**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY TULOU – OUR PACIFIC VOICES: TATALA E PULONGA**

**Under** The Inquiries Act 2013

**In the matter of** The Royal Commission of Inquiry into Historical Abuse in

State Care and in the Care of Faith-based Institutions

**Royal Commission:** Judge Coral Shaw (Chair)

Ali’imuamua Sandra Alofivae Mr Paul Gibson

Dr Anaru Erueti Ms Julia Steenson

**Panel 1:** Dr Tamasailau Suaali’i-Sauni Emeline Afeaki-Mafile’o Sister Cabrini ‘Ofa Makasiale

Fuimaono Karl Pulotu-Endemann

**Panel 2:** Dorothy Alofivae Dr Michael Ligaliga

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

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

**Date:** 29 July 2021

**TRANSCRIPT OF PROCEEDINGS**

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# 1 [10.12 am]

1. **CHAIR:** We welcome today our Minister from the Cook Islands, Teariki Metuangaro.
2. **REV METUANGARO:** You may sit down. **[Prayer in Cook Islands Māori / English]**
3. **TALANOA PANEL: PATHWAYS INTO CARE**
4. **CHAIR:** Thank you Teariki. So our pathway is clear for the morning. May I welcome you all to
5. this very important session. This is the very first talanoa that the Royal Commission has
6. held. We've had a sort of talanoa over the last few two weeks but this is a serious one
7. where the Commissioners are going to take a back seat. I know we look as though we're in
8. the front seat, but actually we're going to be sitting and we're going to be listening and
9. we're not going to be participating in this discussion, we're going to be listening until the
10. very end. And I'm going to leave it up to our facilitator, Dr Julia Ioane, and I'm going to
11. ask her to lead the proceeding and to introduce our extremely distinguished panel for this
12. talanoa. I just wish to welcome you on behalf of the Commissioners and to say that we are
13. all ears, all ears, we are listening very carefully. Thank you.
14. **SISTER CABRINI:** Ngā mihi whakatau. E tuatahi, ngā mihi ki te Atua, nānā nei ngā mea katoa.
15. Nga mihi ki te tangata whenua, mo mana whenua o tēnei rohe ko Tainui. Nga mihi ki te
16. Tangata Tiriti, ngā mihi ki a tātou ngā iwi o te Moana Nui a Kiwa, tēnā koutou, tēnā
17. koutou, tēnā koutou katoa.
18. **FOLASĀITU DR IOANE:** Kole keu hufanga he ngaahi fakatapu. ‘Oku ou talitali lelei
19. kimoutolu kau fakafofonga penolo ‘o e ‘aho ni. Malo ho’omou me’a mai ke fakakoloa ‘a e
20. ngaue ni. Fa’afetai le Atua ua mafai ona tatou mafuta i lenei taeao. Oute fa’atalofa atu i le
21. au faigaluega pa’ia le Atua, le pa’ia ma le mamalu e tupu ma tamali’i fa’apea sui
22. matagaluega ua tatou mafuta i lenei aso. Talofa, malo le soifua manuia. Warm Pasifika
23. greetings to you all. My name is Julia Ioane and I will be facilitating this pioneering event
24. in the inquiry into the abuse of State care, the Pacific hearing. For those of you who may
25. not know, who are not familiar with the talanoa panel, talanoa is a word that's use across
26. many of our languages. It's loosely translated as to talk, to have a conversation, to have a
27. discussion, or even to chat. Within research it's been regarded as unstructured interviews,
28. interviews which don't really have a set outline of what to talk about. However, the talanoa
29. is just far more indepth than that.
30. If we were to authentically honour the integrity of the talanoa, we would be having
31. a reciprocal conversation, talanoa mai, talanoa atu and all of us would be participating.
32. However, for the purposes of this Inquiry, and the direction and the hopeful outcome that
33. the Commission and the Commissioners intend, there have been questions that have been
34. given to our panelists. And I think this would be a very appropriate time for me to then
35. give the opportunity to our esteemed panelists for you to introduce yourselves. Sister
36. Cabrini.
37. **SISTER CABRINI:** May I sit down please?
38. **FOLASĀITU DR IOANE:** Absolutely.
39. **SISTER CABRINI:** I've changed everything that I want to say now that I've listened to the prayer
40. and to the introduction. Following on from you, pastor, that lovely theme of love, and to
41. set the tone of what is core to Pasifika peoples; and that is our faith, spirituality, whatever
42. word you may use, divine, or essence. So I'll follow on from there ad lib. And you said,
43. pastor, that love, only love is what our faith is about. And that's it and I could stop there.
44. But if I may, I'd like to translate it into more practical terms. Thomas Aquinas, a
45. theologian -- I won't say which church -- they wrote in Latin in those days and the sentence
46. goes “Ubi caritas et amor, Deus ibi est”. Where love and charity is, there is love. So that's
47. the summary of my input. Here's the practical translation.
48. The core of a society is the family, not the political party or the State. The core of a
49. society is a family; a family that's based on love. So what does love look like? It hails
50. from you and me, not the Police, not Corrections or Probation, you and me, mother, father,
51. sister, brother and so on. We make up society.
52. What does that mean? It means that the messenger is the message. The messenger
53. is the message. You as fathers and mothers, husbands and wives, you make society. So
54. let's stop leaning on the Government to guide us. You have the guidance within you.
55. So for you and me as carriers of the life of the family, what does that mean? It
56. means that you and I, we need to work from the inside out. Your inside and my inside
57. needs to be centred. That means what do you and I value. It's not the cultural practice,
58. because a lot of our cultural practises are very outdated. It's your soul that translates into
59. love which translates into being respectful to each other as husband, wife, man, woman and
60. to our children.
61. So how do you and I as adults begin to practise living from the inside out? Number
62. one, know what you value. Know what you value. Number two, know what is negotiable
63. and not negotiable for you. So that you are steady, you are not vaevaeua. So that when
64. people come to us we are like a rock, a steady beacon.
65. Next, also know-- I'm being psychotherapeutic here-- what are your anxieties? What
66. worries you? You don't have to tell everybody, but you need to know it, so that you are not
67. dumping it on other people.
68. Also know what drives you in your work, what are you over-possessed about?
69. I need to know that so that I can get some help in how to temper my behaviour and my
70. emotions. Otherwise I get over anxious or over-driven, then I start whacking people,
71. especially my smart children.
72. And at all times, be true to the gospel values within you. It doesn't matter what your
73. professor told you, it doesn't matter what my lecturer told me to leave my spirituality
74. outside until I got my degree, "then you can pick it up again Cabrini". I didn't say it but
75. I thought watch me, because we don't do spirituality in psychotherapy.
76. And finally but not last, hold a realistic sense of what you and I can offer and what
77. we cannot offer. Then we can go to the State, then we can go to the social worker, then we
78. can go to the doctor. But first of all, we are the message, that's research bound. Healing is
79. only as good as the hands of the healer. Be real, not perfect. Thank you.
80. **FOLASĀITU DR IOANE:** Malo 'aupito Sister Cabrini. Thank you very much for opening the
81. scene for us this morning. What I'd like us to do, if we could just backtrack a bit here,
82. could I ask the panelists to please introduce yourselves before we continue with the
83. commentary that has been beautifully led by Sister Cabrini.
84. **SISTER CABRINI:** Sorry, my name is Cabrini, that's a Catholic saint's name. I come from a
85. Methodist background, they were missionaries in Fiji, but we all went to Catholic schools
86. and that's the name that links me to my father, because he was the only one in the clan that
87. supported me to enter the convent, otherwise I was going to run away.
88. I live in a community of four with three other sisters, one is Indian from Kerala, two
89. of us are from Fiji, we're Fiji born but brought up in Fiji, and the fourth one is Kiwi. We
90. are all psychotherapists so we analyse each other at the table, and Patricia who's the eldest
91. is a writer and a water colour painter, thank you.
92. **FOLASĀITU DR IOANE:** Fa'afetai sister. Lau Afioga Fuimaono.
93. **FUIMAONO PULOTU-ENDEMANN:** E ngā rangatira ma tēnā koutou, tēnā koutou, tēnā tātou
94. katoa. E muamua lava ona momoli atu le alofa i le mamalu pa’ia ua aofia mai i lenei taeao.
95. In the context of this Inquiry, I would like to extend to the Royal Commission, to you the
96. Chair, Madam Chair, Your Honour Judge Coral Shaw, e hoa rangatira Dr Andrew Erueti
97. me Julia Steenson of course, Paul Gibson, and Lau Afioga Ali'imuamua Sandra Alofivae
98. and to all the people here I'd like to send you the collective greetings of the voices of the
99. Pacific as what it means to me personally, but also conducts my practice as a human being.
100. When iwi Māori says kia ora and the people of the Cook Islands with kia orana, to
101. me the operative words in those greetings are ora and orana, which in English means life.
102. And when a person from the Kingdom of Tonga with malo e lelei, or from the people of the
103. atols of Tokelau, with malo ni and the people of Fiji with bula vinaka, namaste, my
104. understanding is the operative words in those greetings are vinaka, malo and lelei, which in
105. English means goodness or wellness. And then when the person or the people from the
106. rock of Polynesia, also known as Niue, with fakaalofa lahi atu, and the Samoans with the
107. talofa, in those greetings are the words, the magical words of alofa, which means love and
108. compassion.
109. So for me and to you the Commissioners and all the people, particularly to the
110. survivors, the consumers and their families, it is about wishing each and every one of us life
111. that is rich in wellness and goodness, but always cocooned in love and compassion. That
112. has been to me the focus of this Inquiry. Because for many survivors, that was not the case,
113. but indeed that is the way I believe we should go in the future, a life that is full of wellness
114. and goodness, but always cocooned and delivered in love. Thank you.
115. **FOLASĀITU DR IOANE:** Fa'afetai Lau Afioga. Tama’ita’i Dr Tamasailau Suaali’i-Sauni.
116. **DR SUAALI'I-SAUNI:** Talofa lava, malo le soifua maua ma le lagi e mamā, malo e lelei, tēnā
117. koutou katoa. Pacific greetings to everyone. My name is Tamasailau Suaali’i-Sauni. I hail
118. from the villages of Saoluafata, Salani, Iva, Saleaumua, Samusu and many others I'm sure,
119. but I'm here with my mother so I made sure that I recited all her villages. And I also have a
120. Tongan connection to Niuatoputapu, again from my mother's side. And I'm currently
121. teaching in the University of Auckland in the Department of Criminology in the fields of
122. indigenous jurisprudence and indigenous criminology. Fa’afetai.
123. **FOLASĀITU DR IOANE:** Fa'afetai. And to our Tongan princess.
124. **MS AFEAKI-MAFILE'O:** Malo e lelei, talofa lava, kia ora. I'm Emeline Afeaki Mafile'o and
125. I'm very blessed to come from a background of, to be a descendent of a multiethnic
126. background and be New -Zealandborn. My great grandmother, Tina Tofai-, whose family
127. is present here today, was married to James Herbert Brown of Ngāti Awa and were trades
128. people in Tonga in our little island named Ha'apai, and their first daughter Emeline Brown
129. married my grandfather Sefo Afeaki and fortunately through our Ngāti Awa connections
130. was able to migrate to Tonga -migrate from Tonga to New Zealand, actually right- here to
131. the heart of Mangere Otahuhu and bring her 12 children.
132. And those 12 children are New Zealand -have obviously had New Zealand children
133. themselves and we're moving into our second and third generation of New -Zealandborn-
134. young people. Some of those, some my cousins themselves unfortunately have had to have
135. State care and also State intervention, which is probably the reason why I became a social
136. worker and later was involved in social policy.
137. And so I'm a mother of three wonderful boys and married to a lovely Alipate
138. Mafile'o who's from Kolonga and we've been catering the last fortnight, I thought I'll let
139. you know. So we have a big heart of hospitality for serving our communities in many
140. shapes and form, thank you.
141. **FOLASĀITU DR IOANE:** Fa'afetai. Now under normal circumstances with a talanoa I would
142. be asking each of you to introduce yourselves, but because we do not have the fortunate
143. opportunity for time, if I can just bear with you to bear with me with an activity. If I can
144. just get you in the audience to please just raise your hand if you are --from one of our
145. churches or even a family member that's here just out of interest, if you could please raise
146. your hand just those of you from the community, from our churches, and from our families.
147. This is also to help the panel just in terms of their audience, so thank you.
148. Can I also get a show of hands from those of you who are from our NGOs, our non-
149. Government organisations, our social services, our Pasifika social services, if you could
150. please raise your hands. Thank you. If I could please get a show of hands for those of you
151. from our Government departments. Thank you. Any from our educational institutes?
152. Thank you. Our universities. Is there any other group that I've missed? Great thank you.
153. I just wanted to note that this talanoa is merely a start, okay, it's a starting point,
154. because we all know the hearing ends tomorrow, but after that there's going to be
155. community consultations and there's going to be community workshops that are going to be
156. led by the Pasifika team.
157. I do have some housekeeping that I do have to go through. If you need to have a
158. conversation with the person next to you, go for it, though there's no need for all of us to be
159. able to hear it. Our bathrooms are located at the rear end, so at the back, and please,
160. because this is a talanoa, we're doing things our way. If do you want to go and grab
161. yourself a cup of coffee, tea or water, please feel free to do so throughout the whole time of
162. our talanoa.
163. Now could I just ask you to raise your cellphones, just grab your cellphones, now
164. what I would like you to do is to look for the off button. Please look for the off button or
165. even to switch it to silent, that would be greatly appreciated. Because I'll tell you one thing,
166. I don't think any of us would want Sister Cabrini to come and have a chat with you, because
167. I will hold our talanoa.
168. I'm just going to check in with our panelists and see how you're all feeling.
169. **SISTER CABRINI:** Gosh that's very psychotherapeutic.
170. **MS AFEAKI-MAFILE'O:** Feeling great, thank you Dr Julia.
171. **FOLASĀITU DR IOANE:** All good. Okay, so now that we've acknowledged our customary
172. protocols, our practices, we've warmed up the vā inside the room, checked in with our
173. guests, I'm feeling very privileged and very blessed to hand this over to the panel. Sister
174. Cabrini you've set the scene, and now I'd like to see if any of the other panel members
175. would like to continue.
176. **FUIMAONO PULOTU-ENDEMANN:** I'd like to start with a saying if I can be so bold. In
177. Samoa there's a saying e lele le toloa e ma'au lava levai. It means that the toloa bird will
178. leave its home the waters, flies all over the world and always yearns to get back to the vai
179. or the water.
180. From my perspective, the real answer to the Inquiry is going back to the waters as a
181. start. But I'm particularly focused on special people in that water, in those families and that
182. is the mothers. I am absolutely convinced, after 50 years in the mental health sector,
183. I trained as a psychiatric nurse at Oakley 50 years ago and I have been participating in
184. many things and a lot of inquiries, setting up mental health commissions and things, and
185. I've now come to the view that there are very special sectors, and the first one is that
186. Samoan saying; is return back to the family, because -- and in particular the mothers, and
187. I wanted to explain this.
188. We know that children and particularly survivors, some of them didn't have a very
189. good time in their families. But I just want to remind why I focus on mothers. Everybody
190. in this room started their lives in water. They were suspended in their mother's amniotic
191. fluid and then when they were born they were born into a family. So the connections of
192. children is their mothers. And I know the fathers are important, but I believe that that's
193. where the teachers, the first teacher -I know, for instance, Judge Shaw that you started your
194. career as a teacher, but to me it's always the mother that starts, she's the first teacher.
195. Because the mothers will teach their children, and some of the things I listened very
196. carefully with the survivors and the consumer movements over the years, and the mothers
197. will teach their children a sense of identity. The language, but identity, it seemed to me
198. English word identity is quite narrow. The Samoan word is fa'asinomaga- where the
199. mother will show you the way to go, which way not to go. It's the mother who is the
200. beginning.
201. I know that, I'm very biased. I started my life not with my own mother but with my
202. grandmother, and hence, and I feel very privileged that a lot of the speakers have quoted,
203. they're very humble. But I'm very proud of it because my model is named after my
204. grandmother who started my life, was the beginning of my journey into where I am.
205. So I think the mother -and three things I think mothers do. One is the fa'asinomaga,
206. is the identity. The other things that mothers also has the capacity to have, because of their
207. knowledge base, is a sense of fa'aalaoalo-, you mentioned the vā is teaching people about
208. integrity, because that's where you gain, so it's identity and integrity.
209. But the third bit I think is very important that mothers have, and that is power. Not
210. empower, it is power. My career in this country, I witness great women, both Pākehā,
211. Māori and Pacific, and I recognise that in the audience there are women that have helped
212. my career. In 1976 a significant Pacific women's initiative, PACIFICA was introduced,
213. and there are former members here, there's Jean and Le Afioga Tofilau.
214. But those women, and I'm very convinced got it right. Because teaching them about
215. abuse, teaching them about prevention started well in the 70s. I started, as I said, as a
216. psychiatric nurse training in 1971. PACIFICA came on board very quickly. So for me,
217. that's where you start. I am not saying it excuses the other levels like Government, and
218. while I've got the floor that's the other bit. So I think families, mothers first. The second
219. level is about agencies, and the third level is the country.
220. I also believe that the big learning that we've had are also in New Zealand itself.
221. For instance, in the late 1980s the nurses took on the cultural safety movement. I was
222. personally involved with the late doctor Irihapeti Ramsden, because her and I in her late life
223. taught in institutions. And for me that took on a change and it brought a lot of angst from
224. right across the country, particularly in Christchurch. But what that mentioned was fact
225. that, and I think Leota Dr Lisi Petaia mentioned it; what changed for nursing practice was
226. that Nursing Council then made it mandatory that 20% of the nursing registration was in
227. cultural safety.
228. But globally is the next bit, and I think globally New Zealand led for cultural safety
229. in nursing. Because now globally the International Council of Nurses has picked up
230. cultural safety. Those movements started in New Zealand and I think they have great
231. learnings, great learnings. Similarly to the pandemic, you know, I think the vaccine can
232. work quickly because globally can get together as well as the country. But without doubt
233. in my mind, the crucial role of mothers and families and communities is vital to the
234. recovery of all those people's story.
235. **FOLASĀITU DR IOANE:** Thank you. So it sounds like you're highlighting, you're emphasising
236. the mothers. Sister Cabrini, you talked about our families and the need to be able to
237. recognise ourselves and the importance of the messenger. Dr Tamasailau and Emeline, any
238. comments from you please?
239. **MS AFEAKI-MAFILE'O:** I wanted to also acknowledge the opening of the Royal Commission's
240. event and the presentation of the mats, the fofola e fala kae talanoa e kainga, creating a safe
241. space for the forum to ensure that people are comfortable in sharing.
242. This is something that a number of Tongan practitioners were involved in
243. developing from 2012, and we've been using that same conceptual framework in our
244. service delivery. I'm the Executive Director of an organisation called Affirming Works that
245. I founded 20 years ago. I'm really grateful for my team who are in the audience and the
246. work that we do. We mentor children from primary school to high school, we're a youth
247. transition service where we help transition children from Oranga Tamariki into
248. independence. We also provide family violence prevention programmes that is
249. ethnic-specific to Tongan families. Obviously families that are now mixed in marriage, and
250. mixed in culture, called Kainga Tu'umalie and we run social enterprises, community cafes.
251. We do this so we can enable our community with jobs, and ensure that they're not
252. dependent on the State to assist themselves.
253. The reason I share this with you is because all of that has required process, has
254. required long-term intervention, both preventively and in response to needs. And it is
255. required a whole village. And so you're creating these incremental steps, because you have
256. this aspiration of how a village runs, and how an island runs, and how people can enable
257. themselves to become self-determining, to ensure that there's minimal intervention of any
258. kind, whether that's from the State, through Police or Corrections, there's very minimal
259. intervention.
260. So I totally support healthy families. I totally support the need to have families
261. supported and enabled and resourced to parent, because the State cannot parent. The State
262. is to protect and empower, and maybe to empower parents and to empower families, but it
263. is not to parent children. And that actually comes from someone who's a parent, you know,
264. my life changed when I had my three boys. I actually presumed it would and started
265. changing my life once I was married, and so I do agree that mothers play a big part. I agree
266. that faith plays a very big part. It's the reason, when I think of migration, our earliest
267. migration was in between the Islands as we shared the gospel. We were missionaries. We
268. travelled not in search of land necessarily, we travelled in search of purpose, we travelled
269. because we had purpose to travel to share the gospel.
270. And so I'm very blessed, and I think it's because being multi-ethnic and being able
271. to say that I'm from Tonga, I'm from Samoa, I'm from Aotearoa and my children now
272. saying that, my children going to their marae Ngāti Awa, living in Tonga the last 15 years
273. and now schooling in Auckland means that they have this abundant life, I've tried not to
274. withhold that choice from them.
275. And so I'm not here necessarily to say what the State can't do, I'm here probably to
276. share what I think families can. And, yeah, that's just my opening address, thank you.
277. **FOLASĀITU DR IOANE:** Thank you, you've nailed some key points there Emeline. I think
278. what we're beginning to see here is a strong theme around families and a strong theme
279. around the community, that community take that responsibility before our Government
280. agencies intervene or act. Malo. Doctor.
281. **DR SUAALI'I-SAUNI:** Fa'afetai mo le avanoa. I think one of the challenges of the Inquiry and
282. for our communities and families is navigating the complex and competing pathways
283. towards finding a common understanding, an understanding that shares a commitment to
284. honouring our different world views, our different ways of being and seeing and doing and
285. knowing, and being able to strengthen families, communities that have reached out, or want
286. to reach out for help in ways that honours them in their situations.
287. I'd like to thank the Commission for this opportunity to be in this fale. There is
288. significance in being able to be in a space and share your stories where that space carries
289. the motifs and the spirit of our peoples in the architecture, in the sheltering, and in the
290. presence of our whānau, our families, our aiga, and the knowledges that we bring with us.
291. We are, a number of us are professionals in the sense that we have adopted a
292. language and a way of knowing that brings us insight into how to read and analyse
293. problems at a number of different levels. But often the languishing and the ways for
294. communicating competing world views gets silenced in that process. And so we need all
295. the different support systems, ways of carrying presence to be present in our conversations,
296. in our talanoa, in our talanoa privately, in our talanoa publicly, so that we navigate the
297. complexities of that and enable the sharing so that we hear each other, we feel it, right.
298. So I'm interested in care, I'm interested in the way in which we understand care,
299. tausi, tauhi and the many different variations. I'm interested in the way in which we bring
300. the world views and value systems that are embodied in that care in the notions of vā,
301. which I know the Commission has heard about throughout the last few days, how we bring
302. that and language it not only in terms of words, but also in terms of our theorisations, in
303. terms of our collection of knowledge and data, in the way in which we then present that as
304. evidence, the way in which we then enable that to hear and carry our stories. How do we
305. do that in classrooms from primary school, kindergarten even. Kindergarten is -- when I
306. was growing up it was called kindergarten, I forget what it's called now. And then through
307. to, you know, high school, and then through to university classrooms.
308. You know, we live in Aotearoa New Zealand that is part of the global community,
309. that is part of the region of the Pacific, and yet many of Aotearoa do not know the history
310. of Aotearoa as a Pacific nation. Many of our own children don't know their histories as
311. Pacific children. And I want to put alongside the concept of care, because these make sense
312. only in your experience of care in your family, your experience of care in your community,
313. in your church, in your workplace. Those are the things that allow you to understand and
314. nuance your sense of what care constitutes and means. And then you practice it, right, so as
315. you're growing up as a child, you see it being demonstrated and then you practice what you
316. see.
317. I want to put alongside the concept of care the concept of tulagavae and it's a
318. concept that- that's the Samoan rendition of it and it's a Polynesian concept, has similarities
319. to turangawaewae and there are various translations of it. My understanding in the Samoan
320. context is that tulaga is where you stand and vae- are your feet. And where you stand can
321. travel but it has rootedness in your identity.
322. So I'm interested in the tulagavae concept because it came out of a most powerful
323. film I think, a documentary film that I had the privilege to be a part of, called Loimata, The
324. Sweetest Tears, where the Siope family took us through a journey and a journey that
325. demonstrated that there are ways that we can tell our stories of abuse with grace, alofa and
326. retain the dignity.
327. And I think we need those models, we need models that allow us to embody the
328. care and the alofa that comes with the trauma that we need to keep in mind, because many
329. of the young people that have gone through the trauma of being in care institutes with
330. people who are supposed to care for them, whether they be faith-based or State-based, or
331. even in their families, they may not come to the fore, that the models of care and their
332. tulagavae in that, they affect each other and we haven't had opportunity to really sit and
333. reflect on what that is, and how that operates.
334. And so we need examples because shame is a big thing, it's a big thing in any
335. culture, but it's a big thing in Pacific cultures where hierarchies of respect make it difficult
336. for those who are not in positions of power to express themselves. And where it's too hard,
337. you know, to deal with, and we all have our own experiences of that, you know.
338. So I think a lot of it starts at the home, that whole adage, you know, our mata i le
339. loto i fale, within our own context, and from there it resonates out. That's where your
340. tulagavae is, that's where we learn care in the vā. I'll leave it there for now.
341. **FUIMAONO PULOTU-ENDEMANN:** Can I just add, Folasāitu; I go back to the mother's side
342. but also they need resourcing. Like any good teacher you have to have resources. And
343. I just want to share with you what we're currently doing right now with low decile schools
344. here in south Auckland and the work we started with mothers and teachers. And what we
345. found, because they're primary school, is the fact that it's more prevention, but also you're
346. dealing with the problem right there and then.
347. Because what we found was that, you know, the teachers were, rightly so, were a
348. little bit sceptical, here are these socalled- experts coming in telling us; we weren't doing
349. that. What we wanted to know is how they were in the context of the Covid in the mental
350. health stuff. And what we found was that significantly the mothers and the teachers were
351. quite burnt out. Because- and that's where you -had- the- workforce is so important, but
352. you had to structure the workforce, because there is no way a burnt-out teacher could deal
353. with the well-being of other people unless you're dealing with your own well-being.
354. And I think this is where, you know, teachers and mothers are so important at that
355. crucial level of development. M-y thing is I watch people and I experience. One of the
356. greatest gifts I had was when I was teaching at Palmerston North- and I had access to iwi
357. Māori from all over that region. And --I stayed in a number of marae on the river, on the
358. Wanganui River, as well as in Rangitāne, and one of the significant things I found was the
359. fact that some of the most successful things were the Kohanga Reo. Because here were
360. these mothers and grandmothers who just had no resources except their passion and their
361. families.
362. And I think what I learned from that is money doesn't necessarily does anything
363. because I see the wastage, and it is wastage that occurs in mainstream mental health
364. services. There's millions that's gone there but the outcomes is very low. That's the - -I
365. think people do need to have resources, they need the tools, the refocussing of the
366. workforce. I think Leota Dr Kalisi Petaia said it very well. You have to- have not only
367. culture but you also have to have clinical knowledge to do that. I think that's where the real
368. art is. But it's giving those people, working in with their families the tools to do the work,
369. rather than it's all about, you know, well-being-- it's all about goodwill.
370. **FOLASĀITU DR IOANE:** Fa'afetai lava Fuimaono. If I could just ask the panels members, I've
371. just been passed a message, if you could please speak into the mic as some of our audience
372. members at the back are unable to hear.
373. 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.
374. Because these children are smart and they learn things from school and they say "I
375. don't want to go on that trip because my sleeping bag has big holes in it." And dad says "I
376. don't have the money." And he goes on, so what happens, he picks up a wire and hits him,
377. because he won't go on the field trip. Well he's stressed, so we've got to go right back,
378. that's at the -right- at the beginning, the prevention, thank you.
379. **MS AFEAKI-MAFILE'O:** I'm just going to support what Cabrini has shared. I also feel that
380. 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

1. NGOs may require some co-design of some of that parent development classes so that we
2. begin to create our own sustainable service delivery for our families and community.
3. **FOLASĀITU DR IOANE:** Can you just define what "co-design" is?
4. **MS AFEAKI-MAFILE'O:** Sure, so when I was sharing about fofola e fala, the safety on the mat
5. for our families was that we took away any cultural hierarchical elevation. Like we
6. allowed for fathers to sit with their children and maybe for that time on the mat not be
7. necessarily the head of the family, so that the children's voices could be free to speak. And
8. I think that safe environment can be kind of invented in multiple different ways where it
9. was a crisis intervention application for family violence, and now becomes a preventative
10. approach to service delivery if those family regular meetings are happening every week.
11. This is something I was raised to do and I seriously believe that because I was not
12. afraid to talk to my father as a child, I was not afraid to talk to leaders in community, I was
13. not afraid to talk to teachers, I was not afraid to talk to lawyers. And I sometimes share this
14. with our families, because education is important, but there's this e-intelligence we hear
15. about, or this cultural intelligence, that I think we haven't yet scratched the surface of.
16. Because as every generation comes, the culture is different. I mean right now my children
17. are very digital. Everything is online. Their schooling is online. Their friends are online.
18. They have multiple apps, they help mum when mum needs help online.
19. And I'm sharing this because I feel that that is something we have to learn, but there
20. is so much knowledge being found every day, as much as there's knowledge being restored,
21. our indigenous knowledge, in a way that we can apply it in today's time, in this generation's
22. frame. And I'm very mindful of those that are silent, the children that don't have a voice in
23. our culture, possibly due to cultural protocols. The youth that are taught to lead through
24. service but then are going to school and taught the need to be critical with their voice. And
25. I think that's a great partnership service with a critical voice.
26. 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
27. thinking about these barriers I think is important.
28. And it's important in the higher learning tertiary level to which I spend a lot of my
29. life these days, and that's in terms of trying to train our professionals, our leaders, because
30. our pipeline in the education sector is not good. You know, it's one thing to say we need to
31. have all of these services, we need to have all of these leadership models, but we're not
32. supporting the pipeline. And in order to support that pipeline, you have to be able to
33. address some of those barriers. And this critical voice is a key barrier in the university
34. sector, and how do we train that.
35. So I find even with myself, as you sit in lecture theatres, you still sit at the back,
36. there are these habits that you develop that are not easy to shake, right. And so if you think
37. about the way in which we unconsciously take on these ideas, they have a way of affecting
38. our mindsets and our behaviours. So critically analysing something, which is a key word
39. that we ask in all exams of all students to critically analyse, but if you hadn't had that filter
40. that allows you to orient it to your world view so you can then talk about what it is and
41. question it in a way that you feel is respectful, then you don't develop those key skills in
42. order to allow you to do it.
43. Criticality is also something that I think is healthy and we don't do enough of in the
44. Pacific sector, if I may say. So for example, in order to be able to really get at the
45. operationalisation issues of Pacific service delivery, Pacific funding, Pacific knowledge
46. building as an excellent field, how do we deal with the proportionality issue?
47. **FOLASĀITU DR IOANE:** Can you define, tell us what proportionality is?
48. **DR SUAALI'I-SAUNI:** So we had a presentation by Dr Seini Taufa to the Commission on data,
49. on statistics, and the homogenisation that often occurs as a result of categorising or
50. classifying Pacific peoples in a pan-ethnic way. So it's one thing to make that call, which is
51. a very valid call, it's another thing to figure out how then to deliver the service and apply
52. for the funding based on that proportionality argument, right.
53. And that's the next step that we need to do, and you can't do that unless you develop
54. the skills of criticality and allow the opportunity to do our vā relations within that space.
55. So this is the work of the universities and we can't do that work if we're not getting our
56. students coming through to masters level, honours level, PhD levels and then to be the
57. academics that teach at that level and make influence in society.
58. So my challenge would be to the Commission and to our community and families,
59. right, to rethink the way in which we think about criticality, that it is a curiosity. And a lot
60. of it happens in the way in which we nurture these things in our families, in our
61. communities, in our churches, in our workplaces.
62. **FUIMAONO PULOTU-ENDEMANN:** For me, I think with the workforce, and I hear what the
63. panelists are saying, but I really believe, for instance, in the last 10 years, I've been teaching
64. post-grad nurses the Aniva programme, and that in itself, which has more registered Pacific
65. nurses with masters than any tertiary education. Why, is because it was taken by a group of
66. us Pacific and we taught all the staff, Tamasailau was involved, teaching it and incorporate
67. the cultural stuff.
68. But the workforce itself, see nurses in the health sector, the total percentage is about
69. 3% of the total New Zealand health workforce, that's the regulated workforce. Of that 3%,
70. 77% are nurses. 13% are other and 8% are doctors. Now I understand about building that
71. number up, but the problem-- I have a problem with some of the nurses, and I say this
72. because the majority of Pacific nurses are employed under the DHB and hospitals. What
73. this is, is a disconnect between people where we're working and community. Because there
74. is now a huge need in the community, because to build --so for me it's about really, it's
75. building that critical mass, we need those people, but we must also build up the community.
76. And the community --and that's where we interface, because otherwise we become so
77. distanced.
78. Can I just share with you, I trained as a psychiatric nurse first, I knew all the
79. Freudian, I knew all the other kinds, all the Palagi terminology, I even - --we even learned
80. to speak all the English stuff, we never learned anything about Māori or Pacific. I went to
81. do my general nursing here at Auckland and maternity to obstetric training at National
82. Women's because I was one of the first it to train there. Everything was Palagi, nothing
83. wrong with that, but the people in front of me were Pacific and Māori. And you're
84. speaking a different culture.
85. Because I go back into the culture of nursing. You learn first of all to speak
86. English, and in mental health we learn to speak mental health, you go into all the things like
87. Schizophrenias and all this type of stuff. That's very different, that's English. Can you
88. imagine then has to translate that to a Samoan mother to say to me, "Karl, o le a ea lea mea
89. ka’u o le skitsofelenia? The doctor says I've got schizophrenia, I don't know what that
90. means." And I say I don't know what you mean either, but, you know.
91. But the point is, there's a need for community to interface. And I would suggest
92. even education, you know, it's the fact that education -health- as we all know for Pacific is
93. holistic. My absolute focus at the moment is education. You get education right and you
94. absolutely get health right. Absolutely right from early childhood, primary, and that's why
95. we're investing in, and I really commend the Ministry of Education for that work. But I'm
96. not also excusing fact that there's also a lot of work in relation to health.
97. Now, you know, this Government has this wonderful strategy called well-being, the
98. well-being strategy, it's all across Government. That's the next level up. But to me, that
99. starts from families. The well-being of the child is well-being. My mother had 11 children
100. and her main focus was education. I was brought to this country to be educated, that was
101. the main. Their job was to go and work and pay for our education and we were supposed to
102. go to school and not just to eat lunch. So the vision was quite clear.
103. And maybe that's the other thing that communities, we need revision,
104. we're -because- the context and the environment and the time that we are now living in is
105. very different from the '50s when my parents and I came to New Zealand. And I think so
106. even community needs that kind of development. I talk to a lot of Pacific men in the area
107. of sexuality and they didn't know, because they didn't have access, not because they didn't
108. want to know, they just didn't have the access. They're too busy working, factories, for
109. their kids.
110. So for me the way forward you were saying, is actually take education where it
111. should be, and that is in family and community. There is such hunger to learn at that level.
112. It's about prevention, it's about early detection, its about also teaching the parents. Yeah,
113. okay, you hit the children or likewise in the past, but now the time is not -it's- not so,
114. because that also happened in the Pacific. Because I work in Samoa and, you know, I hear
115. my relations, "Oh in Samoa you get a clout", well in Samoa it's changed too. That's no
116. longer feasible.
117. So I think time is changing, but the thing I would say is that old saying “fa’avae
118. tumau” as a meaning the foundation stands. Because that was where we built the mental
119. health service for this country. What is the foundation of culture? Is it all the kegs of beef
120. that you get when you go to the sea? It's not. It's about fa'aaloalo, it's about aiga for
121. Samoans, magafaoa for Niueans, kopu tangata for the Cook Islands, families. Those are the
122. fundamental principles. All the other bits are just fringe stuff I believe.
123. But those are the stuff I believe we need to, as Pacific community, need to come
124. back and revision; what is crucial to the survival of our Pacific community. And my final
125. point is that and only Cook Islands will determine that, only Samoans will determine that,
126. only Niueans will determine what is vital for the survival of their families.
127. **FOLASĀITU DR IOANE:** Fa'afetai lava Fuimaono. We're heading towards our morning tea
128. now so I'm just going to just really briefly summarise and then ask you as panel members if
129. there's anything further that you'd like to add, because I'm sure the audience will agree with
130. me there's been some rich insights and really rich information, and also raising challenges
131. to the different organisations as well as our own families and communities.
132. So the question was asked, how do we build safe spaces in Pacific communities to
133. be able to share. Sister Cabrini, you talked about prevention being key to the process as
134. well as intervention, but I like the phrase that you use of intervention being a catchup, what
135. we prioritise in that prevention space. Emeline, you talked about the working in the
136. community and the codesign and recognising the cultural protocols that can sometimes
137. hinder or create barriers for our children and our young people to have a genuine voice.
138. Dr Sailau you talked about the critical voice and actually rethinking that towards a
139. curious voice, and also I like the point that you raised about education; and it's great to have
140. the resources and the services, but if we haven't got a pipeline and actually having a
141. curriculum that reflects Pasifika world views then we're continuing to do the same thing
142. and getting the same result.
143. Then finally Lau Afioga Fuimaono, you talked a lot about the building of the
144. workforce, building the community and the interaction or the intersection between those,
145. and the points that you raised about the importance, which I think we haven't yet
146. highlighted, and you've done that, is the recognising of the different Pacific Islands, that we
147. are not Pasifika, we need to, you know, we need to evolve from that and recognise us
148. within our different ethnic specific Islands.
149. So panel, before we do go into a morning tea break, are there any other comments
150. that you like to make? Because when we come back we'll be going into another direction.
151. **MS AFEAKIMAFILE'O:** I actually wanted to respond to the culture debate around Pacific and
152. ethnicity. And that is because I think time and place obviously makes a big difference, like
153. the timing. So I understand that when our parents first migrated, the need to be specifically
154. ethnic specific, the depth of that to build, to build resiliency so that the next generations
155. could become stronger, and learn knowledge and be educated, because the first teachers are
156. in our home.
157. But I think we've done full circles, and I've evolved to learn my other multi-ethnic
158. groups of my Samoan side and my Tongan side. And sharing this with my children, when
159. they tick Tongan and Māori, they're no longer Tongan in our statistical data. And I know
160. for a fact that 60% of our Māori youth are actually of Pacific Island descent too, they share
161. Māori descent with their Pacific Island culture.
162. 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?
163. **CHAIR:** We're doing very well thank you, and I think it is time for a cup of tea, so thank you, and
164. please relax because we're looking forward very much to the next part of the session.
165. **FOLASĀITU DR IOANE:** Before you go to morning tea, could I just ask if the minister is here
166. to bless our kai? Lau Afioga Ika. **[Blessing].** Please feel free to grab a cup of tea towards
167. the back and we will be coming back at 12 o'clock. Thank you.

# Adjournment from 11.38 am to 12.01 pm

1. **FOLASĀITU DR IOANE:** Thank you Commissioners. Welcome back everyone, I hope you
2. were all able to grab a morning tea. Just a reminder please, we do have some seats out here
3. in the front, please feel free to come and take a seat.
4. Panelists, we're going to get started. We've got about another hour to go before we
5. have our lunch break and, audience, that will conclude this first talanoa panel for today.
6. So we've talked a lot about the different communities and what's needed, but can
7. I ask you now, what do Pacific communities need to understand about the care and
8. protection, the mental health system, different systems here in Aotearoa New Zealand?
9. **SISTER CABRINI:** I'm thinking on my feet. One, is the area that I deal with most of all, and
10. that's the area of sexuality. You might think it odd because I'm a Catholic sister, well
11. I know quite a bit about it. As one Tongan man said to me in one of our courses, "So who
12. are you to talk to us about sexuality? How many children do you have?" I said over 400
13. philosophically.
14. But I said my accreditation is that I'm a human being and that's you and I. We are
15. both human beings. And what I want to offer in this area is, because it's a very tender,
16. closeted, often shameful, destructive and many more adjectives area, particularly in our
17. Pasifika culture, I would really like that to have a certain committee to attend to it,
18. particularly when the sexuality abuse and the differentiation of power is within the family,
19. where most of the abuse takes place. I just want to leave it at that for the moment. At the
20. moment Father Line and the Tongan society have asked me to come and show a chart of
21. how we work with sexual abuse through ACC, culturally, psychotherapeutically and
22. psychoanalytically. I'm still working on it because it's such a tall order. Thank you.
23. **FOLASĀITU DR IOANE:** Malo ‘aupito.
24. **MS AFEAKI-MAFILE'O:** I'm just reflecting, Julia, because in October this year Affirming
25. Works will be 20 years and we've mentored and counselled and supported hundreds of
26. families and not once have we required to refer them to a State organisation. We've had
27. families come to us very broken and disclose abuse in their homes and we've been able to
28. 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
29. don't understand anything, then you need to either learn it and to learn to navigate through
30. that.
31. Can I just say that in 1992 the Mental Health Act was reviewed to the 1992
32. Compulsory Assessment Treatment Act and I know that some of the Pacific didn't
33. understand what it was like to be committed under the Act. And the term "advocate" came
34. up. And a lot of the consumers or service users were saying well hold on a minute, this is
35. really a big, big issue, because prior to that the last Act I think was in 1960s. And they that
36. choose "advocate" was actually lawyers. And I know one particularly Pacific, they said no,
37. no, no, the advocate for me in that Act is not a doctor or a nurse because they're part of that
38. system. I want a lawyer, because the lawyer is seen to be different, you know, is impartial.
39. So for me is requires that kind of thinking. You can't just trust. Listen to the
40. survivor's story. Families can't just trust the people will know. And I know that we've got
41. people here who had experience of Lake Alice where I also had worked and the fact that
42. you really do, particularly the adolescent children that were put there, and I know that the -
43. - -and I can see because I know that story, because I was very much involved in that story.
44. And my comment is to mothers and their families, if they're ever not sure about
45. mental health, if you're going to do something drastic you get a handcuff from one of the
46. Police and you handcuff yourself to your son or your daughter and you shackle them so that
47. everywhere that person goes you go along with them, because they will be left alone. So
48. it's in the mental health, it's the area where, as a lot of consumers and people say, it's the
49. only service that the customer is wrong. And I think it's a significant comment.
50. But to answer those things from my perspective in the mental health sector is really
51. for the communities to understand, it's not and- the hierarchy of that structure, it's not the
52. same as the hierarchy in the fa'asamoa and fakatonga-, it's not. It's a different system, they
53. speak different language, they speak a different value system. As I said, even for those of
54. us nurses, I knew all intrinsic the values of people from the British Isles, but I didn't learn
55. until much later what was more important to Tonga, to Niue, the Cook Islands and the
56. Samoans, it was that kind.
57. So for me it's to understand the system is not the same as your system, because of
58. that world view.
59. **FOLASĀITU DR IOANE:** Fa'afetai Fuimaono.
60. **DR SUAALI'I-SAUNI:** If I can pick up on the word "understand". So it resonates for me with
61. the word tulagavae, because to understand is to stand on beliefs that underscore your
62. values, right? So the tulagavae has a similar connotation. And for Pacific families and
63. communities to understand care and protection, mental health, transitional justice, disability
64. support services and so on, they need to be able to find their tulagavae, they need to feel
65. their tulagavae in Aotearoa New Zealand. And they need to understand that they, as
66. citizens of Aotearoa New Zealand, have the right to be able to have the care and the
67. protection, the justice, that all New Zealanders have.
68. So if we think about the overrepresentation issue, that is often at core around the
69. problems associated with care and protection, with Corrections and so forth and criminal
70. justice, the overrepresentation issue is an issue about people having -not- having the ability
71. to be given those services that allow them to be able to get through to the other side well or
72. with justice.
73. So we assume, on the principle of equality, that everybody has equal opportunity to
74. be able to get access to the services that they are needed to stay well, to be able to keep out
75. of harm, to be able to keep safe, and that if you have to go to a hospital, you have to go to a
76. mental health service, or you have to go to Police, that you will be treated equally, given
77. the services, as all New Zealanders have access to, and come out the other end. So that
78. those that are processed out the other end, the numbers will fall in such a way that they are
79. proportional, they're representative, right. So when you've got overrepresentation,
80. something's happened in that process that's made it difficult.
81. So my point is, is that every Pacific person and family in Aotearoa New Zealand has
82. the right to believe, to feel that they have equal access to those services so that they can
83. come out well.
84. **MS AFEAKI-MAFILE'O:** I was just going to share a little bit from our experience with the
85. work we do with our youth transition service. It was something that we tendered for and
86. was successful two years ago, Julia, which was the first Pacific youth transition service.
87. And so we currently have 60 young people where we support in accommodation,
88. we support in jobs, in --as mentoring and their well-being, and they've been on our books
89. since we picked up this tender. So they have huge mental health concerns. They have been
90. in the system from very early, from a very early age and yet when they're referred to us
91. they're often in emergency housing of some sort, they're not connected to their families.
92. That was my sharing around the -they're dislocated,- they're --so we're digging deep to find
93. someone so that they can reconnect to. Often their parents have --are also in some State
94. care and are receiving services, so we need to pull the family together and work with the
95. whole family so that we have a place to place that child.
96. 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
97. to happen now.
98. The second one is something you referred to again, Emeline, which is where you're
99. picking up the children who are suffering. It comes back to you, mums and dads, whether
100. you're married or unmarried, you hold a very special vocation and that is the creation of a
101. life. Please don't get into this behaviour lightly. You are like God. You co-create a human
102. being, you are higher than the bishop, you are higher than the priest, you are like God. You
103. create a human being. Treat it as such. Prepare your being, prepare the number of children
104. you're going to have. If your partner is not able to do that, send him to us, we'll whack
105. -him - no-, no. **[Laughter]**
106. That's to you parents. You are co-creators. You are caretakers. That's all we are.
107. When I was prevented from going to the convent, dad got it, I heard him saying to mum,
108. "We don't own our children, we are simply caretakers." I said he's right. We are
109. care-takers, kaitiaki. Thank you.
110. **FOLASĀITU DR IOANE:** Malo. Fuimaono or Dr Sailau, anything further you'd like to add?
111. **FUIMAONO PULOTU-ENDEMANN:** I was going to the next question, sorry.
112. **FOLASĀITU DR IOANE:** No that's absolutely fine, we will move into the next question, and
113. I do ask the panelists to give yourselves time because this is quite a meaty question and it is
114. a question that I know the Commissioners are very interested as well as the audience. So
115. this is about systems, because you've highlighted obviously the system that we currently
116. have doesn't reflect our worldviews. When we think about understanding we assume that
117. that system will have the values and the beliefs, and that appears not to be the case.
118. So can you share with the audience, share with the Commissioners, what would a
119. system look like that is going to be underpinned by Pasifika values, and if there is such a
120. system, what change is needed? Yes, it's a meaty question.
121. **FUIMAONO PULOTU-ENDEMANN:** My immediate answer would be that it's brown and that
122. it's wrapped in philosophy of iwi Māori and Pacific, because we are all in the Pacific. So
123. that it actually centres it into New Zealand rather than the system being based on, say,
124. American, Australian or Britain, and that the richness of that system will change because of
125. the construct of the people in it, which is brown.
126. But can I just --- there was another side of the question that you said about how
127. children, opportunities to grow; knowledge and understand their culture and language when
128. they go into care. My own experience has shown that in order to talk about cultural safety,
129. and as I said, cultural safety, what is cultural safety? Loosely translated it was that when a
130. person of another culture can enter into a service, whether it is education, health, social
131. services, and fully utilise it without loss to their own identity and their cultural thing.
132. I think when looking back on that movement, that there was another thing we need
133. to tweak. We talk about Māori and Pacific, but what we didn't talk about, which was the
134. dominant culture. What is it to be a Pākehā in this country, because they're not English,
135. they're not Australian, they are indigenous white people of this nation. And I know there's
136. a lot of literature, and I had the privilege of like Dr Michael King who talked about all that
137. stuff and I think it was very important.
138. I believe that for any system to change, first of all the dominant culture must
139. understand their power and their own identity, that they have a rich identity-- for instance I
140. have a bent towards the arts-- that the music of Lilburn is Pākehā, the writings of people
141. like Janet Frame is Pākehā, not English. So I'm very clear for me, because identifying what
142. is Pākehā.
143. My point is, until you then identify the dominant culture, Pākehā, they will have
144. some understanding of what it's like for the richness. For instance, one of the workshops --
145. the workshop that Leota and I do, is to start off by going up to the board and picking up a
146. pen and saying your identity. If you're a Pākehā you say "Good morning, gidday, my name
147. is", and then you write your name, for 3 minutes you talk to that name. And what is very
148. interesting when we do that workshop right across New Zealand, is Pākehā people will talk
149. about how they migrated, and they came here, some of them were farmers.
150. But what the thing about their story they came with vision, and how a lot of their
151. vision, some of them were working class people, but they're now lawyers, they're doctors,
152. they're nurses, they're all these things. And then you've got a hook, because then you can
153. say the Pacific people had the same migratory story. They came with vision of a better
154. education, but the difference is you succeeded and we didn't.
155. So I think for the system, and we've also done this for the bureaucrats in
156. Wellington, you know, they really step back and said "But I thought we're coming to a
157. cultural workshop" thinking we were telling them to be a Samoan. You can't tell them how
158. to be a Samoan because you're not Samoan or a Māori, but you can tell us what it's like to
159. be a Pākehā in New Zealand at this time and age. And I think system change will occur
160. when people validate and value their own background, their own family, their own
161. language and their own values and beliefs. That's my generic answer to that.
162. **DR SUAALI'ISAUNI:** I think if I may be indulged to be a little philosophical, I think that a care
163. system, justice system, mental health system underpinned by Pacific values is a system that
164. cares about relationships, that values time and presence. So if you're going to have a
165. people-centred society, what does that look like? And allowing space to be able to work
166. that through, to have the flexibility to be able to work that through.
167. And part of the challenge that we have in modern society is the fixation that we
168. have with time, with the pressures of having to work according to a clock that is often
169. dictated by pressures quite outside of our own communities. So it does require for Pacific
170. communities and families to build the knowledge and understanding of those pressures and
171. what it means to live in the world today as Pacific. And that means not digging your head
172. in the sand and thinking that you could be all rosey and have, you know, all of these vā
173. related things that are non-conflict orientated, which we all know is not necessarily true; it
174. is about being able to get at the hard issues.
175. But for a system to work in the kind of nation state system that we have in Aotearoa
176. New Zealand and has been adopted in other settler colonial societies, and indeed adopted
177. increasingly in neo-liberal environments, to which our own Pacific countries are
178. subscribing to, we are beginning to change our ways of thinking about time, about
179. relationships, and about the vā.
180. So if we are to do this rethinking with curiosity, what a Pacific values led society,
181. state might look like, it has to involve talking with all the key partners to find an
182. accommodation or a place where we can have that vā, that understanding that's relational
183. orientated rather than resource or other factored orientation, that we can then work out over
184. time what is most appropriate for society at whatever point in time.
185. So I guess I'm saying not to fix, to feel the need to fix ourselves to particular
186. models, that these things are constantly negotiated, they're negotiated spaces. And
187. negotiation happens because you're well informed, you're not ignorant. You value the
188. knowledge that is coming from the different sectors of society so you can truly celebrate
189. diversity. It's not just rhetoric; it's actual understanding, so we understand the Treaty of
190. Waitangi.
191. I teach a stage 3 course in criminology called indigenous criminology and I ask my
192. students, which are predominantly Pākehā, but it's quite a range, there's about 250 of them,
193. and a question came up from the audience, because I get them to ask questions, and one of
194. them was, "What is the Treaty of Waitangi?" In 2021, to get a question like that at a stage
195. 3 course in criminology says a lot about where we still need to go in terms of understanding
196. each other.
197. So I think it is about building that environment that allows people to not feel unsafe
198. to talk through these hard issues.
199. **MS AFEAKI-MAFILE'O:** I was thinking, I was reflecting on how my children describe
200. themselves, Julia, and I think if I wanted something from our tangata whenua it would be
201. the tino rangatiratanga, it would be the sovereignty to lead, the sovereignty to design and to
202. guide, and my children describe themselves as Polynesian because it would be our
203. sovereignty, because we are part of the whole Polynesian culture with Māori, with Samoa,
204. with Tonga, with our Pacific Island groups.
205. It would be focused on well-being, it would be focused on the livelihood of those
206. young people, not just living but living abundantly, be focussed on embracing who they are
207. holistically, their faith, their strengths, their weaknesses, their interests; this would
208. encompass who they are as a people in their culture. They would define what that looks
209. like, because that would be about them being well individually in the context of their
210. family, so they can be a contributor to their family in a healthy manner and into the wider
211. community.
212. I think that, like many in this room, growing up in South Auckland meant that we
213. weren't going to go to university, it meant that we were in the lower decile schools, we
214. lived in the lower socio-economic areas, our parents got the least income. And if we passed
215. school certificate it was as if we got our first degree.
216. But we felt those burdens as young people in New Zealand, that we had to write our
217. parents' newsletters to our teachers, we had to advocate at a very early age to ensure that
218. our parents' voices were heard, and we've heard those voices of our parents this last
219. fortnight in this Commission with these amazing lawyers. They've done us proud in
220. representing our migrant families and the difficulty of settlement and the need for
221. intervention and the foreign -- how foreign we are to this people, you know, the effect of
222. racism really upon us in this nation, because they just didn't know us.
223. But we've grown, we've all grown up, we've all evolved over time, we are who we
224. make relationships with, and we're just beginning to encourage relationships. And I think
225. systemic poverty unfortunately does that specifically to South Auckland. It means kids in
226. South Auckland may not go to school with other students that don't look like them. We're
227. pulled into one area and we're taught to survive through Government intervention, and I
228. think that we need to look at a wider approach to working with our Pacific communities so
229. that we can start creating circuit-breakers in that systemic poverty that we're under.
230. And yes, it's education, that's just part of it really, but it's really about more talanoa
231. cross-culturally, and really wanting to see humanity rise up. And so I think we've heard
232. multiple migration pathways over this last fortnight, we've heard about multiple ethnic
233. groups, so why can't we have multiple pathways to care?
234. **FOLASĀITU DR IOANE:** Malo 'aupito.
235. **SISTER CABRINI:** To roll on with what's been said, you know, language is the music of the
236. soul. And we keep talking about language. Therefore, being a practical teacher as well, we
237. need to have wordsmiths, people who are good at languaging procedures, assessments, how
238. to speak at a court of law, not just the technical language, that's very helpful for our people.
239. Fakatata, you've got to give a symbol, that kind of person who has those qualities or
240. giftedness.
241. The second one is, in part of the system, and I'm specifically referring to education,
242. Sister Dismas who taught me how to speak English, because I brought up on Lakeba,
243. I never spoke English for eight and a half years, couldn't fit into shoes either because my
244. toes couldn't come together, they were widespread from climbing rocks.
245. So educare, Sister Dismas is New Zealand's first woman to go to Oxford on a
246. Rhodes Scholarship, she was an Anglican nun. She used to say to me "Cabrini, if you're
247. going to teach, educare means to draw out, it's a Latin word, not to drum in." I will say it
248. again, "Cabrini, you're going into teaching, it means to draw out, not to drum in."
249. So let's do that, let's draw it out from our children, from our people that come to our
250. rooms, from our people who are suffering with diabetes, let's draw it out. You have it and
251. they have it. Get the skill on learning how to draw out and stop preaching. **[Applause]**
252. **FUIMAONO PULOTU-ENDEMANN:** Can I just say also Folasāitu, that systems will change,
253. and it's about hope. And I just want to reflect on this Commission. I think this
254. Commission has really showed to us Pacific people, it is possible to come to the community
255. in a setting like this where it's chaired by a judge and all the Commissioners here, and it's
256. about accessibility to communities. And I think that's why for all the past -- and I know the
257. rhetoric about there's some, you know, the problem with this Commission it just goes up to
258. 1999 and all that stuff. But for me it's about always we have to do something, whatever it
259. is, all the criticisms.
260. The other thing about the system change that worries me is that there are some very
261. good things, good things that the Pacific communities, mainstream does that hopefully do
262. not get wiped out when new changes come in, because that's the problem. Sometimes new
263. recommendations come in and all the decent, all the good stuff that work for people gets
264. waylaid. And that's my concern. But I just have to say that change is possible. Change
265. must happen, whether it comes slowly but will come.
266. 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 she was the

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* 1. chief cook and there were people here in this room that had relatives because they were
  2. Tongans, Samoans, Cook Islanders, the they worked in the kitchens. They were

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* 1. the champions of people like me and those patients and consumers that had --and I vowed
  2. and declared as a Samoan to make it much better for anybody, so our family, as Leota
  3. rightly says, to set up a system that even my own family would use. And I hope that's what
  4. this Commission is going to be.
  5. **FOLASĀITU DR IOANE:** Fa'afetai lava panelists, you've made some amazing and very
  6. interesting and passionate comments and views that I'm sure and I hope that the audience as
  7. well as the Commissioners continue to review and consider as we move forward.
  8. We are moving into the last 15, 20 minutes of our talanoa, and I am going to come
  9. 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
35. those who have gone through the care facilities and received these support services have
36. been isolated from their families, and from their sense of belonging, those spaces that
37. nurtured them and gave them a sense of who they are, all of a sudden was taken away and
38. not given back. That's not good parenting. And so it does behold us as leaders to try and
39. figure out how to address that.
40. **CHAIR:** Thank you. Yes Sister.
41. **SISTER CABRINI:** I think the answer, like you, Fuimaono; no, as a general statement. I liked
42. the word you used Sailau, and that is you might step in, or the State could step in to
43. co-create or help the parent to become a parent in terms of education and parenting.
44. And the last thought is, if the State can take care of the citizens more and more
45. through the various tasks that we hold to make a society, that's what will work and that's
46. what I mean by draw it out of the people, send your workers out to find the right ones to do
47. the ground work. That's my favourite place of learning, grassroots. When I've been
48. facilitating Pacific living without violence, I've learned from those people who have come
49. with their broken teeth, swollen eye etc, that a little bit of light goes a long, long way, and
50. that's what we want the State to help us with, more light, not more action.
51. **CHAIR:** Thank you.
52. **DR SUAALI'I-SAUNI:** If I may --
53. **CHAIR:** Yes.
54. **DR SUAALI'I-SAUNI:** -- just add a thought. One of the dangers, I think, of the relationship that
55. is currently at play between the State, communities and families is that the State is often
56. seen as the first resort to dispute resolution, it's evolved to become that, and for a number of
57. reasons. And we want to make sure that we take pause and reflect on why that is the case,
58. not only in terms of those who work in the sector for the State, but us as a community, as
59. families. Why is it that we ring the Police as the first point of call, if you've got a dispute
60. happening? So those kinds of questions are questions that I think really need to be explored
61. before you can give, you know, a definitive answer of any meaningful sort to the question.
62. **CHAIR:** And I think that was very vividly and movingly described, the mother who lost her
63. children, the first call was for the State to take them away. And it was a very powerful
64. story. I'm going to ask my colleagues if they would like to ask anymore questions.
65. **COMMISSIONER STEENSON:** Tēnā koutou.
66. **FUIMAONO PULOTU-ENDEMANN:** Kia ora.
67. **COMMISSIONER STEENSON:** You talked a lot about the family being the centre and the
68. mother being extremely important. I'm also really interested in your views on the role of
69. the father and, you know, in the whānau unit. So if you could just --
70. **SISTER CABRINI:** Better let the parents talk first.
71. **FUIMAONO PULOTU-ENDEMANN:** I'm not saying that there's not a role for the men. I heard
72. a lot of workshops with men, it's just the accessible of- accessibility by men to some of the
73. programmes, because they're usually either working or they don't -- -aren't allowed to leave
74. their factory jobs to attend; mothers will tend to be more accessible. I do believe in the fact
75. that men need to have an educational programme- that to teach them a lot of things,
76. because in a lot of cases they are --and I'm not just talking about formal education, that
77. women tend to have more --a variety of settings, like television, the radio, they're more
78. accessible to that, where some of the men don't. And also it's the culture of the
79. masculinities, you know, that you don't talk about your feelings and things like that.
80. And so that's the kind of parenting things to think where men --you know, Men
81. Against Violence I think is a very good programme that was started. There is definitely a
82. role for men, but not only just for fathers but also for uncles and grandfathers. What I've
83. learned in my workshops is actually to separate the fathers from, say, the sons and the
84. uncles, because there was a tendency to put them all together. Because there's no way in
85. this world is a father going to own up to their lack of education or their lack of knowledge
86. to a young son who's off from university and knows all the latest stuff and particularly in
87. relation to sex. So I think we've got to be- it's an issue about the way you actually carry-
88. out those programmes for men.
89. **MS AFEAKI-MAFILE'O:** If I can just share respectfully a little bit differently. I was really
90. fortunate to marry a great husband and father who raised our children because we were in
91. business, so he took on the nurturing, caring role of ensuring that our children were his full
92. attention and our full attention. Because I think that we underestimate the facets of a
93. family, because I think even with work and vocation and purpose, that really fuels people,
94. once they understand what their call is in work and vocation, hence the families that are
95. caught to the care system.
96. And so he raised the children, we raised the children with him, and they have
97. flourished as a result of having the presence of both their father and their mother, and it was
98. from that context that we designed Kainga Tu'umalie, where fathers were craving to be part
99. of that nurturing role, craving. And we let families sit in the room and we shared about the
100. creation story, we shared about the fall and how fall has made room for violence. This is
101. the context that our people understand.
102. 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
103. figure, and I name that purposefully, because the male has particular biological aspects that
104. are vital to both the girls, the boys, and now that we can speak openly about it, as you well
105. know, Fuimaono, the LGBTQ, which I am involved, it is vital for males to be heard,
106. understood and developed in the cultural context, in the overall concept of the whole world.
107. You want to know about males? Come to the Catholic Church, I'll tell you about it.
108. **CHAIR:** Is that a threat or a promise? **[Laughter]**
109. **COMMISSIONER STEENSON:** E mihi ana ki a koutou mō ō kōrero. As a woman who had a
110. time in her youth that her father did look after, bring up, I don't think I came out too badly
111. and I think -- probably just a little outspoken for him, so it just goes to show what a father
112. can do, so e mihi ana ki a koutou.
113. **FUIMAONO PULOTU-ENDEMANN:** Kia ora.
114. **CHAIR:** Ali'imuamua Sandra wishes to ask you a question.
115. **COMMISSIONER ALOFIVAE:** Thank you. Ua mamalu le maota ona le e’e le pa’ia o le
116. tapa’au. O tupua ma tamalie o le atunu’u ua filifilia e fai ma fautua tofi mo le fa’aepeepe
117. mo lenei Komiti fautua. Oute fa’atalofa atu ia outou mamalu fa’alupe, tausa ma faigata o le
118. a le o’o iai so’u leo i lenei taeao. Ae, malo le soifua maua ma le lagi e mamā. My question
119. to our esteemed panel is this: The things that have been the protective factors in our Pacific
120. cultures, our culture, our families, our faith, for the last week and a half now we've heard
121. that those same protective factors have also been stripped from our young people, their
122. identity, their language, the things that happened in their homes was the most destructive
123. that actually led them to the Palagi care system.
124. And I guess what I'd really just appreciate your thoughts on is how do we honour
125. the concepts that are so precious, and when we look at it in its purest form, are so
126. honouring of our families, our parents, our villages, our Pacific nations, but at the same
127. time can be the absolute bane of people's lives, and they become so resentful to the church,
128. to the families that were supposed to be nurturing them, but it was the same hands that
129. brought them the harm, and the culture that they so much want to identify with but find it
130. so difficult to reconnect.
131. It's, you know, it's -- it sounds big but I think in many respects you'd be able to
132. identify with the challenges that I think we as Pacific, our professionals that we as a Pacific
133. investigation team, as a Commission that has a focus on Pacific, how do we help get those
134. points across really clearly to a Government who want to listen and who want to hear how
135. we would handle those concepts?
136. **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'aalaoalo 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
137. about the case for human rights and in particular the discrimination that Pasifika peoples
138. have endured in Aotearoa historically and today, and the ongoing impacts of that on
139. peoples. I'm just curious about what you see as that what gets you to the table.
140. **FUIMAONO PULOTU-ENDEMANN:** I think for me as a Samoan and as a recovering Catholic
141. I think it's a sense of compassion in our DNA, to be honest, that's what really gets me, and
142. sometimes I wish I wasn't. But it's the fact that I just think that if you're a leader, and I'm
143. not saying I am, but I tend to have a voice and just to be able to present. And that's what
144. gets me, because in my time we didn't have representation. But what it taught me was also
145. those of us who do not get representation, things I've learned in the past; if I was on any
146. boards or any decision-making things mainstream, I would always align myself with
147. consumers first and Māori, because you're by yourself and you build that up to make that
148. voice a bit stronger. Does that answer your question?
149. **DR SUAALI'I-SAUNI:** I think need covers quite a few of the different areas that you have raised.
150. The human rights, discrimination aspect, again, that's -- when you become over-represented
151. it becomes a need. So in terms of the politics of working through how best to distribute
152. limited resources, you're always going to have to try and figure out how to prioritise, and so
153. it will come down to need. Nuancing it, which is what I think you're saying, will require
154. the kind of detailed information that allows us to then think very sophisticatedly around
155. how to kind of take account of the diversity of Pasifika within that context and to enable
156. access to the kind of resources that can address that diversity.
157. **SISTER CABRINI:** I want to turn it around the other way, which is what I started with from the
158. inside out. Pasifika people, like other indigenous peoples, used to have time to sit around
159. the fire and day dream and share dreams and talanoa, so we had to move with the times.
160. And somehow we lost that and the Tongans have gone into faikava until 3 in the morning,
161. that's where they share their soul, and others have turned to alcohol and so forth. We've
162. refashioned our dream time. Māori to a certain extent have kept it because of their marae.
163. When we go to a marae weekend we just sit and if you want to talk to the issue you will
164. stand up.
165. But that to me is the core of what we really need to say. If we keep at the head level
166. you'll get back into what I call cognitive development stuff. If we have time to be quiet and
167. stand when you want to and speak in your parable, we will get to the answer of our issue,
168. not the Palagi way which is cognitive, highly cognitive, highly scientific, that has its place,
169. but for us, we are good at dreaming from the soul. You have it, get together. Don't wait for
170. them. Do it.
171. **CHAIR:** Yes, do our job for us, we're very happy.
172. **SISTER CABRINI:** I used to get my 5th and 6th form students because they were so flustered,
173. first 15, first 11, got to do this, scholarship and they were disturbed. And our rule is, bags
174. against the wall, back on your back, I ring the bell, 15 minutes quiet time. They start
175. snoring because they're tired, because mum is saying "Get in the car, we've only got one
176. vehicle today, where's your lunch box?" So they sleep, when they get up they're refreshed,
177. I said "Now listen to me for your first religious education", "Boring" they say, but they're
178. fresh. We've got to go in to come out.
179. **MS AFEAKI-MAFILE'O:** I think it's very unfortunate that we have to abide to meet a need to
180. have us around the table to start with. I think that's a very colonial perspective on how to
181. make society well. I think that, if anything, Government, from what we've seen in the last
182. two weeks, has realised the need to have these consultations and these deliberations so that
183. we can prevent any further harm coming to our families and any future children in care.
184. So I think, I won't give reason for being around the table, I will say that we are
185. New Zealanders, we have migrated from the Pacific, we were born here, our children will
186. contribute to this nation and its future, and we have a responsibility to see our future
187. generation like you, like the first people of this nation, to be well.
188. And so I think that for far too long we've been visitors to this nation, our children
189. have felt like visitors, and actually second class citizens I'm going to say. And we are not
190. visitors, we are not second class citizens, we are educated, we are professional, we are
191. sitting here in a talanoa to give evidence, to be counted, actually, in the resolve of what our
192. nation wants to do for our children, for our children. We've been doing that one person at a
193. time, one child at a time, one family at a time.
194. Systemic poverty does not allow us to be present in the larger legislative macro
195. requirements to resource and enable us to do this well. We want to look after our children
196. and our families, we want to be enabled to do that, not prescribed, not with tino
197. rangatiratanga. We want to be journeyed to walk that out.
198. And I think our time is here, our new dawn is coming. Our time is here, we have
199. people who are putting their hands up and that are doing it with their own money in our
200. churches, in our homes. Those are things that you'll never discuss in this report. There
201. have been multiple pathways in multiple years across multiple ethnic groups,
202. cross-culturally that you'll never gather. We don't need you to need us. We're going to
203. look after our community.
204. **CHAIR:** Thank you. **[Applause]**. Just one last Commissioner.
205. **COMMISSIONER GIBSON:** Kia ora, thank you. We hear the stories, we hear the pain and
206. many of us, it's in our professional work lives and it's in our personal lives as well with our
207. own families and whānau. It's a privilege to be here in this beautiful fale in the presence
208. and hear from the person who developed the Fonofale model in terms of mental health.
209. I hear from people, we have one fantastic Pacific consumer mental health advocate,
210. he's the only one in New Zealand, and we resource -- we're building forensic institutions for
211. millions of dollars and I don't see the change, the transformation that could otherwise be
212. done to build something physically and metaphorically more like the Fonofale model with
213. healing centres or whatever.
214. How do we change the existing systems, the existing realities into the dream? That
215. applies in mental health and also I know in disability as well, there are these clearly
216. articulated visions, dreams based in community, based in culture, and the system gives
217. them a tick but it doesn't transform, how do we do that?
218. **FUIMAONO PULOTU-ENDEMANN:** Talofa Paul. When I developed the model it was in
219. the 80s. And somebody asked me what has changed. My answer is very simple: That the
220. right person or the right people are now viewing that model. And they've said, as in the
221. past, "Oh it's just a nice picture" and they threw it away. But people all over in the
222. nationalities saw it and they said "That means something to me."
223. So the real creator of that model really is those people, the viewer who is seeing the
224. model and able to utilise it. That's my answer to you. The time and things have changed
225. but it's the viewer. It's people with consumer backgrounds, it's people from disabilities,
226. educators, lawyers, and I get so touched by that.
227. The only claim to fame I have is the fact that it's named after a very special woman
228. in my life, that's the only claim I have. The rest is there for everybody to use. And I'm so
229. honoured that you have given my grandmother that honour, thank you.
230. **CHAIR:** You've left a space for us to dream in, Karl. Is there anything that anybody else would
231. like to say in response to Paul's comments?
232. **SISTER CABRINI:** A big thank you for being here. Let's go forward, let's not blame and let's
233. dream more.
234. **FOLASĀITU DR IOANE:** Fakamalo lahi atu kia moutolu kotoa pe. Malo e fakakoloa kuo mou
235. fai (Tongan). E momoli le fa’amalo ma le fa’afetai, sui o le panel. Malo lava le lava
236. papale, malo le fai o le faiva. Fa’afetai mo lo otou sao i lenei aso. Ia fa’amanuia le Atua i
237. o outou tiute ma faiva alofilima. I ga manuia le polokalame o totoe o lenei aso (Samoan).
238. What I've just said in Samoan and in Tongan is I've just acknowledged and wanted to thank
239. our panelists again just for their contribution. There's a Samoan proverb, e fafaga fanau a
240. manu i fuala’au, ae fafaga fanau a tagata i upu. Birds are fed by nectars and flowers, but
241. humans are fed with words. And I thank you, each and every one of you, all four of you for
242. your contribution that you have made today.
243. I hope that we, as an audience, are able to take some key messages from this
244. talanoa, either into your work, into your families and into your community. And I also
245. want to acknowledge the Commissioners for your contribution as well. If I could please
246. ask for Minister Ika, if you could please come and join me up here to close off our session
247. today with a prayer, to also bless our food.
248. **AUDIENCE MEMBER:** Perhaps before we say the prayer, could we just be upstanding and sing
249. the song to acknowledge from the audience the work of the panelists what they've just
250. shared with us. **[Samoan song]**

# MINISTER IKA TAMEIFUNA: [Prayer]

1. **CHAIR:** Just before we go, what time shall we resume?
2. **FOLASĀITU DR IOANE:** If we can all come back by 2.30.
3. **CHAIR:** 2.30, if we can resume at 2.30 with our next talanoa panel.

# Lunch adjournment from 1.30 pm to 2.30 pm

1. **CHAIR:** I appreciate the dancing even if it's sitting down. Welcome back everybody. In your
2. hands.
3. **TALANOA PANEL: REDRESS**
4. **MS KAHO:** Thank you. Kole keu hufanga he ngaahi tala oe fonua moe lotu, na’e kamata aki
5. etau talanoa he aho ni, kae tuku mu’a ae faingamalie nikeu fakahoko ae ngaue mahuinga ni
6. kihe Tatala e Pulonga. Tulou, Tulou, Tulou. Greetings and ‘ofa from the people of Moana-
7. Nui-a-Kiwa. I would like to pay special acknowledgement to our commissioners, to our
8. esteemed panelists, to our audience who are joining us here today in person, and also those
9. joining us online and in a special and humbled welcome and greeting to our survivors. My
10. name is Helenā Kaho and my job today is to facilitate our talanoa around redress. And
11. today we are hoping to put a multifaceted Pacific lens on redress.
12. I'd like to begin by saying that this is an area that not a lot of work has been done in
13. from a Pacific perspective and so all we're hoping to do today is to lay the very first strands
14. of weaving in something that is a lot bigger than us. And we will, throughout the life of the
15. Commission, undertake further talanoa with our communities, with our families, with our
16. community leaders through roundtables and fono and talanoa panels. So that's something I
17. think is really important to acknowledge at this point.