

**Witness Name:** Siautu Alefaio  
**Statement No.:** WITN0693001  
**Exhibits:** N/A  
**Dated:** 15 July 2021

## ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

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### WITNESS STATEMENT OF SIAUTU ALEFAIO

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I, Siautu Alefaio, states as follows:

#### **Introduction**

1. I am of Samoan lineage, from the villages of Matautu-Tai, Sāsina, Manunu ma Fagamalo. My full name, including my chiefly title, is Le'ena Dr Siautu Alefaio-Tugia.
2. I have been a practising psychologist since 2001 in Aotearoa New Zealand. In 2015 I was awarded a PhD in Educational Psychology from Monash University.
3. I am a Global Fellow of the Center for Human Rights & Humanitarian Studies at Brown University in the United States. As an experienced scholar-practitioner, I have worked across various applied psychology contexts in education, health, social services, community, family violence, forensic rehabilitation and disaster humanitarian response in Aotearoa New Zealand, Australia, and the Pacific.
4. I combine my extensive experience in practice and academic knowledge to re-inform psychology from Pacific-Indigenous knowledge frameworks. I founded NIUPATCH (Navigate In Unity Pacific approaches to Community-Humanitarians), a Pacific-centred research collective that shines a light on Pacific-indigenous community responses of innovation to humanity's challenging needs.

5. I also developed the 'Saili Matagi' programme. Saili Matagi is a Pacific forensic rehabilitation programme focused on violence prevention, which is delivered in Vaka Fa'aola, the Pacific Focus Unit at Springhill Correctional Facility.
6. Saili Matagi is the only Pacific forensic rehabilitation programme internationally. At the core of Saili Matagi are Pacific-indigenous cultural principles of reconciliation which have proven successful in the high rates of completion for Pacific offenders.
7. Currently, I am an Associate Professor of psychology and the Associate Dean Pacific in the College of Humanities and Social Sciences, Massey University.

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

8. 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").
9. 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?

#### 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

- I. 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?
10. I believe that my cultural and academic background and experience qualify me to participate as an expert witness on the Talanoa Panel discussion.

**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.

Signed: GRO-C \_\_\_\_\_

Dated: 15 July 2021

**Annexure A****Consent to use my statement**

I, **Siautu Alefaio**, 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 July 2021 .....