

UNDER THE INQUIRIES ACT 2013

**IN THE MATTER OF The Royal Commission of
Inquiry into Historical Abuse in State Care and in the Care
of Faith-based Institutions**

JOINT WITNESS STATEMENT OF

- 1. WESLEY COLLEGE PRINCIPAL**
 - 2. CHAIR OF WESLEY COLLEGE SCHOOL BOARD OF TRUSTEES**
 - 3. CHAIR OF WESLEY COLLEGE TRUST BOARD AND GENERAL SECRETARY OF
WESLEY COLLEGE TRUST BOARD**
- IN RESPONSE TO NOTICE TO PRODUCE NO 454, DATED 24 May 2022**

Dated 8 July 2022

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**JOINT WITNESS STATEMENT OF WESLEY COLLEGE PRINCIPAL, CHAIR OF SCHOOL
BOARD OF TRUSTEES, CHAIR OF WESLEY COLLEGE TRUST BOARD AND GENERAL
SECRETARY OF WESLEY COLLEGE TRUST BOARD**

IN RESPONSE TO NOTICE TO PRODUCE NO 454, DATED 24 MAY 2022

We, Dr Brian Francis Evans, Wesley College Principal,

David Morris McGeorge, Chair of Wesley College School Board of Trustees,

Janette Maisie Tasker, Chair of Wesley College Trust Board, and

Christopher Mathew Johnston, General Secretary of Wesley College Trust Board

together say:

Acknowledgement and Apology

1. We want to thank the Royal Commission of Inquiry into Abuse in Care for providing this process for victims to be able to tell their stories and for those who have the responsibility to offer safe care and protection, to acknowledge the failures and to make changes.
2. On behalf of Wesley College, the Wesley College Trust Board and the College's Board of Trustees, we unreservedly apologise to those who have been damaged by any form of abuse they suffered while at Wesley College and who are still suffering or having difficulties in their life as a result of what happened to them while enrolled at the College.
3. We have heard from some seven (7) complainants already who have come forward to date. We totally accept that these former pupils, and likely some others have been abused, physically, sexually, emotionally and psychologically, at our school when they should have been in a safe place that showed them care and respect.

4. We believe, from the stories we have heard, that this abuse was very damaging at the time. For those former students we appreciate our acknowledgement of this abuse and our apology comes many decades late.
5. However, we want any former students to know that if you come forward you will be heard, you will be treated respectfully and with compassion.
6. We also offer our very sincere apology for the failure of the College, the Wesley College Trust Board and the College's Board of Trustees to take steps to prevent the level of abuse that some former students encountered.
7. We are committed to removing all forms of abuse and lack of care within the College and in the hostels.

Introductions

8. We are providing a joint witness statement to the Inquiry by:
 - (1) Dr Brian Evans, ONZM, BA, Dip Tch, Med, PhD, Principal and Tumuaki of Wesley College. Wesley College appointed Dr Evans as Principal and Tumuaki, in 2018.
 - (a) Dr Evans is a former Chair of the West Auckland Secondary Principals Association and a Secondary Schools Principals representative of the West Auckland Schools Association.
 - (b) Dr Evans has a Doctor of Philosophy from Unitec, Auckland. His doctoral thesis was an examination of the influences on the educational achievement of Samoan and Tongan male students in Auckland secondary schools.
 - (c) Dr Evans has also completed a Master of Education in 2011 at Unitec Auckland and a Diploma of Teaching at Christchurch Teachers College.
 - (d) Dr Evans was the Headmaster of Kelston Boys High School between 2011 and 2017. Between September 2013 and June 2014, he was seconded to the Ministry of Education as Chief Adviser. He was the Deputy Headmaster of De La Salle College,

from 2004 to 2011. He has taught at secondary schools in New Zealand and the United Kingdom.

- (e) In 2011, Dr Evans became an Officer of the New Zealand Order of Merit for services to women's rugby.
- (2) Jan Tasker, MNZM JP Adv Dip Tchg, Chair of Wesley College Trust Board. In 2018, Jan Tasker was appointed to Wesley College Trust and has been Chair since 27 June 2019.
- (a) Jan Tasker has held a number of roles in the Methodist Church at Parish, Synod and National Levels. She is currently a Parish Administrator for congregations at Northcote and Takapuna and a member of the Church Law Revision Committee. She has been a member of the Auckland Synod Executive since 2019 and served on the Manukau Auckland Synod Property Advisory Committee from 2009 to 2008. She was Chair of the Board of Ministry from 1997 to 2007, has served on the Council of Conference, Taiwi Strategy and Stationing Committee and the Budget Task Group. Jan Tasker was Vice President of the Methodist Church from 2012 to 2014.
 - (b) Jan Tasker is a trained primary school teacher and taught for 44 years, 30 years of which were at Target Road School. She was deputy principal of the school for 24 years.
 - (c) Jan Tasker has held leadership roles with Girls' Brigade locally and regionally and served on the National Executive for 14 years.
 - (d) In June 2018, she received an MNZM for services to Education and the Community.
- (3) David McGeorge, Chair of Wesley College School Board of Trustees. In June 2013, David McGeorge was appointed to the Board of Trustees.
- (a) David McGeorge has been the General Manager Support Services with Tamahere Eventide Home Trust since April 2013. Prior to that he was a member of the Trust Board at Tamahere Eventide

and has been involved with the creation of the retirement village in both governance and management.

- (b) David McGeorge was employed by ANZ Bank from 1976 to 2011. In 2011, he held the role of Sales Manager Business Banking Waikato. He received an MBA from Massey University in 2002.
 - (c) David McGeorge is a lifelong member of the Methodist Church. He is a member of the Trinity Methodist Church congregation in Pakuranga and an active Lay Preacher. David McGeorge has served on a range of Committees in the Church. In 2003 and 2004, he served as Vice President of the Methodist Church. He is currently a trustee on the Wesley College Trust Board and Chairman of Grafton Downs Ltd and a member of the Epworth Camp Board at Lake Karapiro.
- (4) Christopher Johnston, General Secretary to the Wesley College Trust Board. Chris Johnston has been General Secretary of the Trust Board since 2005.
- (a) Chris Johnston has been the Executive Director of Grafton Downs Ltd since 2009. Grafton Downs Ltd is jointly owned by Wesley College Trust Board, Te Taha Māori Property Trust and PACT 2086 Trust. It is developing a residential and retail town covering 300 hectares named Paerata Rise.
 - (b) From 2009 to 2014, Chris Johnston was the President of the School Executive Officers Association.
 - (c) From 2005 to 2009, Chris Johnston was Bursar to Wesley College Trust Board.
 - (d) Between 1996 and 1997, he was an accountant at Leonard Knight Accountants, Mt Wellington.
 - (e) In 1994, he received a Bachelor of Commerce from the University of Auckland.

9. Copies of our full resumes are **enclosed** to this witness statement as outlined in **Schedule 1**.¹
10. In this witness statement we refer to:
- (1) Wesley College Trust Board as “the **Trust Board**”.
 - (2) Wesley College School Board of Trustees as the “**School Board**”.
 - (3) Wesley College as “the **College**”.
 - (4) Wesley College’s boarding houses as “the **hostels**”.
 - (5) The Deed of Integration between the Crown and Wesley College Trust Board dated 30 November 1976 as “the **Integration Agreement**”.
 - (6) Notice to Produce No 454 dated 25 May 2022 as “the **Notice**”.
11. In the time available, since receiving the Notice, we have attempted to provide full answers where possible, but within the bounds of our knowledge, often based on our review of College and Trust Board business records.
12. This witness statement responds to Questions 3 to 11 of the Notice.

Question 3(a) The roles of the head of the Methodist Church, the Wesley College Principal, the Wesley College School Trustees Board and the Proprietor in ensuring the safety of students attending and/or residing at Wesley College from abuse.

Methodist Church

13. The primary governing body of the Methodist Church is the Conference. The President of the Methodist Church exercises Conference’s powers and responsibilities when it is not in session. The President, or the Conference when it is in session, provide general control and oversight of the Trust Board and approve membership of the Board. The President and the Conference do not

¹ The documents in Schedule 1 are provided in the ShareFile link of documents produced with this witness statement.

have a direct role in ensuring the safety of students attending and/or residing at Wesley College from abuse.

14. The Wesley College Principal, School Board and the Trust Board (Proprietor) all have responsibility for ensuring the safety of students attending and/or residing at Wesley College from abuse, in different ways we explain below.

Wesley College Trust Board (Proprietor)

15. The Trust Board is the Proprietor under the Integration Agreement.² The Trust Board holds on trust the land and buildings which comprise the school premises and operates the school boarding houses (hostels). The Trust Board, as the Proprietor, is responsible for ensuring the safety of Wesley College students residing at the hostels.
16. Prior to integration the Trust Board governed the College and was responsible for ensuring the safety of students during school hours. It delegated operation of the College to the Principal, who was responsible to the Trust Board for the safety of the students.
17. The current membership of the Trust Board is annexed to this witness statement as Schedule 2.

Wesley College School Board

18. The School Board was established on 30 November 1976 following integration of the College under the Private Schools Conditional Integration Act 1975. Under the terms of the Integration Agreement the College is governed by the School Board and operates like any New Zealand state school. It is the governing body of the College under s 125 Education Act 2020. The School Board is the Controlling Authority of the College.
19. The School Board is responsible for the management of the College during term time, 8am to 4pm Monday to Friday, which includes the ensuring the safety of

² Integration Agreement [WC.01.00014].

students from abuse. The School Board delegates management of the College to the Principal.

20. The current membership of the School Board is annexed to this witness statement as **Schedule 3**.

Principal

21. The Principal of Wesley College is employed by both the Trust Board and the School Board. The Principal has delegated authority from, and is responsible to, each Board for implementation of their policies in relation to ensuring the safety of students.
22. The Principal is responsible to the School Board in relation to the school's control and management, which includes ensuring the safety of students attending the school during school hours.
23. The Principal is responsible for the daily conduct and administration of the hostel and for the development and conduct of pupils accommodated in the hostel under clause 11 of the Integration Agreement. The Principal is also responsible to the School Board for the care and custody of pupils residing in the hostel outside normal State school hours during the period of any term under clause 16 of the Integration Agreement.
24. The Principal is responsible to the Trust Board for the safety of the students at the hostels.

Question 3(b) Explain the governance relationship between the Methodist Church, Wesley College Trust Board, Wesley College Board of Trustees including strategic, pastoral care and the daily operations of the College.

25. The Trust Board and the School Board govern the strategic direction, pastoral care and daily operations of the College. Wesley College is affiliated to the Methodist Church, which provides oversight of the Trust Board. The Church is not involved in the Trust Board's, the School Board's or the College's daily operations. Wesley College's Chaplain is a connexional appointment, with involvement in the day-to-day life of the College.

Methodist Church and Trust Board

26. The Methodist Church provides oversight of the Trust Board by the Conference, or the President when the Conference is not in session.
27. The Methodist Church has a power of appointment of Trust Board members under the Methodist Charitable and Educational Trusts Act 1911. The Conference has the power under s 5 of this Act to appoint the Chair of the Trust Board. Section 8 of the Act provides that Conference appoints all Trust Board members.
28. In practice, this typically means the Trust Board present to the Conference the nominations for the board members and Conference considers and approves the appointments. This is a self-perpetuating board. The Trust Board's normal practice is to look at suitably qualified members of the Methodist Church membership, if the Board wishes to renew its membership. Te Taha Māori also recommends trustees to the Trust Board.
29. The Conference also appoints the Wesley College Chaplain. The Wesley College Chaplain is responsible for pastoral care of students and staff at Wesley College and leads religious observances at the College.
30. The Trust Board reports to each Conference, which considers the report and/or any Notices of Motion concerning Wesley College. Conference passes resolutions regarding Wesley College and these are reported back to the Trust Board to consider. Generally, the Trust Board will implement or have regard to Conference's resolutions. When Conference is not in session the Trust Board may also seek guidance and support from the President of the Church or from various Committees of the Church. The Trust Board also works with other senior leadership of the Church, such as the General Secretary, as needed.

Wesley College Trust Board and School Board

31. The Trust Board was established by s 3 of the Methodist Church Charitable and Educational Trusts Act 1911. It governed and operated the College until integration.

32. In 1976, the School Board was established when Wesley College integrated. Since that time, the School Board governs the school, and the Trust Board remains governing the hostel.
33. The governance relationship between the Trust Board and the School Board is direct. Under the Integration Agreement, the Trust Board may appoint up to four (4) proprietor's representatives on to the School Board. While the current Trust Board representative is the Chair of the School Board, the Chair of the School Board is not required to be a Trust Board representative.³
34. Prior to integration, the Conference (or by delegation, the Trust Board) had power of appointment of the Principal of Wesley College. However, after integration the School Board is responsible for appointing the Principal, who has the delegated authority to appoint staff.⁴
35. The Principal, as CEO of Wesley College, is an employee of both Trust Board and School Board. The School Board selects and appoints the Principal, and the Trust Board has input into this process through its representation on the School Board.
36. The Principal is responsible to the Trust Board and the School Board for implementation of their strategies and policies, and for management of the school and hostel. The Principal manages the school and the hostels daily operations.

Trust Board and Hostel Council

37. In 2008, the Wesley College Hostel Council was established. The Trust Board delegates management of the hostels to the Hostel Council, which is a subcommittee of the board established. Prior to that the Trust Board operated a hostel subcommittee. The terms of reference for the Hostel Council are produced with this witness statement.⁵

³ See s 20, Education and Training Act 2020.

⁴ See s 129, Education and Training Act 2020.

⁵ Hostel Council Terms of Reference [WC.01.00015].

38. The Hostel Council controls the management of the hostels for the Trust Board. The Hostel Council is responsible for ensuring that appropriate policies and procedures are in place in all areas of governance, to facilitate a safe, caring and supportive environment for boarders and to guide the Principal in the management of the hostels. The Director of Boarding, under the general direction of the Principal, manages the daily operations of the hostels.
39. The Hostel Council comprises:
- (1) The Chair of the Wesley College Trust Board.
 - (2) At least three members of the Wesley College Trust Board.
 - (3) Two representatives from the Wesley College Board of Trustees.
 - (4) The Principal.
 - (5) Director of Boarding.
 - (6) Director of Business Services.
 - (7) Up to three representatives of parents of boarders.
 - (8) A male and female boarder representative, appointed by the Principal.
40. The current members of the Hostel Council are annexed to this witness statement as **Schedule 4**.
41. The Trust Board's current policies and procedures guide the Principal and staff in the management and operation of the hostels. These include the following policies in relation to the safety of students, copies of which are produced with this witness statement:
- (1) Abuse Harassment or Neglect of Boarders Policy.⁶
 - (2) Anti-bullying Policy.⁷

⁶ Abuse Harassment or Neglect of Boarders Policy [WC.01.00016].

⁷ Anti-Bullying Policy [WC.01.00017].

- (3) Hostel Supervision Policy.⁸
- (4) Hostel Relationships Policy.⁹
- (5) Safe Hostel Policy.¹⁰
- (6) Reporting Child Abuse Policy.¹¹
- (7) Staff Appointment Policy.¹²
- (8) Hostel Student Disciplinary Policy.¹³
- (9) Trauma Policy.¹⁴
- (10) Complaints Policy.¹⁵

42. The Trust Board also has a Hostel Disciplinary Committee which, with the Principal, has delegated authority to take disciplinary action, including suspending or students who abuse other students at the hostel. As the employer of hostel staff, the Trust Board can also discipline employees who harm students residing at the hostel.

Question 3(b)(i) The impact of historical and political influences on this relationship?

43. We are not qualified to answer question 3(b)(i). We refer the Inquiry to:

- (1) Rev Ian Faulkner's March 2011 Sabbatical Report, which he completed while he was Principal at Wesley College and includes information relevant to this question.¹⁶

⁸ Hostel Supervision Policy [WC.01.00018].

⁹ Hostel Relationships Policy [WC.01.00019].

¹⁰ Safe Hostel Policy [WC.01.00020].

¹¹ Reporting Child Abuse Policy [WC.01.00021].

¹² Staff Appointment Policy [WC.01.00022].

¹³ Hostel Student Disciplinary Policy [WC.01.00023].

¹⁴ Trauma Policy [WC.01.00024].

¹⁵ Complaints Policy [WC.01.00025].

¹⁶ Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011 [WC.01.00005].

- (2) <http://wesleycollegetrust.co.nz/RegisterMay16.pdf>, which includes a history of the College.

Question 3(b)(ii) The level of oversight of the Methodist Church over the College?

44. We have answered question 3(b)(ii) in our response to questions 3(a) and 3(b) above.

Question 3(b)(iii) Any agreements or legislation impacting on this relationship?

45. The following agreements and legislation impact the relationship between the Methodist Church, the Trust Board and the School Board:

- (1) Methodist Charitable and Educational Trust Act 1911.
- (2) Private Schools Conditional Integration Act 1975 (repealed).
- (3) Education and Training Act 2020.
- (4) Integration Agreement.¹⁷

46. The Trust Board is also subject to the Education (Hostels) Regulations 2005 for the hostels.

Question 3(b)(iv) Any impact of the Church's teachings and policies on the College's special character and what that means for the Church's oversight over the College?

47. Methodist Church teachings and values are expressed at the College through the Wesley College Chaplain. The Chaplain is responsible for the spiritual and devotional life of the school and represents the connection with the Methodist Church within the College.

48. The special character of the College is defined by the Integration Agreement. This refers to the direct affiliation between the College and the Methodist Church. Wesley College's objective is to provide education based on the beliefs and philosophies of the Christian faith, following the Methodist ethos and priorities.

¹⁷ Integration Agreement [WC.01.00014].

49. Wesley College's special character has always been a matter of importance for both the College and the Church. The Trust Board is responsible for ensuring that the hostels also reflect the special character. The School Board is responsible for ensuring the school reflects the special character.
50. The Church has informed the Trust Board, when it has been concerned that the College is not fulfilling its special character.
51. In 1993, when the Church had concerns about violence at the College, the President and Vice President attended a Trust Board meeting and spoke about the importance of the special character and what that meant for the College.¹⁸
52. In 1997, the Trust Board sought (and received) the support of the Church for a review of the College and its functions as an educational institution in relation to the aims and educational direction of the Church. The Trust Board Minutes relating to this decision note that the trustees felt the College was not living up to the expectations of its special character.¹⁹ The 1997 Conference supported the Trust Board and passed resolutions that:²⁰
5. Conference reaffirms that Wesley College is a Methodist School which through the Integration Agreement reflects a partnership between Crown and the Church;
 6. Conference affirms the work of the Trust Board as it seeks to ensure that Wesley College continues to reflect its special character.
53. The most significant impact of Methodist teachings on the special character is evident from the 2010 amendments to the Integration Agreement.
54. When Rev Ian Faulkner was appointed Principal in 2003, he led the College and Church through a process of review of the special character in the Integration Agreement, which culminated in the 2010 amendments. The purpose of this review was to update the special character to reflect the contemporary emphases of the Methodist Church and determine whether this was evident and

¹⁸ Minutes of the Wesley College Trust Board, 6 August 1993 [WC.01.00026].

¹⁹ Minutes of the Wesley College Trust Board, 25 September 1997, at p7 [WC.01.00027].

²⁰ 1997 Conference Yearbook, p775 [MET.04.00042].

consistently demonstrated in the College's day-to-day life, in both the school and hostels.

55. In March 2011, Rev Ian Faulkner published a paper reflecting on this journey. A copy of Rev Ian Faulkner's paper is produced with this witness statement.²¹ His paper shows the impact of the Methodist Church teachings on special character and the strategic, pastoral and day-to-day operations of the College. We also refer the Inquiry to Rev Ian Faulkner's 2008 report on the Methodist ethos and educational style and its relationship to Wesley College's special character²² and 29 January 2004 Review of the Special Character in the Daily Life of Wesley College.²³

56. The special character is now expressed in the Integration Agreement as:²⁴

Wesley College is a multi-ethnic school that has direct affiliation with the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa. The Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa is a treaty-based Church that expresses its governance in a bi-cultural, power sharing partnership between Te Taha Māori and Tauwiwi.

This has historical and contemporaneous relevance that is expressed within the College as:

- Treasuring our Christian heritage and learning to express it relevantly. This includes religious observances.
- Openness to the future and to new insights, experiences and people.
- Support for values that respect the integrity of persons and communities.
- Consideration of the needs of others, especially the marginalised.

²¹ Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011 [WC.01.00005].

²² Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011, Appendix 3 [WC.01.00005].

²³ Review of the Special Character in the Daily Life of Wesley College, Rev Ian Faulkner, 29 January 2004 [WC.01.00068].

²⁴ Integration Agreement, at [4]. Note that this was inserted to the Integration Agreement in 2010 [WC.01.00014].

- Use of language and images that are inclusive and which express equality.
- Provision of safe environments in which students can learn to live and work together in harmony.
- Opposition to cultures of violence and to systems of domination and exclusion.
- Processes for dealing with conflict, harassment, abuse and violation.

Wesley College seeks to provide a broad-based education with special attention to numeracy, literacy and other key competencies. This emphasis on a broad-based education is expressed in the College motto: Fide, Litteris, Laboure – Faith, Letters, (learning) and Labour (hard work).

Wesley College has a special obligation to provide education for students of Māori and Pacific Islands descent and students whose family and personal circumstances required special care.

Question 3(b)(v) Any provision of ministers, counsellors or any other persons associated with the Methodist Church for the purposes of spiritual formation or guidance at the College and whether this has influenced the relationship between the Methodist Church and the College?

57. The Chaplaincy function forms a significant component of the special character of the College. A key role of the Chaplain is to promote the special character within the College.
58. The Chaplain leads religious life at the College and provides pastoral care for students and staff. The College has a daily morning chapel service every weekday morning during term time and also a morning and evening chapel service on Sundays.
59. The students at Wesley College receive religious instruction as part of their curriculum. Historically, the Chaplain provided religious instruction to students, but since the early 1990s this has been provided by Life and Faith teachers.

60. The Chaplain at Wesley College is a Methodist Church connexional position. Since 1998 it has been a 4+4 appointment, which means Tauwiwi and Te Taha Māori have input into the appointment. However, the Trust Board and the College generally identify candidates. From 2000, the school roll grew, and with more female students, the Trust Board recommended to Conference that the Chaplaincy be carried out by a team. Conference adopted this recommendation.²⁵
61. The current Chaplain is Rev Ali'itasi Aoina-Salesa, Superintending Chaplain and Dean. She has held this role since 2015. Rev Aoina-Salesa has been Head of Department of Life and Faith at Wesley College since 2005. The Chaplain to Wesley College prior to Rev Aoina-Salesa was Rev Sylvia 'a Akauola, who served in that role between 2005 and 2015.
62. The current role of the Chaplain is set out in the School Board's policy document "Role of the Chaplain Procedure".²⁶

Question 3(c) Explain the legislative relationship between the Church and Wesley College with reference to the Methodist Charitable and Educational Trusts Act 1911?

63. We have answered question 3(c) in our response to questions 3(a) and 3(b) above.

Question 3(d) Provide all information and data relating to any allegations of abuse which has occurred in the Wesley College boarding houses, during the hours in which students were under the joint care of the Wesley College Trust Board and the Methodist Church (1950-present day)?

64. The Trust Board accepts that students were in its care when they were residing in the hostels. The School Board accepts that students were in its care during school hours.
65. We understand that the General Secretary of the Methodist Church, Rev Tara Tautari's statement to the Inquiry dated 1 July 2022, sets out the Trust Board's

²⁵ 2000 Conference Yearbook, at E-16 [WC.01.00028].

²⁶ Role of the Chaplain Procedure Policy Document [WC.01.00029].

reports to Conference on matters relating to violence at the College, so we have not repeated that information in our witness statement.

66. In order to answer Question 3(d), we have reviewed the Trust Board and School Board's Minutes for the period 1989 to date and identified allegations of abuse reported to the Boards. Where the information is specified in these records, we have identified the complainant (and gender/ethnicity if specified), alleged respondent, nature and location of the abuse, any action taken by the Boards/College and/or if the College has received a redress claim. This information is at **Schedule 5** of this witness statement.²⁷
67. We also refer the Inquiry to Schedule B(2), which we provided to the Inquiry in the Wesley College Response dated 1 April 2021.

Individual Claimants

68. We are also aware of the following seven (7) allegations of abuse received in 2021 and 2022, as having occurred at Wesley College between the 1970s and 1990s:
- (1) William Wilson, a former student gave evidence to the Inquiry about the abuse that he suffered when residing in the Wesley College hostel in 1991 and 1992. The College and the Church have made a written acknowledgement and apology to Mr Wilson on 4 November 2021, produced to the Inquiry in response to Mr Wilson's July 2021 evidence to the Inquiry.
 - (2) In 2021 and 2022 the College was contacted by two former students alleging they had suffered abuse at the College:
 - (a) GRO-B-1 On 23 April 2022 Mr GRO-B-1 contacted the Principal regarding physical abuse he suffered from other students whilst at the school, in 199GRO-B-1. We have apologised to Mr GRO-B-1 and refunded his boarding fees (in today's fees).²⁸

²⁷ Schedule 5 is **enclosed** as a separate document in the ShareFile link filed with this witness statement.

²⁸ See [WC.01.00002].

- (b) **GRO-B-2** The Principal of the school received an email from **GRO-B** **GRO-B** in November 2021 alleging abuse whilst he was a student at the College in the late 1970s. We have not been able to identify who Mr **GRO-B** is.²⁹
- (3) The following information is confidential as it relates to current applications for redress to the Methodist Church. In June 2022 the General Secretary of the Methodist Church has also informed us she received applications from:
- (a) **GRO-B-3** who attended Wesley College **GRO-B** **GRO-B** in the nineties. **GRO-B**. Mr **GRO-B-3**'s summary of facts details the abuse he suffered from prefects and senior students, including physical, psychological abuse, bullying and sexualised behaviour.³⁰
- (b) **GRO-B-4** aka **GRO-B-4** who attended Wesley College **GRO-B** in the eighties. **GRO-B** Mr **GRO-B-4**'s summary of facts details the physical abuse and bullying from dormitory prefects that he suffered and witnessed in the hostel.³¹
- (c) **GRO-B-5** Mr **GRO-B-5** attended Wesley College in 1981. Mr **GRO-B-5** summary of facts details the sexual, physical and psychological abuse he suffered from senior students/prefects in the hostel.³²
- (4) This information is confidential. On 5 July 2022 the Ministry of Education wrote to the School Board enclosing a letter dated 28 July 2022 transferring a sensitive claim by **GRO-B-6** Mr **GRO-B-6** alleges he was

²⁹ See [WC.01.00001].

³⁰ See [MET.04.00053].

³¹ See [MET.04.00052].

³² See [MET.04.00050].

physically and sexually abused by students and a teacher at Wesley College in the nineties. GRO-B

69. The Trust Board, School Board and leadership of Wesley College are committed to engaging in the Church's redress process with survivors who were abused while they were in our care.

Question 3(e) Explain how the Special Character of Wesley College is impacted by its connection to the Methodist Church and how this may or may not have affected the governance, day-to-day management or disciplinary functions of the College and/or boarding houses?

70. We have explained the impact of Wesley College's special character and connection to the Methodist Church in relation governance, in our answer to Question 3(b)(iv) above and the day-to-day role of the Chaplain in relation to special character in our answer to question 3(b)(v) above.
71. The Special Character impacts Wesley College's day-to-day operations in the school and the hostels through:
- (1) Religious observances. The College has a daily morning chapel service every weekday morning during term time and also a morning and evening chapel service on Sundays.
 - (2) Students at Wesley College receive religious instruction as part of their curriculum.
 - (3) The role of the Wesley College Chaplain as a Methodist Church connexional position. This has impacted the College as explained in our answer to question 3(b)(v) above.
72. The Methodist value prohibiting corporal punishment is reflected in the College. Corporal punishment has been prohibited at Wesley College since 1991.

³³ See email and letter correspondence from the Ministry of Education and Mr GRO-B-6 [WC.01.00030], [WC.01.00031], [WC.01.00069] and [WC.01.00070]. Mr GRO-B-6 letters were sent to the College with redactions.

Question 3(f) Provide an account of the policies and practices relating to ethnicity recording at Wesley College and how this has changed over time?

and

Question 3(g) Provide a summary of the ethnic composition of the student population at Wesley College, and how this has changed over time.

73. In the time available to prepare this witness statement, we have not identified historical policies and practices relating to ethnicity recording at Wesley College and how this has changed over time. However, we can answer questions 3(f) and 3(g) in general terms.
74. Wesley College has since its establishment had the objective of providing education for students of Māori and Pacific Islands descent and students whose family and personal circumstances require special care. This objective is reflected in the provisions of the Methodist Church Charitable and Educational Act 1911, which established the trust and the College's special character. Therefore, the Trust Board would have from its early days collected information about the ethnicity of students enrolled at the College and reported on this to Conference.
75. The Trust Board Minutes available to us, show the Principal reported to the Board on the ethnic composition of enrolments at the beginning of each academic year and the Trust Board considered this information against its objects and special character.
76. The College's practice of collecting ethnicity data can also be seen in the Trust Board's reports to Conference, which include information about the ethnic makeup of the student population including, specific data on the percentage of Māori students enrolled.
77. In older Conference reports the number / percentage of Pacific students is not separately identified, except in relation to the number of overseas students, which are recorded to be predominantly from the Pacific Islands. The Trust Board's recent reports to Conference provide more detailed data about the ethnic composition of the student populations.

78. At times, the College has focused on attracting and enrolling students of particular ethnicities in order to meet its objectives. The enrolment and educational attainment of Māori students at Wesley College was an express part of the Church's bicultural journey in the 1980s and 1990s.
79. During the 1980s, the Trust Board wanted to encourage enrolment of Māori students and offered a term's free boarding to Māori students.
80. In 1996, the Trust Board made a conscious effort to encourage more Māori students to join the College. The Trust Board recognised Wesley College's special obligation to provide a Christian based education for students of Māori descent and also that it needed to achieve a balance of various ethnic groups within the College. In that year the College roll comprised 388 students, of whom:³⁴
- (1) 108 were Māori.
 - (2) 112 were New Zealand Pakeha.
 - (3) 151 were Pacific Island and Pacific Rim.
 - (4) 17 were other.
81. After integration the School Board has collected ethnicity data as required by the Ministry of Education. Since 1977, the College has requested students provide their ethnicity information in enrolment applications.
82. The ethnic composition of the College in 2022 is:
- (1) Tongan 41%.
 - (2) Māori 20%.
 - (3) Samoan 15%.
 - (4) Fijian 11%.

³⁴ 1996 Conference p144-145.

- (5) Cook Island 3%.
- (6) Other Pacific people 1%.
- (7) African 0%.
- (8) NZ European 6%.
- (9) Other European 1%.
- (10) Tokelauan 0%.
- (11) Niuean 2%.

83. The College's current focus is to have a greater balance between male and female student populations, rather than focusing on ethnicity. The College is meeting its objective as a multi-ethnic school and providing education for Māori and Pasifika students.

Question 3(h) Set out the extent to which Pacific staff (including volunteers) are available to care for and meet the needs of Pacific people attending Wesley College and how this has changed over time?

84. The College has employed staff of Pacific descent for many years. The former Deputy Principal of Boarding was a New Zealander of Samoan descent, the current Chaplain is also of Samoan descent, while the prior Chaplain is of Tongan descent.
85. The staff across the campus are of Māori, Tongan, Samoan, Fijian, Niuean, Cook Island, NZ Pakeha descent and so students are fully supported and encouraged to celebrate their identity.
86. In 2019, Wesley College appointed a Deputy Principal of Wellbeing who works within the school and the hostel. The incumbent Deputy Principal of Wellbeing is a New Zealander of Samoan descent.
87. In 2020, a Pou Manaaki position (Māori Dean with a focus on pastoral and academic for Māori students) was created.

88. In 2020, additional appointments were made to enhance well-being at the school, including a Board funded additional school counsellor , a second Director of Boarding was appointed and Well-Being Deans from the school were assigned to work evenings and to better facilitate a closer working relationship between College and hostel. Two of the Well-Being Deans are of Tongan descent, one of Samoan descent and one is of Māori descent.
89. There are currently four hostel parents of Pasifika descent and three hostel parents of Māori descent available to the students:
- (1) 43% of hostel parent staff are of Pacific descent.
 - (2) 25% are Māori.
 - (3) 31% are Other.
90. Representation of culture plays a huge role in the life of the College. This has been the case since at least Rev Ian Faulkner’s time as Principal in 2003 and as further reflected in the 2010 Integration amendments to the special character of Wesley College. Rev Ian Faulkner emphasised an appreciation of culture and ethnicity as one means of developing identity within the students own cultural context and within a multi-ethnic community.³⁵
91. This is embodied daily in Chapel with hymns sung in Māori, Tongan, Samoan, and Fijian. Weekly Chapel themes will often lead and support the focus for the week. For example, the theme of SERVICE coincided with the Samoan Language Week, Samoa’s 60th Independence and the Queen’s Birthday Platinum Jubilee Honours List, where many Māori and Pacific were honoured and celebrated.
92. We have six-plus groups attending the annual Polyfest Festival each year. We celebrate Language Weeks in a way that has participation and engagement of culture at its forefront. We want our students to feel they can fully identify with and be comfortable with their culture.

³⁵ Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011, p3 [WC.01.00005].

Question 3(i) Summarise what is known about the nature and extent of abuse at the College, including changes over time and the perceived reasons for the changes?

93. The common thread in what we know about the nature and extent of violence at the College, is that has been predominantly violence by senior students against junior students. The majority of abuse complaints we have received are from former boarders, but that may also reflect the fact that most students are boarders, and the hostels are where the opportunity for abuse arose.
94. We believe the abuse at Wesley College stems from a hierarchical culture within the College, and particularly the hostels, where senior students had power over junior students and were responsible for supervising them as prefects and dormitory prefects.
95. In the 1990s, the hostels relied primarily on senior student supervision, which created the opportunity for abuse to occur. This was compounded by a code of silence where students do not feel that they could report abuse and bullying. The "Wesley Way" included senior students hazing, handing out punishment, harassing and bullying other students, with the misguided goal of establishing "respect" for senior students. Unfortunately, this was a period when a negative culture of student abuse was ingrained at the College. The records do show efforts to improve this culture during Rev Ian Faulkner's period as Principal. However, the reported incidents of abuse, mostly by students towards other students, continued and the efforts to improve the culture remained a constant.
96. There have, in recent years, been complainants who have come forward to explain that they believe there were some adults in leadership roles at the College, in the 1980s and 1990s, that condoned this "respect" bullying and violence.
97. Set out below is a review and summary of College's records to identify the nature and extent of abuse from the 1990s to the current date. In the time available to prepare this witness statement, we have not been able to review the records prior to the 1990s.

Reports in 1990s

98. In the 1990s, the College and the Trust Board were aware of violence at the College. This can be seen in the Trust Board's reports to Conference in 1993, 1995, 1997 and 1998, which identify the fact of violence and steps being taken to change the culture of the College and prevent violence. Through the 1990s, the Boards recognised that the lack of adult supervision overnight in the hostels was a contributing factor to violence.
99. The Education Review Office (**ERO**) reports in the 1990s, also refer to a lack of physical and emotional safety at the College. In 1995, the ERO reported that the College had had to deal with serious incidents of violence and had developed strategies to promote a safe environment.³⁶
100. In the October 1998 ERO report, it recorded there was evidence that anti-social behaviour had declined in recent years. However, it noted that whether the School Board was providing a safe physical and emotional environment, still needed to be investigated. The ERO also noted inappropriate management of student behaviour by a few staff.³⁷
101. In 1998, the College, with the support of the Church, engaged Jan Hill of the Education Group consultancy, to undertake a review of the College. We have not been able to locate a copy of Jan Hill's report in the College's records. However, the Trust Board's report to Conference summarises the report.³⁸ This summary refers to reports by students of violence at the College and says that senior students said that physical violence had lessened over the last two years, whereas junior students said they were still exposed to violence.³⁹
102. Cases of sexual abuse reported to the Board were fewer than reports of physical abuse. However, there were serious allegations of sexual abuse in 1999 and five (5) sexual harassment of female students by male students was a concern at the College in the late 1990s/2000s.

³⁶ Education Review Office Assurance Audit Report, 26 June 1995, at [2] [WC.01.00032].

³⁷ Education Review Office Discretionary Review Report, 30 October 1998, at [3.3] [WC.01.00033].

³⁸ 1998 Conference Yearbook, p131 [MET.04.00043].

³⁹ 1998 Conference Yearbook, p134 [MET.04.00043].

Reports in the 2000s

103. The ERO's January 2000 report referred to concerns about the safety of students and their supervision in the hostel.⁴⁰
104. In the November 2000 ERO Discretionary Report it states that the College was not a safe environment for students or staff and that it would "require a concerted effort from the board, principal and staff to change the culture of the school and eliminate verbal and physical violence." ERO also refers to the 1999 sexual abuse incident.⁴¹
105. By 2002, the ERO was satisfied that the College had made progress in its efforts to eliminate physical and verbal violence at the school. The removal of dormitory prefects and appointment of house parents in hostels had reduced incidents of violence and bullying. The ERO considered that College's initiatives to address bullying and harassment were likely to be successful if sustained.⁴²
106. In 2003, the College appointed Rev Ian Faulkner as Principal. Following the ERO's 2004⁴³ report the College strengthened its pastoral care team and shifted emphasis from discipline to pastoral care.
107. In 2007 the ERO reported that the College continued to make good progress in professional development and pastoral care of students but there were unresolved personnel matters and safety issues in the hostel.⁴⁴ The July 2007 ERO report discussed the changes the College had made since the 2004 ERO review. The ERO found that the School Board was committed to providing a safe physical and emotional environment for students and it was addressing gender issues.⁴⁵ The pastoral team had been strengthened. The house parents and matron were performing well, but reduction and elimination of incidents of harm in the hostel continued to be a challenge for the Trust Board. Although

⁴⁰ Education Review Office Discretionary Review Report, 25 January 2000, at [3.6] [WC.01.00034].

⁴¹ Education Review Office Discretionary Review Report, 11 November 2000, at [2] [WC.01.00035].

⁴² Education Review Office Supplementary Review Report, 28 June 2002, at [5] [WC.01.00036].

⁴³ Education Review Office Education Review Report, 24 May 2004 [WC.01.00037].

⁴⁴ See Education Review Office Education Review Report, 10 July 2007 [WC.01.00038].

⁴⁵ At p3.

there had been an overall reduction, bullying and violence between students, including serious incidents, continued to occur in the boys' hostel.⁴⁶ The ERO recommended the Trust Board take urgent steps to address its concerns.

108. In response, in 2007 and 2008, the College and the Trust Board engaged an expert consultant to review the management and staffing structure of the hostels and the Trust Board's governance structure.⁴⁷ In November 2008 Paul Diver and Associates provided a report and recommendations to the Trust Board.⁴⁸
109. In response to the external review the Trust Board established the Hostel Council to have oversight of the support and maintenance of the hostel and the interests and safety of hostel staff and students,⁴⁹ established Standard Operating Procedures and KPIs for hostel staff to define expectations and consistency across the seven hostels and established a Deputy Principal Boarding position.
110. The Trust Board reported to Conference in 2009 that this change had had a positive impact on the hostels. Rev Ian Faulkner also introduced a Restorative Practices approach to conflict resolution and discipline within the College.⁵⁰

Reports from the 2010s

111. During the 2010s, the majority of information the Boards received about abuse within the College was through the Disciplinary Committee and related to assaults and bullying by students against other students.
112. In 2012, the Trust Board reported to Conference that the growing acceptance of the restorative practice model was creating a positive hostel atmosphere.⁵¹

⁴⁶ At p17.

⁴⁷ As reported in the Trust Board's 2009 Report to the Conference [WC.01.00010].

⁴⁸ See also Wesley College Hostels Change Programme Report 1 by Paul Diver and Associates Ltd, November 2008 (extract) [WC.01.00065].

⁴⁹ See the Trust Board's 2009 Report to the Conference [WC.01.00010].

⁵⁰ See Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011 [WC.01.00005].

⁵¹ See the Trust Board's 2012 Report to the Conference [WC.01.00012].

113. In 2018, Wesley College appointed Dr Brian Evans as Principal. He considers that within the College elements of hierarchical bullying linked to the “Wesley Way” still existed in the College at the time of his appointment.

Current Position

114. In 2020, the College re-engaged Jan Hill of the Education Group Ltd to carry out a second independent report into student wellbeing (**2020 Hill Report**). The 2020 Hill Report canvassed a large group of staff and students right across the campus and identified areas of very positive school culture, but also concerns about the management of instances of bullying and the safety of students at school.⁵²
115. Ms Hill found that students perceived that bullying of juniors was much reduced when compared with the past. Students and staff believed that big improvements had been made.⁵³ She also found that the relationships between senior and junior students, especially the boys, are more positive, far less physically abusive and no longer based on subservience, as was the case in the past. The “brotherhood” is being re-defined.⁵⁴

Question 4 With reference to the table provided by the College to the Inquiry on 1 April 2021 named “Schedule B(2): Claimants who have made allegations of abuse - Wesley School” please provide an updated table setting out the number of reports of abuse of students at Wesley College in each year (from 1950 up to the present) that includes the ethnicity of the victims of that abuse and what percentage of those victims are: (a) Pacific-Māori survivors; (b) Pacific-disabled survivors; (c) Pacific rainbow survivors and (d) Pacific women and girl survivors.

116. We have not been able to carry out the full analysis requested by the Inquiry in the time available since we received the Notice.

⁵² Student Wellbeing Review Report, Jan Hill, The Education Group [WC.01.00039].

⁵³ At [3.2.2], p21.

⁵⁴ At [3.2.4], p21-22.

117. We **attach** an updated Schedule B(2), with the ethnicity and gender information we have located for these students.⁵⁵ We do not have data on whether Pacific survivors are disabled or rainbow.
118. We also refer the Inquiry to **Schedule 5** which we prepared in answer to Question 3(d) above.

Question 5 If there are no records of abuse for any time within the period 1950 - 1990 please explain why?

119. Not applicable.

Question 6 Outline your understanding of the reasons for the nature and extent of abuse at Wesley College and its boarding houses?

and

Question 7 Describe your understanding of the culture relating to all forms of abuse at the school and boarding houses (including but not limited to any culture of violence, hazing, cultural or respect “hidings”, culture of racism or culture of ableism) and, to the extent the culture has changed over time, describe the changes in culture and the reasons for those changes. Please provide an explanation of how the College has attempted to mitigate or change the culture of violence within the College and Boarding Houses and your assessment of success?

120. As set out in our answer to Question 3(i) above, we believe a key cause of the abuse occurring at Wesley College in past decades stemmed from a hierarchical culture within the College. This was particularly evident within the hostels, where senior students exerted power over junior students through physical violence, bullying and harassing them. In this former school culture, respect equated to fear and dominance.
121. We refer the Inquiry to our responses to Question 3(i) above and Question 9 below. In these responses we have addressed our understanding of the culture relating to all forms of abuse at the school and boarding houses and how the College and the Trust Board responded to these issues and attempted to change

⁵⁵ See updated Schedule B(2) [WC.01.00072].

or mitigate them. We consider our responses to Questions 3(i) and 9 answer Questions 6 and 7 of the Notice.

Question 8 Outline your understanding of all the barriers to reporting abuse of those in the care of Wesley College?

122. In our opinion, the primary barriers to reporting abuse of those in the care of Wesley College have been:

- (1) The ingrained culture of “the Wesley Way” and “the Brotherhood” where some students, whanau and staff accepted that violence between students, particularly by senior students against junior students, was part of life at the College. This included a culture of “no narking” or “no snitching” which meant students did not report abuse.
- (2) The hostel structure where senior students were responsible for supervision and discipline of junior students and there was inadequate adult supervision overnight during the hostel.
- (3) The Boards and the College’s response to abuse at the College has not been as effective as it should have been, which would have discouraged students from reporting abuse.
- (4) The Boards and College did not have adequate systems and processes for students to report abuse (whether as complainants or bystanders).

Question 9 Explain how the leadership of Wesley College and the Trust Board have responded to reports of abuse at Wesley College, and:

- a. To the extent responses have changed over time, describe the changes and the reasons for such changes.
- b. In relation to all responses to reports of abuse, what have been the advantages and disadvantages of the responses by the Church and/or by Wesley College?

1990s

123. In 1992 and 1993, the Church (through Conference and the President) expressed its concerns about reports of violence at Wesley College and asked the Trust Board and the School Board to address this as a matter of urgency.
124. In the 1990s the Trust Board implemented changes to hostel supervision aimed at increasing the level of adult supervision overnight and reducing the power senior students had over junior students. However, this was a slow process, and the Trust Board did not fully dismantle the system where senior students supervised junior students in the hostel until 2008.
125. The College increased its pastoral care team, guidance staff, participated in anti-violence programmes, provided professional development to staff and leadership training for prefects and senior students.⁵⁶ The College established a student charter to promote respect and responsibility. The strategy was aimed at changing the culture and providing strategies and tools for managing student behaviour.
126. The 1998 Jan Hill review and ERO report, identified levels of disharmony and distrust amongst the school community, staff, management and the two Boards. Although the Boards and the College took action to resolve these issues and implement Jan Hill and the ERO's recommendations, the fundamental relationship problems persisted and were a distraction for the Boards and College leadership. We believe this impeded the ability of the Boards and the College to effectively change the culture of the school and address violence at the school.
127. The 1998 ERO report also identified the absence of documentation and alignment between the two boards for policies and procedures for the physical and emotional safety of students, dealing with incidents of student behaviour and for resolving complaints. Following this report, both Boards worked to develop and align their policies.

⁵⁶ Education Review Office Assurance Audit Report, 26 June 1995, at [2] [WC.01.00032].

2000s & 2010s

128. During the 2000s the Boards reviewed student discipline systems, policies and procedures, endeavouring to align these policies. In 2001 the Boards adopted a Code of Conduct for students and safe school policy procedures.⁵⁷ The School Board's current Student Code of Conduct Policy, Safe School Policy and other policies and procedures, including for example, on Sexual Harassment and Student Discipline are produced with this statement.⁵⁸ These policies are regularly reviewed and the School does not keep copies of the previous versions. The Trust Board increased adult supervision in the hostels by appointing house parents and removing dormitory prefects.⁵⁹
129. In addition to the Code of Conduct, the College introduced a three-day orientation programme at the beginning of the academic year focusing on standards of behaviour and introduced programmes for staff and students to instil positive values and reduce bullying and increase higher self-esteem in students. It trained staff in handling harassment and abuse and created a sexual harassment co-ordinator. The College took steps to identify and assist at risk students by introducing anger management programmes and establishing a pastoral network of key teaching and hostel staff to monitor behaviour.
130. In 2003, the College appointed Rev Ian Faulkner as Principal. Following the ERO's 2004 Report the College strengthened its pastoral care team and shifted emphasis from discipline to pastoral care. Rev Ian Faulkner was instrumental in the removal of dormitory prefects and the appointment of resident house parents to each dormitory. This was to address the risk from senior students supervising junior students that could lead to hazing and abuse and provide greater adult supervision in the hostels.
131. Rev Ian Faulkner then began working with the chaplaincy team on an embedded staff and student culture to teach respect and eliminate the use of violence.

⁵⁷ See Minutes of the Wesley College Trust Board for September and October 2001 [WC.01.00040] and [WC.01.00041].

⁵⁸ See documents [WC.01.00042] to [WC.01.00063]. The Ministry of Education's Guidelines for Registered Schools in New Zealand on the Use of Physical Restraint is produced as [WC.01.00064].

⁵⁹ See [WC.01.00036].

132. Further changes also occurred in 2005 when the Education (Hostels) Regulations 2005 came into force. The effect of these regulations was to increase the level of supervision for boarders and to set in place minimum standards for staff proficiencies. The expected duty of care provisions in this context led to the hostel employing separate boarding staff.
133. In 2008, as noted above, in response to concerns about student safety and welfare in the hostels, the College and the Trust Board engaged an expert consultant, Paul Diver and Associates Ltd, to review the management and staffing structure of the hostels and the Trust Board's governance structure.⁶⁰
134. This review led to the establishment of the Hostel Council and a restructure of the governance and management of the hostel operations. The Trust Board established a Deputy Principal (Boarding), (appointing Rev Stephen Tema, the College Guidance Counsellor), realigned other positions to improve the operation of the hostels and implemented professional development and training for hostel staff.⁶¹ The Hostel Council set KPIs for the house parents and established Standard Operating Procedures to set expectations and ensure a consistent focus and operation across each of the seven hostels.
135. Rev Ian Faulkner led a change management process at the College that focused on the application of the special character in the College's daily life, as set out in his 2004 and 2011 reports. He also implemented a restorative practices model for conflict resolution and discipline in the College.
136. In 2009 the College engaged Margaret Thorsborne, International Consultant to schools and communities, to conduct a restorative practices workshop with the hostel staff and school Deans. Following this all hostel and teaching staff were given the opportunity to participate in a restorative practices workshop. The aim of this work was to move from a punitive response to restorative practices. Restorative practices were implemented at all levels, including between students and staff and student-student. Restorative conferences ranged from chats to mini-conferences and larger conferences depending on the incident

⁶⁰ Wesley College Hostels Change Programme Report 1 by Paul Diver and Associates Ltd, November 2008 (extract) [WC.01.00065].

⁶¹ See the Trust Board's 2009 Report to the Conference [WC.01.00010].

concerned. In the context of student discipline, restorative practices also included whanau meetings.

137. The restorative practices methodology reflects the College's Methodist ethos. It creates positive interpersonal values, inclusive environments and promotes safe environments. The practice expressly opposes cultures of violence, domination and exclusion.⁶² This work closely followed Rev Ian Faulkner's work on the special character of the College and its application to the everyday life of the College. In its 2012 report to Conference the Trust Board reported that the restorative model had had growing acceptance and success in the hostels and for day students.⁶³
138. The Trust Board also established a Policy Committee, tasked with reviewing and developing the Board's policies including Trauma, Staff Appointment, Reporting Child Abuse, Health and Safety and Anti-bullying, Complaints Policy, Abuse harassment and neglect of Boarders.⁶⁴
139. In 2015 the College established the Kairangi Values to guide students on our expectations of them and reinforce the College's core values of respect, responsibility, family and excellence. The College's Kairangi Values are based on the Ministry of Education's behaviour management programme called Positive Behaviour for Learning (PB4L). The College's Kairangi Values are set out in **Schedule 6**.

Current Position

140. When Dr Brian Evans joined Wesley College as Principal in 2018 he found that the bullying culture remained present for some members of the school community, but not at the levels or to the extent of previous years.

⁶² See Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011, p8 [WC.01.00005].

⁶³ See the Wesley College Trust Board's 2012 Report to the Conference [WC.01.00012].

⁶⁴ See Minutes of the Wesley College Trust Board Hostel's Council of 5 August 2009 [WC.01.00066], the Wesley College Trust Board's 2012 Report to the Conference [WC.01.00012] and the Minutes of the Meeting of the Wesley College Trust Board of 26 November 2009 [WC.01.00067].

141. Since 2019 a wide range of strategies have been put in place and the culture of bullying is reducing, however there is still work to be done. The College has an increased focus on Te Tiriti o Waitangi, school Kairangi Values, the promotion of the school special character, more opportunities for student leadership, provision of opportunities for students to mix together, creation of various staffing positions to ensure increased collaboration between school and hostel, explicit discussion and ongoing focus on bullying issues with the student body.
142. As discussed above, in 2020 the College re-engaged Jan Hill of the Education Group Ltd to carry out an independent report into student wellbeing.⁶⁵ The 2020 Hill Report included descriptions of student behaviours that we were well aware of, but also many positive aspects of school life that were identified along with the fact that students believed bullying was diminishing and they were supportive of eradicating it.
143. Against the review the College's Senior Leadership Team set up an action plan which we are still working to today.⁶⁶ The actions are grounded in the College's special character and the College's 'Kairangi values'. We are implementing these actions with the aim of shifting Wesley College's school culture.
144. We have provided professional development for all staff across the campus in terms of being proactive around unwanted behaviours and using the resources available to address student concerns, including counsellors, social workers, school nurses, the Stymie App and Wellbeing Deans.
145. We introduced the Stymie App in 2022 which gives students a confidential means of reporting issues, a parent group has volunteered to be part of an anti-bullying programme which includes active duty during the day around the school, and we have run a successful anti-bullying month, with guest speakers and opportunities to highlight a new culture for students.
146. We have introduced mentoring programmes, including a Tongan initiative, the Laulotaha/Ikuna mentoring programme, and this year a 'Ka Solo' (Launching

⁶⁵ Student Wellbeing Review Report, Jan Hill, The Education Group [WC.01.00039].

⁶⁶ Wesley College Health and Well Being Plan 2022 [WC.01.00071].

Leaders) programme, to focus specifically on student identity as Māori or Pasifika.

147. We run the Duke of Edinburgh Awards for all Year 10 students.
148. We have introduced a 'student's coaching students' course (peer mentoring) and a service leadership framework. We are developing a programme for 'Tauira Rangatira'. These programmes are designed to create a thoughtful and engaged student body and equip them with the tools and capacity to move from 'bystanders' to 'upstanders'.
149. In line with Jan Hill's 2020 recommendations we have established a Wednesday evening 'Electives' programme to encourage the mixing of male and female students from Years 9 to 13. These initiatives have been welcomed by the students.
150. At the forefront of this 'cultural renovation' is the key development over the past few years of students achieving academic success as Māori and Pasifika. NCEA and UE results have been increasingly positive which serves to engage and remind students what school life is for.⁶⁷
151. Although Covid has at times stalled our momentum, positive progress is being made. The student voice and the general tone and culture of the school point towards heading in the right direction.

Question 9(c) Describe any particular considerations, processes or steps taken when responding to reports or complaints of abuse received from Pacific peoples.

152. The College does not have any specific procedures, processes or steps taken when responding to reports or complaints of abuse from Pacific peoples.
153. The Trust Board, School Board and Principal are working on a procedure to respond to complaints of historic abuse. In the interim we have established a link to the Methodist Church redress process on the Wesley College Website so

⁶⁷ See school qualification data on the Education Counts website: www.educationcounts.govt.nz/find-school/school/qualifications/ue-standard?district=®ion=&school=104.

that those who have suffered abuse whilst in the care of the College can access support from the Methodist Church and apply for redress in that way.

Question 10 Explain how the Methodist Church and/or the leadership of Wesley College and/or the Trust Board have implemented the Methodist Church's commitment to the principles of Te Tiriti (as set out in the Methodist Church's Mission Statement) at Wesley College in relation to:

a. Prevention of abuse.

b. Response to abuse.

154. We answer this question in relation to the leadership of Wesley College and/or the Trust Board. We understand the General Secretary of the Methodist Church has provided a witness statement answering this question for the Methodist Church.

155. The College's response to reports of abuse and the steps that the College has taken to reduce and eliminate the culture of violence reflect the College's bicultural journey along with that of Church. In particular:

- (1) The College has continued encouragement of Māori student enrolment and achievement, in fulfilment of the Trust Board's objectives and the College's special character.
- (2) Rev Ian Faulkner's 2004 review of the special character acknowledges the Methodist Church's commitment to a bicultural journey as a priority for the College, including support for the Treaty of Waitangi, justice for Māori, and a process of decolonisation, and that this needed to be reflected in the College's special character and underpin the daily life of the College.
- (3) The College's bicultural journey resulted in an amendment of the special character in 2010 to expressly refer to Te Tiriti and the expression of partnership.

- (4) Rev Ian Faulkner implemented changes to the daily life and culture of the College that reflected the Methodist Church's commitment to the principles of Te Tiriti, including:
- (a) The adoption of the restorative practices model (including whanau meetings) in relation to discipline and to resolve conflict.
 - (b) Emphasising an appreciation of culture and ethnicity as one means of developing identity within the students own cultural context and within a multi-ethnic community.⁶⁸

Question 11 What more could or should be done by Wesley College to prevent further abuse at the College and boarding houses, and to improve the response to reports of abuse?

156. As a community, we have been trying to change Wesley and remove abuse from the life of our school. We continue to make changes at the College in order to redefine 'the Wesley Way' as standing for respectful, inclusive and positive behaviours between both students and adults in the Wesley Community. We believe that we have made good progress, but we acknowledge that we have more work to do.
157. We support the work of the Inquiry and we will be guided by the Inquiry's recommendations on what more could or should be done at Wesley College to prevent further abuse and to improve our response to reports of abuse.

Statement of Truth

This statement is true to the best of our knowledge and belief and was made by us knowing it may be used as evidence by the Royal Commission of Inquiry into Abuse in Care.

⁶⁸ Sabbatical Report – Special Character Education in a Methodist / Wesleyan Context, Rev Ian Faulkner, March 2011, p3 [WC.01.00005].

Dated: 8 July 2022

Signature: A rectangular box with a dashed border containing the text "GRO-C".

Dr Brian Evans, Principal/Tumuaki, Wesley College

Signature: A rectangular box with a dashed border containing the text "GRO-C".

Jan Tasker, Chair of Wesley College Trust Board

Signature: A rectangular box with a dashed border containing the text "GRO-C".

David McGeorge, Chair of Wesley College Board of Trustees

Signature: A rectangular box with a dashed border containing the text "GRO-C".

Christopher Johnston, General Secretary, Wesley College Trust Board

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2.	Wesley College Trust Board Current Membership
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4.	Wesley College Hostel Council Current Membership
5.	Questions 3(D), (I) and 4 - Reported Allegations of Abuse at Wesley College – 1990 – 2021
6.	Kairangi Values

SCHEDULE 1

Tab	Complainant
1.	Resume – Dr Brian Evans ONZM
2.	Resume – Jan Tasker MNZM
3.	Resume – David McGeorge
4.	Resume – Christopher (Chris) Johnston

SCHEDULE 2**Wesley College Trust Board Current Membership**

Jan Tasker (Chair)	Member of the Methodist Church. On the Board since: 2019
Colin Telford	Parishioner of the Methodist Church and former Principal. On the Board since: 2001
Norman Johnston	Former General Secretary for the Wesley College Trust Board. On the Board since: 2006
Siosifa Pole	Member of the Methodist Church. On the Board since: 2001
Barry Shuker	On the Board since: 2006
Te Aroha Rountree	Member of the Methodist Church (Te Taha Māori). On the Board since: 2021
David McGeorge	Member of the Methodist Church. On the Board since: 2013
Gillian Laird	Member of the Methodist Church (Te Taha Māori). On the Board since: 2008
Jeff Johansson	On the Board since: 2021
Patisepa Tala'imanu	Parishioner of the Methodist Church and Teacher. On the Board since: 2004
Wesley Mansell	On the Board since: 2000

- Harvey O'Loughlin** Former student of Wesley College.
On the Board since: 1992
- Te Kani Williams** Member of the Methodist Church (Te Taha Māori).
On the Board since: 2021
- Meleane Nacagilevu** Member of the Methodist Church.
On the Board since: 2007

SCHEDULE 3**Wesley College School Board Current Membership**

David McGeorge	Chairperson. On the Board since: 2013
Jeff Johansson	Deputy Chair. On the Board since: 2002
Patisepa Tala'manu	Proprietor. On the Board since: 2006
Gillian Laird	Proprietor. On the Board since: 2015
Te Aroha Rountree	Proprietor. On the Board since: 2021
Sifa Pole	Parent. On the Board since: 2019
Nasili Vaka'uta	Parent. On the Board since: 2019
Nashua Morrison	Parent. On the Board since: 2019
Dr Brian Evans ONZM	Principal. On the Board since: 2018
Jean-Paul Eason	Staff. On the Board since: 2019

SCHEDULE 4**Wesley College Hostel Council Current Membership**

Colin Telford (Chair)	Parishioner of the Methodist Church and former Principal. On the Council since: 2008 - Trust Board rep
Gillian Laird	Member of the Methodist Church (Te Taha Māori). On the Council since: 2008 - Trust Board rep
Jeff Johansson	On the Council since: 2021 - BOT rep
Patisepa Tala'imanu	Parishioner of the Methodist Church and Teacher. On the Council since: 2008 - Trust Board rep
Wesley Mansell	On the Council since: 2008 - Trust Board rep
Denise Bellette	On the Council since: 2015 - Director - Business Services
Chris Field	On Council since: 2015 - Director - Boarding
Dr Brian Evans	On the Council since: 2018 - Principal
Chris Johnston	On the Council since: 2013 - General Secretary
Nashua Morrison	On the Council since: 2019 - BOT rep and Parent rep
Rod Gabb	Former Student. On Council since: 2016


SCHEDULE 5

**Questions 3(D), (I) and 4 Reported Allegations of Abuse at Wesley College –
1990 - 2021**

Enclosed as a separate document in the ShareFile of documents produced with this
witness statement.

SCHEDULE 6

Kairangi Values

	ALL SETTINGS	CHAPEL	CLASSROOM	WALKWAYS AND CORRIDOORS	GROUNDS AND QUAD
RESPECT Mark 12 :30-31 <i>Love God with all your heart and soul and mind and strength. Love your neighbour.</i>	Use polite and appropriate language. Be considerate towards other people and their property	Show reverence for chapel. -You are entering a place of worship Arrive on time Enter quietly & stand quietly	Listen to the person speaking. Take care of furniture, equipment and books.	Allow people to walk through.	Look after the school environment.
RESPONSIBILITY Micah 6:8 <i>And what does the Lord require of you? To act justly, to love mercy and to walk humbly with God.</i>	Follow instructions. Dress in the correct uniform. Be in the right place at the right time.	Sit quietly. Have your Bible Turn phones and iPods off and put them away	Arrive on time with the correct equipment. Complete set tasks to the best of your ability.	Move around quietly without disturbing other classes. Put rubbish in bins	Put rubbish in bins. Be quiet around the classrooms. Use outside areas appropriately.
FAMILY I Corinthians 13 <i>Love never gives up. Love cares more for others than for self, doesn't want what it doesn't have. Love doesn't strut, isn't big headed, doesn't force itself on others and Isn't always "me first," Doesn't fly off the handle, keep score or revel when others grovel, Takes pleasure in the flowering of truth, puts up with anything and trusts God always. Always looks for the best, never looks back, always keeps going.</i>	Care for one another. Treat others how you would like to be treated.	Sing with pride and as one. Positively support one another's achievements.	Care for other people and their property. Help one another to learn	Welcome people to Wesley.	Welcome people to Wesley.
EXCELLENCE Philippians 4:8 <i>Finally, whatever is true, whatever is honourable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.</i>	Take ownership of your learning. Take advantage of all opportunities. Do all the good you can all the time.	Demonstrate Christian faith and Methodist ethos. -be a good character -support others -be inclusive - express equality	Be ready to learn. Have a positive attitude. Achieve best result possible.	Take care of all your surroundings. Keep your school tidy	Take care of all your surroundings. Keep your school tidy