

Scottish Child Abuse Inquiry

Witness Statement of

MHK

Support person present: No

1. My full name is ██████████ MHK ██████████, I'm known as MHK. I was born on ██████████ ██████████ 1966 in Glasgow. My contact details are known to the Inquiry.

Life before going into care

2. My mum was ██████████, or ██████████, she was from ██████████ Ayrshire, my dad was ██████████ and he was from ██████████ Ireland. They both worked on the buses in Paisley and that's how they met. They're both dead now.
3. I have four brothers and one sisters. ██████████ is the oldest, he's 53, then me, then ██████████ who's 51, ██████████ who's 48, ██████████ who's 46 and ██████████ who's 44.
4. My mum was protestant and my dad was catholic. It wasn't a great time for mixed religion marriages so my mum changed to catholic. It wasn't always easy growing up in Glasgow in that environment. My mum and dad were also fond of the drink and there were issues, on and off, right through my childhood.
5. We moved house a couple of times in the sixties and seventies. We lived in the path of the new M8 motorway so we had to move for that as well.
6. I went to St. Margaret's primary school in Kinning Park, Glasgow and to St Gerard's secondary school in Govan for a short period of time. Then I was at St. Ninians for a time.

7. Life was quite disruptive. It was difficult and there was a lot of drinking going on in our house. I found that very traumatising, coming home to find both parents hammered on the drink.
8. I remember when I was about twelve or thirteen I came home one night and my da had been drinking. My ma was out and I was told to go and find her by my da. The social work had been in the church hall at the bottom of the street and I already knew some of them. There had been a catalogue of things going on in the house and I'd just had enough, so I went and spoke to one of the social work women.
9. Her name was Maggie Paton, she was a community worker, and I told her I'd had enough and I couldn't live with my family. I remember another of the community workers was Alison Halkett. Maggie and Alison were both based at Govan Social Work Department.
10. Maggie Paton said she would take me to a safer place, social work accommodation at Gilshochill, Glasgow. That was a one night stop. It was a secure unit and the next day the social work came and took me to St Ninians.
11. The social work had previously been involved with our family as we had not been going to school and there was all the drinking going on in the house. The police had been involved, taking us home and it had just been a chaotic lifestyle.
12. I was only going to school when it suited and I didn't know many other kids. We always seemed to be on the move at school age and it just wasn't the place I wanted to be.

St Ninian's School, Falkland, Fife

13. All my other siblings stayed at home with my mum and dad and I then went to St Ninians. I had made the decision that I didn't want to be in the family home. I think

there was some Care and Protection Order or legislation that provided for that and allowed me to be taken into care.

14. I hadn't long started at St Gerard's secondary. I think I was about twelve, so it would have been 1978 or 1979 that I went to St. Ninians, possibly the spring of 1979, and I stayed there for a number of months, not as long as a year.

Routine at St Ninian's School

First day

15. It was all arranged by the social work, particularly Alison Halkett. She and her partner took me down to St. Ninians in Falkland, Fife. I remember completing these big forms in the Glasgow social work office before heading off and we arrived there late at night.
16. We drove up to the front of the school and met the [REDACTED], he came to the door. We all went inside, then the social work were away and I was left there. I don't remember much else. I was a bit awestruck, the place was just massive.

General

17. St. Ninians was a catholic school, run by the Christian Brothers. The Christian Brothers were all brothers, there were no priests and we always called them brother. It was all boys and I remember getting on okay with all the other kids. I was one of the youngest.
18. Falkland House had been adapted to be the school. It was a Jacobean Georgian building, like a mini kind of castle and was a quadrangular shape. There was a basement, a ground floor with big large rooms and an upstairs. On the first floor there were all the classrooms, a church, all the accommodation and a shower block.

19. In the basement there was the kitchen and dining room, a laundry, an art room, a technical room, a boot room, cupboards and an outside toilet. It was a warren of a basement.
20. When I went into St Ninians there were three or four beds in a room and you had a wee locker. Your clothes had your name on them and they were laundered but they all looked the same.
21. Staff stayed in the same building, that was part of the problem. People started doing things they shouldn't be doing. Having now worked with children, I can see, with hindsight, the implications of the accommodation setup at St Ninians. It was not an ideal situation and looking back now it was clearly wrong.
22. I remember the staff were two old boys, brother **MBS** and brother **MHJ** and then there was brother Harry Harrington, brother Paul Kelly and brother **LNA**. Brother **LNA** was the of the school when I was there. Just the five of them ran the whole school. Brother **LNA** stayed on the same corridor as my bedroom, and very near my room, and brother Paul Kelly was also on the same level but just round the other side. The other staff stayed way up at the top somewhere. I'm not sure where they were exactly.
23. The brothers never wore the long gowns you sometimes see them wearing, they just wore polo neck jumpers and black trousers. There was no uniform for them, so you wouldn't have known them to be brothers. They didn't even have crosses hanging off them. We addressed them as brother **LNA** or brother Kelly. I didn't know their first names until years later.
24. There was a bunch of women that came in every morning and did the cleaning. There was also a seamstress woman and her husband, who was the groundsman, and two women that came in and did all the cooking.
25. The boys I remember are **MBI**
, Alex and , **MCU** , the and

the [REDACTED]. Some of them are now dead. I've come across some of them on Facebook and the names come back to me.

26. We were all contained at St Ninians and everyone boarded, there was no one coming in from outwith.

Mornings and bedtime

27. We got up about 7.30 or 8 o'clock. It varied, but normally we'd get up, wash, have breakfast and go to school. I can't remember going to chapel much at all. I don't remember any alarm as such, you would just wake up with the general noise, as the brothers woke the boys up, going from one room to the next.
28. The bedrooms were all locked off during the daytime, after the cleaners had finished, and there was no access allowed. We only got in the bedrooms at night.

Food

29. Breakfast would be cornflakes or something like that, maybe some scrambled eggs. We all ate together at tables with the same people, every meal. You actually built very strong relationships as you were with the same people in your rooms, around the table at meals and in the classroom at school.
30. Lunch was alright, in fact the food wasn't too bad. We had stews, mince, spuds and vegetables, things like that. We always had a pudding of some kind as well, custard and a bit of cake, something like that.
31. I don't remember any kids not eating the food, nothing was that wrong with any of the food.

Washing / bathing

32. We would get called in at night and have the whole process of going through the showers. Some of us would hide in the toilets and try to have a fly smoke. It was like Tom and Jerry with the brothers trying to get us in for showers.
33. We showered before bed and it was done room by room. There were about four beds to a room. I think the younger kids went first. It was a communal shower and it was supervised by brother [REDACTED] LNA [REDACTED]. He supervised all the showers that I was ever in. I don't know if another brother was doing the other side of the house with the older boys or what.
34. The room setup changed at some point though and we had cubicle things with partitions. The beds had wheels to start with then they changed to having a base with storage underneath. It created some kind of personal space, it was like a wee cabin bed.

Clothing / uniform / possessions

35. We just wore normal clothes. We didn't have a uniform as such, just polo neck jumpers, t-shirts, jeans, black trousers, no blazer or anything specific. You just wore what you wore all day. The clothes might have been marked with your name, I'm not sure.
36. There was a great interest in sport so you also had sports gear, like football and rugby boots, hockey and cricket kit, all the public school type sports.
37. I didn't take in any personal possessions. There was no wardrobe or anything like that. Your clothes got laundered and came back, that was it.
38. I remember we bought fags. I'm not sure where the money came from but we did buy them now and again so we must have had some money. I know we would club together, the boys with their pocket money, and that would get us enough for a packet of fags.

Leisure

39. We had all the sports at school and a lot of running about in the afternoons, whatever the weather. I suppose they were getting you tired for night. I don't remember ever having any books, there wasn't any reading that I remember. There were no toys either, I don't remember any of the boys ever having any toys.
40. We would also get to watch TV or a video movie or wander about outside, play or just toddle about with your pals. Maybe an art teacher or a technical teacher would be watching you.
41. There were three houses or teams and we just played against each other, never against any outside schools. There were lots of leisure things to do. In fact, if it hadn't been for the touching up of the boys, it would have been alright.

School / work / religion

42. St Ninians wasn't good for education. There were four classrooms in the school and about ten in a class, so about forty boys in total. They were all between twelve and sixteen years of age.
43. It was all about ability so the classes were grouped on ability and there was a range of age in each class. Our teacher was Mrs Nicol and I only seem to remember completing work sheets with her and then just running about a lot most afternoons. The kind of stuff we were doing certainly wasn't veered towards people going on to further education and college or university.
44. We did help with some chores, like brushing floors and dusting but not a lot. We didn't have to do anything to make money or to make the school money, so we weren't peeling spuds or helping the farmer or anything like that. I believe that happened years before, but not in my time.

45. We had mass every Sunday, we all walked to the church at Falkland Palace. We also had another mass every week at the wee church at St Ninians. That might have been on a Thursday morning. I don't remember a lot of other praying, not at night or meal times, certainly nothing excessive. Religious education was more about the life of Edmund Rice, the founder of the order.

Trips and holidays

46. We went to Dolgellau in Wales once on a holiday. It was for a fortnight and we went on a bus. We had bags and tents and I remember we took the seats out the back of the bus to give us more space. We stayed one night in a school in Liverpool on the way to Wales.
47. Brothers [REDACTED] LNA [REDACTED], Paul Kelly and Harry Harrington all went on that trip to Wales, and another brother, John Farrell. John Farrell went on to become headmaster [REDACTED] [REDACTED] LNA [REDACTED] I'm not sure when that was [REDACTED] LNA [REDACTED] [REDACTED]
48. When we were on that trip to Wales I saw brother John Farrell take a lad, [REDACTED] [REDACTED], and beat him with a belt. He belted his ass, really badly, and gave him a hell of a beating, just for touching a guy's motor bike.
49. I don't think I was back at St Ninians after that trip to Wales. We had our summer holidays after the trip and I don't think I went back, so that would be when John Farrell became headmaster.

Birthdays and Christmas

50. We maybe got a birthday cake and some of the boys got to go home for Christmas. I can't remember if I was even there for a Christmas. I was only there for a matter of months.

Visits / Inspections / Review of detention

51. I know my dad wanted me home and I did get one visit from mum and dad, but I also went back to the family home every fortnight or so. I would get the bus on a Friday morning, spend two nights and come back on the Sunday.
52. I remember the head of the order once coming to visit. That wasn't so much to visit the children, it was more because things weren't working. I think that inspection was more about the brothers and how the order was performing.
53. I don't remember any representative of the regional council coming or anything like that but it was Strathclyde region that were paying for me to be there. Other local authorities would pay for boys from their respective areas.
54. I don't remember anyone ever asking me how things were with me or if I was happy there. I don't remember ever writing any letters or making any telephone calls.
55. I was under an order of the court, so, legally, I couldn't just go home whenever I wanted. There were restrictions on that, for example, an obligation for my parents to contact the police if I turned up, so I was only meant to go home at set times. Nobody was locked in though so you could come and go.
56. If you stayed over at the weekend, sometimes the brothers would take you to their own houses. I once went to [REDACTED] MIK [REDACTED] house. He was alright, he was [REDACTED] teacher. A number of us would go, you'd never be on your own, there would always be two or three of you. [REDACTED]
[REDACTED]
[REDACTED]

Healthcare

57. I don't remember ever seeing a doctor. There was a matron woman, Mrs Kildare, who dealt with minor things. If you wanted the dentist, a doctor or optician, you were just taken.

Running away

58. People did run away and abscond but they never beat us up for it. It was par for the course, at times people didn't want to be there. I ran away a couple of times with a group of my mates. There were about twelve of us and we were all brought back by the police.
59. We were never asked why we had run away. Not by the police, when they found us, or by any of the brothers at St Ninians. There was very little interaction between the brothers and the children, it was just administrative interaction with the brothers.
60. Thinking back, I wanted a safe place to stay, which I didn't have at my mum's at that time and that is why I went to the social work and ended up at St Ninians. I ended up in another place that wasn't safe either. Although good things were happening at St Ninians, the bad things by far outweighed the good.

Discipline

61. We would be told to stand and face the wall in class, or we would get the belt. I never got it. You'd get disciplined for fighting or for talking in the chapel, that was a big no-no. Perhaps you would have to stand in the hall and face the wall for a couple of hours if you did that.
62. We were just all herded about, that's how it was. I think some of the older boys were probably expected to keep an eye on the younger boys as well.

Abuse at St Ninians School

Brother LNA

63. If you wet the bed, the bed would have to be dried out. The sheets went off with the wee cleaning woman and the mattress was put on its side and propped up, to air it. There were plastic sheets to help save the mattress but sometimes the mattresses still got wet and had to be propped up and aired. The cleaners did help with the bedsheets and the mattresses.
64. There were a number of bed wetter's in the school. After the showers we'd be in bed sleeping. There were no watches or clocks so it wasn't easy to remember the time of night for things happening. I don't ever remember seeing a clock in there.
65. At some point, later on at night, brother LNA would be in the room. He would come round the beds to check to see if anyone had wet the bed. He would get his hands under the blankets or bed clothes and check for wet sheets. If they were wet he didn't get you up, but in the process he would touch you up and play with your private parts.
66. He fumbled with the boys under their blankets and if he could get away with it he would masturbate boys until ejaculation. I was one of those boys. That was always under the pretext of checking to see if you'd wet the bed.
67. Once I had become known as a bedwetter, LNA was at my bedside every night. He was the [REDACTED] and obviously knew who the bedwetters were. He would check the bedwetters beds again early in the morning and if the bed was wet you had to go for a shower. All the bedwetters would then congregate in the shower block about half an hour before breakfast.
68. Brother LNA would then stand with his hands in his pockets, watching us and masturbating himself underneath his robes while four or five of us had showers. That went on the whole time I was at St Ninians. It was a situation where you just didn't know what to do about it. There was nothing you could do at the time. There was no listener, no independent person to speak to go to and to about these things.

69. These people were deemed to be responsible and capable of looking after us and the whole thing just crumbled. They came up with this great idea of big residential schools to help kids escape terrible things in Glasgow. In many cases they just put them into a place where certain things that were happening were far worse than what they had left behind.
70. You didn't see it at the time but in the long term it had a bigger impact. It's down to levels. My brothers could live with, and put up with, my mum and dad drinking better than I could. I think it's the same with abuse, but people shouldn't put up with any of that at all, whether it's drinking or abuse.
71. I had a feeling of fear within the place and that everyone seemed afraid of what might happen. None of the abuse was discussed between any of the boys.

Brother Paul Kelly

72. In my opinion Paul Kelly was a nasty piece of work, as was [REDACTED] LNA. On many nights, after the showers, brother Kelly or brother [REDACTED] LNA would be in their rooms and they would invite boys in with them. It was on the pretext of sitting and having a chat. They might have a smoke but in hindsight, it was more than that.
73. Paul Kelly had boys staying in his room overnight and there was full blown carnal relationships going on. That was proven in court with the case of Paul Kelly and John Farrell.

Brother Harry Harrington

74. Brother Harry Harrington once put me on the ground with a punch when we were playing hockey. It was probably deserved as I was gonna hit a guy over the head with a hockey stick, and it was probably the only way he was gonna stop me. He punched me and I went down, but it was never an issue.

Reporting of abuse at St Ninians School

75. The brothers all had control over you, as there was no-one you could go to. Looking back, nobody would have believed you in any case, so you just didn't say anything, nobody did. It was just such a closed shop.
76. After day one I didn't see a social worker again. I couldn't, and wouldn't, have said anything anyway. There was a social worker at the school, MBV [REDACTED]. I don't know what was going on in St Ninians with him. The abuse that went on was just one of those things nobody would speak about. Looking back, I see that it was happening, but at the time we just didn't talk about it.
77. I didn't really know our teacher, Mrs Nicol, well enough to say anything to her either. I don't think she could have noticed anything, she only came in for a few hours every day and she wasn't someone you could build any kind of connection with. I didn't know her well enough.
78. There was no independent person there to speak to. If someone could have been there, who came in, that would have helped.
79. I did get one visit from mum and dad but the culture was that you just didn't talk about those things. I never said anything to them. You just grew up an atmosphere of hiding everything.

Leaving St Ninians School

80. I know my mother and father were drunks, but in essence they were good people, they weren't bad people. If they hadn't drank they would have been alright but at the end of the day they were good to us and I obviously missed them dearly.

81. They both wanted me home and, after a point, I wanted to go back home. I think that in the course of going home for that summer holiday, when they were also in a new house, it was just arranged.
82. I remember a social worker from Glasgow, I can't remember her name, but she was employed by St Ninians, had said that I would like to go home. Their job was to facilitate as many people as possible going back to their natural environment so as I was willing, the social work were willing to facilitate it.

Life after being in care

83. To start with I went to Lourdes secondary school in Cardonald, so another school to fit into, and that just became problematic. I didn't really complete school properly.
84. The drinking thing never really stopped with my parents and I wasn't going back to that so I got myself out the house whenever I could. I joined the army cadets in Paisley which was a great thing, so I got involved in that, which got me interested in the army.
85. In fifth year I actually accompanied a mate to an army interview. While he was doing the test this guy asked me if I wanted to do the test as well and I said alright. To cut a long story short, my mate got bumped and I got kept and that's what happened, that's how I joined the army.
86. So I left school at sixteen and joined the army as a junior leader because I had already been in the army cadets. In hindsight, the army was never going to work because I was a loner and the army is not a place where you are on your own. It's difficult being in that situation and wanting to be alone all the time. You're sharing accommodation and working in a team environment and I found that all very difficult.
87. It sounds like a contradiction as it was a similar environment, but there was a knock on affect because I didn't trust that environment having been at St. Ninians. I would say the damage was done at St. Ninians and I carried that with me.

88. I did two years in the army then I had a number of lost years until I was about 25. I got into drink and drugs and things weren't great. I worked here and there and moved about a bit. I was in Aviemore, Ireland, Dornoch, Reading, Kingston, London, just travelling about, working and drinking.
89. In London I ended up living on the streets and in and out of bed and breakfasts and hostels. I was just living the kind of life that wasn't amounting to very much. No real or lasting relationships, that was difficult for me. It got to the stage, when I was about 25, that I thought the drink was going to kill me.
90. Then in 1991 my father died and I came back to Scotland. That's when I went into rehab at [REDACTED] hospital. That was under the NHS and I was there about six months. That changed my life and I haven't had any drink or drugs since then, that'll be 26 years next [REDACTED]
91. Some things have just never been right but some things I've managed to sort into some kind of order and I'm now living the life I want to. I just stopped and thought I'm going to try and put my life back in to an order I can live with, and that's what I did.
92. I was encouraged to go to college and university and I went on to study. I didn't have a lot of confidence in that but I went for it. I initially did a diploma in social administration at Plater College, which was validated by Oxford University. I then went on and did a degree in politics and sociology at Oxford Brooks University. In total I studied in Oxford for four years, between 1995 and 1999.
93. After studying [REDACTED] I stayed on in Oxford for a while longer. I got involved in politics for a few years which included working in [REDACTED] for two years. Some things have been very good in my life and I managed to make them work.
94. I also got involved with the army cadets again, having met an old friend, so I did that for a while as well. I became involved in a full-time job with the cadets, ran a band

and got to the rank of captain. I was taking groups of kids on trips to many different places. We were in Belgium, Malta, many places and having a great experience. The good thing was that I got to see the positive impact the activities had on their lives. I enjoyed that and it provided me with a great experience in child care as a result.

95. I was fifteen years in total at Oxford then I came back to Scotland in about 2010, and I worked at [REDACTED] hospital as a liaison officer in the rehab centre. I was there for three and a half years when I was asked if I wanted to move to Ireland. I bit their hand off for that as I have aunties and uncles in Ireland and there was something there, namely an extended family.

96. I have family here that don't drink and are dependable people. There are things I can rely on them for and that is something I never had in Glasgow. I don't have those kind of problems anymore. Ireland has given me opportunity, they don't know about St Ninians, and it's a nice place to live. I've been here four years and it gives me a level of peace of mind and contentment. Life is good but it's because I'm in an environment of people that I can trust.

97. I maintained some contact with some of the people from St Ninians, [REDACTED] and Alex Shannon, but I know [REDACTED] MCU and [REDACTED] have since died.

98. Once I got back from rehab I did see brother John Farrell again. I never actually had any problem with him as I was never there when he was there. I knew of him but he didn't beat me up and never abused me. There was no reason not to trust him but I went to see him in Coatbridge. I was sober and aware of what I was doing and there was nothing untoward. He'd become a priest and he was okay. We chatted and I left it at that.

Impact

99. I think a lot of my time in care. I had no relationships when I was younger, I found that very difficult. If you end up in relationships where you are not trusting anyone it is very difficult. So, I think being in care did have a lot of impact.

100. When I joined the army at sixteen I wasn't really settled for anything. The whole trust thing had gone and all those experiences at St Ninians made it very difficult to trust anyone. It took a lot for me to trust people. I am a loner and I spend a lot of time on my own just because I find it difficult to build a relationship.
101. I looked at it for years and, looking back now, I would say that the impact went right on through the course of my life and you can see it. I think about the school and I read a lot, and I follow it if it's in the news. I don't avoid it, I'd rather be informed.
102. I don't really follow religion now, but I don't think being in care damaged that at all. I think it was my education that changed my view, that's probably why I'm not a great follower of religion.
103. You can be standing in a hallway with your nose against a wall for speaking in chapel, which is deemed to be the worst thing ever, yet at the same time you've got LNA doing what he's doing, and that's okay.
104. The whole sort of system of what's right and wrong is thrown into conflict. You can see how people get screwed up with it all.
105. The only criminal activity I've ever been involved in has been as a result of drinking. I have got a criminal record but nothing that stopped me getting a commission through the army cadet force. Things happened but it was always associated with drink.

Reporting of abuse

106. I believe Alex Shannon may have contacted the police about things that happened at St Ninians. I think he then provided my name and from there I was contacted and gave them a statement.
107. There was a criminal court case in 2016, and John Farrell and Paul Kelly were found guilty of the sexual abuse of young boys, in their care, at St Ninians. John Farrell

was sentenced to five years and Paul Kelly got ten years. [REDACTED]
 [REDACTED]
 [REDACTED]
 [REDACTED]

Support

108. I was a member of Alcoholics Anonymous and Narcotics Anonymous and I did use the twelve step programme, which I actually found worked well with many things in life.
109. I'm not a member of any survivor group, I have all the support I need through family here in Ireland. I'd use social media if I needed to contact anyone but I can rely on my family.

Records

110. I am assuming there would have been some kind of report cards or system that logged things like your behaviour, why you were there and different things like that. I know the Christian Brothers would have kept records and they would be held in Marino in Dublin, at the provincial office, after the school closed down.
111. I don't know what log books were kept but there should have been something. I know there was no log book kept in the latter years, or if there was, it went missing and has never been seen. I think there was a basic list of who was at the school and when they were there.
112. Whatever happened to the individual files, I'm not sure. It would be very interesting to know that and, I suppose, as an interested party I could ask for my own files and whatever information they have.
113. There should also be social work records at Strathclyde region. In recent years I wrote to the archdiocese in Glasgow and in Edinburgh, about the abuse that

happened to me but I've never had any response. I've never sought any compensation.

Lessons to be learned

114. It was a big job for five brothers to be looking after forty odd kids, in my opinion, that ratio was way wrong. They had a hard enough job as it was, although that doesn't justify what they were doing.
115. Certain people just shouldn't have been in that location, the sleeping arrangements were all wrong with people going in and out of the rooms. The communal showers shouldn't have been happening.
116. There was no personal touch, it was all very impersonal. I don't ever remember getting any kind of praise. If there was any, it would have been at sports, anyone who was good at sport would get praise, that was the big thing.
117. It was just like they were herding cattle about, from the classroom to the dining room to the bedrooms. They got a lot right but some things were so very wrong.
118. If there had been a person, a visitor, who could walk in at any time of day or night, that would have helped. Someone you could speak to without a brother looking over the top of you.
119. A CRB (Criminal Records Bureau) check just means you haven't been caught or arrested for an offence, there's still no guarantee. A system is needed that allows and encourages people to speak. There shouldn't be a fear to talk.
120. What I think will come out the Inquiry is the same as comes out of any Inquiry. At the very end it's going to be, why did this happen?, why did it go on for so long?, and why did it take so long for it to stop?

121. The ultimate reason I believe is because the people who could have stopped this were guilty of choosing to protect their organisation before protecting the child. That's the biggest no-no. You need to look beyond the situation and protect the child, regardless of who falls, the child must be protected.
122. I think there's also an element of people not knowing what to do when they're faced with these situations. You can't just report it to the next man up. If a crime has been committed you need to report it to the police. The biggest thing in the church seems to have been protecting their organisation. There was no encouragement to speak out, empowering others to speak out, whistleblowing or whatever you want to call it, without a fear of getting the boot.

Hopes for the Inquiry

123. With my time in the cadets and the training I received, I learnt how to look after children and how to care for them and how to allow them to develop properly. It was totally different from what was going on at St Ninians.
124. As a cadet instructor, you would never be standing in the showers with the kids unless there was an issue. I've gone in to a shower but only when there's been a kid screaming their head off or something. Even then you would get somebody else to go in with you.
125. I've also been in situations where you have to give kids first aid but you still always need to get someone else to join you.
126. At the end of the day there are guidelines in how to deal with situations and you have to try and stick to them as best as you can. You need eyes in the back of your head at times, and it's not just the kids you're watching. If you're responsible, you're having to watch the adults as well.
127. The biggest problem is that people won't chat, they won't discuss. I've been a welfare person at the cadets and when I ran the band, a lot of kids would come and

chat to me. I think ultimately people do go and tell other people about certain things but it's no good if the person that's being told does nothing about it. That person might be too concerned about protecting the organisation. If someone tells you about abuse and you're not prepared to report it then you shouldn't be in that organisation. The kids come first.

128. I've had people ask if they can tell me something in confidence but if it's that 'x' abused 'y' and 'x' is still in his position, then he needs to be removed. So, they can tell me if they want but it might not be in confidence, after we've finished talking about it.

Other Information

129. A few months ago I was visiting my brothers and he said something about me going into care and I remember it didn't fit in with what I knew. I told him that wasn't what happened and I had to explain to him how I ended up in care. He didn't know so I can only think from that, that he'd been lied to by my parents about why I had gone into care.

130. I have no objection to my witness statement being published as part of the evidence to the Inquiry. I believe the facts stated in this witness statement are true.

MHK

Signed.....

Dated..... 21/12/2018.