Ss of abuse and understand the truth about what happened to children in the U.S. and on international fields;
- To value MKs and the suffering they endured by giving V/Ss a means to tell their stories;

- To provide a means for counseling or other support services for any V/S who desires it;
- To identify the perpetrators of abuse, hold them accountable, and remove them from service if they are still members of Ethnos360;
- To report the outcome of this investigation to the appropriate authorities, to Ethnos360, and where appropriate to other organizations with which offenders may be associated;
- To report findings to Ethnos360, to identify ways for Ethnos360 to improve organizationally; and
- To provide information to improve child safety in the mission.



PA Jersey Shore Campus Aerial

Some may wonder why Ethnos360 has commissioned historical investigations when there is no legal obligation to do so, as well as whether it is a good use of mission resources. Ethnos360's response is that its hope would be to accomplish as many of the above goals as possible, but more importantly, to allow these efforts to give every possible opportunity for the redemption of the past. Ethnos360 leaders want to express to MKs that they value their lives and deeply regret the suffering they have endured.

As many readers know, several investigations for IHART were commissioned for other mission fields throughout the world. Because of the striking similarities in child protection issues in the early years of the mission fields and boarding schools, we have repeated relevant information in more than one Report. In addition, there are obvious similarities in the IHART process. Finally, some of the stories and comments from MKs are strikingly similar from one field to another. While some portions of the Report are similar, other portions will be different.



A historical investigation process cannot deal with the past once and for all. It may well be that not everyone has even yet told their story, and in many cases, an investigation may not uncover the truth.

**THE PURPOSE OF THIS PROCESS IS TO WIDEN KNOWLEDGE AND UNDERSTANDING OF WHAT HAPPENED AND TO SEEK TRUTH, JUSTICE, AND RECONCILIATION, NOT TO ACHIEVE ABSOLUTE ANSWERS.**

To carry out this purpose and reach these goals, the investigative team attempted to do the following:

- Identify alleged V/Ss of abuse;
- Seek their cooperation and accounts of the abuse they endured;
- Identify those responsible for the abuse;
- Evaluate whether responses from NTM/ Ethnos360 leadership were adequate and appropriate;
- Report offenses to the appropriate authorities; and
- Generate findings for appropriate action to be taken by Ethnos360.

In order to accomplish these purposes for abuse allegations spanning almost half a century, the investigation was necessarily complex, long, and methodical.

In the past, IHART has been able to substantiate the majority of allegations brought forward, confirming abuse in many cases. In this particular investigation, a large number V/Ss declined to interview, as did a large number of Alleged Offenders (AOs) and Offenders (Os) who were no longer with Ethnos360. While the investigative process is able to substantiate allegations if the person accused does not participate, normally allegations cannot be substantiated if the person harmed does not interview.

Thus, the relatively low percentage of allegations substantiated in this particular investigation should not be taken as a determination that abuse did not happen. It should be taken as an indication that, for whatever reason, those alleging harm did not wish to interview or feel able to interview. IHART respects this as a person's choice about his or her own story. To the extent that IHART received any initial information about allegations, that information has been preserved and can provide helpful guidance to Ethnos360 in its anonymized form.



### **C. Open Statement from Ethnos360**

As we approach 2024, Ethnos360 is thankful for the progress of the IHART Team in investigating the historical allegations of abuse in our past, though we regret that the process has been more complex, more cumbersome, and much lengthier than was originally envisioned. To the many MKs and individuals who have participated in this process, we are deeply indebted.

In 2011, our CEO, Larry Brown, wrote, "It has been heart-wrenching to process all of this but we are determined to continue to walk with integrity and to trust the Lord for wisdom to do the right thing." In 2012 he added, "We started this journey by stating that we were committed to humble ourselves before the mighty hand of God." These commitments have not changed.

Many changes have taken place over the past 20 years regarding child safety. These changes have largely occurred because of the honesty and bravery of the MKs who have spoken up. The world and our organization are not the same as they were at the turn of the century. We have policies, training, and a wide base of

knowledgeable members. While no one can guarantee safety, with the training of parents and staff in our organization today, we believe that children are valued and well protected.

We understand that none of these improvements can alleviate the pain of those who were hurt by the adults and situations of their past. We sincerely apologize to those who were hurt, realizing that their process of working through this is difficult and ongoing.

We also appreciate the many hours that the investigators and Ms. Sidebotham have poured into this work. Without their efforts, this process would not be where it is today. We are trusting the Lord to continue to show us any areas of failure, whether in our actions or practices.

Respectfully,  
Brian Coombs  
Director of Personnel, Executive Leadership Team  
Ethnos360

The logo for IHART, featuring the lowercase letters 'ihart' in a dark brown, cursive script font.

#### **D. Open Letter from IHART Investigators**

As IHART investigators, we are deeply committed to the truth, to bringing light to wrongs of the past, to bringing healing to those who have been harmed, and to providing justice for those who are accused. We get some common questions about our investigations, which is the reason for this letter.

When it comes to investigations, there are two standards of proof. The standard used in criminal prosecutions is "guilt beyond reasonable doubt." For law enforcement investigations, the case will not go forward unless the prosecutor thinks that standard can be reached.

The standard used in civil cases is "preponderance of the evidence." The "preponderance of evidence" standard is met if the allegations are more likely to be true than not true. Or put another way, there is a greater than fifty percent chance that the allegations are true. In the investigation of abuse allegations investigated by IHART, the standard used is that of "preponderance of evidence."

Sometimes, those who are bringing allegations have asked investigators if this was a criminal case. IHART is not a criminal investigation process. A criminal prosecution is unlikely for two reasons. First, there are statutes of limitations, and most alleged abuse happened too long ago to fall within those time limits. Also, there is the issue of jurisdiction. For most allegations that IHART is investigating, law enforcement here in the United States does not have jurisdiction because the alleged incidents happened overseas. Nevertheless, part of IHART's task is to report allegations, especially those of sexual abuse, with law enforcement agencies, as required by law. This is being done by IHART.

Investigators in law enforcement normally investigate a known crime or event that has occurred. However, IHART investigators are charged with investigating possible events and activity from the past, almost all from decades ago. Because of the passage of time, details of events may be lacking, exact accuracy of time and place may be impossible to determine, perceptions of observations may be in error, witnesses may be deceased or hard to find, and documents may be lost. Sometimes information comes to IHART randomly from many sources. That information must be analyzed in context with all the other information gathered. IHART investigators explore records; ask others for their observations; receive accounts of alleged victims/survivors, witnesses, and alleged offenders; and make determinations. For us to reach a preponderance of the evidence, we look for corroboration and evidence that will take the assertions to "more likely to have occurred than not."

ALL possible evidence and facts in any matter are rarely ever discovered. Because of the realities of a historical investigation, we investigators, as well as those responsible for taking action, are limited by the information and facts that are disclosed, in order to support a conclusion and necessary action.

No matter what the outcome of the investigation, we recognize that it is hard for those making allegations and for witnesses to come forward and make their voices heard. It takes courage to do so. Investigators recognize and acknowledge that not all individuals are ready to open up for an interview with IHART. We respect your wishes and desire your healing and peace. We thank those witnesses who testified for others, pointing out that they may have been abused, and recognizing their pain. We also would like to share with you that even in cases where we did not reach a preponderance of the evidence, your stories may be included in the Master Report and shared anonymously with Ethnos360, to support positive changes in how missions interact with MKs.

Respectfully,  
The IHART Investigators

# III. Time Frame and Vocabulary

“MIND YOU BACK THEN I DON’T KNOW WE HAD OUR ACT TOGETHER AS A MISSION THE WAY WE SHOULD HAVE. I KNOW WE DIDN’T. WE HAVE LEARNED WE NEED TO HAVE PROCESSES IN PLACE.”

MISSIONARY

## A. Time Frame and Mission Name

The time frame investigated in this investigation was from 1958 to 2004, with an additional allegation from 2009.

In 2007, New Tribes Mission divided and became NTM USA and a number of other organizations. NTM USA became Ethnos360 in 2017. Throughout this document, IHART uses the name New Tribes Mission or NTM in the context of before April 2007 and Ethnos360 in the context of after April 2007 although technically from 2007 to 2017 “Ethnos360” was NTM USA.



## B. Vocabulary

In the sensitive situation of an abuse investigation, not only are there many possible vocabulary terms, but different terms may be offensive to some, while others may prefer those terms. We explain the terms used by IHART and apologize for any terms that unintentionally make people uncomfortable.

### 1. Victim/Survivor

Some persons who have suffered abusive behavior refer to themselves as a “victim.” Others prefer the term “survivor.” Here, we use “V/S” to encompass both terms.<sup>2</sup>

### 2. Alleged Offender

Persons are “alleged offenders” (AO) until they are determined by a preponderance of the evidence to have met the standard for abuse or criminal activity. Then IHART calls them “offenders” (O). But it is important to note that any determination that someone is an offender is not legally established—only that investigators have reached the point of “more likely than not” that a person has committed some kind of misconduct.

### 3. MKs

Persons who have grown up on the mission field are often called Missionary Kids (MK) or Third Culture Kids (TCK). Some prefer the term “former MK,” and others take the view that “once an MK, always an MK.” For convenience, IHART uses the term “MK” throughout, but other terms are equally valid.

### 4. Alleged

Perhaps the most controversial term used in the context of child abuse investigations is the modifier “alleged” placed before “victim” or “offender.” Some persons object to the terms “alleged victim” (AV) and “alleged offender” (AO), arguing that such terms imply doubt of allegations of abuse. On the other hand, those accused of abuse (and their friends and family) are concerned about due process and not being labeled as offenders without corroboration. Once investigative findings have been made, the term “alleged” is dropped where the allegations are substantiated.

## IV. Standards and Definitions of Abuse

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“AS A CHRISTIAN ORGANIZATION THAT USES THE WORD OF GOD AS OUR FINAL AUTHORITY, WE HAVE A HIGHER STANDARD FOR THE TREATMENT OF CHILDREN THAN THAT OF THE LEGAL DEFINITIONS OF ABUSE.”

BRIAN SHORTMEIER,  
FORMER NTM USA  
DIRECTOR OF CHILD SAFETY

The Ethnos360/NTM Child Protection Manual, as revised in February 2011 and reaffirmed in Ethnos360/NTM Child Protection Handbook July 2021, has acknowledged the World Health Organization’s definitions of child abuse, and has patterned its own definitions after these internationally accepted guidelines.

Ethnos360’s current definitions of abuse, which are discussed in more detail below, create a higher standard for the treatment of children than most statutory standards. Therefore, Ethnos360 may consider certain behavior as child abuse even though it does not rise to the level of abuse required by the U.S. judicial system to seek prosecution. Thus, none of

IHART’s findings are a determination of how the criminal justice system would evaluate the behavior. In a historical investigation, the standards of the past are also important.

### A. Evaluating Child Abuse Standards for the Past

While Ethnos360 has current standards for abuse, one cannot uncritically apply contemporary standards to the past. Cultural perspectives and laws evolve. Someone should not be condemned for acting in a manner that was socially acceptable at the time, but today is unacceptable. On the other hand, the painful experiences of V/Ss cannot be discounted because the actions were socially acceptable at the time.

For an institutional inquiry into abuse as far back as the late 50’s, IHART must consider both the culture and the historical circumstances underlying the perceptions and responses toward abuse in the past, as well as present day standards.

In addition, NTM/Ethnos360 is and always has been a faith-based organization. The investigation evaluates individual behaviors and leadership responses in light of what was known at the time and what training personnel had. However, NTM/Ethnos360 was and is a Christian institution operating on Biblical and moral principles. NTM/Ethnos360’s Christian ethos would have informed its understanding of the sinfulness and destruction of abuse and the need to protect children. This is particularly true of sexual abuse, as all behaviors comprising sexual abuse would have been Scripturally unacceptable at any time in the past.

## **B. Historical Definitions of Physical Abuse**

Defining physical abuse in a historical investigation involves diverse and still evolving views and perceptions of corporal punishment for children to correct misbehavior. Even today, a spectrum of opinions exists as to what forms of corporal punishment constitute abuse and even whether any form of corporal punishment is ever acceptable.

### **1. Twentieth Century attitudes toward corporal punishment**

Corporal punishment is a form of physical punishment that is intended to cause mild pain to the body, with the idea that children will avoid similar misbehavior in the future for fear of this mild bodily pain. It is an ancient form of punishment. When New Tribes Mission was founded in the early 1940s, corporal punishment of a child was broadly accepted in the United States and other countries and was a socially acceptable means of disciplining children. Because of the normalcy of corporal punishment in that era, the scope of corporal punishment was consequently larger than it is today. Thus, actions such as paddling were a socially acceptable means of disciplining children, even in schools, whereas today corporal punishment in schools is almost unheard of.

Starting in the 1960s, attitudes toward corporal punishment began to change. Schools and institutions that had previously been unsparing in their administration of corporal punishment began to reconsider the use of implements such as belts, paddles, and rulers to administer discipline. Gradually, these institutions began to limit the severity and duration of corporal punishment, such as maximum numbers of strikes that could be inflicted. They also began to require another adult to supervise the discipline.

The consensus that began to evolve in the latter half of the Twentieth Century was that the appropriateness of corporal punishment depended on factors such as:

- The age of the child;
- Whether the child was of sufficient mental maturity or possessed the abilities to comprehend and conform his or her behavior to the expectations and demands made;
- The egregiousness and frequency of the behavior that prompted the punishment;
- The instruments used for discipline (belt, paddle, switch, hand, etc.);
- The number of strikes;
- The location on the child's body where contact was made and whether the place of contact was bare or covered with clothing;
- The demeanor of the adult administering discipline (whether the adult was angry or calm);

- The physical manifestations of the discipline on the child (bruising, welting, scarring, etc.); and
- Whether the person inflicting corporal punishment knew or should have known whether it would have an effect on the child's behavior and also the child's psyche or emotional balance.

While these factors were not necessarily specifically stated, they gradually became a cultural balancing test in the broader culture of the day. Under this test, many forms of mild corporal punishment were regarded as benign, while discipline that would have been consid-

ered a "beating" was condemned and regarded as abusive. Investigators did not automatically consider corporal punishment with an instrument causing some physical pain to be child abuse.

While the use of corporal punishment in schools gradually started to diminish throughout the 1970s and 1980s, the practice of spanking children in classrooms and dorms continued to be regarded as acceptable by many institutions. It was regarded as not only acceptable but necessary in the evangelical missionary context in which many MKs grew up during this time.

## **2. Ethnos360's historical position on corporal punishment**

Prior to the 1980s in NTM, there was little formal oversight of corporal punishment, if there was any at all. In fact, there was strong



Brazil PQQ



teaching that corporal punishment was encouraged to “break the will of the child.” Some interviewed said that adults/teachers were encouraged to spank until the child cried out in repentance, and to start spanking children young. Early in the 1960s and 1970s, adults had very little training on learning disabilities. Spanking would often be done for mistakes made in the classroom, and not just for bad behavior.

In the 1980s, some NTM fields imposed limitations on corporal punishment, such as requiring two adults to be present and limiting the number of strikes. Parents were also to be notified. Over time, corporal punishment policies gradually evolved but did not culminate into official NTM policies until the 2000s.

### 3. Physical abuse and physical injury

This investigation used a definition of physical abuse, currently accepted, that involved some form of tangible injury such as welts, lacerations, bruising, or scars. While disciplinary behavior may still be inappropriate or unacceptable, it is generally not considered physical abuse without physical injury.

THIS DEFINITION IS NEITHER A VALUE JUDGMENT ON THE APPROPRIATENESS OF THE DISCIPLINE, NOR DOES IT MINIMIZE ACTUAL EMOTIONAL HARM DONE TO A CHILD.

### C. Historical Definitions of Sexual Abuse

As mentioned above, the moral standard for sexual abuse would not have changed much for religious organizations over time. Sexual abuse of children would readily have been identified as morally culpable in the Christian community. Sexual contact with children was absolutely a violation of Biblical standards about purity accepted by the Christian community and taught to the children. Even if the community did not have a clear understanding of child abuse, it had a clear understanding of immoral conduct in general. This understanding could have led to a vigorous response to sexual abuse, but this vigorous response did not always happen. Also, in many cases, adults were not aware of the abuse.

In cases where children were not defended by an adequate adult response, a sense of moral culpability would have added to the shame of the child victims, because they also understood the conduct as immoral. In addition, the false understanding of their supposed moral culpability might have added to the silence of the victims. This sense of culpability arose because missionary children were often raised in a purity

culture. They heard throughout their childhoods in church, school, and at home to keep their bodies pure for marriage, and not to engage in any kind of sexual activity because their bodies were a temple. If people in authority, teachers, or spiritual leaders, used their bodies sexually, touching them with a sexual intent that they did not consent to, this caused V/Ss to experience a spiritual and psychological dissonance of such magnitude that many have never recovered.

A partial reason for the inadequate response to abuse, including lack of awareness that it could or did happen, is that understanding and perceptions around sexual abuse have also evolved over time within United States culture. Before the mid-1970s, the clinical and professional understanding of what constituted “sexual abuse” was generally limited to sexual violence perpetrated by strangers. There was very little recognition, let alone understanding, of non-violent sexual abuse committed by family or friends. In such instances, child victims were often regarded as being complicit in the conduct. While such conduct was regarded as taboo and inappropriate, it was not considered to be harmful to child victims, especially for victims who were boys.

## 1960s

ABUSE REPORTING LAWS START BEING ENACTED IN US

## 1970s

MENTAL HEALTH COMMUNITY RECOGNIZES LONG-TERM NEGATIVE EFFECTS OF CHILD SEXUAL ABUSE

## 1980s

PROFESSIONALS BEGIN TO ACKNOWLEDGE HOW COMMON/DESTRUCTIVE SEXUAL ABUSE IS

## 1990s

MISSIONS BEGAN TO DEVELOP CHILD PROTECTION POLICIES

## 2000s

MISSIONS BEGIN TO DEVELOP PROCEDURES FOR ABUSE INVESTIGATIONS

In the United States, abuse reporting laws started being enacted in the late 1960s, though they were not universal until many years later. However, it was not until the late 1970s that the mental health community began to recognize the long-term negative effects of child sexual abuse on V/Ss. Even then, abuse prevention was still focused on “stranger danger.” Not until the mid-1980s did professionals begin to acknowledge how common and how destructive sexual abuse was.

The clinical and professional understanding of sexual abuse was mirrored in the culture, and likely negatively impacted the understanding of those such as parents and administrators in NTM, who often badly misunderstood what they were hearing. In sum, leaders would have understood the actions as wrong in that day, but the standards of what would be considered an adequate response to the wrongdoing have changed greatly, as the cultural understanding of the deep harm of child sexual abuse has evolved with research and study.

### **D. Understanding Child Abuse in a Historical Context**

Thus, in the decades before the 1990s, child abuse was poorly understood by government institutions, mission agencies, and others. Society as a whole, including mission organizations, failed previous generations of children by not understanding the prevalence of child abuse or its damaging effects. NTM, like other organizations, had a limited understanding of child abuse at that time. Likewise, NTM missionaries would have a limited understanding of what to watch for or how to protect their children.

Missions began to develop child protection policies in the mid to late 1990s and began to develop procedures for organizational abuse investigations in the early 2000s. While this was not inconsistent with the major organizations in the U.S. that worked with children, there was likely also some delay for mission organizations to catch up with contemporary research in the field.

With greater research and understanding, child protection standards have changed greatly and become much more stringent. Organizations are doing better at understanding organizational responsibility for keeping children safe and putting plans into place both for prevention and for reporting and dealing with issues.

### **E. Historical Abuse Reports**

An investigation of historical abuse involves a look into the past. Many of the reports for this investigation were significantly delayed for decades (and we believe some have never reported). It is important to understand that this delay is normal, particularly where the V/Ss were very young, or the offenders were in a position of trust or authority. Delay is normal and is actually more likely where the abuse is more serious. While delay often makes it difficult to gather sufficient evidence to reach a finding by a preponderance of the evidence, in and of itself, delay does not have a bearing on the truthfulness of the report.

At the time that much of the abuse happened, neither parents nor mission authorities were aware of what was going on. When incidents did come to light, parents and mission authorities made attempts to deal with the situation. Sometimes situations were effectively dealt with, and sometimes not.

## **F. Difficulties of Historical Investigation**

Unfortunately, in a historical investigation, it is not always possible to establish facts definitively. After so much time, witnesses or documents may be unavailable, or memories may have faded. While it is natural that MKs would support each other through these difficult experiences, discussing events affects an investigation. Research shows that such discussion creates significant social contamination that affects the credibility of the testimony.<sup>3</sup>

Some abuse memories are recovered much later. This does not necessarily mean they are untrue, or that the person is lying (which is rare in abuse investigations). Yet because of significant scientific challenges to recovered memories, best practices require that recovered memories be supported by other corroborating evidence. This evidence was not always available. While

certain behaviors could not be substantiated by a preponderance of the evidence so long after the event, this does not establish that the behaviors did not happen. Nor does it mean that IHART is minimizing the emotional suffering of those who testified.

## **G. Ethnos360's Current Definitions of Abuse**

While Ethnos360's current definitions of abuse cannot be uncritically used to evaluate the past, it is helpful for V/SS to know the current standards and protection that is being afforded to children today.

ONE OF THE BIGGEST EXPRESSED REASONS FOR V/SS TO PARTICIPATE IN AN INVESTIGATION IS TO ENSURE THAT CHILDREN TODAY ARE PROTECTED.



PA Jersey Shore Housing

THUS, WE REVIEW THE CURRENT DEFINITIONS OF ABUSE.

## 1. Physical Abuse

Ethnos360's current Child Safety Handbook<sup>4</sup> defines "physical abuse" as follows:

Physical abuse of a child is that which results in the threat of non-accidental physical harm or in actual non-accidental physical harm from an interaction within the control of a parent or person in a position of responsibility, power, or trust. Inflicted physical injury most often represents unreasonably severe corporal punishment or unjustified punishment. Physical abuse may involve single or repeated incidents.

Appendix A of Ethnos360's Child Safety Handbook further explains:

Unjustified punishment could be defined as "including, but not limited to, punishing a child for accidents (i.e. a child who wets his bed) or punishing a child who is too young to understand the punishment or punishing a child who did not violate any family, school or organization rule.

Additionally, the Handbook continues that severe corporal punishment could include punching a child with a closed or partially closed fist, kicking, burning, shaking, biting, throwing, cutting, or choking a child. It also may include slapping a child on the face.<sup>5</sup>

## 2. Sexual Abuse

Ethnos360 has patterned its overall definitions of abuse after those set forth by the World Health Organization. There were a number of allegations of sexual abuse in the current investigation. During the timeframe of most of the abuse, NTM did not have specific definitions of abuse. However, as discussed, the understanding of sexual abuse has not changed greatly in the evangelical community, in terms of what type of activity is considered wrong. What has changed is the understanding of how it can occur and how organizations should respond to allegations.

Ethnos360 has taken the position that not all forms of sexual abuse are physical. Therefore, Ethnos360's sexual abuse definition is more complex than its physical abuse definition because of the subtleties of some forms of sexual abuse.

Ethnos360's Child Safety Handbook defines "sexual abuse" as follows:

Sexual abuse is evidenced by the involvement of a child in sexual activity by an adult or another child who by age or development is in a relationship of responsibility, trust, or power. Sexual abuse can include, but is not limited to verbal, visual, and/or physical behavior.

Appendix A of the Child Safety Handbook further explains that examples of “verbal” sexual abuse are “remarks which include sexual threats, innuendoes, comments about a person’s body, solicitation, inappropriate sexual talking, obscene phone calls, or any verbal expression with intent to arouse or stimulate.”

Examples of “visual” sexual abuse include, but are not limited to, “voyeurism, indecent exposure, showing or talking suggestive pictures, peeping, exhibitionism, showing of pornographic material, showing of genitals, or the showing of any sexual activity such as masturbation or intercourse.”

**Ethnos further explains examples of sexual abuse involving “physical touching” as follows:**

Examples of such activity could include fondling, sexual touching, masturbation in front of, or to, the victim, rubbing, holding, and kissing for the purpose of sexual gratification. Further examples include oral, genital, anal, and breast stimulation; penetration by penis, fingers, or any other body part or object, of mouth, anus, or vagina; physical contact with a person’s clothed or unclothed genitals, pubic area, buttocks, or, if such person is a female, breast, with the intent to arouse or gratify the sexual, sadistic, or violent desires of either party.

Sexual activity as defined above may sometimes take place between minors. Ethnos360’s Child Safety Handbook defines when normal sexual curiosity becomes sexual abuse. The Handbook states that “sexually harmful behavior between minors needs to be differentiated from normal sexual curiosity. By definition, child sexual abuse between minors occurs without consent, without equality or as a result of coercion.”<sup>6</sup>

This sexual activity is considered child sexual abuse where there is a span of three years or more, or some significant power differential between the offender and victim. In cases where there is a span of less than three years between offender and victim, and these other factors do not apply, it is instead considered inappropriate sexual behavior.

However, it is important to recognize that the behavior can still cause harm to all children involved, and they should be provided with appropriate help.

### **3. Emotional Abuse**

**Ethnos360’s Child Safety Handbook defines “emotional abuse” as follows:**

Emotional abuse is defined as acts toward a child that cause or have a high probability of causing harm to the child’s health or physical, mental, spiritual, moral, or social development. Acts could be patterns of constant belittling, denigrating, threatening, scaring, discriminating, ridiculing, unrealistic expectations and demands, or other non-physical forms of hostility.

While other forms of physical and sexual abuse also cause emotional harm, they are not typically defined as emotional abuse.

#### 4. Other Prohibited Conduct

In some cases, activity, particularly if it did not involve touch, may not have been intended or perceived as sexual abuse, but was still inappropriate behavior. IHART also made findings and conclusions about this type of behavior.

Ethnos360 has published additional definitions in its document entitled *Ethnos360 and Child Safety*, written by Brian Coombs, Director of Personnel and Child Safety. These definitions help to clarify what is and what is not sexual abuse and what constitute dismissible offenses.

- **Boundary Violation**—An incident of socially inappropriate behavior without sexual intent; a violation of someone’s personal space that makes them feel uncomfortable or unsafe; usually consisting of unwanted feelings, words, images, and/or physical contact. Dismissal is not necessary if boundary violations can be corrected.<sup>7</sup>
- **Sexual Misconduct**—The involving of a child in behavior that is greater than a boundary violation, but not at the level of sexual abuse. This behavior results in the adult being dismissed.
- **Grooming**<sup>8</sup>—Building an emotional connection with a child to gain their trust for the purposes of sexual abuse or exploitation. This behavior results in the adult being dismissed.
- **Pedophilia**—A sexual perversion in which an adult has sexual fantasies about or engages in sexual acts with a prepubescent child. Ethnos360’s definition of sexual abuse is much broader than this. Thus, Ethnos360 dismisses anyone for violation of its sexual abuse policies, not just acts of pedophilia. Dismissal for violating sexual abuse policies does not mean the sexual abuse was pedophilic.

#### 5. Child-on-Child Abuse

In addition to child abuse perpetrated by adults, this investigation also inquired into allegations of child-on-child conduct. While child-on-child or peer-on-peer acts are not generally considered as child abuse, but rather inappropriate behavior, there are exceptions under certain circumstances. For example, if there is an age difference between the two children of three years or more, or some other power disparity exists, or if the conduct was forcible, such as rape, peer-on-peer activity will be analyzed under the rubric of abuse.

Even if it is categorized as inappropriate behavior, peer-on-peer bullying or other inappropriate activity can be highly traumatizing to the victims of such conduct. Both the child victim and the child perpetrator may need care and may continue to need care as adults, particularly if they never received care at the time of the incident/s.

# V. Evidentiary Standards and Reporting

"I THINK YOUR CONSCIOUS, YOUR INNER PERSON, I THINK YOU KNOW SOMETHING'S NOT RIGHT. I MEAN WHEN SOMETHING IS DONE IN SECRET IT'S NOT RIGHT OR IN THE DARK OR WHATEVER, BUT IT WAS NEVER SOMETHING THAT WE PROBABLY COULD PINPOINT LIKE THIS WAS WHAT'S HAPPENING TO US. WE PROBABLY DIDN'T KNOW THAT WAS AN OPTION."

NTM MISSIONARY KID

This section discusses some of the standards applied in the investigation, from receiving evidence to evaluating it, to the distinctions from a criminal investigation.

## A. Investigative Approach

Best practices in an investigation require that the Investigative Team approach the evidence with no presuppositions as to whether the allegations are true or false, or as to whether an individual accused is guilty or not guilty. An investigation should avoid either an "innocent until proven guilty" or a "guilty until proven innocent" standard, but should take an entirely neutral position. Therefore, persons alleged to have committed abuse are referred to as "alleged offenders." Once the allegations are corroborated, persons are referred to as "offenders." Someone bringing an allegation may be referred to as an "alleged victim" until the allegations are corroborated.

As noted, the standard of evidence used in this investigation is not that of a criminal judicial proceeding. Additionally, the definitions of the various forms of abuse do not mirror any particular criminal statute. Therefore, a finding that a person is an "offender" does not establish that he or she is also criminal and does not have legal significance. Conversely, the lack of sufficient evidence to corroborate specific allegations against a person does not mean the person has been exonerated, and it

does not mean that the actions did not occur—just that they have not been corroborated by this investigation.

## B. Standards of Evidence

When investigating, an Investigative Team must work to a standard of evidence. These standards differ depending on the type of investigation. For instance, law enforcement investigations must generate evidence that can be proved beyond a reasonable doubt. This would be a very difficult standard to meet in most historical investigations. However, if law enforcement does take action on any of these reports, it will use that high standard.

MOST NON-CRIMINAL INVESTIGATIONS DETERMINE WHETHER THERE IS A PREPONDERANCE OF THE EVIDENCE THAT THE ALLEGATIONS OCCURRED. THIS STANDARD IS EASIER TO MEET. IF THE EVIDENCE SHOWS THAT THERE IS

MORE THAN 50% CHANCE THAT THE ACTIONS TOOK PLACE, THEN THE STANDARD IS MET AND THERE IS A PREPONDERANCE OF THE EVIDENCE THAT THE ALLEGATIONS OCCURRED. THIS MEANS THAT IT IS MORE LIKELY THAN NOT THAT THE ACTIONS TOOK PLACE. THIS IS THE STANDARD THAT IHART USES.

This means that even if a V/S's history is not found to be true by a preponderance of the evidence, IHART recognizes that it still may be true, by some percentage chance under 50%. And if someone is found to have offended by a preponderance of the evidence, IHART recognizes that the person still may be innocent, by some percentage chance under 50%.

### C. Evaluating Credibility

In terms of how the Investigative Team determined whether allegations were supported by

a preponderance of the evidence, investigators placed the highest credibility on evidence documented close to the time when the alleged abuse occurred. Information from historical documents was also assigned a high level of credibility.

While the Investigative Team also relied substantially on individual testimony as evidence, they took into consideration that these events occurred many years ago, sometimes several decades in the past. Personal memories may not be reliable, and memories shared with others or shared publicly can often contaminate others' memories. When this happens, it is not intentional on the part of the witness. But it is true that very old memories can sometimes be flawed. At times, there was evidence of individual testimony close to the time of the event, and that testimony received greater weight. Nevertheless, individual testimony was very important, whether given contemporaneously or much later.

In many cases, the Investigative Team was able to substantiate allegations with credible and independent information from other witnesses or from documentary evidence.



Venezuela Tama Tama 1983



EVEN WHEN ALLEGATIONS COULD NOT BE CORROBORATED, WITNESSES' RECOLLECTIONS WERE NOT DISCOUNTED BUT WERE IMPORTANT IN FORMING AN OVERALL PICTURE OF LIFE AND CULTURE AT THE NTM FIELDS IN THE U.S., WEST BRAZIL, COLOMBIA, MEXICO, VENEZUELA, INDONESIA, THE PHILIPPINES, AND THAILAND, AND WERE THUS HELPFUL FOR BACKGROUND AND CONTEXT TO HELP UNDERSTAND THE HISTORICAL SITUATION.

#### **D. Criminal Standards and Reporting**

Some of the witnesses in this investigation asked whether allegations were or could become a criminal case. This is not a criminal investigation. Only a governmental entity has prosecutorial powers to indict or charge criminals or to impose criminal sanctions.

While many of the instances of abuse constitute criminal conduct, the statutes of limitations applicable in the respective jurisdictions in which V/Ss and offenders now live make criminal prosecution unlikely. Much of the abuse occurred several decades ago and would be too old to prosecute in many jurisdictions.

Nevertheless, part of the responsibility for the investigation is to make appropriate reports to law enforcement authorities or other entities.

## VI. Investigative Process and Components

“WE HOPE THAT WALKING IN INTEGRITY IN DEALING WITH THESE ISSUES AND IN DEMONSTRATING CARE AND CONCERN TO THE MKS AND THEIR FAMILIES WILL PRODUCE FERTILE GROUND FOR HEALING.”

NTM LEADER REGARDING OBJECTIVES OF THIS INVESTIGATION.

This section discusses the IHART process in particular, going into detail on how the investigation was set up and executed.

### **A. Overview of IHART’s Commission**

IHART has the duties to receive and investigate allegations of child sexual abuse, moderate to severe physical abuse, and severe emotional abuse, find out the truth where possible, and preserve confidentiality within defined parameters (for example, law enforcement action may make full confidentiality impossible). Some have asked why IHART does not seek out and investigate less severe emotional or physical abuse. While in no way denying the important impact that these forms of abuse can have on the V/S, in IHART’s experience, it has proven almost impossible to reliably investigate such allegations, because of changing cultural standards and evidentiary issues over decades. However, when V/Ss bring their stories forward, IHART listens and captures the stories that V/Ss wish to tell, regardless of the type of misconduct alleged. Even if they cannot be substantiated, they are included anonymously in the Master Report.

IHART’s commission involves seeking truth and justice for both those who bring abuse allegations and those who are accused. IHART applies standards of due process that seek to protect the rights of all concerned.



Thailand Girls Dorm 1986

### The IHART process seeks to:

- Conduct fully independent investigations using professional best practices;
- Assemble the findings into clear reports and deliver them to those closely involved and also appropriate Ethnos360 personnel;
- Recommend outcomes for individuals who violated either the law or the policies of Ethnos360, as offenders or as leaders;
- Connect individuals who have been hurt with helping resources; and
- Make reports to law enforcement as appropriate.

## B. Role of Coordinator

The IHART Coordinator is responsible to appoint Investigative Teams, provide any training needed, keep the investigation on track, communicate with Ethnos360 in requesting documents, give generalized reports to Ethnos360 about how the investigation is progressing, post public updates, handle budgetary matters, bring together a Panel, and coordinate the writing of all Summary Reports and Statements of Findings.

The IHART Coordinator does not perform interviews or make factual findings, though the Coordinator may provide supplemental information on legal standards and best practices. Interviewing and making factual findings are the responsibility of the Investigative Teams, as is writing the Master Report. Because the IHART Coordinator out of necessity works with some Ethnos360 personnel over a long period of time, she does not do interviewing and fact-finding, which helps to keep that process independent.

The coordinator of this investigation is Theresa Sidebotham, managing attorney of Telios Law, PLLC. In her role as Coordinator of this investigation, Ms. Sidebotham received assistance from other Telios Law staff, who helped to process and organize documents, maintain the

[IHART.care](#) website, draft communications, and other important tasks. Ms. Sidebotham retained independent investigators to serve on the Investigative Team.

## C. Role of Investigative Teams

IHART WORKS WITH INDEPENDENT INVESTIGATORS WHO ARE EXPERIENCED PROFESSIONALS, TRAINED IN LAW ENFORCEMENT OR OTHER GOVERNMENT INVESTIGATIONS. THE INVESTIGATIVE TEAMS HAVE NO DIRECT CONTACT WITH ETHNOS360 OTHER THAN INTERVIEWING ETHNOS360 PERSONNEL, MEMBERS, OR FORMER MEMBERS AS NEEDED. THIS IS STRUCTURED TO PRESERVE THEIR INDEPENDENCE.

The Investigative Team consisted of six independent professional investigators. The members of the Investigative Team are trained as state and federal law enforcement officers, private industry investigators, or medical professionals. Collectively, the investigators have

decades of experience in child abuse and historical child abuse investigations. Some members of the Investigative Team have significant experience in mission school abuse cases from around the world.

The Investigative Team reviewed extensive documents, including relevant materials from Ethnos360 files identifying reports or incidents of abuse.

Investigators reached out to potential witnesses, including V/Ss, AOs, and leaders. Many who were contacted chose to be interviewed, and others declined. For those who agreed to be interviewed, the investigators gathered information and conducted in-person interviews. (For those who are members of Ethnos360 and who are not V/Ss, Ethnos360 requires them to participate.)

IHART EXPRESSES GRATITUDE TO THOSE WHO CHOSE TO BE INTERVIEWED AND RESPECTS THE PRIVACY OF THOSE V/SS WHO CHOSE TO DECLINE.

The Investigative Team analyzed information, made factual findings, and combined all of those findings into a comprehensive Master Report. Once they finished the Master Report, they submitted it to the Coordinator.

Investigators work independently, with some guidance and feedback from the IHART Coordinator. However, making factual findings is their responsibility and not the Coordinator's, and the Master Report is their work.

This Master Report makes findings as best as can be determined. Then all names of those alleging abuse and other witnesses are redacted in the Master Report. The redacted Report is provided to the Recommendations Panel and to the Ethnos360 Executive Leadership Team. (Interview notes or other supporting material or identifying material are not provided to Ethnos360, per IHART policy and Ethnos360's original agreement.)

The investigators are sympathetic to the histories and sufferings of the MKs. But their primary function is to be impartial and seek the truth, neither assuming that an allegation is true nor that it is not true. This is necessary for the process to be as fair and impartial as possible.

#### **D. Role of Recommendations Panels for Offender and Leader Culpability**

Once the IHART Investigative Team has generated a Master Report with detailed factual findings, a Recommendations Panel meets. The Panel is comprised of persons who have mission field experience and have professional credentials. The following types of experience are represented: cross-cultural experience, pastoral experience, counseling experience, leadership experience, missionary parent experience, and being an MK. A Panel is comprised of people who are impartial. They should have no bias toward either V/Ss or offenders and should have no direct connection with the fields or the individual investigations. Also, they can have no current employment with Ethnos360. The Coordinator and Lead Investigator attend the meetings to serve as resources and provide information, but are not decision-makers or official Panel members.

The Panel reviews the Master Report generated by the Investigative Team. The Panel makes recommendations to the Ethnos360 Executive Leadership Team (ELT), which then uses these

recommendations in making final administrative determinations.

In this investigation, a Recommendations Panel made recommendations to the Ethnos360 ELT on the Panel's evaluation of findings in the Master Report.

THIS PARTICULAR RECOMMENDATIONS PANEL HAD A PARTICULARLY STRONG BACKGROUND WITH TRAUMA AND VICTIM CARE. IT CONSIDERED THE SITUATION OF THE MANY V/SS WHO DID NOT FEEL COMFORTABLE INTERVIEWING AND WHETHER ETHNOS360 COULD HELP PROVIDE SOME SUPPORT TO THEM. IT ALSO CONSIDERED THE REALITY THAT THINKING ABOUT ABUSE FROM THE PAST CAN RETRIGGER TRAUMA FOR THOSE WHO SERVED AS WITNESSES.

While appreciating that Ethnos360 has made counseling available for some time for MKs who suffered trauma from their MK experiences, the Panel proposed that this program be modified to specifically address trauma. Although outside of the scope of the recommendation panel, the experts on this specific Panel voiced that more could be done for individuals who desired trauma counselling.

An approach specific to diagnosed trauma could help to provide closure and a way to process experiences both for those who participated and those who did not or could not.

### **E. Actions of the Executive Leadership Team**

The ELT reviews the findings of the Master Report to learn the stories of the V/SS and evaluate where the mission can move forward. The ELT also reviews the Recommendations of the

Panel. While it is free to accept or reject the Panel's Recommendations or even impose more severe discipline, in this case, the ELT has accepted all recommendations from the Panel.

### **F. Required Participation in the Investigation**

Ethnos360 expects members to participate in the investigative process, as needed. Refusal to participate may lead to administrative action up to dismissal. This applies to AOs and to leadership, but does not apply to those who may be V/SS, since V/SS always have the choice whether or not to share their history. If a V/S declines to be interviewed, that person's perspective and knowledge may not be known and so cannot be reflected in the Master Reports.

As for the MKs, some chose to participate, and some did not. Reasons for not participating appeared to include distrust for Ethnos360 leadership, fear that a report would implicate a sibling, friend or other family member, and fear that nothing would be accomplished.

Many of the MK V/SS had already made their peace and had reconciliation with other MKs who abused them.

IHART knows that because some MKs did not participate, there is more information that could be obtained about abuse. Yet those who did participate gave a fairly detailed picture of the fields and different allegations.



PA Jersey Shore Tab and Staff Housing

If an AO was not a member of Ethnos360, refusal to interview carried no consequences. However, when AOs decline to be interviewed, they lose the opportunity to rebut allegations that have been made against them, which makes it more likely that the allegations will be substantiated.

### **G. Confidentiality and Publicity Standards**

Both within the investigation and afterwards, IHART considers many questions about how to handle information.

Most V/Ss and many witnesses prefer not to reveal their identities to Ethnos360. IHART takes care to keep confidential the names of those alleging abuse, as that is part of its commission from Ethnos360. The names of those who report abuse, any interview notes, documents received or created, and all contact information are held by the particular Investigative Team reviewing that situation. Access to this information is available only to those team members, their team leader, and the IHART Coordinator and IHART staff. Any information necessary to report abuse to the authorities will be used for that purpose. The IHART Coordinator and all

those involved in the investigation are specifically tasked with preserving confidentiality. At the end of the investigation, this material is carefully stored at a location independent of Ethnos360 and is accessible only to the IHART Coordinator.

Some V/Ss want their history personally acknowledged as part of the healing process. This is the individual's choice, not the choice of Ethnos360 or IHART. This choice may also change at different points in the individual's personal journey and should be respected.

ETHNOS360 STANDS  
READY TO RECEIVE THESE  
PERSONAL HISTORIES  
AND TO HAVE PERSONAL  
MEETINGS, IF THAT  
IS DESIRED. ETHNOS360  
OFFERS THIS IN ITS  
INDIVIDUAL APOLOGY  
LETTERS TO EACH V/S.

While confidentiality plays a vital role for some V/S individuals in helping them feel safe to come forward, keeping V/S and witness names confidential also weakens the investigation. Because these names are not revealed to AO and alleged culpable leaders without permission, it is not always possible to question people thoroughly about certain situations, and it is harder to establish certain facts. This reflects another difference between an organizational investigation and a criminal investigation. In an investigation such as this, the confidentiality of V/Ss and witnesses is very important, while in a criminal investigation, the effort toward confidentiality is not considered, except in regard to the public not knowing the names of current minors.

Confidentiality is handled differently in the case of those found to be offenders and in the case of leaders. For these persons, Ethnos360 is informed of the names so that it can take appropriate action and can maintain a personnel record. The IHART process is not a legal action or part of the criminal justice system, and so personal information about offenders and leaders will usually not be shared broadly.<sup>9</sup> Because of the standard of preponderance

of the evidence, IHART cannot fully establish guilt. Broad sharing is less appropriate where there have been no legal proceedings, as IHART cannot state that actions are fully established when there has been no judicial process.

THESE DIFFERENT CONFIDENTIALITY CONCERNS AND RIGHTS EXPLAIN IN PART WHY IHART DOES NOT SHARE STORIES IN FULL DETAIL, BUT ONLY SUMMARIZES THE OVERALL INVESTIGATION AND ITS FINDINGS.

### **H. Statement of Findings and Summary Report**

Packets are prepared for those who participated in the investigation, both those alleging that they were abused and also those who were accused of abuse or leadership culpability. A letter from IHART, Statement of Findings, and a Summary Report are included in the packet for each of those individuals. All V/Ss are also



Jackson MI BI

provided apology letters from Ethnos360. An administrative outcome letter is prepared and included for each identified offender or culpable leader.

Because of the scope of the investigation, and because allegations may be ambiguous at times, it is possible that a V/S or witness could be inadvertently missed in this final process. If anyone feels that is the case, please immediately let the IHART Coordinator know at [contact@ihart.care](mailto:contact@ihart.care).

The material gathered for the investigation will be collected by the IHART Coordinator and archived appropriately.

## **I. Reports to Authorities**

IHART MAKES CHILD ABUSE REPORTS TO THE AUTHORITIES. ANY ALLEGATION THAT SEEMS CREDIBLE ON ITS FACE, INVOLVES A LIVING AO, AND IS OF A TYPE OF ALLEGATION THAT COULD POTENTIALLY CONCERN LAW ENFORCEMENT,<sup>10</sup> RESULTS IN A REPORT. IT IS NOT NECESSARY FOR THE ALLEGATION TO REACH A FINDING BY A PREPONDERANCE OF THE EVIDENCE TO HAVE A REPORT MADE.

As part of finishing the investigation, IHART does a final review of reports to authorities already accomplished and additional reports are made as necessary.





## VII. Historical Background for NTM Fields and Leadership

“IT SEEMED THAT THE LORD HAD PUSHED US INTO SOMETHING, AND WE WERE CONFIDENT THAT NO MAN STARTED NEW TRIBES MISSION; THE LORD BROUGHT IT INTO EXISTENCE IN SPITE OF US.”

FOUNDER PAUL FLEMING

THIS SECTION EXPLAINS THE HISTORICAL CONTEXT OF THE INVESTIGATION, BOTH NTM’S FOUNDING AND THE HISTORY OF SCHOOLING AND CHILD SAFETY.

## A. Historical Context of NTM's Founding

Ethnos360, formerly known as New Tribes Mission (NTM), was founded in 1942 in Milwaukee, Wisconsin. The first country where it sent missionaries was Bolivia. Today, Ethnos360 has over 2,100 members and retirees and their families serving in twenty countries all around the world.

### ETHNOS360'S WEBSITE STATES:

Ethnos360 is steadfast in its goal of reaching people who have no access to the Gospel. That was the vision for our ministry when we were founded in 1942 as New Tribes Mission, and it is our vision today. Paul Fleming and five others had no funds or organization behind them when they dared to trust God and establish NTM.<sup>11</sup>

In considering the impact of the work on missionary kids, it is important to consider that NTM's work was primarily with tribal people in remote areas. This affected choices about socialization and education of missionary kids.

## B. Historical Overview of U.S. Field

Soldiers who served in World War II were exposed to a global perspective and a need for the Gospel. The years after the War brought an explosion in missions.

New Tribes Mission, which started in 1942 just as the USA got into the war, was a little ahead of the curve on timing, though the post-War movement affected its growth. It also had an unusual vision for that day; founder Paul Fleming was an early advocate for indigenous churches. The mission also was unusual in adapting military training as a model for missionary preparation for the difficulties of life on the mission field. In a world at war, this concept made sense. An authoritative, hierarchical structure fit within the spirit of the time. Training began in Chicago but soon the mission was preparing missionaries in a rural camp in Fouts Springs, California.

In a short time, the mission's headquarters also left Chicago for California, relocating to nearby Chico. In 1950, the mission began training centers in Jersey Shore, Pennsylvania; Oviedo, Florida; and in British Columbia, first in Abbotsford and then Enderby.

In 1955, seeing a need for missionary candidates to be grounded in the Word of God before missions training, NTM began a Bible school in Wisconsin. In 1956, the mission added a language school to provide linguistic training. The mission's headquarters moved to Woodworth, Wisconsin, that same year.

After a slump in enrollment that closed some facilities, things turned around in 1963. The Bible

school filled to overflowing and soon a larger facility was needed. The Oviedo camp was re-opened and the language school moved, freeing up Fredonia, Wisconsin, to be used as a boot camp.

In 1966, a new boot camp opened in Rochester, Pennsylvania, and in 1968, another began in Durham, Ontario, Canada. That was also when a large camp outside Camdenton, Missouri, became property of NTM, to which the language school moved.

In 1972, a second Bible school began in Jackson, Michigan, and the following year boot camps were added in Baker City, Oregon, and Durant, Mississippi.

In 1975, New Tribes Mission's headquarters moved to Sanford, Florida. The mission had a school at this location, Lake Monroe Christian Academy, which opened in 1995 and closed in 2015.

In 1980, an additional boot camp was opened in Cornettsville, Kentucky.

Over the years since then, numerous training facilities locations have been consolidated. By 2006, all the individual "boot camps"—the missions training courses—were closed and combined with the language school at the newly renamed Missionary Training Center outside Camdenton, Missouri. The two Bible school campuses were consolidated in Waukesha in the fall of 2020.

## C. Historical Overview of Relevant International Fields

### 1. West Brazil Field History



Brazil is the largest country in South America. Its population is approximately 217 million people, most of whom live in the east, in metropolitan areas along the Atlantic Coast. The population is much sparser in the west, especially the northwest, which is a part of the world's largest rainforest, the Amazon.

Historically, Brazil was inhabited by a multitude of distinct tribal groups. European contact began in the early 16th century when it was colonized by Portugal. Brazil gained its independence from the United Kingdom of Portugal in 1822.

Pottery and other archaeological finds show that the Amazon Basin of West Brazil was home to early civilizations, but little is known of the history of the region before colonization or even for hundreds of years afterward. Estimates of the number of indigenous people groups in the Amazon region of Brazil vary widely, from around sixty all the way into the hundreds.

Generally speaking, the Amazon Basin was little traveled until the rubber boom began in 1880. For the next 30 to 40 years, settlers flooded in, crowding out the indigenous people. Plantations were established and grew. When the rubber boom ended abruptly in the 1920s, the wealth of the region disappeared.

New Tribes Mission began working in Brazil as early as 1944, when Wallace Wright and Clyde Collins crossed over from Bolivia. Sophie Mueller was also known to cross the border as she worked among the peoples of the Amazon Basin. NTM's work in Brazil officially began in 1946 with the arrival of Lyle Sharp and Jack Knutson. The number of missionaries and ministries expanded rapidly.

In December 1951, Bruce Porterfield, Dave Yarwood and Jim Ostweig had been working to establish a ministry among the Nhambiquara people for almost a year when Bruce and Jim went to town for supplies. Dave insisted on

# Brazil

Largest Country  
in South America

217 Million  
people

Independent  
since 1822

remaining to keep the contact with the people going. A few days later word reached Bruce and Jim that Brazilians had come across a body of a man whose description matched Dave. Returning to their camp, they found Dave Yarwood dead and buried him there.

In November 1956, Macon and Genevieve "Genny" Hare left for West Brazil to help develop a base at Puraquequara, 25 miles down the Amazon River from Manaus. In August 1958,

a school was set up for missionary children in Puraquequara, which opened the following month with nine elementary school students.

Almost from the beginning, the mission trained Brazilians for missionary service. By 1966, when New Tribes Mission had 529 missionaries from the USA, it also had fifty missionaries from Brazil. Today, Brazilian missionaries serve not only in Brazil but in West Africa, East Africa, and other places.

## 2. Colombia Field History



Colombia is situated at the northwest corner of South America. It is connected to the Isthmus of Panama, which links North and South America. Colombia has been an important cross-road since at least 10,000 B.C. and fixed settlements appeared around 5,000 B.C. The Muisca Confederation has been the most prominent civilization to emerge in this region. The Muisca's political system rivaled the Incas', and their ritual practices inspired the myth of El Dorado, the City of Gold. The region fell to Spanish Conquistadors near the beginning of the 16th century and remained in the hands of the Spanish Empire until the early 19th century.

Today, Colombia occupies approximately 440,000 square miles from the Pacific Coast to Amazon Basin and from the Caribbean Sea to the Andes Mountain range. Colombia has more than eighty groups of indigenous peoples.

From the 1960s until the 1990s, Colombia's history was dominated by conflict with three guerilla insurgencies. And from the 1990s until the 2010s, the area has been dominated by narco-terrorists.

Sophie Mueller, who went to Colombia with Worldwide Evangelization Crusade (WEC) in 1945 and later became part of New Tribes Mission, opened the door to many tribal people groups in the country through her pioneering work. Though she traveled extensively, she spent considerable time among the Curipacos. An artist by trade, she felt burdened to spread the Gospel and often used literacy to open the door, teaching many to read.

Dick and Rose Sollis introduced NTM in the country in 1967, and did the groundwork and

paperwork for the organization to work officially in Colombia. By the early 1970s, some twenty NTM missionary families were in Colombia and work had begun among the Curpaco, Puinave, Piapoco, Guahibo, Cubeo, Macu, and Guayabero peoples. It was also in the early 1970s that land was purchased outside Villavicencio for an operational base and school for missionary children, called Finca La Esperanza. The grade school, which had been started in Bogota with Marie Modin and John Davies as teachers, moved to the Finca school.

In 1993, three NTM missionaries working among the Kuna people in Panama (Mark Rich, Rich Tenenoff, and Dave Mankins) were abducted by FARC guerrillas and taken into Colombia. In 1994, another FARC group took over the Finca. As eighty people looked on, including sixty children from the school, the guerrillas kidnapped Tim Van Dyke and Steve Walsh.

The event marked the end of the school. Many expatriate missionary families left the field. Tim and Steve were killed a year and a half later. It took until 2001 for NTM to be able to gather enough evidence to determine that Mark, Rick, and Dave had been killed by their captors in 1996.

From 1994 on, most of the work in Colombia has been carried on by Colombians. A missions institute began training Colombian missionaries in 1982 in Fusagasuga, and in 1984 the Bible school, begun at the Finca, also moved to Fusagasuga. For several years, the training moved to Bogota for the safety of students and teachers, but eventually returned to Fusagasuga.

## Colombia

Appx. 440,000 sq/mi  
from Pacific Coast to  
Amazon Basin and from  
Caribbean Sea to Andes  
Mountain Range

More than 80 groups of  
indigenous peoples

### 3. Mexico Field History

Mexico is a Spanish-speaking nation immediately south of the United States and bordered by the Pacific Ocean to the west and the Gulf of Mexico to the east. The nation is organized as a federal republic with thirty-one states. Throughout its pre-Columbian history, Mexico gave rise to multiple native civilizations such as the Olmec, Maya, and Aztecs. Spanish conquistadors conquered the Aztec civilization in the 1520s and Mexico became New Spain, a colony of the Spanish Empire. Mexico became an independent nation state in 1821.

Mexico's indigenous people make up 20 percent of its population. Most estimates say the nation has more than sixty people groups, but these groups speak a variety of dialects, most of which are not mutually intelligible. Therefore, the number of people groups may be effectively higher.

New Tribes Mission began working in Mexico in 1942. At the time, Asia and the Pacific were off limits because of war. Transportation to South America or farther afield was difficult, dangerous, and costly. Mexico was a place where missionaries could learn Spanish while getting experience working with tribal people.

**Mexico**

A federal republic with 31 States

Independent since 1821

Indigenous people make up 20% of the population



Don Erdman did much pioneering work among the country's indigenous peoples in those early years, but almost every other NTM missionary in Mexico was transitory. By the late 1940s, with the war over, missionaries resumed service in ministries overseas and more countries opened to missionaries. The work in Mexico dwindled. Veteran NTM missionary Joe Moreno, who went to Mexico in 1964 for a round of conferences with indigenous pastors, was NTM's sole missionary there by the 1970s. He worked among Mixtecos in Oaxaca.

It wasn't until 1974 that Ken Gutwein was asked to go to Mexico to reopen the field. Javier Ibarra, a Mexican member of New Tribes Mission, joined him in 1975. Javier's presence as a Mexican national opened a number of doors.

The mission's base of operations in Mexico has long been Chihuahua, about four hours south of the border. In addition to offices, there is dorm for missionaries' children and an MK school, Colegio Binimea, as well as a Bible school for Mexicans. Not far outside town is a two-year training center for Mexican missionaries.

Mexico's ongoing war against narcotics gangs continues to hamper and hinder works among tribal people, particularly in the border states.

#### 4. Venezuela Field History

Venezuela is a country on the northern coast of South America, situated between Colombia to the west, Guyana to the east, the Caribbean to the north, and Brazil to the south. Venezuela was colonized by Spain in 1522 and declared independence in 1811. The nation separated from Colombia approximately twenty years later. Venezuela has since undergone multiple shifts from democratic governments to military dictatorships. It is presently under an authoritarian government and ranks low in civil liberties.

The country has only briefly flirted with democracy, repeatedly falling under the rule of dictators. The discovery of massive oil deposits during World War I transformed the economy and created an economic boom that lasted well into the 1980s. However, much of the money derived from oil revenues has enriched dictators and helped them solidify their power.

Economic crises of the 1980s led to political crises in 1990s, and to the election of Hugo Chavez, who consolidated power. Except for a brief coup in 2002, Chavez ruled the country until his death in 2013. He passed power to his chosen successor, Nicolas Maduro, who remains in power today.

The first NTM missionary in Venezuela was William "Buck" Northrop. In 1946, as he was about to go to Brazil, he heard about the many unreached people groups in Venezuela. Reasoning that missionaries were already working in the Amazon River region of Brazil and none were in the Amazon River region of Venezuela, he changed course.

## Venezuela

Colonized  
by Spain  
in 1522

Declared  
independence  
in 1811

Separated  
from Columbia  
20 yrs. later

In 1948, Buck, along with Harold Carlson and Bub Hilker, made contact with the Yanomami people near Platanal. It has been described as the first peaceful contact with the Yanomami, who had a reputation for violence. The following year Buck helped open the work among the Piaroa people and within a short time, NTM was working with several of the tribes in southern Venezuela.

By the mid-1950s, the number of families on the field led Freda Crostley, Alice Smith, and Mary Calles to start a school for missionary children at San Juan de Manapiare. A few years later the school moved to Tamatama on the Orinoco River, where the mission already had property. In 1959, Helen Loewen arrived and began teaching grades 1 through 12 in the one-room schoolhouse.

Over the years, Tamatama developed into an important hub for the mission's transportation of personnel and supplies, and it continued to play that role all the way to 2005. That was the year Hugo Chavez ordered NTM out of tribal areas. However, work among Venezuela's indigenous people continues through Venezuelan churches.



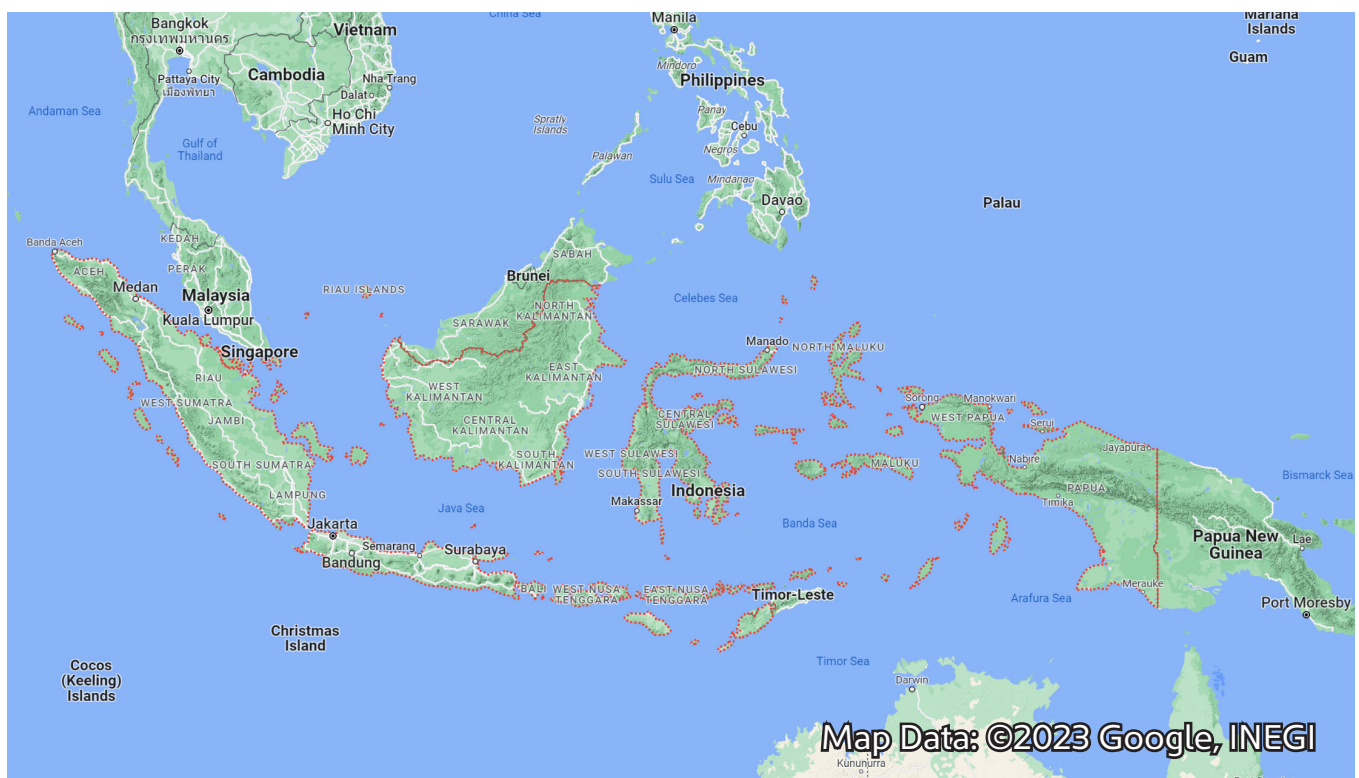


## 5. Indonesia Field History

The Republic of Indonesia is an island country in Southeast Asia and Oceania between the Indian and Pacific Oceans, north of Australia. It consists of over 17,000 islands, with the majority of its territory on the five major islands of Sumatra, Java, Sulawesi, and parts of Borneo and New Guinea. Indonesia's province of Papua shares a border with Papua New Guinea on the island of New Guinea.

Indonesia is the fourth most populated country in the world, with a population of over 270 million. It has over 700 languages, which is approximately 10% of the world's languages. There are also 1,300 different ethnic groups in Indonesia. Its primary religion is Islam, making it the world's largest Islamic country. Officially, only about 10.7% of its religious population is Christian, though by reports Christianity is growing explosively, and that number may be higher.

Indonesia won its independence from the Netherlands in 1949. In 1970, NTM opened its doors to serving in Indonesia. Over the years, there were two schools for MKs in Indonesia. Currently there are no schools in Indonesia operated by Ethnos360 or NTM Indonesia.



## 6. Philippines Field History

The Philippines is an island nation in eastern Asia and western Pacific. It is south of Taiwan, east of Vietnam, and north of Indonesia. The Philippines consists of over 7,500 islands. Early on, the Philippines underwent numerous successive waves of Austronesia peoples. In the 16th century, the Philippines became a colony of the Spanish Empire for three centuries. In 1898, the Spanish-American War broke out and the Philippines were ceded to the U.S. During World War II, the Japanese conquered the nation and installed a puppet government. In 1945, the U.S. recognized the Philippines as an independent nation, and it joined the United Nations.

The Philippines is home to an estimated 200 people groups. Roman Catholicism is the primary religion, English is an official language, and the country has significant Western ties.

Lorita Enti, an American with Filipino roots, began New Tribes Mission's work in the Philippines in 1951. She successfully challenged many Filipinos to become involved in reaching tribal people. This foundational work undoubtedly contributed to the place the Philippines has today as an important sending country for a variety of ministries.

Byrd and Angie Brunemeier, working with Far East Broadcasting Company at the time, hosted Lorita at their home in Manila and helped her by providing a great deal of information about the country's unreached peoples. In 1953, Byrd joined New Tribes Mission, becoming one of the mission's leaders there and having a major impact on the success of the work among a number of tribes.

Already in 1953, Byrd had identified six Filipinos working among the Mangyan people as being missionaries in every sense of the word. A training program for Filipinos began in 1954, became year-round in 1955, and led to the creation of the Missionary Training Institute in Bataan in 1964.

In a variety of programs, including Bible schools, missions training and language school, Filipinos have continued to train for service among tribal people in their own country and abroad, often finding open doors where Western missionaries are barred.

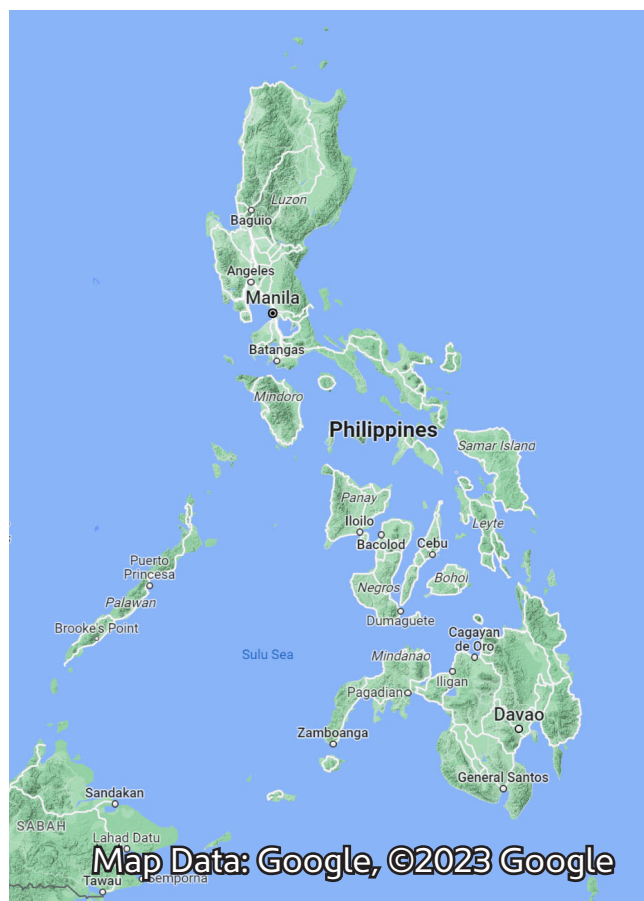
In June 1954, barely three weeks after arriving in the Philippines from the USA, Marvin Graves and Filipino missionary Florentino Santos began work among the Ilongot people of Luzon, who were renowned as headhunters. Lee Germann,

who had initiated NTM's contact with the Ilongots in May 1954, joined the work in 1960. By 1966, when New Tribes Mission had a total of 529 missionaries from the United States serving worldwide, it also had thirty Filipino missionaries.

Faith Academy in Manila began classes for the children of missionaries on July 15, 1957. There were six teachers and forty-seven students. In 1971, instead of starting their own school, NTM set up dorms at Faith Academy so that NTM MKs could attend. Faith Academy continues today, with a much larger and more diverse student body and staff.

A decades-long low-level Communist insurgency in the northern Philippines grew in the 1970s and exploded during Ferdinand Marcos's dictatorship, frequently disrupting ministries in the area but seldom directly threatening New Tribes Mission personnel.

While the threat from Communists dissipated toward the turn of the 21st century, a new threat arose among Muslims on Mindanao Island: terrorists aligned with Al Qaeda. Guerrillas from Abu Sayyaf, a terrorist organization with links



to Al Qaeda, kidnapped NTM missionaries Martin and Gracia Burnham from a resort on Palawan Island on May 27, 2001. They were held captive on Mindanao until June 7, 2002, when the Philippine military attacked the terrorists holding them. In the firefight, Martin was killed and Gracia was wounded but freed.

## Philippines

Over 7,500  
islands

Roman  
Catholicism is  
primary religion

Estimated 200  
people groups

### 7. Thailand Field History

Thailand is a country in southeast Asia located on the Malay Peninsula. It is situated between Cambodia to the east and Myanmar to the west. Thailand has a population of approximately 70 million. Despite its strategic location, it has never been colonized or ruled by a foreign power. Many in Thailand attribute this at least partially to the Rama dynasty, which in the late 1700s consolidated the recently reunified Kingdom of Siam (as the country was then called) and from 1850 to 1910 instituted Western "modernizations."

Historically, Thai peoples migrated from southwest China. Contact with Europe began in the early sixteenth century. Thailand was an absolute monarchy until 1932. The first of its constitutional monarchies followed. Allied with Japan during World War II, Thailand declared war on the United States. After the war, Thailand joined the United Nations and has modern-

ized. It has since seen a succession of military rule, new constitutions, and the waxing and waning influence of the King. In 2016, the death of King Bhumibol, who was seen as a moderating influence, led directly to the end of a military junta's rule. King Vajiralongkorn was invited to ascend to the throne 50 days later, and in April 2017, he signed a new constitution. In 2019, elections returned the country to rule by a constitutional monarchy.

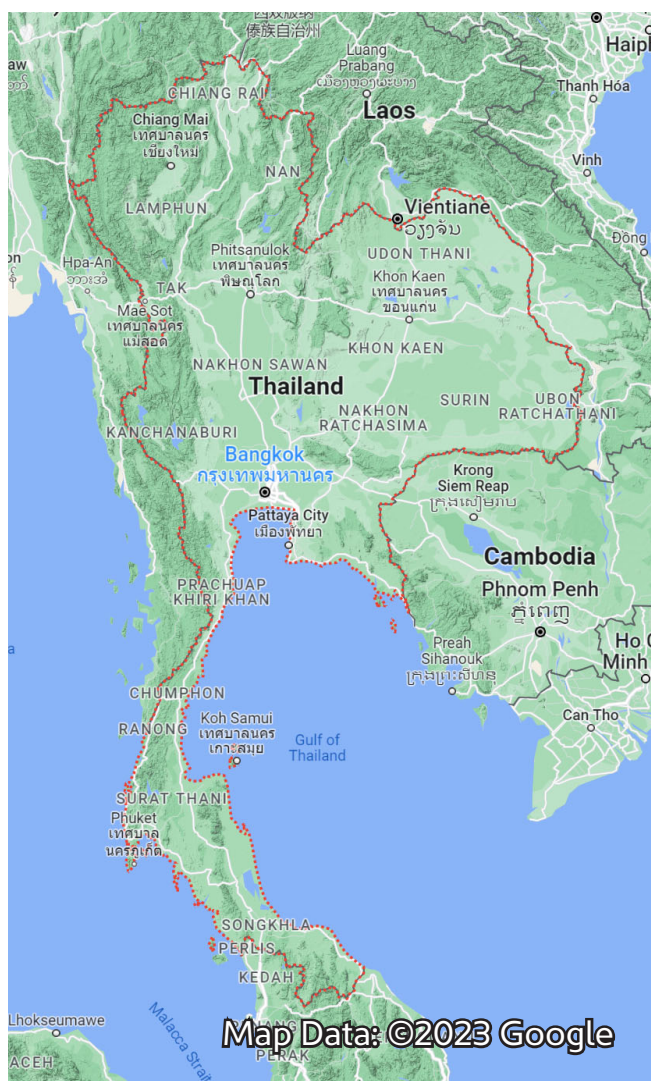
Thailand is predominantly Buddhist, with less than 2 percent of the population Christian. There are 100 distinct ethnic groups.

NTM's first missionaries to Thailand in December 1951 received permanent visas after years of work with the Thai consulate. Much of the early work took place among the majority Thai people. It wasn't until 1967 that the mission, seeing little response among Thai people, began to focus on tribal people.

Most of the mission's work has been among people groups in the northern part of the country, far from the capital of Bangkok and generally little affected by the country's civil unrest. The northern city of Chiang Mai was seen by the mission as an ideal place for its headquarters. Its popularity among European and Asian tourists meant international flights and numerous guest houses were available, and it is linked to the rest of the north by an excellent network of roads.

One of the mission's key partners in Thailand has been the Lawa Church. Don Schlatter found the help of the Lawa invaluable in the early days, relating in 1957 that their testimony made a big difference in encouraging people to listen to the message he was bringing. Not only does the Lawa Church partner with the mission in reaching other people groups, it has a great impact for Christ in Thailand as a whole.

New Tribes Mission began a school for the children of missionaries in 1980. In 1997, the mission partnered with several other organizations to open Grace Academy International, now known as Grace International School, in Chiang Mai.



## Thailand

Appx. 70 million people

Predominantly  
Buddhist

100 distinct  
ethnic groups

## D. An Internal Revolution—Grace Rediscovered

In the 1990s, NTM experienced a leadership change that some called “the Revolution” or “Grace Rediscovered.” At that time, there was a conscious effort to turn away from an authoritarian leadership style. NTM had conducted a survey of its members, which revealed a number of leadership problems within the mission. In January of 1997, the Executive Committee sent out a letter to all NTM missionaries.

This letter confirmed the survey results and outlined a number of problems with NTM leadership. Many of these problems were similar to ones that MKs complained of in the IHART investigation, and which created an atmosphere that allowed abuse to take place.

### They included:

- Paternalism and failure to respect people;
- Failure to value previous experience or education;
- Questioning others’ commitment to Christ;
- Reacting defensively to questioning and accusing questioners of “rebellion”;
- Having to be in control and emphasizing “submission”; and
- A negative emphasis towards people, creating fear and suspicion.

### THE LETTER WENT ON TO SAY IN PART:<sup>12</sup>

We want you dear missionaries to know that we, the men of the Executive Committee, take responsibility for this problem that we have described above. We have been wrong in practicing a leadership style like this. We have produced a system of legalism and negativism in our training and on our fields. Up until now, we have not sensed the gravity of the problem to the place where we would say, “We can’t go on hurting people like this. Let’s stop and take a serious look at our system and really ask God to open our eyes to the root cause.”

....

We would like to ask you, personally and individually, to forgive us for how we have hurt you directly or indirectly, through the autocratic system that we have practiced. Please pray for us that we will see and acknowledge all that God wants to show us.

While institutional change takes time, many within NTM believe today that this was the turn of the tide, and that NTM is a different organization from what it was then. We note that the abuse allegations for the most part predated this letter. Whether or not it is causally related, it is also around this time that NTM instituted child safety policies for the first time. These child safety policies have been continually updated and improved over the intervening years.

### **E. Later Changes in Leadership Structure within NTM**

After 2007, global leadership for NTM was decentralized and the NTM Executive Committee was dissolved. The NTM USA Executive Board was formed, largely with different members, but after this date the Board had responsibility for NTM USA only.

The new structure for NTM worldwide is a Global Ministry Agreement that governs the working together of various partner entities. NTM USA (now Ethnos360) does not control any of the other entities. This approach is more respectful of international sovereignty and the independence of national churches. However, it can make it more difficult to enforce policies, such as those related to Child Protection. Enforcing Child Protection policies internationally is an ongoing effort, but all member entities of the re-organized NTM must have a child safety policy and procedures in place for their individual country that meet or exceed organizational minimums.



Thailand Boys Dorm 1986

## VIII. Historical Background Related to MKs

“BACK THEN AS AN EDUCATOR WE HAD VERY LITTLE AS FAR AS CHILD SAFETY TRAINING . . . I DIDN’T SEE ANY FLAGS . . . I REMEMBER WHEN IT CAME OUT MY WIFE AND I LOOKED AT EACH OTHER . . . WHY DIDN’T WE SEE ANY OF THAT . . . WE WERE JUST SHOCKED . . . SHOCKED ON MANY FRONTS . . . SHOCKED WE DIDN’T SEE ANY FLAGS”

FORMER NTM MISSIONARY AND TEACHER

While in the history of the mission is important to understand how abuse could develop, it is also important to understand the special concerns related to missionary kids (MKs).

### A. Historical and Current Concerns about MKs

Some concerns about MKs have been consistent over the years. These help to explain the background for some of the efforts made by NTM in the past and pose considerations for the present day.

One concern is socialization, both to the tribal or national culture and to the home country culture. As discussed, sometimes the situation within the local tribal or national culture is sufficiently dangerous or dysfunctional that it may be impossible or not beneficial for the child to become part of that culture. If the family is isolated, the child may not acquire social skills to adapt within the home country culture. Some adult MKs have expressed grief and anger that they grew up without the skills to make friends and feel condemned to a lifetime of loneliness and poor adaptation. This is particularly true in settings where the family may not be emotionally healthy.

Socialization

Another concern is constant change, leading to feelings of dislocation and abandonment. MKs may move frequently and lose contact with family and friends. They adapt to constantly saying good-bye. Some MKs become skilled at adapting quickly to different situations and maintaining touch with a far-flung network of friends and family. These MKs have good skills

Constant Change

to function well in a global culture. Other MKs cannot cope with the change and simply do not form solid relationships in the first place. They suffer from attachment issues and may feel disconnected and lonely.

A third concern is education. With an inadequate education, an MK may never be financially stable or successful within the home culture. Parents and the mission have to consider the level of access to education and any special

needs the MK may have. While the complaints about boarding schools rarely involved receiving a poor education, that is not necessarily true for home school. Some family units homeschool very successfully, to the point of outstanding academic achievements. In some family units, education barely takes place, and the adult MK may feel deprived of an education. It is important for family and the mission to consider whether a particular child needs to be in an actual school.

## Education

Ethnos360 gives ongoing attention and effort to these concerns and seeks to provide support for families.

### **B. Boarding School Culture**

While a number of abuse allegations from the relevant NTM fields related to dorm parents and other school settings, the practice of sending children to boarding school, even without abuse, affected many children very negatively. Because of that practice, it can be helpful to understand the history of boarding schools. This discussion relates to boarding schools (generally) and NTM boarding schools (also generally), but not to a particular field.

Boarding schools evolved out of the British tradition, which dated back to medieval times. During the colonial period of the British Empire, children were sent home from India and other countries to boarding schools for health and educational reasons. In addition, the British upper class commonly sent children to elite boarding schools, a tradition that continues today. Boarding school was thus seen as a high-end option, the educational choice of privileged classes.

As time went by, missions and colonial agencies founded boarding schools in host countries, so that the children could be closer to parents. Instead of seeing parents once in several years, children would see their parents several times a year. This was seen as an educational and personal advancement. During the early twentieth century, it was believed that children got a good education and did well in these settings.

THERE WAS AN EXPECTATION IN NTM DURING THOSE DECADES THAT MISSIONARIES HAD TO MAKE SACRIFICES FOR THE WORK OF THE MISSION, AND THAT SACRIFICE INCLUDED SENDING MISSIONARY CHILDREN OUT OF THE TRIBAL LOCATIONS TO LIVE AT THE MISSIONARY BOARDING SCHOOL.

Missionary parents generally trusted the individuals who were appointed to teach and care for the children.

In the decades pertaining to the IHART investigations, NTM put considerable pressure on the missionaries to put their children in boarding schools. NTM policy was that children were required to go to boarding school, and very few families fought this—or were successful if they tried. This same boarding school policy was common to many major missions. NTM and other missions developed this policy for several reasons.

First, the culture in the tribes often included much sexual behavior that was abusive or inappropriate, and children were taken out of the tribes to protect them from sexual abuse or explicit knowledge. Many of the reports of sexual abuse on the field involved incidents that happened in the tribes. Interviewees described the tribal people as overtly sexual, and believed (probably accurately) that MKs who stayed in the tribe would be exposed to immoral behavior, including promiscuity, child sexual abuse, and tribal girls being married at a young age.

Home schooling was very limited in that era due to lack of training and curriculum materials (the Internet was not accessible in the tribal areas even after it was otherwise available, and the homeschooling movement had not gotten underway). Few parents had the educa-



tional background or resources to homeschool, as materials were not readily available at the time to do so. Successful homeschooling in that day took a level of brilliance and effort that was almost prohibitive. Further, it was thought important that children socialize with other children. (This view changed as the homeschooling movement grew, so that by the mid-1990s, support was being provided for homeschooling families.)

Another important reason was that the mission wanted both parents contributing fully to mission work.

FOR THESE REASONS, NTM ESSENTIALLY REQUIRED MISSIONARIES IN THE FIELD TO SEND THEIR CHILDREN TO LIVE AT A MISSIONARY BOARDING SCHOOL.

AS IT PLAYED OUT, THIS OFTEN CONVEYED THE MESSAGE TO CHILDREN THAT MINISTRY WAS MORE IMPORTANT THAN THEY WERE.

This last reason, in particular, has caused great resentment in many MKs, who believe that they were deprived of their childhood and abandoned by their parents because of this philosophy.

The boarding school was a sheltered environment, and intentionally so. Many of the students got an excellent education and made lifelong friendships. It was generally acknowledged that the students were well-prepared for higher education.

But boarding schools were problematic in ways that were not well understood in that era, by NTM or by other missions. First, few understood the deep sense of abandonment experienced by many children. Many children felt abandoned by parents. What made it much worse was that children went to boarding school at age 6 (or occasionally younger).

MOST, IF NOT ALL, OF THESE CHILDREN WERE NOT MATURE ENOUGH TO BE SEPARATED FROM THEIR PARENTS.

Many MKs explained that taking children from their parents at a young age was traumatizing.

Modern theories of child development agree that taking children away from parents at a young age for boarding school can be harmful, though IHART has seen no research that categorizes it as neglect or abuse, particularly in that era. While the failure of many mission organizations to understand normal child development and needs was due to ignorance, and boarding school life has never been classified as abusive per se, the level of pain that these early separations caused is difficult to over-estimate. Some children never were able to establish close family relationships, and essentially suffered from attachment disorders.

WORSE, THE SCHOOLS SOMETIMES HAD A HARSH OR EVEN ABUSIVE ENVIRONMENT. IN ADDITION TO THE SEPARATION ISSUES, IHART INVESTIGATORS HAVE HEARD STUDENTS COMPLAIN THAT THEY WERE EXPECTED TO TRANSITION IMMEDIATELY, AND NOT BE HOME-SICK. THEY WERE SUPPOSED TO ACT LIKE ADULTS, AND NOT EXPRESS EMOTION.



While adult MKs relate that NTM's schools were educationally effective, the schools were not always emotionally healthy for children. Some teachers and dorm parents were gifted with children, were wonderful, and were well-loved by the children. But in other cases, the adult personalities were not suitable to working with children, and they did not appear to love children. Some adults were cold and emotionally unavailable, some were harsh, and some crossed the line into engaging in actual abuse. Because school and field leadership also did not have adequate training or even awareness of what they should be looking for, harsh or abusive environments were often not corrected. In some cases, harsh adults also succeeded in entrenching their power within the leadership structure.

Children wrote regularly to their parents. However, dorm parents might read the letters and sometimes censored them, under the theory that unhappy letters from children would make it harder for parents to keep doing God's work and distract them from the ministry. Some students believed that their mail was screened, though other students stated that staff checked the letters just to make sure that the children were writing home something of substance. Children could talk to their parents on the

ham radio, but this was also not a private form of communication.

An unusual number of dorm children wet their beds, sometimes for years, which quite likely had psychological origins. Some of the dorm parents reacted harshly to this, creating public humiliation, or even spankings, for the bed-wetters.

Some also testified that the dorm parents were those who were unsuccessful in other areas of mission service. Teachers and dorm parents in those decades received little training and did not necessarily have educational backgrounds in caring for and teaching children. In many ways, teachers and dorm parents were inadequately trained in basic childcare principles.

**ADEQUATE REPORTING STRUCTURES DID NOT EXIST IN BOARDING SCHOOLS IN THE DAYS BEFORE CHILD PROTECTION POLICIES, IN PART BECAUSE CHILD SAFETY REPORTING HAD NOT EVOLVED AS A CONCEPT, AND IN PART BECAUSE CHILDREN AND PARENTS WERE NOT ENCOURAGED TO COMPLAIN AND WERE NOT ALWAYS BELIEVED IF THEY DID COMPLAIN.**

Because of the MKs' lack of communication with parents, the parents often did not know what was going on. Families could not know what was happening in boarding schools on a day-to-day basis, and children often did not report what was happening even when they went home. If parents did know, the problems in leadership structure could make complaining risky.

In later years, the major missions, including NTM USA, came to understand that boarding school could be detrimental to children, and ceased making it a requirement. Ethnos360 no longer requires it, and very few children worldwide within the mission go to boarding school. If they do, that is a choice made solely by the family.

### **C. Early Years of Child Safety Policies within NTM**

In the early years, like most organizations, NTM lacked child safety policies. It began addressing child safety issues in the 1980s and continued evolving its policies in the 1990s and early 2000s.

In the early years, most adults in NTM and in the United States did not have a well-developed understanding of child abuse and knew little about what to ask or look for in situations. In the time frame of the allegations in question, the understanding of child sexual abuse was not well-developed, even in the United States. Child sexual abuse was, unbelievably to us at this present time, considered rare and not harmful. It was often not recognized, even within the general culture.<sup>13</sup> NTM was a fundamentalist mission and the topic of sex was often considered taboo, and so was less likely to have been discussed within the mission. This was complicated by the fact that some foreign fields lagged behind the general culture by perhaps two decades.

NTM CHILD SAFETY POLICIES WERE NEITHER SIGNIFICANTLY AHEAD OF THE GENERAL UNDERSTANDING IN THE CULTURE, NOR WERE THEY SIGNIFICANTLY BEHIND. OUR CULTURE'S UNDERSTANDING OF CHILD SAFETY ISSUES HAS CHANGED CONSIDERABLY SINCE THAT TIME AND CONTINUES TO GROW AND CHANGE. ETHNOS360 MAKES SIGNIFICANT EFFORTS TO STAY CURRENT, AND MODERN-DAY POLICIES ARE DISCUSSED FURTHER LATER IN THE REPORT.

### **D. Varied Experiences**

As discussed, all MKs have challenges related to socialization, change, travel, and relating to more than one culture. Though many children in NTM experienced abuse, many never experienced any form of abuse. Some may have experienced excessive corporal punishment or emotional abuse, but they did not consider what happened to them abuse. Some were not abused but have grief and damage from the separation from their parents through boarding school—and this separation added to the pain of abuse for others. Others have pain from the general MK experience.

Some minors went on to abuse others because of their own experiences. Of those who were abused, or who did abuse, some are not doing well. Others have gotten counseling, sought healing, grown spiritually, and reconciled to others and themselves. Some did not participate in the investigation because they feel they have moved on. Others did not participate because they were not yet ready to face old memories. Most likely, some did not participate because they did not trust the integrity of the process.

## IX. Sources of Information

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"IF ISSUES WOULD HAVE COME OUT OF COURSE WE WOULD HAVE DEALT WITH THEM THE BEST WE KNEW HOW . . . IT'S A SIN THING, AND SO WE WOULD'VE DEALT WITH IT. NOW THERE'S A GOOD CHANCE THAT WE WOULDN'T HAVE DEALT WITH IT ACCORDING TO ALL THE KNOWLEDGE AND WISDOM WE HAVE TODAY, BUT WE WOULDN'T HAVE TURNED A BLIND EYE TO IT."

NTM LEADER REGARDING CHILD ABUSE

This section summarizes the sources of the information for the investigation. Investigators reviewed a multitude of documents and conducted in-depth and lengthy interviews of over one hundred witnesses. Investigators also used some recordings and documentation of interviews previously done in other IHART investigations.

### A. Historical Documents

The Investigative Team reviewed a great number of documents compiled over decades that related to alleged incidents of abuse and the tenures of relevant staff, victims, and witnesses in NTM. This body of historical documents, consisting of thousands of pages, included the following categories of records:

- NTM Board Minutes, and Executive Action Minutes, and other Board records;
- Minutes and records of NTM Executive and Field Committees;
- Faculty meeting reports and records;
- Enrollment data, records, NTM applications, and related staff evaluations;
- Historic written correspondence discussing matters relevant to allegations, offenders, and V/Ss;

- School yearbooks;
- Personnel files for staff who were alleged offenders or otherwise persons of interest;
- Field Reports; and
- Historic photographs of students, staff, and grounds in the various NTM fields.

Some documents were received from witnesses, where they had them. Ethnos360 gathered documents initially and also responded to numerous document requests over the course of the investigation. Some documents had been lost over the course of time.

## **B. Gathering Allegations**

Allegations were gathered in several ways. Many of the allegations were identified from NTM files. In many cases, witnesses or V/Ss reached out either to Ethnos360 directly or to the IHART Coordinator, who connected them with the Investigative Team.

In other cases, allegations were received from other NTM MKs, and the Investigative Team reached out to the alleged V/Ss where possible. There were also witnesses or V/Ss who published online posts, and the investigators tried to follow up with them.

For some allegations, investigators were either not able to obtain sufficient informa-

tion to support the allegations, or the allegations were too vague to be useful. Sometimes allegations were made, but without identifying individuals, such that investigators could not follow up. Some individuals were accused of actions that would not have been considered abuse at that time. Others were accused of actions that would have been considered abuse, but evidence supporting the allegations did not allow the Investigative Team to reach a finding by a preponderance of the evidence. However, many allegations were substantiated, especially where the Investigative Team was able to talk to witnesses.

## **C. Witness Interview Testimony**

The Investigative Team formally interviewed a multitude of witnesses, including alleged V/Ss, alleged offenders, former employees, former administrators, and other persons with relevant information. The Investigative Team contacted and received information from many others who did not sit for a formal, full-length interview.

In some instances, a full-length interview was not necessary because the witnesses were not bringing allegations. In other instances, witnesses chose not to interview despite IHART's request.

WHILE THERE WERE A NUMBER OF PEOPLE WHOM THE INVESTIGATIVE TEAM WOULD PREFER TO HAVE INTERVIEWED, THE TEAM UNDERSTOOD THAT PEOPLE PROCESS TRAUMA DIFFERENTLY AND AT DIFFERENT RATES.

Some individuals were not ready to share their stories, and the Investigative Team respected that. While this meant that sometimes abuse could not be corroborated, this is unavoidable due to the nature of traumatic events. At a number of points, the Master Report indicates that abuse may have happened that could not be corroborated.

In addition, due to the very lengthy time span since the alleged actions, some potential witnesses had died, were too ill to interview, or otherwise had become unavailable.

Members of the Investigative Team traveled across the United States as well as internationally to conduct in-person interviews. Due to lingering effects of the COVID-19 pandemic during the course of this investigation, some of the interviews had to be conducted virtually through video-conference. The Investigative Team made great efforts to interview those accused and those with important allegations in-person when at all possible.

In addition to providing verbal testimony, many of the witnesses provided written timelines, sketches, explanatory drawings, and other helpful documents they had gathered or prepared to help clarify their testimony.

WHERE WITNESSES COULD NOT BE LOCATED OR DID NOT CHOOSE TO INTERVIEW, THE INVESTIGATIVE TEAM OFTEN COULD NOT CORROBORATE ABUSE ALLEGATIONS, BUT LEFT OPEN THE POSSIBILITY THAT ABUSE HAD HAPPENED.

# X. Investigative Findings for Abuse Allegations

“WE BELIEVE THAT CHILD ABUSE IS A GRIEVOUS SIN AGAINST THE LORD AND OUR MKS AND IT MERITS OUR CARE AND ATTENTION TO INVESTIGATE THESE ALLEGATIONS.”

NTM LEADER IN 2012

IHART INVESTIGATORS INVESTIGATED OVER 130 CASES OF ALLEGED ABUSE OF MKS AND STUDENTS ON THE RELEVANT NTM FIELDS. THESE INCLUDED ALLEGATIONS AGAINST NTM PERSONNEL AND SEVERAL CHILD-ON-CHILD OFFENDERS.

It is important to note that when abuse is not corroborated, that is not a determination that an allegation is false, merely that the investigators could not reach a preponderance of the evidence.

## **The findings overall show the following:**

- Some offenders offended against multiple V/Ss. Indeed, some were serial offenders.
- Some offenders engaged in multiple forms of abuse against different V/Ss.
- Some MKs alleged abuse by multiple persons.
- Some MKs were victims of multiple offenders.
- Some MKs alleged abuse by persons whose identities were unknown or unascertainable.
- Some MKs alleged incidents of abuse that involved multiple offenders at once, such as incidents of child-on-child abuse by multiple child offenders or by dorm parents who were a married couple.

- Some MKs alleged abuse, but the evidence only corroborated conduct that would be considered inappropriate behavior rather than abuse.
- Some MKs alleged only one category of abuse against an offender, but the evidence corroborated two categories of abuse.
- Some MKs alleged multiple categories of abuse against a single offender, but only one category of abuse was corroborated.
- For many cases, the alleged V/S either declined to participate in the investigation or was deceased or otherwise unavailable to be interviewed at the time of investigation. Usually, no finding of abuse could reliably be made without any information from the alleged V/S. For many of these instances, investigators concluded based on other evidence that allegations would have likely been corroborated had the alleged V/S been able to tell his or her story. As stated, unlike the other IHART investigations, this investigation had an unusually high number of witnesses who were unwilling or unable to interview, and thus the corroboration rate was much lower than usual.

## **A. General Investigative Findings for West Brazil**

### **1. Physical and Emotional Abuse**

This investigation revealed substantiated allegations of physical and emotional abuse against two offenders in West Brazil. These offenders were on staff at the Puraquequara school in the 1960s and 1970s. These two offenders were found to have administered frequent and excessive whippings to MKs that left severe bruising on the children.

A handful of allegations of abuse of MKs in West Brazil were investigated, but no other allegations were found to have sufficient corroborating evidence to be substantiated.



## **B. General Investigative Findings for Colombia**

### **1. Physical Abuse**

Physical abuse allegations on the Colombia field included harsh spankings of two MKs by dorm parents and teachers. However, because neither of the two MKs making these allegations gave an interview to IHART investigators, no findings could be made on these allegations.

### **2. Child-on-Child Abuse**

There were five allegations of child-on-child sexual abuse in Colombia, some of which involved unidentified and unascertainable alleged offenders. However, because they could not obtain a statement from any of the alleged victims, IHART investigators were unable to make a finding that any of these allegations were corroborated.

## **C. General Investigative Findings for Mexico**

Investigators received only one allegation related to Mexico. This was an allegation from a female MK who reported that she was a victim of emotional abuse and sexually inappropriate conduct by an adult male missionary. Investigators were not able to corroborate these allegations.

## **D. General Investigative Findings for Venezuela**

### **1. Sexual Abuse**

Investigators found evidence corroborating allegations of sexual misconduct from four different V/Ss against a former NTM groundskeeper who worked for NTM in Tamatama, Venezuela in the 1980s and 1990s. NTM leadership found out some details about this offender's sexual misconduct with teenage girls in 1992,

after which the offender was removed immediately from the field and subsequently terminated from NTM later that year. NTM later made reports to law enforcement concerning this offender.

IHART also investigated allegations against a former teacher at Robert Shaylor Academy (an MK boarding school) in Tamatama. This teacher was accused of inappropriate sexual abuse of at least two teenage male students. However, without statements from either of these two alleged V/Ss, the allegations could not be corroborated.

It is important to note that the Venezuela field had a known sexual offender, a man who abused many boys, likely predominantly indigenous boys but also MKs. Because this situation had been thoroughly addressed, IHART did not reinvestigate it, but did address leadership culpability.

## **2. Physical Abuse**

IHART investigated several allegations of physical and emotional abuse against a former dorm parent in Venezuela. This offender was accused of stripping boys down and beating them with objects such as a rubber hose and a wooden paddle, leaving welts and bruises on the children from these beatings. While some of the V/Ss of this offender did not participate in this investigation, investigators found evidence to corroborate the allegations brought by those V/Ss who gave statements.

## **3. Child-on-Child Abuse**

IHART investigated two incidents of alleged child-on-child abuse in Venezuela. However, neither alleged V/S provided any statement, so investigators were not able to corroborate the allegations.

## **E. General Investigative Findings for Indonesia**

Although IHART had previously completed an investigation into abuse allegations on the NTM Indonesia field, there were alleged V/Ss who came forward with allegations after the previous Indonesia investigation was completed. The allegations investigated that arose in Indonesia in this investigation related to incidents that

occurred after 2003. Nevertheless, Ethnos360 thought it best to include them in this investigation.

### **1. Sexual Abuse**

One MK came forward with allegations that an adult NTM missionary had sexually abused her on multiple occasions when she was a pre-teen. This would have been during the early 2000s. However, investigators could not corroborate these allegations.

### **2. Child-on-Child Abuse**

An MK on the NTM Indonesia field reported that when she was around seven years old, she and other children would often go to an unoccupied house and play sexually-oriented games that involved the children taking off their clothing and touching each other. This alleged activity involved at least nine girls and boys who were in roughly the same age group. The same MK also alleged to have been inappropriately touched by two older MK boys. However, investigators were not able to obtain statements from other children who were allegedly involved in these activities and concluded that there was insufficient evidence to corroborate these allegations.

## **F. General Investigative Findings for the Philippines**

### **1. Sexual Abuse**

One of the more notorious offenders that was a subject of this investigation was a former dorm father in Aritao who was there from 1986-1993. During that time, this offender is alleged to have engaged in several instances of sexual abuse against at least twelve minor females and one minor male. With respect to all of the V/Ss of this offender who participated in this investigation, investigators found overwhelming evidence to substantiate their allegations. In some cases, the abuse was separately established by the offender's confession, whether or not the V/Ss interviewed. Even for those V/Ss who did not provide statements, and for which there was no confession, investigators concluded that their allegations would most likely have also been substantiated had they participated.

THIS SITUATION CAUSED ENORMOUS SUFFERING FOR V/SS AND THEIR FAMILIES.

Additionally, investigators also examined allegations of sexual abuse against two individuals whose names were unascertainable. The victims of these two unidentified offenders are also unknown. Therefore, investigators were unable to make findings as to these allegations.

## **2. Physical and Emotional Abuse**

IHART investigated allegations of physical and emotional abuse against two different sets of dorm parents who served in the Philippines in the 1980s, but no V/Ss were willing to provide a statement to investigators and the allegations could not be corroborated.

## **G. General Investigative Findings for Thailand**

### **1. Sexual Abuse**

IHART investigated several allegations of sexual abuse against four different adult missionaries. However, many of the alleged V/Ss did not give investigators any statement concerning the alleged abuse. Overall, investigators were unable to corroborate any of these allegations.

### **2. Physical and Emotional Abuse**

IHART investigated allegations of physical and emotional abuse against multiple dorm parents. Investigators found that one dorm parent had excessively spanked one of his own children in the late 1980s and left bruises on the child. Investigators also found that one dorm parent couple engaged in several acts of emotional abuse. The investigative team concluded there was sufficient evidence to corroborate these allegations.

### **3. Child-on-Child Abuse**

IHART investigated allegations against two alleged child offenders in Thailand, one of whom was unidentified. Investigators were not able to corroborate allegations against either offender.

## H. General Investigative Findings for the U.S.

### 1. Sexual Abuse

This investigation revealed evidence sufficient to corroborate allegations of sexual abuse against four adults affiliated with NTM in the U.S.

One offender was found to have engaged in sexual abuse of several of his own children when they were minors during the 1990s and early 2000s, as well as one other minor girl. Investigators concluded that others would have been found to have been victims of sexual abuse if they had agreed to participate in this investigation. This offender was dismissed from Ethnos360 some time ago when the abuse was first reported.

Another offender, who was employed with NTM during the 1980s and 1990s, was alleged to have sexually abused several of his minor family members. The investigation revealed that at least some of these allegations were corroborated and more could have been; however, only one V/S participated in this investigation. Therefore, investigators could not make conclusive findings as to all of the allegations against this offender.

Investigators also found sufficient evidence that an adult student at a New Tribes Bible Institute sexually abused a ten-year-old boy who was the son of other adult students there.

Allegations of sexual abuse were also confirmed against an adult NTM male who had a sexual relationship with a minor prior to his membership with NTM.

IHART investigated as to whether a former NTM missionary who was convicted in 2008 of possessing and distributing child pornography had possibly directly abused any children. No V/Ss came forward with allegations of abuse against this individual and no findings of contact sexual abuse were made.

### 2. Child-on-Child Abuse

IHART investigated allegations of child-on-child abuse against seven different minor offenders in the U.S. However, many of the alleged V/Ss did not participate in this investigation and investigators were not able to corroborate any of these allegations.

### 3. Other Allegations

IHART inquired into what appeared to be allegations against a former NTM physician in the late 1960s that were alluded to in online forum postings. However, the details of the alleged abuse was not ascertainable, no V/Ss or witnesses came forward with information related to any allegations against this individual, and therefore no findings of abuse were made against him.



PA Jersey Shore Gym

# XI. Factors Possibly Contributing to Abuse

"YEARS AGO, THE MISSION HAD A HUGE AMOUNT OF POWER, THERE WAS ISOLATION, NO ACCOUNTABILITY, AND THERE WERE PEOPLE WHO DID THINGS THEY SHOULD BE 'HORSE WHIPPED' FOR DOING."

MISSIONARY

IHART investigators interviewed MKs, missionaries, and witnesses, for a total of over 100 individuals for the allegations from the U.S., West Brazil, Colombia, Mexico, Venezuela, Indonesia, the Philippines, and Thailand. One of the questions investigators asked witnesses was what they thought could have contributed to child abuse. Investigators were tasked with noting any possible contributing factors to child abuse within NTM at that time.

**Below is a list of the most common factors that witnesses identified as possible contributing factors contributing to child abuse:**

- Harsh and unreasonable rules from dorm parents;
- Culture of children being "sacrificed" for the sake of the mission;
- Harsh and excessive administration of discipline;
- Lack of training and support for teachers and dorm parents;
- Legalistic/authoritarian leadership structure;
- Culture of children required to be seen but not heard;
- Lack of child safety training, policies, reporting procedures, etc.;
- Lack of sex education for children;
- A "code of silence" with respect to responding to abuse allegations; and
- Mission was the highest priority, not family.

## **XII. Leadership Culpability**

“PEOPLE, NO MATTER HOW HIGH, HAVE TO BE HELD ACCOUNTABLE.”

NTM MISSIONARY KID

IHART was also tasked with evaluating leadership culpability, to the extent that was possible so long after the events. In some of the cases, the Investigative Team was able to determine that leaders either had acted reasonably according to standards of the time, or had not. In others, it was impossible to determine who was responsible or what decisions were made. Given the age of the allegations, most of the leaders involved are deceased.

### **A. Standard for Leadership Culpability**

In addition to cases of abuse and inappropriate behavior, the Investigative Team also investigated leadership culpability. For leadership culpability one asks: What did the leaders know about the abuse of children, when did they know it, and did they fail to take appropriate action in responding to abuse? One component is the appropriate response based on cultural considerations of the day and the standards or training (if any) in place at the time.

In order to be culpable, leadership needed to have knowledge of the abuse or reasonably suspected abuse at the time.

AT ALL TIMES, CHRISTIAN LEADERSHIP SHOULD HAVE RECOGNIZED THAT GROSSLY ABUSIVE BEHAVIOR (PARTICULARLY SEXUAL ABUSE) IS INHERENTLY WRONG AND SHOULD HAVE RESPONDED.

Some allegations of child abuse were reported to leadership or staff and were dealt with at the time of the alleged event, including some allegations of sexual abuse. Many other allegations were reported long after the fact or were never reported to leaders (or to anyone) at the time.

Sometimes, the responses of leaders were fairly typical within the culture of many decades ago and would not have been considered inadequate at the time. The fact remains that children were at times not adequately protected by

leader responses. Broadly, knowledge about child abuse was inadequate from a current-day perspective, training for staff and leaders was inadequate, and child protection policies and reporting were not in place through much of the history of the investigation. Even if this reflects the era, it resulted in extensive harm to children.

During these years, field leaders did not have mandatory policies that required them to report to abusive behavior to the Executive Committee or law enforcement. This resulted in many abusive situations being handled only by the



Field Committee which, in turn, led to vastly different outcomes given the facts of each case or who was evaluating it.

Given the standards that were put in place shortly after 2000, leadership should not currently have difficulty deciding whether abuse has occurred under Ethnos360's standards, and whether or not it is something that needs to be reported. However, even with good definitions and standards, mission leaders will need to stay vigilant.

## **B. Findings of Leadership Culpability**

Investigators looked into issues of potential leadership culpability with respect to several corroborated cases of abuse. The Investigative Team evaluated using four factors that would take into account both current standards and whether children were put at risk: did leaders fail to enforce a known policy, fail to report abuse when a report would have been appropriate, fail to address inappropriate behavior in a meaningful way, or otherwise endanger children by their actions or inaction?

The Recommendations Panel also evaluated leadership culpability as part of the process of determining what recommendations to make to Ethnos360.

In some situations, the Investigative Team or Panel did not find that the leadership involved on either the field level or Executive Committee level failed in these ways. In other situations, the Investigative Team, the Panel, or both concluded that the evidence substantiated culpability on the part of leadership in responding to abuse.



Thailand Staff Bldg 1982

## **1. West Brazil**

For the abuse corroborated in West Brazil, investigators could not find evidence that leadership was aware of the abuse.

## **2. Colombia**

Since the abuse allegations from Colombia could not be corroborated, no leadership culpability was found either.

## **3. Mexico**

Since the abuse allegations from Mexico could not be corroborated, no leadership culpability was found either.

## **4. Venezuela**

For Venezuela, the Investigative Team did not find leadership culpability related to the harsh beatings of children. The Recommendations Panel, however, found culpability for the Venezuela Field Committee because, given the severity of the abuse, they knew or should have known of this abuse and did not address it.

With respect to the man who sexually abused so many boys, there were two possible points of leadership culpability. Initially, an instance of abuse was first reported. It was addressed by the Venezuela Field Committee and NTM Executive Committee but was not corroborated. The Investigative Team concluded that this leadership response was adequate at the time but would be inadequate now because of the lack of a safety plan. The Recommendations Panel agreed. Much more abuse came out many years later in 1998, and at that time, the man was dismissed. The abuse was also reported in Venezuela but not in the U.S. The Investigative Team found that there was some culpability for not reporting in the U.S. The Recommendations Panel disagreed, for two reasons. The first was that reporting in the U.S. would not likely have resulted in any action in that time frame before current federal law was in place. The second was that the man lived in Venezuela, not the U.S. However, the Recommendations Panel agreed that it was a close call and failing to report in the U.S. today would be culpable.

## **5. Indonesia**

Since the abuse allegations from Indonesia could not be corroborated, no leadership culpability was found either.

## **6. Philippines**

A sex offender who served as a dorm parent in the Philippines wreaked havoc on many children and was discovered in the early 1990s. The Investigative Team evaluated leadership culpability and found culpability, based on the fact that NTM did not make a report to Philippine authorities at the time. The Recommendations Panel considered the situation extensively and the reasons for not making the report, which were related to the inadequacy of the Philippines' justice system at the time. The Recommendations Panel determined that this was a reasonable approach by leaders at the time, given corruption and other issues in the Philippines of that day and advice given to the leadership at that time by a professional outside of the mission, and did not find leadership culpability. The Recommendations Panel also noted that the level of care for the children and families involved, while not unusual for that time period, would be completely inadequate by today's understanding of sexual abuse and trauma. This lack of understanding caused grief and pain to many.

Since the other abuse allegations from the Philippines could not be corroborated, no leadership culpability was found for those.

## **7. Thailand**

While some of the allegations from Thailand were not corroborated, some physical and emotional abuse from dorm parents was corroborated. The Investigative Team did not find culpability for leadership related to this situation, because the abuse was not known. While the Recommendations Panel agreed there was not leadership culpability, it noted that lack of sophistication and training of leadership caused leaders to overlook how general instability, marriage problems, and failure to cope could impact child safety.

## **8. United States**

One situation involved the confirmed sexual abuse of a child. This was reported to a leader and the person was dismissed. However, the abuse was not reported either to the NTM Executive Committee or to law enforcement. While the 1980s was early days for child abuse reporting, the state had a Child Protection Law in place. Both the Investigative Team and the Panel found this leader culpable for not reporting.

Another instance of leadership culpability concerned sexual abuse by an adult male. In this offender's application to NTM in the 1990s, he had disclosed what was described as previous marital infidelity. He was accepted into NTM. Four years later, NTM learned that this was actually a sexual relationship that he had had with a minor. When this information came out, the offender was asked by the Executive Committee to resign from NTM and he did so. Less than a year later, however, the offender requested to be reinstated with NTM, which the Executive Committee decided to allow. There is no indication that the abuse was ever reported to law enforcement at that time. Although there is nothing to indicate that this offender ever worked directly with children throughout his remaining tenure at NTM, or that he ever re-offended at any time while working with NTM, he was a member for two decades before being asked to resign again. Both the Investigative Team and Recommendations Panel found leadership culpability in rehiring and retaining him, plus a failure to report. The Recommendations Panel found some mitigation in that leaders had relied on a poor psychological report and poor legal advice.



Brazil PQQ HS 1972

## XIII. Reflections & Opinions

This section is a sampling of reflections and opinions related to witnesses' perceptions and explanations of the overall culture. These reflections come out of witnesses' own experiences and reflect the time period of their involvement with NTM, which in many cases was several decades ago. Therefore, they cannot necessarily be correlated with the reality of the present-day mission. The factual references in them may or may not have been corroborated by the Investigative Team. However, they should be heard as important voices discussing the impact of these histories.

### **A. NTM Culture—West Brazil**

- People with legalistic attitudes were the ones that got promoted.
- Children did not interact with adults much at all. Multiple MKs shared that they were treated like they were incapable and were scared into behaving well. One said of the way children were treated, "there was no love." Children were subjected to whippings, leaving them severely bruised and in fear of future missteps.
- One MK likened the dorm to a minimum-security prison for children. While the dorm parents might be good people, they were unqualified for the job.
- One MK said that after all she and the other MKs went through, "none of us are very Christian. . ."

## B. NTM Culture—Colombia

- One witness recounted being expelled from school for one semester of the 10th grade for kissing his girlfriend; he admits his action was against school policy but felt the school's "disciplinary action was extreme."
- Another recalls a time when three men were kidnapped in Colombia by rebels and expressed frustration at how well the mission seemed to take care of the families of those kidnapped, but neglected families of missionaries. Concerning discipline, he thinks back to being spanked in school and seeing classmates endure "3 to 5 swats" for things that did not warrant such punishment. At the time he was a student, there was a lack of training and support for teachers and dorm parents.



Venezuela Tama Tama

### C. NTM Culture—Mexico

- Some MKs recall growing up with strict, authoritative parenting and under a strong belief system that a woman be submissive to her husband. Kids were allowed to be “parented” by any adult. One “dorm kid” shared that a missionary took her out of class for a walk to discuss a certain behavior: “you had to walk with them, listen, you were not allowed to say no, and it was always like you did something wrong spiritually.” This created some confusion and tension, as parents and dorm parents had different expectations and rules.
- Thinking back, one missionary questions why they put people in positions they were untrained for and laments “all the kids that had to pay for it.”
- Children were spanked in schools for discipline, and often at home as well.
- One missionary said it was difficult sending his children off to school to stay with a missionary family and that they “probably would do things a lot different today.”
- An MK explained a practice where people would volunteer to pick up dorm kids for a night out so dorm parents could spend time with their biological children; she said, “you knew they were getting rid of you.”

### D. NTM Culture—Venezuela

- MKs were living in a high stress environment, taking on responsibilities such as making sure a younger kid assigned to them got to safety in a shooting situation and always being ready to evacuate. One shared that they would have benefited from having someone to talk to and work through emotions with. Another said most MKs were turned off from missions because of how they were treated and

wondered what the kids could have accomplished had they been given the chance and confidence to thrive.

- A missionary recalls a time when the Executive Committee blasted a leader but kept the person on the Committee; “any trust that anybody had for them disappeared at that point.”
- A missionary recalls disagreeing with something they were teaching the kids; he says now, he would do things differently, but then, disagreeing or going over anyone’s head wasn’t done. Another person said leadership was easily offended when any criticism came their way, to the point that missionaries were afraid to say anything.
- One missionary said the mission would need to “rethink how they view children and how they view women and rules in a mission like this.”
- Multiple MKs said that they felt there was no protection for the children. One said she did not know how to say no to a man touching her as they were taught to respect adults.
- Some of the children struggled in various ways in schools because the teachers didn’t want to be there; however, sending kids away to school was the norm and very much expected. One MK recalls the trauma of bedwetting and the shame that followed; “if we peed our bed then we had to haul the whole mattress out, wash it out in front of everybody and still be on time for school.” He noted that the bathroom was outside a few hundred yards away in the dark, so kids would sometimes pee in the trash can to avoid facing the dark.
- Spanking was the norm both by dorm parents and in school. MKs recall being so scared to take a wrong step because of the spankings they would endure; one referred to it as psychological abuse as well.



- Dorm parents were untrained and not given any handbooks to follow; one missionary explained that the mission would assign people as dorm parents who were struggling in other areas. There was a lack of child safety policies in place.
- Sex education was lacking as well; there was no talk about sex because it was taboo. The education they did have was on childbirth rather than sex.
- A number of MKs said they were scared to report anything because they were conditioned not to. They also felt like they had no one to go to or any idea how to report anything. Many reflected that being an MK negatively impacted their faith.

## **E. NTM Culture—Indonesia**

- One missionary describes the atmosphere as “paternalistic” and “controlling,” remembering a time he was rebuked in class for offering a different theological perspective.
- Another missionary noted that the atmosphere was overall good and that “everyone wanted to make a difference”; however, NTM did try to press them to conform. One person shared that there were some elitist undercurrents in the school and a feeling of “mocking” other mission groups.
- Some missionaries felt that the wellbeing of their children was sacrificed for the mission; a father asked his daughter to stop acting a certain way so she wouldn’t “jeopardize their work.” Thinking back on this, he said “I would never say that again.”
- Another missionary said she felt pressured to send their child to boarding school even though she did not want to. Language school and homeschooling

were not allowed simultaneously, which became a difficulty for parents who desired homeschooling.

- One MK commented about a situation, “In particular, the field Child Safety Team at the time failed to provide the support that was needed for my parents at the time. They left it up to my parents for what should happen next. This does not make sense, because the Child Safety Team should be the ones who are educated and knowledgeable on what to do in such a situation. This was negligent and unacceptable on the Child Safety Team’s part. They should have brought in outside professional help right away to assess the children.”

## **F. NTM Culture—Philippines**

- Multiple missionaries said or alluded to being stressed or overwhelmed, one even referring to how they did things as “cowboyed it.”
- Missionaries recall having to bring their kids to a meeting each week and try to keep them under control, which made parents uncomfortable. Missionaries were encouraged to send their children to boarding school, but not all did; one missionary shared how he struggled with being away from his children and feeling like someone else was raising them and how that was a deciding factor in going back to the States when they did. Another missionary stated that in hindsight, they would not have sent their kids away to school.
- An MK remembers getting spanked in school as well as enduring other strange punishment related to prayer. Scripture was used to justify spanking.
- The mission relied on Bible training to weed out bad people for dorm parent positions. One missionary said, “Looking back on things, the people that seemed so spiritual are the ones you want to watch.” The Field Leadership was in charge of hiring and supervising dorm parents, not the school board.

## G. NTM Culture—Thailand

- MKs could not call their parents when they were at school for long periods of time. One MK seeking healing said her parents have never apologized for the abuse that happened to her.
- Missionaries were pressured into putting their children in the dorms; if parents didn't, the mission would say things like "You're not making good decisions for your kids. You're not setting your kids up for success." Certain articles referred to children as a hindrance to the Gospel and to missionaries. Children were pressured to behave and not get in trouble for the sake of the Gospel/ministry. One MK said if New Tribes wanted to have a catch phrase, it could be "Saving souls and destroying children one missionary family at a time."
- One MK recalls living in "constant fear" of discipline and after her first spanking, began wearing at least three pairs of underwear each day. The discipline was inappropriately severe for the actions.
- One MK shared that there was no talking or joking about sex and no sex education; "being in a Christian group like that is very strange because they really villainize sexual thoughts and behaviors of any kind, but they also don't talk about it."
- A number of MKs expressed feeling they were secondary to the mission work and urged not to bother their parents; this way of thinking turned many kids away from faith.

## H. NTM Culture—United States of America

- One missionary said there was a toxic attitude of being special to God, so “you did not rock the boat, you put your head down, and kept working to keep people out of hell.” Some would take the leadership’s decisions as God’s will for them.
- When an MK tried to tell her mom of sexual abuse she endured, her mom told her dad and she got the worst spanking she’d ever had for lying and making up such a horrible story.
- An MK remembers being aggressively spanked with a paddle by her dad, saying he was “so abusive, so physically abusive,” and also noting that was considered “the godly thing to do.”
- Sex was not talked about as it was taboo; an MK shared that “you’re not told sex inside a marriage is beautiful and it’s not something to be feared.”
- Multiple MKs said that the mission did not do enough to protect the kids. One kid who suffered abuse attempted to get help from headquarters, but no one ever followed up; her parents did not believe her. Misconduct that happened overseas is difficult to litigate in the U.S., so often charges weren’t pressed and the abusers were not held accountable.
- When an MK got pregnant in high school, the leaders of the mission told her dad he would need to either leave the mission or make his pregnant daughter leave home; he chose to stay.
- A number of MKs said there was a lack of support for MK’s. One said “I think that is probably one of the hardest things as kids was to look around and know that your parents had time to teach people the word of God and had time to teach people to be missionaries and had time to counsel other families but never had time for their own kids.”

## I. General Opinions

- Missionaries and MKs alike expressed a desire to close this chapter of their lives, with a willingness to discuss abuse allegations based on their experiences and supporting their children through similar situations.
- An MK emphasized the importance of actions over definitions in addressing abuse. Others expressed a desire to change the mission community to better support children, suggesting the presence of an independent person and more meaningful communication with children, specifically taking away the fear of reporting abuse and allowing more open conversations about such incidents.
- An MK who experienced abuse expressed a desire for healing and freedom, and accountability for the offender. She also wanted the offender's family to know and for the information to reach the offender's employers if he still worked with children, even though she recognized that the outcome was beyond her control.
- Many MKs have accepted their experiences and forgiven those responsible, but want to ensure alleged offenders cannot be around children anymore, and do what they can to prevent similar circumstances in the future and protect MKs.
- A number of MKs' desired outcomes include: the hope that their peers can forgive and move forward instead of carrying lifelong blame; a desire for increased awareness and understanding of abuse to prevent destructive outcomes; a focus on supporting healing and positive change; a commitment to helping the organization and victims while acknowledging the ongoing impact; empathy for the dorm parent family's suffering; advocating against young children attending distant schools; and a call for accountability, checks, and balances, particularly for those in authority over children.
- The MKs emphasized the importance of awareness and training to recognize signs of child abuse and the need for child protection measures. They believed that educating parents on recognizing these signs and not dismissing them was

crucial. They also advocated for a stronger support system for parents educating and keeping their children at home, including regular home visits, consistent structures in boarding schools only when necessary, and access to professional counselors for students.

- Some MKs expressed doubts about the organization's continuation and suggested starting anew to address its history of abuse effectively.
- One MK would like to see the kids she grew up with be able to forgive and move forward instead of blaming these people all their lives for their heartaches. She did not want to minimize the hurt but said the hatred ran deeper than what these people did. She would like to see a "releasing."
- One missionary stressed the importance of abuse survivors feeling heard and valued, calling for external accountability and support for those who experienced abuse during their time in missions, with the organization covering the expenses for necessary services.
- An overwhelming number of MKs shared that they just want to make sure the abuse doesn't happen again. Some said they would like to see justice served, and others hope for better vetting processes for missionaries and guidance for MKs to know what to do if they are abused.
- One MK questioned whether Ethnos360 has external resources made available to all families and their policies and ability to prioritize child safety. "Are they adequately trained? And if they are trained, who checks up on them to make sure they are following the training and policies?"
- Missionaries had mixed emotions. Some felt misunderstood, frustrated, and ashamed, while others felt hopeful and thankful for the investigation. One missionary desired that the investigation would lead everyone, including harmful leaders, to grow spiritually and eventually share a place in heaven.

- One missionary emphasized the importance of recognizing human fallibility.
- Many missionaries mentioned their desire for better screening of staff members and quicker, more effective handling of alleged abuse. Another missionary also hopes for a change in the mission culture from silence to transparency and recognition of victims. They emphasize the importance of prevention without seeking to assign blame.
- One missionary discussed his experience with pornography and emphasized the importance of counseling for similarly struggling missionaries that focuses on recognizing God's role in one's life for satisfaction and validation.
- Multiple missionaries would like to see better protection for the kids and a few expressed a desire for closure for their children who suffered abuse.

## **XIV. Current Policies and Moving Forward**

“IF TALKING ABOUT THIS STUFF CAN HELP PARENTS TO KNOW WHAT THE SIGNS ARE, WHAT SIGNS ARE NOT NORMAL, THERE MIGHT BE SOMETHING WRONG GOING ON, HOW TO DEAL WITH IT IF IT IS GOING ON AND NOT JUST DISMISS IT, THEN TALKING ABOUT THE ABUSE IS WORTH IT.”

NTM MISSIONARY KID

As NTM entered into the 2000s, it realized that more needed to be done. NTM was one of the founding organizations in the Child Safety and Protection Network, believing that working together with other organizations would allow the standards to be raised for all. While Ethnos360 has received more media attention than most missions about its child safety problems, this is partly because the NTM MKs have been very proactive in advocating for change, and partly because of Ethnos360’s ongoing commitment to investigating and addressing past wrongs.

Ethnos360 is currently one of the leading mission organizations in regard to pro-active steps for child safety. All Ethnos360 personnel receive child protection training in numerous steps. While in training, all candidates for membership participate in a live training course. Following training, all newly accepted members must successfully complete an additional online child safety training course and all current members are required to successfully complete the current online Ethnos360 training course biennially.

ADDITIONALLY, THERE IS AGE-APPROPRIATE TRAINING AVAILABLE FOR ALL SCHOOL-AGE CHILDREN. THIS TRAINING IS AIMED AT GIVING CHILDREN THE TOOLS TO RECOGNIZE INAPPROPRIATE BEHAVIOR, WHETHER FROM AN ADULT OR PEER, AND TO HAVE AN UNDERSTANDING OF HOW TO SPEAK UP AGAINST SUCH ACTIONS.

Ethnos360 has designated child safety staff at each USA location. These are chosen to be caring individuals who would be approachable by a child in any distress. Their names and roles are made known. Each Ethnos360 overseas school also has staff members in a similar role. These individuals are aware of reporting procedures and contact information should any situation arise.

Besides members, all interns and volunteers who work with children also receive appropriate screening and training. Ethnos360 childcare facilities follow Ethnos360 Policy. They also have location-specific procedures and requirements for their workers.





Oct 3, 2023

To the MKs from the World Investigation countries and their parents,

The Executive Leadership Team of Ethnos360 met to read and learn from the IHART World Master Report. We read of the abuses and mistreatments that you experienced. It was quite difficult to read of the abuse from so many countries in one sitting. We have never had a report with so many fields represented. It was heartbreaking to read of the atrocities that many of you, the MKs, have experienced over the years. Reading the report was difficult and we know that you lived it. We are sorry these things happened.

We also read of how difficult it was for many of you to give a report to the IHART investigators. We understand that many were not able to interview. We read the investigators description of interviews that were very tearful. Each of your accounts helped paint the picture of what happened in your countries. Your emotions showed that many of you are still affected by these events.

We, as a leadership team, humbly apologize to you. We are truly sorry for the things that happened to you. We are grieved that those who should have cared for and protected you, or those who should have been your friends and peers, were often the ones who caused you great harm. Any abuse or mistreatment of a child is so wrong. It grieves us and we know it also grieves the heart of God.

To the parents of these MKs, we are very sorry that your children were mistreated and abused during the time you were faithfully serving in ministry. This should never have happened. We are deeply saddened and humbly apologize that it did.

Though we wish it had occurred sooner, Ethnos360 has seen many changes over the years. Many of these changes have been because of hearing from MKs like you. We have a much better understanding of how to protect and care for children. Our policies and practices are not the same as they were years ago. The screening and onboarding process for all members is much more extensive. Very few children still board at mission schools. Your stories have reinforced our resolve to be very diligent with the protection of MKs today. Thank you for your part in this difficult investigation.

On behalf of the Ethnos360 Executive Leadership Team (formerly the NTM USA Executive Board) and with much respect.

Larry Brown  
CEO  
Executive Leadership Team  
Ethnos360

## **Ethnos360 USA Education Stats 2022 – 2023**

(K – 12th grade, Overseas only)

Lacking response from SE Mainland Asia, East Brazil

Number of Ethnos360 USA Children: 379

Ethnos360 USA Children Homeschooling: 227 (60% of all children overseas)

- K–6th: 154
- 7–8th: 34
- 9–12th: 39

Number of Ethnos360 USA families with a Home School Helper/Tutor/Nanny: 1

Ethnos360 USA Children Attending Traditional Schools: 152 (40% of all children overseas)

- Those in Global Partner Schools: 101
- Global Partner Schools in operation:
  - ▾ PNG with 134 students (71 Ethnos360 USA students) with 4 boarding
  - ▾ Mexico with 43 students (23 Ethnos360 USA students) with 0 boarding
  - ▾ West Brazil with 45 students (7 Ethnos360 USA students) with 3 boarding
- Those in Multi-Mission Schools: 47 Ethnos360 USA students with 5 boarding
- Those in National Schools: 2 Ethnos360 USA students
- Modular Study Groups: 2 Ethnos360 USA students

Boarding:

- ▾ Ethnos360 USA children boarding: 12 (3% of all children overseas)
- ▾ At Global Partner Schools: (7 in Traditional Dorms, 0 in Private Home Placement)
- ▾ At Multi-Mission Schools: (5 in Traditional Dorms, 0 in Private Home Placement)

## **XV. Conclusion**

The IHART Coordinator thanks the survivors and witnesses who were able to participate in the investigation, sharing their own stories and also representing those who were unable to come forward for various reasons. She thanks the investigators for their efforts to find the truth, Ethnos360 and related organizations for their diligence in providing documents and other information requested, and her own team for their work on the Summary Report and Statements of Findings. If there are questions about the investigation, or anyone was missed, we invite you to reach out to us through the [IHART.care](https://www.iheartcare.org) website. An investigation can be one step in the healing process in that it seeks to find truth. We pray that it will help people to take further steps to process the trauma of the past.

# Footnotes

1. IHART previously completed an investigation into abuse allegations on the NTM Indonesia field, the [Report](#) of which was published in November of 2022. However, due to allegations that arose after the Indonesia investigation was completed, this investigation also inquired into those additional new allegations on the Indonesia field. **(page 2)**
2. No reflection is intended on any way that people choose to refer to their experience, but IHART chose this for simplicity. **(page 10)**
3. Bright–Paul, A., Jarrold C., Wright, D. B., & Guillaume S. (2012). Children’s memory distortions following social contact with a co–witness: Disentangling social and cognitive mechanisms. *Memory* 20(6), 580–595. doi: 10.1080/09658211.2012.690039. **(page 16)**
4. Ethnos360’s current Child Safety Handbook is approximately 21 pages and includes risk factors, definitions of abuse, and screening, training, response, and follow-up care policies and protocol. The Handbook also lists a multitude of “possible indicators of abuse” in order to educate employees on what to look for and be cautious of. **(page 17)**
5. Ethnos360’s Child Safety Handbook further states: “Corporal punishment of children is not a disciplinary option for Ethnos360 members in schools, boarding programs, or childcare programs except when such punishment is exercised directly by the parents of the child.” (p. 8). **(page 17)**
6. Appendix C of the Child Safety Handbook offers the following quote to describe Ethnos360’s approach to understanding child-on-child sexual abuse: “Understanding healthy childhood sexual development plays a key role in child sexual abuse prevention. Unless we understand what to expect as children develop sexually, it is hard to tell the difference between healthy and unhealthy behaviors. When we understand the difference between healthy and unhealthy behaviors, we are better able to support healthy attitudes and behaviors and react to teachable moments. Rather than interpret a child’s actions with an adult perspective of sex and sexuality, we can promote healthy development when we understand what behaviors are developmentally expected at different stages of childhood. We are also better equipped to intervene when there are concerns related to behavior or abuse.” (National Sexual Violence Resource Center; <https://www.nationalcac.org/wp-content/uploads/2016/08/HealthySexualDevelopmentOverview.pdf>). **(page 18)**
7. Ethnos360’s Child Safety Handbook defines “boundaries” this way: “personal space is the private area of control inside an imaginary line or boundary that defines each person as separate. Ideally, that boundary helps us stay in charge of our own personal space . . . Behaviors that routinely disrespect or ignore boundaries make children vulnerable to abuse.” (quoting: <http://www.stopit-now.org/ohc-content/behaviors-to-watch-out-for-when-adults-are-with-children>). **(page 19)**
8. Appendix D of the Child Safety Handbook specifically addresses “grooming” and provides employees with information regarding behaviors to watch and possible signs of grooming. **(page 19)**
9. While IHART makes no public announcement, Ethnos360 has chosen to share the names of some offenders related to sexual abuse, particularly when a higher standard of evidence, such as “clear and convincing” has been met. **(page 28)**
10. Reports are not made when the AO is dead, or the alleged abuse would not be of interest to law enforcement. **(page 29)**
11. From Ethnos360’s website. <https://ethnos360.org/about>. **(page 31)**
12. The full letter is posted on [ihart.care](http://ihart.care). **(page 42)**
13. Monica Applewhite, Ph.D., “Development of Organizational Standards of Care for Prevention and Response to Child Sexual Abuse: A Historical Analysis Using Research, Organizational and Public Policy Benchmarks,” pp. 5–6. **(page 48)**

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MI Jackson Bl, Page 28.

Thailand Boys Dorm 1986, Page 43.

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