

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
TULOOU – 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 Lialiga
Le’ena Dr. Siautu Alefaio-Tugia
Dr Jean Mitaera

Venue: Fale o Samoa
141 Bader Drive
Māngere
AUCKLAND

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TRANSCRIPT OF PROCEEDINGS

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

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

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

13 **MINISTER IKA TAMEIFUNA:** [**Prayer**]

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

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

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

17 **Lunch adjournment from 1.30 pm to 2.30 pm**

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

20 **TALANOA PANEL: REDRESS**

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

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

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

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

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

20 **DR LIGALIGA:** E muamua ona fa'afetai ma le viiga i le tatou tapau sili i le lagi ona
21 nei avanoa lelei ona tatou maua lenei itula le aoauli. E maualuga ma matogofie lenei aso e
22 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
23 maise le mamalu nofoatofi. Ia, ae maise Samoa, aiga Pasefika o lo'o nofo tapua'i mai. Ae
24 o se avanoa lelei lenei ua mafai ona tatou sualaupule nisi mataupu taua, ma sili ona taua au
25 ua le alualu luma o le tatou aiga ma le tatou nu'u tai to'a tasi. My name is Michael Ligaliga.
26 This is a very sort of unique opportunity. I am actually from here, from here in South
27 Auckland, Mangere. My house is just behind here so I don't want to speak too loudly just
28 in case we have some impromptu visitors. **[Laughter]**

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

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

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

12 **CHAIR:** Thank you, welcome.

13 **MS KAHO:** Thank you very much, we're very honoured to have you all on today on our panel.

14 Just before we launch into our talanoa, just a housekeeping matter, we will break for
15 afternoon tea at 4 pm if that's all right with the Commissioners, and break for half an hour
16 and then come back and conclude our panel.

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

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

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

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

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

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

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

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

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

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

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

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

3 And the word I like to use is restoration. We don't repair, we need to restore.
4 Anything that was taken away needs to be restored in its purest form, as close as we can get
5 to that. There's always that concept of payment. And as we know, if someone is given
6 \$10,000, that \$10,000 will always run out. One fa'alavelave, \$10,000 is gone, and all the
7 other emotions that are carried with that is added on to that.

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

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

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

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

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

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

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

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

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

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

25 So for me I actually I felt the burden of the redress panel. I was like can I not go on
26 the first one? I thought why am I on redress? **[Laughter]** But I understand it, because in
27 2007, and here's where my story starts. I was asked by—the Department of Corrections
28 needed a Samoan speaking psychologist to redevelop their psychotherapeutic forensic
29 programme called Saili Matagi. And of course I thought why me Lord, oh no don't send
30 me Lord. And then I needed the money to pay for my parents' mortgage so I said yes, send
31 me Lord, I'll go. **[Laughter]**

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

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

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

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

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

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

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

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

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

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

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

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

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

1 own village environments.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 that need to be included.

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

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

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

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

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

4 The second challenge, having said that we are kin, is to remind myself in this space
5 as I sit on this panel that I'm a Māori of the Cook Islands, I'm not Samoan. And so what is
6 going to be meaningful for me is going to be a little bit different. I have very little history
7 in my family of restorative justice. We are into revenge big time, and we seek revenge and
8 we want replacement through land and women, that's how we win our revenge. But in
9 2021, and because we now have accepted Jesus as our saviour, we might not be asking for
10 the same type of revenge.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 So it wasn't something that we just flesh out every single day. And in doing so we
16 kind of dilute the significance, the cultural significance of what it means to Samoans. And
17 so I tread very carefully when we use the word "ifoga", because in the ifogas that I've been
18 involved with it's quite emotionally, financially and physically taxing. You're looking at
19 when families come up to the village at the early hours of the village, many of them have to
20 rent buses which cost hundreds of dollars. They bring boxes of tinned fish which is about
21 \$100 a box. If the matai says we need to bring 50 then we can do the math just for the box
22 of tinned fish. There's ie koga that are involved that are very expensive, there's pigs and
23 plates of food, then there's the monetary donations and it easily can extend well beyond 50,
24 \$60,000. And so from that standpoint I tread very carefully in the usage of what ifoga
25 really serves as a potential reconciliation process.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6 I asked this question a few years ago at an education conference and I asked the 400
7 participants to put up their hands, everyone who doesn't have any Pacific blood. And about
8 350, 350 out of the 400 put their hands up. And I guarantee them in two generations they'll
9 all be related to me. It's scary eh. And here we are. So I just want to remind us of kin
10 responsibilities. I want to remind us of fairness in that sense, not fairness that everyone
11 gets equal, but fairness and access to processes that actually resonate with the people who
12 are going to participate. And it might look very Samoan, kei te pai. It might look very
13 Tongan, kei te pai. Or you might invite me to come along and I'll just give you something
14 that's completely different.

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

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

27 **CHAIR:** Tēnā koe whaea.

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

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

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

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

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

23 And Jean as well, just what you were just saying now, also very, very salient. So
24 I really appreciate your input until now. We're actually approaching, I think, afternoon tea
25 time, it's 3.58. So if it's all right with the Commissioners we'll take a break now for
26 15 minutes.

27 **CHAIR:** Yes.

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

29 **Adjournment from 3.58 pm to 4.15 pm**

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

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

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

4 **[Laughter]**

5 **COMMISSIONER ALOFIVAE:** Please do.

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

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

17 **MS KAHO:** Malo.

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

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

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

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

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

11 **MS KAGO:** Malo

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

12 **CHAIR:** You'll get us going soon.

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

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

25 **CHAIR:** It's the legacy.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

29 So I think for me I don't even know where that talanoa went from Orator to that.

30 But yeah, it's broad. **[Laughter]**

31 **COMMISSIONER ALOFIVAE:** Fa'afetai lava.

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

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

5 **CHAIR:** Bullied, excuse me bullied.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13 So these were Pacific principles that we drew into a 72 week forensic rehabilitation
14 programme which we now call a Pacific faith-based indigenised therapeutic programme.
15 28 weeks now, but we've taken Pacific principles and we've enacted them through
16 co-facilitators that are male only, because it is a male violence prevention programme, and
17 what we've found now is actually—and we brought in fono aiga, family meetings.

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

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

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

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

5 **CHAIR:** Just move to Julia.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

19 **[Malo from audience]**

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

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

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

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

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

17 **MS ALOFIVAE:** I just want to add to what—because I agree everything that Siautu's just said.

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

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

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

1 that's going to sit on the Government shelf.

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

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

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

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

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

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

29 **CHAIR:** Now we have our minister.

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

32 **REV ALEFAIO:** Faafekai lava. I just want to say a story. I came in a banana boat, 26 May
33 1965. Drop us in Fiji and the plane pick me up and my colleague and we came and drop us
34 there, Whenuapai in those days. And I came and lived in Otara. This place was never

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

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

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

22 **[Samoan song]**

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

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