ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
TULOU – 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'imuamua Sandra Alofivae Mr Paul Gibson Dr Anaru Erueti Ms Julia Steenson
Panel 1:	Dr Tamasailau Suaali'i-Sauni Emeline Afeaki-Mafile'o Sister Cabrini 'Ofa Makasiale Fuimaono Karl Pulotu-Endemann
Panel 2:	Dorothy Alofivae Dr Michael Ligaliga Le'ena Dr. Siautu Alefaio-Tugia Dr Jean Mitaera
Venue:	Fale o Samoa 141 Bader Drive Māngere AUCKLAND
Date:	29 July 2021

TRANSCRIPT OF PROCEEDINGS

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[10.12 am]

CHAIR: We welcome today our Minister from the Cook Islands, Teariki Metuangaro.

REV METUANGARO: You may sit down. **[Prayer in Cook Islands Māori / English]**

TALANOA PANEL: PATHWAYS INTO CARE

CHAIR: Thank you Teariki. So our pathway is clear for the morning. May I welcome you all to this very important session. This is the very first talanoa that the Royal Commission has held. We've had a sort of talanoa over the last few two weeks but this is a serious one where the Commissioners are going to take a back seat. I know we look as though we're in the front seat, but actually we're going to be sitting and we're going to be listening and we're not going to be participating in this discussion, we're going to be listening until the very end. And I'm going to leave it up to our facilitator, Dr Julia Ioane, and I'm going to ask her to lead the proceeding and to introduce our extremely distinguished panel for this talanoa. I just wish to welcome you on behalf of the Commissioners and to say that we are all ears, all ears, we are listening very carefully. Thank you.

SISTER CABRINI: Ngā mihi whakatau. E tuatahi, ngā mihi ki te Atua, nānā nei ngā mea katoa. Nga mihi ki te tangata whenua, mo mana whenua o tēnei rohe ko Tainui. Nga mihi ki te Tangata Tiriti, ngā mihi ki a tātou ngā iwi o te Moana Nui a Kiwa, tēnā koutou, tēnā koutou, tēnā koutou katoa.

FOLASĀITU DR IOANE: Kole keu hufanga he ngaahi fakatapu. ‘Oku ou talitali lelei kimoutolu kau fakafofonga penolo ‘o e ‘aho ni. Malo ho’omou me’a mai ke fakakoloa ‘a e ngaue ni. Fa’afetai le Atua ua mafai ona tatou mafuta i lenei taeao. Oute fa’atalofa atu i le au faigaluega pa’ia le Atua, le pa’ia ma le mamalu e tupu ma tamali’i fa’apea sui matagaluega ua tatou mafuta i lenei aso. Talofa, malo le soifua manuia. Warm Pasifika greetings to you all. My name is Julia Ioane and I will be facilitating this pioneering event in the inquiry into the abuse of State care, the Pacific hearing. For those of you who may not know, who are not familiar with the talanoa panel, talanoa is a word that's use across many of our languages. It's loosely translated as to talk, to have a conversation, to have a discussion, or even to chat. Within research it's been regarded as unstructured interviews, interviews which don't really have a set outline of what to talk about. However, the talanoa is just far more indepth than that.

If we were to authentically honour the integrity of the talanoa, we would be having a reciprocal conversation, talanoa mai, talanoa atu and all of us would be participating. However, for the purposes of this Inquiry, and the direction and the hopeful outcome that the Commission and the Commissioners intend, there have been questions that have been

given to our panelists. And I think this would be a very appropriate time for me to then give the opportunity to our esteemed panelists for you to introduce yourselves. Sister Cabrini.

SISTER CABRINI: May I sit down please?

FOLASĀITU DR IOANE: Absolutely.

SISTER CABRINI: I've changed everything that I want to say now that I've listened to the prayer and to the introduction. Following on from you, pastor, that lovely theme of love, and to set the tone of what is core to Pasifika peoples; and that is our faith, spirituality, whatever word you may use, divine, or essence. So I'll follow on from there ad lib. And you said, pastor, that love, only love is what our faith is about. And that's it and I could stop there.

But if I may, I'd like to translate it into more practical terms. Thomas Aquinas, a theologian -- I won't say which church -- they wrote in Latin in those days and the sentence goes "Ubi caritas et amor, Deus ibi est". Where love and charity is, there is love. So that's the summary of my input. Here's the practical translation.

The core of a society is the family, not the political party or the State. The core of a society is a family; a family that's based on love. So what does love look like? It hails from you and me, not the Police, not Corrections or Probation, you and me, mother, father, sister, brother and so on. We make up society.

What does that mean? It means that the messenger is the message. The messenger is the message. You as fathers and mothers, husbands and wives, you make society. So let's stop leaning on the Government to guide us. You have the guidance within you.

So for you and me as carriers of the life of the family, what does that mean? It means that you and I, we need to work from the inside out. Your inside and my inside needs to be centred. That means what do you and I value. It's not the cultural practice, because a lot of our cultural practises are very outdated. It's your soul that translates into love which translates into being respectful to each other as husband, wife, man, woman and to our children.

So how do you and I as adults begin to practise living from the inside out? Number one, know what you value. Know what you value. Number two, know what is negotiable and not negotiable for you. So that you are steady, you are not vaevaeua. So that when people come to us we are like a rock, a steady beacon.

Next, also know-- I'm being psychotherapeutic here-- what are your anxieties? What worries you? You don't have to tell everybody, but you need to know it, so that you are not dumping it on other people.

Also know what drives you in your work, what are you over-possessed about? I need to know that so that I can get some help in how to temper my behaviour and my emotions. Otherwise I get over anxious or over-driven, then I start whacking people, especially my smart children.

And at all times, be true to the gospel values within you. It doesn't matter what your professor told you, it doesn't matter what my lecturer told me to leave my spirituality outside until I got my degree, "then you can pick it up again Cabrini". I didn't say it but I thought watch me, because we don't do spirituality in psychotherapy.

And finally but not last, hold a realistic sense of what you and I can offer and what we cannot offer. Then we can go to the State, then we can go to the social worker, then we can go to the doctor. But first of all, we are the message, that's research bound. Healing is only as good as the hands of the healer. Be real, not perfect. Thank you.

FOLASĀITU DR IOANE: Malo 'aupito Sister Cabrini. Thank you very much for opening the scene for us this morning. What I'd like us to do, if we could just backtrack a bit here, could I ask the panelists to please introduce yourselves before we continue with the commentary that has been beautifully led by Sister Cabrini.

SISTER CABRINI: Sorry, my name is Cabrini, that's a Catholic saint's name. I come from a Methodist background, they were missionaries in Fiji, but we all went to Catholic schools and that's the name that links me to my father, because he was the only one in the clan that supported me to enter the convent, otherwise I was going to run away.

I live in a community of four with three other sisters, one is Indian from Kerala, two of us are from Fiji, we're Fiji born but brought up in Fiji, and the fourth one is Kiwi. We are all psychotherapists so we analyse each other at the table, and Patricia who's the eldest is a writer and a water colour painter, thank you.

FOLASĀITU DR IOANE: Fa'afetai sister. Lau Afioga Fuimaono.

FUIMAONO PULOTU-ENDEMANN: E ngā rangatira ma tēnā koutou, tēnā koutou, tēnā tātou katoa. E muamua lava ona momoli atu le alofa i le mamalu pa'ia ua aofia mai i lenei taeao. In the context of this Inquiry, I would like to extend to the Royal Commission, to you the Chair, Madam Chair, Your Honour Judge Coral Shaw, e hoa rangatira Dr Andrew Erueti me Julia Steenson of course, Paul Gibson, and Lau Afioga Ali'imuamua Sandra Alofivae and to all the people here I'd like to send you the collective greetings of the voices of the Pacific as what it means to me personally, but also conducts my practice as a human being.

When iwi Māori says kia ora and the people of the Cook Islands with kia orana, to me the operative words in those greetings are ora and orana, which in English means life.

And when a person from the Kingdom of Tonga with malo e lelei, or from the people of the atols of Tokelau, with malo ni and the people of Fiji with bula vinaka, namaste, my understanding is the operative words in those greetings are vinaka, malo and lelei, which in English means goodness or wellness. And then when the person or the people from the rock of Polynesia, also known as Niue, with fakaalofa lahi atu, and the Samoans with the talofa, in those greetings are the words, the magical words of alofa, which means love and compassion.

So for me and to you the Commissioners and all the people, particularly to the survivors, the consumers and their families, it is about wishing each and every one of us life that is rich in wellness and goodness, but always cocooned in love and compassion. That has been to me the focus of this Inquiry. Because for many survivors, that was not the case, but indeed that is the way I believe we should go in the future, a life that is full of wellness and goodness, but always cocooned and delivered in love. Thank you.

FOLASĀITU DR IOANE: Fa'afetai Lau Afioga. Tama'ita'i Dr Tamasailau Suaali'i-Sauni.

DR SUAALI'I-SAUNI: Talofa lava, malo le soifua maua ma le lagi e mamā, malo e lelei, tēnā koutou katoa. Pacific greetings to everyone. My name is Tamasailau Suaali'i-Sauni. I hail from the villages of Saoluafata, Salani, Iva, Saleaumua, Samusu and many others I'm sure, but I'm here with my mother so I made sure that I recited all her villages. And I also have a Tongan connection to Niuatoputapu, again from my mother's side. And I'm currently teaching in the University of Auckland in the Department of Criminology in the fields of indigenous jurisprudence and indigenous criminology. Fa'afetai.

FOLASĀITU DR IOANE: Fa'afetai. And to our Tongan princess.

MS AFEAKI-MAFILE'O: Malo e lelei, talofa lava, kia ora. I'm Emeline Afeaki Mafile'o and I'm very blessed to come from a background of, to be a descendent of a multiethnic background and be New -Zealandborn. My great grandmother, Tina Tofai-, whose family is present here today, was married to James Herbert Brown of Ngāti Awa and were trades people in Tonga in our little island named Ha'apai, and their first daughter Emeline Brown married my grandfather Sefo Afeaki and fortunately through our Ngāti Awa connections was able to migrate to Tonga -migrate from Tonga to New Zealand, actually right- here to the heart of Mangere Otahuhu and bring her 12 children.

And those 12 children are New Zealand -have obviously had New Zealand children themselves and we're moving into our second and third generation of New -Zealandborn- young people. Some of those, some my cousins themselves unfortunately have had to have State care and also State intervention, which is probably the reason why I became a social

worker and later was involved in social policy.

And so I'm a mother of three wonderful boys and married to a lovely Alipate Mafile'o who's from Kolonga and we've been catering the last fortnight, I thought I'll let you know. So we have a big heart of hospitality for serving our communities in many shapes and form, thank you.

FOLASĀITU DR IOANE: Fa'afetai. Now under normal circumstances with a talanoa I would be asking each of you to introduce yourselves, but because we do not have the fortunate opportunity for time, if I can just bear with you to bear with me with an activity. If I can just get you in the audience to please just raise your hand if you are --from one of our churches or even a family member that's here just out of interest, if you could please raise your hand just those of you from the community, from our churches, and from our families. This is also to help the panel just in terms of their audience, so thank you.

Can I also get a show of hands from those of you who are from our NGOs, our non-Government organisations, our social services, our Pasifika social services, if you could please raise your hands. Thank you. If I could please get a show of hands for those of you from our Government departments. Thank you. Any from our educational institutes? Thank you. Our universities. Is there any other group that I've missed? Great thank you.

I just wanted to note that this talanoa is merely a start, okay, it's a starting point, because we all know the hearing ends tomorrow, but after that there's going to be community consultations and there's going to be community workshops that are going to be led by the Pasifika team.

I do have some housekeeping that I do have to go through. If you need to have a conversation with the person next to you, go for it, though there's no need for all of us to be able to hear it. Our bathrooms are located at the rear end, so at the back, and please, because this is a talanoa, we're doing things our way. If do you want to go and grab yourself a cup of coffee, tea or water, please feel free to do so throughout the whole time of our talanoa.

Now could I just ask you to raise your cellphones, just grab your cellphones, now what I would like you to do is to look for the off button. Please look for the off button or even to switch it to silent, that would be greatly appreciated. Because I'll tell you one thing, I don't think any of us would want Sister Cabrini to come and have a chat with you, because I will hold our talanoa.

I'm just going to check in with our panelists and see how you're all feeling.

SISTER CABRINI: Gosh that's very psychotherapeutic.

MS AFEAKI-MAFILE'O: Feeling great, thank you Dr Julia.

FOLASĀITU DR IOANE: All good. Okay, so now that we've acknowledged our customary protocols, our practices, we've warmed up the vā inside the room, checked in with our guests, I'm feeling very privileged and very blessed to hand this over to the panel. Sister Cabrini you've set the scene, and now I'd like to see if any of the other panel members would like to continue.

FUIMAONO PULOTU-ENDEMANN: I'd like to start with a saying if I can be so bold. In Samoa there's a saying e lele le toloa e ma'au lava levai. It means that the toloa bird will leave its home the waters, flies all over the world and always yearns to get back to the vai or the water.

From my perspective, the real answer to the Inquiry is going back to the waters as a start. But I'm particularly focused on special people in that water, in those families and that is the mothers. I am absolutely convinced, after 50 years in the mental health sector, I trained as a psychiatric nurse at Oakley 50 years ago and I have been participating in many things and a lot of inquiries, setting up mental health commissions and things, and I've now come to the view that there are very special sectors, and the first one is that Samoan saying; is return back to the family, because -- and in particular the mothers, and I wanted to explain this.

We know that children and particularly survivors, some of them didn't have a very good time in their families. But I just want to remind why I focus on mothers. Everybody in this room started their lives in water. They were suspended in their mother's amniotic fluid and then when they were born they were born into a family. So the connections of children is their mothers. And I know the fathers are important, but I believe that that's where the teachers, the first teacher -I know, for instance, Judge Shaw that you started your career as a teacher, but to me it's always the mother that starts, she's the first teacher. Because the mothers will teach their children, and some of the things I listened very carefully with the survivors and the consumer movements over the years, and the mothers will teach their children a sense of identity. The language, but identity, it seemed to me English word identity is quite narrow. The Samoan word is fa'asinomaga- where the mother will show you the way to go, which way not to go. It's the mother who is the beginning.

I know that, I'm very biased. I started my life not with my own mother but with my grandmother, and hence, and I feel very privileged that a lot of the speakers have quoted, they're very humble. But I'm very proud of it because my model is named after my

grandmother who started my life, was the beginning of my journey into where I am.

So I think the mother -and three things I think mothers do. One is the fa'asinomaga, is the identity. The other things that mothers also has the capacity to have, because of their knowledge base, is a sense of fa'aalaoalo-, you mentioned the vā is teaching people about integrity, because that's where you gain, so it's identity and integrity.

But the third bit I think is very important that mothers have, and that is power. Not empower, it is power. My career in this country, I witness great women, both Pākehā, Māori and Pacific, and I recognise that in the audience there are women that have helped my career. In 1976 a significant Pacific women's initiative, PACIFICA was introduced, and there are former members here, there's Jean and Le Afioga Tofilau.

But those women, and I'm very convinced got it right. Because teaching them about abuse, teaching them about prevention started well in the 70s. I started, as I said, as a psychiatric nurse training in 1971. PACIFICA came on board very quickly. So for me, that's where you start. I am not saying it excuses the other levels like Government, and while I've got the floor that's the other bit. So I think families, mothers first. The second level is about agencies, and the third level is the country.

I also believe that the big learning that we've had are also in New Zealand itself. For instance, in the late 1980s the nurses took on the cultural safety movement. I was personally involved with the late doctor Irihapeti Ramsden, because her and I in her late life taught in institutions. And for me that took on a change and it brought a lot of angst from right across the country, particularly in Christchurch. But what that mentioned was fact that, and I think Leota Dr Lisi Petaia mentioned it; what changed for nursing practice was that Nursing Council then made it mandatory that 20% of the nursing registration was in cultural safety.

But globally is the next bit, and I think globally New Zealand led for cultural safety in nursing. Because now globally the International Council of Nurses has picked up cultural safety. Those movements started in New Zealand and I think they have great learnings, great learnings. Similarly to the pandemic, you know, I think the vaccine can work quickly because globally can get together as well as the country. But without doubt in my mind, the crucial role of mothers and families and communities is vital to the recovery of all those people's story.

FOLASĀITU DR IOANE: Thank you. So it sounds like you're highlighting, you're emphasising the mothers. Sister Cabrini, you talked about our families and the need to be able to recognise ourselves and the importance of the messenger. Dr Tamasailau and Emeline, any

comments from you please?

MS AFEAKI-MAFILE'O: I wanted to also acknowledge the opening of the Royal Commission's event and the presentation of the mats, the fofola e fala kae talanoa e kainga, creating a safe space for the forum to ensure that people are comfortable in sharing.

This is something that a number of Tongan practitioners were involved in developing from 2012, and we've been using that same conceptual framework in our service delivery. I'm the Executive Director of an organisation called Affirming Works that I founded 20 years ago. I'm really grateful for my team who are in the audience and the work that we do. We mentor children from primary school to high school, we're a youth transition service where we help transition children from Oranga Tamariki into independence. We also provide family violence prevention programmes that is ethnic-specific to Tongan families. Obviously families that are now mixed in marriage, and mixed in culture, called Kainga Tu'umalie and we run social enterprises, community cafes. We do this so we can enable our community with jobs, and ensure that they're not dependent on the State to assist themselves.

The reason I share this with you is because all of that has required process, has required long-term intervention, both preventively and in response to needs. And it is required a whole village. And so you're creating these incremental steps, because you have this aspiration of how a village runs, and how an island runs, and how people can enable themselves to become self-determining, to ensure that there's minimal intervention of any kind, whether that's from the State, through Police or Corrections, there's very minimal intervention.

So I totally support healthy families. I totally support the need to have families supported and enabled and resourced to parent, because the State cannot parent. The State is to protect and empower, and maybe to empower parents and to empower families, but it is not to parent children. And that actually comes from someone who's a parent, you know, my life changed when I had my three boys. I actually presumed it would and started changing my life once I was married, and so I do agree that mothers play a big part. I agree that faith plays a very big part. It's the reason, when I think of migration, our earliest migration was in between the Islands as we shared the gospel. We were missionaries. We travelled not in search of land necessarily, we travelled in search of purpose, we travelled because we had purpose to travel to share the gospel.

And so I'm very blessed, and I think it's because being multi-ethnic and being able to say that I'm from Tonga, I'm from Samoa, I'm from Aotearoa and my children now

saying that, my children going to their marae Ngāti Awa, living in Tonga the last 15 years and now schooling in Auckland means that they have this abundant life, I've tried not to withhold that choice from them.

And so I'm not here necessarily to say what the State can't do, I'm here probably to share what I think families can. And, yeah, that's just my opening address, thank you.

FOLASĀITU DR IOANE: Thank you, you've nailed some key points there Emeline. I think what we're beginning to see here is a strong theme around families and a strong theme around the community, that community take that responsibility before our Government agencies intervene or act. Malo. Doctor.

DR SUAALI'I-SAUNI: Fa'afetai mo le avanoa. I think one of the challenges of the Inquiry and for our communities and families is navigating the complex and competing pathways towards finding a common understanding, an understanding that shares a commitment to honouring our different world views, our different ways of being and seeing and doing and knowing, and being able to strengthen families, communities that have reached out, or want to reach out for help in ways that honours them in their situations.

I'd like to thank the Commission for this opportunity to be in this fale. There is significance in being able to be in a space and share your stories where that space carries the motifs and the spirit of our peoples in the architecture, in the sheltering, and in the presence of our whānau, our families, our aiga, and the knowledges that we bring with us.

We are, a number of us are professionals in the sense that we have adopted a language and a way of knowing that brings us insight into how to read and analyse problems at a number of different levels. But often the languishing and the ways for communicating competing world views gets silenced in that process. And so we need all the different support systems, ways of carrying presence to be present in our conversations, in our talanoa, in our talanoa privately, in our talanoa publicly, so that we navigate the complexities of that and enable the sharing so that we hear each other, we feel it, right.

So I'm interested in care, I'm interested in the way in which we understand care, tausi, tauhi and the many different variations. I'm interested in the way in which we bring the world views and value systems that are embodied in that care in the notions of vā, which I know the Commission has heard about throughout the last few days, how we bring that and language it not only in terms of words, but also in terms of our theorisations, in terms of our collection of knowledge and data, in the way in which we then present that as evidence, the way in which we then enable that to hear and carry our stories. How do we do that in classrooms from primary school, kindergarten even. Kindergarten is -- when I

was growing up it was called kindergarten, I forget what it's called now. And then through to, you know, high school, and then through to university classrooms.

You know, we live in Aotearoa New Zealand that is part of the global community, that is part of the region of the Pacific, and yet many of Aotearoa do not know the history of Aotearoa as a Pacific nation. Many of our own children don't know their histories as Pacific children. And I want to put alongside the concept of care, because these make sense only in your experience of care in your family, your experience of care in your community, in your church, in your workplace. Those are the things that allow you to understand and nuance your sense of what care constitutes and means. And then you practice it, right, so as you're growing up as a child, you see it being demonstrated and then you practice what you see.

I want to put alongside the concept of care the concept of tulagavae and it's a concept that- that's the Samoan rendition of it and it's a Polynesian concept, has similarities to turangawaewae and there are various translations of it. My understanding in the Samoan context is that tulaga is where you stand and vae- are your feet. And where you stand can travel but it has rootedness in your identity.

So I'm interested in the tulagavae concept because it came out of a most powerful film I think, a documentary film that I had the privilege to be a part of, called Loimata, The Sweetest Tears, where the Siope family took us through a journey and a journey that demonstrated that there are ways that we can tell our stories of abuse with grace, alofa and retain the dignity.

And I think we need those models, we need models that allow us to embody the care and the alofa that comes with the trauma that we need to keep in mind, because many of the young people that have gone through the trauma of being in care institutes with people who are supposed to care for them, whether they be faith-based or State-based, or even in their families, they may not come to the fore, that the models of care and their tulagavae in that, they affect each other and we haven't had opportunity to really sit and reflect on what that is, and how that operates.

And so we need examples because shame is a big thing, it's a big thing in any culture, but it's a big thing in Pacific cultures where hierarchies of respect make it difficult for those who are not in positions of power to express themselves. And where it's too hard, you know, to deal with, and we all have our own experiences of that, you know.

So I think a lot of it starts at the home, that whole adage, you know, our mata i le loto i fale, within our own context, and from there it resonates out. That's where your

tulagavae is, that's where we learn care in the vā. I'll leave it there for now.

FUIMAONO PULOTU-ENDEMANN: Can I just add, Folasāitu; I go back to the mother's side but also they need resourcing. Like any good teacher you have to have resources. And I just want to share with you what we're currently doing right now with low decile schools here in south Auckland and the work we started with mothers and teachers. And what we found, because they're primary school, is the fact that it's more prevention, but also you're dealing with the problem right there and then.

Because what we found was that, you know, the teachers were, rightly so, were a little bit sceptical, here are these socalled- experts coming in telling us; we weren't doing that. What we wanted to know is how they were in the context of the Covid in the mental health stuff. And what we found was that significantly the mothers and the teachers were quite burnt out. Because- and that's where you -had- the- workforce is so important, but you had to structure the workforce, because there is no way a burnt-out teacher could deal with the well-being of other people unless you're dealing with your own well-being.

And I think this is where, you know, teachers and mothers are so important at that crucial level of development. M-y thing is I watch people and I experience. One of the greatest gifts I had was when I was teaching at Palmerston North- and I had access to iwi Māori from all over that region. And --I stayed in a number of marae on the river, on the Wanganui River, as well as in Rangitāne, and one of the significant things I found was the fact that some of the most successful things were the Kohanga Reo. Because here were these mothers and grandmothers who just had no resources except their passion and their families.

And I think what I learned from that is money doesn't necessarily does anything because I see the wastage, and it is wastage that occurs in mainstream mental health services. There's millions that's gone there but the outcomes is very low. That's the - -I think people do need to have resources, they need the tools, the refocussing of the workforce. I think Leota Dr Kalisi Petaia said it very well. You have to- have not only culture but you also have to have clinical knowledge to do that. I think that's where the real art is. But it's giving those people, working in with their families the tools to do the work, rather than it's all about, you know, well-being-- it's all about goodwill.

FOLASĀITU DR IOANE: Fa'afetai lava Fuimaono. If I could just ask the panels members, I've just been passed a message, if you could please speak into the mic as some of our audience members at the back are unable to hear.

So you've talked -it sounds like from what I'm hearing there are some really good

community things that are going on in our backyards really, we've got the Affirming Works, we've got the work that you're doing, Fuimaono, as well as Sister Cabrini. You've raised an interesting point there, Dr Sailau- about the education, about the need for education to bring in more of our Pasifika learnings.

So my question is, how do we do that? You know, we know that this is a problem, but how do we do that, how do we create safe spaces in Pacific communities to share this information, to share this knowledge, not just for Pasifika but for all of us, so just a question to the panel please.

SISTER CABRINI: Off the- cuff, I think there are two big umbrellas, and I love what you've just said, Bishop Fuimaono- you've got the bishops colours- on.

FUIMAONO PULOTU-ENDEMANN: It's the closest I'll ever get to a Catholic Bishop I tell you.

SISTER CABRINI: I have to kiss your ring.

FOLASĀITU DR IOANE: If you just missed that in the back, Sister Cabrini was commenting on --

SISTER CABRINI: Fuimaono is wearing the bishops colour, so I addressed him as Bishop Fuimaono but I haven't kissed his rings yet.

FUIMAONO PULOTU-ENDEMANN: And I said that as a recovering Catholic that's the closest I'll ever get to, I think I'm on the other side of the sinners to give them a job.

SISTER CABRINI: I believe -are we going for morning tea- or shall I say what I'm going to say?

FOLASĀITU DR IOANE: You go for it sister, we will have morning tea soon.

SISTER CABRINI: To you honourable Commissioners, I think there are two big umbrellas that our walk can take from here on, and that is one is the prevention umbrella, which includes things like developmental parenting programmes, how do we have children, when do we have children, right from the very early, which is what you, Bishop, were saying, motherhood, what is that, so that's under the prevention umbrella. Zero to 3 years of parenting class is essential. We know lots of it, we can finetune it.

The other big umbrella is the intervention. To me the intervention umbrella is always a catch-up. But if we could do the Kohanga Reo, the early language nests of our peoples, we'll sail any ocean, we've got to start early. And that's to help our young people to know what sexuality is like, what rape is about, what the brain development is about, right from year 11. So that when they get to motherhood, when I see them I want to cry, mothers of seven children, because they haven't done any responsible parenting, on $275 a week. We can't do it.

Because these children are smart and they learn things from school and they say "I don't want to go on that trip because my sleeping bag has big holes in it." And dad says "I don't have the money." And he goes on, so what happens, he picks up a wire and hits him, because he won't go on the field trip. Well he's stressed, so we've got to go right back, that's at the -right- at the beginning, the prevention, thank you.

MS AFEAKI-MAFILE'O: I'm just going to support what Cabrini has shared. I also feel that there's lots of multiple community providers, but there's not sufficient services. So there may be lots of Pacific NGOs and now ethnic-specific NGOs, but the services in those NGOs may require some co-design of some of that parent development classes so that we begin to create our own sustainable service delivery for our families and community.

FOLASĀITU DR IOANE: Can you just define what "co-design" is?

MS AFEAKI-MAFILE'O: Sure, so when I was sharing about fofola e fala, the safety on the mat for our families was that we took away any cultural hierarchical elevation. Like we allowed for fathers to sit with their children and maybe for that time on the mat not be necessarily the head of the family, so that the children's voices could be free to speak. And I think that safe environment can be kind of invented in multiple different ways where it was a crisis intervention application for family violence, and now becomes a preventative approach to service delivery if those family regular meetings are happening every week.

This is something I was raised to do and I seriously believe that because I was not afraid to talk to my father as a child, I was not afraid to talk to leaders in community, I was not afraid to talk to teachers, I was not afraid to talk to lawyers. And I sometimes share this with our families, because education is important, but there's this e-intelligence we hear about, or this cultural intelligence, that I think we haven't yet scratched the surface of. Because as every generation comes, the culture is different. I mean right now my children are very digital. Everything is online. Their schooling is online. Their friends are online. They have multiple apps, they help mum when mum needs help online.

And I'm sharing this because I feel that that is something we have to learn, but there is so much knowledge being found every day, as much as there's knowledge being restored, our indigenous knowledge, in a way that we can apply it in today's time, in this generation's frame. And I'm very mindful of those that are silent, the children that don't have a voice in our culture, possibly due to cultural protocols. The youth that are taught to lead through service but then are going to school and taught the need to be critical with their voice. And I think that's a great partnership service with a critical voice.

And I think yes, there's a time and place where we've been told to behave a certain

way in church, and then behave a certain way at school, and then behave a certain way with our peers, but what if we just be, what if we allow our young people to become who God destined for them to be, to become who they were created to be, to sow their interest. And I actually do think it's a systemic poverty issue. I do think, we can't all -not- all families can afford that. Not all families can provide their children with choice. And often their only option is State intervention, because they think that that will bring respite and that will bring relief to them.

We've taken over 200 families on retreat, we've taken them from eight faith-based denominations, from the Catholic Church, the Seventh Day Adventist Church, the Methodist Church, the Church of Tonga, the Pentecostal Church, the Christian Church. We've taken their faith, we've paid for 20 families to have a three-day retreat all catered for so they can go away with their kids. The number of families that have never gone away with their children, never left home. Mothers had a break for a weekend, they had someone cooking for them, they were rejuvenated.

Families were invited to fofola the fala. The reason we took church groups away is we were building protective factors in those communities, and then we needed those communities to look after those families. And we need that to happen based on their faith and their renewal of values and beliefs, so there's a strong sense of belonging.

So I think that our models actually exist, I think we have to learn to translate those models and work closely with Government and with other NGOs in mainstream so that we cannot just offer a Pacific service to our families, but the best Pacific service, the best care service for our families.

FOLASĀITU DR IOANE: Malo ‘aupito. Fuimaono or Dr Sailau.

DR SUAALI'I-SAUNI: Malo. I want to pick up on a point that Emeline was saying about critical voice. This is a concept that is-- that jars a little with the way in which Pacific cultures are said to engage with each other and the notions of respect. Because to critique is to challenge, often, the authority or knowledge. And I -perhaps another way of thinking about it is to have a curious voice, and that curiosity is something to be encouraged. And how do we engage in encouraging curiosity in our young people in ways that allows them to develop their knowledge base, their respect for being inquisitive, you know, to be able to walk down those various paths that they're really interested and explore them; and learn about the ethics of them, the morals of where they're going, how they're doing what they're doing and how they're doing their exploring. I think that that's -a really important way of reorienting some of the discussion that could be barriers. So thinking about other ways of

thinking about these barriers I think is important.

And it's important in the higher learning tertiary level to which I spend a lot of my life these days, and that's in terms of trying to train our professionals, our leaders, because our pipeline in the education sector is not good. You know, it's one thing to say we need to have all of these services, we need to have all of these leadership models, but we're not supporting the pipeline. And in order to support that pipeline, you have to be able to address some of those barriers. And this critical voice is a key barrier in the university sector, and how do we train that.

So I find even with myself, as you sit in lecture theatres, you still sit at the back, there are these habits that you develop that are not easy to shake, right. And so if you think about the way in which we unconsciously take on these ideas, they have a way of affecting our mindsets and our behaviours. So critically analysing something, which is a key word that we ask in all exams of all students to critically analyse, but if you hadn't had that filter that allows you to orient it to your world view so you can then talk about what it is and question it in a way that you feel is respectful, then you don't develop those key skills in order to allow you to do it.

Criticality is also something that I think is healthy and we don't do enough of in the Pacific sector, if I may say. So for example, in order to be able to really get at the operationalisation issues of Pacific service delivery, Pacific funding, Pacific knowledge building as an excellent field, how do we deal with the proportionality issue?

FOLASĀITU DR IOANE: Can you define, tell us what proportionality is?

DR SUAALI'I-SAUNI: So we had a presentation by Dr Seini Taufa to the Commission on data, on statistics, and the homogenisation that often occurs as a result of categorising or classifying Pacific peoples in a pan-ethnic way. So it's one thing to make that call, which is a very valid call, it's another thing to figure out how then to deliver the service and apply for the funding based on that proportionality argument, right.

And that's the next step that we need to do, and you can't do that unless you develop the skills of criticality and allow the opportunity to do our vā relations within that space. So this is the work of the universities and we can't do that work if we're not getting our students coming through to masters level, honours level, PhD levels and then to be the academics that teach at that level and make influence in society.

So my challenge would be to the Commission and to our community and families, right, to rethink the way in which we think about criticality, that it is a curiosity. And a lot of it happens in the way in which we nurture these things in our families, in our

communities, in our churches, in our workplaces.

FUIMAONO PULOTU-ENDEMANN: For me, I think with the workforce, and I hear what the panelists are saying, but I really believe, for instance, in the last 10 years, I've been teaching post-grad nurses the Aniva programme, and that in itself, which has more registered Pacific nurses with masters than any tertiary education. Why, is because it was taken by a group of us Pacific and we taught all the staff, Tamasailau was involved, teaching it and incorporate the cultural stuff.

But the workforce itself, see nurses in the health sector, the total percentage is about 3% of the total New Zealand health workforce, that's the regulated workforce. Of that 3%, 77% are nurses. 13% are other and 8% are doctors. Now I understand about building that number up, but the problem-- I have a problem with some of the nurses, and I say this because the majority of Pacific nurses are employed under the DHB and hospitals. What this is, is a disconnect between people where we're working and community. Because there is now a huge need in the community, because to build --so for me it's about really, it's building that critical mass, we need those people, but we must also build up the community. And the community --and that's where we interface, because otherwise we become so distanced.

Can I just share with you, I trained as a psychiatric nurse first, I knew all the Freudian, I knew all the other kinds, all the Palagi terminology, I even - --we even learned to speak all the English stuff, we never learned anything about Māori or Pacific. I went to do my general nursing here at Auckland and maternity to obstetric training at National Women's because I was one of the first it to train there. Everything was Palagi, nothing wrong with that, but the people in front of me were Pacific and Māori. And you're speaking a different culture.

Because I go back into the culture of nursing. You learn first of all to speak English, and in mental health we learn to speak mental health, you go into all the things like Schizophrenias and all this type of stuff. That's very different, that's English. Can you imagine then has to translate that to a Samoan mother to say to me, "Karl, o le a ea lea mea ka'u o le skitsofelenia? The doctor says I've got schizophrenia, I don't know what that means." And I say I don't know what you mean either, but, you know.

But the point is, there's a need for community to interface. And I would suggest even education, you know, it's the fact that education -health- as we all know for Pacific is holistic. My absolute focus at the moment is education. You get education right and you absolutely get health right. Absolutely right from early childhood, primary, and that's why

we're investing in, and I really commend the Ministry of Education for that work. But I'm not also excusing fact that there's also a lot of work in relation to health.

Now, you know, this Government has this wonderful strategy called well-being, the well-being strategy, it's all across Government. That's the next level up. But to me, that starts from families. The well-being of the child is well-being. My mother had 11 children and her main focus was education. I was brought to this country to be educated, that was the main. Their job was to go and work and pay for our education and we were supposed to go to school and not just to eat lunch. So the vision was quite clear.

And maybe that's the other thing that communities, we need revision, we're -because- the context and the environment and the time that we are now living in is very different from the '50s when my parents and I came to New Zealand. And I think so even community needs that kind of development. I talk to a lot of Pacific men in the area of sexuality and they didn't know, because they didn't have access, not because they didn't want to know, they just didn't have the access. They're too busy working, factories, for their kids.

So for me the way forward you were saying, is actually take education where it should be, and that is in family and community. There is such hunger to learn at that level. It's about prevention, it's about early detection, its about also teaching the parents. Yeah, okay, you hit the children or likewise in the past, but now the time is not -it's- not so, because that also happened in the Pacific. Because I work in Samoa and, you know, I hear my relations, "Oh in Samoa you get a clout", well in Samoa it's changed too. That's no longer feasible.

So I think time is changing, but the thing I would say is that old saying “fa’avae tumau” as a meaning the foundation stands. Because that was where we built the mental health service for this country. What is the foundation of culture? Is it all the kegs of beef that you get when you go to the sea? It's not. It's about fa'aaloalo, it's about aiga for Samoans, magafaoa for Niueans, kopu tangata for the Cook Islands, families. Those are the fundamental principles. All the other bits are just fringe stuff I believe.

But those are the stuff I believe we need to, as Pacific community, need to come back and revision; what is crucial to the survival of our Pacific community. And my final point is that and only Cook Islands will determine that, only Samoans will determine that, only Niueans will determine what is vital for the survival of their families.

FOLASĀITU DR IOANE: Fa'afetai lava Fuimaono. We're heading towards our morning tea now so I'm just going to just really briefly summarise and then ask you as panel members if

there's anything further that you'd like to add, because I'm sure the audience will agree with me there's been some rich insights and really rich information, and also raising challenges to the different organisations as well as our own families and communities.

So the question was asked, how do we build safe spaces in Pacific communities to be able to share. Sister Cabrini, you talked about prevention being key to the process as well as intervention, but I like the phrase that you use of intervention being a catchup, what we prioritise in that prevention space. Emeline, you talked about the working in the community and the codesign and recognising the cultural protocols that can sometimes hinder or create barriers for our children and our young people to have a genuine voice.

Dr Sailau you talked about the critical voice and actually rethinking that towards a curious voice, and also I like the point that you raised about education; and it's great to have the resources and the services, but if we haven't got a pipeline and actually having a curriculum that reflects Pasifika world views then we're continuing to do the same thing and getting the same result.

Then finally Lau Afioga Fuimaono, you talked a lot about the building of the workforce, building the community and the interaction or the intersection between those, and the points that you raised about the importance, which I think we haven't yet highlighted, and you've done that, is the recognising of the different Pacific Islands, that we are not Pasifika, we need to, you know, we need to evolve from that and recognise us within our different ethnic specific Islands.

So panel, before we do go into a morning tea break, are there any other comments that you like to make? Because when we come back we'll be going into another direction.

MS AFEAKIMAFILE'O: I actually wanted to respond to the culture debate around Pacific and ethnicity. And that is because I think time and place obviously makes a big difference, like the timing. So I understand that when our parents first migrated, the need to be specifically ethnic specific, the depth of that to build, to build resiliency so that the next generations could become stronger, and learn knowledge and be educated, because the first teachers are in our home.

But I think we've done full circles, and I've evolved to learn my other multi-ethnic groups of my Samoan side and my Tongan side. And sharing this with my children, when they tick Tongan and Māori, they're no longer Tongan in our statistical data. And I know for a fact that 60% of our Māori youth are actually of Pacific Island descent too, they share Māori descent with their Pacific Island culture.

So I think that even with the next phase of how will this be resourced, ethnic

specific is Pacific. We need a codesign to ensure that our children are recognised in all their cultures and holistically, that is what wellbeing looks like, yeah.

FOLASĀITU DR IOANE: Malo ‘aupito.

SISTER CABRINI: Now, just curious, who taught you how to sum up? You're very good.

FOLASĀITU DR IOANE: Thank you. Doctor?

DR SUAALI'I-SAUNI: I'm really interested in how we as a society, Aotearoa New Zealand, and Pacific peoples in Aotearoa, are able to develop the cultural agility and humility to be able to navigate our many challenges, and I think that that's a really important thing for us to invest in.

FOLASĀITU DR IOANE: Fuimaono.

FUIMAONO PULOTU-ENDEMANN: If I could be so bold, it actually relates to the judge, if I may, because of her first name, just the vision came to me, it was the fact that I had the privilege of going to Tokelau and I was travelling with a former judge and a social worker, a Tokelauan, and also a lawyer. It was to do with abuse. But what it was was the coral and the fact that when you go to Atafu, it's so -the coral which protects the little atoll. But I was fascinated because the boat, and it was quite strange, and how do you navigate through this huge coral that protects the island. And the boys would count the waves, I think it was on the third wave, then the boat came in. And because it was very hot, because for those who haven't been to Tokelau the top northern is quite hot, and I had my hand out just cool in the water, and as we went through on the count, I think it was three, we went through the coral, it brushed it. And I realised that they navigate it so closely, it was what is supposed to b-e-- can also be dangerous.

But what that taught me, Your Honour, was the fact that here were these people with the competence and the knowledge to navigate the thing that I-- like I was really, I thought my God what was that? That was the coral. And the other thing that taught me was because they were tangata whenua, they knew their island, I was the visitor. But it really taught me that our own people have the competence and the knowledge for their own safety and well-being. So I just thought that --I'm sorry, Madam Chair, I just thought when I saw your name. **[Applause]**

FOLASĀITU DR IOANE: Fa'afetai lava to the panelists. How are we doing audience, are we all okay?

AUDIENCE MEMBER: Cup of tea.

FOLASĀITU DR IOANE: Cup of tea, you've read my mind, you should be a psychologist. How are you doing Commissioners?

CHAIR: We're doing very well thank you, and I think it is time for a cup of tea, so thank you, and please relax because we're looking forward very much to the next part of the session.

FOLASĀITU DR IOANE: Before you go to morning tea, could I just ask if the minister is here to bless our kai? Lau Afioga Ika. **[Blessing].** Please feel free to grab a cup of tea towards the back and we will be coming back at 12 o'clock. Thank you.

Adjournment from 11.38 am to 12.01 pm

FOLASĀITU DR IOANE: Thank you Commissioners. Welcome back everyone, I hope you were all able to grab a morning tea. Just a reminder please, we do have some seats out here in the front, please feel free to come and take a seat.

Panelists, we're going to get started. We've got about another hour to go before we have our lunch break and, audience, that will conclude this first talanoa panel for today.

So we've talked a lot about the different communities and what's needed, but can I ask you now, what do Pacific communities need to understand about the care and protection, the mental health system, different systems here in Aotearoa New Zealand?

SISTER CABRINI: I'm thinking on my feet. One, is the area that I deal with most of all, and that's the area of sexuality. You might think it odd because I'm a Catholic sister, well I know quite a bit about it. As one Tongan man said to me in one of our courses, "So who are you to talk to us about sexuality? How many children do you have?" I said over 400 philosophically.

But I said my accreditation is that I'm a human being and that's you and I. We are both human beings. And what I want to offer in this area is, because it's a very tender, closeted, often shameful, destructive and many more adjectives area, particularly in our Pasifika culture, I would really like that to have a certain committee to attend to it, particularly when the sexuality abuse and the differentiation of power is within the family, where most of the abuse takes place. I just want to leave it at that for the moment. At the moment Father Line and the Tongan society have asked me to come and show a chart of how we work with sexual abuse through ACC, culturally, psychotherapeutically and psychoanalytically. I'm still working on it because it's such a tall order. Thank you.

FOLASĀITU DR IOANE: Malo ‘aupito.

MS AFEAKI-MAFILE'O: I'm just reflecting, Julia, because in October this year Affirming Works will be 20 years and we've mentored and counselled and supported hundreds of families and not once have we required to refer them to a State organisation. We've had families come to us very broken and disclose abuse in their homes and we've been able to facilitate, through talanoa with those families, a restorative process for them to find healing.

And I think the process we all know is as important as the outcome. And these processes are actually available to us to use, to navigate, to activate. But often we think our only resolution is to get State intervention, is to have Government come and we think it's a Government's job. But actually it's our job as fa'ahinga, as aiga potopoto, as hapū, it's our extended family's job. And when I -- because I studied social work and I was in a small cohort of Pacific Islanders, when my family would have an FGC or a court hearing, if they couldn't get hold of their family members because the young person wasn't assisting them, or was embarrassed or shame or silent, I would get an anonymous invitation in my mail for an FGC. I would share this with my parents and we would call a family meeting, and without a doubt, because family showed up at those meetings and at those huis, our kainga- avoided incarceration and avoided care, having to go into State care.

And I think that between us as family we can provide the love that we've heard in our opening prayer this morning to these families. In reflection of the preparation for today I also remembered my own mother, Edith Mary Percival, and she was whāngai or adopted out. Her family home, her mother died when she was only young, I think she was 13, and I was told that her nanny, or the house lady that was caring for her, because she was a --she didn't have any other parents, anyone to care for her, she was a legitimate daughter --an illegitimate daughter, they took her, the nanny took her to her own village and raised her. The nanny then accessed her brother, her mum's brother in Samoa where she was able to migrate to navigate New Zealand citizenship from Samoa. We know the migration story of our Islands in Tonga who went on to Niue and Samoa so they could have access back to New Zealand.

And, you know, those family members, even though we're not blood, those family members from Vaini, they came and they buried my mum when she passed away, they played the role of ‘ulumotu'a. And I feel that those cultural practises, those the fleshing out of the faith in our culture, the design that God made in our culture, is really what brings the restoration, you know, and I'm -really- - I- just really believe that we have those solutions within our families, we have those solutions within our communities.

FOLASĀITU DR IOANE: Thank you Emeline. Can I just ask, because we've talked about the care system, the mental health system, what do Pacific communities need to understand about our mental health system, about our disability support?

FUIMAONO PULOTU-ENDEMANN: I think the first thing that our Pacific community need to understand, to use Tamasailau's words, is that those services work from a different world view. Not necessarily bad, but they work from a different world view. And really if you

don't understand anything, then you need to either learn it and to learn to navigate through that.

Can I just say that in 1992 the Mental Health Act was reviewed to the 1992 Compulsory Assessment Treatment Act and I know that some of the Pacific didn't understand what it was like to be committed under the Act. And the term "advocate" came up. And a lot of the consumers or service users were saying well hold on a minute, this is really a big, big issue, because prior to that the last Act I think was in 1960s. And they that choose "advocate" was actually lawyers. And I know one particularly Pacific, they said no, no, no, the advocate for me in that Act is not a doctor or a nurse because they're part of that system. I want a lawyer, because the lawyer is seen to be different, you know, is impartial.

So for me is requires that kind of thinking. You can't just trust. Listen to the survivor's story. Families can't just trust the people will know. And I know that we've got people here who had experience of Lake Alice where I also had worked and the fact that you really do, particularly the adolescent children that were put there, and I know that the - - -and I can see because I know that story, because I was very much involved in that story.

And my comment is to mothers and their families, if they're ever not sure about mental health, if you're going to do something drastic you get a handcuff from one of the Police and you handcuff yourself to your son or your daughter and you shackle them so that everywhere that person goes you go along with them, because they will be left alone. So it's in the mental health, it's the area where, as a lot of consumers and people say, it's the only service that the customer is wrong. And I think it's a significant comment.

But to answer those things from my perspective in the mental health sector is really for the communities to understand, it's not and- the hierarchy of that structure, it's not the same as the hierarchy in the fa'asamoa and fakatonga-, it's not. It's a different system, they speak different language, they speak a different value system. As I said, even for those of us nurses, I knew all intrinsic the values of people from the British Isles, but I didn't learn until much later what was more important to Tonga, to Niue, the Cook Islands and the Samoans, it was that kind.

So for me it's to understand the system is not the same as your system, because of that world view.

FOLASĀITU DR IOANE: Fa'afetai Fuimaono.

DR SUAALI'I-SAUNI: If I can pick up on the word "understand". So it resonates for me with the word tulagavae, because to understand is to stand on beliefs that underscore your values, right? So the tulagavae has a similar connotation. And for Pacific families and

communities to understand care and protection, mental health, transitional justice, disability support services and so on, they need to be able to find their tulagavae, they need to feel their tulagavae in Aotearoa New Zealand. And they need to understand that they, as citizens of Aotearoa New Zealand, have the right to be able to have the care and the protection, the justice, that all New Zealanders have.

So if we think about the overrepresentation issue, that is often at core around the problems associated with care and protection, with Corrections and so forth and criminal justice, the overrepresentation issue is an issue about people having -not- having the ability to be given those services that allow them to be able to get through to the other side well or with justice.

So we assume, on the principle of equality, that everybody has equal opportunity to be able to get access to the services that they are needed to stay well, to be able to keep out of harm, to be able to keep safe, and that if you have to go to a hospital, you have to go to a mental health service, or you have to go to Police, that you will be treated equally, given the services, as all New Zealanders have access to, and come out the other end. So that those that are processed out the other end, the numbers will fall in such a way that they are proportional, they're representative, right. So when you've got overrepresentation, something's happened in that process that's made it difficult.

So my point is, is that every Pacific person and family in Aotearoa New Zealand has the right to believe, to feel that they have equal access to those services so that they can come out well.

MS AFEAKI-MAFILE'O: I was just going to share a little bit from our experience with the work we do with our youth transition service. It was something that we tendered for and was successful two years ago, Julia, which was the first Pacific youth transition service.

And so we currently have 60 young people where we support in accommodation, we support in jobs, in --as mentoring and their well-being, and they've been on our books since we picked up this tender. So they have huge mental health concerns. They have been in the system from very early, from a very early age and yet when they're referred to us they're often in emergency housing of some sort, they're not connected to their families. That was my sharing around the -they're dislocated,- they're --so we're digging deep to find someone so that they can reconnect to. Often their parents have --are also in some State care and are receiving services, so we need to pull the family together and work with the whole family so that we have a place to place that child.

So we're building connections amongst those families and I feel like, you know,

when I shared that, you know, our families are broken and we need to go and find our extended families that can support that brokenness, like that doesn't mean that the State isn't broken, you know, the State is processes and systems of referrals that go from one point to another point and, you know, I know for a fact that we're scarce for housing, because those stats are obvious, currently 23,000 families on the waiting list for Housing New Zealand, but we don't know how many children are waiting for families. Like I honestly think that this is a crisis in our nation, in our Pacific communities that, you know, we're talking here about care, but we are supposed to know how to be hospitable and how to care and how to love, how to welcome people into our homes, you know?

And I think that's what makes us the best caregivers. When we do Kainga Tu'umalie and these families share, we had one mum say, this is my last point, she said that her children were naughty, unfortunately she did smack them, they went to school, the teacher asked them "What are those marks on your legs?" They told the teacher, "We were smacked", they were just early migrants. Those children went straight from school into care. The mum has no idea. She was told that they're not coming home. She goes to that school every morning before school starts to watch her kids walk into the playground. That's her only access point in seeing her children.

So we have to use our discretionary funds to get the right legal assistance to inform these parents how they can access their children again. And it may be a parent development programme. But our parents can have their children back with them and home with them if there's right intervention for our communities.

FOLASĀITU DR IOANE: Malo 'aupito, Emeline, I think you're highlighting there the need for education towards our parents and our communities. Is there anyone else that wanted to add to the comment on what our Pasifika communities need to understand?

SISTER CABRINI: Two other thoughts. In our work in ACC, I truly believe that the assessment process needs to change now, in two ways. It needs to be language specific and the other aspect, it has to use metaphor and symbolism before we get to the actual describing of the body parts of the person. Very difficult for our people. It gives them a sense of shame, of whakamā, and the assessment at the moment is unhelpful. Questions like "How many times were you penetrated? Where? Was it in New Zealand? Was it on the island?" And so forth. Those of you who work in this area will know.

And I have started to re-language the assessment process so that we can bond in the session, feel at home before we actually get to the actual description that will fit the law, that will enable the client to get some money for her sessions. It's very difficult, that needs

to happen now.

The second one is something you referred to again, Emeline, which is where you're picking up the children who are suffering. It comes back to you, mums and dads, whether you're married or unmarried, you hold a very special vocation and that is the creation of a life. Please don't get into this behaviour lightly. You are like God. You co-create a human being, you are higher than the bishop, you are higher than the priest, you are like God. You create a human being. Treat it as such. Prepare your being, prepare the number of children you're going to have. If your partner is not able to do that, send him to us, we'll whack -him - no-, no. **[Laughter]**

That's to you parents. You are co-creators. You are caretakers. That's all we are. When I was prevented from going to the convent, dad got it, I heard him saying to mum, "We don't own our children, we are simply caretakers." I said he's right. We are care-takers, kaitiaki. Thank you.

FOLASĀITU DR IOANE: Malo. Fuimaono or Dr Sailau, anything further you'd like to add?

FUIMAONO PULOTU-ENDEMANN: I was going to the next question, sorry.

FOLASĀITU DR IOANE: No that's absolutely fine, we will move into the next question, and I do ask the panelists to give yourselves time because this is quite a meaty question and it is a question that I know the Commissioners are very interested as well as the audience. So this is about systems, because you've highlighted obviously the system that we currently have doesn't reflect our worldviews. When we think about understanding we assume that that system will have the values and the beliefs, and that appears not to be the case.

So can you share with the audience, share with the Commissioners, what would a system look like that is going to be underpinned by Pasifika values, and if there is such a system, what change is needed? Yes, it's a meaty question.

FUIMAONO PULOTU-ENDEMANN: My immediate answer would be that it's brown and that it's wrapped in philosophy of iwi Māori and Pacific, because we are all in the Pacific. So that it actually centres it into New Zealand rather than the system being based on, say, American, Australian or Britain, and that the richness of that system will change because of the construct of the people in it, which is brown.

But can I just --- there was another side of the question that you said about how children, opportunities to grow; knowledge and understand their culture and language when they go into care. My own experience has shown that in order to talk about cultural safety, and as I said, cultural safety, what is cultural safety? Loosely translated it was that when a person of another culture can enter into a service, whether it is education, health, social

services, and fully utilise it without loss to their own identity and their cultural thing.

I think when looking back on that movement, that there was another thing we need to tweak. We talk about Māori and Pacific, but what we didn't talk about, which was the dominant culture. What is it to be a Pākehā in this country, because they're not English, they're not Australian, they are indigenous white people of this nation. And I know there's a lot of literature, and I had the privilege of like Dr Michael King who talked about all that stuff and I think it was very important.

I believe that for any system to change, first of all the dominant culture must understand their power and their own identity, that they have a rich identity-- for instance I have a bent towards the arts-- that the music of Lilburn is Pākehā, the writings of people like Janet Frame is Pākehā, not English. So I'm very clear for me, because identifying what is Pākehā.

My point is, until you then identify the dominant culture, Pākehā, they will have some understanding of what it's like for the richness. For instance, one of the workshops -- the workshop that Leota and I do, is to start off by going up to the board and picking up a pen and saying your identity. If you're a Pākehā you say "Good morning, gidday, my name is", and then you write your name, for 3 minutes you talk to that name. And what is very interesting when we do that workshop right across New Zealand, is Pākehā people will talk about how they migrated, and they came here, some of them were farmers.

But what the thing about their story they came with vision, and how a lot of their vision, some of them were working class people, but they're now lawyers, they're doctors, they're nurses, they're all these things. And then you've got a hook, because then you can say the Pacific people had the same migratory story. They came with vision of a better education, but the difference is you succeeded and we didn't.

So I think for the system, and we've also done this for the bureaucrats in Wellington, you know, they really step back and said "But I thought we're coming to a cultural workshop" thinking we were telling them to be a Samoan. You can't tell them how to be a Samoan because you're not Samoan or a Māori, but you can tell us what it's like to be a Pākehā in New Zealand at this time and age. And I think system change will occur when people validate and value their own background, their own family, their own language and their own values and beliefs. That's my generic answer to that.

DR SUAALI'ISAUNI: I think if I may be indulged to be a little philosophical, I think that a care system, justice system, mental health system underpinned by Pacific values is a system that cares about relationships, that values time and presence. So if you're going to have a

people-centred society, what does that look like? And allowing space to be able to work that through, to have the flexibility to be able to work that through.

And part of the challenge that we have in modern society is the fixation that we have with time, with the pressures of having to work according to a clock that is often dictated by pressures quite outside of our own communities. So it does require for Pacific communities and families to build the knowledge and understanding of those pressures and what it means to live in the world today as Pacific. And that means not digging your head in the sand and thinking that you could be all rosey and have, you know, all of these vā related things that are non-conflict orientated, which we all know is not necessarily true; it is about being able to get at the hard issues.

But for a system to work in the kind of nation state system that we have in Aotearoa New Zealand and has been adopted in other settler colonial societies, and indeed adopted increasingly in neo-liberal environments, to which our own Pacific countries are subscribing to, we are beginning to change our ways of thinking about time, about relationships, and about the vā.

So if we are to do this rethinking with curiosity, what a Pacific values led society, state might look like, it has to involve talking with all the key partners to find an accommodation or a place where we can have that vā, that understanding that's relational orientated rather than resource or other factored orientation, that we can then work out over time what is most appropriate for society at whatever point in time.

So I guess I'm saying not to fix, to feel the need to fix ourselves to particular models, that these things are constantly negotiated, they're negotiated spaces. And negotiation happens because you're well informed, you're not ignorant. You value the knowledge that is coming from the different sectors of society so you can truly celebrate diversity. It's not just rhetoric; it's actual understanding, so we understand the Treaty of Waitangi.

I teach a stage 3 course in criminology called indigenous criminology and I ask my students, which are predominantly Pākehā, but it's quite a range, there's about 250 of them, and a question came up from the audience, because I get them to ask questions, and one of them was, "What is the Treaty of Waitangi?" In 2021, to get a question like that at a stage 3 course in criminology says a lot about where we still need to go in terms of understanding each other.

So I think it is about building that environment that allows people to not feel unsafe to talk through these hard issues.

MS AFEAKI-MAFILE'O: I was thinking, I was reflecting on how my children describe themselves, Julia, and I think if I wanted something from our tangata whenua it would be the tino rangatiratanga, it would be the sovereignty to lead, the sovereignty to design and to guide, and my children describe themselves as Polynesian because it would be our sovereignty, because we are part of the whole Polynesian culture with Māori, with Samoa, with Tonga, with our Pacific Island groups.

It would be focused on well-being, it would be focused on the livelihood of those young people, not just living but living abundantly, be focussed on embracing who they are holistically, their faith, their strengths, their weaknesses, their interests; this would encompass who they are as a people in their culture. They would define what that looks like, because that would be about them being well individually in the context of their family, so they can be a contributor to their family in a healthy manner and into the wider community.

I think that, like many in this room, growing up in South Auckland meant that we weren't going to go to university, it meant that we were in the lower decile schools, we lived in the lower socio-economic areas, our parents got the least income. And if we passed school certificate it was as if we got our first degree.

But we felt those burdens as young people in New Zealand, that we had to write our parents' newsletters to our teachers, we had to advocate at a very early age to ensure that our parents' voices were heard, and we've heard those voices of our parents this last fortnight in this Commission with these amazing lawyers. They've done us proud in representing our migrant families and the difficulty of settlement and the need for intervention and the foreign -- how foreign we are to this people, you know, the effect of racism really upon us in this nation, because they just didn't know us.

But we've grown, we've all grown up, we've all evolved over time, we are who we make relationships with, and we're just beginning to encourage relationships. And I think systemic poverty unfortunately does that specifically to South Auckland. It means kids in South Auckland may not go to school with other students that don't look like them. We're pulled into one area and we're taught to survive through Government intervention, and I think that we need to look at a wider approach to working with our Pacific communities so that we can start creating circuit-breakers in that systemic poverty that we're under.

And yes, it's education, that's just part of it really, but it's really about more talanoa cross-culturally, and really wanting to see humanity rise up. And so I think we've heard multiple migration pathways over this last fortnight, we've heard about multiple ethnic

groups, so why can't we have multiple pathways to care?

FOLASĀITU DR IOANE: Malo 'aupito.

SISTER CABRINI: To roll on with what's been said, you know, language is the music of the soul. And we keep talking about language. Therefore, being a practical teacher as well, we need to have wordsmiths, people who are good at languaging procedures, assessments, how to speak at a court of law, not just the technical language, that's very helpful for our people. Fakatata, you've got to give a symbol, that kind of person who has those qualities or giftedness.

The second one is, in part of the system, and I'm specifically referring to education, Sister Dismas who taught me how to speak English, because I brought up on Lakeba, I never spoke English for eight and a half years, couldn't fit into shoes either because my toes couldn't come together, they were widespread from climbing rocks.

So educare, Sister Dismas is New Zealand's first woman to go to Oxford on a Rhodes Scholarship, she was an Anglican nun. She used to say to me "Cabrini, if you're going to teach, educare means to draw out, it's a Latin word, not to drum in." I will say it again, "Cabrini, you're going into teaching, it means to draw out, not to drum in."

So let's do that, let's draw it out from our children, from our people that come to our rooms, from our people who are suffering with diabetes, let's draw it out. You have it and they have it. Get the skill on learning how to draw out and stop preaching. **[Applause]**

FUIMAONO PULOTU-ENDEMANN: Can I just say also Folasāitu, that systems will change, and it's about hope. And I just want to reflect on this Commission. I think this Commission has really showed to us Pacific people, it is possible to come to the community in a setting like this where it's chaired by a judge and all the Commissioners here, and it's about accessibility to communities. And I think that's why for all the past -- and I know the rhetoric about there's some, you know, the problem with this Commission it just goes up to 1999 and all that stuff. But for me it's about always we have to do something, whatever it is, all the criticisms.

The other thing about the system change that worries me is that there are some very good things, good things that the Pacific communities, mainstream does that hopefully do not get wiped out when new changes come in, because that's the problem. Sometimes new recommendations come in and all the decent, all the good stuff that work for people gets waylaid. And that's my concern. But I just have to say that change is possible. Change must happen, whether it comes slowly but will come.

And it's a promise, I have to say that I can still see her, she was a young Samoan

woman who got very ill in Samoa and was brought to Oakley, Carrington Hospital, on the Matua I think it was on a cargo boat, because when the cargo boat we know used to visit Samoa and the Cook Islands and Tonga, not Fiji because they had St Giles, they would pick up the copra and the bananas but they would also pick up mental health clients. What happened to that woman was her name was changed because she had a long Samoan name.

But for me as a nurse on the other end, like it really was a promise that was made in those '70s that things will change, that you will no longer have to change your name and your identity to be treated. You will no longer have to be away from your families. And that's same as the people, survivors that came from Auckland all the way to Marton at Lake Alice Hospital. Those of you who don't know where Lake Alice is, it's about 20, 30 minutes away from Palmerston North where I taught students, and it's where -- I just want to say this story.

I was teaching undergraduate nurses at Lake Alice in the 80s, and I happened to say that, you know, very rarely ECT is given to anybody below 16. And there was an older nurse came to me and said to me "Actually that's not true, Karl. Because I know of somebody, of kids in the '70s that were treated with ECT as young as 13." That person's here today. But it's a promise to that child that he will grow up to have a life as an adult that is well and good and will always be with love. And that's why I dedicate this work to you, to you and all the others who have gone.

But can I also just advocate. They say that you know, leaders, we didn't have Pacific leaders in the psychiatric hospitals. Yes, we did. We didn't have nurses because I was the first. But we had wonderful women, the chief cook was a GRO-C she was the chief cook and there were people here in this room that had relatives because they were Tongans, Samoans, Cook Islanders, the GRO-C they worked in the kitchens. They were the champions of people like me and those patients and consumers that had --and I vowed and declared as a Samoan to make it much better for anybody, so our family, as Leota rightly says, to set up a system that even my own family would use. And I hope that's what this Commission is going to be.

FOLASĀITU DR IOANE: Fa'afetai lava panelists, you've made some amazing and very interesting and passionate comments and views that I'm sure and I hope that the audience as well as the Commissioners continue to review and consider as we move forward.

We are moving into the last 15, 20 minutes of our talanoa, and I am going to come back to you, panelists, to ask for some concluding remarks, just some final things that you

would like to say to the audience and to the Commissioners. But I'd like to offer the opportunity now to the Commissioners if you have any questions that you'd like to ask the panel.

CHAIR: Thank you. Somebody said it; the State cannot parent. I just want to ask you, how many of you believe that that is true? Are you prepared to put your hand in the air or...

SISTER CABRINI: Could you repeat that please?

CHAIR: That the State cannot parent. It was in the context of talking about the family, about the responsibility of families, of mothers etc; the State cannot parent. Is it the role of the State to parent, is my question.

FUIMAONO PULOTU-ENDEMANN: The answer for me is no. There can never be a parent because we have our own parents and our own grandparents and our own ancestors. What they can do is to help us be better parents, to help us and our families' dreams and visions; that's the role of the State I believe, Madam Chair.

CHAIR: Does anybody else wish to comment on that statement before I hand over to my other colleagues?

MS AFEAKI-MAFILE'O: I actually said that statement.

CHAIR: It was you who said it, thank you.

MS AFEAKI-MAFILE'O: It was because parenting -- there's a Maslow hierarchy of needs for parenting. And yes, there's food and water and clothing, but there's what we've heard and described as faith, love and compassion and care.

CHAIR: And hugs, I think one of our people said, hugs, yes.

MS AFEAKI-MAFILE'O: And hugs, and stern looks. And so I think that unfortunately that would not be available if not in the context of a family.

DR SUAALI'I-SAUNI: Ma'am, I think it depends on how the State as parent understands itself and facilitates the ability to parent and parent well. Currently the State is not set up to provide the kind of parenting that would enable the care that is required by those that come into its service. And that makes it problematic, that makes it near impossible, but not impossible for the State to parent well.

So the challenge is always, given that the State is a construct, that is set up to try and exist within limitations, both budget limitations, staffing limitations and so forth, high turnovers of staff and all of those constraints, it doesn't make for good parenting. And so it's about trying to find a model that allows for, maybe it's co-parenting, or maybe it's other kinds of models which allow people to work together with the families and the communities. Because one thing for sure from the studies, from survivors' stories, is that

those who have gone through the care facilities and received these support services have been isolated from their families, and from their sense of belonging, those spaces that nurtured them and gave them a sense of who they are, all of a sudden was taken away and not given back. That's not good parenting. And so it does behold us as leaders to try and figure out how to address that.

CHAIR: Thank you. Yes Sister.

SISTER CABRINI: I think the answer, like you, Fuimaono; no, as a general statement. I liked the word you used Sailau, and that is you might step in, or the State could step in to co-create or help the parent to become a parent in terms of education and parenting.

And the last thought is, if the State can take care of the citizens more and more through the various tasks that we hold to make a society, that's what will work and that's what I mean by draw it out of the people, send your workers out to find the right ones to do the ground work. That's my favourite place of learning, grassroots. When I've been facilitating Pacific living without violence, I've learned from those people who have come with their broken teeth, swollen eye etc, that a little bit of light goes a long, long way, and that's what we want the State to help us with, more light, not more action.

CHAIR: Thank you.

DR SUAALI'I-SAUNI: If I may --

CHAIR: Yes.

DR SUAALI'I-SAUNI: -- just add a thought. One of the dangers, I think, of the relationship that is currently at play between the State, communities and families is that the State is often seen as the first resort to dispute resolution, it's evolved to become that, and for a number of reasons. And we want to make sure that we take pause and reflect on why that is the case, not only in terms of those who work in the sector for the State, but us as a community, as families. Why is it that we ring the Police as the first point of call, if you've got a dispute happening? So those kinds of questions are questions that I think really need to be explored before you can give, you know, a definitive answer of any meaningful sort to the question.

CHAIR: And I think that was very vividly and movingly described, the mother who lost her children, the first call was for the State to take them away. And it was a very powerful story. I'm going to ask my colleagues if they would like to ask anymore questions.

COMMISSIONER STEENSON: Tēnā koutou.

FUIMAONO PULOTU-ENDEMANN: Kia ora.

COMMISSIONER STEENSON: You talked a lot about the family being the centre and the mother being extremely important. I'm also really interested in your views on the role of

the father and, you know, in the whānau unit. So if you could just --

SISTER CABRINI: Better let the parents talk first.

FUIMAONO PULOTU-ENDEMANN: I'm not saying that there's not a role for the men. I heard a lot of workshops with men, it's just the accessible of- accessibility by men to some of the programmes, because they're usually either working or they don't -- -aren't allowed to leave their factory jobs to attend; mothers will tend to be more accessible. I do believe in the fact that men need to have an educational programme- that to teach them a lot of things, because in a lot of cases they are --and I'm not just talking about formal education, that women tend to have more --a variety of settings, like television, the radio, they're more accessible to that, where some of the men don't. And also it's the culture of the masculinities, you know, that you don't talk about your feelings and things like that.

And so that's the kind of parenting things to think where men --you know, Men Against Violence I think is a very good programme that was started. There is definitely a role for men, but not only just for fathers but also for uncles and grandfathers. What I've learned in my workshops is actually to separate the fathers from, say, the sons and the uncles, because there was a tendency to put them all together. Because there's no way in this world is a father going to own up to their lack of education or their lack of knowledge to a young son who's off from university and knows all the latest stuff and particularly in relation to sex. So I think we've got to be- it's an issue about the way you actually carry-out those programmes for men.

MS AFEAKI-MAFILE'O: If I can just share respectfully a little bit differently. I was really fortunate to marry a great husband and father who raised our children because we were in business, so he took on the nurturing, caring role of ensuring that our children were his full attention and our full attention. Because I think that we underestimate the facets of a family, because I think even with work and vocation and purpose, that really fuels people, once they understand what their call is in work and vocation, hence the families that are caught to the care system.

And so he raised the children, we raised the children with him, and they have flourished as a result of having the presence of both their father and their mother, and it was from that context that we designed Kainga Tu'umalie, where fathers were craving to be part of that nurturing role, craving. And we let families sit in the room and we shared about the creation story, we shared about the fall and how fall has made room for violence. This is the context that our people understand.

But then there was migration and we share that, because in migration through the

Dawn Raid period there was a mindset that got stuck in our community, a poverty mindset that meant that we would have to call State intervention, or depend on the State to support us in some shape or form. And then from there we talk about that poverty spirit and mindset, that we can actually take charge of that and we can move it as a family, as we begin to be transparent on the fala of what's going on.

So you know, husbands had never told their wives that they were feeling like they weren't part of the nurturing time with their children. My husband shares his generational discipline that had informed him of how he should raise his children, that he had to stop doing because it's not okay to treat children in that manner. He thought it was okay because he may have saw his father do that and other men in the village, but it's not okay.

And so I think that that mind shift is required to happen with the whole family present in a way that invites the whole family to contribute to that journey. We did a- just- quickly, we responded to Covid through a food hub. In 10 days we had 10,000 people, over 900 families. Those families we are currently in relationship with today, they have gone on to do Kainga Ako, which is digital training and then financial capability.

But I'm saying that because whole families are learning together. Parents are learning, children are learning together. We're sending our kids to school and yes, our parents are in the factories. Why can't our parents learn when our kids are learning too, so they're both being empowered. And I think it's about Government talking to each other across departments so that they can also design along with business and community and things.

But I feel that our men, our families are lopsided without a whole -- the whole family involved. And not just men, not just mum and dad; grandparents, uncles and aunties, it requires a multi generational approach to raise these children, which is what a village is.

DR SUAALI'I-SAUNI: I agree absolutely. Our boys and our men need role models. They need to see safety, they need to see what it means to be able to control one's anger, make your point but not lash out in a way that is safe. They need to see that demonstrated, they need role models. And if we have absent fathers, they don't have those role models. They might have the role models in their grandparents or in their uncles but they need to have those role models.

SISTER CABRINI: My tuppence worth is, any facet of life, and in this particular case it's about males, must develop just as our biology has developed, our mental capacity has developed, and in this area where we've named the family as the core, yes, we cannot have the father

figure, and I name that purposefully, because the male has particular biological aspects that are vital to both the girls, the boys, and now that we can speak openly about it, as you well know, Fuimaono, the LGBTQ, which I am involved, it is vital for males to be heard, understood and developed in the cultural context, in the overall concept of the whole world. You want to know about males? Come to the Catholic Church, I'll tell you about it.

CHAIR: Is that a threat or a promise? **[Laughter]**

COMMISSIONER STEENSON: E mihi ana ki a koutou mō ō kōrero. As a woman who had a time in her youth that her father did look after, bring up, I don't think I came out too badly and I think -- probably just a little outspoken for him, so it just goes to show what a father can do, so e mihi ana ki a koutou.

FUIMAONO PULOTU-ENDEMANN: Kia ora.

CHAIR: Ali'imuamua Sandra wishes to ask you a question.

COMMISSIONER ALOFIVAE: Thank you. Ua mamalu le maota ona le e'e le pa'ia o le tapa'au. O tupua ma tamalie o le atunu'u ua filifilia e fai ma fautua tofi mo le fa'aepeepe mo lenei Komiti fautua. Oute fa'atalofa atu ia outou mamalu fa'alupe, tausa ma faigata o le a le o'o iai so'u leo i lenei taeao. Ae, malo le soifua maua ma le lagi e mamā. My question to our esteemed panel is this: The things that have been the protective factors in our Pacific cultures, our culture, our families, our faith, for the last week and a half now we've heard that those same protective factors have also been stripped from our young people, their identity, their language, the things that happened in their homes was the most destructive that actually led them to the Palagi care system.

And I guess what I'd really just appreciate your thoughts on is how do we honour the concepts that are so precious, and when we look at it in its purest form, are so honouring of our families, our parents, our villages, our Pacific nations, but at the same time can be the absolute bane of people's lives, and they become so resentful to the church, to the families that were supposed to be nurturing them, but it was the same hands that brought them the harm, and the culture that they so much want to identify with but find it so difficult to reconnect.

It's, you know, it's -- it sounds big but I think in many respects you'd be able to identify with the challenges that I think we as Pacific, our professionals that we as a Pacific investigation team, as a Commission that has a focus on Pacific, how do we help get those points across really clearly to a Government who want to listen and who want to hear how we would handle those concepts?

SISTER CABRINI: I think it's basic in any - --in any being, whether it's biological or human, is

to establish the relationship. I don't think Governments and churches know how to establish an empathetic relationship. You either have it or you've got to learn it. Having is more natural. If that atmosphere, because it has a nuance about it where the persons who are present feel totally, totally accepted as they are, smelly, fat, skinny, whatever, they can see by my face I'm for them, that is from within, that's the within I talked about. So that's what the State has to learn to do.

If they're all about systems and head knowledge, they come somewhere else into the system. Because that's what our people want, they want to connect. And then the second big important healing work is to tell the truth and the truth sets you free. But I've got to have that atmosphere, and some people have it, so you send them into the systemic level and others don't.

COMMISSIONER ALOFIVAE: Fa'afetai lava.

FUIMAONO PULOTU-ENDEMANN: I think you've got to practise it. I think maybe people can talk about fa'aaloalo, the vā, but I think when it becomes your natural practice. I know that-- I was brought up by my grandparents and I never knew what it was like to be hit because Grandpa was a very traditional man, he doesn't talk very much. What he used to do, I thought was a worse kind of chastisement, was he used to sit me in front of him and cross my arms and legs and he used to say "Now you just think about why you're sitting there." And I thought that was the most worst kind of punishment because all the kids in our village would see me sitting there and they'd all laugh and they said "There goes Karl, he's in trouble again."

I think sometimes- I- know that's, you know, like other kids got hit and then that was done. But I think what it is, it's about really putting some of that rhetoric, but also as a mental health person I hear a lot of people say "Stick and stones will broke my bones but words will not harm you." That's not true for Pacific kids. I've done a lot of workshops with nursing students and the ones for Pacific that they remember most is the verbal, being told you're dumb and everything else.

But my short answer to that, Ali'imuamua, is that I think it comes the time where you have to really put the practice on the fa'aalaoalo le alofa. And for me as a nurse it's really putting that into practice, how do you show in your nursing practice fa'aaloalo and alofa, it's the way you move, it's the way you receive the guests, it's the way you talk, it's the way you deliver. And I think the more you practice those so-called high philosophical terms, it's really about putting it into practice.

Now I have a lot of Palagi,-- I've got a Palagi partner but I also have Palagi

relatives, and we were talking about this term fa'aaloalo, he says "Oh but Karl that's just respect." And I said that's true, for you it's respect. And we were eating and he leaned across to me and he took the thing and I said "That there's the difference, the respect for Samoans is you wouldn't lean over that person." But it's still respectful.

So it's about understanding that world view that Tamasailau talked about, but for me it's about putting some of the so-called stuff -- if it were really alofa you would not hit anybody, because when you hit somebody you are breaking that vā relationship, because the hand's going across to hit this person and you're violating that sacred space. So I think sometimes, you know, we really need to practise as a Pacific, putting those in practice rather than just talking about it.

COMMISSIONER ALOFIVAE: Fa'afetai lava.

DR SUAALI'I-SAUNI: Yeah, I think what it all boils down to, I guess, if we were going to try to do that, is time, having time with our families, with our communities, and that's not easy to do. And so the time that you do give is time where you're able to share relationships of integrity. So the notion of truth. So if a member of your family comes up and tells you as an elder of the family, or as a sister, or as a cousin, about something that they've gone through, an abuse situation, that there is enough strength in that relationship to be able to address it. And strength comes through having trust and time. Time is required in order to build that trust.

So I think, you know, we can have all of the fancy theories and the models and so forth, but at the end of the day, it's the relationships that we build that are important and how we nurture that.

MS AFEAKI-MAFILE'O: I was reflecting, Sandra, on -- we were blessed to be able to raise our children in the Islands with my husband's parents in the village of Kolonga. And there was lots of unsaid rules that I had no idea about. So --

COMMISSIONER ALOFIVAE: As a New Zealand-born.

MS AFEAKI-MAFILE'O: As a New Zealand-born Pacific Islander. I was well protected and guided by my husband, and there was always extended family, it was like a big village house where the whole village would come and there was always food and drink available. And our kids would run everywhere and I would try and grab them to sit down because I didn't know how significant that person was just sitting across from them and they were just being children. And I loved how my husband let them be children, but also the grandparents too also let them be children.

And I say this only because maybe they thought the mum's a Palagi, let the children

run, or actually they thought how much of a blessing it is to have their grandchildren around and they were evolving. And, you know, our children were able to have the richness of that life and the culture. And, you know, sometimes we can see that in different facets like what you were saying. I see that as protective factors on them, because the way we facilitate those protective factors we have to be mindful of, like the toolkits, the parent toolkits we want to design. We want our children to not only feel like they belong because of their whakapapa, because of who their parents are, they belong because that's who they are. There's this kind of deepness of it, and it's unfortunate that those same protective factors were used in abuse.

But I think that through restoration with families that have the wisdom and the knowledge to restore those protective factors back as toolkits, it would be transformational, it would bring healing, it won't just be rehabilitating. And it will be healing not just for individuals but for whole communities and, yeah, I just think there's -- and I think those intimate relationships that love -- I'm thinking love covers a multitude of wrongs, you know, sometimes we get those things wrong in a cultural context. But our young people should still feel like they're part of it and they're accepted, and especially children, that it's part of their journey and their growth.

COMMISSIONER ALOFIVAE: Fa'afetai lava.

CHAIR: We're running over time but can we continue or would you like to -- carry on, all right.

COMMISSIONER ERUETI: Kia ora, I'll be brief. Ka nui te mihi ki a koutou --

FUIMAONO PULOTU-ENDEMANN: Kia ora.

COMMISSIONER ERUETI: -- a pukenga o te tēpu, ka nui te mihi ki a koutou. I've got so many questions, but everybody's got rumbling tummies and they want to get into the buffet so I'll be brief. One of the key things I've been thinking about is how Pasifika peoples, how do you get around the table for making the key decisions? And so Oranga Tamariki has this Kahui advisory group made up of prominent Māori, probably six of them I think in total, how representative that is of Māori you can ask those questions.

But the case there, I think, is need and first peoples, you know, tino rangatiratanga. And I think for Pasifika peoples I think there's -- what I hear the most is "We need to be around the table because of need, because we've got large numbers of our people in care and protection at the moment", right. And then there was a question of proportionality and, you know, the mixing of Māori and Pasifika whakapapa to shore up that justification case.

But I'm wondering whether there's also other cases that could be made for having Pasifika voices around the table, and I'm not sure what the answer to that is. I did wonder

about the case for human rights and in particular the discrimination that Pasifika peoples have endured in Aotearoa historically and today, and the ongoing impacts of that on peoples. I'm just curious about what you see as that what gets you to the table.

FUIMAONO PULOTU-ENDEMANN: I think for me as a Samoan and as a recovering Catholic I think it's a sense of compassion in our DNA, to be honest, that's what really gets me, and sometimes I wish I wasn't. But it's the fact that I just think that if you're a leader, and I'm not saying I am, but I tend to have a voice and just to be able to present. And that's what gets me, because in my time we didn't have representation. But what it taught me was also those of us who do not get representation, things I've learned in the past; if I was on any boards or any decision-making things mainstream, I would always align myself with consumers first and Māori, because you're by yourself and you build that up to make that voice a bit stronger. Does that answer your question?

DR SUAALI'I-SAUNI: I think need covers quite a few of the different areas that you have raised. The human rights, discrimination aspect, again, that's -- when you become over-represented it becomes a need. So in terms of the politics of working through how best to distribute limited resources, you're always going to have to try and figure out how to prioritise, and so it will come down to need. Nuancing it, which is what I think you're saying, will require the kind of detailed information that allows us to then think very sophisticatedly around how to kind of take account of the diversity of Pasifika within that context and to enable access to the kind of resources that can address that diversity.

SISTER CABRINI: I want to turn it around the other way, which is what I started with from the inside out. Pasifika people, like other indigenous peoples, used to have time to sit around the fire and day dream and share dreams and talanoa, so we had to move with the times. And somehow we lost that and the Tongans have gone into faikava until 3 in the morning, that's where they share their soul, and others have turned to alcohol and so forth. We've refashioned our dream time. Māori to a certain extent have kept it because of their marae. When we go to a marae weekend we just sit and if you want to talk to the issue you will stand up.

But that to me is the core of what we really need to say. If we keep at the head level you'll get back into what I call cognitive development stuff. If we have time to be quiet and stand when you want to and speak in your parable, we will get to the answer of our issue, not the Palagi way which is cognitive, highly cognitive, highly scientific, that has its place, but for us, we are good at dreaming from the soul. You have it, get together. Don't wait for them. Do it.

CHAIR: Yes, do our job for us, we're very happy.

SISTER CABRINI: I used to get my 5th and 6th form students because they were so flustered, first 15, first 11, got to do this, scholarship and they were disturbed. And our rule is, bags against the wall, back on your back, I ring the bell, 15 minutes quiet time. They start snoring because they're tired, because mum is saying "Get in the car, we've only got one vehicle today, where's your lunch box?" So they sleep, when they get up they're refreshed, I said "Now listen to me for your first religious education", "Boring" they say, but they're fresh. We've got to go in to come out.

MS AFEAKI-MAFILE'O: I think it's very unfortunate that we have to abide to meet a need to have us around the table to start with. I think that's a very colonial perspective on how to make society well. I think that, if anything, Government, from what we've seen in the last two weeks, has realised the need to have these consultations and these deliberations so that we can prevent any further harm coming to our families and any future children in care.

So I think, I won't give reason for being around the table, I will say that we are New Zealanders, we have migrated from the Pacific, we were born here, our children will contribute to this nation and its future, and we have a responsibility to see our future generation like you, like the first people of this nation, to be well.

And so I think that for far too long we've been visitors to this nation, our children have felt like visitors, and actually second class citizens I'm going to say. And we are not visitors, we are not second class citizens, we are educated, we are professional, we are sitting here in a talanoa to give evidence, to be counted, actually, in the resolve of what our nation wants to do for our children, for our children. We've been doing that one person at a time, one child at a time, one family at a time.

Systemic poverty does not allow us to be present in the larger legislative macro requirements to resource and enable us to do this well. We want to look after our children and our families, we want to be enabled to do that, not prescribed, not with tino rangatiratanga. We want to be journeyed to walk that out.

And I think our time is here, our new dawn is coming. Our time is here, we have people who are putting their hands up and that are doing it with their own money in our churches, in our homes. Those are things that you'll never discuss in this report. There have been multiple pathways in multiple years across multiple ethnic groups, cross-culturally that you'll never gather. We don't need you to need us. We're going to look after our community.

CHAIR: Thank you. **[Applause]**. Just one last Commissioner.

COMMISSIONER GIBSON: Kia ora, thank you. We hear the stories, we hear the pain and many of us, it's in our professional work lives and it's in our personal lives as well with our own families and whānau. It's a privilege to be here in this beautiful fale in the presence and hear from the person who developed the Fonofale model in terms of mental health.

I hear from people, we have one fantastic Pacific consumer mental health advocate, he's the only one in New Zealand, and we resource -- we're building forensic institutions for millions of dollars and I don't see the change, the transformation that could otherwise be done to build something physically and metaphorically more like the Fonofale model with healing centres or whatever.

How do we change the existing systems, the existing realities into the dream? That applies in mental health and also I know in disability as well, there are these clearly articulated visions, dreams based in community, based in culture, and the system gives them a tick but it doesn't transform, how do we do that?

FUIMAONO PULOTU-ENDEMANN: Talofa Paul. When I developed the model it was in the 80s. And somebody asked me what has changed. My answer is very simple: That the right person or the right people are now viewing that model. And they've said, as in the past, "Oh it's just a nice picture" and they threw it away. But people all over in the nationalities saw it and they said "That means something to me."

So the real creator of that model really is those people, the viewer who is seeing the model and able to utilise it. That's my answer to you. The time and things have changed but it's the viewer. It's people with consumer backgrounds, it's people from disabilities, educators, lawyers, and I get so touched by that.

The only claim to fame I have is the fact that it's named after a very special woman in my life, that's the only claim I have. The rest is there for everybody to use. And I'm so honoured that you have given my grandmother that honour, thank you.

CHAIR: You've left a space for us to dream in, Karl. Is there anything that anybody else would like to say in response to Paul's comments?

SISTER CABRINI: A big thank you for being here. Let's go forward, let's not blame and let's dream more.

FOLASĀITU DR IOANE: Fakamalo lahi atu kia moutolu kotoa pe. Malo e fakakoloa kuo mou fai (Tongan). E momoli le fa'amalo ma le fa'afetai, sui o le panel. Malo lava le lava papale, malo le fai o le faiva. Fa'afetai mo lo otou sao i lenei aso. Ia fa'amanuia le Atua i o outou tiute ma faiva alofilima. I ga manuia le polokalame o totoe o lenei aso (Samoan). What I've just said in Samoan and in Tongan is I've just acknowledged and wanted to thank

our panelists again just for their contribution. There's a Samoan proverb, e fafaga fanau a manu i fuala'au, ae fafaga fanau a tagata i upu. Birds are fed by nectars and flowers, but humans are fed with words. And I thank you, each and every one of you, all four of you for your contribution that you have made today.

I hope that we, as an audience, are able to take some key messages from this talanoa, either into your work, into your families and into your community. And I also want to acknowledge the Commissioners for your contribution as well. If I could please ask for Minister Ika, if you could please come and join me up here to close off our session today with a prayer, to also bless our food.

AUDIENCE MEMBER: Perhaps before we say the prayer, could we just be upstanding and sing the song to acknowledge from the audience the work of the panelists what they've just shared with us. **[Samoan song]**

MINISTER IKA TAMEIFUNA: [Prayer]

CHAIR: Just before we go, what time shall we resume?

FOLASĀITU DR IOANE: If we can all come back by 2.30.

CHAIR: 2.30, if we can resume at 2.30 with our next talanoa panel.

Lunch adjournment from 1.30 pm to 2.30 pm

CHAIR: I appreciate the dancing even if it's sitting down. Welcome back everybody. In your hands.

TALANOA PANEL: REDRESS

MS KAHO: Thank you. Kole keu hufanga he ngaahi tala oe fonua moe lotu, na'e kamata aki etau talanoa he aho ni, kae tuku mu'a ae faingamalie nikeu fakahoko ae ngaue mahuinga ni kihe Tatala e Pulonga. Tulou, Tulou, Tulou. Greetings and 'ofa from the people of Moana-Nui-a-Kiwa. I would like to pay special acknowledgement to our commissioners, to our esteemed panelists, to our audience who are joining us here today in person, and also those joining us online and in a special and humbled welcome and greeting to our survivors. My name is Helenā Kaho and my job today is to facilitate our talanoa around redress. And today we are hoping to put a multifaceted Pacific lens on redress.

I'd like to begin by saying that this is an area that not a lot of work has been done in from a Pacific perspective and so all we're hoping to do today is to lay the very first strands of weaving in something that is a lot bigger than us. And we will, throughout the life of the Commission, undertake further talanoa with our communities, with our families, with our community leaders through roundtables and fono and talanoa panels. So that's something I think is really important to acknowledge at this point.

Also to acknowledge that our talanoa this afternoon is not something that is separate from this morning's talanoa but rather it builds on that and we will be drawing from that today as we converse. I would like now to ask our panelists if they would mind introducing themselves. I don't want to pick on anybody, but whoever would like to start. Please do.

DR MITAERA: Taku manu nui. Taku manu rai. Taku manu e rere ta'iti'iti, ki Tonga ki Tokerau, to the south to the north. Oki mai, oki mai. Kia orana, ko Jean Mitaera, I am the Chief Advisor Pacific at WelTec and Whitireia, I am also a registered social worker. Kia orana.

LE'ENA DR ALEFAIO-TUGIA: Fa'atalofa atu i le pa'ia ma le mamalu ua aofia i lenei fo'i aoauli. Susū i susuga fa'amasino, ae maise Komisina, ae maise fo'i Komisina muamua o Pasefika, Ali'imuamua Sandra Alofivae. Lau susuga Helenā Kaho, fa'afetai tele lava mo le avanoa o a fo'i tatou mataupu i lenei aoauli. Talofa and warm greetings everybody. My name is Siautu Alefaio, I'm a registered psychologist, have been practising since 2001. I hail from the villages of—my father's here so I have to tell his village first, from Manunu in Upolu. It's a little village, you get lost actually. There's no buses that go out to my father's village. The other side, because my aunties are here, is Fagamalu in Savai'i, and my late mother is Matautu-tai in Apia and Sasina in Savai'i. I'm currently working for Massey University as an Associate Professor in Psychology and looking forward to our talanoa this afternoon.

DR LIGALIGA: E muamua ona fa'afo'i le fa'afetai ma le viiga i le tatou tapau sili i le lagi ona nei avanoa lelei ona tatou maua lenei itula le aoauli. E maualuga ma matogofie lenei aso e mafai ona tatou fa'atasi fo'i i le pa'ia o le laulau le a ta'i ulu iai le tama'ita'i fa'amasino, ae maise le mamalu nofoatofi. Ia, ae maise Samoa, aiga Pasefika o lo'o nofo tapua'i mai. Ae o se avanoa lelei lenei ua mafai ona tatou sualaupule nisi mataupu taua, ma sili ona taua au ua le alualu luma o le tatou aiga ma le tatou nu'u tai to'a tasi. My name is Michael Ligaliga. This is a very sort of unique opportunity. I am actually from here, from here in South Auckland, Mangere. My house is just behind here so I don't want to speak too loudly just in case we have some impromptu visitors. **[Laughter]**

My background is in conflict resolution and peace building, I have a PhD in conflict resolution and peace building from the National Centre of Peace and Conflict Studies. I'm currently a lecturer at Te Tumu school of Māori, Pacific and Indigenous Studies where I teach in Pacific and politics and conflict resolution. I'm really blessed to be a part of this wonderful panel and to add my shoulder to this important work, fa'afetai lava.

MS ALOFIVAE: Oute fa'atalofa atu i le pa'ia a le mamalu o le aofia lenei. Malo le soifua

maua. Very warm greetings to everyone. My name is Dorothy Alofivae and I'd just like to start by saying thank you very much for the invitation and the privilege to be part of the esteemed panel of my learned friends here today, and to be here with everyone and in particular to the Commission and Commissioners. My background, I have a legal background previously practicing as a lawyer, but I'm now doing disputes resolution work and it's across several different areas. I do adjudication work with the Disputes Tribunal. I'm also an accredited mediator, so I work in that space as well, and I'm also a restorative justice practitioner. And in that space, which is a lot of where I'm going to be coming from today, is working as a restorative justice facilitator, in particular working with the restorative justice process that's done through the criminal justice system. So I hope that be able to share some of that experience today with everyone. Thank you.

CHAIR: Thank you, welcome.

MS KAHO: Thank you very much, we're very honoured to have you all on today on our panel. Just before we launch into our talanoa, just a housekeeping matter, we will break for afternoon tea at 4 pm if that's all right with the Commissioners, and break for half an hour and then come back and conclude our panel.

I would like to sort of kick off the discussion by acknowledging that the term "redress" is not a term that's automatically familiar to many of us, and that included myself, when I started looking into this area. And the working definition that the Commission is using at the moment is that redress is around actions that set right, remedy or provide reparations for harms or injuries caused by a wrong such as abuse. And redress can take many forms. The primary ones that we're probably aware of are an apology or some kind of financial compensation. I would like to begin by asking the panelists for their reflections on generally what is a Pacific perspective on this idea of redress.

DR LIGALIGA: Thank you, Helenā, for the question. When I got the e-mail regarding the definition that was framed by the Commission around redress there was a couple of things that I felt that was important to unpack in terms of what redress might look like or how can we conceptualise redress from a Pacific perspective.

In terms of a redress process, at face value it's very individual, focused on the individual, versus if we were to look from a Pacific perspective it's much more communal driven. When we think of people it's not just between two people the offender or the offended, we're looking at, you know, a community of people.

The other thing that I thought about was that the redress definition that was given, it's very transactional based. There's always this really—we tend to aggressively look for a

transactional agreement. But if we were to look at the components that make up a potential redress process, it's very transformational which is very different. Redress from the definition given is also based around the concept of negotiation, versus if we were to look from a Pacific perspective there's lot of mediation skills that are involved, listening, reframing, restructuring dialogue. And that takes time, and time is also, I guess, a contentious topic that's been covered over the last couple of days.

The redress process also is, it's process driven. However, from an indigenous conflict resolution or perspective, redress always needs to focus on the people, it's not process driven, it's people driven. So, it needs to reflect the people.

And the other thing that I thought about was in terms of the redress definition, it tends to focus on the behaviour and only on the behaviour. I'm not saying that behaviour is not important, but there's so many other components that lead up to people doing whatever that behaviour is. There's cultural mechanisms, there's institutional and structural mechanisms that contribute to that, and from a communal approach, we delve into those things first.

And so, what I wanted to do, I guess to provide some context in terms of discussion with my fellow panelists, the definition that was given was redress is actions that set right, that remedy or provide reparations for harms and injuries caused by wrongs such as abuse. Redress takes on many things, many forms, including apologies and monetary payments. And again, I just wanted to provide the table just a different perspective. It prioritised setting things right.

My concern about this is that a lot of the times when we try to set things right, it's set within the process, and sometimes the process is not the right thing for the people. And so that's one of my concerns. From an indigenous conflict resolution perspective, in the ifoga, I lived in Hawaii for three or four years teaching there and I was taught the process of ho'oponopono. The literal translation of ho'oponopono is to make right, pono is right.

And so the question comes up is how can something ‘right’, be even more right, and the words that are used by the kupunas or the elders there is righteousness. There's a difference between setting something right and making something right. So when you make something, there's this insight of creation, there's ownership, there's interpretation, that's imaging, symbolisms that are involved in that process. And that redress definition that was given, there's no way that it can encapsulate that.

The other word is "reparation". Now reparation is, to me comes, you know, the root word is repair. When I think of the word repair, if I take my car in to be repaired by a

panelbeater it's mainly patch-up work. And from a Pacific perspective, we don't do patch-up work. It's very disrespectful in many ways.

And the word I like to use is restoration. We don't repair, we need to restore. Anything that was taken away needs to be restored in its purest form, as close as we can get to that. There's always that concept of payment. And as we know, if someone is given $10,000, that $10,000 will always run out. One fa'alavelave, $10,000 is gone, and all the other emotions that are carried with that is added on to that.

But what we see in the witnesses that I've heard is people are seeking not payment per se, but peace, and the redress definition that is given does not allow for peace to be established.

Remedy; I'm quite hesitant to use the word "remedy", because again, it's a short term approach. But the word I like to use is rehabilitation and recovery. That's what we need. It takes time to heal, it takes time to reappropriate, it takes time for these things to be put into place. Mistakes are going to be made, this medicine might not work this week but another one might work the following week. We can't just give a Panadol like my poor parents when growing up in South Auckland, the Panadol was used to heal a wound, to heal the cold, for everything. We just can't do that.

And then the thing that I was glad to hear our Reverend this morning talk about the concept of love, and the different sort of wordings around love. We talked about apology. And to me, apology is really restrictive because anyone can apologise. Anyone can give an apology. But the word that was used by the Reverend this morning was agape or agape, depending on how you pronounce it. In the Greek language there's three forms of love, there's eros, there's philia and then there's this higher form of love.

And that's what many of the indigenous conflict resolutions is premised on, it's that higher form of love. In the context of ifoga we have fa'amagalo. It's rooted in the word galo, it means to forget, fa'aleleiga, to reconcile. And then the word fealofani, harmony, it's rooted in the word love. The Samoan word is talofa, it's rooted in the word alofa, it means for us to go and show love.

The redress definition that's used right now, there's no way it can really conceptualise even close to what a potential Pacific redress process might look like. And so I think it's really important to take on -consideration of all of these sort of cultural nuances- that make sense to everyone that's here, but not necessarily the people who might be reading the report, for example. I hope that answers the question.

MS KAHO: Thank you, Michael, there's so many important and salient points that you raised just

in that brief time that you had that I hope we'll come back to, but just carrying on to hear from another one of our panelists.

LE'ENA DR ALEFAIO-TUGIA: I think I can break now because Mike said it all basically. But I think—listen I'm just going to tell you a story. Because I've been listening to all of the survivors and the expert witnesses, and I'm thinking of the Commissioners because of the courage that you've had to take to listen to it. And the word that came to heart for me was the travesty of injustice. From Fa'amoana Luafutu to all of the survivors—and this is the word we were talking about, survivors—there's a process that they've had to take from victimisation to then becoming a survivor. But they're surviving every day. And you could hear it. You could hear it when they're telling and retelling and trying to deal with that trauma constantly.

And then it's like a reverberating effect, because then you have the children through poetry, through speeches, talking about how they wish they could have helped their father, had they known how to, to see the signs. And so now we're talking about mental health impacts.

And so for me when I think about the travesty of injustice that this Commission has to deal with, my prayers will be for you five, because it's huge and we're only just opening the can of worms today. And I believe that this talanoa, it doesn't end here. You've had an amalgamation of knowledge, of testimonies, of lived experiences and in this fale, which in essence is who we are. We're sitting on all of the treasures that were ushered in island by island by island in the opening ceremony. And I cried a river, because all of those women that lalaga ie, made the tivaevae, the hours of painstakingly, skillfully putting those crafts together for us to now sit upon, that's huge trust. That's a huge amount of trust from Pasifika community for us to go forward.

So for me I actually I felt the burden of the redress panel. I was like can I not go on the first one? I thought why am I on redress? **[Laughter]** But I understand it, because in 2007, and here's where my story starts. I was asked by—the Department of Corrections needed a Samoan speaking psychologist to redevelop their psychotherapeutic forensic programme called Saili Matagi. And of course I thought why me Lord, oh no don't send me Lord. And then I needed the money to pay for my parents' mortgage so I said yes, send me Lord, I'll go. **[Laughter]**

And so from 2007 to roughly 2009 I was charged with re-developing the Saili Matagi model fit for purpose for the Vaka Fa'aola unit which is in the Springhill Prison, about 40 minutes south of here. And in those years, in re-developing Saili Matagi, then I

was also tasked with writing a theory manual for it as well. And then on top of that, supervising the facilitators. And I'm just thinking now, where was my redress process for all of that work that I undertook for them?

But in the redress process I was fortunate to be surrounded with huge cultural knowledge with the late Tofaeono Tanuvasa, the late Sione Liava'a, and I had within my room my father, we had Moka Ngaro, a counsellor, I surrounded myself with those teachers. And I believe that's the process that we need to do that the survivors have been calling for. Because in essence, it's the actions of the heart that matter most in a travesty of injustice. Because they're not—we heard it time and time again, it's not the payment, it's how they were treated when they went to tell their story. And this is what happens inside.

So when I first landed in Saili Matagi, we had facilitators that were leaving the programme. We had psychologists that were behind the supervision that were charged with it and they were saying that they're colluding. And the facilitators were saying, "No, we just understand that we need to engage with these guys but we're not colluding with them."

So my role was to try and make sense of this chaos. And that is actually the process of redress. Because when the heart is broken and when the heart is shattered and when you've got a collective society pretty much shattered, it's chaos. It's like a wise man always used to say “Ua gumigumi uma le lalolagi”. He would literally take a piece of paper like this and he would crunch it up and say "There, this is what it feels like, everything is in chaos." But then how do we begin to start the process of unraveling.

And that's why I believe we're only just at the start. And so with Saili Matagi I was asked to look at this programme and bring together western therapeutic CBT approaches with Pasifika. But the very first thing I asked myself is what does Saili Matagi mean? Where does it come from? Because the first word was actually Saili and then Matagi was spelt in a Tongan with an N, so I thought it was Tongan, only then to discover it's Samoan. And Saili Matagi is a metaphorical proverb which means in search for good winds, in search for the right winds, they're healing winds.

So they say in Samoa if someone is sick, if someone is not well, they say “kakou o e saili makagi i le aiga lea” or “kakou o e saili makagi i le gu’u lea” which means we'll go and we'll search for winds, we'll take our sick person. It's an action. They take the sick person to look for the right winds, winds of change. They are enacting redress to help their person to heal.

And in my heart in that moment I knew then, we need to go back and ask ourselves what are the psychological principles within Saili Matagi, because that there, that's gold.

And so I said a lot of push away all the training, all the stuff that I'd known as a psychologist, and I'm just going to start to unpack Saili Matagi and the metaphors. Because what we heard from Fa'amoana was he was a tiapula in the snow. What a powerful fitting metaphor for abuse in State care. The dichotomy of State and the dichotomy, you know, the dichotomy of State and care. That's all embedded in that metaphor, a tiapula in the snow. Because if anyone knows, tiapula doesn't grow in the snow, it can't.

So the redress for me is to think about the environment, because we're not in the tropics anymore, we're not in this environment. And I remember talking to my dad about it and he said "That's why a lot of Palagi missionaries, they couldn't stand it in the Islands and they perished, because the climate, they had to adjust, they were sick, and then they used a lot of the different Pasifika nations to go out and carry the word, because they know the environment."

And that's what I'm saying about redress. We know our environment, this is what we've been doing for since we were born. That is our fa'asinomaga. So we do have identity, like before all of these scales and assessments were brought into, we had, like Michael said here, indigenous knowledges, and for Samoans it's o suli o aiga. We know before we were born, we are suli into that aiga, meaning I come, I belong to who, I belong to Fagamalo, I belong to Manunu, I belong to Matautu-tai, I belong to who. You hear Samoans and when they decipher their oratory it's fa'alagiga? They will correct me. They're not saying that you're an individual, they're saying you come from somebody, there's a line of inheritance that we come from.

So when we come out of that and our fa'asinomaga is lost in a system of State care, how do we make reparation for that? That's the travesty that we're trying to unravel now and it will take all of us. My heart is for the Commissioners, because we've got the first Pacific Commissioner now. And so it's for all of us together with our survivors to think through this whole thing of redress.

We started the process from a rehabilitation perspective in Saili Matagi. Bless Corrections for the courage it took them to actually listen to me for three years. And so now we've got 10 years, 10 years of evidence now because people always talk about evidence-based practises. But I'm saying, no, both—yes, it's equally important, but for me practices that re-inform the evidence. Because we are diaspora, we had to come here, our parents came here, they created new types of communities. We think of Samoa, it's a nu'u, but when they came here they had to do it through church. So you had multiple nu'u multiple chiefs from different nu'u that were all in one village and they were creating their

own village environments.

So church are not just religious institutions for Pasifika, churches are our village communities where we actually breed our own solutions. The problem is the State has always viewed the church as a place where they can't, you know, State and church is always such a division.

But actually we need to go back to those places, because most of the crises that I've attended they call the faifeau, because I'm a child of one. They go to all of the family violence incidents, they go to all of the abuse incidents. I haven't seen a psychologist in those places, the psychologist waits for the emergency team to go first. But in Pasifika the faifeau and his wife, they are sent, they're like the first responders in that type of disaster. But a lot of them, they also need support, equally. And I'm saying this as a child who was raised in a first-hand disaster response team, because that was my livelihood out in Papakura.

And so I think for me, I don't want to keep—we were talking about this, me and Jean were like man we could talk for the whole day, the power is for you to stop us from talking. **[Laughter]** Otherwise we'll go on and on and on. But all I wanted to say is for redress, we actually need to work together. There's a lot of us in the room have been doing this work, we heard it already before. But we need to come together in unity, unity of purpose, for the actions that are going to help rebuild the hearts that were shattered.

MS KAHO: Thank you Siautu, trust me we want you to go on and on, because there's so much nuance and value in what's coming forward. And just based on what you and Michael have both talked about, the themes of identity, of a lack of love and care, and the importance of collectivity in our cultures are coming through really strongly in terms of a Pacific view of redress. I'd like to ask Dorothy, would you like to speak.

MS ALOFIVAE: Yeah, look, I definitely think that we need to have a collective, take collective responsibility when we're talking about redress, and just going back to that definition from the Commission I do agree with Michael here, when I looked at that, I thought that's very transactional. And what I recognised was those are actually the kind of outcomes we get out of restorative justice processes. So it's not really redress from my perspective, but even a Pacific perspective. But if we put it into context of what we're talking about here, where people have actually been hurt, you know, their humanity has actually been, for use of a Samoan word, it's been soli, you know, it's been more than damaged. Listening to a lot of the stories, throughout the last two weeks, we could all feel, you know, the depth of that hurt, though we couldn't really understand it, what they'd actually been through in reality.

And so what I think is redress is actually making sure if we're talking about a process, it has to be one that actually includes and is focused on the voice of the person who's been hurt. So in the case of this Inquiry, for the survivors and for the victims. And that's got to be at the forefront and centre of any whatever you call it, a scheme of redress that's going to be developed. Because they are the ones who have been offended against.

The word injustice has been used and, you know, I think it's a good word to use because when people have been hurt, you know, naturally they're seeking justice. What is that justice though? If we're talking about human beings and we're being real, for me that's restorative justice. And that means something different to many people and that's okay. Because to be restored has a different meaning to different individuals.

But I think if you've got the voice of the person who's been hurt at the centre front, and they have a space where they can actually come and talk, a bit like what you did on the first day here. I thought that was beautiful, it was so visual for Pasifika. You lay down the mats and it's inclusive. Because we take a holistic approach when we're dealing with hurt, and someone mentioned ifoga. Michael mentioned ifoga, that's a Samoan process of actually addressing the wrong or the hurt that's been done by somebody.

And it's important that I think that there's also, you know, not just a space where they can start to talk about how they've been harmed, but it's a space where they can talk about, start to talk about actually how can we address that harm that's happened. And that can only come from the relevant people who are involved, the person who's been harmed and the person who actually committed that harm. And so I think it's really important, when you're thinking about a process of redress, that those things are at the forefront.

And I also think, just from—again just referring back to that definition, it's actually missing accountability. And, you know, that's a really important part of a redress process. Because you want to ensure actually that there is acknowledgment, there's actually acknowledgment of the harm and there is accountability, a hand's gone up to say "I'm accountable, I'm going to take responsibility." If you don't even have that you can't actually go through redress, because you actually risk hurting that person all over again. And I hate to use the word revictimisation, we talk about that in restorative justice, but it's the truth, it can put a person back through the trauma of what they've already experienced and for them it's real in the every day.

Soc, I think those are some key things that redress should include, and yeah, like I say, a lot of these things in the definition, they're more like the outcomes, the things that people talk about they'd like to kind of see in a process.

I think it should be, for restorative justice in the work that I do, I call it the human side of justice, because it's about people coming together and actually being human and forget the legalities and all that stuff, there's nothing like bringing an offender, for use of a word, a wrongdoer, to face someone who's been hurt. There's nothing like that kind of accountability. You cannot get that in a courtroom. You cannot get that through a sentencing.

And what that is, is actually addressing the hurt that a person's been carrying, and it's really important, so coming back to the voice of the person who's been hurt, that they are heard. So important that they're heard and from a Pacific perspective, I think that that's actually what a lot of Pasifika survivors have been saying they're wanting. And I recognise it, just through my own work as well, that it's usually what they want, they don't want reparations, they don't really want anything tangible. What's tangible is to come to a safe space to talk freely, to release the burden of what they've been carrying, and hopefully leave with that darkness being lifted because there's been accountability, that person or that institution has actually said "Yes, we did it, we're sorry." And the word apology was also used.

I think what I've heard lot of, which resonates well with me and I think is not specific to Pasifika it's right across to people who have been hurt, but you can't just have words, you've got to have actions behind any form of apology. It's normal to say sorry when you've done something wrong. But you've got to also show what you mean and I think for Pasifika that's really important for us, is to see what that looks like.

And I'll give you an example, a simple one is, you know, somebody at a conference I had said sorry and the victims who were coming just said "Look, you know, we're actually here to tell you how we feel and tell you the impact of what you did when you assaulted us. But we're also here to make sure it doesn't happen again." And what happened from there was just listening to the offender and actually not just hearing an apology, but what steps did that person take to try and change themselves. When they say they do things like CADS courses, for example, you know, that's helpful because you see the person who's been hurt wants to know "What do you—do you realise you've hurt me but what have you done to try and change yourself for the better?"

So there's a bit of a—it's an interesting kind of dynamic sometimes because whilst you're hurt you also want to see change for the better in a person. And those kind of—hearing those kind of things can be really helpful. And so, you know, for me, it is really a holistic approach when you're talking about redress. And those are some really key things

that need to be included.

And I do believe it's really important for Pacific people, because often if they can feel that and take that away, that actually this person's heard me, that there has been some change in that person, it can be helpful. In the context, though, of what we're talking about, some really heavy serious injustices, you know, what I find difficult when we're talking about accountability is trying to imagine who is that—who is the relevant party there, who are the offenders. Because we're talking about State and faith-based institutions. But what about the individuals, and I think those options should also be part of consideration of, you know, redress.

But I do kind of think that for Pasifika it is about just keeping it focused on the real people in the room. And when I say that, it's actually across cultures to be honest. When we're talking about really holding people to account from a human being perspective, it goes across cultures and it's a really important thing, because it's about starting the healing process. You can't start the healing process if you haven't told what happened. You can't start the healing process if you haven't made the other person, offender, understand the impact. And you can't start the healing process if you haven't actually seen that there is accountability, as a person who's been hurt, and there are some changes, there is a way forward. And that's all part of the talanoa very much.

MS KAHO: Thank you, Dorothy. Again, so many salient points raised and we'll come back to some of them. But what I really took away from what you're saying, and which also carries on from what Michael and Siautu alluded to was that, you know, love is very central to most Pacific cultures, alofa, ‘ofa, and I guess in our western frameworks and with the processes and institutions, we maybe don't deal too well with the emotional or human side of things. So what I'm hearing from you is that that's a really crucial part of any effective and meaningful redress process for Pacific people, it has to incorporate the emotional, the humanistic elements. So, thank you for that. Jean.

DR MITAERA: I thought I should just confess I'm going to digress, but it seems to be the culture. I'm trying to work out whether our order of speaking is by our age or our weight. **[Laughter]**. There is a Māori saying, me haere whenua hoki mai whenua, it was land that was taken and it should be land that comes back. And I think that's one of the hardest things about a remedy, that the exactness of what was taken is very difficult to bring back. How do you replace a broken soul and a broken spirit. One of the challenges for us, for me, I'll talk about me in particular, is that who we have named as survivors through this process are in fact our fathers, our mothers, our brothers and our sisters. We are actually kin

related. They are not strangers, even though we might not have met before, we are blood related. And so here we are rationalising about the lives of our kin, I think that's the first challenge for me.

The second challenge, having said that we are kin, is to remind myself in this space as I sit on this panel that I'm a Māori of the Cook Islands, I'm not Samoan. And so what is going to be meaningful for me is going to be a little bit different. I have very little history in my family of restorative justice. We are into revenge big time, and we seek revenge and we want replacement through land and women, that's how we win our revenge. But in 2021, and because we now have accepted Jesus as our saviour, we might not be asking for the same type of revenge.

And so I think that—well, we could go there, but you know. I want to agree with my esteemed panels in terms of understanding what is redress in terms of the definition that you offered, being transactional. And yet, I think that we cannot assume that our brothers and sisters are in this—all in the same space. Some of them will want transactional redress and some of them are going to be open to transformation.

And so I would like to then lean back on what Dr Seini Taufa said earlier around the definition of "Pacific" and the use of the term; that there are going to be a diversity of responses that are going to be important, so that they make sense and resonate with survivors. I think that's going to be really important, that the uniqueness of those survivors and their feelings and their hearts. Why is redress really important, me suggests that survivors and their families can create a new legacy.

Fuimaono Karl, it was his model, Fonofale, the first of all of the New Zealand Pacific models that reminded us that context, environment and time is really important. So, we can't be going back to 1950 and thinking a 1950 resolution is going to be useful, we're here and now today, and what's going to be useful for that survivor and their family is going to make the difference, what's going to speak to the hearts of their community is going to be a little bit different.

So I think the Fonofale really challenges us to step up, to step up and to step out, which is what this Commission in this hearing has been about, to step up and step out, to actually—to go where we haven't gone before. I'm seeing Sylvia over there, Dr Tracie Mafile'o and myself just finished doing some work charged by the Pacific working group for Oranga Tamariki around a cultural competency framework for the workforce and we called it cultural humility.

So what is remedy in that response? It is the ability to be able to stand and have a

consciousness of the other. That is the difficulty when we're talking about institutions like the State and the church, because the State and the church speak in the first person, and cultural humility really invites you to stand and have regard for your neighbour, to stand and have regard for that young person, to stand and have regard for the Tokelau colleague, to stand and have regard for the woman, to stand and have regard for the daughter.

And that will be the challenge, I think if we can come up with a remedy that is both transactional, transformative, and has regard for the differences that exist and the needs that we have between us. There's this—I warned them I was going to do some chants, you know, that's what happens with minority groups. Here's a chant, it goes something like this, it's a Cook Island chant "Taku manu nui, taku manu rai, taku manu e rere ta'iti'iti ki tonga ki Tokerau, oki mai, oki mai." And it's the story of the person that's holding the kite and holding on to the string and it talks about "My great kite, I let the string go a little bit so that you can go to the left, to the right, to the south and to the north." That's the State holding the life of the young people in their care, the church who held the life of the young people in their care; they didn't hold on and they let the kite go.

So how do you redress, as I said before, a broken soul and a broken spirit. I think that's a challenge, kia orana.

Q. Thank you for that, and just picking up on that point you raise, that really important point about the umbrella term "Pacific" being sometimes problematic. I'd like to now turn to look at what some of our traditional reconciliation or redress or dispute resolution processes look like. And looking at also whether or not these processes in their entirety could be transplanted into our redress process here in Aotearoa, or whether elements of these processes can be transplanted, what could that look like, bearing in mind that we are trying to cater for that diversity between Pacific groups and within our own Pacific cultures.

MS ALOFIVAE: Yeah, I—it's an interesting question. Just—I can only speak from a Samoan perspective. I dare not talk about the other Islands in case I insult someone. But, you know, the word ifoga was mentioned a bit earlier by Michael, and that's the Samoan process for addressing wrong and for addressing harm. And it's a very important process in our culture and one, I have to be honest, I've actually never attended a formal ifoga ever in my lifetime, and that might be because I live in New Zealand. But I understand ifoga very well, and why it's important and the process for it. And for me it's the equivalent again to restorative justice in the context of New Zealand.

And the reason I say this, when you talk about ifoga, Michael talked about the word fa'amagalo which means to forgive, and when someone's done wrong the process is, it's a

bit ceremonial, they would come traditionally, an individual who's done wrong would come with their family and sit outside the home of the person they've done wrong against and they talk about having the ie toga, which is our treasure, one of our treasures in the Samoan culture, in having it over the head of individuals, usually the wrongdoer and maybe some others in the family.

The thing about that is they're not actually invited into the home unless the family that's been hurt accepts what they're trying to do, which is they're actually trying to say look, we want to take responsibility and we'd like to come and talk to you. I'm just putting this in very general terms. But if they are accepted, then usually it would be the head of a family or the matai would talk and those ia toga would be lifted from them, they'd be invited inside. And what takes place is the next part of the process which is fa'aleleiga. Now all those elements for me kind of transfer into this process of restorative justice in the space that I work.

So I do think, in terms of the answer to your question, it is possible; however, I wouldn't use ifoga to say this is part of a process that can be done, we'll do the ifoga for Samoans. Because it has such a deep meaning and the process itself, there's a lot in that process if you unpack it. So I think it would be wrong to say for Samoans the process is going to be ifoga. If you say it to one Samoan to another Samoan, they will understand exactly what you mean as soon as you say it.

And I'm just giving an example because in my work, often if I have Samoan parties, whether the offender or victim, to explain what restorative justice is to them is quite difficult but—because they think it's another process, they're going through the legal process, that's what they think. But as soon as I know, you know, it's like our ifoga in Samoan, straight away they understand. Everything about their body language, their tone, it changes, because they understand what I mean, what's involved in the process, what could actually occur in the process. And by that I mean it can be very deep and spiritual.

So it comes back to this whole thing of you know, it's a process that allows people to talk and to start to heal, go through the healing process. So I think it can be transferred. And I'll give you an example where ifoga kind of happened, the concept of ifoga happened. I did a community case not long ago a—have to say it was pro bono, it was for free—but it was through the Police, the Police put out a call. And this is a really good example of our Pacific people thinking outside the square. When we're trying to help our own, you know, the system doesn't fit us, so we have to think outside that square to be able to help our people the way we know best. And the Police, Pacific division of the Police put out a call

to the community, I picked it up. And basically it was in relation to two—three young people, two Samoan offenders, and one Tongan youth who had been seriously injured, he actually could have died.

But basically what happened is when we went into the families, we were lucky enough that the Police had actually started the process of talking to families. They had a Tongan community constable, they had a Samoan community constable. And what's really useful about that, including having facilitators of a process who are of that culture, is that you can just carry out a process culturally without having to explain a lot of things. You can also read the body language of people, you know, those cultural nuances that don't need explaining.

And I'm just going to cut to the end, but in the end, when we were able to bring them all together in a conference, what happened was nothing that we had prepared them for or expected of them. So we had about 15 people in the room, so many on the victim side and so many on the offenders side, mainly their parents, and when it came time to apologise, they had talked through what happened, we had heard from the victim about the serious injury and just the change of his life. You know, he almost died, he felt suicidal. And we heard from his family, he had young siblings who were about the same age, young youth, and they were angry, they were really angry. And the whole point of the Police wanting this to be resolved was because the families asked for it, but also they were thinking of it from a community perspective too. They didn't want to have wars on the streets through youth fighting.

And when it came to say the apology, the Samoan, one of the Samoan parents said to the young—one of the sons, you know, “ko’akuli, down on your knees and say sorry." As soon as he did that the next youth did the same, his parents told him to do the same. What happened was the Tongan family—I knew exactly what was happening when they did that. We didn't tell them to do ifoga but I could tell that that's what that was. And as soon as he did that on the Tongan side the victim and his family, there was a lot of movement in body and they were feeling very upset, there was a lot of anger coming through, and nothing was said. It stayed like that for some time.

And then suddenly one of the fathers of the Samoan young youth, he just dropped to his knees, dropped to his knees right behind his son and then the other parents did the same thing. And as soon as that happened, the room changed, again, without saying any words, nothing being said or directed; there was just this whole change in the demeanour of every single person in that room. And there was not one dry eye because we all understood what

was happening before us. And it's that healing, it's the beginning of the healing process that I'm talking about, that you can't really put words to. But if I was just to describe it, there was a really deep sense of humility that overcame the whole room. And for a long time they sat there and nothing was said, until the mother of the young Tongan victim stood up and she walked over to each of the offenders and she kissed them gently on the head and asked them to stand.

So in answer to your question, it's a long-winded way of saying it, I do think it's possible, I do think it's possible to take some of our traditional processes and adapt it. But in this case I just want to say I never directed that, all I said to the offenders' parents was it's like ifoga, the process of restorative justice is like ifoga. As soon as I said that they understood what that meant. And my Tongan colleague who I was working with said to the Tongan family, it's like fakalelei, you know, and as soon as they heard that they understood that.

I just want say one other thing, is that's a really good example of when we're talking about those who are harmed, it's not just individuals, you know, it's really important to have the voice of the person who has been hurt and the actual offenders, that's really important. But there needs to be recognition from a Pacific perspective it actually includes another layer, there's secondary victims, I'd say, because the family are victims too, they've suffered watching their loved one. But so has the offender's families too. And I think that's the thing I love about Pasifika perspective, is when we look at this type of process, we're not necessarily looking just on one end, we take a holistic approach to be inclusive because the wellbeing and healing of all can only lead to good change. And it goes right to the soul, and that spiritual understanding. Hopefully that makes sense.

MS KAHO: Thank you, Dorothy, I think that's a really powerful example of a cross cultural reconciliation, because we know that although Tongans and Samoans have shared values in common, we are different. It also sort of raises other questions about if we're looking at this body for redress and if we don't have the actual perpetrator in the room, instead we have a State or faith based representative standing in there and perhaps lacking knowledge of that shared understanding of fakalelei or ifoga, how does that change the dynamic. But hopefully we'll talk to that a little bit later on unless there's something you want to—

MS ALOFIVAE: Yeah, I mean just on that point, yeah I think it's really important, if you're going to look to take some of our cultural and traditions and somehow implant it or adapt it to a process of redress, I think firstly it's really important to understand what that is, what is ifoga. Because, as I say, it has a very deep meaning. I say it to a Samoan and they will

understand what I mean. And it's not so easy to explain, and it's not actually all about the process to be quite honest. It is actually about that beautiful healing that happens, you know, it's like a miracle that can happen in a room that goes to the heart of the soul of a person. So I just kind of want to leave that. **[Malo from audience]**

DR LIGALIGA: As a Samoan, as a New Zealand-born Samoan, but also as a Samoan that's lived in Samoa for 15, 16 years, I'm very protective of our measina particularly if we're talking about ifoga. Any time I read a report or an article that they use this ifoga as a form of an apology, I just—I need to take a few steps back and try and process, because the reality is the ifoga is more than just an apology. There's so much thought that's put into the process. In my 15, 16 years of living in Samoa, I've only participated in two ifogas, because they're so sacred. Even though the circumstances are— that was the cause of the ifogas were quite terrible, my understanding and what I've been told by my fathers and uncles and grandfathers who are custodians of our various titles, it was only reserved for the most serious offences, such as rape, murder, tulou le—i lo'u gutu (Samoan).

So it wasn't something that we just flesh out every single day. And in doing so we kind of dilute the significance, the cultural significance of what it means to Samoans. And so I tread very carefully when we use the word "ifoga", because in the ifogas that I've been involved with it's quite emotionally, financially and physically taxing. You're looking at when families come up to the village at the early hours of the village, many of them have to rent buses which cost hundreds of dollars. They bring boxes of tinned fish which is about $100 a box. If the matai says we need to bring 50 then we can do the math just for the box of tinned fish. There's ie koga that are involved that are very expensive, there's pigs and plates of food, then there's the monetary donations and it easily can extend well beyond 50, $60,000. And so from that standpoint I tread very carefully in the usage of what ifoga really serves as a potential reconciliation process.

The other thing that I'm very mindful of and how can we reappropriate the ifoga process here in Aotearoa New Zealand in 2021, is that we really need to be alive to the room. And what I mean by this is that we can't just bring the ifoga and say this is what we're going to use today and then use tomorrow. Because we know, and statistics shows in the census, that our Pacific diaspora now, especially our younger generations, before we used to be like "I'm just Samoan", you know, me growing up, I just said "I'm just Samoan."

But now as was, you know, frequently spoken about, we have this whole new concept of biculturalism, multiculturalism and that's adding to the layers of potential issues that we in terms of those redress process, need to be consciously aware of. You know,

yesterday I did a lecture for population health, 1,700 students. These are our first year health science students who are aspiring to be doctors and dentists and so forth. Part of my lecture, we talked about the Dawn Raids and some of the reasons why Pacific parents, my parents, grandparents migrated across to Aotearoa. The only close resemblance that they had of the Dawn Raids was a record label that existed back in the 1990s, 2000s. And it broke my heart, because that was a part of our migration story that could have provided a lot of context.

And so I mention this because there is no use of just making a redress process Samoan or Tongan or Cook Island or whatever we frame it, if we're not alive to the room. Many of our Pacific Island students are not necessarily connected to the culture. Many of them are actually quite secular, you know, religion is not really a big part of their lives at the moment in this point of their lives. Many of them live their religion vicariously through their parents. "The only reason why we go to church is because mum and dad called us in the morning, 'get your white shirt, your white lavalava I'll see you at church', then we get a free feed afterwards at the toana'i.

But in the truest essence of them just going to church for the sake of going to church, that's a bit of a lost practice. So many of my Pacific Island students that come down to the University of Otago are still struggling to navigate their Pacific identity, who they are, where they're from, what's their lineage and what's their identity and so forth.

So in terms of creating a potential Pacific redress process, we cannot keep making the mistake of just colouring the book brown and saying that this is going to satisfy everyone. We know that many of the victims that have spoken, many of them are struggling, they were in the dark in terms of their cultural identity. So if we come in with that very aggressive ifoga process that makes completely absolutely no sense to them, then what purpose are we serving? Hence my desire in terms of a Pacific redress, it has to reflect the people, it has to breathe, we cannot just rely on structures. If we just solely rely on the structures, there's no air to breathe because we're just there. And we know if we can't breathe we're dead.

And so the structures, or whatever processes that we have in place, it needs to be able to breathe and needs to be diverse, it needs to be adaptive. And that takes—that's challenging, I get that, that's very challenging. But if the whole mindset of the ifoga is harmony, right, it's harmony, it's fealofani and we have the people and focus, then we have to really design something around those, then time and those sort of things really, really shouldn't be a question.

So while, yes, it's really good to have those cultural and indigenous reconciliation processes, all I say is just treat it with care and with concern, and if a Samoan comes in and the Palagi way is to—is going to help them succeed and achieve harmony, happiness and so forth, then that's the right way, it's just like the ifoga process, it's having that end in mind and not just be aggressive and say no, you need to follow this this way. Thank you.

MS KAHO: Thank you, I think what I've taken from what you've said, it's really spoken to the amount of work that I think we still need to do in this arena in terms of talanoa with our communities, particularly with our survivors, those who we've heard from some of them and who have already been through the redress process, but also in terms of the voices of those who are yet to enter the process to make sure we can have that ability to tailor things and cater for that diversity. Thank you, Michael.

LE'ENA DR ALEFAIO-TUGIA: I think—I'm not going to cover—I'm not going to recover the ground that Dorothy and Michael have laid so well in terms of the cultural significance of our own protocols, but two words that come to mind for me that probably don't sit well together but are kind of a juxtaposition—and English is my second language by the way, I was actually raised by a grandmother, so Samoan is my first—is uncomfortable courage. I think uncomfortable courage to me signifies a willingness to lift up your aiga, e si'i nu'u, e si'i aiga means you lift up everybody to go to an ifoga. That's what the Michael's saying, the uncomfortable courage of the whole village, of the whole family to get up and go and address this, because the shame and the guilt, which by the way doesn't benefit anyone, but that's what they're going to actually lift off of them.

And so I'm going to digress a bit and think of it metaphorically in the sense of a State care, in terms of the processes that have been undertaken if you listen to—listening to all those stories, I think for me it takes uncomfortable courage for a process and to me when I think of process I think of you and I. We are the people that go and enact process. Process isn't something that is just sitting out there and then we get the word and go and think about it. All this, all the public servants that are sitting in this room today are waiting to hear what we're going to give them, right, because then they're going to go and enact the process of redress.

But actually, we need to take a step back and ask ourselves what's the uncomfortable courage that we need to actually look at what we've done to victimise those that were in our service in the first place. So I think about the unintelligible words that were used in psychologists' reports and assessments, because I'm one of them.

And that was my uncomfortable courage to stand outside of my profession and to go

into academia and to actually research and uncover that my profession has a cultural world view that actually doesn't represent anything of what our people here today, which is why it's an antithesis to what we do naturally. And antithesis means that it's just sitting opposite each other, it's constantly clashing.

And then it explained to me why I kept on feeling uncomfortable, as a psychologist who had done almost seven years of training to get that piece of paper, all the time I went to do these assessments. And the question I needed to ask myself in that place of uncomfortability was not what the label provides for the school, the family, the system, it was what are we going to do with it when you get it anyway? Because now they're ADHD, they're traumatised, they're victimised, they're—but then so what? What are we doing to actually help them live day by day?

So we still in Aotearoa New Zealand look at all the EuroAmerican literature for our evidence to base the practises that we currently do in the system today. So we in psychology, which is another phenomenon since 2008, is really about WEIRID—they are weird - Western Educational Institutionalised, Rich Industrialised Developed countries, right. So what they did basically in 2008 they looked across over 96% of psychology journals and found that only 12% of the world's population were in those studies. Yet we have a fascination in this country with EuroAmerican studies.

We're from the global south. We're not from the global north. We have traversed seas, oceans, nations, gone out, like our forefathers have already laid massive platforms for us. Our job now, whether you're a pracademic, as in a practitioner that's an academic, or a scholar practitioner, or whatever you want to call yourself, our job is to forge exactly what our parents did in that place of being uncomfortable and courageous. Because I'm pretty sure my dad didn't want to get up and leave his comfortable environment of Samoa and come here, neither did my mother, but they were the ones that came because they were chosen by their family to come. They had the courage in their uncomfortability to lift themselves up and come here.

So it's my job and it's my responsibility to be uncomfortable in the system and to think about what are the processes that are uncomfortable that have actually had unintended consequences for our young and current elder people in care. **[Malo from audience].** For me that's the uncomfortable courage that a system has to do now. The system is us as people. If you're in CYFS or, sorry, OT now the new word is. See I've lost - I was in CYFS specialist services unit doing diagnostic interviewing 25 years ago. But this is what I'm talking about, like you've got these changeable names now, right, the services remain

the same, they didn't change. And they kept on appropriating individualised assessments for families.

We have this fascination of appropriating individualised frameworks, individualised assessments for a unit of measurement that isn't even here. That's why this is pioneering. Our unit of measurement for well-being, for identity, it's individual. So, look at the Government, they're going to pull out all of the stops for individualised understanding of well-being based on how many types of key boxes that means that you're well. That's not how you've heard the victims and you've heard these expert witnesses say over this time. We are holistic, we are suli o aiga, that is our fa'asinomaga.

So I think the redress from a systemic perspective, it's like symbolic of ifoga. Do we have the uncomfortable courage in these systems to lift ourselves up out of the trenches we put ourselves in from Euro-American world views and actually listen to what our elders have been saying.

I use this picture as an analogy for my psychology students, whereby I say here's the picture of the forefathers of psychology and there are all these old German, French men with high top hats, and then I say and these—this is the knowledge that we're using to actually take care of these guys, and then I show the photo of all the gangsters, right, you know, you name it you've seen it. This is where we're going to answer this problem.

These are new problems here in Aotearoa New Zealand. So they need new practises, new innovations that we are co- creating together already, you've heard it already in the panel earlier, and we're already doing it. The PIC church was a Pacific diasporic response. That's the only church, PIC is actually Samoan, Cook Island, Niuean, the late Leuatea Sio, he came over here and he established that and it flourished, and you had all the different types of Pasifika, see we're all nodding our heads. And they had an abundant—and where did the Polynesian Panthers come from? It's that movement. Those were the children of the forefathers and we were the beneficiaries of that generation.

And so to me they had uncomfortable courage to actually look across the sea to the African Americans. They didn't look at anything else. And that's what our current generation is looking to too. We look to what other ethnic minorities are doing. We look to how they've overcome travesties of injustice. So I think for me the really hard thing right now is for us as a system to actually recalibrate ourselves, recalibrate in an uncomfortable place.

The middle managers, the higher CEOs of all those Government agencies; my question to them is do they have the uncomfortable courage to actually change up the status

quo. Because that's what we heard David say. If you keep on thinking the same, you're going to keep on producing the same social workers. That's what we're trying to do in psychology. Dr Julia Ioane, she runs the clinical psychology programme, she brings her students here to Otara. They get a taste of what it means to live in South Auckland. They report back that it is the most powerful transformational learning experience they've had. These are non-Pasifika future psychologists of Aotearoa New Zealand.

We're changing the game right now, because we're daughters of South Auckland. We're not going to wait for some textbook to be produced from America to tell us what we already know today. We're doing it. And Saili Matagi is that ten years of evidence that we've got now.

Ten years ago I redeveloped that programme. We based it on Pacific principles of vā fealoa'i, vā tapuia, feagaiga, and fa'aaloalo, these are Samoan principles. We started with Samoan, yes forgive me I know we're the minority, but the idea is we start with one and we continue to shift, then we do Cook Island, Tongan.

But like Mike said, these principles, these ancient knowledge traditions, that's what our guys inside are yearning for and those guys are also victims of the State. So if you think that a humanitarian crisis overseas is bad, I always say that New Zealand's prison population is our number one humanitarian crisis. And how much of that is a travesty of these unintended State care consequences.

DR MITAERA: Before getting here I was really worried about what I was going to say. I've got lots to say. I suppose a testament to how Kiwi I am, I'm reminded of the TV ad, those of you who are old enough or been here long enough will know, it's the putting right that counts. And I think that is the issue, is the putting it right that counts.

I'm concerned that we could be like the very people that we talk about and start to prescribe, prescribe to our kin what's good for them. So I think that we need to ask them what's going to work for you and we need to sit down and explain different processes and let them choose, let them have—I think earlier I heard co-design, let them be designers of the process that they're going to go through. Many of the principles, actually all the principles of the different cultural models and ways of doing work, so long as you have skilled facilitators, people who have a depth of knowledge of the application of those models, they will—each of them work because the skilfulness of the practitioner will account for context, will account for who's there and who isn't there, will account for the knowing of the participants. But we mustn't blind-side our own and give them a process that is out of this world and not recognisable for them.

So I think I'm just going to keep going back not so much to diversity, but we have to be responsive to the realities of those brothers and sisters and sons and daughters who are the survivors, if we're looking back. Going forward I think the same thing matters, and it might be that they might want two or three things from different cultures. And we'll go actually because that reflects their reality. That reflects their reality.

I asked this question a few years ago at an education conference and I asked the 400 participants to put up their hands, everyone who doesn't have any Pacific blood. And about 350, 350 out of the 400 put their hands up. And I guarantee them in two generations they'll all be related to me. It's scary eh. And here we are. So I just want to remind us of kin responsibilities. I want to remind us of fairness in that sense, not fairness that everyone gets equal, but fairness and access to processes that actually resonate with the people who are going to participate. And it might look very Samoan, kei te pai. It might look very Tongan, kei te pai. Or you might invite me to come along and I'll just give you something that's completely different.

My son came with me because you will appreciate when I had to bow out of going to Tokyo because of my injury and come here. I said to my son, you need to listen because he was just looking so enthralled when he first arrived. I said because this is history in the making. This has never been done before. And I really believe that. So we can't serve up same old same old. We really— the challenge, the courage, because I absolutely agree, must be to respond to the actual need of the individual in the context of their family. It must work for them. We cannot keep prescribing for people ways and processes that may, not always, but may be foreign to their reality. They've got to feel like they can own it.

Why? So my thing is one, there are a range of shared principles. Two, that we negotiate. And three, that the parties involved can sign off. They sign off, participants sign off an agreement that this was the experience they went through. And while it might not have met all their ticks and everything like that, it was a fair process and their belly is full.

CHAIR: Tēnā koe whaea.

LE'ENA DR ALEFAIO-TUGIA: Sorry, Helenā, if I could just say something on that. I really agree with what Jean's sayings. I just wanted to give you an example of what Jean—like in terms of our kin, right, because 20-odd years ago I was a trainee psychologist within CYFS at that time, and I was learning to do parental assessments. And actually the parental assessments, the guide that I was given was that if a parent doesn't turn up that shows that they don't care enough about their child, that was one of the aspects of the assessment that I was learning. And I was thinking but what if they can't afford—you know, because—what

if they can't afford to get there, or if something's wrong with the car, because we know we have a multiple amount of issues. But what I'm saying is I can be guaranteed that that prescribed parental assessment guideline is pretty much still being used today.

And so I totally love what Jean's saying because what if our kin describe what a parental assessment could be like. What are our parents doing instead of us borrowing again from that textbook. And I only lasted a year by the way, because I couldn't do anymore, because I was too hurt. I was too young, I wasn't even a parent myself. And when the Samoan mother turned up and she was late, apparently that was also a tick in the box that I had to write down because even being late showed that you didn't care enough. Not thinking about the fact that she's just trying to get there. Sorry.

MS KAHO: Thank you, thank you. Just going back to something you said that I thought was really salient when you were talking about having uncomfortable courage, and I think we all as a collective have seen so much uncomfortable courage coming through the Commission during this hearing; our survivors, yourselves being here on this panel and able to speak so truthfully.

I thought what was interesting, because I was going to say to you what is the answer, how do we have more of this uncomfortable courage, how does it change things, do we need resourcing, is it capacity; but when you said that actually maybe it's not on us, maybe it's on those who own the systems and the processes to demonstrate this uncomfortable courage as opposed to us always being the ones to kind of come forward and be uncomfortable, because there's so much that could be learned from our culture and our values, that could benefit everybody. So thank you for that, I really appreciate that.

And Jean as well, just what you were just saying now, also very, very salient. So I really appreciate your input until now. We're actually approaching, I think, afternoon tea time, it's 3.58. So if it's all right with the Commissioners we'll take a break now for 15 minutes.

CHAIR: Yes.

MS KAHO: And we'll come back together at 4.15. **[Applause]**

Adjournment from 3.58 pm to 4.15 pm

MS KAHO: Hopefully everybody's had a cup of tea and is feeling re-energised for the last 30 minutes of our afternoon, and just bearing in mind our time constraints, I have just one last question for our panelists and I'll ask you if you wouldn't mind keeping your answers to two minutes, if possible, and then I will hand you over to our Commissioners and they may have questions for you as well.

So the question that I would like to end with is, what do you think are Pacific peoples' needs when they're accessing redress provider services and making claims?

DR MITAERA: I'd like to start us off just to change the balance of weight from our panel.

[Laughter]

COMMISSIONER ALOFIVAE: Please do.

DR MITAERA: I think when a service has a good reputation people will come. And so we need that. We need to know that we can have confidence in the service before we even talk about getting there.

The second thing is that in order for us to have confidence in the service we have to understand that there will be expert Pacific practitioners, because that was the failing that got us to where we are now. There was no one who knew and understood the context of those young people at that time, there was no one who could connect people to their families, there was no one there who could connect people to their whakapapa. So if we could do it better, that would be what we would want; qualified, skilled Pacific practitioners who will receive our people, who will follow, who will navigate them through the processes and who will ensure that they get a fair hearing. Kia ora.

MS KAHO: Malo.

LE'ENA DR ALEFAIO-TUGIA: I agree totally with what Jean just said, everything that Jean said is exactly what I would have said. I think, and if they're in mainstream services, I think you need managers and leadership that's going to actually allow for Pacific people to develop their innovations and be supported to do that. And like Jean said, I was just talking to Jean about the facilitators, facilitators, for example, in Saili Matagi, we thought a long time to just have them male only facilitation. And my battle wasn't actually with the guys that were on the programme, it was with senior psychology managers who were prescribing what they thought needed to happen according to their protocols and processes.

So we need to also be able to free up, free up our Pacific practitioners and facilitators to be life-styled as well. It is a life-styled process for those who are actually leading that kind of work. Like David said, you can have anyone, any colour, but just say hello, number one.

DR LIGALIGA: I don't have much to add. I think in terms of addressing the question, I think the answers have already been presented through our witnesses, our survivors. All of those things that were taken away from them needs to be restored in a redress process. They need to have faith in the system, they need to have trust, they need to know that they're secure and there's safety.

In the bible it defines the body in two ways; there's the body and there's the spirit, that makes up the body—the soul, sorry. I think we do a lot of good work around the body maintenance, putting in these systems to make sure that they're safe and those things, but I think we just need to push a little bit further in ensuring that the soul is in harmony with who they are, where they're from and so forth.

And again, you know, stealing the words of my, you know, my sister here, those uncomfortable things that we need to do to navigate those spaces, that's what we need. A system —in my background as a—in conflict resolution, once things become static, that's when problems happen. That means the system needs to be moving, it needs to be alive, it needs to be consciously aware of its surroundings. Thank you.

MS KAGO: Malo

MS ALOFIVAE: I'll just echo everything, I agree with everything that's been said. I think just as long as it—if you're talking about for Pacific, a process for redress, just echoing what's already been said, that it's not a one size fits all. And I think that's really important. And part of that is actually making sure it's a meaningful process so that actually people feel comfortable to come.

And what you've done here in the Commission of Inquiry, bringing us to the fale, just hearing the process that you've kind of gone through with the survivors, you know, learn from your own process, that's perfect, you know, from where I'm sitting—it's not perfect but it's a great learning if you want to provide a meaningful process that's actually going to get to the heart of the hurt that's been caused and hopefully to restore, as it's been said.

And also I think having the right people. Please have the right people to undertake redress, particularly with Pasifika people, it's people who understand us and know us.

And the last thing I want to just say is, sometimes you've got think outside the square, so time, we don't beat to a drum in terms of New Zealand context, this is the time. And I appreciate there's funding and all sorts of things to consider, but we—it takes time for us to talk and it takes time for us to heal, so consider that too as part of any process.

MS KAHO: Thank you very much, malo 'aupito. I am now going to pass you into the hands of our Madam Chair for the Commissioner's questions.

CHAIR: Thank you Helenā and tēnā koutou katoa, tēnei te mihi mahana ki a koutou katoa mō to kōrero. I don't really have a question because you've answered a lot of the questions. But the part that impacted for me most is something that's been very much in our minds really from day one, and that is the concept of having something that suits survivors of every

stripe, every colour, every type, every gender, whatever it is that suits them it must be survivor-focused.

And so I thought I would share with you, if you've not already heard it, just a brief summary. I don't know how many of you know this, but the Commissioners as well as holding public hearings, we also speak individually to survivors in a room, just the survivor and us and a support person, and we ask the survivor to share their story, which is recorded and we use that evidence. So we've spoken to hundreds now, between us collectively, and we've heard them in our public hearings.

And I think I can safely say that almost every single survivor says at some stage the same thing; they want to be heard and believed, first and foremost. They want the abuse to stop. They've had the abuse, they don't want it to happen to anybody else. And they want, and I think somebody on the panel mentioned it, they want accountability. And the apology, the hollow words is not much wanted. Sometimes it works, sometimes it doesn't.

So I think we have built a picture in our minds of the framework of what survivors generally want and I think these are the big principles. My colleagues might have others. And so the concept of saying to the survivor, what form of redress do you want really resonates with me, if I can share that with you. That whatever process is devised, whatever system, whatever it looks like, I don't think we'll get it right unless we ask our survivors and have them in on the game.

I think one of our early witnesses said if you're not at the table, you're on the menu. That stuck with me and I think we need our survivors at the table when redress processes are being developed. I know I'm not supposed to be part of the talanoa and I'm giving my own lecture. But I'm only saying this because I get the feeling that it just might resonate with you and does anybody want to make any comments on that? You're allowed to disagree with me by the way.

DR LIGALIGA: I shared with the panel last night when we had our—I think it was last night or a couple of nights ago, when my kids found out that I was travelling up to Auckland, they usually ask me to watch a movie with them. The movie they picked was Moana. And I don't want to water down the seriousness and the importance of the events of the last couple of days, but the whole preface of the premise of the movie is that there was a fear of that village voyaging beyond the reef, and that fear was embedded and ingrained on traditions, on ideologies that were never ever challenged. And it took a young girl, her curiosity, being true to herself to go against and challenge the status quo.

And one of the things that I've been thinking about is this word "tapu". And

articulating it and kind of thinking about it more, there's tapu pogisa, pogisa means darkness. These are the tapus that, for example in Moana, we weren't allowed to touch. You don't talk about it, if you ask your parents they just say leave it alone.

But I think now in 2021 with this Inquiry that we're having, there's this concept that I've—that I think we can coin tapu malamalama. It's still taboo because we still don't have the understanding or the nuances of what it might look like, but we're shedding light on it, providing some transparency. We have a desire to learn, to make mistakes, to learn from those mistakes. Making mistakes with the intent to help our victims, and I think that's a really healthy space that we can be in. And it was only until Moana left the reef that she was able to provide the essence of survival for her village. This movie resonates with me because that's why my parents—I knew I shouldn't have eaten the cookies. **[Laughter]**

CHAIR: You'll get us going soon.

DR LIGALIGA: But this is why my dad left Samoa. He was an uneducated man, but he came to ensure that the survival of their family was sustained. It was the same thing with my mother. My father was an uneducated man, he didn't reach standard 4, my mum didn't reach primmer 2, they worked factory jobs. But they came because of the same mindset. And I really hope that—I guess a challenge that I leave at your distinguished table is that we need, and whatever that might look like, we need to go collectively beyond that reef. Fa'afetai. **[Malo from audience]**

DR MITAERA: I'm inspired by Michael's response and I think that we are in this building children, the children of migrants and migrants themselves. And so the Pacific migrant story is still very much alive. My parents have been gone for more than two decades, so they never got to reap the benefit of educating me, or my salary. You know, because that's the whole thing of the migrant stream, that their children will do better than them.

CHAIR: It's the legacy.

DR MITAERA: And that my child will do better than me, because that's the only superannuation plan I've got going for me at the moment. **[Laughter]** So what you said in affirming the notion that we should ask and so that people are part of the decision-making over their own futures is really, really important.

There's a biblical verse called “Ko te mea teia e kite ei te tangata katoa e e pipi kotou naku, kia aroa kotou ia kotou uaorai”. "It is by these things that I know that you are my disciples that you should love one another." And I think that's the greatest expression of love, is that when we can bow from the highness of our roles and our places, our turanga, and actually ask the people whom we serve what is it that we can best do with you.

CHAIR: Kia ora. **[Malo from audience]**

MS ALOFIVAE: I just want to add, actually I just want to say something. Everything you've said, ma'am, I think is what we've all talked about today. But what I'm reflecting on is the words of Judge Ida Malosi on the first day and she stood up after hearing the first survivor Fa'amoana speak. She stood up on behalf of all of us when she said "I claim you, we claim you." And I think it's just something I think of, it's a thought really, that by lifting the dark veil through your Inquiry, you're actually educating a lot of us because I hadn't heard - I had heard things, but I never paid attention through friends and family about some of the stories of people being put into schools and taken away and brought home for the weekends and things like that. Now we're learning actually of that time, from the 1950s to 1999; I was born in 1977 and I remember watching Muldoon on TV when I was little and I thought he was great, because I was little and I had no idea. When I went to university I came to learn about the Dawn Raids and at university I felt so angry because I started to understand the world was not the way I thought it was. All of this has contextualised that.

What I'm trying to say is that we all believe in the land of milk and honey for Aotearoa New Zealand because our parents came here for that very reason. But now we're hearing about stories that actually are not just about those people, it actually is all about all of us, and as a community, as a Pacific population, we own that too. And as part of that voice that you've mentioned for those who have been harmed, it's important that you know their voices have actually now become our voices too. And that's a very important thing. Thank you.

LE'ENA DR ALEFAIO-TUGIA: I don't have much to add at all, I think they've all said it. I agree, accountability on behalf of the State is going to be a real difficult challenge. But going beyond the reef is what's in our DNA anyway. And I think you've heard already in these last two weeks the kin, our kin's voices about what they want for redress.

So I think for us it's really just about supporting them as wider kin, as that wider body. And I know that we've got to let your Commissioners speak so I don't want to say anything else because I don't think we're closing yet, but yeah, I think it's- accountability- is a hard task, because from the beginning I was talking about the reverberating effect and the reverberating impacts that we're feeling from generation to generation.

COMMISSIONER GIBSON: Thank you so much, I'll reflect back a couple of points and there's a question that follows. I really appreciate the talk about being here to serve and I think we lose something of the difference between being of service and being services. Services becomes the institution, whereas service, and somebody called about cultural humility, I'll

take away that as a phrase, I think humility is something we need to understand more in how we support each other, how that fits into a redress process.

Going back ten years ago when the film The Orator was released the Human Rights Commission took it to communities of Pasifika and disabled people and, I suppose, overlaid a conversation before and after a talanoa, layering on terms like human rights discrimination, ableism, and people sat and watched and added their layers of tiers of their stories.

If I was to try and reflect my recollections of it, there seemed to be a cultural hunger for, these were mostly disabled people, who hadn't been exposed to much of this thinking and a connection with The Orator himself and his experiences and their desire for a kind of acknowledgment that he received through their ifoga in a culturally appropriate way. There seemed to be a hunger for it, but also an acknowledgment of it is not theirs to initiate, that it comes from somewhere else, and for them it was—it would be such a dream to have that journey that took place in that 2 hour film over the course of their life time somehow.

And I suppose just struggling with again how does the cultural component fit into the Aotearoa system of redress, especially when individual survivors might be wanting that. And I think the context was both from individuals who had offended against them, abused them and the institutions, the Government or others, you know, there was half jokes about John Key coming and doing an ifoga with them, that kind of process.

CHAIR: Does anyone want to comment or would you like to ask a question?

LE'ENA DR ALEFAIO-TUGIA: Because Jean's looking at me, the movie The Orator was actually filmed in my father's village of Manunu. But I'm not too sure about the overlays of—I think what comes to mind or heart for me in just the comment is actually the rich depth of knowledge that's actually embedded within language. So we heard Jean's chant, Dr Jean's chant, we've heard different metaphors, different understandings. And to me I call that new indigenous understandings, I use the word "new" and I call them new indigenous understandings because they're not new, they're ancient, but they're new in its application for psychology. Because that's the area that I am trying to navigate beyond the reef in.

And so when I think of the movie Orator and just when you said the movie Orator I actually—took me back to when we went out to Westgate and my late uncle Fili, dad's cousin, he was here. And if you know Manunu you know it's the furthest village to get to. So probably my uncle had never even been in a movie theatre before. But all my cousins and I took him to the theatre to actually watch himself on the movie.

And we weren't actually laughing at the movie, we were laughing at him laughing at himself in the movie. And I think that's the thing about kin and the overlay of kin, you know, we gather, we grieve, we hunger for righteousness, we thirst for a new way. And I'm actually—we're still in a pandemic globally. We're fortunate here in Aotearoa New Zealand, but if you look all over the world people are suffering.

And so we've got an opportunity, I believe, in different spheres of influence to actually impact the global north. And you're talking about Orator and how so many people were impacted by that; we talk about Moana, how many people—the amount of—that comes from your fa'asinomaga, o suli o ai? That's a rich dynasty of knowledge.

And so the textbooks that we currently have that are populating our universities, they don't even have close to 1% of that. And that's why our community, they come up with their own solutions. But the problem is, systemically we're looking not for The Orator, the Orator's like just this—we see the Orator, we think oh wow that's such a lovely movie, then we go back to our sitting rooms, to the nice comfortable zones that we live in, and we don't go beyond the reef.

I'm talking about our institutions. And those institutions are actually just people, they're you and I. They're my colleagues, they're my psychology colleagues that I'm trying to influence by reflecting back to them that they actually have a cultural world view, that the practises and disciplines that we use, they're not orator, they're a different kind of colour.

And unless we ourselves, as those practitioners, see our own biases and our own cultural world views and how much they've impacted others, we can't impact transformational change. Because none of my psychologist colleagues ever believed they were doing bad when they came into practice. Everyone intends to go into a practise, a discipline of work because they want to do good. I know there's some that are not, we won't speak about them. But the majority, they all want to actually help. And so what do we do if they're wanting to help but actually the disciplines and the practices that they're learning in continue to perpetuate the inequities of outcomes and of opportunities.

So I think for me I don't even know where that talanoa went from Orator to that. But yeah, it's broad. **[Laughter]**

COMMISSIONER ALOFIVAE: Fa'afetai lava.

COMMISSIONER GIBSON: Redress, there's going to be an apology of some form around the Dawn Raids. What should that look like collectively, individually? Should that cross the reef to the nations, the reefs of the nations that were directly affected?

LE'ENA DR ALEFAIO-TUGIA: Can I just shortly—you've pretty much started that by coming here. Your Commission already broke the box and I know, thank you Ali'imuamua for your leadership, because you have the first Pacific Royal Commissioner, who has probably uncomfortably sat in conversations with you to encourage you to come here.

CHAIR: Bullied, excuse me bullied.

LE'ENA DR ALEFAIO-TUGIA: Bullied, okay. See again, that's a cultural world view, because Palagis would see it as bullying, but we would see it as going beyond the reef. **[Laughter]. [Applause]**. So I think you guys have started that process already. You've already come here. That has enabled everyone to be here. That means we don't have to travel to a court and sit uncomfortably and wait for lunch because there's not going to be any lunch because it's expensive in Auckland central, but you've fed us, you've clothed us and you've started that process. So I think you just keep going down that track.

CHAIR: Thank you. **[Malo from audience]. [Applause]**.

COMMISSIONER ERUETI: [Check Te Reo] tēnā koutou katoa, ngā mihi nui ki to tēpu i ngā pukenga, tēnei te mihi nui. Yes, we're very fortunate to have as our fellow Commissioner Sandra Alofivae to have us out here in the community, it makes a world of a difference and we've all been looking beyond our reef actually for a long time. The next hearing is going to be at Ngāti Whātua Orakei marae for the Māori investigation, so we're very much looking forward to that.

I just want to say that we've been hearing a lot about decolonising different sciences like psychology and psychiatry and there's a movement also within the law within the universities to also decolonise the teaching of law and it's long overdue. And I hope the movement within the respective fields is growing in strength and it made me think over the last few weeks that we should be reaching out to one another to tautoko one another.

But what I wanted to ask about is something a bit more ethereal, is the idea of ifoga. And in Māori, in Tikanga Māori there's the concept of muru, which amateur anthropologists would call plunder to simplify it, where one village would plunder another to seek utu, restore their mana. And broadly I can see some similarities between the concept of muru as a mechanism of redress and ifoga.

And I recognise of course that, you know, the idea of applying it literally to address a harm today is problematic for all the reasons you've discussed. But I did wonder with muru, and it's also with ifoga, about whether we're able to draw upon certain broad, guiding principles that underpin the mechanisms. So for example, Dorothy was talking about the value of an open ceremony and performance on day one and the value that has for us

coming to start our talanoa. And with ifoga I see, you know, it's the collective that feels the harm and seeks utu from another collective, although, you know, it could be just an individual or small group within a collective that were the perpetrators, so there's that collective dimension.

It's about restoring mana and muru, utu to restore you not only to where you were before, but to increase your mana, so your mana in fact is enhanced by the process. So we don't want to be too prescriptive, but perhaps there are values that might direct a redress scheme for Pacific peoples, for Māori, that have always been there and stated at a broad level of generality that they can be adapted to meet a specific situation. I just wonder if you had any comments on that idea.

DR LIGALIGA: I think there is—and this is going back into the concept of, you know, tapu pogisa, tapu malamalama. As we kind of unpack what ifoga might look like and reappropriating it in 2021, there are aspects, many aspects within the ifoga process that can be applied. I think one of the biggest disadvantages of the ifoga is that the offender and the offended, the individuals, their immediate emotions, needs, desires and wants are suppressed by the greater family. As soon as the ifoga actions is put into action, these two individuals don't exist anymore. The family come in, they go around, they support, the chiefs come and speak on their behalf and if they say that the offence is forgiven it's forgiven.

If we were to look at —that's tapu pogisa, we don't challenge those nuances and those sort of things. For the sake of our discussions if we look at tapu malamalama we can still utilise some of those philosophies that govern the ifoga process, but instead of suppressing the individual's needs, the community comes together to amplify the needs of the individual, both the offender and the offended. Because, you know, there's this concept that we—that tends to be thrown around is this concept of vā And it tends to be romanticised that only good vā is vā. But vā is vā, it could be bad, good, you know, you are attached in some sort of relational space whether you like it or not.

And in doing so, the processes of a potential Pacific redress process really needs to reflect, and again I always used word, it needs to be alive to who we're using it for. Because I completely understand that there are some of our Pacifics, for example I speak specifically for our Samoan people. There could be some Samoan youths or Samoans who might not have any recognition of the values and belief systems that an ifoga can provide. And so, you know, there's this terminology, "plastic Samoan". "I'm not good enough to be Samoan because I don't speak the language" and so forth.

So the danger is if we impose these cultural ideologies it could actually, you know, do more harm than good. And so we have to tread, again, tread carefully on whether we're going it use these cultural mechanisms or not. For me in my own personal opinion and my background in peace and conflict studies, the main thing is at the end of the day this person comes out safe, happy, and is cared for and so forth. If that means that a Samoan person goes through a Palagi western process and it satisfies their needs, then by all means that is the right process for them to use. We have to be openminded. We have to be a collective in our approach, which means that it's just not, again, a one trick pony that we implement, that there's options for people to use, thank you.

MS MITAERA: The desired outcome is ngākau aro'a, a heart full of love, whether that is about the perpetrator or the survivor. And there are three concepts that lead to us to ngākau aro'a. The first one is turanga, everyone is born with turanga. I heard Tamasailau talk about tulagavae. The first-born child has turanga not any more or any less important than the last-born child. The last-born child holds their own turanga, the sister's turanga is no more important than the brother's turanga, everyone is born with turanga, everyone accumulates turanga as they go. When we breach the tapu, we have breached the turanga.

What comes with turanga is piri'anga; everyone is born, the individual is born into the relationships. And so when we breach the turanga we breach the turanga also of the collective, the ngāti, the kopu tangata. So in making right we are making right to the piri'anga, the relationships.

When we offend the turanga of an individual, that individual is likely, because this is about what it is in family violence situations, to start to self isolate and remove themselves from their piri'anga. When they remove themselves from their piri'anga they also remove themselves from their akaue'anga, their duties of care as active participants of a family in a community, but also the perpetrator has breached and broken their duty of care to others.

So in order for us to achieve ngākau aro'a, we need to acknowledge, even if that means—and it's one of the interesting things that marriage is. So my family never recite genealogy in public because we don't want to find anymore relatives, **[laughter]** Rarotonga's a very small land and we don't want to inherent land anymore. So our practice is not to recite, but of course to recite whakapapa at those big events is really important because that's about telling the in-laws your turanga.

But in a breach of turanga, we are expecting the inlaws or the perpetrators to recite our whakapapa back to us, the greatness of us. We're expecting them to then recite the

greatness of us and the cluster and collective of relationships that make us, us and us connected to them. And we're expecting them to stand and acknowledge their duties of care, not only to us because of the breach, but to the whole community. And that is how we achieve ngākau aro'a.

DR LIGALIGA: If I could just add, we're in the Fale o Samoa, we have Fuimaono who designed and created the Fonofale model. And just a simple example, you know, the Fonofale model has the different poles, each pillar represents spirituality, physical, mental and so forth, we have culture and family. If an individual comes in and say, for example, they are missing one of the poles, spirituality is not part of their life, then from my perspective the question I'll start asking is what is this person that's coming seeking for help, what are they doing to replace the pole? Are they replacing the pole? What are they doing to graft that pole into the house? Or are they coming in with a pole that's missing, what can we do to replace the pole. If they're coming with no roof to protect them from the storms of life, then what are they doing, are they just coming with a roofless home? Can the State, can the people replace or help protect them from that?

So these are the things we need to be constantly thinking about, because every individual that will walk through for help, they're going to be missing some component of the fale. And whether the redress- and- that's really where the redress should really be looking at. What part of this architecture, their lives, their livelihood, what can they do to replace or reinforce if some of the poles have cracks in it, do we have the skill set or the specialities in terms of programmes and service providers to fix the pole. Because whether one pole is missing or if there's a little crack, that's very dangerous, right? And it doesn't matter what we do to fix things, if we don't replace what's been taken away, then we're just reciprocating the problem again.

LE'ENA DR ALEFAIO-TUGIA: I think in short my answer would be yes, you know, in terms of it's not appropriating ifoga, but actually when we develop Saili Matagi we developed it, we asked, I asked our mātua and the late Tofaeono said to me "No it's not ifoga for this process that we are trying to establish here within this therapeutic environment; what it is is actually fa'aleleiga." And so fa'aleleiga is actually restorative healing, it's a process of bringing things back together in harmony.

And I think like what Mike and—what Michael and Jean have shared earlier, I think it's about how we can bring that restorative healing through our principles, and you've heard some of these principles. But these things are actually based on—so in Saili Matagi we have core principles that are obviously Samoan, but throughout the holistic framework of it,

we have different spheres, we have different seasons of this narrative.

But essentially Saili Matagi is delivered in a fale very similar to this. If you haven't been to the fale there's a Fale Samoa in Springhill Prison that is beautiful. And when we went into the Fale Samoa, we knew then, just by being in there, how we would actually enact those principles. So that meant that through this—through the phases of the programme, because it's a 72week programme, that at one stage—so we have tākanga ‘etau fohe, which is a Tongan proverb around unity within diversity, fa'aleleiga which was the Samoan, and then lafo le taula le fanua, which is pretty much about preparing for landing, that the land is near, there's a sense of hope, the destination is close. And toe afua le taeao is about new beginnings. And then longolongo folau which is another Tongan term, was about the call to sail. This is sort of towards the end, but it's cyclical because it keeps going around that journey.

So these were Pacific principles that we drew into a 72 week forensic rehabilitation programme which we now call a Pacific faith-based indigenised therapeutic programme. 28 weeks now, but we've taken Pacific principles and we've enacted them through co-facilitators that are male only, because it is a male violence prevention programme, and what we've found now is actually—and we brought in fono aiga, family meetings.

So these are all based, though, on those principles that Michael's talking about, which is vā fealoa'i, vā tapuia, feagaiga. Feagaiga is huge in Samoa. It's that relational honouring of the brother-sister relationship. So a lot of our violence actually happens in families and outside of families. So we know if a brother-in-law transgresses or he hits, that's somebody's wife, that's somebody's feagaiga. So we use the same relational principles to mirror that back to the offender.

So these principles are all healing principles. And so in short I think we do—we've done that, in the last 10 years we've shown that now, and many other programmes have shown that. So we've got our evidence that it works. And the thing that we are trying to do now is furiously write.

MS ALOFIVAE: I just want to add, just one thing is, you know, a lot's been said and understanding our cultural principles and values is very important in any process of redress. But I also just want to say that as much as it's important to ensure that there is that holistic approach, and we're talking about the collective approach really, you're going to have a collective approach with many people there in the room. Just thinking about it in context, it's important not to lose the voice of the individual, though, that's been harmed. You can actually—it's a balancing act is what I'm saying. I agree with everything that my friends

have said, but I think, you know, just don't lose the individual's voice in it, because we're talking about healing and the person who really needs to heal is that person who's been harmed. If that person can start to heal, you'll see the collective start to heal, whether that's the family or community, you know, so I just wanted to add that.

CHAIR: Just move to Julia.

COMMISSIONER STEENSON: Whakawhetai e rangatira ma ia ki te kōrero i tēnei ra. I just want to say I don't have a question for you, and I know we've just hit 5 o'clock, but I did want to say how grateful I have been for your kōrero, particularly around, yes, we understand survivor choice and healing and whānau and community focused, these are themes that we're hearing. But I think another aspect that has been apparent and pointed out is that environment matters. So being in the Fale Samoa has made a difference.

And so I think, you know, you pointed out that actually redress, the environment that that occurs in is important as well. And I think, as I think we've heard already today, the talanoa doesn't end here, it's just the beginning. And hopefully it's a koha for the community to keep talking; he kōrero, he kōrero, he kōrero. So yeah, ngā mihi nui.

CHAIR: I don't know if anybody wishes to comment on that or whether you're all waiting with bated breath to hear from your sister, the great bully of our panel. And I say that with love and affection.

COMMISSIONER ALOFIVAE: Lau Afioga Vaivaimalemalo, ae maise lau afioga Le'ena (Samoan). Rangatira ma o Ariki Dr Jean Mitaera (Cook Islands). Ae maise le tatou tama'ita'i loia ia Dorothy (Samoan). Fa'afetai le fa'asoa, fa'afetai le loloto o tou mafaufauga ae maise lava, fa'afetai mo le tapenapena mae'a o le tou mataupu. Fa'afetai mo le lagolago malosi mai i le matou galuega, e le faigofie. O tau sa ma faigata e la le o'o iai so'u leo, aua o tofi ua uma ona tofia mai luga i le lagi. Ae ia faamanuia le Atua ia outou uma (Samoan). I have a question and it's around policy. One of the things I think we all know, you all hold such key roles in your respective organisations and you're all in mainstream, together with our panel this morning as well. And sometimes it's the struggle for our Pacific voices to be heard in an articulate and an intelligent way so that it can actually influence change. We have some policy people here in the back of the room from different agencies who no doubt will probably face very similar struggles.

And I guess my question to you now is, you know, the richness, the wisdom from our panel this morning from having served 50 years in particular sectors right down to, you know, our most recent graduates. Do you think we are at a time in our nation here in Aotearoa where the Pacific voice can truly influence that vaka, you know, where we've all

come beyond the moana, we all do it in our own little spaces.

But what we've heard from our survivors is so real and so raw and, like our ta'ita'i said, our Chair said, the one thing they want more than anything else is for this not to happen again. So sometimes when we look at policies it has a very strong Palagi flavour to it.

I guess I'm just asking in your respective spaces, how else do you think you could help us at the Commission in terms of being able to frame that? You know, sometimes in terms of what we've got it's, you know, at one level it's excellent, all right, it might be transactional at one end, it might look like outcomes, but in actual fact there's also room for transformative change. But we don't want to just pay, you know, pat respect and say oh and add on "and in a culturally appropriate manner", because I think that's quite offensive personally. It doesn't allow the breathing space really for a survivor to look at it and internalise it. Any suggestions there from you teachers? All of you are teaching in this space.

DR LIGALIGA: E iai le alagupu fa'asamoa, "e oge upu Samoa" —meaning oge is famine, there's famine in our language. And I'm quite conscious as we start rolling out these reports that there's not enough language to really articulate what's happening at ground zero. When I graduated with my doctorate's degree my mentor said "When you write, write so that your people can read your things." I know that 90% of the stuff that I publish, I just published a book chapter, none of my people are going to read, because it's found in academic journals, it's in all these, you know, books and those sort of things that they will not have access to.

And so the challenge is we don't have to do much, we don't have to dress it to make it look good, right, e masagi a kakou e sulu le ie ma fai le mikiafu, and that should be the process of how we articulate it. We should not shun away from who we are, if it's very basics, we should not hide what has happened. And we should not hide what we're going to do in the future. It shouldn't be dressed with any complications to where, when it hits our communities, that there is any sort of camouflaging of what needs to be done. And again, I'm very conscious of that, and I hope that the team, whoever's going to be writing up, be alive to the needs of our communities and write it as so, fa'afetai.

DR MITAERA: Before she answers and says that she agrees with me, you cannot be alive in Aotearoa New Zealand today and not know, within a policy realm, that Government has charged every single Government department to respond to the under service to Māori. You cannot be in Aotearoa and not understand that. And somewhere along the line, after dealing with and having some policy—new policies, structural changes in those

Government departments, the question will then come to Pacific. It has already arrived at Pacific.

The problem with that is not that it's a problem, but we place the responsibility of the one or two Pacific people in those key Government departments. That's what has to change. We need those Government departments and their leadership to stand shoulder and shoulder so that they reflect to each other and back to us what is their Pacific response. So, we can see and hear their Māori response, Ministry of Education, Oranga Tamariki, MSD, Ministry of Health, but we need those same Government organisations to stand shoulder to shoulder and not rely on the one or two Pacific managers or principals to lead that conversation. Those Government departments have to stand up in their own right and articulate the policies and how those policies influence practice. Because if the law changes, the policy stands and there's no change in practice, then we are where we are today. I think that's the first thing.

The second thing, your question is, you know, is this the time. We are very fortunate Aotearoa New Zealand, and that doesn't underestimate the challenges that our families have experienced, we did not have to be part of the assassination of Malcolm X or Martin Luther King great leaders, our great leaders are still coming, they have been made and they are still coming, so we don't need to wait for that. This is the time of change.

[Malo from audience]

LE'ENA DR ALEFAIO-TUGIA: I think if I'm dreaming as Sister Cabrini asked us to, policy is my bugbear because I've sat in policy at Special Education levels and then across in different spheres that I've been in, and I agree totally with what my fellow talanoa panelists have been talking about. The issue I see is actually a lot of the patterns of behaviour around policy. So we have policy people who come, they try to listen to us, then they go back, but they're informed by what, they're informed again through research. And they go and read these articles and they try to align it with what communities are doing, but our communities are moving so fast, because our generations are changing. So we've now got street gang proliferation that actually was around 20 years ago but they were telling us, you know, Alan Va'a, Sully Paea, 274 Hardcore, this is coming. But policy wasn't informed by practice.

That's why I say, we need practise informed evidence equally as we need evidence based information, right? Because by the time policy catches up to what we've done innovatively, like any PIC innovations or for fellowships or like Polynesian Panthers, like we've gone to the next phase, because we're a youthful, fastmoving population. And we get

the next wave of migrants and then the next wave and then the next wave and we're continuing to do this cyclical help ourselves, because we're the only ones that know how to help us because we're moving fast, but meantime the policy hasn't caught up.

So we need practice informed policy writers who actually are trained and know what that means. That means they have to sit in our communities, they have to understand the innovation that's happening today and write for their lives yesterday. Write it like it was yesterday for today. Because that's the speed in which we are navigating the terrain here in Aotearoa New Zealand. And unfortunately, we don't have any of those or enough of them, like Jean said, but we need Government agencies to commit to going beyond that reef of their understanding of policy and listen to what's happening right now on the ground, and then commit to being uncomfortable to try and phase that.

So if I was dreaming policy wise, what's a Polynesian Panther policy around this, what's this, what's a tiapula in the snow policy. That's a dream and that's just coming from here. Those are the policies that we've got to think about now; those policies that are transformational that means that we're not sitting here 20 years from now doing the same thing.

MS ALOFIVAE: I just want to add to what—because I agree everything that Siautu's just said. You know, I've always had a problem with policy because usually, you know, as it's been said, it doesn't reflect the reality when you put it into practice. So it has to be—it has to be a policy that can be transformed into practice, but, you know, from where I'm sitting and the work that I do, it has to be like come back to the meaningful process, you can't just write a policy and then say okay, to a provider, go implement this. And then they find actually, it doesn't actually fit with the people we're trying to help.

And in this context, I think we've talked about it before, that if you want to understand what's needed for the policy, to understand the reality, you know, talk to the people, the real people who know what they need. And, yeah, I think it's that whole thing about being uncomfortable. Like change your lens on how you write the policy, and change the way in which you transform it into practical reality on the ground if it's something that's going to be implemented.

And that's really important, because otherwise, I mean we're here to talk about redress. You can't achieve the real redress that we've all been talking about today. You just can't. And then it's just another thing. So it has to be meaningful and, I guess, policy makers need to be -- I don't know, it's a challenge for the Commission, I understand. But they really do need to get in touch with reality, otherwise they're just writing another book

that's going to sit on the Government shelf.

And I just want to address, this is a good example about time, Pacific people need time, you can't put a time around things. I didn't answer what you said about the environment to the Commissioner. I just want to say it is important to think about the environment when you are trying to do a process of redress. The Fale Samoa has been a wonderful place to come to.

In restorative justice we always put it in a neutral space and it's always in the community, because that's the neutral space, everybody is equal in that space. And so that's—it's really important when you're talking about helping Pacific people in a process of redress, think about the environment. It may not be the Fale Samoa, could be the church, it may not be the church, it could be just a community space and that's very important too.

LE'ENA DR ALEFAIO-TUGIA: Just to say, for example, if I'm still dreaming, what would be a Tulou policy across education, across all the spheres of influence that are sitting here today; what's a Tulou policy look like? Sorry, that's my last comment, just wanted to put that out there, because I'm dreaming.

CHAIR: That's the beginning of the conversation. Thank you for that. I'm going to hand back to our wonderful facilitator Helenā.

MS KAHO: Thank you very much, I just want to end very simply because I'm aware some of our panelists have planes to catch this this afternoon, and although we are running on Island time, I can guarantee those planes are running on Palagi time. So with that said, I just want to say fa'afetai tele lava, meitaki maata and fakamalo he loto hounga mo'oni for the gift of your words, for sharing your stories, your knowledge and your experiences with us today, and I think you've laid a very rich and sturdy foundation for those conversations and the ongoing work that we have ahead of us and hopefully you'll remain involved in some capacity in that work.

And with that I'd just like to thank our audience today, thank you very much for being here and participating in this. I think it's quite a historic moment, it's been really, really lovely facilitating and I would like to invite our— **[Samoan song]**.

CHAIR: Now we have our minister.

COMMISSIONER ALOFIVAE: Vala'au atu ma le fa'aaloalo, Reverend Alefaio. Susū mai e fai le tatou tatalo mulimuli.

REV ALEFAIO: Faafekai lava. I just want to say a story. I came in a banana boat, 26 May 1965. Drop us in Fiji and the plane pick me up and my colleague and we came and drop us there, Whenuapai in those days. And I came and lived in Otara. This place was never

accessed in those days. But that is my—now when I come here now, I had a lot of people here, but this is symbolic who I am. I feel that in my bones. When I come here, this is the kind of thing that I used to in Samoa. My parents were living like this and that's what I mean symbolic of who I am.

Now I'm not going to say a prayer because this is a prayer. Talanoa means a prayer. According to the Greek they use the word agape, according to the greek, classic Greek that I took in my training, agape means love, aroha, alofa, ofa atu. Love means patient, kind. You say to this lady or whoever you are, that's exactly what Jesus say, Jesus any little things that you do to one of my brothers or sisters in this life, that is God. I have never seen God, I don't know about you, but that is the claim that we have made as human beings, human and divine, we are co-create or with God, I believe. But that is my prayer.

I think the prayer of you people Pacific, I have already started my prayer when I came in banana boat. And now how many years now? I'm now 80, but the prayers will continue with you and that is my prayer. No reira koutou katoatoa, fa'amanuia mai le Atua, fa'afetai tele lava. Thank you very much, you very incredible people, thank you, and your contribution to the life of humanity and divine, I call it like that. We are human and divine, we are co-creator with that thing who we call God, the same as life of—plus, Jesus said when the broken of the Jewish faith are in the temple and then this guy Jesus came along, no, listen, the whole structure is now broken down in 80 and 90 AD and he told his Jewish people go now, you are the living temple. You are now here. Fa'afetai lava. **[Malo from audience]**

[Samoan song]

CHAIR: Thank you everybody, we will resume again tomorrow at 10 o'clock for our final day.

Hearing adjourned at 5.22 pm to Friday, 30 July 2021 at 9.30 am