

**Witness Name:** Jean Tungane Mitaera  
**Statement No.:** WITN0694001  
**Exhibits:** N/A  
**Dated:** 15 July 2021

**ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE**

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**WITNESS STATEMENT OF Jean Tungane Mitaera**

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I, Jean Mitaera, states as follows: -

**Introduction**

1. Kia orana, I am a New Zealand-born Cook Islands Maori.
2. I am a member of the Pacific Islanders' Presbyterian Church, Newtown and part of the Wellington Cook Islands community.
3. I am a graduate of Victoria University of Wellington having majored in Education and Social Work. My particular fields of practice are social work research and family violence.
4. I have published research on Cook Islands pastoral care; Turanga Maori - a Cook Islands conceptual framework for family violence; Pacific social work practice; Pacific models of care and on the value of unpaid work from a Cook Islands perspective. I have contributed to a number of Pacific research projects in education, social work and health.
5. My current role is Chief Advisor, Pacific Strategy for WelTec and Whitireia. Prior to this role, I taught social work at both university and polytechnic and have held a Teaching Fellow position in Pacific Studies, Victoria University of Wellington. I am a former Teaching Fellow in Pacific Studies, Victoria University of Wellington.

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6. I am a member of the Pacific women's national organisation PACIFICA Inc, having served two terms as National President. I am a current Board member of the Pasifika Education Centre and Taeaomanino Trust, as well a member of the MSD Experts Advisory Group on Family Violence.

**Public Hearing - 'Tulou – Our Pacific Voices'**

7. I have been asked by the Royal Commission of Inquiry into Abuse in Care (the Inquiry) to participate as part of the public hearing on Pacific people's experience of abuse in care, 'Tulou – Our Pacific Voices' ("the Hearing").
8. I have been asked specifically to provide my views as part of the Talanoa Panel discussion on 'A Pacific Lens on Redress' and have been asked to provide my views on the following topics and questions:

Redress from a Pacific perspective

- a. What should the purpose or objectives of a redress scheme be?

Traditional dispute resolution systems

- b. What are some of the defining elements of traditional Pacific reconciliation processes such as ifoga, fakalelei, isorosoro and ho'oponopono?
- c. Can culturally specific reconciliation processes be successfully adapted for use in Aotearoa New Zealand?
- d. What might a redress process that is underpinned by Pacific values and practices look like?
- e. What are some of the advantages and disadvantages of a Pan-Pacific model of redress?

Pacific Health Models

- f. Can Pacific health and wellbeing models such as the Fonofale, Kakala and Tivaevae models be used to conceptualise holistic redress approaches for Pacific peoples?

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### Types of Redress

- g. Possibilities currently include but are not limited to:
  - i. financial payments (what do you think any payment should aim to do)
  - ii. rehabilitation (e.g. through counselling, education and employment, assisting survivors to build and maintain healthy relationships etc.)
  - iii. acknowledgment of abuse
  - iv. apology.
  
- h. What other elements are crucial to achieve meaningful redress from a Pacific survivor perspective?

### Redress for family/redress for intergenerational trauma

- i. Should redress be available for family of survivors, and if so, what type?
- j. If a survivor is deceased, should their family members be able to make redress claims?
- k. Should a redress scheme provide collective redress? What might this look like?

### Accessibility

- l. What barriers, culturally related or otherwise, do Pacific survivors face to making claims for redress?
  - m. What are Pacific peoples' needs when accessing redress provider services and making claims?
9. I believe that my cultural and academic background and experience qualify me to participate as an expert witness on the Talanoa Panel discussion.

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**Statement of Truth**

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

Signature

GRO-C

Date

Annexure A

**Consent to use my statement**

I, **Jean Mitaera**, confirm that by submitting my signed witness statement to the Royal Commission of Inquiry into Abuse in Care, I consent to its use in the following ways:

- reference and/or inclusion in any interim and/or final report;
- disclosure to those granted leave to appear, designated as core participants and where instructed, their legal representatives via the Inquiry’s database or by any other means as directed by the Inquiry;
- presentation as evidence before the Inquiry, including at a public hearing;
- informing further investigation by the Inquiry;
- publication on the Inquiry website.

I also confirm that I have been advised of the option to seek anonymity and that if granted my identity may nevertheless be disclosed to a person or organisation, including any instructed legal representatives, who is the subject of criticism in my witness statement in order that they are afforded a fair opportunity to respond to the criticism.

Please tick one of the two following boxes:

if you are seeking anonymity

or

if you are happy for your identity to be known

Signed: GRO-C .....

Date: 15/07/2021 .....