

**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 Ligaliga  
Le’ena Dr. Siautu Alefaio-Tugia  
Dr Jean Mitaera

**Venue:** Fale o Samoa  
141 Bader Drive  
Māngere  
AUCKLAND

**Date:** 29 July 2021

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**TRANSCRIPT OF PROCEEDINGS**

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1 [10.12 am]

2 **CHAIR:** We welcome today our Minister from the Cook Islands, Teariki Metuanguaro.

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

4 **TALANOA PANEL: PATHWAYS INTO CARE**

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

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

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

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

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

4 **SISTER CABRINI:** May I sit down please?

5 **FOLASĀITU DR IOANE:** Absolutely.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 worker and later was involved in social policy.

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

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

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

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

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

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

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

34 **SISTER CABRINI:** Gosh that's very psychotherapeutic.

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

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

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

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

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

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



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

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

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

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

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

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

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

1           comments from you please?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13 **SISTER CABRINI:** I have to kiss your ring.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23 **FOLASĀITU DR IOANE:** Malo 'aupito. Fuimaono or Dr Sailau.

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



1 thinking about these barriers I think is important.

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

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

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

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

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

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

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

1 communities, in our churches, in our workplaces.

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

8 But the workforce itself, see nurses in the health sector, the total percentage is about  
9 3% of the total New Zealand health workforce, that's the regulated workforce. Of that 3%,  
10 77% are nurses. 13% are other and 8% are doctors. Now I understand about building that  
11 number up, but the problem-- I have a problem with some of the nurses, and I say this  
12 because the majority of Pacific nurses are employed under the DHB and hospitals. What  
13 this is, is a disconnect between people where we're working and community. Because there  
14 is now a huge need in the community, because to build --so for me it's about really, it's  
15 building that critical mass, we need those people, but we must also build up the community.  
16 And the community --and that's where we interface, because otherwise we become so  
17 distanced.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3 **FOLASĀITU DR IOANE:** Malo ‘aupito.

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

5 **FOLASĀITU DR IOANE:** Thank you. Doctor?

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

10 **FOLASĀITU DR IOANE:** Fuimaono.

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

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

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

32 **AUDIENCE MEMBER:** Cup of tea.

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

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

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

6 **Adjournment from 11.38 am to 12.01 pm**

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

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

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

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

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

29 **FOLASĀITU DR IOANE:** Malo 'aupito.

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

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

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

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

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

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

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

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

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

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

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

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

31 **FOLASĀITU DR IOANE:** Fa'afetai Fuimaono.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

1 to happen now.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

27 I teach a stage 3 course in criminology called indigenous criminology and I ask my  
28 students, which are predominantly Pākehā, but it's quite a range, there's about 250 of them,  
29 and a question came up from the audience, because I get them to ask questions, and one of  
30 them was, "What is the Treaty of Waitangi?" In 2021, to get a question like that at a stage  
31 3 course in criminology says a lot about where we still need to go in terms of understanding  
32 each other.

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

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

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

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

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

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

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

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

2 **FOLASĀITU DR IOANE:** Malo 'aupito.

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

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

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

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

20 **FUIMAONO PULOTU-ENDEMANN:** Can I just say also Folasāitu, that systems will change,  
21 and it's about hope. And I just want to reflect on this Commission. I think this  
22 Commission has really showed to us Pacific people, it is possible to come to the community  
23 in a setting like this where it's chaired by a judge and all the Commissioners here, and it's  
24 about accessibility to communities. And I think that's why for all the past -- and I know the  
25 rhetoric about there's some, you know, the problem with this Commission it just goes up to  
26 1999 and all that stuff. But for me it's about always we have to do something, whatever it  
27 is, all the criticisms.

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

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

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

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

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

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

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

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



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

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

6 **SISTER CABRINI:** Could you repeat that please?

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

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

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

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

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

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

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

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

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

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

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

6 **CHAIR:** Thank you. Yes Sister.

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

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

17 **CHAIR:** Thank you.

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

19 **CHAIR:** Yes.

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

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

31 **COMMISSIONER STEENSON:** Tēnā koutou.

32 **FUIMAONO PULOTU-ENDEMANN:** Kia ora.

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

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

2 **SISTER CABRINI:** Better let the parents talk first.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

11 **FUIMAONO PULOTU-ENDEMANN:** Kia ora.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

26 **COMMISSIONER ALOFIVAE:** As a New Zealand-born.

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

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

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

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

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

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

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

21 **FUIMAONO PULOTU-ENDEMANN:** Kia ora.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.