Witness Name: GRO-A-Mr CE

Statement No: WITN0552001

Exhibits: WITN0552002

Dated: 8.07.2021

ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

WITNESS STATEMENT OF GRO-A-Mr CE

I, GRO-A-Mr CE, will say as follows: -

1. My name is GRO-A-Mr CE, I was born in Samoa in 1973.

2. I also go by the surname GRO-A which is the name I had when we came from Samoa. It is my father's matai name. GRO-A GRO-A

3. My statement relates to the abuse I received when I was under state care in residential homes and how this has impacted me. I basically lost my culture and language during my time in care. Before going into State care, I was able to speak Samoan fluently. It was my first and only language for so long. I could hold a conversation and understand things. After being in care, I couldn't speak the language and I had forgotten a lot of the fa'asamoa and how to do things the Samoan way.

4. I have been carrying this for many years. I wish to share my experience because I have come across people who've had similar struggles to me and I have tried

my best to help them. I hope that in sharing my experience I am able to help others too.

MIGRATION, FAMILY BACKGROUND AND EARLY LIFE

5. My parents are both Samoan. I also have GRO-A sisters and one brother. I am the second youngest in the family. My mother, brother and my sister have all passed away.

6. We all came to New Zealand from Samoa in the early 80s when I was about eight years old. We came to New Zealand because my parents wanted my siblings and I to get an education, and to grow up and get good jobs. My dad also saw it as a better opportunity to make money through work.

7. My parents were very religious. Our family were with the GRO-A church in Samoa and we continued with the GRO-A church here in New Zealand. Not long after we got here, I began to move away from church. This was mainly because I was running with the wrong crowd of friends and wanted to hang with them instead.

8. My parents were very strict, we were raised in an environment where violence was 'okay'. My dad did the disciplining and if you did something wrong you got a hiding for it. One time I remember getting a hiding because I couldn't read the bible in Samoan properly. The hidings from dad led me to resent religion.

9. Mum passed away around GRO-A My happiest memories of growing up were with my mum.

10. I started primary school when I arrived in New Zealand. This was where things began breaking down for me. I really struggled with adjusting to the English language. I ended up 'playing up' a lot at school because I was frustrated at being teased by the other children. I was also frustrated because I couldn't understand what was going on in the classroom. I felt left out, and I was struggling to learn. I also felt that I was too stupid to learn to speak English.

11. Because I was frustrated at school I had an attitude. I did things like eat other kid's lunches, talk back to teachers and steal change from the other kids' bags.

In the end I didn't like going to school anymore and ended up being expelled from several primary schools.

12. This continued when I went to intermediate school where I was expelled within the first three weeks. After this, things really began to go downhill. I started hanging out with the 'wrong crowd' and began stealing, wagging school and trying to smoke. Because of this I came to the attention of the Police.

13. At home, I was getting hidings from my dad for being expelled from school and for the bad school reports. During all of this I was still being disciplined by my dad as though we were still in the islands. In the islands you got hidings for everything.

14. The hidings didn't have a positive effect on me. At the time I was remorseful for whatever I had done wrong. But after a while I began to do things just to spite them and go further than the last time. If anything, it made it worse because I wanted to get back at him by playing up some more.

15. My father was quite high up in the Church and so he needed people at the Church to see him in a certain way. He couldn't be in the Church preaching about what you should and shouldn't do when his children were out doing those things.

16. Now that I am older and have kids, I can see what my dad was trying to do. I think it was his way to try to get me to behave at school and to get a good education.

17. Because I was playing up, I remember the Police threatening me and trying to convince my parents to send me back to the Islands. It was something that I saw them use for a lot of the Island children. They did the same thing to my brother.

18. I was getting into more and more trouble with the Police for doing things like burglaries, car theft and truancy. Eventually the constant trouble was becoming too much for my parents.

ABUSE IN RESIDENTIAL CARE

Weymouth Boys Home

19. In 1986, I came home from school one day and there were two female social workers at the house. My dad told me that they were going to take me shopping for new clothes and shoes because my clothes and shoes were old.

20. The Social Workers took me shopping and they bought me new clothes and shoes. They didn't take me home afterwards. Instead, they took me to Weymouth Boys' Home ("Weymouth"). There wasn't any mention to me beforehand about going to Weymouth.

21. I was 11 or 12 years old at the time and I didn't really know what was happening to me. The other kids there were big and looked like they were as old as 16 years old.

22. I don't remember many Pacific Island staff members but there were many brown kids there. I'm not sure how many were Maori and how many were Pacific. The environment there focussed on Maori culture and language. I started learning Maori songs here.

23. Staff members at Weymouth were violent towards us kids but they did it in a way that wasn't obvious. For example, when they wanted to get someone, they set up a game that was physical and then use the opportunity to physically hurt us. This was a clever way of hiding the violence. There were certain staff members with violent reputations. It got to a point where we all knew not to 'play up' when those staff members were working.

24. You would get a whack from staff if you talked back. The only other similar thing to violence is when the staff arranged rugby and basketball games where we played against the staff. The staff who were adults didn't hold back during those games. After the game most of us kids would end up with injuries like bruises and scrapes.

25. Among the boys at Weymouth, there was a lot of bullying going on, so you had to quickly find your place within the group. I believe that a lot of the bullying came from the privileges that were available in Weymouth. For example, if one of the

children 'played up', the rest of the group would lose a certain privilege like a fun activity.

26. The staff used the privilege system as a tool to pit us against each other. You would get a hiding from the other boys if you were the cause of them losing a privilege.

27. I ran away a few times from Weymouth. When I did, I didn't know that the others that stayed behind would lose their privileges. Weymouth is in the middle of Manurewa and back then I didn't know my way around the area. Of the few times I escaped I got caught close to the fence because I didn't know where I was going.

28. When the staff took me back to Weymouth, they put me in a padded room for a few hours before I got put into another locked room.

29. The locked room is smaller than the usual room you get when you arrive. It only had a bed and the only time you got to go toilet, shower or food is when the staff came for you. If you bang on the door you stay in the room longer. One time I was in there for four days.

30. I didn't get any schooling at Weymouth. The closest was an hour session a day where we worked on work sheets which had puzzles and other activities on them. The staff ran the workshops.

31. I am not sure how long I was at Weymouth for, but it must have been approximately seven months. It felt as though I was there for a long time. Being in Weymouth gave you a warped sense of time. There was a massive wall around the complex, and from the inside you couldn't see outside. You couldn't get an idea of what was going on and no one told you the time.

32. I remember that when I was discharged from Weymouth I was placed with a family for a short period of time. I remember a man there GRO-B-1. There were other children at the family house that were the same age as me. There was a lot of threatening behaviour from GRO-B-1 and we were bashed quite a lot by him.

Hokio Beach School

33. In February 1987, I was transferred to Hokio Beach School ("Hokio"). At this time, I was about 12 or 13 years of age.

34. I remember on the bus to Hokio one kid was playing up. Because of that, we all then got smacked around by a staff member on the bus. We were told that this was what we should expect at Hokio.

35. When you arrive at Hokio, the trusted kids showed you where everything was like the toilets, kitchen and rooms. They also showed you the routine to follow each day.

36. The Hokio buildings were huge with long corridors and about ten rooms down each corridor.

37. We were only locked into our rooms at night until the morning. This was to prevent us from running away and because there were only two staff members working at night.

38. During the day, after having breakfast we were sent outside until lunch and then after lunch we were sent outside again until dinner. It was free time and there wasn't much supervision from the staff.

39. The violence at Hokio was far worse than it was at Weymouth. It was such a huge place with lots of boys, so you had to 'learn the ropes' really quick. I think there were over 70 boys at Hokio. The boys all had groups and fought a lot between each other. The staff members at Hokio would request for boys to beat up other boys.

40. Hokio had huge sand dunes on the coastal side of it. The other sides were surrounded by thick forest. A lot of the violence and sickening behaviour took place over the sand dunes because you were out of sight from the staff there. Some of the boys gave me a few hidings behind the sand dunes.

41. I was also sexually abused while I was there from another boy. This was the first time I had experienced this. Everybody knew that the physical and sexual abuse was happening behind the sand dunes.

42. I think the staff there knew that things were happening but just turned a blind eye to it.

43. I remember a time where I was beaten up by one of the other boys and I told a staff member about it. The staff member said that they would get one of the other boys, who was well respected in the group to come and talk to me about it. This person was supposed to be like a buddy.

44. When they got the buddy, we agreed for me and the buddy to go and talk to the boys that had given me a hiding. The buddy looked concerned as I told my story to him in front of the staff member. The buddy then took me over to the sand dunes, where the other boys were. When we got there the buddy said to the boys, "this is the guy that narked on you". After that, I got beaten up again by the same boys.

45. Cigarettes were like currency there. The trusted kids were getting cigarettes and using them to get other kids to do things like beat someone up or steal something. I don't know how the cigarettes got in there, but they had them including 'rollies' like Port Royal and Drum.

46. I used to make deals with the other boys to trade food or privileges for cigarettes. The cigarettes were smoked in the open in front of staff and other kids.

47. Hokio was where I first started to smoke. I'd smoked before I got there but it made me feel sick. When I got to Hokio, it became something I picked up.

48. Hokio was in a very isolated place. There were no fences there because it was in the middle of nowhere. We were told by staff members that because it was surrounded by forest we could get lost and die if we tried to run away. I once ran away from Hokio and into the forest. I was caught by staff members who beat me up and took me back to Hokio.

49. When I got back, they locked me in the 'Small Room'. This room was where they put you as a punishment. The room had a door with a small viewing window and was very small. You couldn't lie down in this room and if I sat cross-legged on the floor, both of my knees would touch the walls. The walls are padded all around.

50. I was in the room for two or three days. Those rooms are horrible. When it is padded like that, that silence you experience in the room is so much stronger. It forces you to do nothing but go inside your own head. You hear a ringing sound in your head and it just grows and grows. It is like the ringing sound you get when you get whacked in your ear and you hear this horrible ringing sound.

51. It was painful in that room. I spent a lot of time in there just feeling angry. Although I was still angry, I would tell the staff I wasn't angry just to get out. I was only allowed to come out of the room for a few meals and 'physical punishment'. This is where you do exercise like running around the compound. They let you out to do this physical punishment every 3-4 hours.

52. I only ran away once because the hiding I received and being locked in the 'Small Room' made me fearful of what would happen if I ran away again.

53. The only education we got was in wood and bone carving. Lots of kids did carving just so that they wouldn't be caught to get bashed by other children. I did a bit of bone carving when I was first down there.

54. I was in Hokio for around a year. I can't remember exactly how long I was there. By the end of my time, I was starting to get in trouble for doing things like stealing food from the pantry and bullying newcomers for cigarettes.

55. One day the staff members lined up a group of boys and three of us were told that we were being transferred. I thought that I was going back to Weymouth, but I ended up being put in Owairaka Boys' Home ("Owairaka"), Auckland.

56. My records state that I went to my parents for the school holidays. But, that doesn't make any sense to me. I only remember going to Hokio once and leaving once to go to Owairaka. I don't remember ever going home or returning to Hokio.

Owairaka Boys' Home

57. In December 1987, I was transferred to Owairaka Boys' Home. I wasn't told why I was transferred from Hokio, but they mentioned that I would be closer to my family at Owairaka.

58. When I arrived at Owairaka I remember a lady telling us where everything was supposed to be and what the routine was.

59. I was put in a cabin like room where I was locked up alone for eight or nine hours a day. We would be let out one by one for an hour, so you could go to the bathroom and get some food.

60. The room had a bed and a long closet, a chair and a table in the corner.

61. Within the unit where the boy's rooms were there were two wings (or corridors) and down each wing there were about six or seven rooms. Each boy had his own room, where we spent most of our time. We were allowed out to eat, wash ourselves or go to the toilet.

62. You could talk to the other boys in the same wing by yelling under the door into the corridor. This was the only interaction we could have with each other while we were in our rooms.

63. Being in the room didn't bother me. I just wanted to finish my time, so I could go home.

64. During meal and showers times, we would only mingle with the boys that were in our wing. We all knew that there were more boys in the other wing, but we never saw them.

65. I wasn't physically or sexually abused at Owairaka because we were locked up for most of the day. But there was a lot of verbal abuse at Owairaka. We were often threatened with violence if we didn't obey what the staff told us to do.

66. There was no education there or classes or anything like that.

The Glade

67. I was only in Owairaka for a few months before I was transferred to "The Glade" in Newmarket. I was disappointed by this because I thought I was going home. I saw other boys go home from Owairaka and thought that I would be the same.

68. The way things were run at the Glade was a lot different to Weymouth, Hokio and Owairaka.

69. The kind of boys that were there were a lot different. There were boys at the Glade that were going to St. Peters and Auckland Grammar and some had high IQs. They were at the Glade because they had behavioural problems, or their parents were paying for them to be there.

70. The boys were older too and went up to 16 years old. Violence wasn't a big thing among the boys like the other places.

71. Most of the boys I saw at the Glade were Pakeha and I remember a few Maori boys there too. I also remember that there were a few of us Pacific Islanders in there at the time.

72. At the Glade there was a 'Rewards System' where you could earn rewards through your behaviour. If you behaved, you got to go on day trips.

73. There wasn't that much bullying there but there was psychological and physical abuse happening. There was a form of punishment that they called a "Michael White". The boy is told to sit cross-legged on the floor and place their arms in a 'straight jacket position'. The staff members then stood behind the boy and pulled their arms tightly repeatedly for an hour or two. After being in this position for that amount of time, you would lose feeling in your body and become unconscious.

74. The "Michael White" was always carried out by the person that ran The Glade and another staff member. I went through this a few times.

75. There were a few suicides that took place while I was at the Glade. The one I remember most vividly is a young Maori boy who GRO-C one day. On the weekends most of the children could go home to their families or relatives. Because this boy was always misbehaving, he wasn't allowed to be out for the

weekend. On this weekend the staff organised an off-site programme for the boys that weren't allowed out.

76. I went on the off-site programme, but the Maori boy stayed behind. He asked me for my jacket and shoes because he was going to play in the gym with two other boys that were staying behind.

77. When we got back from the day trip, we found out that he GRO-C He was only found when the roll call was done on our return. He didn't answer, so we had to go around the home looking for him and I found him GRO-C the roof.

78. The staff members had another boy GRO-C GRO-C. What always stuck with me is that he GRO-C while wearing my jacket and shoes.

79. After this happened, the staff at 'The Glade' had a meeting with us about looking after ourselves and talking to staff members if we thought someone was GRO-C GRO-C.

80. To my knowledge, the guy that ran "The Glade" was GRO-B GRO-B relating to children that were in his care. I remember that he would personally discipline certain children when they misbehaved and that this discipline would take place behind closed doors in his office with another staff member. After children had gone through this, I could see a real shift in how they behaved around the home.

81. On one occasion I was taken into the office, and I was abused while I was in there. I remember that I went into the office with pants on and that when I left the office, I was wearing shorts. I've blocked out this memory and haven't thought about what happened in any depth to avoid bringing it up again.

82. When I was at the Glade, we went on a day trip. As a surprise they drove me to my parents' house. This was the first time I remember seeing them since going to Weymouth. It was weird and awkward because I felt like a stranger in the

house. The language and culture were still strong in the house. Since I was away from it for so long, I wondered why they spoke like that.

83. I wouldn't have felt like that if I was home all that time I was in care. I remember my dad telling me that I was coming home soon and him asking if I learnt my lesson. I said yes because I wanted to go back home.

Release from Care

84. I was at the Glade for about a year and after that I was taken back to my parents' home. By the time I went back home I was 14 or 15 years old and had been away from the family for about three or four years.

85. When I returned home, GRO-A GRO-A I was free to do what I wanted, and I was able to sneak out at night time.

86. I remember feeling quite distant from my parents. I was expecting to just fall back in line with everything at home but that didn't happen. I had been gone for too long and they focussed on the kids that they could help I suppose. GRO-A GRO-A GRO-A Everyone attended church except me.

87. It wasn't long before I got in trouble again. While I was at high school, I met a girl that I was interested in pursuing. I began committing crimes at night to get money so that I could impress her.

88. The stealing got worse because I was so good at stealing valuable property and was able to sell the things I stole at school. Each time I went into houses I would take more and more things.

89. The girl I was pursuing had told me she loved me. At the time I really craved the feeling of being wanted by another person. She was the first person to show interest in me and it was the first time I felt love.

90. Shortly after fifth form (at almost 16 years of age), I was sent to Corrective Training at Waikeria Prison, where I stayed for a few months. There was a lot of abuse and violence there.

91. I began writing to her when I was in Corrective Training and when I got out, we began seeing each other. I would fight her on her ideas about life because they were so different from what I had learnt through my time in care and from what my parents had taught me at home.

92. After a few months I returned home to my parents. Shortly after I ran away from them and went to GRO-A where I had been promised a job.

93. In my adult life I've been sentenced to imprisonment twice. The treatment in Prison was a little bit worse than what I experienced as a youth in care.

IMPACTS OF THE ABUSE

Relationship with Partner and Children

94. Because of the abuse I suffered while I was in care, I find it very difficult to trust people. I can't hold a job for very long and I find it very difficult to take orders from others. This has also affected my relationship with my children.

95. My children were placed in their mother's custody. My children being placed in care came from issues in the relationship between me and the mother of my children. For me, there was a lot of mistrust, insecurity and trauma that caused a lot of instability in our home.

96. In one of the years before the children were taken from us, there were GRO-C GRO-C. Some of these involved violence, where I was the aggressor and other times when my children's mother was the aggressor.

97. During this time my two older children saw a lot of things that they shouldn't have. The two younger ones didn't see as much of the violence because things improved between their mother and me.

98. I am currently dealing with Oranga Tamariki in relation to the custody of my children. They have only recently transitioned back into my care. I believe that

because of my history in care, the process of getting my children back was a lot more difficult than it would be for someone who didn't have the same history in care as me.

99. It took about two years for me to get my children back. Partly because of my background, I had to do courses, appear in Court and have meetings just so I can have my children back.

Alcohol/Drugs

100. Not long after leaving the Glade, my older brother was released from prison, and GRO-A. He was heavily into drinking alcohol and smoking cannabis. He introduced me to these substances and showed me how to drink and smoke cannabis.

101. I saw that my older brother and his friends were using alcohol and cannabis to find some happiness in his life. When I saw this, I wanted that happiness too, because it was something that had been absent from my life for such a long time. My brother and I also began to bond through our cannabis and alcohol use, so this reinforced it as something that was good at the time.

Relationship with Family

102. My time in care really affected my relationship with my parents. It had been so long since I had seen them. When I was in Weymouth, Hokio and Owairaka I don't remember my parents coming to see me.

103. I still don't know why this was, whether it was because they couldn't access me or because they didn't want to come. I didn't even know if I could contact them by phone or letters. I didn't know if they went back to Samoa or anything. No one told me that I could contact them.

104. At first when I went into care, I resented my parents for putting me there. I kept asking myself why they didn't fight for me and come to get me. Maybe they didn't care. After I while I didn't care, and I eventually stopped thinking about going home.

105. I remember when I was moved from Hokio to Owairaka, I thought it was so that I would be close to my family and that they wanted to see me. They didn't visit me at Owairaka so that added to my resentment of them.

106. Over the years I have tried to talk to my dad about my experiences in care. I see that he starts to get offended when I ask him, so I stop and just leave it at that. To be honest, if we were to sit and talk about that stuff, it wouldn't change him.

107. When I moved back home after being at the Glade, my parents would give long speeches and say things like, "You're not going to get anywhere in life" and "We sent you away all those years ago and we can see you haven't changed".

108. When I reflect on my parents' situation and how I ended up in care, I sometimes think that maybe my parents had done all that they could and that they believed there weren't any other options left to help me. It was probably a situation where my parents needed extra support to understand me and to understand why I was behaving the way that I was.

109. After coming out of care, I wasn't able to connect with my sisters. I felt like they saw me and my brother as the bad eggs of the family. GRO-A

GRO-A

110. Today, my level of contact with my family isn't that great. I keep in contact with my dad but not very often and it's mostly me deciding not to contact them.

Culture and identity

111. In the homes I didn't hear much of the language and was not around many Samoans. I wasn't given a chance to continue learning about my culture. There was nothing which helped me preserve and maintain my language.

112. In my time in care, I lost a lot of my culture. Before going to Weymouth, I was able to speak Samoan fluently. It was my first and only language for so long. I could hold a conversation and understand things.

113. After being in care, I couldn't speak the language and I had forgotten a lot of the fa'asamoa and how to do things the Samoan way.

114. When I saw my family again, I felt very lost with them. I went from being frustrated because I didn't understand English to being frustrated that I couldn't understand Samoan well. I could still understand it to a certain degree, but I could no longer hold a conversation in Samoan.

115. I get frustrated because I can only understand half of what someone is saying and then I don't want to listen anymore. Sometimes, people ask me if I can understand Samoan and I don't know how to respond to that. If I say 'yes', then they ask where I am from and my dad's last name. I can't reply in Samoan, and I can't explain the history and where I am from in Samoa, so it makes being Samoan difficult for me.

116. It is important to know who you are but when you are 'in care' they don't care who you are. Everyone is looked at in the same way. There were cultural things that were there for Maori kids like bone carving, so you just had to go with whatever was going on in there. I stopped caring about who I was because I was stuck in a system that didn't care and so I stopped caring too.

117. In a way I don't know who I am, and I am a product of what I have been through in care. Recently when I looked a document from my file, I became very angry again and did not want to see the rest of my file any further. The reason I felt this way because there was a psychologist report that had a lot of incorrect information about me. One of the obvious ones was my ethnicity being recorded as part Maori. This, to me, was another kick in the face because it shows me how they did not care about me or to get my information right. I'm not offended about being Maori, but it was getting information incorrect that really made angry.

Education

118. Apart from "The Glade", there was no education provided while I was in care.

119. At the Glade there was an outside teacher who would come in and teach the children who weren't going to an outside school.

DISCLOSURE OF ABUSE

120. The only person I've told about my abuse is the mother of my children. I have not told anyone else.

121. I can't explain a lot of things I have done since being in care. To me, my time in care has defined my life for so many years. Now it's time for me to get the story out and maybe find out why I am the way I am today.

IDEAS FOR TRANSFORMATIVE CHANGE

Residential Homes

122. I think all these homes should be shut down or get better staff in those homes.

123. While I was in care I believe that most of the staff would have known about the bullying and different types of abuse that were happening. I believe that many of the staff turned a blind eye to the abuse because they were only worried about getting paid and they didn't want to nark on their colleagues.

124. To prevent some of the abuse I suffered, I believe there needed to be stronger monitoring around what staff were required to do. Most of the problems I faced later in life come back to staff turning a blind eye to the abuse I was suffering.

125. There should also be a stricter vetting process for allowing adults to work with young people. This will make sure the right people are employed.

126. I also think the government should focus more on preventing kids going into these types of homes. If they prevent that then there would be no reason to have homes or to go into care.

Social Welfare

127. I never saw my social worker through all the placements that I had. Except for the first time she came to my parents' home and took me shopping I never saw her again.

128. My records state that she was involved in doing a lot of things for me. After seeing the files now, she was just doing reports or organising for my next step in care whenever the time came. **[WITN 0552001]**

129. Because of these reports and what was said about me, there was a flow on effect for me. It feels to me like people were doing reports with incorrect information and it changed my future and what happened to me. I'm angry about this because I feel I didn't need to be in these homes and that my care could've easily been different.

130. The professionals and social workers involved in my care helped to create people like me, but there isn't any accountability for what they did.

131. The patterns of behaviour I learnt in care stuck with me when I went back to my parents. Since then, I've lived my life based on the patterns and behaviour I learnt through these places. I've lost my children and have been to prison. To me this all comes from the abuse I suffered and things I learnt while I was in care.

132. Going to prison after being in care was a natural next step for me. To me, that was normal given the environments I was in while I was in care.

133. I think that had I been caught early and given the right support, I could've gone down a completely different track. If I had a social worker that was there for me when I was younger, if someone had come to check up on me or someone spoke to me to find out why I was behaving a certain way, then this could have prevented me from going down the pathway I ended up on.

134. I think there should be a lot of study and research into how to pick up on things causing troubled children early on and get in there and support them earlier rather than later. Fixing a problem late down the track is too late. It is crucial that they pick it up early. For instance, people do rehabilitation course half way down the track, but this is way too late. They need to train people to identify these issues early and help support children at a very early stage because I feel that I could have gone down a different path had I gotten the support then.

135. I think government should make an apology for the whole generation of kids who are now just starting to find their feet. They can do that by example by putting money into supporting families early and on every level and helping our Pacific people. That would be more meaningful to me because I see our younger ones walking around GRO-A associating with colours and gangs etc. Those children who are in the too hard basket should be given a lot of early support.

136. I think information about all support services should be made very clear and repeated as well.

137. A copy of my written consent to use my statement is **annexed** to this statement.

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:

Not relevant to Natural Justice process