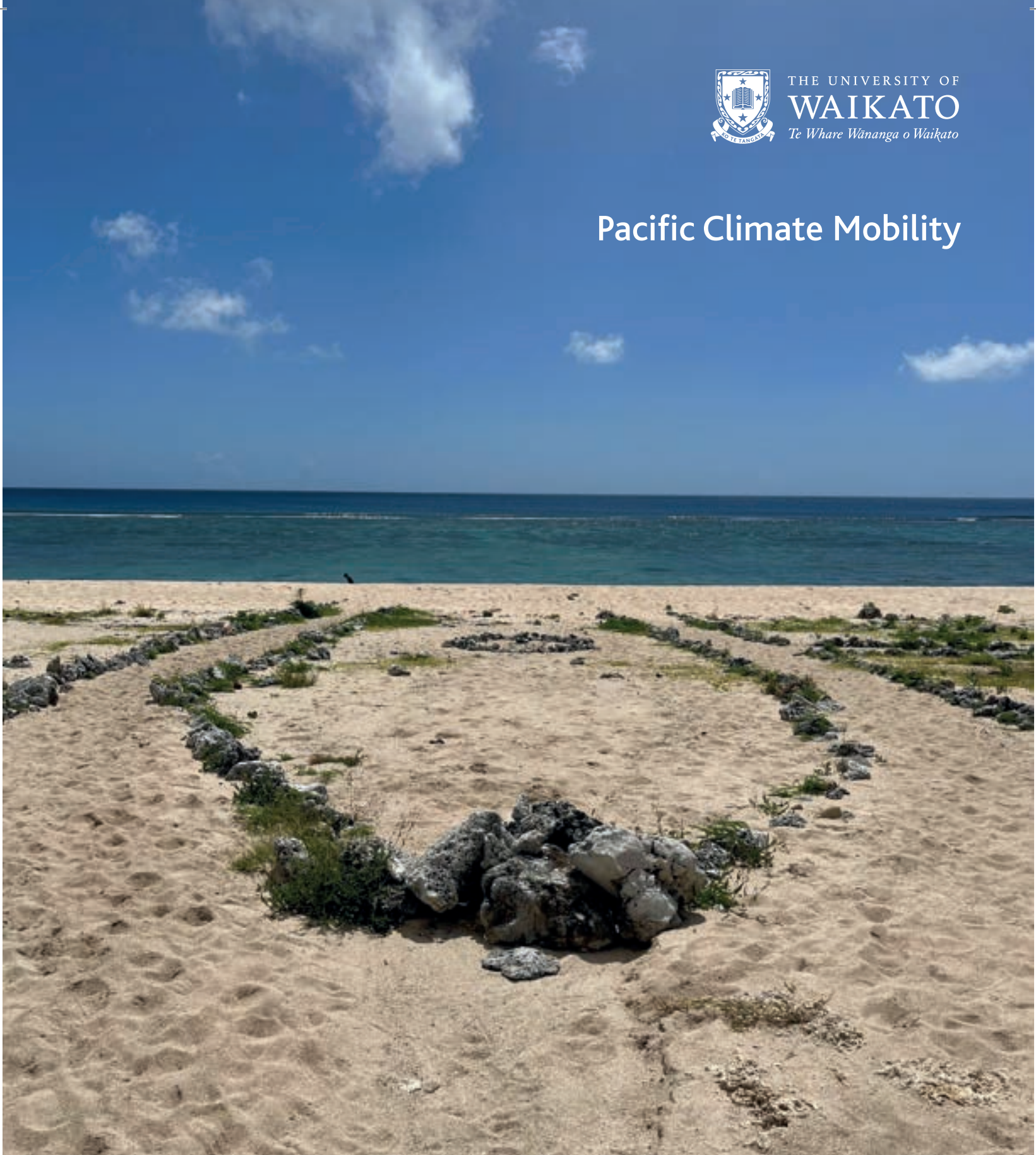




THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Pacific Climate Mobility



The Visions

Climate Change Mobility Research Tonga and Samoa

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"Objectivity is for such uncommitted gods... so vast, so fabulously varied a scatter of islands, nations, cultures, mythologies and myths, so dazzling a creature, Oceania deserves more than a mundane fact; only the imagination in full flight can hope - if not to contain her - to grasp some of her shape, her plumage and pain."

Albert Wendt, 1976

PRODUCT OVERVIEW

This product fits into a broader research effort on the future of climate change mobility in the Pacific, enabled by New Zealand's climate finance through the International Development Cooperation (IDC) Programme. In July and August 2023, a series of one-on-one 'visualisations' were run with a sample of participants who had committed to also attending the future scenario workshops in Tonga and Samoa. The researchers benefitted from the support and guidance of carefully chosen in-country partners - partners who have built reputations within country through their own in-community service. This credibility enabled the researchers to engage a wide range of community representation, and to do so positively; with many of the participants reflecting on how much they enjoyed and were grateful for the experience they had through the process.

Visualisations were used as part of this research as a way to tap into the imagination of participants in Tonga and Samoa - capturing snippets of knowledge, memories, perceptions and worldviews, recognising that people's assumptions, beliefs and worldviews have and likely will influence decision-making on future mobility.

Guiding participants through a process where they spent time exploring in their minds the past (50 years in the past) and the future (50 years in the future) researchers were able to identify a number of things, including:

- Assumptions about changes (particularly social, environmental and cultural)
- Conclusions about some drivers of change
- Beliefs about what might be lost or gained in the future (including in comparison to the past) and priority losses or gains (based on what information is focused on and volunteered or shared)
- Fears and hopes for the future
- Hints on broader sentiments held by others in the community (noting that the sample size for this activity was small).

By running the visualisation process with some participants ahead of the future scenario workshops, researchers were also able to get a few workshop participants into the 'future frame of mind' ahead of the workshop. Quotes and insights from the visualisations were shared with the other workshop participants as valuable creative inspiration and something to 'stress test' thinking against as the group went through the scenario building process.

Eight 'visions' are included in this product – four from Tonga and four from Samoa. Participants had a range of backgrounds, including journalism, media, government (local and national), teaching, local and village leadership (including village chiefs in Samoa), as well as youth representation. There was a mix of ages and genders represented in our participants, including two who identified as transgender. Some of our participants are well-recognised people within the Tongan and Samoan national community who have had broad exposure to a range of matters in the social, political, cultural and business worlds. It is important to note that where employed, the views shared by these individuals do not necessarily represent the views of their employer.

During the visualisation process the researcher did not make direct requests for information on the mobility features of the visions, though did seek clarity on information that was volunteered that could be relevant to mobility (e.g., asking where they thought their family or neighbours were when it was mentioned that they are no longer there). This was to protect the process of visualisation, to allow the vision to be as authentic to the participant as possible, and to not break the flow of the participant by asking questions that would potentially engage different parts of the brain. More information on the process used is provided in the methodology section.

This product leads with a summary of the eight future visions. We can see even in these summaries that there is a predominantly negative view of the future for participants from Tonga and Samoa. Each future paints a vivid picture, particularly of the physical and social environment, as well as bringing to the fore some of the fears and assumptions of participants regarding changes coming. Climate change impacts feature heavily as do (what could be interpreted as) the impacts of capitalism and globalisation. The full set of visions, both past and future, are presented in full dialogic detail in The Visions section.

Our thanks and acknowledgements go to our eight participants, as well as our in-country research partners - Velata Tonga Inc., the Samoa Education Network (SEN), and Dr. Tea Tepora Wright.

Any opinions, findings, and conclusions or recommendations expressed in this material are those of the participants and authors, and do not necessarily reflect the views of the New Zealand Ministry of Foreign Affairs and Trade.

SUMMARIES OF THE FUTURE VISIONS - TONGA

Vision one - "Tonga is like a ship, blown by the winds of change, without a clear destination." p.13

A future set in a happy, harmonious home. Now in their twilight years, husband and wife spend quality time together and reflect on what they have achieved for themselves and their family. Their home is surrounded by beautiful trees and gardens - plants and trees that speak to family history and contribute to a strong sense of familiarity, safety, and security. Other family members, particularly their children, now live overseas, and they are concerned about who will be there to care for them in their old age. Beyond the pleasant satisfaction of home, they regret they could not help realise important changes in Tonga, changes like stamping out misinformation, improving information sharing, and addressing corruption. They are concerned for the future of Tonga, describing it as a ship, blown by the winds of change, without a clear destination, and without the type of leadership Tonga has historically benefitted from.

Vision two - "Everyone has moved on – on or out – overseas. They've made their life somewhere else. I don't see anyone familiar." p. 17

A loud, polluted future dense with human-made structures. Large buildings have replaced both homes and vegetation. No one lives in Nuku'alofa anymore – some go in to work there but no one lives there. Strangers - including foreigners – are all around. People are acting strangely - selfishly, violently. Swimming areas have gone, and the waterfront has been built out - extending much further into the ocean now. They are very much alone – everyone has moved overseas - family, neighbours, everyone. They worry about the happy life their family are missing out on and feel very lonely.

Vision three – "The ocean is huge... [but] no one is in the ocean... it's like you can't do that anymore". p.22

Once familiar family land now looks unrecognisable - there are so many new houses and large buildings, but very few people are around, and certainly no one they recognise. A vast, intimidating, and overwhelming ocean is much bigger than it has ever looked. Neighbour's houses that used to be by the sea, a community field and familiar trees and bushes that were features of their past are all gone and they feel disorientated. No one interacts with the sea, no one is in the ocean, it's almost like you can't do that anymore. They are alone.

Vision four – "People look hot, I feel hot looking at them... the people are just trying to cool down." p.24

A hot, stifling future. Sometimes it is a lot colder, sometimes a lot hotter. Houses are broken and collapsing, including their own. They are alone, just them and their dogs. Many strangers walk up and down the street, though they look friendly enough, they are strangers. There's puddles, always puddles on the ground. By the ocean, the sand is gone and has been replaced with rocks. People crowd in the small remaining safe area of beach to try to cool down in the water. They can't see the fish traps people used to use and the sea looks threateningly high relative to the worn-out foreshore.

SUMMARIES OF THE FUTURE VISIONS - SAMOA

Vision five – “The only life is us, and our place, that’s left on the island.” p.28

Their family, multiple generations, are together and happy. They’ve relocated to a mountainous part of their family land, surrounded by mahogany trees. It’s a small, basic home, in a traditional Samoan fale style. They can see a lot of land from where they are, and they know they are the only people around. As a family they are happy ‘in the last parcel of green land on this island’, but they also worry about what will happen to their children, grandchildren, and the next generation – if there is one - once they are gone. They can also see the rubbish-filled ocean below. There’s no waves. It looks like concrete, like a ‘wasteland of water’.

Vision six – “I see my people using technologies... I think they are planning. Planning how to migrate from places impacted [by] climate change.” p.31

The environment still holds beauty – the ocean, the trees and their leaves which are starting to fall, but it is different. The grass is dry, and the ocean is hot and it’s dirty and no one is fishing in it. Around there are a few tourists and there are others, people using different technologies – including people who look like scientists, there studying the impacts of climate change. Their mother expresses concern about their future, but they feel excited to contribute in this climate-changed future; they know they can help their people somehow.

Vision seven – “What if the ocean keeps on coming, coming, coming and takes up all the land, what’s going to happen with us?” p.33

A future of self-reliance, living ‘free’ on land in the bush, much like private land, a distance from the main road. Here the houses are close to each other, and the community is very close-knit, ‘like a family’, paying attention to each other’s lives and the happenings around them. They watch people coming and going past their house as they go about their business. Their own family – all their children – live abroad. By the ocean things look very different to the past, the ocean has eroded many metres of land by the coast and sea water comes in right by people’s houses. People work to try to refill lost land with what soil they can gather. No one fishes in the ocean and only a few women are seen now collecting food close to shore.

Vision eight – “I feel so scared... like I’ve lost my country.” p.37

People are out walking on the road; they don’t seem happy. The grass, the garden is brown, it looks dry. Looking at the ocean it’s dirty, filled with rubbish, and trees have been cut down. No one is on the beach, and no one is in the ocean. They choke on dust stirred up from the road and they feel both sad and scared, like they’ve lost their country.



HIGH-LEVEL SUMMARY OF VISION FEATURES

Though the sample size is well-acknowledged to have been small, there are still useful insights to draw from this exercise from a policy-making perspective.

AT A HIGH-LEVEL WE NOTE

- A **negative outlook towards the future for those in Tonga and Samoa** – people described feeling upset, fearful, and harbouring a deep loneliness. Some described confusion and disorientation with the degree of change they witnessed in the future, describing the land and foreshore in particular as unrecognisable.
- An **absence of family around them in the future** (compared to all describing themselves with family in the past and lots of references to togetherness), and not being with or even being able to see anyone familiar (compared with lots of mention of neighbours and friends in the past visions). When probed, **participants believed those they know - family or otherwise - had left to live overseas**. This was particularly apparent for those in Tonga.
- **Two of the eight had assumed they had undergone internal relocation in 50 years' time, with those two participants being from Samoa**. This aligns with what the researchers have found through other research activities - there is both a willingness and a frequent reference in Samoa to moving inland and upland in future as needed. One participant in Samoa described a future where their family had relocated to their own land, high on a mountain, and they were the only remaining people on that island. Another saw themselves in a new self-reliant community, without their immediate family but surrounded by a strong, engaged community, seemingly returned to some traditional ways of living. No one in Tonga assumed they had relocated internally in the future.
- In terms of the natural environment, those taking part in the exercise described **puddles everywhere, heat and people over-heating, as well as browning plants and grass**. They were also asked to observe and describe the ocean both in their past vision and future vision. Compared to the past, the ocean in the future was described as much wider, higher and overwhelming, and lacking indicators of 'life' (highly polluted, no visible reef, lacking in sea life and appearing to have no waves). **This suggests a level of appreciation of projected future environmental changes, at least for those engaged in this process**.
- The majority of **participants assumed future disconnection with nature, particularly in relation to the ocean**. Compared to the past where they described many people in the ocean fishing, in the shallows swimming and collecting food, playing in the ocean, in all futures there was a clear pull-back from that. Some said that no one was in the ocean anymore, no one was fishing or collecting seashells, and an absence of fish traps, or, that they could only see a few people fishing. Someone described it 'as though it were no longer possible [to go in the ocean]'. Given the ongoing dependence of many in Tonga and Samoa on ocean resources (for subsistence and income) this **could hint at a future driver of mobility - moving as a means to ensure food security and income**.
- A few also **assumed future social disruption**, with a couple of people (in Tonga and Samoa) volunteering an image of people just wandering on the roads, unhappy and possibly aimless. Another felt like people 'look more selfish', that they don't talk to each other anymore, and that they see people 'doing violent things'. One person highlighted the fact that there were many foreigners in Tonga in the future, and that lifestyles were a lot different. **Those in Tonga appeared particularly uncomfortable with these changes and this is explored further in the next section**.
- A few assumed a safe and harmonious home life (the few who saw themselves still with some family around), though on prodding they expressed real concern about the outside world – particularly in terms of what might remain – socially and physically - for the next generation.

MOBILITY-RELEVANT INSIGHTS AND SOME RESEARCHER INTERPRETATIONS

The following is a thematic review of common, and unique, insights drawn from the visualisation process run in Tonga and Samoa. The focus of this analysis is on themes that relate to future mobility that may provide some hints about not just the scale and pattern of future mobility, but also some of the assumed impacts. Researchers recognise that the sample size for this particular activity was small, however, we also recognise that those who participated are likely not the only people in Tonga and Samoa thinking, believing or assuming these features of the future. The rich insights and hints of common themes suggests that there would be value in applying this methodology at a larger scale in future.

BEING ALONE IN THE FUTURE AND THE PRESENCE - OR NOT - OF FAMILY

All but one person in Tonga participating in the visualisation process saw themselves being alone in the future. This was in stark contrast to the past visualisations where all saw themselves surrounded by family, friends and neighbours. The opposite was true in the Samoa future visions, with just one person seeing themselves having no one else in the house with them, though that person did describe a close-knit community of neighbours. When the participants from Tonga were asked where they understood their family to be, they believed they were living overseas, having made their life somewhere else, or had passed away. In support of this, in Survey One of this project, our results showed that participants from Tonga were more likely to seek overseas mobility over internal mobility, whereas those from Samoa were more open to internal mobility, given the need and opportunity.

The difference between Tonga and Samoa here, though recognising that this is from a sample of eight, is worth briefly exploring. In considering the Tongan context to understand what could be driving these differences, the concept of 'eva - to visit (places predominantly, but also people) comes to mind, whereby new land and new lands are travelled to on the basis of curiosity; finding what might be there in order to potentially collect and contribute to the common good. Also, in Tonga it can be common practice for older siblings to encourage younger siblings to travel overseas for self-betterment and for the collective good. This could also be influenced by land rights and availability; between siblings, land rights in Tonga are typically held by the eldest sibling and so it makes practical sense for younger siblings to seek opportunities elsewhere. The researchers have also consistently heard concerns in Tonga about land availability within Tonga and the complex nature of addressing land tenure rules. In a future of continued land tenure barriers, potentially reduced land availability or viability and diminished cultural and social ties to Tonga (see next theme), these pretty consistent assumptions of being alone and being without family in future in Tonga find a grounding.

In Samoa, considering the predominance of assumptions that the participant and their family remain together in future, other research activities to-date have captured common sentiments in Samoa about the collective living arrangements that continue in Samoa - living on family land together with extended family, and that the assumption is that any mobility will also be done collectively. This is evidenced in the current structure of villages in Samoa, as well as communities and villages that have relocated in Samoa following e.g., the 2009 tsunami - extended families and villages moving inland and resettling close together. Some other relevant sentiments include perspectives such as "we see no reason to leave Samoa - we live a peaceful and free life, rent free on our land", and "so long as people have family land assets to care for, they won't move [from Samoa]". One future vision in Samoa described their multi-generational family being the only remaining people on the island, having relocated to family land high in the mountains. They stated that they can see no one else, that they believe they are on the only remaining 'patch of green' and are the only ones remaining on the island. A powerful vision of change that still assumes a degree of family togetherness.

STRANGERS IN THE FUTURE AND THE PRESENCE AND INFLUENCE OF FOREIGNERS IN TONGA

Along a similar vein, there was mention of strangers and the frequent reiteration of not recognising or knowing people in the future, as well as a shift in observed behaviours and lifestyles ("I see strange people doing strange things"). This caused observable discomfort for participants from Tonga that was not seen in participants from Samoa. One participant in Tonga shared that the people they saw were foreigners. This speaks to an assumption

not just of possible future outmigration, but also of in-migration and who they think may be residing in Tonga in future. Though featured in a past visualisation, another person from Tonga mentioned a family member's fear of Tongans being 'pushed out' of their land by [ethnic] Chinese (noting that this family member had once held one of the highest leadership positions in Tonga). Considering the discomfort apparent in those in Tonga on observing strangers and shifts in behaviours and lifestyles, the researchers wish to reference the concept of Laumalie. In Tonga, a strong history of mobility was grounded in a security that one's self in Tonga - their culture, family and land - was safe/secure and would maintain somewhat of a constancy. A state of peace and balance due to this security is labelled as Laumalie. Though they would travel frequently and far, their spirit that remained in Tonga was secure there. Tonga's national motto also reflects this - Koe 'Otua mo Tonga ko hoku tofi'a - Tonga and God are my inheritance - Tonga is, or certainly was, for Tonga.

This infiltration of other people, cultures and influence, particularly that coming from China with very different lifestyles are potentially challenging that security and 'personness' that Tongans have relied upon for millenia. Some of the challenges for Tongans raised during other research activities include beliefs that Chinese in Tonga benefit economically off Tonga and Tongans but don't fulfill their obligations to the community - they don't go to Church or contribute to Church collections, they work on Sundays, and they are starting to edge in on land and food production in Tonga as well. Subconsciously these changes and influences (and perceived dislocation, see theme on displacement including from previously residential areas), and their resultant anxieties have emerged through these visions.

DISPLACEMENT FROM PREVIOUSLY RESIDENTIAL AREAS - EITHER THROUGH DEVELOPMENT OR CLIMATE IMPACTS

The majority of participants from Tonga highlighted futures where there were significantly more buildings and commercial type properties, including where there once was residential land. A couple of participants stated that despite all the new buildings they didn't see many, if any, people around. Dilapidated houses were contrasted with hulking offices and accommodation. One described homes that once were close to the sea that were no longer there. Another went on to state that people no longer lived in Nuku'alofa, with people's homes

replaced by commercial structures and business-like activities. In Samoa visions, land by houses had been significantly eroded and people were trying their best to refill the land. Others described sea water coming in right behind neighbours homes. This 'threat to home' was a nuanced feature common to visions in both Tonga and Samoa.

PEOPLE OUT WANDERING ON THE ROAD

In future visions, a couple of participants volunteered that they saw people out just wandering on the road. One participant in Samoa was asked to interact with someone out walking, first encouraging them to identify someone they felt safe approaching. The person in their vision said they were 'just walking', and when pressed on destination, they said they were just going to the rugby field. The relevance of this could be considered in the context of previous talanoa held with village leaders in Samoa who identified sports as a concerning distraction, taking people away from productive work and responsibilities. This vision was also discussed with one of our research partners in Samoa who reflected on the importance of rugby in Samoa, and who wondered if this coming up in a visualisation was an indicator of some degree of togetherness and normality in life in the future. These people however were described as looking unhappy ("do they look happy?" "I don't think so").

In another conversation with a different participant in Tonga ahead of their visualisation process, they volunteered the topic of aimless wandering, saying it happens a lot around their village now, believing it is a symptom of social breakdown driven by the impacts of mobility in the last couple of decades. Taking family members out of the family, disrupting the family structure and roles has led to a social and cultural 'disorientation'. They asserted that people never used to just 'wander' - previously people would have a clear intent and destination if out walking (oftentimes for work, including in the family plantation), but aimless

wandering is prevalent now. The researchers also felt there was another connection between this wandering behaviour and mobility – historically Tongan people would have been 'freer' to be mobile if they felt they needed to meet a need for their family. This aimless wandering was seen to be a manifestation of a subconscious drive for mobility that is not being met. Further, though this is to be tested further in upcoming talanoa, in Tonga, there is a recognition that for relational harmony, including within family, there is a degree of space that is needed. Anecdotal reports reveal older generations advising siblings to spread themselves out geographically in order to protect the vaa within the family. Though it needs further testing, local 'aimless' wandering could be a strategy to maintain relational harmony in a world where mobility options again may not meet an underlying need to move, and a need for space. In support of this early theory, we noted again in Survey One that there appeared to be a pent-up and strong desire for mobility for a sub-group in Tonga, something that wasn't clearly seen in the data for Samoa.

ASSUMED INTERNAL RELOCATION IN SAMOA

Two participants in Samoa volunteered future visions where they assumed they had relocated. In comparison, no participant from Tonga assumed they had undergone internal relocation. This is not surprising for the researchers - many research interactions in Samoa have highlighted the sense of security held by many that they retain options to relocate within their own land to different and/or higher locations (in Samoa many, though not all, villages have land that extends from the coast to inland and upland, though currently, most housing is coastal and land inland is used for family and village plantations). One participant in Samoa described in their vision living on family land high in the mountains. From their vantage point they could just see trees and no people, and a still and lifeless ocean. They expressed a contentedness within their family but a deep concern about the future of their children, wondering what kind of life their children might face once they pass on. The drivers of the relocation were not probed though references to a deteriorated environment and moving to higher land suggests possible climate-related factors. Another participant saw themselves within a new community, without their children (who had moved abroad) but surrounded by engaged and community-oriented people, living 'freely' and self-sufficiently. They were a distance from the main road, in contrast to reported current preferences for many to live close to the/a main road. The drivers of this relocation were not probed specifically either in favour of allowing the participant to explore and describe what they wished to observe and prioritise, however the participant seemed to derive a sense of safety and satisfaction from a return to a community-centred environment, possibly compensating for lost family members with community members who look out for each other. One participant in Samoa raised concerns about an assumed ease of moving within Samoa should the need arise, believing that many have unrealistic expectations and will be resource-limited in their capacity to pay for relocation.

DISCONNECTION AND AN INABILITY TO CONTINUE TO LIVE-OFF NATURE

Related to more insidious mobility drivers, many participants in Tonga and Samoa described a steep decline in fishing and food collection from the ocean in their future visions. Drivers of this could well be pollution of the water and other physical changes in the ocean (many described a dirty, rubbish-filled and hot future ocean, as well as an absent reef) and a decline in the availability of food sources because of this ("what if there are no more fish in the ocean? What if we cannot find the sea cucumbers and those small things that are easy to collect - what's going to happen to us?"). This mention of sea cucumber in particular is worth brief exploration as it was raised by a few participants within their visualisation or in reflections afterwards. It is a delicacy in both Tonga and Samoa, and in Samoa it is a particular favourite of elderly Samoans - one way to show you care for the elderly in your family is to give them a meal of sea cucumber. A loss of access to this particular food source could be associated with a concern for a future capacity to care for and provide for loved ones. In Tonga, mismanagement of sea cucumber stocks and possible illegal fishing and export of stocks has been raised by participants in other research activities. In the context of the range of futures there could well have been many other drivers limiting numbers or catch – a slow disconnection from nature and traditional food sources through social and lifestyle changes, or even political or regulatory changes that limit future access. One participant from Tonga shared that it was "like it wasn't possible [to go into the ocean] anymore". Given the close dependency of many still in Samoa and Tonga on the ocean for subsistence living, as well as income generation, one wonders about the connection between a lack of people 'around' and the inability to work with or live from the land or the ocean in the future.

THE PRESENCE OR ABSENCE OF CERTAIN TREES OR BUSHES AS 'SENSE-MAKING MARKERS'

There was a clear prioritisation of natural features in the past visions, with a focus on the beauty of the natural environment, as well as connections drawn between these features and feeling at home ("some of the old trees – the mango tree, the breadfruit tree. The physical environment hasn't changed that much, and it contributed to me feeling really at home.... [the] gardens and our property [are] very different to any other property in Kolomotu'a – it's built on a past, something we were used to... it gives us that sense of safety, sense of belonging"). Conversely, in future visions, the loss of those features appeared to have an outsized impact on the disorientation of participants, with one saying "I'm just upset I don't see the trees I used to see. It's good to see the houses but I don't see anyone. I don't see the bushes where we used to tie our goat... I'm not even sure this is the land where I grew up". Another participant volunteered other tree-related observations "the trees are different. The plants and the houses look different... Some of the trees are new types of trees". The centrality of natural markers for sense-making in the future, as important indicators of change, but also as a source of comfort, familiarity and security is of relevance in considering future thinking about mobility planning - the importance of certain natural markers and ones surroundings in times of significant transition and change.

PARTICIPANT REFLECTIONS POST-VISUALISATION

Most participants were emotionally moved by the visualisation process and their visions, and for some this triggered some additional thoughts or realisations they shared with the researcher after their visualisation process.

These reflections included:

- The enormous change that scaled-up internal mobility represents, and the importance of preparing people's expectations. One participant in Samoa felt that people assume that relocating upland and into the bush is straight-forward. Having first-hand experience, the participant worried that the expectations of some are not realistic and that this could lead to issues for those assuming they will relocate within their own land when needed. Things like the cost, having to adjust the size and type of housing for the bush (i.e., one can't just rebuild an urban house, the same size and design in the bush), the difficulty of transporting building materials to site, as well as the services that will likely not be in place for an extended period, necessitating planning for one or more years without key services like water and electricity. This participant emphasised to the researcher that "nothing beats prepared expectations of the people".
- The critical importance of political leadership and the central role it will and must play in realising a better future for Tonga and Samoa.
- The need to plan, particularly around building or adapting the family home to be more resilient in a climate-changed future.
- In both Tonga and Samoa, the need to turn back to old perspectives and practices, including approaches to cooking, farming and utilising and developing the (rich) land, and moving away from practices that aren't contextual, such as the high use of cars and preferencing foreign and imported foods in order to build more national self-reliance.
- The need and benefit for others to have the chance to participate in a visualisation to help them recognise changes or actions that might need action now (e.g., family land use planning, conversations with the family).



THE VISIONS - TONGA

VISION ONE - 'EAKALAFI (KALAFI) MOALA, JOURNALIST

The past

I'm at home, in Kolomotu'a. Back then, I was living overseas, with just occasional visits home. So mostly when I do that, I'm inside the house talking to my parents.

The neighbours are visiting me, welcoming me, bringing food and gifts to me. That would be my week – I'd go there for a week – just to check on my parents, make sure they are OK and leave again. My parents, my father and mother were the focus – Tonga to me was them. The reason I came was to visit them, I think if they weren't here, I wouldn't have come.

I was in Papua New Guinea, Asia - Japan and Singapore. There were long flights to get here at the time. My mother is busy cooking in the kitchen, the kitchen became where all the conversations and visits would take place.

(Can you go to your mother in the kitchen and ask her how she is feeling?)

It's amazing but I cannot remember a time when she would say 'I'm not doing well'. She's always feeling well - because to her, her family being fed, her family being cared for, that's what gives her happiness. Feeling well is based on that.

And of course, I was very much involved in supporting them, sending them financial support.

(Is there anyone else inside?)

My father is inside, he's part of the conversation. He's taken time off work for us to be together.

(I want you to walk over to the door and I want you to look outside and tell me what you see)

I see the old house where my grandfather used to live, it's still there. The area where we used to cook the umu, it's still there. Some of the old trees – the mango tree, the breadfruit tree. The physical environment hasn't changed that much, and it contributed to me feeling really at home.

(And how do you feel when you are home at this time?)

I feel extremely satisfied, like when you are on the computer, and you press the refresh button? That's exactly how I felt – renewal – refreshed.

(Are there people outside?)

The neighbours, they don't come in – they come and bring gifts then stand outside talking with my aunty and other members of the family.

The future

I'm back in Kolomotu'a, at my home, surrounded by trees and garden. It's the same as it was when I was growing up. And I feel very safe and secure in that familiar territory. I'm inside the house looking out.

(Who is in the house with you?)

My wife, she's a busy woman – always doing something. It's amazing – she is no different from my mother 50 years ago, sweeping, cleaning, and talking at the same time.

(Can you ask her how she is feeling and let me know what she says?)

She's very happy. She feels secure and safe, like I am. And she feels fulfilled because she's doing the very things that she feels will make the family safe, secure, and happy.

(Can you ask her what has changed about life in the last 50 years?)

We are spending a lot more time together, we might be busy, but we are busy doing things together. Before I would be doing my thing, she would be doing her thing. I can see a big smile on her face.

(Has anything changed outside?)

It's very interesting because when my wife and I were married we moved back to Tonga to take care of my mother who was in her last few years. My wife wanted to create an environment outside that was similar to what we grew up with, so we bulldozed a lot of the old trees, planted new trees, and gardens and our property is very different to any other property in Kolomotu'a – it's made a difference – it's bigger and better – it's built on a past, something we were used to. We just improved on that. It gives us that sense of safety, sense of belonging.

(And how about you – how are you feeling in the future?)

I feel mission-not-accomplished. As secure as I feel with my home life, I feel some of the things I wanted to do were not accomplished.

(Like what?)

Some of the key things I wanted to do was see much stronger and better information delivery and communication in our society that will help build [society] up and help eliminate misinformation and disinformation. And I've had a strong engagement in fighting corruption, and I feel that job... we are still a long way from creating an infrastructure where that can be dealt with. So, there is a sense of being happy with what we have achieved, but it's still mission unaccomplished.

(Do you have any worries in the future?)

Yes. I was raised in a culture where parents take care of their children and when they grow old, the children take care of them. But there has been fragmentation of the family – they are all living in different places. If there is a fear, it's that when we grow old and need to be taken care of, who is going to take care of us? We don't want to be checked into an old people's home – we want family, people who really care and love us to take care of us. Probably of all the fears that's the biggest one.

(And in the future, do you have any fears for Tonga?)

Yes, definitely. My fear for Tonga is that we have a Tonga that's like a ship, sailing aimlessly, blown by the wind of change, here and there without a clear destination of where it is going. If there is a fear, it's that we won't have the kind of leadership we've had in the past – leadership that is unselfish, leadership that is preoccupied with what's good for the people, what's good for society. Leadership that is based on values, moral values. Those are the kind of things I fear for Tonga – society that is devoid of the kind of values we had in the past.

Discussion after the visualisation – “that was good – very good... Tonga's so-called greatness, if we were great, was really defined by great leaders. Without that we would just be another ordinary society.”

TONGAN INTERPRETATION - VISION ONE

Kuohili

'Oku ou 'i api, 'i Kolomotu'a. 'I he taimi ko ia, na'a ku nofo 'i muli, pea na'e taaitaha pee 'eku foki mai ki 'api. Ko e lahi taha 'eku ngaahi foki mai ko ia, na'aku nofo fale pee 'o talanoa mo 'eku ongo maatu'a.

'Oku 'a'ahi mai ki a au e ngaahi kaungaa'api, nau talitali lelei au, 'nau omi mo e me'akai mo e ngaahi me'a'ofa ki a au. Ko e too'onga ia hoku uike ai – ko e a'ahi pee mo vakai pe 'oku sai pe 'eku ongomaatu'a, ke fakapaupau'i 'oku na lelei pee peau toe foki. Ko 'eku ongomatu'a, ko 'eku tangata'eiki mo 'eku fine'eiki koe taafataha'anga ia 'eku tokanga – kia au ko Tonga ko kinaua. 'I he 'eku fakakaukau, ko 'eku ha'u pee koe vakai naua, kana'e 'i kai kena 'i heni, he'ikai teu ha'u au.

Naa 'aku 'i Papua Niukini, Esia – Siapani mo Singapoa. Ko e puna loloa ia ke 'au mai ki heni he taimi ko ia.

'Oku mo'ua 'eku fine'eiki he feime'atokoni he peito, ne hoko e peito ko e fai'anga poolave ia mo e talitali'ange e kau 'a'ahi mai.

(Teke lava keke 'alu mu'a ki peito 'o 'eke ange pe 'oku feefee ongo'i ho'o fine'eiki?)

'E fakafo ia kaa 'oku 'ikai teu manatu'i ha taimi 'e too mai ai ha'ane lea 'o pehee "oku 'ikai teu ongo'i sai pe".

"Oku ongo'i lelei pe ia he taimi kotoa – ko e 'uhi, ki ai, ka kuo 'osi kai hono famili, ka kuo 'osi fakahounga 'enau ngaahi fiema'u, ko e ma'u'anga ia 'ene fiefiaa. Ko e makatu'unga'anga ia 'ene ongo'i lelei/fiefia.

Ko e me'apau ia, na'a ku tokoni 'aupito ki hono tauhi naua, neu lii seniti tokoni mai ki hona tauhi.

('Oku toe 'i ai ha taha 'i fale?)

Ko 'eku tangata'eiki 'oku 'i heni, 'oku kau he'etau talanoa. Na'e nofo mai meihe ngaue ko e 'uhi ke kau he'e tau feohi.

('Oku ou kole atu keke 'alu ki he matapaa 'o vakai ki tu'a pea ke talamai mu'a pe ko e haa 'oku ke sio ki ai)

'Oku ou sio ke he falemotu'a na'e nofo ai 'eku tangata'eiki kui tangata, 'oku kei tu'u pe. Koe feitu'u na'a mau fa'a fei'umu ai, 'oku kei 'i ai pe. Ko e 'ulu'akau motu'a - fu'u mango, fu'u meii. Ko e natula e 'aatakai 'oku te'eki fu'u fetongi lahi, pea ko e me'a ia 'oku ne tokoni lahi ki he 'eku ongo'i 'oku ou 'i api mo'oni.

(Pea 'oku feefee leva ho'o ongo'i 'i ho'o 'i 'api he taimi ko eni?)

'Oku ou ongo'i fiemaalie 'aupito, hangee kapau 'oku ke 'i he komipiuta, pea ke lomi'i e fakama'u lomi fakafo'ou.

Ko e anga ia 'eku ongo'i – fakafo'ou – kamatafo'ou.

('Oku 'i ai haa kakai 'i tu'a)

Ko e kaungaa'api, 'oku 'ikai tenau huu mai – na'a nau ha'u pee 'o omai me'a'ofa pea nau tu'u ai pee 'i tu'a 'o talanoa mo hoku meihikitanga mo e kaonga pee e famili.

Kaha'u

Ko au 'eni 'i Kolomotu'a, 'i hoku 'api, 'i he lotolotonga 'e 'uluakau mo e ngoue. 'Oku kei tatau pe ia mo e taimi na'a ku tupu hake ai. 'Oku ou ongo'i malu 'aupito mo nonga hee ko hoto anga'anga e feitu'u ni. 'Oku ou 'i fale 'o sio atu ki tu'a.

(Ko hai 'oku 'i fale mo koe?)

Ko hoku hoa, ko e fefine mo'umo'ua – 'oku femou'ekina ia he taimi kotoa. 'Oku fakaofa – 'oku 'ikai toe kehe ia meihe 'eku fine'eiki ta'u eni 'e 50 mei ai, tafi, fakama'a me'a, mo talanoa pee he taimi tatau.

(Teke lava 'o eke ange mu'a ki ai pee 'oku ne ongo'i feefee pea ke fakahoko mai mu'a 'ene talanoa?)

'Oku ne lelei 'aupito. 'Oku ne ongo'i malu mo nonga, hangee pee ko au. Pea 'oku fiefia he 'oku malavalava 'a 'ene ngaue ko ee ke ma'u ai e malu, nonga mo fiefia ai e famili.

(Teke lava 'o 'eke ange mu'a ki ai pe ko e haa e ngaahi me'a kuo kehe ki he anga e mo'ui 'i he tau 'e 50 ko 'eni kuo hili)

'Oku lahi ange mai 'ema feohi fakataha, neongo pee pe 'oku ma femou'ekina, 'oku ma femou'ekina ngaue fakataha. Ki mu'a atu, na'a ku mo'ua pe au he fai 'eku me'a pea mo'ua pee ia he fai 'ene me'a. 'Oku ou sio ki he fo'i malimali lahi hono mata.

(Kuo 'i ai haa me'a kou kehe 'i tu'a?)

'Oku fakaoli he koe 'uhi na'e 'osi pee 'ema mali pea ma foki mai ki Tonga ke tauhi 'eku fine'eiki he kuo toe pe hano ki'i ta'u si'i. Na'a ma fiema'u mo hoku hoa kema fakafoki e 'aatakai 'i tu'a ke ofi tatau pee mo ia na'a mau tupuhake moia, ko ia ai na'a ma teke'i misini e 'ulu'aku motu'a, too e 'akau fo'ou, too mo e ngoue koia ai ne makehe 'aupito homau 'api 'o mautolu meiha toe 'api 'i Kolomotu'a – ne kehe ange – 'oku lahi ange pea sai ange – ne'a langa fungani 'i he kuohili, ko e me'a na'a mau anga ki ai. Na'a mau tanaki fakalelei atu pe ki ai. 'Oku ne 'omai kia maua e ongo'i malu, ongo'i ko 'api 'eni.

(Feefee koe – ko e haa ho'o ongo'i ki he kaha'u?)

Ko 'eku ongo'i 'oku te'eki-ma'u e-ngaahi misiona. Neongo 'oku ou fiemalie 'i 'eku mo'ui faka famili, 'oku ou ongo'i 'oku 'i ai e ngaahi me'a neu loto ke fai 'oku te'eki ke lava.

(Hangee ko e haa?)

Ko e ngaahi me'a lalahi na'a ku tokanga ke fai pea sio ki ai ko e fu'u malohi ange mo fakalelei'i e anga hono fakahoko e ongoongo mo e fefakatalanoa'aki homau sosaieti he'e tokoni ia ki hono langa hake e fonua pea tokoni ke fakasi'i/tamate'i hifo e lea taakiaki'i hala mo e felohi'aki. Neu fu'u kau lahi au hono fakafepaki'i e kaakaa ('a e kau taki), pea 'oku ou tui ko e ngaue ko ia... 'oku kei toe lahi ia ke langa hake haa fa'ahinga founga lelei ke fakafepaki'i 'aki ia. Ko ia 'oku 'i ai e ongo'i fiefia he kuo lava 'e ni'ihii, ka ko e misiona 'oku te'eki lava.

('Oku 'i ai ha me'a 'oku ke lotomo'ua ki ai kau ki he kaha'u?)

'Io. Na'e 'ohake au he angafakafonua 'a ia 'e tauhi he'e matu'a e fanau pea kanau ka hoholo hifo, pea 'e tauhi leva he'e fanau kinautolu. Ka kuo movetevete e famili – kuo nau takitaha nofo e ngaahi feitu'u kehekehe. Ka 'oku 'i ai e manavaahe, ko e ka mau motu'a hifo pea mau fiema'u tokoni, 'e tokanga'i kimautolu 'e hai? 'Oku 'ikai kemau loto ke 'ave mautolu ki ha 'api nofo'anga e kau vaivai – 'oku mau fiema'u e famili, kinautolu tenau tauhi lelei mo'oni mo 'ofa 'ia mautolu kenau tokanga'i kimautolu. Mahalo ki he katoa e ngaahi me'a 'oku fai ki ai e manavasi'i, ko e me'a lahi taha ia.

(Pea ki Tonga 'i he kaha'u, oku 'i ai haa me'a 'oku fai ha'o manavasi'i ki ai?)

'Io, 'aupito. 'Oku 'i ai 'eku tu'atamaki ki Tonga he 'oku hangee haa vaka, folau ta'e'iai hano taumu'a, fepuhi'aki he'e matang'i e feliuhiuaki, ki heni ki hee 'ikai mahino e taumu'a 'oku fai ki ai e folau. Ka 'oku 'i ai ha me'a 'oku fai ki ai ha manavasi'i, ko e 'ikai malava ke 'i ai ha tataki lelei hange ko ia ko e kau taki he kuohili – fahinga tataki 'oku 'ikai siokita, tataki 'oku nau mahu'inga 'aki e ko haa 'e lelei ki he kakai, ko e haa 'e sai ai e sosaieti. Ko e tataki 'oku sino'aki e me'a mahu'inga, mahu'inga totonu. Ko e ngaahi me'a ia 'oku ou manavasi'i ai ma'a Tonga – 'oku hala e sosaieti ia hee fa'ahinga mahu'inga ko ia na'a mau ma'u he kuohili.

'Osi e talanoa fakavalalo – "ne sai – sai 'aupito. Na'ata talanoa ki he anga hono taki'aki'i (e fonua). Kapau na'e ongona 'a Tonga ko e fonua tu'u kimu'a, na'e tu'u kimu'a ia ko hono taki he'e kau taki tu'u ki mu'a. Ka na'e 'ikai ia, te mau tatau pe mo e ngaahi fonua kehe. Ko e me'a ko ia 'e hoko ia"



VISION TWO - DR. 'UHILA MOE LANGI FASI, MEMBER OF PARLIAMENT

The past

I'm in my family home, there's lots of trees around. Our kitchen is separate from our house. And we have dogs. My eight siblings are all there, preparing food, putting firewood in the fire. No stove, no modern kitchen. Just the traditional Tongan kitchen with the umu pit in the middle and the fireplace for pots right beside it. I'm climbing one of the breadfruit trees, picking our breadfruit for our meal. From the top of the tree, I can see right out to the sea – to the wharf. There are no high buildings, just mango trees.

Dogs are barking and kids are playing. The whole neighbourhood was just one block. No fences, no boundaries for the homesteads. Just an open area where we all run around.

The road is very deserted. I think about two vehicles pass every hour. We can sit out for hours on the road and no cars come. We play marbles with the neighbours, even the mothers join the marble games. And towards the end of the day, we go and get water out of the well – back then we had wells – we didn't have tap water then. [We] get the water out for a bath.

Then we walk down to the sea. The sea is very clean. There's sand, and we walk right in. Do a little bit of fishing then we swim. [We] walk along to the yellow pier, do more swimming then we walk back home with all our friends, laughing all the way. There are no fast vehicles to scare us.

When we get home it's dusk, [we] light our lamps – there's no electricity – just our lamps. Lamps for the big house, hurricane lanterns for the kitchen. We sit around, share our meal, say our prayers.

Then we go to our house to sleep – we have little buckets of water outside the door to wash our feet then we dry them before we go inside.

We were the neighbours' children, and all the neighbours look after us. We go from house to house looking for things to do, looking for things to eat. We go to the back of our house, it's still bushy. There are chickens laying eggs there, we go looking for eggs, make small umu, play some more.

(Is your mother or father around?)

Yes, both parents are there, nine of us. I was still little, in primary school.

(I'd like you to go over to your mother and ask her how she is feeling)

My mother was a very strong woman. She's feeling OK, she doesn't want me to bother her, she's busy preparing the feta'aki for making tapa before the cooking session started.

(I'd like you to leave your mother to work and find your father, and ask him how he's feeling)

I have to wait until he comes back from work.

He's feeling ok, he's tired from work, but he wants to do more work at home. Fix our bicycles, make sure there is food in our feleoko - our food storage area, make sure there is enough firewood. Make sure all of us are there and safe, and happy. He was a very contented man. I don't remember seeing him stressed. To him everything was OK, no problem.

Discussion after the visualisation – That was sad, thinking about my parents, those times that have passed. Those were the happiest days of my life. I was number eight of nine, but the ninth was adopted by my aunty so at home I was the youngest. I was mummy's boy.

The future

I'm back where I grew up.

(What does it look like?)

It's not recognisable. The place is so different. Full of houses. People I don't know – strangers. It's much, much noisier. Our house was on the main road. There's road noise, it's polluted.

I see strange people doing strange things.

(Like what?)

Like being more violent, more self-centred, more 'to themselves'. [There's] no more homes, it's full now with what seems to be big offices of some kind, it's a non-residential area now. Because it's in the middle of Nuku'alofa. People no longer live there. They go there for work and do other things, but they don't live there anymore.

The sea we used to swim in is now reclaimed [land]. The waterfront has moved so many metres out into the ocean.

There are different nationalities [of people around]. I think people look more selfish. They don't talk to each other.

They are so busy with trying to live their own lives I suppose. Trying to get as much stuff as they can. All the

corner shops have gone.

It's much different now.

All the trees are gone – no trees, no vegetation. Just full of man-made structures.

(Is there anyone at home with you?)

No.

(Where is everyone?)

Everyone has moved on – on or out – overseas. They've made their life somewhere else. Even the people that used to live in the neighbourhood – I don't see anyone familiar there. Totally different lifestyles.

(How do you feel in the future?)

I feel sad. I feel very alone, very lonely.

(What things are you worried about?)

I think I worry about the survival of my own family. My son, my daughter and my wife. I worry about the happy life they are missing out on.

(Has anything changed for the better?)

I'm not too sure. Maybe in terms of economics, development... but I think in terms of humanity, it doesn't look good. It seems that our whole human race is changing. I'm not sure I trust anyone anymore.

Because society is much more individualistic, no one cares anymore about other people. And I think that's the scary thing – losing the human element.

Discussion after the visualisation – you know when I think about things like that, I become emotional. Because there are things that are close to you, to your heart, and you know that they won't be there anymore. Particularly for a place like Tonga, we used to grow up in a close-knit society. I witness it – the changes that have taken place throughout my lifetime, it's so fast. And it's so scary. I used to talk to the generations below me about what they are missing, the kind of childhood that I experienced. Even the simple things we used to do at home – like lighting the fire, like washing the pot – using the ashes from the fire to wash the pots. Now if there is no dishwashing fluid from the shop they can't do it. That knowledge is lost – even the names of things. Like before when we used to light fires – we used the toume – from coconuts – good for lighting or starting fires. You ask people now – even people who go to university – you ask them to go get the toume and they don't know what that is. It's something you took for granted – everyone knows what the toume was, everyone knows how to light the fire with it. Life was more practical, now it's more dependent on Western stuff. Instead of trying to do things, discover ways to do things yourself they just wait for people to tell them how to do things.

TONGAN INTERPRETATION - VISION TWO

Kuohili

'Oku ou 'iho mau 'api fakafamili, 'oku 'ulu'akau'ia takai. Oku tu'u mavahe pee e peito mei homau fale. Pea 'oku 'i ai 'emau fanga kullii. 'Oku kotoa e fanau 'e toko valu 'i ai, feihaka mo tafu e afi. 'Ikai ha sitou, 'ikai ko ha peito fakaonopooni. Ko e peito fakatonga pee 'oku 'i ai e luo ki he 'umu 'i lotomaalie mo e tafu'anga afi ki he ngaahi kulo hee tafa'aki pee. 'Oku ou kaka he taha e 'ulu mei, 'o toli ki he 'emau hakaa. Mei he tumu'aki e 'akau, 'oku ou sio lelei atu ki tahi – ki he uafu. Hala ha ngaahi langa ma'olunga, ko e 'ulu mango pee.

'Oku kaalou e fangakullii kae va'inga pe e tamaiki. Ko e ngaahi 'api 'i he feitu'u ko e poloka pee 'e taha. Hala ha 'aa, 'ikai 'i ai ha faka'ilonga ngata'anga e ngaahi 'api. Ko e fo'i ataa pe ke mau lele takai holo ai.

Ko e halaa ia 'oku hangee 'oku li'aki noa. Kuou tui mahalo ko e kaa pe 'e ua te nau lele ai haa houa. Te mau fetangutu'i pe he hala 'o laulau houa ka he 'ikai pe ha kaa ia 'e lele mai ai. Te mau mapu mo e ngaahi kaunga'api, pea 'au ai pee ki he fanga fae'e ia 'enau kau mai ki he va'inga mapu. Pea kaa efiafi hifo, te mau oo leva 'o tou vai mei he vaitupu – taimi ko ia ko e vaitupu pe ne mau ma'u – na'e te'eki 'i ai haa vai fakatepi. (Ko 'emau) tou vai kaukau.

Te mau lue atu leva ki tahi. 'Oku ma'a 'aupito e tahi. Ko e 'one'one, pea mau hangatonu atu pee ki ai. Te mau taumaata'u taimi si'i pee pea mau kaukau tahi. 'Oku mau lue atu ki he uafu engeenga, toe kaukau tahi pea mau toki lue foki ki 'api moo homau ngaahi kaungaame'a, kakata atu pee ki he 'emau 'au.

Hala ha me'alele lele lahi ke mau ilifia ai.

'I he 'emau 'au ki 'api kuo fakapo'upo'uli hifo, ('oku mau) tutu 'emau ngaahi maama – 'oku 'ikai ha 'uhila – ngaahi maama pee. Ngaahi maama ki fale lahi, ngaahi maamatangi ki he peito. 'Oku mau tangutu takai, kai 'emau efiafi, fai mo 'emau lotu.

Te mau oo leva ki fale kemau mohe – 'oku 'i ai e fanga ki'i kane vai 'i tu'a he matapaa ke fufulu ai homau ngaahi

va'e pea holo ke maatu'u pea mau toki huu ki loto.

Ko e fanau kotoa pe mautolu e ngaahi kaungaa'api, ko e ngaahi kaunga'api kotoa 'oku nau tokangai mautolu. 'Oku mau 'alu mei he 'api ki he 'api ke kumi ha me'a kemau fai, fakasio haa me'a kemau kai. 'Oku mau 'alu atu ki mui homau fale, 'oku kei vaoa pe. 'Oku fakatoo fua'imoa ai e fanga moa, 'oku mau kumi fua'imoa ai, ngaahi fanga ki'i 'umu, toe atu e va'ingaa.

('Oku ofi heni ho'o fine'eiki pe tangata'eiki?)

'Io, katoa e ongo matu'a mo mautolu toko 9. Na'a ku kei si'i pee, kei lautohi.

Ko e fefine na'e malohi 'aupito 'eku fa'e'e. 'Oku ongo'i sai pee, 'oku 'ikai loto ia keu fakahoha'a ange ki ai, 'oku mo'ua he teu 'ene feta'aki ke ngaahi e ngatu kae toki kamata 'ene ngaahi e me'akai.

('Oku ou loto ke tuku mu'a ho'o fae'e ke fai 'ene ngaue kake kumi mu'a ho'o tangata'eiki, pea ke 'eke ange pe 'oku ongo'i feefee ia)

Teu tali ke toki foki mai mei he ngaue.

Oku sai pee, 'oku ne ongo'i ongosia meihe ngaue, ka 'oku loto ke hoko atu e toe ngaue 'i 'api ni. Ngaahi 'emau ngaahi pasikala, vakai pe 'oku fe'unga pe me'akai 'i feleoko – 'emau tauhi'anga me'akai, fakapapa'ui pe 'oku fe'unga pee e fefie. Vakai pe 'oku mau kakato, mau malu pea sai kotoa pee. Ko e tangata fiemaalie. 'Oku 'ikai teu manatu'i ha'aku sio ki ai 'oku hoha'a. Ki ai, oku lelei e me'a kotoa, 'ikai ha palopalema.

Kaha'u

Ko au 'eni kuou toe foki ki he feitu'u na'aku tupu hake ai.

('Oku feefee anga ho'o sio ki ai?)

'Oku 'ikai teu fakatokanga'i 'ia 'e au. 'Oku fu'u kehe 'aupito e feitu'u ni. 'Oku fonu he falee. Kakai 'oku 'ikai teu 'ilo – kau sola. 'Oku fu'u longoa'a ange 'aupito. Ko homau fale na'e tu'u he hala lahi. 'Oku longoa'a e hala, 'oku 'uli. 'Oku ou sio ki he kakai 'oku kehe 'oku nau fai e ngaahi me'a kehe.

(Hangee ko e ha?)

Hangee ko e lahi ange e fakamalohi'i, lahi ange siokita, lahi ange e 'fakamavahevahe'. 'Ika'i toe ha 'api nofo'anga ia, taimi ni kuo fonu he ngaahi langa hangee haa ngaahi fale 'ofisi lalahi, 'oku 'ikai koha feitu'u nofoanga ia he taimi ni. Ko e 'uhinga 'oku 'i he lotomaalie 'o Nuku'alofa. 'Oku 'ikai ha kakai ia 'e kei nofo ai. Ko e 'alu pe ki ai ko e ngaue mo fai ha ngaahi me'a kehe pee, ka 'oku 'ikai ke nau toe nofo ai.

Ko e tahi ne mau fa'a kaukau ai kuo 'osi tanu fakalahi (fonua) nautolu. Ko e kamata'anga e vai ia kuo ma'unu ngaahi mita lahi mama'o atu ki tahi.

'Oku 'i ai e kakai fonua kehekehe ('oku nau 'i ai). Ko e kakai ni, hangee kia au 'oku nau mata'i sio pee kia kinautolu. 'Oku 'ikai tenau felea'aki.

Mahalo 'oku nau femo'uakina pee he takitaka tokanga ki he enau ngaahi fa'ahinga mo'ui. Takitaha feinga pee ke fakalahi mai e me'akehekehe. Kuo pulia mo e 'u falekoloa ia ne tu'u he ngaahi tuliki.

'Oku kehe 'aupito ia he ngaahi 'aho ni.

'Osi kotoa e 'ulu'akau – hala ha fu'u 'akau, hala ha musie. Fonu pee he ngaahi langa 'a e kakai.

('Oku 'i ai ha taha 'i api mo koe?)

'Ika'i

(Ko haa e me'a kuo hoko ki he kakai)

Kuo nau takitaha hiki atu – hiki pe folau – tu'apule'anga. Kuo nau takitaha ma'u mo'ui he feitu'u kehekehe. 'Au ai pee ki he kakai ne nofo hoku feitu'u – 'oku 'ikai pee teu toe sio au ki ha taha 'oku ou 'ilo'i. Fa'ahinga mo'ui kehe 'aupito.

(Ko e haa ho'o 'ongo'i ki he kahau?)

'Oku mamahi hoku loto. 'Oku ou 'ongo'i, 'ikai 'ofa'i, ta'elata 'aupito.

(Ko e haa ha ngaahi me'a 'oku mo'ua ki ai hoo loto?)

Mahalo 'oku ou tokanga ki he mo'ui hoku famili. Hoku foha, hoku 'ofefine pea mo hoku hoa. 'Oku ou lototautea ko e 'uhi he 'oku 'i ai e ngaahi mo'ui fiefia 'oku 'ikai lava ken au kau ai.

('Oku 'i ai haa me'a kuo fakalaka ke sai ange?)

'Ika'i teu fu'u fakapapau'i. Mahalo pee 'i he tafa'aki faka'ikonomika, langa fakalalaka...ka ko e tafa'aki faka-e-kakai, 'oku 'ikai footunga lelei mai. Hangee ia 'oku liliu e anga ia e fa'ahinga e tangata. 'Oku ou ongo'i 'eau heikai teu kei lava 'eau 'o toe falala ki ha taha.

Ko e 'uhi, ko e sosaieti ia kou nau takitaha ngaue pee ma'ana, 'ikai toe tokanga ha taha ia ki ha toe kakai kehe. Pea ko e me'a fakailifia ia – e mole e anga'i 'ofa e tangata.

VISION THREE - TEISA COKANASINGA, MEDIA

The past

I'm at home, my mum and dad are there, and all my siblings.

(And what are they doing?)

Playing cards and I'm just sitting watching them.

(I want you to go over to your mum and ask her how she is feeling, and let me know what she tells you)

She's enjoying beating my dad at cards.

(What are her main concerns at the moment?)

What are we going to have for dinner. That's mainly her concern.

(I want you to go over to your dad now, and ask him how he's feeling)

He's happy at the moment, playing cards, but in a few moments, he'll be back in a serious state. Always concerned. He's concerned about the country, about the people of Tonga. And where we are going to be at years later. He's concerned about us being chased from our own homes by Chinese. And Tongans leasing their lands to foreigners.

(I want you to leave your dad for now, and go and stand at the front door and tell me what you see)

I see my neighbours. I always go to the neighbours. I see the twins from the neighbours – they are much older than me, but I always follow them around. I see bushes on the other side of the road. I often go there, climb the guava trees. There are heaps of bushes around our place, and our goat is there, tied up to a tree.

I see the neighbour, their kitchen faces our front door, she's in the kitchen doing the dishes – where she always is.

(What does the ocean look like?)

The sea looks beautiful. I see the bushes where we pick these plants and we make them into ropes, they grow all over the sand. There's the foreshore and the sand and there's a bit of space to walk between the sand and the sea. The sea looks beautiful. It's low tide and I see a lot of people collecting shells from the sea.

(And tell me how you feel)

Happy. My aunty is there collecting shells as well. I see a lot of people in the sea collecting kele'a, the seashells.

(I want you to go back into your sitting room and let your family know that you are going to go now, that it was good to see them. Take a big breath in and out and open your eyes)

The future

I'm back in Sopus. Where I grew up. The house is not there anymore.

(Is anyone there with you?)

No, it's just me.

(What do you see?)

I see our land. There are houses, more houses than I remember. There's no more vacant land. There are new houses.

(Are there any people outside?)

No, not really. The place looks different.

(How has it changed?)

So many houses. There's a place that used to be an accommodation – it's big, huge now. There's lots of houses but I don't see anybody.

(Can you go over to the ocean and tell me what it looks like?)

The foreshore – there was a field beside the foreshore, it's not there. There used to be a house right next to the seaside, it's not there anymore either. The ocean, it's wider, vaster than I remember. I don't see the reef.

(Is there anyone in the ocean?)

No, I don't see anyone. I'm not even sure if this is the same seaside in our area. There's no one in the ocean.

(What else can you tell us about the environment?)

Trees... there's lots of houses. Don't see the bushes that used to be there, the ocean it's huge. I don't see the trees that used to be on the foreshore. It's full of houses.

There used to be two houses right next to the seashore, I don't see them anymore. The foreshore, it's so dense, I can't see...

(How do you feel in the future?)

I'm just upset I don't see the trees I used to see. It's good to see the houses but I don't see anyone. I don't see the bushes where we used to tie our goat.

I'm just sad I don't see anyone I know. I'm not even sure if this is the same area I grew up in.

(Where do you think everyone is?)

Gone, or died.

Discussion after the visualisation – “I’m not even sure I was in the same place. It looked so different. I felt so overwhelmed. I didn’t see people from my memories. And I didn’t see anyone in the ocean – it was like there was no possibility of doing that anymore, like you can’t do that anymore – go to the sea and collect seashells. And I couldn’t see the old trees anymore – the ones that lined up at the seaside, I didn’t see that. It was my first time to sit down and do something like this. I really enjoyed going back in time. I thought I had forgotten how my parents used to look, but I saw them vividly. Thank you.”

TONGAN INTERPRETATION - VISION THREE

Kuohili

'Oku ou 'i 'api, 'oku 'i ai 'eku fine'eiki mo 'eku tangata'eiki, mo mautolu kotoa e fanau.

(Pea ko e haa 'enau me'a 'oku fai?)

'Oku nau pele pea 'oku ou tangutu pe 'o sio'i nautolu.

('Oku ou loto keke 'alu ange mu'a 'o 'eke ki ho'o fine'eiki pee 'oku fefee 'ene ongo'i, pea ke fakahoko mai mu'a 'ene talanoa atu)

'Oku ma'u 'ene fiefia he 'oku malohi he'eku tangata'eiki he pele.

('Oku 'i ai ha ngaahi me'a 'oku lolotonga lotomo'ua ki ai?)

Ko e haa ha'amau kai efiaki. Ko e me'a lahi pee ia 'e tokanga ki ai.

('Oku ou loto keke 'alu ange mu'a 'o 'eke ki ho'o tangata'eiki pee 'oku ongo'i fefee)

Ko e taimi ni 'oku fiefia, he pelee, 'iha miniti si'i pee, 'e toe foki pee ki he mo'ua e loto. 'Oku mo'ua ma'u pee he fakakaukau. 'Oku lotofifili ma'u pee pe'e fefee e fonua, pe'e fefee e kakai 'o Tonga. Pe'e te mau taumu'a ki fee he ngaahi ta'u ka hoko mai. 'Oku manavahee na'a tuli mautolu 'ehe kau Siaina mei homau ngaahi 'api. Pea mo e lisi 'ehe kakai Tonga honau kekeleke ki he kakai muli.

('Oku ou loto keke tuku a mu'a ho'o tangata'eiki he taimi ko 'eni, kake 'alu 'o tu'u he matapaa mu'a 'o tala mai pee ko e haa 'oku ke sio ki ai)

'Oku ou sio ki hoku ngaahi kaungaa'api. 'Oku ou 'alu ma'u pee ki he kaungaa'api. 'Oku ou sio ki he ongo maahanga e kaungaa'api – 'oku na motu'a ange 'aupito naua 'ia au, kau kei muimui holo pe au 'i a naua. 'Oku ou sio ki he vao he kauhala 'e hala. Na'a ku fa'a 'alu ki ai, kaka he 'ulu kuavaa. 'Oku lahi e vao takai homau 'api, pea 'oku 'i ai 'emau kosii ai, nono'o he fu'u 'akau.

'Oku ou sio ki he kaungaa'api, 'oku hanga mai pee honau peito ki homau matapaa 'i mu'a, 'oku 'i peito 'o fufulu peleti – feitu'u 'oku 'i ai ma'u pee.

('Oku ange fefee fotu mai 'a e tahi)

'Oku faka'ofu'ofa e tahii. 'Oku ou sio ki he vao 'aee na'a mau fa'a fusi e ngaahi 'akau ko ia 'o ngaahi ngaahi maea 'aki, 'oku nau tupu noa pee he 'one'one. Ko e foosoa ee mo e 'one'one pea 'oku 'i ai mo e ki'i hala'anga kete 'alu ai he vaha'a e 'one'one mo e tahi. 'Oku faka'ofu'ofa haa mai e tahi. 'Oku mamaha pea 'oku ou sio 'oku tokolahi e kakai 'oku nau tanaki fingota mei tahi.

(Pea, ke talamai mu'a pe 'oku fefee ho'o ongo'i)

Fiefia. Ko hoku meihikitanga 'oku kau mai mo ia he tanaki fingota. 'Oku ou sio ki he kakai tokolahi 'oku nau tanaki kele'a, 'a e fingota.

('Oku ou loto leva keke foki ki he loki fakafamili 'o fakahaa ki ho famili teke 'alu ko e, na'a ke fiefia he sio ki a kinautolu, pea mihi'i ki loto ha'o manava lahi, pea tukuange atu pea fakaava hake leva hoo mataa)

('Osi ia – Ko e fo'i ngaue ongo lelei ia. Kuou pehee kuo ngalo e fotunga 'eku tangata'eiki mo hono kava).

Kaha'u

Ko au 'eni kuou to e foki ki Sopa. Feitu'u naa 'aku tupu hake ai. Ko e fale ia 'oku 'ikai ke kei 'i ai ia.

('Oku 'i ai ha toe taha mo koe?)

'Ikai, ko au pee.

(Ko e haa e me'a 'oku ke sio ki ai?)

'Oku ou sio ki homau kekeleke. 'Oku 'i ai e ngaahi fale, lahi ange e ngaahi fale ai ki he 'eku manatu'i. 'Oku 'ikai ha toe kekeleke ia e 'ataa. 'Oku 'i ai mo e ngaahi fale fo'ou.

('Oku 'i ai haa kakai 'I tu'a?)

'Ikai, lahi hala pee. 'Oku kehe 'aupito e fotunga e feitu'u ni ia.

(Ko e haa e me'a kuo kehe ai?)

Kuo lahi e ngaahi fale. 'Oku 'i ai langa na'e ngaue'aki ko e fale nofo'anga – 'oku lahi, fu'u lahi he taimi ni. 'Oku lahi e ngaahi fale kaa 'oku 'ikai teu sio au ki ha taha.

(Teke lava 'o 'alu ki tahi mu'a pea ke talamai pe 'oku feefee hono anga ho'o sio ki ai?)

Ko e foosoa – na'e 'i ai 'a e fo'i 'ataa he tafa'aki e foosoa, 'oku 'ikai toe 'i ai ia. Na'e 'i ai e fale he tafa'aki e tahi, 'oku 'ikai toe 'i ai mo ia. Kuo faalahi ange e tahi, lahi ange ia fakatatau ki he 'eku manatu'i. Oku 'ikai teu toe lava 'o sio ki he ngaahi hakau.

('Oku 'i ai ha taha 'i tahi?)

'Ikai, 'oku 'ikai teu sio au ki ha taha. 'Oku 'ikai teu toe fakapapau'i 'e au pee ko e mataatahi tatau pee 'eni 'i homau feitu'u. 'Oku 'ikai ke 'i ai haa taha ia 'i tahi.

(Ko e haa, ha toe me'a teke lava 'o talamai fekau'aki mo e 'aatakai e fonua?)

'Akau... 'oku lahi e 'uu fale. 'Ikai teu sio ki ha toe vao hangee ko kinautolu ne tu'u ai, kou fu'u lahi fau e tahi. 'Ikai teu toe lava keu sio ki he 'ulu'akau ne tu'u he foosoa. Kuo fonu fale ataa.

Na'e 'i ai e ongo fale nee tu'u he tafa'aki e mataatahi, kou 'ikai teu toe sio au kia naua. Ko e foosoa, 'oku fu'u matolu, 'ikai lava keu sio...

('Oku feefee ho'o ongo'i ki he kaha'u?)

'Oku ou lotomamahi 'oku 'ikai teu lava 'o sio ki he 'ulu'akau na'a ku anga he sio ki ai. 'Oku sai e sio ki he ngaahi fale ka 'oku 'ikai teu sio ki ha taha. 'Oku 'ikai teu toe sio ki he vao ne mau fa'a nono'o ai 'emau kosi.

'Oku ou lotomamahi 'oku 'ikai teu toe sio ki ha taha 'oku 'ou 'ilo'i. 'Oku 'ikai teu toe 'ilo koaa pe ko e feitu'u tatau pee 'eni neu tupu hake ai.

('Oku ke pehee 'oku 'i fee e tokotaha kotoa pee?)

(Hiki, pe kuo nau maalooloo)



VISION FOUR - SIUTONI TUPOU, PUBLIC SERVANT

The past

I'm at my parent's house in Fasi.

There are three houses, all small. The kitchen is separate to the main sleeping area. Parents and the girls are in one house – Mum, Dad and the sisters, and the boys are in the two other houses.

Everyone is doing their own chores – everyone has a task, before school and after school.

(I'd like you to go over to your mum and ask her how she is feeling)

Mum is OK, she's cooking, she's usually cooking.

(I'd like you to go over to your dad, and ask him how he is feeling)

That's a hard question. I wasn't close to my dad. Dad was the one working on the main island, and 'Eua, building houses. Dad was always in and out of the country. I'd talk to Mum more than Dad.

(I want you to go over to the front door and look outside. When you are doing that, I want you to tell me what you see)

I see a beautiful garden; Mum was always either cooking or gardening. There were flowers at the front of the house, and vegetables at the back. Our house was on the third block back from the sea, close to the Tonga Broadcasting Commission. Queen Salote gave it its name – 'Halatahileka'. It gets flooded, it's low compared to the surrounding areas.

(I'd like you to go to the ocean now. When you get there, I'd just like you to observe it. When you are ready, I'd like you to tell me what you see).

I'm on a sandy beach, in front of a beach house. We go for swims there. There's lots of kids in the ocean, swimming. People are fishing and at low tide women collect shellfish and trap fish.

The future

I'm in Longolongo, at my sister's house. It's a double-story house, built by my father. Just me and my dogs.

It doesn't look the same, there's broken bits and pieces here and there.

It's a residential area. There are old houses around, like our house. I see vacant land across the road. There are more buildings than before though.

People are walking on the street. I don't know them. I see young kids. They have friendly faces, but I don't know them. Some are smiling.

(Are the kids Tongan?)

Yes, they are Tongan.

The trees are different. The plants and the houses look different. There's more variety. Some of the trees are new types of trees, some are old. On the other side there's more buildings.

(What else do you notice about your environment?)

There's more rain. More puddles – there's always puddles. It's colder sometimes, and hotter sometimes. The environment, it's just different.

(I want you to go down to the ocean again. When you get there, I want you to describe to me what you see)

I'm at the ocean in Fasi. The beach is not there - there's no sand. There are more rocks, the foreshore, it's worn out. Less people are fishing there. Some people are swimming but not where we used to swim. They've moved maybe 100m down from here as there is no sand.

(How do the people look?)

People look hot, I feel hot looking at them. The people are just trying to cool down. I feel the heat and feel like jumping in the water too, but I don't like going where it is crowded.

The fish traps are not there, they might have been moved. There's just rocks everywhere, no more sand.

(I'd like you to find someone by the sea to talk to, and when you do I want you to ask them how they are feeling)

I'm talking to a mother with kids. She says she used to like swimming in that area but now it's overcrowded. It's the one safe area to swim now, at low tide it's quite sheltered. She doesn't like too many people there though, in the one spot.

(And how do you feel here?)

I'm worried about the foreshore, it seems too low for the level of the ocean, especially if there were big waves.

TONGAN INTERPRETATION - VISION FOUR

Kuohili

'Oku ou 'i he 'api 'eku ongomaatu'a 'i Fasi.

Ko e fale 'e tolu, iiki katoa. 'Oku mavahe pee peito meihe feitu'u mohe'anga lahi. Ko e tamaiki fefine mo e ongo maatu'a 'oku 'i he fale 'e taha – fine'eiki, tangata'eiki mo e fanga tuofaafine, pea ko e tamaiki tangata 'i he ongo fale kehe.

'Oku takitaha fai 'ene ngaue – ko e tokotaha kotoa 'oku 'i ai hono lakanga ke fai kimu'a pea mo e 'osi mai 'a e ako.

('Oku ou loto keke 'alu mu'a 'o 'eke ki ho'o fine'eiki pee 'oku ongo'i feefee)

'Oku sai pe fine'eiki, 'oku fai 'ene feime'atokoni, ko 'ene me'a taau ma'u e feime'atokoni 'oku fai.

('Oku ou loto keke 'alu mu'a 'o 'eke ki ho'o tangata'eiki pee 'oku ne ongo'i feefee)

Ko e fehu'i faingata'a ia. Na'e 'ikai teu vaaofi mo 'eku tangata'eiki. Ko 'eku tangata'eiki ia ne ngaue 'i he fonua lahi, mo 'Eua, langa fale. Na'e 'alu mo ha'u ma'u pe ia mei he fonua. 'E lahi ange pee 'eku talanoa 'aku mo 'eku fine'eiki he 'eku tangata'eiki.

('Oku ou loto mu'a keke 'alu ki he matapaa 'i mu'aa 'o sio ki tu'a. 'I ho'o fai ia, 'oku ou loto keke tala mai pee ko e haa 'oku ke sio ki ai)

'Oku ou sio ki he ngoue faka'ofa'ofa; ko e me'a eku fine'eiki na'a ne fai ko e feime'atokoni pee pe ko e ngaahi ngoue. Matala'i 'akau 'i mu'a he fale, mo e vesitapolo 'i mui. Ko homau 'api na'e kau he 'otu tolu mei he tahi, ofi ki he Komisioni Fakamafolalea 'o Tonga. Ne fakahuafa 'e Kuini Salote 'aki e hingoa – 'Halatahileka'. 'Oku fa'a anonoa, 'oku ma'aulalo fakatatau ki he ngaahi feitu'u oku nau 'aa takai'i.

('Oku ou loto keke 'alu ki tahi he taimi ni. Ko ho'o 'au ki ai, pea loto keke tu'u pe 'o sio'i mu'a. Ko ho'o mauu pee, pea ke tala mai kia au pe ko e haa e me'a 'oku ke sio ki ai)

'Oku ou 'i ha mataatahi 'one'one, 'i mu'a he fale mataatahi. 'Oku mau fa'a 'alu 'o kaukau ai. 'Oku tokolahi e tamaiki 'i tahi, kaukau. 'Oku 'i ai e fa'ahinga 'oku nau taumaata'u pea 'i he mamaha e tahi ko e kau fefine 'i a 'oku nau taanaki fingota mo tauhele ika ai.

Kaha'u

'Oku ou 'i Longoongo, 'i he fale hoku tuofefine. Ko e falefungavaka ua, na'e langa he 'eku tangata'eiki. Ko au pee mo 'eku fanga kulii.

'Oku 'ikai ke kei tatau pee, 'oku 'i ai e fanga ki'i maumau pee heni mo ee.

Ko e feitu'u nofo'anga pee. 'Oku kei tu'u takai pee ngaahi fale motu'a, hangee koho mau fale. 'Oku ou sio ki he fo'i 'ataataa pe he kauhala 'e taha. 'Oku lahi ange e ngaahi langaa ia fakatatau ki he kuohili.

'Oku 'i ai e kakai 'oku lue holo he hala. 'Oku 'ikai teu fakatokanga'i kinautolu. 'Oku ou sio ki he kauleka iiki. 'Oku nau mata'i anga'ofa ka 'oku 'ikai teu 'ilo'i kinautolu. 'Oku malimali mai e fa'ahinga 'ia nautolu.

(ko e kau Tonga e kauleka?)

'Io, ko e kau Tonga kinautolu.

Ko e 'ulu'akau 'oku kehe. Ko e ngaahi ngoue mo e ngaahi fale 'oku kehe. 'Oku lahi ange e kehekehe e fakafa'afa'ahingaa. Ko e 'ulu'akau ia e ni'ihi 'oku fo'ou, fa'ahinga ia ko e motu'a pee. 'I he tafa'aki 'e tahaa, 'oku toe 'i ai mo e ngaahi langa.

(Ko e haa ha toe me'a 'oku ke fakatokanga'i 'i he 'aatakai/feitu'u ni?)

'Oku lahi ange e fa'a 'uha. Lahi ange e vaipelepela – 'oku vaipelepela ma'u pee. Taimi ni'ihi 'oku momoko ange, pea taimi 'e ni'ihi 'oku vela ange. Ko e 'ea/'aatakai, 'oku makehe pee ia.

('Oku ou kole atu keke toe 'alu ki tahi. Ko ho'o 'au ko ee ki ai, 'oku ou fiema'u keke fakamatala mai angee pe ko e haa 'oku ke sio ki ai)

'Oku ou 'i tahi 'i Fasi. 'Oku 'ikai toe 'i ai haa mataatahi ia ai – hala ha 'one'one. 'Oku toe lahi ange e makamaka, ko e foosoa, kuo holo/'osi'osi. Tokosi'i ange kakai 'oku taumaata'u ai. 'Oku 'i ai e fa'ahinga 'oku kaukau tahi ka 'oku 'ikai kenau kaukau he feitu'u na'a mau fa'a kaukau ai. Kuo mau 'unu mahalo aki e mita 'e 100 mei heni he kuo 'ikai toe ha 'one'one ia.

('Oku fefee footunga e kakai ho'o sio ki ai?)

'Oku mata'i vela'ia e kakai, 'oku ongo'i vela'ia atu ai pe mo au is hee sio atu ki a nautolu. 'Oku nau feinga kenau mokomoko hifo. 'Oku ou ongo'i ee vela pea 'oku ou fie puna mo au ki he vai, kaa 'oku 'ikai teu sai'ia he 'alu ki ha feitu'u 'oku tokolahi.

'Oku 'ikai toe 'i ai e ngaahi paa ika ia ai, mahalo kuo ta'aki nautolu ia. Ko e makamaka pe, hala ha toe 'one'one.

('Oku ou kole atu keke kumi mu'a ha taha he mataatahi kemo talanoa, 'i he ma'u ia 'oku ou kole atu keke 'eke ange mu'a pe 'oku feefee 'enau ongo'i)

'Oku ou talanoa mo e fine'eiki moe fanau. 'Oku ne talamai na'e fa'a sai'ia he kaukau tahi he feitu'u ko ia kaa 'oku fu'u tokolahi ia he ngaahi 'aho ni. Ko e feitu'u pee ia 'oku fe'unga mo e kaukau tahi he taimi ni, 'i he mamaha e tahi 'oku uu uu. Pango 'oku 'ikai sai'ia ia he fu'u tokolahi e kakai ai, 'i he feitu'u pe 'e taha.

(Pea 'oku feefee ho'o ongo'i 'a koe 'i heni?)

'Oku ou tokanga ki he foosoa, 'oku ngali fu'u ma'aulalo ki he ma'olunga 'oe tahi, tautefito ka 'oku 'i ai haa ngaahi peau lalahi.

VISION FIVE - FESOLA'I FUIMAONO, VILLAGE CHIEF

The past

It's nighttime. We are in our Samoan fale. Just me, my mum and grandma. Just us three sleeping. We are lying down and use one sheet to cover us. It's about 9pm. My Grandma is 80-90 years old; she is like my other mum (my biological mum was busy looking after other children mostly). My mum is tickling me, I was young, maybe about 8 years old and my grandma is laughing.

Outside it is a good night, I can see outside, the stars are shining. it is clear, no moon.

There's no wind, it's cold, and it's beautiful, always beautiful. That was around 40 years ago.

I feel good, I feel happy. I want to be there, but I can't bring back the past. Those were the best times of my life. *(I want you to ask your grandmother how she is feeling and if she has any worries)*

She's not worried about anything. All she talks about in those times is family. Make sure the family is safe, sure people are safe, they have a good house to live in. And that's it. A peaceful life.

(And can you ask your mother how's she's feeling)

She says she is sick. I know she's sick. But the only thing in her view – what's important is just try at school, be honest with my school.

Noone else is around but I can hear the voices of the other neighbours. They are doing the same thing - laughing. The other siblings there, they are laughing, the neighbours on the other side the kids are sleeping, and they are laughing. I think they are doing the same thing as us.

Discussion after the visualisation - It was great to go back (tears).

The future

I have a piece of land far from home, it's up a mountain.

There are mahogany trees there.

50 years from now, I'm an old man, my wife is an old woman. The kids and the grandchildren are running around us. Playing, very happy.

We can't move very well, we're in rocking chairs.

It's not a big place we have, it's just a small place.

We are laughing at the kids, and the older children are around making food and cooking. And it's close to evening. We are a happy family.

(What does it look like outside?)

There are only trees outside – big and small trees. Only trees, no people, only us, our family. I can hear birds singing. It's around 5 or 6 or 7pm in the evening. It's a nice feeling.

(Can you get to the ocean from where you are?)

Yes – well, we can see the ocean from here. It's flat, not moving. It doesn't look like an ocean, more like a big concrete slab – there's no waves. It looks like there is no sea, just a wasteland of water.

(Are there people in the water?)

No.

Where we are is a nice environment – beautiful, birds, us. We have a small garden, veggies around the house. More like a Samoan fale, not a big house. We can see the sea and the mountains. The mountains have no trees, and no sign of (other) lives at all. We look at the sea and there's only rubbish.

The only life is us, and our place, that's left on the island I think. That's our surrounding now.

(Can you turn to your wife and ask how her how she is feeling, what does she say?)

She's asking me - our time will be almost over and what about our children? Where will they go after us if we are in the last parcel of green. She looks happy but I can still see she is sad inside. She's worried, just like me.

Discussion after the visualisation - "Oh (tears). That's life, I know that will happen in the future. After that, what will happen to the next generation? Will there be another generation? We don't know. What I think is that everybody just needs a peaceful life. The future, the past, the future, the past, from the past [our ancestors] in the past, they all think of the peaceful life. Though where there is a good thing there is always a bad thing. It will be the same in the future. The only thing I know, is make sure your family is happy, make sure you live in a peaceful place. We can't avoid nature, but we can avoid things made by man. Planning is important. You can build houses – houses on the rock not on the sand. Like the bible says. It's simple as that".

SAMOAN INTERPRETATION - VISION FIVE

Tuana'i

O le taimi o le pō. O lea matou te i totonu o le matou fale Samoa. Nā o a'u, o lo'u tina ma le tinā o lo'u tinā. O lea matou te tāooto, e tasi le ieafu lea matou te a'afu ai. Ua tā le 9 i le pō. O le tinā o lo'u tinā e i le vā o le 80 i le 90 tausaga o lona soifua. O ia o leisi o'u tinā (aua e pisi lo'u tinā I le va'aiga o isi tamaiti). O lea e nene a'u e lo'u tinā, o aso o o'u laititi masalo o le 8 o o'u tausaga, ma o lea e ata'ata le tinā o lo'u tinā.

E lagilelei le pō, e manino la'u vaai i fafo ma o lo'o fepulafi fetū. E manino le lagi, e leai se masina.

E leai se savili, e malūlū, ma e ese le aulelei o le pō, e aulelei i taimi uma. O le 40 tausaga I le tuana'i.

E manaia la'u faalogo, ou te fa'alogoia le fiafia. Ou te toe fia iai i le taimi lea, ae e lē mafai ona fa'afoi mai mea ua tuana'i. O aso pito lelei ia o lo'u olaga.

(Ou te mana'o e te fesili i le tinā o lou tinā po'o leā sona faalogona, pe iai se mea o popole ai)

Fai mai e leai se mea e popole ai. Pau le mea e talanoa mai ai i nā aso o le aiga. Ia saogalēmū le aiga, saogalēmū tagata ma lelei fale e nonofo ai. Pau lenā. O se olaga saogalēmū.

(E mafai na e fesili i lou tinā po'o lea sona fa'alogoia)

Fai mai e gasegase. Ou te iloa ua gasegase. Ae pau le mea o lo'o mafauafau iai – o le mea tāua ia taumafai i le a'oga, ma fa'amaoni i le a'oga.

E leai sei isi o 'ou iloa atu ae ou te lagonaina leo o isi tuā'oi. O lo'o latou faia foi le fe'ātai ma toē. O isi o'u tei o lo'o iai, o lo'o fiafia ma fe'ātai. Ua momoe tuā'oi i leisi itū, fa'apea foi tamaiti. O lo'u mafauafau o lo'o latou fai e pei o mātou.

(Talanoaga ina ua mae'a le ata fa'alemafauafau – ese le manaia o le toe fo'i i tua mafauafauga (loimata maligi)).

Lumana'i

E iai lo'u fanua e mamao ma lo'u fale, e i luga o le mauga.

E iai laau ifilele.

I le isi 50 tausaga ua aveva a'u ma toea'ina, ua loomatua si o'u toalua. O la'u fanua ma ā latou fanua o lo'o ta'a'alo faataamilo iā mātou.

E le mafai na mā gaiōi tele, o lo'o ma nonofo i nofoa fa'alua.

E lē telē se matou fale, e laititi.

O lea mātou te tōē i tamaiti. O lo'o galulue tamaiti mātutua e kuka ma sauni mai le taumafataga. Ua latalata ina pō. O se aiga fiafia.

(O leā se va'aiga i fafo?)

E nā o laau lea e iloa atu I fafo – laau laititi ma laau tetele. E nā o laau, leai ni tagata, nā o matou ma le matou aiga. O lo'o o'u faalogoia pēsega a manulele. O le itula o le 5 po'o le 6 po'o le 7 i le afiafi. E manaia la'u faalogo.

(E mafai na e alu i le sami mai le mea lenā te iai?)

loe – o lea e iloa atu le sami mai i. E māfolafola e le gāsē. E lē pei o se sami, ae pei o se simā māfolafola – e leai ni galu. E pei e leai se sami ae nā o se fanua lafoa'i o vai.

(E iai ni tagata I le sami?)

Leai.

O lea mea matou e iai e manaia le siosiomaga – matagōfie, o manulele, o matou. E iai le matou tamai togālaau aina e siomia ai le fale. O le fale Samoa e lē se fale telē. Matou te iloa atu le sami ma mauga. O mauga ua leai ni laau, ma e lē iloa atu nisi o nonofo ai. A va'ai atu i le sami ua nā o lapisi.

Pau tagata ola nā o matou ma le matou fale lea e totoe i le motu. O le matou siosiomaga lea ua iai.

(E mafai na e lilu I lou to'alua ma fesili iai po'o leā sona faalogona, o le ā sana tala?)

O lea fesili mai ia te a'u, toeititi uma lo tā taimi, ae fa'apefea le tā fanua? O fea e o iai pe ā uma atu tā'ua, pe afai o le fasi fanua pulimuli lea

(Talanoaga ina ua mae'a le ata fa'alemafauafau – "Iesu ē" (loimata maligi)). O le olaga e faapena, ou te iloa e tupu i le lumana'i. A uma atu matou, o leā le mea e tupu I le isi augatupulaga? E isi seisi augatupulaga? Tatou te leiloa. O lo'u manatu pau le mea ia saogālemū olaga o tagata uma.

O le lumana'i, o tuana'i, o le lumana'i, o tuana'i, mai tatou tua'ā, na latou manatu i se olaga saogālemū. O so'o se mea lelei e iai lava le mea leaga. E faapenā foi le lumana'i. Pau le mea ou te iloa, ia fiafia lou aiga, ma ia e nofo I se nofoaga filemū. E le mafai ona tatou sola ese ma mea faalenatura, ae mafai ona tatou alo ese I mea e faia e tagata. E tāua le fuafua lelei. E mafai ona e fau fale i luga o le papa, ae lē o luga o le oneone, e pei ona fai mai ai le Tusi Paia. E faigofie lava.



VISION SIX - MJ (MARIE) SU'A, PUBLIC SERVANT

The past

I'm with my immediate family. I was struggling, especially with my father. My family were very strict of me. I'm transgender and was struggling to be myself.

People outside of my family were really amazed with me. Especially my mum's side. I stayed close to my family.
(What can you tell me about the environment – what does it look like?)

The environment is free, and people are friendly. The environment is green, because there's no technology, nothing that has damaged the environment. Everything was good.

(I want you to go to the ocean, a beach that is familiar to you and when you get there I want you to observe it and let me know what you see)

The ocean, I notice the difference, the sea is not the same [as now]. Especially the beaches, are sandy and the sea level is lower (now there are sea walls and it just looks different. There's littering and chemicals now that damaged the sea, makes it different).

(Are there other people by the ocean or in the ocean?)

There are fishermen in the ocean, and there are other people on the beach, they are having fun, getting a suntan. Some are collecting the shells.

(I'd like you to go over to one of those people, and when you find someone to talk to, I want you to ask them how they are feeling)

They say they are really enjoying the view.

(Is there anything else you notice about your surroundings?)

The season – it's hot, and when you get to the sea it's quite hot.

The future

I'm still with my family. I want to be surrounded by them.

(What do you see outside?)

I can see my people. I see my people using technologies, I think they are trying to find out about climate change, I think they are planning. Planning how to migrate from places impacted from climate change, especially because of sea level rise and [higher] temperatures.

(What does the environment look like? Does it look any different?)

The leaves are starting to fall, it is really beautiful, flowers are blooming. But the grass is not the same – it's dry and dead.

(I'd like you to go back and look at the ocean, just notice what it looks like, and when you are there, can you tell me what you see?)

The ocean is beautiful but it's not the same as back then. People aren't fishing. People had used chemicals and other ways of fishing to catch fish and they destroyed the sea. Makes it look different. And it's hot and it's dirty.

(Is there anyone on the beach?)

I see tourists on the beach, and some scientists again I think. Doing some research, maybe they are there because of climate change.

(I want you to go back to where you were with your family, and can you find your mother, and when you find her, can you ask her how she is feeling?)

Mum is happy, and she's worried. She's worried about the future, our future, because of climate change.

She's worried about our future, but she's happy.

(And how do you feel in the future?)

I think the future is exciting, and that's why I'm looking forward to the future. I'm not a words person, I'm a numbers person - I'm an accountant. It's an opportunity for me to go deeper on climate change and what it looks like and what I'm going to do [to contribute] and how to deal with climate change.

SAMOAN INTERPRETATION - VISION SIX

Tuana'i

O lea ou te faatasi ma lo'u aiga. Sa ou puapuagātia aemaise ona o lo'u tamā. E tele ina fa'asā a'u e le matou aiga. O a'u e fa'afafine/fa'afatama, sa faigata ia te a'u ona fa'ailoa lo'u tagata moni.

O tagata i fafo atu lo'u aiga e ofo ia te a'u. Aemaise le aiga o lo'u tinā. Sa ou latalata i lo'u aiga.

(O leā sau faamatalaga o le siosiomaga – o ā foliga va'aia?)

E sa'oloto le siosiomaga ma e alolofa tagata. E lausiusi le siosiomaga aua e leai se tekonoosi, leai se mea o faaleagaina le siosiomaga. E lelei mea uma.

(Ou te mana'o e te alu i le sami, i se matafaga e te masani ai, ā ē e o'o iai na ē silasila lea I le sami ma faamatala mai lau vaaiga iai)

O le sami, ua ou matauina le eseeseega o le sami ua lē tutusa ma le mea lea e iai i le taimi nei. Aemaise o matāfaga, ua tele le oneone ma ua maulalo le sami (ona o lea ua iai taligalu ua foliga ese ai. E tele lapisi e paepae solo ma vailaau ua faaleagaina le sami, ma foliga ese ai).

(E iai nisi tagata latalata i le sami po'o i totonu foi o le sami?)

O lo'o iai le au faifaiva i le sami, o lo'o tuu mai foi isi tagata i le matāfaga, o lo'o fiafia ma fa'asau i le lā. O isi o lo'o ao mai atigi faisua.

(Ou te mana'o e te alu e te talanoa I se tasi o tagata, ā ē maua seisi e talanoa iai, ou te mana'o iā te oe e fesili iai pō o ā mai).

Fai mai o lo'o matua'i o latou fiafia i le matagofie o le vaa'i atu i le siosiomaga.

(E isi seisi mea o ē matauina i lou siosiomaga?)

O le tau – e vai sina vevela ma ā ē o'o i le sami e fai lava sina vevela.

Lumanai

O lea ou te faatasi ma lo'u aiga. Ou te mana'o e siomia a'u e lo'u aiga.

(O lea se mea o ē iloa atu i fafo?)

O lo'o o'u iloa atu o'u tagata. O lo'o o'u iloa atu le fa'aaogā e o'u tagata o tekonoosi, e peiseai o lo'o taumafai e su'esu'e suiga o le tau, ou te manatu o lo'o taumafai e fai se fuafuaga o le lumanai.

(O le ā se va'aiga i le siosiomaga? E iai se suiga?)

Ua amata ona tō'u'ulu laulaau, ese le matagofie, ua mātala fugālaau. Ae o le vao ua ese lava – ua mago ma pe.

(Ou te mana'o e te toe foi e vaa'i i le sami, ma matau ona foliga vaaia; ā ē o'o iai, ta'u mai po'o le ā le mea nā te iloa atu?)

E matagofie le sami ae le pei o le mea sa iai. Ia lē fagota tagata. Na fa'aaogā e tagata vailaau ma isi metotia ese e pu'e ai le i'a ua faaleaga ai le sami. Ua mafua ai ona ese le vaaiga i le sami. Ua vevela ma ua eleelea.

(O iai seisi I le matafaga?)

O lo'o iai turisi i le matāfaga, ma isi tagata o lo'u manatu o saienitisi. O lo'o fai ā latou su'esu'ega ona o fesuaiga o le tau.

(Ou te mana'o e te toe foi i le mea sā ē iai ma lou aiga, va'ai pō o fea lou tinā; ā ē iloa atu lou tina, e mafai na ē fesili iai pō o leā sona faalogona?)

O lo'o fiafia lo'u tina, ae o lo'o popole foi. O lo'o popole i le lumanai, lo matou lumanai, ona o fesuaiga o le tau. E popole i lo matou lumanai ae o lo'o fiafia foi.

(O leā sou faalogona i le lumana'i?)

O lo'u manatu e iai le mea manaia e tupu i le lumana'i, ma o le mea lenā ou te fiafia ai pe ā ou mafaufau I le lumanai. E lē o a'u o se tagata o upu, o a'u o le tagata o numera – o a'u o le su'etusi. O se avanoa nei mo a'u e sa'ili atili ai i fesuaiga o le tau, o ā āuga, ma a'u mea e fai e fesoasoani ai e fō'ia fesuaiga o le tau.

(Ina ua mae'a – ua ā? Ese lo'u fiafia i le faiga, ou te lē i faia muamua se mea faapea. Ese le fa'afilēmū-agaga).

VISION SEVEN (ANONYMOUS)

The past

I'm in my family home, on family land. Outside. It's beautiful, I want to maintain that beauty, I don't want to lose it.

Right now, there's no people around, just houses, beautiful garden, beautiful land.

(What makes it beautiful to you?)

It's beautiful because it didn't look like that before. We did it. We all worked together to make it look like this, to make it such a beautiful home and environment.

(And how do you feel when you are there?)

We used to live in the bush, and we relocated to where we are now. It was not easy to develop. We enjoy the past, what we had and what we eat and the services we had at the time – we accepted what was there. But time moves on. Those times pass by, and we move on, look for a better home and a better place. Most people migrate overseas but we still stay back to keep our land and our homes.

There's a lot of changes from the past – new changes, but good changes – all change for the better. We didn't have money in the past – we only had our father working. We all had our jobs and we build new houses and we were happy with that.

(I want you to make your way down to the ocean – and take some time to observe what it looks like, when you do that, tell me what you see)

Fish was our main food at the time. I remember me and my father, we go out early in the morning with our fishing net, catch the fish, come back, our father prepares the food, we go to school and come back and enjoy the fish. Our house now is very close to the sea. We hardly go to the ocean, only when we go fishing and we collect things like sea cucumbers – the kinds of things you can just walk and pick it up.

(Are there others there?)

Many people go there because they love fishing – oysters and sea cucumbers, lots of things that you can find nearer to land. People loving going out for that kind of fishing, especially women.

People love going to the sea to pick the stuff that is free. Not only they have that much to eat, they can also sell [the excess].

The sea is part of the people's life. You can't live without the sea. There's a lot of things that you can get from the ocean.

(Can you find someone there by the ocean to talk to, and when you do, ask them how they feel. What do they say?)

I found a few people. Other people come to our village to fish. People are saying how much they will miss the things that are easy to find at the sea – some have already been lost. In our village, we had so much food. Now, we can barely find them. And it's to do with climate change. And people are sad because this is what they should have every day – just go and pick it up and go home and eat. But these people are sad because they know these things are slowly disappearing.

In the past people rely on the sea for the food because it's easy. And that's how they lived. Now it's so expensive, people have to go back to the sea now.

Discussion after the visualisation – that was hard. If anything happens, it's very hard to relocate. It would be an enormous change. You start back from scratch. I'm 71 years old, and it was not easy to live from scratch to now. Making changes when something happens, it's going back to scratch.

The future

At my house a bit away from the main road. I'm inside.

(I want you to go to the door and look outside and can you tell me what you see outside)

I see the beauty of people living together, the houses are next to other houses. People can see each other most of the time, they can do things together. What happens to you, another family can see you. It's like a family – you all know each other. And know what's happening around.

People walk by, in front of our house to go another house, people walk by to go to the primary school. Everything is 'done' in this environment. Everyone pays attention to people living in this environment.

(How does it look different to how is looked in the past?)

In the past when you were living in the bush, you keep to yourself, because there were no homes close to where you live, because there were trees and bush and boundaries so you can barely see what other families do.

People keep to their houses, keep to their homes.



(In the future, do people look happy? Or do they look concerned?)

They are happy, they are happy they do their own things. Nobody bothers them, it's like living on private land, no body interferes. Even though they don't have many resources like the people living next to the main road. In the past people near the main road have electricity, people in the bush don't have electricity, they use kerosene lights.

(Is there anyone in your house with you?)

Only myself in the house, all my children went to school abroad.

(And how do you feel in the future?)

What I've established, the land, the houses I have. I'm set. I live on 3.5-acre land. This is away from people living next to the main road (about 500m from that area).

(I want you to go to the ocean again, somewhere familiar, and I want you to look at the ocean and describe to me what you see)

What if there will be no more ocean? What if there are no more fish in the ocean? What if we cannot find the sea cucumbers and those small things that are easy to collect - what's going to happen to us? What happens if the world falls around us and we lose some of these things that we have had. And what if the ocean takes up all the land? What's going to happen with us? What if the ocean keeps on coming, coming, coming and takes up all the land, what's going to happen with us?

(Does it look different?)

Very different. The area that was just earth it's all been taken, about 10m from where I used to go and fish, when the ocean comes in it comes right in. Behind the families who live close to the sea – their houses are now close to the edge of the sea. Big change in our village. Some families have started refilling (where the land has eroded). There's a lot of soil taken out by the sea.

It's low tide and there's women fishing, but I don't see anyone fishing in the ocean. Just these women with baskets.

Discussion after the visualisation – “it was good. The changes, they surprised me. The changes start from the ocean. Up to where we live. Changes we don't expect, but they are changes that will come. Changes that will come and we need to be prepared. Though we don't see it, but it will happen within our lifetimes. We can never say ‘this is it, we don't want to change’ yes it will change, you have to be positive ‘yes, it will change’.”

SAMOAN INTERPRETATION - VISION SEVEN

Tuanai

O lea ou te iai i le maota o le mātou aiga, i le mātou fanua. O fafo. Ese le matagōfie, ou te mana’o e tumau ai pea le matagōfie lea, ou te le manao e maumau.

E leai ni tagata o iai, nā o fale, matagōfie le togālaau, matagōfie le fanua.

(Aiseā e matagōfie ai i lau vaai?)

E matagōfie auā e le i faapea muamua. O matou na faia. Na matou galulue faatasi e faaulelei, ma faamatagōfie le maota ma le siosiomaga.

(O leā sou faalogona pe ā ē iai?)

Sā matou nonofo i uta, matou me’i mai ai lea i le nofoaga lea ua matou i ai. E lē faigofie le atiina’eina. Sā matou fialia i le mea sā iai, o mea na maua, o mea’ai na aai ai, ma auunaga na iai i lenā taimi – sā matou taliā mea na iai. Ae alu i luma le olaga. Ua uma foi nā taimi, ua tatou aga’i i luma, su’e isi fale lelei ma isi nofoaga lelei. O le tele o tagata e o aga’i i fafo, ae matou te nonofo lava e vaai fanua ma maota.

E tele suiga talu mai aso ua mavae – suiga fou ma suiga lelei – o suiga mo le aga’i i luma. E le iai ni matou tupe i nā aso – nā o le matou tamā sā faigaluega. Sā matou faigaluega uma ma fau fale fou ma matou fialia ai lava.

(Ou te manao e te aga’i atu i le sami – silasila toto’a iai mo sina taimi, ta’u mai po’o leā le mea lenā e te vaai iai).

O le matou mea’ai masani i lā aso o le i’a. Ou te manatua e mā te vave usu ma lo’u tamā ma le mā upega ma te fāgogota, a a’e mai le mā faiva, e sauni e lo’u tamā le i’a, e mā te foi mai i le a’oga na ai lea. O le matou fale i le taimi nei e latalata i le sami. Ua seāseā alu seisi i le sami, seiloga e o e tui sea ma mea fa’apena – o ituaiga faisua e nā o le savalivali ma ao mai.

(E iai nisi tagata o iai?)

E toatele tagata e o auā e fialia e fāgogota – tugane ma sea, tele o mea e mafai ona maua latalata i uta. E fialia tagata e fai le itu’aiga fāgota lenā, aemaise tina ma tamaitai.

E fialia tagata e o i le sami e ao mai meaai e maua fua. E le gata i le tele o mea’ai e maua ai, ae mafai ona

faatau vaega e totoe.

O le sami o le isi vaega lea o le olaga o tagata. E le māfai ona soifua e aunoa ma le sami.

(E mafai ona ē maua seisi inā latalata i le sami e talanoa iai, ā ē talanoa iai, fesili iai po’o lea so latou faalogona? O leā so latou tali mai?)

Na ou maua nai tagata. O isi tagata e ō mai i le matou nuu e fāgogota ai. E talanoa tagata i le latou misia o mea’ai e faigofie ona maua i le sami – o isi figota ua le toe maua. Sā tele le mea’ai sami i le matou nuu. Ae ua tau lē toe maua i nei aso. O le mafuaaga o fesuiāiga o le tau. E faanoanoa tagata ona o meataumafaga ia e tatau ona maua i aso uma – na o lou alu lava tui mai, alu i le fale tausami ai. Ae ua faanoanoa tagata ona ua iloa ua amata ona lē toe maua mea tausami nei.

Sa faamoemoe tagata i le sami mo mea’ai i aso lā auā e faigofie. O le latou olaga lenā sa iai. Ae o nei aso ua taugatā mea uma, ua manaomia le toe fo’i i le sami.

Talanoaga ina ua mae’a le ata faalemafau – ese le faigatā. A tupu mai se mea e faigata tele na toe mei. E telē tele le suiga. E toe tau amata. Ua 71 nei o’u tausaga, e lei faigōfie le tau atiinaeina o le olaga. Afai e toe fai ni suiga pe ā iai se mea e tupu, o lona uiga o le toe tau amata.

Lumanai

O lo’u fale e tau maomao ma le auala tele. O lea ou te i totonu.

(Ou te manao ia oe e te alu i le faitotoa ma vaai i fafo, ta’u mai po’o ā mea nā e te iloa atu).

O lea ou te iloa atu le matagōfie o le ola faatasi o tagata, e tu lata isi fale i isi fale. E iloa atu e le isi le isi i le tele o taimi, e faimeafaatasi. O le mea e tupu iā oe e iloa atu e le isi aiga. E pei o se aiga e tasi – e masani uma tagata. Tou te iloa uma foi mea e tutupu.

E ui mai tagata i luma o le matou fale e ō atu i isi fale, e ui mai tagata i luma pe ā ō i le a’oga tulaga lua. E taufaimatau uma tagata e nonofo i lenei siosiomaga.

(O le ā le ese’esega o se vaaiga i le taimi nei ma le vaaiga sā iai i aso lā?)

I aso lā, e te le fealuai pe ā e nofo i uta, auā e leai ni fale latalata i le mea e te nofo ai, e nā o laau, o le vaomatua, ma tuā’oi, e te lē iloa la po’o ā mea a isi aiga o fai.

E nonofo lava tagata ia i ō latou fale, i ō latou nofoaga.

(E foliga fiafia tagata i le lumanai? Pe foliga popole?)

E fiafia, e fiafia e fai lava latou ia. E leai seisi e faalavelave iai, e pei o lā e te nofo i se fanua tūma’oti, e leai seisi e faalavelave. Tusa lava pe tau leai se tamā’o’o aiga e pei o tagata lā e nonofo latalata i le auala tele. O aso lā, o tagata e nonofo latalata i le auala e iai le eletise, ae o tagata i uta e leai se eletise e fa’aaogā le mōli kalasini.

(O lua iai ma seisi i lou fale?)

Nā o a’u lea e iai i le fale, ua ō uma la’u fanau e a’o’oga i fafo.

(O le ā sou faalogona i le lumanai?)

Ua mautū a’u mea na fai, o lo’u fanua, ma o’u fale. Ua ou mautū. Ou te nofo i le fanua e tolu ma le afa eka. E mamao ma tagata ia e nonofo latalata i le auala (masalo o le 500 mita mai le vaega lenā).

(Ou te manao iā oe e te toe alu i le sami, i se vaega e te masani ai, ou te manao e te silasila i le sami ma ta’u mai po’o leā sau vaaiga iai).

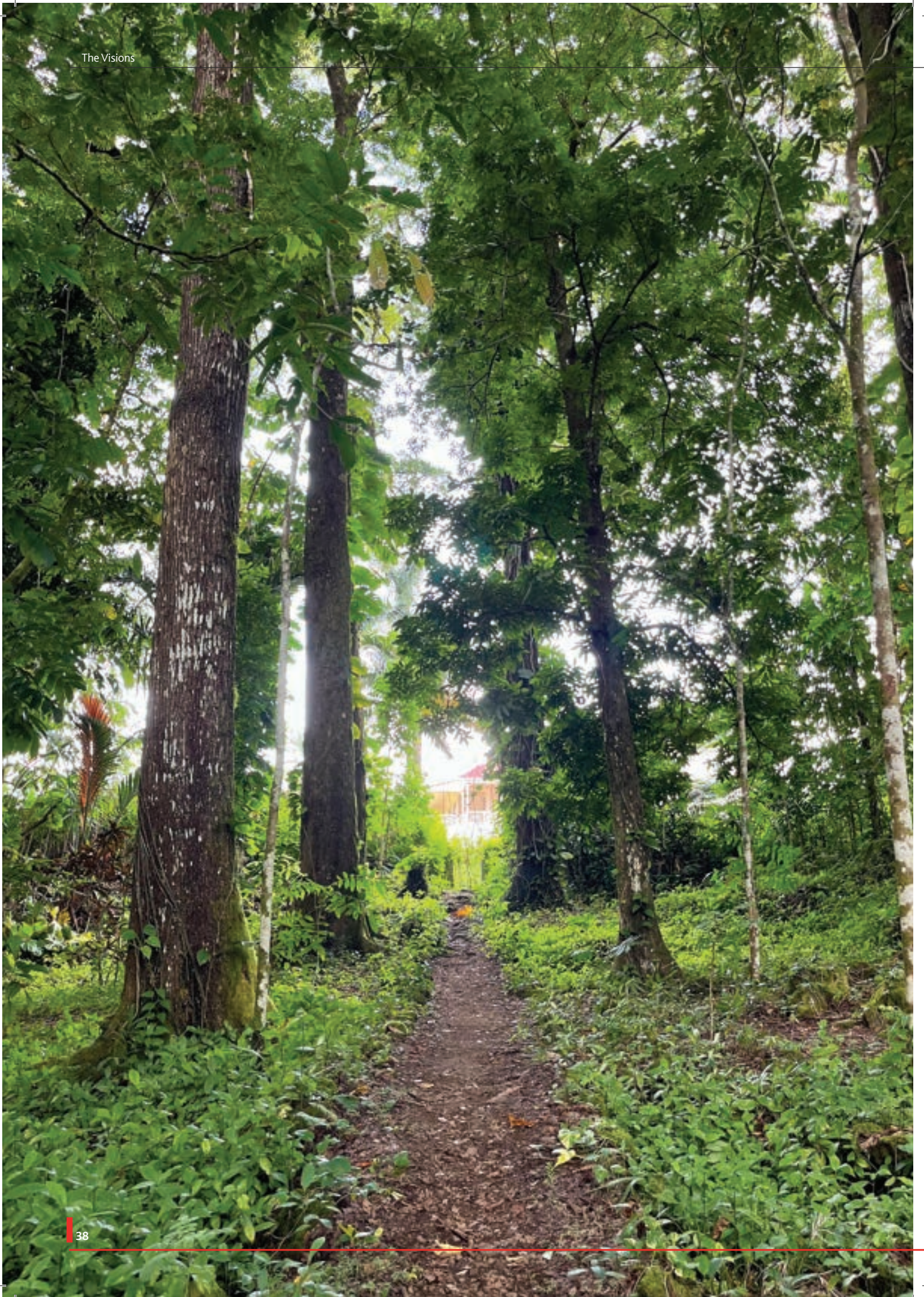
Faapēfea pe ā lē toe iai se sami? Faapēfea pe ā lē toe maua ni i’ā i le sami? Faapēfea pe afai ua le toe maua se sea ma mea’ai sami lea e faigōfie na maua mai – o le ā le mea o le ā tupu ia tatou? O leā le mea e tupu pe afai e pa’ū le lalolagi ma lē toe maua mea ia sā maua? Ae faapēfea pe afai e ave uma e le sami le eleele? O le ā le mea e tupu ia tatou? Faapēfea pe afai e sua, sua, sua mai le tai ma ai uma le eleele, o lea le mea e tupu ia tatou?

(E iai se suiga i lau vaai?)

E telē le ese’esega. O vaega lea sā eleele lea ua ave uma, o le 10 mita mai le mea sā ou fagota ai, ua sau le sami ma sau sa’o i totonu. O tua atu o aiga ia e nofo latalata i le sami – ua latalata o latou fale i le sami. Tele le suiga i le matou nuu. Ua amata na toe tanu e isi aiga le sami (i vaega ua ‘ai e le sami le eleele). E tele le eleele ua ave e le sami.

O lea e pē le tai, ma o lea e iai nai tina ia e fāgogota. Ae ou te lē o iloa atu nisi o fai mai ni faiva i tai. Nā o nai tina ma a latou atoato.

O le talanoaga ina ua mae’a le ata faalemafau – “na lelei lava. Na faateia a’u i suiga. Na amata mai suiga mai le sami. E o’o i le vaega lea matou te nonofo ai. O suiga e lē i mafauina, ae o suiga ia o le ā tutupu. O suiga e o’o mai e tatau ona tatou nofosauni iai. E ui tatou te lē i vaai iai ae e taunuu i lo tatou soifuaga. E lē mafai na tatou faapea ‘o matou a lea matou te lē auai i ni suiga’; ioe e tupu, e tatau ona ē mafau lelei ‘ioe e iai suiga e tutupu mai’”.



VISION EIGHT - MEKKY TAGI ASOVALE, TEACHER AND YOUTH REPRESENTATIVE

The past

I'm at my school. Inside. My classmates are there, playing, but I'm doing my studies.

(I want you to go to the door of the classroom, and look outside, and I want you to describe what you can see around the school)

Lots of green trees, the sun – it's not very hot – the breeze. People are laughing.

(I want you to leave the school and I want you to go to the beach – a beach you know – and I want you to look out over the ocean and describe what the ocean looks like)

So calm. There are people in the ocean, swimming and playing. Some other people just arrived.

(I want you to go over to those people and ask them how they are feeling)

They feel happy. They love swimming. They love the sea – it's very clean.

(Do they have any worries at the moment?)

No.

(Look around a bit more, the ocean, the land beside the sea, and describe anything else you see)

I see seashells, shining, glittering in the ocean and in the sea. Some trees.

(Do you notice any other people?)

No.

(How do you feel in the past?)

I don't feel fear in the past. I feel safe. And overwhelmed – God created the whole world, put people inside and we just go and use it. Damage it.

The future

I'm at my home, inside. My siblings are there. They are watching TV.

(I want you to go to the door of your home and look outside, and describe to me what you see)

I see cars, I see my garden and people on the road.

(What are they doing on the road?)

Just walking.

(How do they look? Do they look happy?)

I don't think so.

(What does the environment look like – the trees, your garden?)

I see the grass, starting to get brown. The garden looks dry, as well as the trees.

(I want you to find someone to talk to – someone walking on the road that you feel OK going up to and I want you to ask them how they are feeling)

They feel normal.

(Can you ask them if they have any worries at the moment?)

No, they don't.

(Can you ask them where they are going?)

To the rugby field.

(I'd like you to make your way down to a beach, a beach you know, just look at the ocean, observe what it looks like, and tell me what you see)

It's not what it looked like before. It's dirty. So much rubbish. Some of the trees have been cut down.

(Are there any people down by the beach?)

No.

(Is there anyone in the ocean?)

No.

(And how do you feel in the future?)

So scared.

(Why do you feel most scared?)

I've kind of lost my country.

(Go back to your family home and go up to one of your siblings and ask them how they are feeling – do they have any worries or concerns?)

My sibling says he's not worried because he doesn't understand.

(Are your parents around home or are they not there?)

No. They aren't there.

(I want you to go to the front door one more time and look outside, and just stand there observing, and tell me anything else you notice about how it looks or how it feels)

I feel sad. I breathed some dust from the road.

Discussion after the visualisation – “I felt something, as I breathed in the last time, and I tried to open my eyes I felt something lifting off my face, that thing [on my face] moved back far away, back to the ocean. I think my imagination - what I saw - was true”

SAMOAN INTERPRETATION - VISION EIGHT

Tuana'i

O lea ou te i la'u aoga. O lā e ta'a'alo a'u uō, ae o lea e fai a'u meaā'oga.

(Ou te manao ia oe e te alu i le faitotoa o le potu aoga, ma vaai i fafo, ma faamatala mai mea nā e te iloa atu i le siosiomaga o le a'oga).

E tele laau lanu meamata, o le lā – e le vevela tele – e savili. O lo'o taliē tagata.

(Ou te manao iā oe e te alu ese ma le a'oga ae alu i le matāfaga – o se matāfaga e te masani ai – ou te manao e te matamata agai i le sami ma faamatala mai foliga o le sami).

Ese le malū. E iai tagata o lo'o auau ma ta'a'alo i le sami. O lea faatoā oō mai isi tagata.

(Ou te manao ia oe e te alu i tagata nā ma fesili iai po'o leā so latou faalogona).

O lo'o latou faalogoina le fiafia. Latou te fiafia e auau. E fiafia i le sami – e ese le mamā.

(E iai so latou popolega i le taimi nei?)

Leai.

(Fa'aaauu pea lau titilo, i le sami, o le eleele autafa o le sami, ma faamatala mai seisi mea o e vaaia).

O lea ou te vaai atu i atigi faisua, feilafi, feilafi mai i le sami. E iai laau.

(O ē iloa atu nisi tagata?)

Leai.

(O leā sou faalogona i le tuana'i?)

E leai so'u fefe i le tuana'i. Ou te faalogoina lo'u saogalēmū. Ma le mata'u – na faia e le Atua le lalolagi atoa, tuu iai tagata, ae nā o le tatou o faaaogā. Faaleaga.

(O lea sou faalogona? O lea e lelei lo'u faalogona, tau mālosi o'u lagona. Ua ou palaa'i e toe tapuni o'u mata. Palaa'i e toe mafaufau i le lumanai).

Lumanai

O lea ou te i lo'u fale, i totonu. O lea e iai o'u tei. O lā e matamata i le tivi.

(Ou te manao e te alu i le faitotoa o lou fale ma vaai i fafo, ma faamatala mai po'o se mea o ē iloa atu).

O lea ou te iloa atu taavale, o lea ou te iloa atu la'u togālaau ma tagata i luga o le auala.

(O ā latou mea o fai i luga o le auala?)

O lā e savavali.

(E faape'i o latou foliga? E foliga fiafia?)

Pei uma e leai.

(O le ā se vaaiga i le siosiomaga – o laau ma lau togālaau?)

O lea ou te iloa atu le vao, ua amata ona enaena. E foliga ua mamago le togālaau, faapea laau.

(Ou te manao e te alu e su'e seisi e talanoa iai – seisi o lo'o savali i le auala e te OK e te talanoa iai, ou te manao e te fesili ia po'o so latou faalogona)

O faalogona masani.

(E mafai ona e fesili iai pe iai ni mea o popole ai?)

E leai ni mea o popole ai.

(E mafai ona e fesili iai po'o fea lā e o iai?)

I le malae lakapi.

(Ou te manao ia oe e te agai i se matāfaga, o se matafaga e te iloa, matamata i le sami, matau foliga o le sami, ma faamatala mai lau vaaiga iai)

E lē o toe pei o foliga sā iai muamua. E eleelea. Ese le tele o le lapisi. Ua tuu i lalo isi laau.

(E iai ni tagata i le matāfaga?)

Leai.

(E iai nisi i le sami?)

Leai.

(O le ā sou faalogona i le lumanai?)

Ese lo'u fefe.

(Aiseā ua e matua'i fefe ai?)

Ua maumau lo'u atunuu.

(Toe fo'i i le tou fale ma alu i se tasi o ou tei, ma fesili iai po'o lea sona faalogona – o iai se mea o popole ai?)

Fai mai lo'u tei e lē o popole ona e lē malamalama.

(O iai ou matua i le fale?)

Leai e leai nisi o iai.

(Ou te manao ia oe e te toe alu tasi i le faitotoa ma vaai i fafo, na o lou tū ai ma matau, ma faamatala mai pe iai seisi mea o lo'o e matauina po'o e faalogoina)

Ou te lagona le faanoanoa. Na ou manavaina le pefu mai le auala.

Talanoaga ina ua mae'a le ata faalemafau – "E iai le mea na ou faalogoina, i le taimi na ou mōnava mulimuli ai, ma taumafai e tatala o'u mata na ou faalogoina se mea o masii ese ma o'u foliga, ua alu ese le mea na i luga o o'u foliga ma toe alu atu, toe foi i le sami. Ou te manatu o la'u ata faalemafau – o le mea na ou vaai iai – e mo'i"



NOTES ON METHODOLOGY

This visualisations approach was first trialled in this context as part of a study with Pacific people in New Zealand 10 years ago. One of the goals then was to trial the approach as part of a broader future scenarios process, and to test the utility of the approach with participants. The process has been kept largely the same since then, with even more time built in to allow sufficient space (guided by the participant) to ensure they are comfortable and feel safe beforehand and have enough time to discuss and process what they 'saw' afterwards.

The researchers, through our partners, encouraged participants to choose the location for the process affording early control - a tenet of both Kaupapa Māori Research and Talanoa Research Methodologies. The session was run one-on-one and took between 45-75 minutes. If the participant did not already know of the researcher or their family, extra time was spent on introductions and finding connections and common ground. The context of the session was explained in terms of the overall research program and the visualisation process was also explained. Centralising culture in the activity was critical, and sharing guidelines around the process then allowed the participants to talk freely.

The researcher was mindful not to instigate discussions or suggest any ideas about the past or future prior to the visualisation. Following a consent process, the participant was asked to close their eyes and they were taken through a breathing exercise to clear and focus the mind first. The participant was then asked to project themselves 50 years into the past, and they spent about 10 minutes exploring the past in their imagination, guided by prompts and questions by the researcher. Some participants were not around 50 years ago and those people were asked to just use their imagination, reminding them they will have a lot of information still to draw from based on stories from friends and family. Following the first visualisation participants were given some space to rest, reflect and share any thoughts or feelings. A few people were quite emotional following the past visualisation, describing it as a happy-sad feeling being able to 'see' lost family and re-experience somewhat what was described by some as the happiest times of their lives. After a break, the same process was run, asking them to project themselves 50 years into the future and they were guided through that process for about 10-15 minutes, with the researcher asking them what they were observing - 'visually' but also in terms of what they were hearing, and feeling.

In both the past and the future visualisations, participants were also asked to interact with either family or others that they observed or encountered in their visions. They were encouraged to ask those in their visions how they were feeling, if they had any concerns at the time etc. Participants were also asked to observe the ocean in the past and in the future as a common reference point, and in the end, a powerful indicator of the changes people were seeing between their past and their future visions.

It is important to note that the spiritual and psychological safety of participants was front of mind for the researcher throughout the visualisation process. All participants were cautioned on the emotional toll of picturing the past and the future. At the opening of both visualisations - past and future - participants were asked to project themselves somewhere familiar, somewhere they felt safe, or both. When participants were asked by the researcher to engage with people outside of their family in the past or future (e.g., to ask them a question) they were encouraged to first identify someone they feel comfortable approaching. Those who saw family who had passed were encouraged and given the time to acknowledge and farewell those people before they ended the visualisation. Those who expressed fear or a hesitation to look into the future were reminded that they were absolutely not obligated to, and were also reminded that if at anytime they felt uncomfortable all they had to do was stop and open their eyes. This continuous reiteration of control again a reflection of processes central to Kaupapa Māori Research and the Talanoa Research Methodology.

Following the visualisations, the researcher gave the participants space to share thoughts and feelings that had arisen during or after their visions. Many shed tears following the future visions as well, citing sadness from what they saw, many vividly.

Prior to and after the visualisations, about half of the participants chose to share their perspectives on the future of mobility in Tonga or Samoa, and/or flag their priority concerns for the future and/or share thoughts on possible solutions. These contributions are shared in brief earlier in the document and are also being integrated into other relevant products for delivery later in the project.

LIMITATIONS AND ADDITIONAL RESEARCHER REFLECTIONS

LIMITATIONS

The intent of this exercise was to have the opportunity to explore the imagination, and within that, the assumptions, beliefs and knowledge, of a selection of participants who were also taking part in the future scenario workshops. In the process, the researchers were also able to further test and refine the process itself, capturing important lessons on running this process for ultimate effect and with as little harm as possible and with the greatest benefit possible for participants noting the emotionally charged nature of the process for most. Many of the participants though moved to tears often, thanked the researcher for the opportunity to revisit the past and for the space to explore the future.

Eight participants in total gave us past and future visions. This is a relatively small number, though as shared earlier in the product, these eight will not be alone in many of their perspectives and assumptions about the future, changes compared to the past, and their projections about future mobility.

In terms of the process, the intent was to hold the visualisations in a quiet, private space where the participant felt comfortable and was free of distractions. This included in Tonga, allowing people to suggest somewhere to meet. For some, this was a popular café in town, where we ended up hiring the meeting space upstairs to run the visualisations. Unfortunately, one visualisation process happened at the same time as a public celebration march. Though we did what we could to limit the interruption, it likely served as a bit of a distraction for one of our participants and shortened the session slightly, though necessarily.

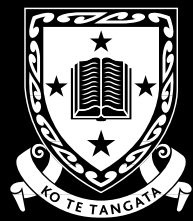
ADDITIONAL RESEARCHER REFLECTIONS

The researchers, and their in-country partners, believe that both Tongan and Samoan people have a natural capacity and comfort in visualisation because of a cultural affinity with oral and dream visions. It is a way of communicating that can be metaphorical and reveals, sometimes directly and sometimes in abstract, critical and insightful information not otherwise easily extrapolated.

Future efforts could include running visualisations at scale and building evidence of common themes, priority impacts, losses and gains. Experimentation could occur (led by the right people) to draw out further on topics of interest during the visualisation. Those running the process will need to be very well versed in the culture and social systems of the populations they intend to engage to ensure participant cultural, spiritual, psychological and professional safety.

The time before and particularly the time after the visualisations proved a powerful moment to explore the participants reflections after having 'seen' a future with all its challenges and opportunities. For most of the participants, they volunteered conclusions about what this future means - for priorities and actions needed now. After going through the visualisation process, one participant concluded that it was essential for efforts (and ongoing efforts) to 'prepare the minds' of the broader community on what is coming - a future that will require a degree of mobility, at whatever scale.

While this process was run in connection to another research activity (the future scenarios workshop), it could very well be run as a standalone process with further time built in for reflections and targeted exploration after the session.



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