

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
TULOOU – OUR PACIFIC VOICES: TATALA E PULONGA**

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

Royal Commission: Judge Coral Shaw (Chair)
Ali'imuaamua Sandra Alofivae
Mr Paul Gibson
Dr Anaru Erueti
Ms Julia Steenson

Counsel: Mr Simon Mount QC, Ms Kerryn Beaton QC,
Ms Tania Sharkey, Mr Semisi Pohiva, Ms Reina Va'ai, Ms
Nicole Copeland, Ms Sonja Cooper, Ms Amanda Hill for the
Royal Commission
Ms Rachael Schmidt-McCleave, Ms Julia White and Ms Alana
Ruakere for the Crown

Venue: Fale o Samoa
141r Bader Drive
Māngere
AUCKLAND

Date: 19 July 2021

TRANSCRIPT OF PROCEEDINGS

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1 [9.30 am]

2 **Hearing begins with opening ceremony**

3 [11.45 am]

4 **CHAIR:** Talofa lava, Ni sa bula vinaka, Mauri, Fakaalofa lahi atu, Noa'ia, Tālofa, Kia orana,
5 Mālō nī, Mālō e lelei, Munumunu leana, Tēnā ra koutou katoa. Our warm wishes to you
6 all. Particularly we welcome our survivors, whether they are here today in person or
7 whether they're watching via the livestream, you are very welcome, your presence is very
8 important to us.

9 To our esteemed guests, thank you for honouring us with your presence today. We
10 are truly honoured that you have taken the time and the trouble to come along to support
11 this extremely important issue.

12 I want to particularly thank the students of Mangere College who, through their
13 youthful passion, have covered us with a warm Pacific mantle. And also to those who
14 brought their fine mats and honoured us with that presence as well, thank you very much to
15 all of you.

16 So, welcome to all of you to the Royal Commission into Abuse in Care. This
17 hearing is a very important part of our wider Pacific investigation in which we are
18 examining the experiences of Pacific people who have been abused in care, both care of the
19 State and in the care of faith-based institutions.

20 This is the first of its kind, this hearing, not only for New Zealand but particularly
21 for Pacific survivors for Pacific communities, and the wider Pacific regions. Our Pacific
22 team has named the hearing 'Tulou - Our Pacific Voices: Tatala e Pulonga'. Others much
23 more knowledgeable than I will explain to you the full depth and breadth of this Tongan
24 saying. But I want to let the voice of one of our survivors, Leoni McInroe, a Pacific
25 survivor, to speak instead. What Leoni said was this: "The darkness and shame we have
26 carried has begun to lift in the light of exposing the truth of what we suffered at the hands
27 of so many for so long."

28 My name is Coral Shaw, I'm the Chair of the Royal Commission and I'm very
29 pleased to now introduce to you my Commissioner colleagues. Commissioner Paul
30 Gibson, who is absent, sadly met with an accident while he was running on Saturday and
31 that means that he cannot travel at the moment. We are hoping that he will join us once he
32 has recovered and we are keeping his seat warm for him. I'll now introduce each of the
33 Commissioners who are able to be here and I'll start with Commissioner Steenson.

34 **COMMISSIONER STEENSON:**

1 E mihi ana kia tātou, tātou kua whakakotahi mai ki te tautoko I te kaupapa I tēnei rā. Nō
 2 reira tēnā tātou tēnā rā tātou katoa. Ko Julia Steenson tōku ingoa, ko Ngāti Whātua rāua ko
 3 Tainui ōku iwi. I just want to say what an absolute privilege the opening ceremony was
 4 this morning. It was an important part of this hearing and it's a very important
 5 acknowledgment of the Pacific whanau that we are here to look after, so kia ora.

6 **CHAIR:** And to my left is Commissioner Anaru Erueti.

7 **COMMISSIONER ERUETI:** Tēnā koutou, tēnā koutou katoa kā nui te mihi ki ā koutou ngā iwi
 8 taketake o Pacifica, tēnei te mihi nui kia koutou katoa mauria mai o koutou mana o koutou
 9 reo o koutou tikanga ki waenganui ia mātou. Nau mai hāere mai. Ko Anaru Erueti tōku
 10 ingoa nō Taranaki, kō Ngā Ruahinerangi te iwi, ko Arakuku te hapu, ko Ngārongo te
 11 marae.

12 My name is Anaru Erueti and it's a real honour to be here this week and next week
 13 amongst my Pasifika brothers and sisters. I expect it will be two weeks of a lot of tears and
 14 sadness but also joy and laughter too I'm hoping. And so pleased to be here amongst you
 15 all recognising the importance of hearing Pasifika voices for our mahi, so kia ora koutou.

16 **CHAIR:** And last but no means least, somebody who will be very familiar to all of you, that is my
 17 colleague, Commissioner Ali'imua Sandra Alofivae.

18 **COMMISSIONER ALOFIVAE:** Fa'afetai lava. I la ava ma le fa'aaloalo lava, oute fa'atalofa
 19 atu i le pa'ia ma le mamalu o lau afio ua mafai ona fa'atasi i lenei aso. Sui matagaluega
 20 ese'ese, sui mai le malo susuga faafegaiga ae maise uo ma aiga o e faatatau i ai le tatou aso,
 21 ma le tatou fonotga, o le upu palagi e ta'u o tatou 'Survivors'. A o tatou o e ua o'o i ai mea
 22 mata'utia. Fa'afetai fa'afetai lava le o'o mai, fa'afetai le susū mai. Ia fa'amanuia le Atua I
 23 le tatou fonotga i lenei aso.

24 **CHAIR:** Thank you to each of my colleagues. The hearing is now officially opened and I have
 25 the pleasure of calling upon our leader, our counsel for the Pacific investigation, Ms Tania
 26 Sharkey.

27 **OPENING SUBMISSIONS BY MS SHARKEY**

28 **MS SHARKEY:** Talofa lava, Noa'ia, Ni sa bula vinaka, Mauri, Fakaalofa lahi atu, Tālofa, Kia
 29 orana, Mālō nī, Mālō e lelei, Tēnā koutou katoa. Good morning Commissioners, my name
 30 is Tania Sharkey, Lead Counsel Assist of the Pacific investigation, one of the three
 31 thematic investigations within the Royal Commission of Inquiry alongside the Māori and
 32 disability investigations. I am joined by my senior Counsel Assisting, Simon Mount QC
 33 and Kerryn Beaton QC here with me today.

34 I wish to begin by acknowledging the survivors present, those watching the

1 livestream and those Pacific survivors who will be taking part in Tulou - Our Pacific
2 Voices: Tatala e Pulonga. I acknowledge all other Pacific survivors who have come
3 forward to register or are engaged with the Royal Commission, those survivors who have
4 passed on and are no longer with us, and those who have not yet come forward or who, for
5 a many number of reasons, are unable to do so.

6 I acknowledge the family members and friends supporting our survivors and
7 members of support groups who are here today. I acknowledge all dignitaries and members
8 of the public who are present or watching the livestream.

9 The experience of Pacific peoples in care in New Zealand is framed by the context
10 of the overall experience of Pacific peoples in this country. The first big wave of migrants
11 from the Pacific Islands began in the 1950s. Government and industry turned to the Pacific
12 for workers and actively encouraged Pacific peoples to come and meet the demands for
13 unskilled labour in order to support and grow New Zealand's economy. But despite that
14 encouragement, Pacific people's experienced discrimination as immigrants when compared
15 with how Palagi immigrants were treated. There was a general preference for Palagi
16 immigrants and that preference explicitly enshrined in public policy until the mid-1970s.

17 What research shows is that as a Non-Palagi immigrant community, Pacific peoples
18 have been consistently marginalised, discriminated against and trapped in cycles of
19 socioeconomic deprivation. This experience is rooted in New Zealand's colonial
20 relationship with Pacific nations, the sourcing of Pacific migrants to fill labour intensive
21 jobs for low wages, and subsequent racist singling out of Pacific peoples from the highest
22 levels of Government. The resulting disparity and equality experienced by the Pacific
23 community has created a vulnerability towards Pacific young people coming to the
24 attention of Social Welfare and entering the care system.

25 Tulou - Our Pacific Voices is the first public hearing of its kind for Pacific
26 communities in Aotearoa. The Tongan metaphor Tatala e Pulonga is included in the title as
27 it describes what this hearing will do. The revealing, the peeling back, the lifting of the
28 darkness which, in the context of this hearing, is to make public the experiences of abuse
29 suffered by Pacific peoples in State and/or faith-based care and to also prompt a serious
30 discussion of where to from here of Pacific peoples in care in Aotearoa.

31 By way of general background, over 100 Pacific survivors are registered with the
32 Royal Commission. Many, many more are engaged but for varying reasons have not or are
33 unable to formally register with us. A number of survivors are no longer with us. Of our
34 survivors, the overwhelming majority in terms of Pacific ethnicity are from Samoa and the

1 Cook Islands. They are followed by Tonga, Fiji, Niue, then Tokelau. Further research is
2 required to identify whether this data represents a general reflection of the migration pattern
3 of these countries to Aotearoa, their relative population size in this country, or whether any
4 particular cultural aspects have affected Pacific survivors from those smaller affected
5 nations from coming forward.

6 The art of oratory and storytelling to pass on knowledge and experiences is
7 ingrained and deeply rooted in Pacific history. This two-week public hearing will continue
8 that tradition. The experiences, the evidence you will hear over the next two weeks
9 represents an overall Pacific story. What I mean by that is the experiences we have
10 received from all our Pacific survivors to date provide us with very clear themes which
11 form the narrative of this public hearing and will be told in this way.

12 Days 1 and 2 begin with the contextual background of Pacific peoples in
13 New Zealand. We will hear from voices speaking to the migration story of Pacific peoples
14 to Aotearoa, voices relating to the circumstances which led to them being placed in care,
15 voices from witnesses who speak to the targeted racism of Pacific Islanders. The Dawn
16 Raids did not just suddenly occur one day in 1974. For a long period before that, there was
17 increasing tension towards Pacific Islanders. Pacific Islanders walking down the street
18 being questioned and arrested by Police was not uncommon. Pacific children as young as
19 14 years old being held at Mt Eden Prison.

20 During the Dawn Raid era, Pacific peoples were told to carry passports if you did
21 not look like a Kiwi. Police task forces set up to specifically target Pacific Islanders
22 resulting in significant numbers of arrests and appearances in court by Pacific peoples but
23 without any interpreters available. The word "overstay" became synonymous with
24 Pacific Islanders. Factories were raided, church services interrupted, dogs were used to
25 scare and intimidate, Pacific peoples were encouraged to nark and to dob each other in as
26 overstayers. There are many other examples and I acknowledge Dr Oliver Sutherland and
27 ACORD, who are watching today via livestream, for providing information invaluable to
28 this aspect of our hearing and our final report.

29 We continue the remainder of this week with the theme of silence which our
30 survivor voices tell us comes in many forms. Silence as to ethnicity, including the data and
31 recording of ethnicity of Pacific peoples in Aotearoa, silence as to shame and fear in a
32 Pacific cultural context, silence as to one's identity and well-being.

33 The experience of Pacific peoples in both State and faith-based care in New Zealand
34 is a severely neglected and under-researched topic. It is made all that the more difficult by

1 the fact that official institutional records largely omitted and obscured Pacific peoples for
2 much of the period between 1950 and 1999.

3 Continuous change around statistical methods and flawed reporting by staff and
4 institutions has resulted in a highly flawed historic account of Pacific peoples in care.
5 Pacific peoples were at times recorded as Māori or combined with Māori in a joint
6 Polynesian category or simply recorded as non-Māori.

7 Inaccurate recording is effectively a form of neglect and, as will be heard from
8 survivors throughout this public hearing, has resulted in distinct forms of abuse for Pacific
9 peoples. An expert witness will give evidence that for the period within the scope to this
10 present day, methods of recording Pacific ethnicity by Government agencies remain
11 inconsistent across the board and this has direct links to the outcomes for Pacific peoples.

12 There are socio-cultural factors present within Pacific communities which may
13 inhibit the disclosure of abuse by survivors, by their families, or survivors who witness
14 abuse. Respect for authority, respect for one's elders, the hierarchical structure of Pacific
15 cultures inhibits abuse disclosure. The importance of protecting the family name and
16 reputation and not bringing shame upon one's family inhibits abuse disclosure. Gender
17 roles, taboo topics such as talking about abuse inhibits abuse disclosure. There are also
18 specific cultural factors and perspectives for Pacific peoples that shape understandings of
19 mental health, disability, and the role of faith.

20 For many Pacific peoples, speaking out against the church is considered a sin
21 greater than no other, given the position which the church and members of the clergy hold
22 within Pacific communities. We will hear evidence from a witness who did speak out. We
23 will hear her experience and the impacts of coming forward. We will hear from a witness
24 who experienced abuse at a faith-based boarding school and the significant impacts of this
25 abuse on his cultural identity. We look at the appropriateness of care placements and
26 adoption in particular and hear from a witness whose Samoan identity and culture was
27 silenced when the State placed her with a Palagi family.

28 In week 2 we continue with themes relevant to the nature, extent and impacts of the
29 abuse in care experienced by Pacific survivors. The survivor accounts of Pacific peoples as
30 a marginalised community demonstrate unique experiences of abuse which differentiate
31 them as a demographic from both Māori and Palagi care survivors.

32 Pacific survivors experienced racist abuse that was directed towards them
33 specifically as migrant Pacific peoples. Survivors speak to Pacific Islanders being treated
34 the worst of all ethnic groups and a preference not to say you were a Pacific Islander for

1 fear of harsher treatment. Staff were ignorant of Pacific cultural norms and characteristics.
2 State and faith-based care systems devoid of any facilitation, strengthening or support of an
3 individual's Pacific culture and identity.

4 You will hear from survivors who lost their language in care, and survivors who
5 were stripped of their cultural identity. What you will see and hear from our Pacific voices
6 is that these survivors, although perhaps different in timing of care, placements, settings,
7 and abuse, have been affected by the themes which form the overall Pacific story.

8 The Talanoa panel held on 29 July marks the beginning of a discussion about two
9 very significant matters relevant to the experiences of abuse in care by Pacific peoples. The
10 first panel will consider the circumstances that see our Pacific peoples go into care and the
11 second panel will consider redress, which, in its simplest form, means righting a wrong.
12 What does redress look like through a Pacific lens. The Government's apology in relation
13 to the Dawn Raids is timely, it's timely for discussion and future consideration of what
14 redress through a Pacific lens might look like.

15 The Talanoa panel is the start of these important conversations. This work does not
16 end here, it is just the beginning. We will go into our communities following this hearing
17 and hold focused fono with Pacific survivors, stakeholders, NGOs, faith-based institutions,
18 community leaders and other relevant agencies to continue gathering information necessary
19 to inform our final report.

20 The decision to hold a Pacific public hearing is not one that was made lightly.
21 There are many different ways a survivor of abuse in State and faith-based care can share
22 their experience with the Royal Commission and this, a public hearing, is just one of them.

23 Our Pacific communities should know there are Pacific voices, including and in
24 addition to those whom you will hear from over the next two weeks, who do want the
25 public to hear their story in this forum, who want the opportunity to speak their truth as
26 other survivors have done in other public hearings.

27 The majority of our survivors appear in person. We have a survivor appearing via
28 video link from prison where there are other survivors, Pacific survivors of abuse. Some
29 survivors are pre-recorded due to their particular situation, some are anonymous. The
30 priority is the survivor and how they wish their experience to be heard. This is how they
31 want the dark cloud to lift, Tatala e Pulonga.

32 We emphasise that what is seen and heard at this public hearing is not the extent of
33 the Pacific investigation. Public hearing time is necessarily constrained and not all matters
34 of importance to the Inquiry under its terms of reference can be dealt with over two weeks.

1 Other work occurs outside of the public hearing domain. The opportunity for Pacific
2 survivors and witnesses to participate is not over. We encourage all survivors and
3 witnesses to abuse in care to contact us and come forward to give an account to the Royal
4 Commission.

5 Considerable thought has gone into the way this public hearing would be run. It
6 was the request of the Pacific investigation to bring the Royal Commission here to the Fale
7 o Samoa, Māngere. South Auckland is home to the largest Pacific population in
8 New Zealand. To bring our Pacific survivors to this fale is important, a Pacific space which
9 for many can represent home and/or a Pacific space for survivors to share their experiences.

10 To bring the Royal Commission to the community is important to make it easily
11 accessible to our Pacific people, our communities, the NGOs and agencies who work with
12 our Pacific survivors with our children and young people; that is important.

13 The Pacific investigation is small in number but big in heart. We are made up of a
14 number of multi-disciplinary teams within the Inquiry. I will mention my team because
15 they have done the hard yards and I am merely fortunate to be the public facing
16 mouthpiece.

17 I am joined by our well-being Maikali Kilione, community engagement Fa'afete
18 Taito, Fonoti Pati Umaga and Tofa Fagalao; research and policy Fraser Williams, Elaina
19 Lauaki-Vea and Tania Woodcock who is no longer with us; our planning lead Miriama
20 Williams; the investigators who have worked hard Helenā Kaho and Moana Ilalio;
21 solicitors Stephanie Philcox, Reina Va'ai, Lafaai Tims, Hene Taufalele, senior solicitor
22 Alex Leulu and my co-counsel Semisi Pohiva. The Pacific investigation also wish to
23 mention our evidence management team Josh Bannister, Tim Armitage and Kelly Curran.
24 I make special mention to Fraser Williams whose research findings I have quoted in parts
25 of this delivery.

26 The manner of this hearing has been done with the best of intentions, balanced
27 against many factors, many complex issues, both cultural and otherwise. Ultimately the
28 decisions in relation to the selection of witness, the manner and delivery of the Pacific
29 people's experience of abuse in State and faith-based care in this public hearing is delivered
30 by Pacific for Pacific.

31 In closing, the impacts of abuse are far-reaching and cause ripple effects throughout
32 the family and the community. Abuse does not discriminate and given the added layers of
33 cultural complexities, including silence, shame and fear, the effects of abuse in care for
34 Pacific peoples are particularly devastating, the effects are intergenerational.

1 Any discussion or measurement of success for Pacific peoples must be assessed by
2 those in our communities who continue to be disadvantaged. A great number of
3 disadvantaged Pacific peoples can be found in the Care and Protection and Justice spaces.
4 Many of the answers to the questions on how to build thriving Pacific communities for all
5 Pacific peoples can be found in the reasons behind why increasing numbers of our Pacific
6 children are ending up in care and why we are over-represented in the Justice system.
7 Those involved in improving Pacific well-being and outcomes for Pacific peoples and
8 communities must get involved in these spaces, understand and engage in this
9 uncomfortable topic.

10 This hearing will allow survivors a voice to share their experiences, for experts to
11 give insight into a great many issues relevant to Pacific peoples. It is also for the
12 institutions who were responsible for the abuse and those who are responsible for the care
13 and/or future well-being of our children and young people, the chance to listen,
14 acknowledge, learn and make genuine meaningful change to prevent further abuse from
15 occurring.

16 Malo 'aupito, thank you Madam Chair.

17 **CHAIR:** Thank you Ms Sharkey. Before the first witness is called, I'm going to invite Ms White
18 who appears for the Crown.

19 **OPENING SUBMISSIONS BY THE CROWN**

20 **MS WHITE:** Tēnā koutou ngā Kōmihana, Julia White appearing for the Crown. With me today
21 is Alana Ruakere who is the Director of the Crown Secretariat and she will be presenting a
22 brief opening statement. I'd also like to alert the Commissioners at this stage that Rachael
23 Schmidt-McCleave will be appearing for the Crown in week 2 of the hearing.

24 **CHAIR:** Welcome Ms Ruakere.

25 **MS RUAKERE:** Talofa lava, Mālō e lelei, Kia orana, Fakaalofa lahi atu, Ni sa bula vinaka,
26 Taloha ni, Tālofa, Noa'ia, Mauri, Tēnā koutou katoa. On behalf of the Crown response to
27 the Royal Commission, I would like to thank the Commissioners for the opportunity to
28 present a brief opening statement.

29 Firstly, I want to acknowledge the courage and strength of the survivors who have
30 come forward and talanoa, kōrero to the Royal Commission and the hard mahi of the
31 survivors group, their whanau, aiga and supporters who have stood with and helped them
32 sometimes for many years with little recognition or support.

33 I would like to acknowledge her royal highness Princess Mele Siu'ilikutapu, Sir
34 Anand Satyanand and I also wish to acknowledge the Minister for Pacific Peoples and

1 member of parliament for Māngere, Lau Afioga Honourable Aupito William Sio and Lau
2 Afioga Honourable Luamanuvao Dame Winnie Laban and the many Pacific community
3 leaders and supporters who are here today.

4 The Crown's approach to the Royal Commission of Inquiry overall and to
5 Tulou - Our Pacific Voices: Tatala e Pulonga in particular, is to listen and learn from
6 survivors, their communities and leaders about their experiences with the New Zealand
7 State. I am Director of the Crown Response Secretariat, a small team established
8 specifically to co-ordinate the Crown's response to the Abuse in Care Inquiry. Our role is
9 to make sure the Royal Commission gets the historical information and other support it
10 needs from the State agencies to do its job.

11 In addition to the Crown Response Secretariat, the agencies represented here today
12 are the Ministry of Social Development, Oranga Tamariki, the Ministry of Education,
13 Immigration New Zealand, the New Zealand Police and the Ministry for Pacific Peoples.
14 Multiple other Government agencies are listening remotely on the livestream.

15 The importance of survivors' voices is recognised by the Crown. Their contribution
16 to the work of this Royal Commission cannot be overstated and their courage and strength
17 inspires us all. This Inquiry and this hearing will be an opportunity for the Crown to
18 confront some uncomfortable events in the history of our nation, a history of racism and
19 abuse of some of the most vulnerable members of our communities and the devastating
20 impact this has had on Pacific survivors and their families.

21 The Crown is listening carefully so that survivors' stories can drive change to
22 improve Government systems to prevent further abuse and to provide redress to those
23 abused.

24 The Crown is being held to account by survivors' lived experience and is committed
25 to improve. The Crown welcomes the opportunity to hear first-hand from Pacific
26 survivors, to hear their stories and to learn from what they have to say about their
27 experiences in the care system.

28 As in the Royal Commission's previous hearings, the Crown will not be seeking to
29 question any survivor witnesses, nor to have any questions put to survivor witnesses
30 through Counsel Assisting. The Crown's objective at this hearing is to listen actively and to
31 supply information to assist the Royal Commission's inquiry so we can learn and,
32 importantly, change. Fakaaue lahi, malo 'aupito, meitaki maata, fakafetai, fa'afetai lava mo
33 le avanoa.

34 **CHAIR:** Thank you Ms Ruakere. Are there any other statements that anybody else wishes to

1 make? I believe we're there. Thank you for acknowledging your team, Ms Sharkey,
2 I meant to do that and I forgot, but I'm only too conscious that you have a small but
3 perfectly formed team who are assisting you and I do acknowledge them.

4 It is time to call your first witness?

5 **MS SHARKEY:** Yes.

6 **ASSOCIATE PROFESSOR HONOURABLE**
7 **LUAMANUVAO DAME WINNIE LABAN**

8 **CHAIR:** Dame Winnie, if I may call you that. Before you begin your evidence, can I ask you to
9 take the affirmation. Do you solemnly, sincerely and truly declare and affirm that the
10 evidence that you give to the Commission will be the truth, the whole truth and nothing but
11 the truth?

12 A. I do.

13 **QUESTIONING BY MS SHARKEY:** Malo le soifua Luamanuvao Dame Winnie Laban. Thank
14 you very much for being here with us today. You've got your statement in front of you?

15 A. Yes.

16 **Q.** Before we begin, I just wanted to ask whether there are any opening remarks you would
17 like to make?

18 A. E muamua ona ou ta le vai afei ma ou fa'atulou i le pa'ia lasilasi ua fa'atasi mai. Tulou ou
19 ponao'o Samoa i le afio o Tupu ma E'e. Tulou ou Faleupolu. Tulou auauna a le Atua. Oute
20 fa'atalofa atu i le pa'ia ma le mamalu o le aso. Kia ora koutou, Talofa, Kia orana koutou
21 katoatoa, Taloha ni, Fakaalofa lahi atu, Ni sa bula vinaka, Mālō e lelei, Noa'ia, Gude tru
22 olgeta, Shalom and warm Pacific greetings. I greet you all in the sacred languages of the
23 Pacific.

24 Like many migrants from the Pacific Islands, my parents came to New Zealand
25 seeking education and opportunity for their children. Not all families found success. Some
26 children became the victims of the circumstances of the poverty and hardship.
27 Unemployment, relationship break-down and limited family support contributed to child
28 abuse and neglect and led to behavioural psychological and social problems offending and
29 subsequent State intervention. It is my hope that the Royal Commission of Inquiry into
30 Abuse in Care will provide an opportunity for our Pacific people to tell their stories, to be
31 heard and to be understood, and that we build a path grounded in our Pacific cultures and
32 communities leading towards hope, healing and reconciliation. Thank you.

33 **Q.** Thank you. So just for the benefit of those who are watching the livestream and those who
34 are in attendance today, Luamanuvao has kindly provided a statement that will be published