

**Scottish Child Abuse Inquiry**

Witness Statement of

QCC

Support person present: No

1. My name is QCC My date of birth is 1947. My contact details are known to the Inquiry.
2. My mother went to live in a Quarriers orphanage when she was ten. She remained in Quarriers until she was about nineteen. After she finished her high school education, she was put to work in the Campbell Maltman Baby Home which was within the Quarriers Village. Her name was QCT QCT Her date of birth was 1923. She died in 1996.

**Background**

3. My mum was put into Quarriers by her mother. My grandmother had two illegitimate children with different fathers. My mother was born in Davaar House, which is where they sent unmarried mothers in those days.
4. My mother's half-brother's name is He was called His date of birth is 1929. I got records from Quarriers for my mother and they show that my mother lived with her mum and 's father at one point. He promised to take care of them, but later committed suicide. He had three wives by then. It's a horrible history.
5. My grandmother was known to me and my siblings as Auntie . That's what we were told to call her. We were never allowed to call her grandmother. When I was wee, I knew that my mother had been in an orphanage but I didn't know that my Auntie was actually my grandmother.

6. [REDACTED] was the head of [REDACTED] in Clackmannan so it was really shameful for her to have had illegitimate children. There was no support for unmarried mothers or anything like that in those days.
7. The only stability my mother had in her life was her grandmother. She died when my mum was five. My mum had very fond and secure memories of being with her grandmother.
8. My mum had a period of total upheaval between the age of five and ten. It was five horrendous years of being pushed around from pillar to post. She was in the care of a number of different people, who probably abused her as well. [REDACTED] couldn't cope and just farmed her out to foster parents. She wanted my mum out of Clackmannan because she was illegitimate. [REDACTED] later joined my mum in foster care. They were boarded out to a number of different people while [REDACTED] worked.
9. The boarding out arrangements for my mum and [REDACTED] were considered to be not very satisfactory. There's a comment in a letter in the records which says that the people my mother and [REDACTED] were living with weren't suitable because they were Roman Catholics. That's why the decision was made to put them into an orphanage. I think that's shocking. Both of the sisters had enough income between them to have those children properly supported and not put into an orphanage, but the thread that I see running through all of this is that they seemed to think it was some sort of privilege to go into a Quarriers home.
10. [REDACTED] had to apply to get my mum and [REDACTED] into the orphanage. There's a letter in the records which shows that they had to pass a lot of rules in order to get them in. The letter states that the information [REDACTED] had provided was "meagre" and that they needed to know more before they could make a decision about admission. Basically, [REDACTED] had to sign my mum and her brother away and in doing so she gave up her rights to be able to visit them regularly. She had already lost touch with them anyway by giving them away to all those different

people. [REDACTED] was always working and didn't see my mum when she was in foster care. I think with [REDACTED] it was a case of finding a place to put them so that she could get on with her life.

11. [REDACTED] had a sister called [REDACTED]. She was a milliner and had her own wee shop in [REDACTED]. She took over a lot of the responsibility for my mum because my grandmother was a very irresponsible and selfish lady. My Auntie [REDACTED] helped to pay the orphanage fees. They had to pay for her to be in the orphanage because my mum wasn't an orphan. It was also [REDACTED] who arranged for the children to go to the foster carers. She was trying to take an interest in my mum and look after her. She was very fond of my mum.

12. It cost six shillings a week for each child to be in the orphanage. I don't know what that would be in today's money. There are letters in the records showing that there were arguments over how much was to be paid. Looking at things now, I suspect that [REDACTED] was always trying to pay as little as she could get away with and that's why [REDACTED] took over.

13. I went on to get a family tree done for my mother after I got the records from Quarriers. My mother's father turned out to be an upstanding member of the community. His surname was [REDACTED]. My mother was held up in court as evidence that she was his child.

### **Quarriers Orphan Home**

14. My mother never sat me down specifically to talk about her time in Quarriers. A lot came out in snippets over the years. She also told my sister a few things and she passed them on to me.

15. I have my mother's admission papers to the orphanage. They show that she was admitted into house number five on [REDACTED] 1933, when she was ten years old.

16. All I know of my mother's story of going into the orphanage, is that a big black car came for her at night and took her away. When she got there, they stripped her down, took off all of her clothes and stood her in a sort of tiled area where they took a hose thing to her to clean and de-louse her. I don't even know if she had any nits. They then put the orphanage clothing on her. She didn't even know where she was or why she was in there. She basically lost her identity at that point.
17. A house mother and father ran the house. I don't know their names. I don't know if they were married. I know that some of the houses were run by two sisters or spinsters. I think my mother said that the house mother could be kind, but the house father was awful. My understanding is that there were some good homes with good house parents. Unfortunately, my mother was in a sort of mixed one. She did seem to remember some good times, so maybe the set-up in the house changed during her time there.
18. I don't know the names of anybody who harmed my mother, nor do I know the names of any of the other children who were in the orphanage at the same time. I don't know anything about the particular house she was in. I don't think I'll find anybody now who was in that house. The other people who were there probably won't be alive now, unless they went in as babies about ten years after my mum.
19. There is a Quarriers website and Facebook page. I haven't written on it yet. I don't know any of the stories about Quarriers. I know that there are inquiries going on into abuse, but I've never read any of the stories. There is very little personal evidence of abuse on the Quarriers Facebook page. It's mainly just people catching up with old chums.

*Routine*

20. Although the orphanage was in some ways more stable than what my mum was used to, the children were treated cruelly and there was never any affection. My mum was always told not to get any highfalutin ideas about herself just because she had a mother. She was also told constantly that she was useless, worthless and that her mother didn't want her. The fact that she was not an orphan was actually worse for her, as they always told her that her mother had chosen to give her away.
21. The children had no privacy. My mum said that there was never any protection from invasive eyes at any stage.
22. They had to go to the Zion church three times every Sunday. They were always being told that they were in a Christian orphanage. That was to become really bad for me because I became a Christian as a very young girl and I carried on my Christian faith throughout my life. My mother hated Christians because of the way the people in the home had acted towards her. Their treatment of her resulted in her being very suspicious of Christians in general.
23. The children had loads of housework and jobs to do all the time. One of the jobs was to peel the potatoes. They got punished if they took too much potato away with the peel. There were around sixty children in the house and my mother had to clean all of their shoes. She missed a pair one day and they made her walk, completely shrouded in black, at the back of the line of children walking to church. She wasn't allowed anything to eat that day either. That was her punishment. It was all about shame, keeping the children down and making sure they knew that they were nothing, and were worth nothing.
24. The children never complained about anything because that would have been deemed ungrateful and would have induced punishment. That meant that they didn't dare tell anybody what was happening to them. They always knew that they were not to speak about anything that went on in the home.

*Physical and emotional abuse*

25. My mother's memory of her first day in the orphanage was that she got belted because she didn't have her hanky sticking out of her pocket properly. Apparently there was an under-apron and you had to pull the pocket up so that the hanky could be seen. My mother had a wee bit of spirit though and she got quite inventive. Whenever she forgot her hanky, she would try to pull up the lining so that it stuck out a wee bit and looked like a hanky. Also, the clothing they were given wasn't adequate for the weather conditions as my mother often arrived at school wet and freezing.
26. My mum was hit very often and really hard. They really slapped her about the head. She was slapped when she didn't call her house mother 'mummy'. They tried to make her call her mummy but she didn't want to do that as, as far as she was concerned, she had a mother. My mother had this thing in her: she would just stand up like a child and open her mouth and get herself into trouble. She always had that in her. It was that spirit that carried her through.
27. Although she never came right out with it, my mother hinted about people coming into the girls' rooms at night. She said that she would lie there waiting, but she never elaborated on it. I got the feeling that the house father had been interfering with the girls and the boys but she never could quite tell us; she couldn't find the words.
28. One of the biggest stories I heard concerned what they did to her when she had gastroenteritis. She had diarrhoea because she was ill, so they wrapped her bed sheets right round her head and mouth and dragged her down to the outhouses where they made her stand naked and wash the soiled sheets in cold water. That was in winter. She remembered actually having icicles in her nose. It was that cold.

29. They had an open day one time and all of the relatives were invited. The children got an iced bun that day. They made out it wasn't an unusual thing, but that was the only bun they ever got. An iced bun was a big thing in those days. The children had to polish all of the banisters and clean the stairs for this big open day. They then had to sit there and pretend that everything was alright. They weren't allowed to tell the truth to anybody, or there would have been hell to pay. One of the ways in which they punished them was to put them in isolation. They had cellars round the back of the house and they locked the children in there for up to two days sometimes. The children lived in fear of getting locked in there.
30. The food was awful and my mum said that she was always hungry. One of the other things they did for punishment was to put loads of salt in the children's porridge. The children were hungry so they would eat it, and then they would vomit.
31. My mum saw girls being dragged down the stairs by their ankles for having marks on their underwear. They used to make the girls hang their underwear on the end of their beds and somebody would come round at night and check it. They would get punished if there were marks on their underwear. They would pull them down the stairs by the ankles so that their heads and backs would hit off the stairs all the way down.
32. The bit that's blank for me is who was actually responsible for all of the cruel acts. Some of the things might have been done by people who came to visit the house parents. Maybe it wasn't just the house mother and father. In a sense it was their home, so they would have had friends or members of their own family over to visit. I think the punishment for having marks on their underwear was probably carried out by the house parents because that wasn't random. That was something they did every night, so that must have been the house parents. Some of the other things were random though. People might have gone into that house as visitors and got the children individually and abused them.

*School*

33. In some ways, my mum was more fortunate than others because she got sent to Dunfermline Academy and was allowed to stay on at school. I think it was [REDACTED] who influenced that, as she was a businesswoman and she had a bit of clout. They could put [REDACTED] aside because she was an unmarried mother, but [REDACTED] was an upstanding member of the community with a business. My mum was always told that she was very privileged for being able to stay on at school. She was, however, expected to pay for her education later by working in the Campbell Maltman Baby Home. It wasn't a paid job. That was her payback to them for her education.

34. My mum's spirit shone through a lot and that resulted in her becoming dux of Dunfermline Academy. It was her spirit that enabled her to do that, as there was always this overlying thing of illegitimacy and shame.

35. There's a letter in the records which shows that my mum asked for permission from home number five to do training as a domestic science teacher. That was in 1940. That must have been what she wanted to do when she finished school.

*Contact with sibling*

36. My mum and [REDACTED] were both in Quarriers but they never saw each other there. [REDACTED] was put into house number thirty-two. He was three years old. He and my mum had been together in those 'unsuitable' foster care places. He was her wee brother. I know that the boys and girls were separated in Quarriers, but I don't understand why they couldn't take a child to see his sister. They were separated in church as well, so if my mother saw him there she certainly wouldn't have been allowed to talk to him.

37. My mum and [REDACTED] saw each other once or twice later in life, but I don't think they got on. His story was bad too. He became an alcoholic. He was married four times and two of his children committed suicide. I think my mother didn't



want to have contact with him because he was an alcoholic and his behaviour wasn't good.

*Contact with other family members*

38. My mother was very rarely allowed to see her mum and auntie, and she wasn't allowed any mail so she didn't have contact with them in that way either. The only time she had contact was on the rare occasions she got to see them. There are numerous letters which show that efforts were made throughout the years by her mother and aunt to make arrangements to see her. The replies gave one reason or another as to why the dates proposed weren't suitable. One of the reasons given in 1943 was that there was an outbreak of smallpox in Glasgow. There were also times when [REDACTED] couldn't get away from work on a specific day, and she was told that that was too bad and that she simply wouldn't get to see her child if she couldn't make it.

39. There's also a letter dated 1935 in which [REDACTED] is writing on behalf of [REDACTED]. It seems that they were blocking [REDACTED] so [REDACTED] wrote seeking contact on her behalf, probably because she was the respectable person and possibly held more sway.

40. There's also a letter to [REDACTED] dated [REDACTED] 1934, which is signed by the Superintendent of Quarriers. It says that they couldn't allow [REDACTED] to have my mum with her for a holiday as it was contrary to their rules. It went on to say that they never permitted any of their children to remain away overnight as they couldn't allow one child to have a privilege that couldn't be given to others. [REDACTED] appears to have been using everything she had to influence them as her letter was written on headed notepaper from her milliners.

41. You can see from the letters that Quarriers didn't want to encourage any relationship between my mum and her mother and aunt. It was a case of once my mum was in there, she was their property. It was almost like they tried to scrub her identity away; I think that's what it was.

42. My mum's family weren't allowed to give her anything either. The reason for that was that she couldn't be seen as being spoiled. There is also a letter in the records which was sent by the orphanage to a man called [REDACTED] or [REDACTED] I can't make out his name. He was my mother's grandfather. I don't know at what point he came out of the woodwork, but he was trying to send her money. The letter says:

*"I am returning the letter and postal order sent to [REDACTED] QCT. Such remarks as you make are totally uncalled for and very much resented by those who have tried to do so much for your granddaughter. As you know [REDACTED] QCT and [REDACTED] have been with us for eight years and [REDACTED] QCT has had the privilege of attending High School, a privilege only given to the very few. Unless you can write in a different tone, we cannot allow you to communicate with [REDACTED] QCT"*

43. My mum would have been about fourteen at the time the letter was written. She knew nothing about it. You can see from the letter that, although they were treating the children really cruelly in the home, they maintained this persona that they were giving the children the best chance possible. They were keeping up this image to the outside world that everybody in Quarriers was very fortunate.

44. My mum wasn't aware of any of the letters at the time. She only found out about them when I got them for her and gave her the family tree. She went mad when she saw them. That was the first she knew that people had made efforts to see her. She was quite overcome, because up until that stage in her life she thought nobody had cared about her.

### **Life after Quarriers**

45. My mum was eventually 'released' by Quarriers to [REDACTED]. That was the word they used. They wanted to keep her to work in the Campbell Maltman Baby Home. She had worked there for a year. There is a letter in the records which was sent by the orphanage to [REDACTED] advising that they would release my mum if she did

not wish to continue her 'training' with them. They called it training, but it was payback.

46. My mum then joined the Auxiliary Territorial Service (ATS), where she was a plane spotter. She was nineteen or twenty at the time. In some ways, the war breaking out saved her from a lifetime of working for Quarriers. There was always this belief that my mum owed them because she had been 'privileged'; it appeared that they had a right to hold the children to whom they had given 'special things'. How does a child make sense of that? She was abused – how is that privileged? What does that do to a child's head to know that you were picked out and chosen to be abused?

47. My mum then fell in love and got engaged to a man who was killed in the war. She met my father years later. He doted on her.

48. Despite the refusal to allow visits, Quarriers didn't destroy my mum's relationship with her Auntie [REDACTED] as she was the one who took her under her wing when she came out of the ATS. She paid for my mum and dad's wedding in the Grosvenor, which was very posh. My mum then lived near my Auntie [REDACTED] after she got married. She sort of became a mother to my mum.

49. All my mother ever wanted was to create a family. She had four children and lost one to stillbirth. She could have been so much more as she was a tremendously clever woman, but that was enough for her. There weren't the same opportunities for women then anyway. University was unattainable for a girl with no money and a Quarriers background.

50. My mum didn't always have a relationship with [REDACTED]. That happened only when my mum decided to have one with her. My mum used to invite her to see us sometimes at Christmas, but we all hated it as she always tried to cause trouble. She was a real minx. She'd walk in the door and nothing would be to her liking: everything would be bad and wrong. She also made up stories and set people against each other.

51. My mum visited [REDACTED] as she got older and later when she was dying. I think my mother had a need to have a relationship with her. I think it was a miracle my mum was willing to do that. [REDACTED] was a very unhappy and cruel woman. I've often tried to forgive her, but it's not easy. In a lot of ways I blame her because she started it all. However, she'd been hurt too and she's not here to tell her side of the story. The second man conned her. He said that he would look after her and my mum.

### **Impact of experiences**

52. I think that the general sort of shame-based upbringing my mum had impacted on her whole life. She could never get free of it. She was always just a Quarriers child. She wasn't [REDACTED] QCT [REDACTED] She was a Quarriers child who had had it drummed into her all the time that she was worthless.

53. As I said previously, my mum never sat us down to talk about Quarriers in detail. Things came out usually in reference to something we had, that she hadn't had as a child. That would spark it off. Things also came out in reaction to something we were doing. For example, she would make us re-peel the skins of the potatoes if we had taken too much potato away. I never knew why she did that until I started writing things out and making sense of it. Also, nothing was ever allowed to be wasted and we weren't allowed choices. Food was precious. We weren't allowed to have butter and jam; it was one or the other, and only a scraping of it. It sounds silly now, but I remember my mum saying to us "Do you want bread with that jam?" There were always these constant reminders of her past. I suppose that was how it was in a lot of houses in those days, although there was a lot worse poverty around than what we had.

54. My mum was physically ill with diabetes, but emotionally she suffered a lot in her life. My mother was in fact abandoned. No matter how you dress it up, that's what happened. [REDACTED] signed my mother's life over to Quarriers. I think my mum spent her whole life trying to work out why that happened and she never got an

answer. And, as a lot children do, she thought that she had done something wrong and blamed herself. That would have been compounded by the people in the orphanage telling her that she was useless and worthless. I think that was inside my mum all those years: that she wasn't good enough and that's why she got abandoned. That came out in a lot of her behaviours.

55. My mother felt totally unloved. I remember she and I were cleaning out my grandmother's house after she died and my mother was crying while she was standing brushing the floor. I asked her what was wrong and she said that she was looking for something that would tell her why her mother didn't want her, but she hadn't found anything. So, even as a woman she was still looking for some affirmation that perhaps her mother had actually loved her despite what they told her in the orphanage.
56. One of the things my mum used to do as a child was hide behind the curtains in the big windows. That was her favourite hiding place. As she got older, she still hid behind the curtains. I can remember her doing it. It was almost like when things got too much for her, she'd get behind the curtains. You'd ask "Where's mum?" and the answer would be "Behind the curtains". I don't think anybody realises the impact this kind of upbringing has on children.
57. My mum had some real temper tantrums. I remember her flinging a knife at my father and it landed in the leatherette chair. I'll never forget it. We were all just sitting there and my father very calmly got up, took the knife out of the chair and put a bit of sellotape on it.
58. When I now look back at my mum's life, I can see that there were periods in her life when she suffered from depression. There were times when she just went into herself and you couldn't communicate with her. I'm not at all surprised, given what she experienced.
59. I don't suppose my mother ever really realised that she needed help. The word 'stoic' comes to mind. In those days you had to be stoic. The past was the past

and you just got on with things. You didn't put two and two together to make four. You didn't recognise that some of the things that happened to you were the reasons why you behaved in a certain way.

60. Also, people were plunged into poverty after the war so I don't suppose she had the luxury of time or resources to go back and think about things. I think it was basically just a case of trying to keep yourself and your children alive. I also think that, given the fact that she had had this gratitude thing drummed into her, she would have felt that she was being disloyal to Quarriers if she had told the truth. In fact, at one point my mother wrote to Quarriers and thanked them for her education. I suppose she would have done that as a matter of propriety. I think nowadays people are far more open about telling the truth.

61. I don't entirely blame Quarriers. My mum was already damaged before she went there. The treatment she got in there certainly didn't help though. I am, however, grateful to Quarriers for making sure that she got a good education. She was an avid reader and loved poetry, and she passed a lot of that onto us.

### **Impact on the family**

62. The feeling of shame was always there, and I feel that the shame was perpetuated to my mum's own family; the feeling of not being good enough went through the generations. My mother never felt good enough. She always felt that somebody would catch up on her. You weren't allowed to tell anybody that my mother had been in an orphanage. It was this big family secret. She was always frightened we would tell. She always used to say to us "Never tell anybody what happens in this house. You're not allowed to speak about it to anybody".

63. Shame and guilt was passed on to me. I've had to do a lot of work on this for myself. I had to find some way though to understand my mother and, in some ways, to forgive her. I feel that she took a lot out on me. I was her first child. I don't know whether it was because I was more sensitive, but I always got the feeling that I was somehow responsible for this unhappy woman and I took that

on board and tried to make her life better. I didn't really get a chance to be a child because I actually became the mother of my mother. I spent a lot of my life being told that I was lucky; that I should be grateful that I wasn't brought up in an orphanage; and that I had no idea what it was like to have such an upbringing. It was almost like survivor guilt really; I felt guilty that it wasn't me. I wanted more for my mother, but I couldn't make her okay. I tried everything to make her happy. It took me years to realise that it wasn't my job to make my mum happy.

64. The legacy of the things that happen in care goes beyond the children who suffered the abuse. In my mother's case, it affected, and is still affecting, the generational line. These people are accountable for a heck of a lot more than the abuse they served on my mother. My mother's upbringing has left its mark. My brothers and sister and I have all suffered from ongoing anxiety.
65. My sister is very protective of my mum. She got on better with my mum than I did. I felt responsible for my mum, but my sister was more of a confidant to her. I asked for my sister's help to give evidence to the Inquiry, but she did not think it was appropriate.
66. As I've said before, Quarriers is not entirely to blame. The word 'illegitimate' was stamped right across my mum's birth certificate and that shame was there whenever she had to show it to anybody. Also, having a gran who I had to call 'aunt' passed that shame on to me.
67. My mum also had a very strange attitude towards sex. If I had been out with a boy, she would make accusations about what was I doing. She would tell me that I had better behave myself and that I would be out the door if I ever got pregnant. There was no reason to speak to me like that as I wasn't doing anything. Knowing what I know now, I think that's quite indicative of what happened to her; I think there was abuse there.
68. My mum thought that all Christians were hypocrites. I had a different viewpoint and she was always slagging off me and my faith. She would say things like

"You're such a little 'goody-goody'". She took out on me what had happened to her and she didn't appreciate my faith. Also, whenever I wanted to do things within the church, she'd try and block it. She didn't want me to develop that, so she sort of kept me down saying things like "You're too nervous. You're too anxious. You can't go up to Glasgow and join the youth group". It was her own fear that prevented her from letting me do it. I had such a lot of work to do on my self-confidence as I grew up. Later on I had to get help for myself.

69. I believe that my mum's experience of the Zion Church coloured her thinking to the extent that she couldn't feel God's love. It was only in the last year or two of her life that she let me speak to her about my faith and give her wee things. I gave her a little bear which had written on it 'Jesus is in my heart', and she just loved it. I think we started to chip away at a lot of the pain. Little bits of healing also came in unexpectedly in the generational line. It was my daughter who my mum sat with and wept over the loss of one of her babies.

70. I would say that my relationship with my mum improved in the years before she died because I made an absolute effort to make it so. It was important to me. I also got counselling training in my job and I started to think that if I could help others, then I could really help my mum.

71. The strangest thing happened shortly before my mother died. I was living in Fort William and my mother was in Clydebank, which is where my dentist was. I had a sore tooth so I went to see the dentist. He told me that there was nothing wrong with the tooth and I then went to visit my mum. That was the last time I saw her, as she died two days later. My mother wasn't able to be affectionate, but she took my hand that day and said to me "I was too hard on you. I'm sorry". I think in some ways I reminded her of herself when she was wee. She wanted to be a good mum and, in a lot of ways, she was but she just couldn't help dumping a lot of the stuff that had happened to her on me. If you haven't received love, you find it very hard to give it.



72. I think giving my mum the family tree and records helped her with her identity; it gave her a past and hope. She learned that people did actually care about her and that they were kept away from her, as opposed to it being a choice they made. That was important for her to know that. She wrote a letter to me saying that she was very grateful to me for doing what I did for her. She had started to recognise that she had in fact dumped a lot of her past on me without even realising she was doing it. She really didn't know she was doing it. She parented in the only way she knew how. I think that then opened the door for her to be able to say to me that she was too hard on me.

### **Records**

73. I got in touch with Quarriers to get the records a few years before my mum died. They released a lot of paperwork to me and I then got the family tree done. Up until then my mum didn't have very much. I managed to get it all together for her and gave it to her one Christmas. It was lovely to be able to do that for her.

74. I think I was very lucky to get my mum's records as I got them about twenty-three years ago. That was long before there was such a thing as Facebook, and before any Inquiries had been set up to look into abuse. I don't know if it would be so easy to get them now. I think records are being lost now. There's been stories about it. In fact, I spoke to Bill Dunbar from Quarriers about eight years ago when I tried to get more information and he got a bit shirty. I don't think they're as open about giving out the records as they once were.

75. I've got photographs of my mum and other children in Quarriers, which are quite telling. There's a group picture in which all the children look very solemn. It's really quite different from the kind of picture you see today of happy, smiling children. In another photo my mum is sitting at the fountain in Quarriers with her hands on her lap. She's about fourteen. She just looks so sad; in fact, dispirited would be the better word.

## Scottish Child Abuse Inquiry

76. I wanted to give evidence to the Inquiry as I feel that this is something I can do for my mother. I couldn't make her happy, but I can sure as heck tell people what happened to her. It must be horrendous for the people who suffered the abuse to open up to the Inquiry. It's like re-living it in a sense. I can't imagine that. I'm once removed and it's sore enough for me. In doing this, I am giving my mother a voice. I can just see her standing beside me clapping. As a child, she was never allowed to tell anybody what was going on in the orphanage and I was never allowed to tell anybody that my mother was brought up in an orphanage. In a way it's the same secret, just a different generation.
77. I think the idea behind Quarriers was a good one. William Quarrier created the homes out of love to provide for the children on the streets of Glasgow. His vision wasn't wrong. It's true that a lot of people got away with things in the homes, but it's like all aspects of life: sometimes when people get power, they use and distort it. They weren't accountable in those days. It's not like today. There was no close watch on what happened to children. There was no one checking on them; no one to see their bruises or anything like that.
78. I'm retired now but I had a job working with children and teaching people how to work with children. The amount of paperwork I had to do in the job was horrendous, but it had to be done because we were accountable. I also trained people to be accountable. I used to think that I spent more time on paperwork than caring, but now I can why it was necessary. In saying that, there's loopholes in paperwork as well. People write things that they're not actually doing or omit things that should be included. That's something that needs to be tightened up.
79. The disclosure system isn't perfect either. They can only disclose information they can get their hands on. Unless the abusers have been caught, nothing will show up and they can carry on abusing. We screened a man years ago in the church in Fort William to work with the boy scouts, but he still went on to abuse a child. We did everything we could. You'll never be able to effectively screen them

all, but at least child abuse is now being brought out in the open and that should make people more aware of it. Hopefully they won't get away with it now. I would like to think that some poor child will be saved from an awful experience.

80. I think it would also be a good thing if it could be made law that the children's homes give out records as a matter of course. Maybe that could come from the Inquiry. I would like to see it become law that they have to release the paperwork to all the individual children in society today. I had to apply for my mother's records, so it's not a matter of course that you get them. The people who've been in homes might not even know that they can get them. The records could help them to link their memories and allow them to take action which might help them. If my mum had got her hands on the information in her records earlier, that could have had a positive impact on her life. She could have got in touch with her grandfather; she could have got in touch with other extended family who were alive when she was younger; and she could have been validated when she was younger.

81. Also, if my mum had got the records sooner, that might have made her go for help of some sort. I was going to say counselling, but I don't remember any talk around counselling when I was a wee girl. It wasn't a thing that people did. There were barriers to my mum seeking help. She would have had to recognise that she needed help. To do that she would've had to break through the belief that she was privileged. I don't think it would have been possible for her to do that herself. She also carried that guilt thing about speaking out.

82. The other issue for my mother was that she didn't even have a stable life before she went into the orphanage. Quarriers was actually a permanent home for her. If this is your first home and these people are your parents, then you can't afford not to like them. You hear about children who've been seriously neglected by their parents but want to go back to them. If you have to think of them as bad, what does that make you? I think it's something like that. I don't think my mother would have been able to access the harm. It's as simple as that. The only thing

that might have helped her, and might help others in the future, is if everybody was given access to their records as a matter of course.

83. I said that the legacy of the abuse goes beyond the children who suffered it. I think that that can be broken as long as there's a willingness to examine and change things. My mother had the drive to make things better, which she passed on to us. She wasn't able to expose things herself, but I could see the damage that had been done to her and I went looking for information to try to help her.

84. Also, I'm sure I made lots of mistakes with my children, but I tried to do things differently with them. My children were the first in my family to go to university. My daughter is now one of the social work heads in child fostering [REDACTED] [REDACTED] She's able to do a lot for children like my mum. It's almost like we dug up every resource we had to try to negate some of this. Rather than sit with the suffering, we decided to do something different so that they didn't win.

85. 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.

Signed... [REDACTED] QCC .....

Dated... 8/3/2014 .....