

TRANSCRIPT

LEGISLATIVE ASSEMBLY LEGAL AND SOCIAL ISSUES COMMITTEE

Inquiry into Responses to Historical Forced Adoptions in Victoria

Melbourne—Wednesday, 10 March 2021

MEMBERS

Ms Natalie Suleyman—Chair

Mr James Newbury—Deputy Chair

Ms Christine Couzens

Ms Emma Kealy

Ms Michaela Settle

Mr David Southwick

Mr Meng Heang Tak

WITNESS

Name withheld.

WITNESS

Name withheld.

The CHAIR: I acknowledge the traditional owners of the land on which we're meeting. I pay my respects to their elders, past and present, and any Aboriginal elders of other communities who may be here today. I declare open public hearings for the Legal and Social Issues Committee's inquiry into responses to historical forced adoptions in Victoria.

My name is Natalie Suleyman, I'm the Member for St Albans and the Chair of the Committee. To my right Michaela Settle MP, the Member for Buninyong, David Southwick MP, the Member for Caulfield. To my left is Christine Couzens MP, the Member for Geelong and Meng Heang Tak MP, the Member for Clarinda.

I welcome you here, [name withheld]. All evidence taken by this Committee is protected by Parliamentary privilege, therefore, you're protected against any action from what you say here today, but if you go outside and repeat the same things, including on social media and other platforms, those comments may not be protected by this privilege. All evidence given today is being recorded by Hansard to my right. You will be provided with a version of the transcript for you to check as soon as it's available. Any transcripts, PowerPoint presentations or handouts, will be placed on the Committee's website as soon as possible, unless confidentiality has been requested.

Today, we also have Holly who is with us from Carfi, an external provider of psychological support services. She's available to talk to you at any point if you require. We can also take a break at your choosing and, most importantly, we can put you in touch with Carfi and other services at a later time if you request.

The Committee's very much interested in hearing about your experience, the services that you have accessed, but most importantly, what outcomes that you would like to see from the inquiry. I now invite you to proceed with a brief opening statement and then the Committee will follow-up with questions. Yes, so it's to you, [name withheld], thank you.

NAME WITHHELD: Okay.

The CHAIR: It's not that bad. We've gone through the official formalities.

NAME WITHHELD: Okay. All right, I was adopted in 1968 from Queen Victoria. Mother was placed in Berry Street. She was woken up at 2 or 3 o'clock in the morning by her mother, taken to Berry Street in the middle of the night. She always told me a story that her mother had paid \$2 for the gown. I got my records from Berry Street and there it is; \$2 paid by the mother for the gown. She was there over Christmas so she didn't have any family there. Her family was fractured with her mother because of the mistrust and everything that she was put through. She wanted to keep me but she couldn't.

My father also tried to find me when I was about 18 months old. He did phone my mother's house and her father said, 'She's—she's married an army guy,' and 'don't ring here again,' and just slammed the phone down, like you could in those days. So, yeah, he did try to find me which was quite confronting when I found him. I found him living five minutes away from me. We lived in the same suburb in Wantirna for a number of years. My brothers worked at the local IGA that I shopped at every day, so they probably served me.

I go to Bali a lot. I've been there many—like, 20 times or something ridiculous. Him and his wife go to Bali all the time. We've been to Bali at the same time, different sides of the island. So his first wife was named [REDACTED] I could keep going. We're very similar and I wish I'd found him years ago but he was never registered on my paperwork. I was also adopted to people in their 40s who lied on their paperwork. I think my adopted mother was 46 at the time. I don't know how the government could say that that was okay, because that was grandmother and grandpa ages in those days and I think that was wrong, what they did.

I languished in the Queen Victoria Hospital, I think for about four to six weeks. I was sick when I was born so I never had any bonding, I never had anything. I was just put in the cradle, whatever it is, the basinet thing, and fed, changed, occasional cuddle and put back in there until they came and got me. So I have a lot of co-dependency problems. I have a lot of attachment issue problems and it—it's all residing from that. And you hear about babies that cried all the time and it's because you never got to bond with your mothers, you were

stuck there, you didn't have that 24/7 touching, attaching, bathing, continually in that first six weeks, whatever I was there.

So that's been very confronting for me. She didn't even know that I was in the hospital for that time. So then I go home and—yeah. But it shouldn't—it shouldn't have happened. It's Australia, New Zealand, America. It was all the churches that did it, the religions. In real Europe, it didn't happen in Germany, all those places. You got pregnant, you got pregnant, and they had the baby. It never ventured to those places, so none of this really happened. It just happened where all the white families were basically.

And adoption's very racist as well, as far as I'm concerned, because you never see a white child in a coloured family being adopted, you never see an Asian here—a white child being adopted into an Asian family. It's a very racist thing. White people are saving the children. So we can take the coloured children, we can take the Asian children from foreign countries or from here in Australia. It's just—what I've seen, it's just horrific.

I've only just started calling my mother, 'mum' after 53 years, which is very confronting. And she's never recovered from my birth and being taken. I've never been hidden, my brothers always knew about me. She also lost a baby girl, early, 20 something weeks or something. So that was traumatic for her too. But she's never recovered. I have to keep my distance. She lives in Rye, I'm in Vermont, so I can keep distance from her. But I live in a world of my mother's side, my father's side, my adoptive side. I have to keep them all separate.

No-one knows I visit—I see my adoptive family, no-one knows that I see my maternal side. I've got to keep them separate and it's so draining. And the other thing is, my father was also adopted in 1950, so I'm a double. He was in the hospital. They were selling babies. The hospital basically closed down in—I think it was around 1964 when the Adoption Act came in. It was the Vaucluse private hospital. So I've found my paternal side, my grandmother, my great auntie's side. I see them all the time. So that's another side of the family I see. No-one else knows that I see them because my dad doesn't want his other children to know that I've found the other side of the family.

I just get so confused. Some people, I might say, 'Oh, yeah, my father died 10 years ago,' or something, and then a few months later I'm talking to the same person. They'll go, 'What are you doing for the weekend?' 'I'm going to my dad's for lunch or drinks.' 'You're a liar, [REDACTED] [REDACTED] you said your dad died 10 years ago.' 'Oh, no, sorry,' and then I've got to go into the whole thing, I'm adopted and that was my adoptive father and that I'm going to my real dad's house. 'Oh, I'm so sorry for you.' Like, I don't need that, I'm just saying, you know.

So I basically don't talk about my adoptive parents anymore. I just talk about my mum and dad now, because people just get confused, they feel sorry for me. I don't need sorry. I just need understanding. I've got to take photos down. I'm like the Queen. I've got to take photos down and put other photos back up when people come to the house, the family, so they don't know that I've seen that side of the family or that person or, 'Who's that,' or 'Who's that.' It just gets—does my head in.

So I try to live a simple life and not many people understand it. It just gets very confusing. So it's like—it's like the statue. You know the sculpture that's in the Treasury Gardens, the take and not given. It's like it's been hidden in the corner of the garden and no-one knows it's there, no-one can see it. It's not like, I don't know, Gordon Reserve where everyone walks through it and they can have some thoughts and understanding—or the Botanical Gardens in the centre. It's a beautiful sculpture and it shouldn't be hidden.

It should be put in public so people can have thought provoking ideas and issues and understanding of—because I've still had conversations where people—only a few weeks ago someone said, 'Oh, they couldn't have—they're in their 40s and they don't have a baby, they left it too late.' And someone goes, 'Oh, they can adopt.' I'm going, 'No. No such thing as adoption anymore. You can't just apply and get this baby.' So I've had to have all these conversations and I don't want to go too hard of course. I go, you know, we were taken. There's only, like, 10 babies a year, I don't know the stats, here in Australia. So no, they can't adopt. They can have IVF but it's just so difficult. So difficult.

And I help a lot of people, I do a lot of volunteer work., I'm a registered volunteer with Uniting Care with Catriona Milne. I do a lot of DNA work. I help adoptees find their families through DNA and files. A lot of people don't know how to get their file, don't know how to get their parents' file. So I'll say, 'I can help you, I know people who do all that.' So I get them to fill out something and I go and get all the files and they're so

happy. Because some people just don't have the education or the understanding or it's too confronting for them to be able to go to these agencies to get the paperwork.

So I help a lot of people, I've turned it into a hobby now. I'll pay for DNA kits if they can't afford them, because DNA testing on a commercial site like, ancestry.com, it matches you to 19 million plus people around the world. Nine times out of 10 you'll find your family. Especially birth fathers because they're not listed on documents, as you guys know, and it'll give you surnames and it'll match you up and there's a lot of fathers and siblings who are actually testing to look for their adoptive sibling that they can't find. So sometimes within eight weeks they've got a sibling match and they've found their father straight away. Been, gone, done, finished, and they're happy.

I also help people and those kits are only \$89—not a hundred dollars and I don't understand why the government's not funding this because a lot of countries around the world are funding it now. I think it's Tokyo, Japan, there's a lot of big places in America that have a lot of philanthropy work that people get free DNA kits from. There's no point doing those paternal DNA kits that are for courts, for custody, whatever, because you're only matching one to one, where Ancestry's one to 19 million. And I don't understand why our government's not supporting that and paying for people who can't afford them. Most people can manage them themselves. They just need some guidance on how to do that and it should be funded.

I also think that there's a lot of adoptees out there who want to redact their adoptions because of how poorly they were treated; they don't see their adoptive families anymore, it's just fractured, and they shouldn't have to pay for it and it costs hundreds or thousands of dollars to redact. I think they should also get a paralegal or a lawyer or someone to go through everything with them and say, 'If you go back to your birth certificate, original, this is what will happen. Your super, your house, your car.' All the legal ramifications that come from that, because some people don't understand the legal side of it.

I don't even understand that side of it, because if you go to VicRoads and say, 'I've gone back to my birth name,' they'll look at you going, 'But you've always been [REDACTED] on our records, like, how can you have another name?' So it's going through all that. It's not just the counselling side, it's the legal aspect of everything as well and some people need help. If they want to do it, go into a court and fill out all that paperwork and engage a lawyer, there's a lot of people who don't have the money or the skills or the understanding and they just want to forget about it but they really want to go back to their real names.

They want to get rid of their adoptive name completely, and I think it should be helped. I think it should be understood. FIND should have it coming in with your records that you are able to do it. FIND don't say anything about DNA testing or how you can change your name—nothing. VANISH doesn't say it, no-one says it. It's hidden and we just keep getting hidden. Maybe there should be more social media done and more understanding and awareness of adoption because we're still—when I say—when I tell people I was stolen, they go, 'What are you talking about? You're adopted, you were given away.' I go, 'Nuh, nuh. Nuh, nuh.'

There was about 350,000 white children around Australia stolen. There's no real figures, I don't think. 90 per cent were forced. And they'll go, 'Well, where did you get that from?' I said, with the single mum's pension, adoption stopped by around 90 per cent. All the children's and the babies' homes, nearly all of them closed within a year, I think. So you can look at the stats on that part, when the single mother's pension came in.

I didn't even read my notes. We just need help. The cases I'm working on in Uniting Care, doing DNA kits, so I'll buy them and I'll go and test a person and they'll refund me back the money for the kit, they're great with that.

And I've already found families and confirmed that because a lot of birth mothers still say wrong names or say a fake name because they're protecting a married man or it was the love of their life or they just don't know. They just give off any name because their child just wants a name. And confirming and finding uncles and aunties of people and they're just so happy. It makes me happy to help people find—and some people look for 20 or 30 years. I'm going, why do you keep going through dirty paperwork and folders and things when you can just DNA test and find it? It's eight weeks or six weeks.

I even helped one bloke and his name's Peter Dale Raymond and he's in the media and he's been on Australian Story, A Current Affair, and the Herald and Weekly Times, and the Sun. He was taken in 1951. His mother went through a very traumatic marriage break-up. She put her son Peter in the Methodist Babies' Home, he was about nine months at the time, we've all got the records. And she put the other two sons in a toddler home.

Anyway, she got the two sons back, she went to get Peter and he's gone. He DNA tested. His brother had tested on his mother's side and on the mother's side like that. They'd been looking for him since 1997. This woman who took him, who used to take babies out for weekends and weeks, I don't know what she did, she was a very odd woman. She changed his surname, so he never knew his surname, and she knew his real name Peter, she knew his birthday, he'd always celebrate on his birthday, so she knew. She just never returned him to Methodist Babies' Home. And we also found his father and his three brothers on his father's side. And he's so happy because he's found a family.

He applied to every Births Deaths and Marriages in Australia. He wasted all this money for 30 - 50 years and nothing. No-one could find anything because he was under Peter Dale Raymond. He was actually Peter McDonald McAlister. And it's so confronting for him being of an age now and he can't go and enjoy his brothers and his sister. And there must be more than just him out there. I mean, this woman stole another child as well back in 1931. This guy's name was [REDACTED] but his real name's [REDACTED] [REDACTED] I know his sister. We DNA tested, they're actually half siblings, and he never knew. He's 80 years—no, sorry, he's 88 years old.

He didn't know. He's alive in WA and he'd never known at all. He's just gone by [REDACTED] [REDACTED] and it's not a name. And he's actually got his birth certificate for the first time. But I said to him, you can't use it. And I said to Peter, you can't use it, don't show anybody. He said, 'Why?' I said because the legal ramifications, your house, your car and your money, it's all in your fake name and trying to unravel that would be too much. I don't know the legal side of it. But he's legally [REDACTED] not [REDACTED] if that makes sense. And it'd just be a minefield at their age to try to change—go to their correct names. Maybe they could've done it 20, 30, 40 years ago but they couldn't—it's just too hard for them now.

It brings me joy finding healthy people and I travel. I go to Bendigo and I go to birth mothers and I go to adoptees and I go around Victoria. I've helped people from Darwin, I've helped people from New Zealand.

The CHAIR: Thank you, [name withheld]. Thank you very much for your valuable contribution. I know that the Committee truly appreciates the time and effort that you've taken to spend in-depth—sharing your experiences with us today. I'll start with questions, Christine. Thank you.

Ms COUZENS: Thanks, [name withheld]. We really do appreciate your time in giving evidence today. It's really important for us as a Committee to be able to put as much evidence into the final document and make our recommendation, so thank you very much. I was just interested in your comments about how divided your family is or how you've divided it. Is there a reason for that? Have you made that conscious decision that you need to keep them all separate or are there other reason why that's occurred?

NAME WITHHELD: I suppose it's like being brought up in a divorced family. You know, they go and visit the father's side and the mother's side and it's all, like, separate. So that's how I sort of think of it. I mean, they were dating for a couple of years or a year or something before she got pregnant, so they never married or anything like that. So I just pretend that they're divorced and you don't talk about the other side to each other. Then with my adoptive family, there's no real point. If they ask something, I'll tell them, but there's no real point, I don't think, to just talk about that. I can't talk about my dad's paternal side, his family, because he doesn't want his children to know.

Ms COUZENS: Yes, okay. So that's his decision.

NAME WITHHELD: Yeah.

Ms COUZENS: Yes.

NAME WITHHELD: And I don't understand it because I've just fitted in and just slotted in with the family and I'm very much like my father, extremely.

Ms COUZENS: So in relation to this inquiry, what are the key things you would like to see come out as recommendations in the inquiry?

NAME WITHHELD: If anyone would like to get their adoption revoked or redacted, paralegal help and paid for, because we shouldn't have to pay to revoke it or whatever it's called. We shouldn't have to.

Ms COUZENS: Yes.

NAME WITHHELD: It should be free because it's just pushing the adoptee down again. Moving the sculpture to somewhere really public, I'd love that. DNA kits being available for people who can't afford it. Some can, some can't. I would just love that because everybody else is doing it. It's the one-stop shop now to find family. Any of you guys, if you wanted to do it, DNA test and understand and learn how the family happens, but be aware, because a lot of men find out they got children they didn't know they had from, like, when they're 16. So I'll just put it out there.

Mr SOUTHWICK: Why are you looking at me?

NAME WITHHELD: You never know. The girlfriend who disappeared. I tell all men that, that I test. Because it does happen, and I've seen it. So just warning you. Also to gain knowledge and understanding of the power of DNA testing.

Ms COUZENS: And do you think counselling should be part of that?

NAME WITHHELD: There's no point—the problem is, there's no point in counselling because you don't know what you're going to get with DNA. Your DNA test might be bland and as vanilla as, that's my dad, that's my mum, and that's my grandparents, everything's perfect, and some people's test is vanilla. But sometimes it's Napolean. It's oh, my grandfather's not my grandfather. Oh, what was my grandma up to then? So you don't know what you get until it happens and then it's, like, oh, I need to find out who my grandfather really was or my great grandmother—it's a minefield but there's no point getting counselling for somebody who doesn't understand the DNA testing as well. So if you go to a counsellor who's got no knowledge, no understanding, you're just talking to a brick wall.

Ms COUZENS: Yes, I think specialised counselling has been raised numerous times from people giving evidence, so yes.

NAME WITHHELD: I don't go to counselling. I think I tried once but there's no point going to counsellor unless they're adopted or, I don't know, brought up in the foster care. It's a waste of time. You're talking to a brick wall—someone who's been brought up in a loving family who had a mother, father, coming home from hospital. It's a waste of time.

Ms COUZENS: Thanks, [name withheld].

Ms SETTLE: You talk about the ongoing impact of the adoption on your mother.

NAME WITHHELD: Yes.

Ms SETTLE: Are you willing to talk about that—we're very interested in the kind of services that were provided for people going through that. Do you know if she was ever offered any support, counselling?

NAME WITHHELD: No.

Ms SETTLE: No. It was a quick, easy answer. Yes, and she hasn't sought help herself?

NAME WITHHELD: No, no.

Ms SETTLE: No.

NAME WITHHELD: No, no. Honestly, it can be confronting, her phone calls and visiting her because of that reason. You know, if you're brought up with your natural parents, you know that they're always—it's hard to explain. Even if you're brought up with your natural parents and you're raised by them and you don't get along with them and you don't see them very often, you still know they're there. When you're adopted it's different. It's like, am I going to be abandoned or am I going to be—it's hard to explain. I can't explain it. Yeah, you always know your parents are there; whether you're divorced five times, you get on whatever drug, whatever.

You know your parents are going to always be there. When you're adopted, it's always in the back of the mind going, are they going to forget about me, ignore me, they had me. You know, when they were selling babies back before the Adoption Act of 64, girls were 120 pounds, boys were about 60 pounds. So girls are more valuable and I'm assuming maybe it's because they could dress them up like little dolls in little dresses, little

bonnets and they had the little doll for while the husband was at work and the wife had a little doll to play with. That's likely to explain why girls would've been more. I'm not sure, but that's my take on it.

The CHAIR: Thank you. David?

Mr SOUTHWICK: Yes, thanks, [name withheld], for presenting today. In terms of the support services that we've alluded to, groups like VANISH and others, how do you see then their role and, if it's not—I'm looking at your face and it's not so great—but when you mentioned about providing the DNA kit funding and whatever else, following on from the earlier question, for those that need the support, where do you think would be the appropriate—is there an appropriate group that exists at the moment where, they can provide the kit? If the counselling was needed, they could then provide whatever other support might be needed as well, or would you say not VANISH and not anyone that's currently out there at the moment from your view.

NAME WITHHELD: I've had a lot of problems with VANISH. I found my father before they found him, so I'm a very good searcher.

Mr SOUTHWICK: Yes.

NAME WITHHELD: A very good finder. That's why people come to me because I can do it. I don't take six months.

Mr SOUTHWICK: Sure.

NAME WITHHELD: I hold their hand, I help them, I'll go see them. VANISH sent that man Peter that I was talking about 10 pages of stuff to sign. I said, 'We don't need to because you've got all the DNA, we know who your father and your mother is now, we're all good.' Because he's got a bit of Parkinson's, you know. I was confronted by the amount of paperwork that VANISH sent him. They didn't go and see him, they actually just sent it to him. And it was too much for him, and it was just too difficult. Like holistically, the way Uniting Care work is that they actually go out and see them, they check to see if there's any files first before they actually go looking, asking for their ID and confirming everything. Because sometimes people might fill the forms out and there's nothing there, they were just stolen like Peter. And VANISH wouldn't have found anything because his name was changed.

So VANISH—and some of the counselling, and I've spoken to VANISH. I said, 'Do you, when people come to you do you suggest DNA testing?' And they go, 'No.' I said, 'Do you say anything about it?' 'No.' 'But why not?' Like it's just another tool in searching now, it's just a thing. It's not a, 'Oh my god.' So I don't understand why they don't, and they still won't. But up in Queensland in Jigsaw they do. They've got documents, they've got PDFs, everything. VANISH don't.

Mr SOUTHWICK: So is it an overhaul? Like is there—in your opinion—a need for a group like VANISH - - -

NAME WITHHELD: Yes.

Mr SOUTHWICK: - - - but needs an overhaul with funding - - -

NAME WITHHELD: Yes.

Mr SOUTHWICK: - - - that would then be able to do the work that is needed?

NAME WITHHELD: Yes.

Mr SOUTHWICK: And then as a follow-on to that, it seems in terms of the support that you provide and others provide with real-life experience is something that's desperately needed. Is that a kind of, let's call it an informal structure in which people can get together and learn and share off one another. Is that something that could also be made available as well?

NAME WITHHELD: Yes, yes definitely because some adoptees are just random and they just call, they find their birth parents and they call them up, whether they find them in the electoral rolls or wherever they find them.

Mr SOUTHWICK: Yes.

NAME WITHHELD: And it's like, 'No, you don't, no.' You get the phone call and they'll just slam—it's bad.

Mr SOUTHWICK: Yes.

NAME WITHHELD: I mean adoptees and people looking anyway, they actually ask me to sometimes make the first contact because I'm a third party and I can be very bland, very, 'Oh, blah, blah, blah,' because they're too scared to make the first contact. Whether it's a letter, or a phone call. So I put on steel face and just go, 'Oh,' but I always go to the one person. Yes, adoptees don't understand the ramifications of making a phone call and calling someone. And yes, they need their hand held and VANISH needs a lot more funding because it can take months to get the records from them.

They haven't got enough money for digital side like Jigsaw does. Their accommodation, their offices, it needs a better office. It's like we've just been forgotten. You go to FIND—I believe now there's so many adoptees looking for their records. And actually a lot of adoptees are finding out they're adopted from DNA because they're doing those tests for fun to find out if they're Scottish, English, Italian and they find out they're adopted. And that's happened. I think FIND's up to six months plus now for records, so they really need help as well. Used to be four to six months, what adoptees are telling me it's six months plus.

Mr SOUTHWICK: Sure.

NAME WITHHELD: And it's not good enough. Yes, but I will say, Victoria's the best one because we get our court records, our Berry Street records. And yes, they get everything and the original birth certificate. Other states don't give all that. Tassie's the worst, but the other states might just give a birth certificate and say, 'There you go, go find everything else.' Then you've got to apply for the court records, like up in Sydney. So Victoria I do commend because they do give everything and you just get a big package. And yes, but they need more funding, they need more people.

They need people who understand DNA testing to find family. Because mothers change their name, they might get remarried three or four times, you know. Might go overseas, might go interstate, might die. You're looking for ghosts. Some people ghost-search for 20 years and find out their mother died from DNA—because they match up with a cousin and they find out that they died in 1990, and they've been searching since 1990. And it's just, it's gut-wrenching and it's just sad that they've searched for those many years to find out that they've been searching for ghosts.

Mr SOUTHWICK: Thank you.

The CHAIR: Well thank you very much, [name withheld], for being here today, and your contribution, and your submissions. It's been thorough and the Committee appreciates the time and effort that you've brought to prepare your evidence. And we acknowledge that some of the issues may be challenging. The next steps will be, the Committee with deliberate all the evidence. We are hoping to table the report before 1 July this year.

NAME WITHHELD: Okay.

The CHAIR: So there'll be some strong recommendations to the Government. At any point you can reach out to Yuki or any member of the committee to be updated on the progress of the Committee. But again, on behalf of the Committee, we truly do thank you for your evidence and most importantly, submitting to us. So thank you.

NAME WITHHELD: Can I just show you something before I go?

The CHAIR: Sure.

Mr SOUTHWICK: Yeah, sure.

NAME WITHHELD: I could keep going for hours. This is my niece with her sons. This is what adoptees never got. This is her newborn son. And the look, and I just cried when I saw that because it's just, we never got that. The look and the love, and they're both looking at each other. It's just a magic photo, and we never got that, ever. We got our culture stolen too. I got my family culture stolen, my family values stolen. Now a lot of us

adoptees, you know, not born into religion, but we were forced to—I wasn't, but some were forced to. And, you know, getting told that you're Catholic and demanded you go every Sunday to church, and then you find out that your biological family is not religious, or that they were Roman Catholics or Greek Orthodox, I don't know. It's just not right that the religion values were stolen, your culture was stolen, your family values were stolen. Everything was just taken from us. Not just taken from the mother but taken from the whole lot.-

The CHAIR: Thank you, [name withheld], again for sharing all your experience, and wishing you all the best. We're looking forward to tabling the report - - -

NAME WITHHELD: Thank you.

The CHAIR: - - - this year.

NAME WITHHELD: Thanks.

■ ■■■■■ If you do one on intercountry, I'll be back.

The CHAIR: Thanks ■■■■ for being here as a support, thank you.

Mr SOUTHWICK: Thank you so much, thank you.

The CHAIR: All the best.

Mr SOUTHWICK: Have a good day.

NAME WITHHELD: See you.

Witness withdrew.