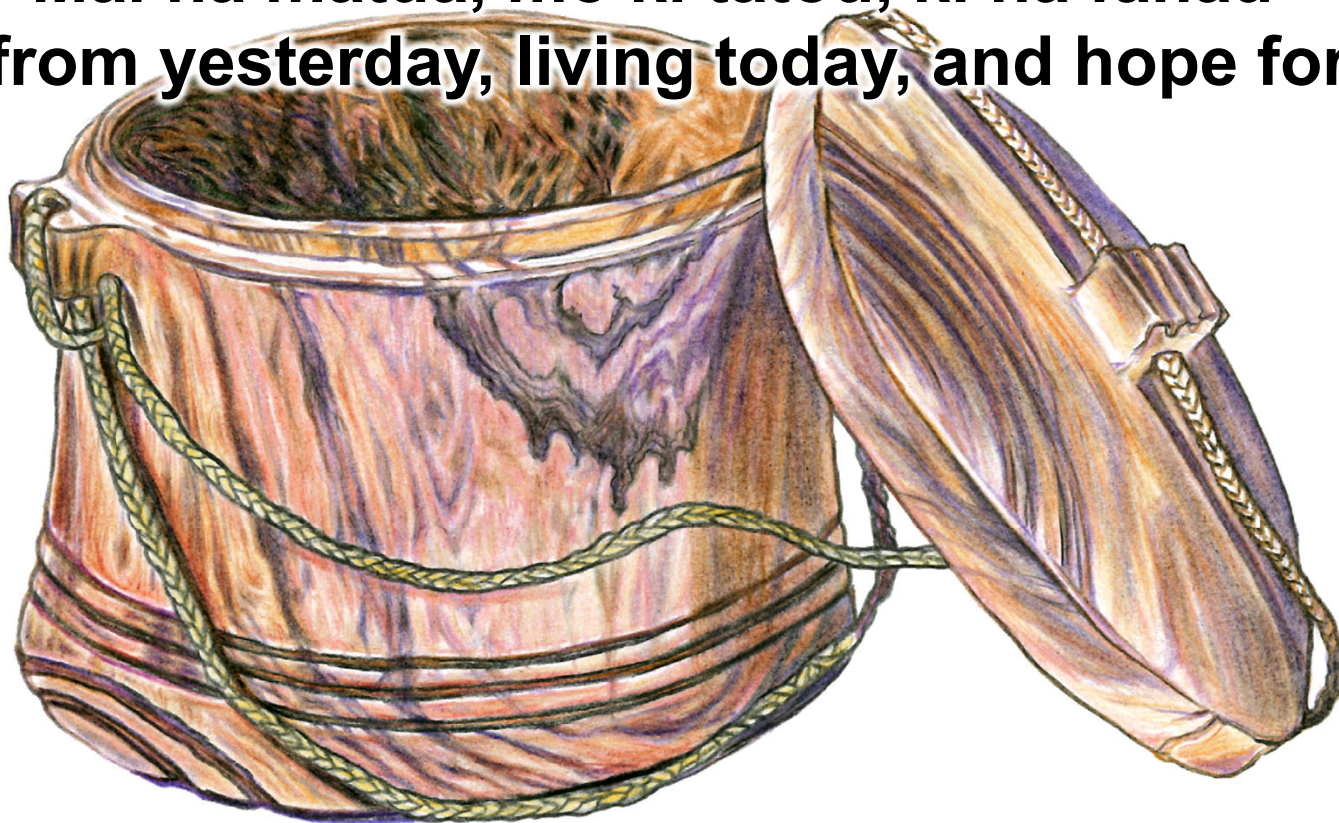


# He Tulumā

**Mai na matua, mo ki tatou, ki na fānau –  
Learning from yesterday, living today, and hope for the future**



## Practice Prompts

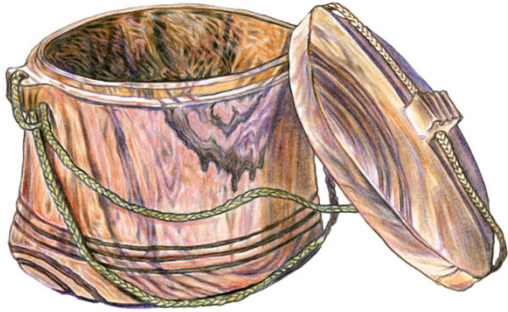
**Language support:**

Within the Tokelau language, the **T** is pronounced with a **soft d**, **F** is pronounced as a swinging **hw**.

# Ola Mālōlō Lelei - Wellbeing

*Ola Mālōlō (wellbeing) is present when the following 6 dimensions are positioned positively in the Tokelau kāiga and their tamaiti*





# Taukikila – Guardianship

The encompassing principle for working with Tokelau *tamaiti* (children and young people) and *kāinga* (family)

## Guardianship is the encompassing principle of the Va'aifetū Practice Model

Guardianship is the unwritten understanding of care and responsibility for people.

This principle is the umbrella under which all notions of *alofa* (love), kinships, belonging, identity, responsibility and protection lie.

This is the enabling space for recognition, dignity, forgiveness, recovery, reciprocity, resilience, restoration, and shared prosperity.

## Practice Includes:

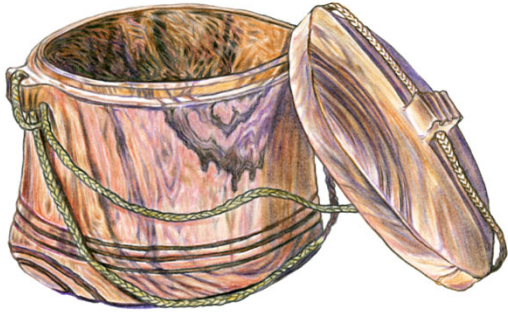
- Seeking and recognising the ways guardianship is expressed through *Tokelau aganuku* (traditional values) and drawing on this to promote *ola mālōlō lelei* (wellbeing) within the current context of the *kāinga* (family).
- Holding a consciousness to what cultural practices are important to the *kāinga* and then positioning these practices to foster relational and restorative engagement in an attempt to arrive at *kāinga* centred solutions.
- Upholding the value of human life and their voices, against the principle of guardianship (care and responsibility) to ensure space is enabled for all those key to the *kāinga*.

## Reflective Questions:

How am I connecting the guardianship principle with the unique traditional values of '*alofa fai tamāmanu*' and *māopoopo*?  
(See "*aganuku* – traditional values" for description.)

How am I demonstrating the *Va'aifetu* encompassing principle of guardianship within the *kāinga*?

How can I demonstrate the practice from the *He Tuluma* model in my engagement and written assessments when working with *kāinga*?



# Te mea e hili atu te lelei mo te tamaiti ma te kāiga – Best Interests of Child and Family

## Aganuku - values

- **Māopoopo** (unity and purpose for a common good) – supports individual and collective *ola malōlō lelei* (wellbeing).
- **Vā fealoaki** (respectful relationships) – identify relationships that support *ola malōlō lelei* of *tamaiti* (children) and *kāiga* (family).
- **Fakaaloalo** (respect) – of the relationship between ancestral knowledge (including pre-Christianity) Christianity and other faiths and how they may interweave within *kāiga*. Context are important elements of Tokelau worldview.
- **Ola hatala** – to be driven and motivated towards intentions.

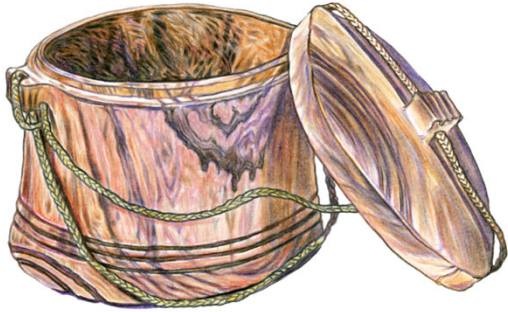
## Practice Includes:

- Exploring the *tamaiti* (child's/children's) connections to the wider collective to ensure that I uphold the rights of *tamaiti* to their culture, identity and belonging.
- Honouring the duty of care and responsibility of *kāiga* (family) for *tamaiti* is of high importance for Tokelau people.
- Knowing the roles and responsibilities within *kāiga* and how these contribute to the best interest of *tamaiti* and *kāiga*.
- Recognising and understanding when the *ola malōlō lelei* (wellbeing) of *kāiga* is well and safe, the *ola malōlō lelei* of *tamaiti* is also safe and well.

## Reflective Questions:

- How is my understanding of the Tokelau social structure helping me to draw on the different roles and responsibilities within *kāiga* and know the key people to be talking to?
  - How do I understand the way *tamaiti* are valued within their *kāiga*?
- Whose rights am I upholding when there is intergenerational conflict with differing worldviews?
  - What steps am I taking with *kāiga* to ensure *tamaiti* are safe?





# Olaga fakateagaga – Spirituality

## Aganuku - values

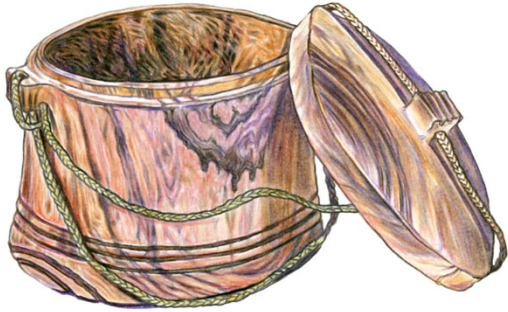
- **Fakaaloalo** (respect) – of the relationship between ancestral knowledge (including pre-Christianity), Christianity and other faiths and how they may interweave within a *kāiga* (family) context are important elements of Tokelau worldview.
- **Vā fealoaki** (sacred relationships between members of the *kāiga*) – these relationships are honoured through language, ritual and how you act. There are responsibilities in these roles and must be observed.
- **Ola hatala** – to be driven and motivated towards intentions.
- **Alofa fai tamāmanu** – compassion towards the most vulnerable members of *kāiga*.

## Practice Includes:

- Understanding what spirituality looks like for the *kāiga* (family) you are working with is important i.e. traditional and religious expressions of spirituality
- Making note of who the significant pastoral or spiritual leaders are within *kāiga* and *pui kāiga* (extended family). Ensure you capture key relationships and how the *kāiga* use these pastoral or spiritual leaders, try not to assume what their role will be.
- Be observant to the traditional value of *vā fealoaki* in both the *kāiga* and *pui kāiga* and ensure you check your understanding of the different relationships.
- Be aware that cultural practices differ across *nuku* (village atolls/communities), and environment plays a huge role in the role of spirituality.

## Reflective Questions:

- Why is it essential for me to recognise how a *kāiga* practices spirituality?
- In what ways do *tamaiti* and *kāiga* express their spirituality, even if they don't identify as religious or consciously connect to spiritual practices?
- How do my personal beliefs influence my understanding of how *kāiga* value and express spirituality?



# Lotomāulalo – Humility

## Aganuku - values

- **Māopoopo** (unity) – collective responsibility for care and support of people.
- **Vā fealoaki** (sacred relationships between members of the *kāiga*) – these relationships are honoured through language, ritual and how you act. There are responsibilities in these roles that must be observed.
- **Alofa fai tamāmanu** – compassion towards the most vulnerable members of *kāiga*.
- **Fakaaloalo** (respect) – of the relationship between ancestral knowledge (including pre-Christianity), Christianity and other faiths and how they may interweave within a *kāiga* context are important elements of Tokelau worldview.

## Practice Includes:

- Being aware of the power you carry as a social worker and take steps to minimise the power imbalance implicit in your role.
- Being reflexive in your engagement, recognising that your presence may disrupt the *aganuku* (traditional values) described and the limit the effectiveness of cultural practices.
- Recognise that humility in a *kāiga* (family) context is an active expression of respect demonstrated through behaviours and language.
- Ensuring processes for *kāiga* are governed by their time needs and not my time constraints.
- Checking your engagement is genuine, open and honest.
- Establishing the first language of *tamaiti* (children) and *kainga* and taking all necessary steps to support their understanding.
- Avoid the use of workplace “jargon”.

## Reflective Questions:

- What does humility look like to me? How do I demonstrate this humility in my practice when working with *kāiga*?
- What behaviours and actions of the *kāiga* am I witnessing that are expressions of humility and what supports do I need to write this up in a way that does not cloud what I have witnessed?



# Mamalu ma Fakaalolalogia – Dignity

## Aganuku - values

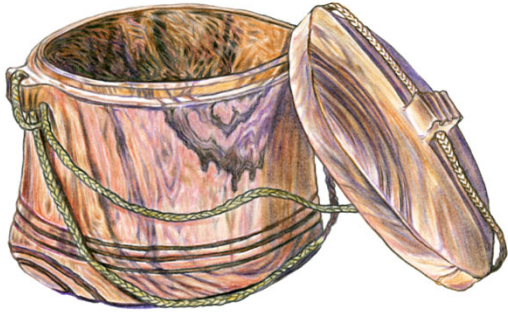
- **Vā fealoaki** (harmonious relationships) – humility and respect is embodied in behaviours and language.
- **Māopoopo** (common good) – collective agency of *kāiga* (family) and communities working together for the *ola malōlō lelei* (wellbeing) of *kāiga* and *nuku* (village/community).
- **Fakaaloalo** (respect) – of the relationship between ancestral knowledge (including pre-Christianity) Christianity and other faiths and how they may interweave within a *kāiga* context are important elements of Tokelau worldview.
- **Alofa fai tamāmanu** – compassion towards the most vulnerable members of the *kāiga*.

## Practice Includes:

- Appreciating that time and space has different meanings for Tokelau people and this must be understood to avoid misinterpretation.
- Respecting the significance of cultural process and protocols and being guided by the *kāiga* (family).
- Acknowledging and understanding the significant roles within *kāiga* and *nuku* (village/community) who hold status, seniority and leadership. i.e. *fatupaepae* (matriarchal leaders/senior women), *toeaina* (male elders), *faifekau* (pastoral leaders). Recognising collective agency is a strength within Tokelau culture.
- Understanding the significance of *gagana Tokelau* (language), ensuring correct pronunciation is your endeavour and spelling of Tokelau names and words is accurate.

## Reflective Questions:

- How is my relational practice balancing the dignity of *tamaiti* and *kāiga* with the need to address hard/complex issues?
  - How would I create a safe space with *kāiga* to enable safe and open dialogue to occur with *tamaiti*?
- How do I actively use *He Tuluma* – the Tokelau cultural approach and practice prompts to support and uphold the dignity of *tamaiti* and *kāiga* in my practice?



# Hokotaga – Relationships

## Aganuku - values

- **Vā fealoaki** (establishment and maintenance of harmonious relationships) – conduct and respect towards building and strengthening relationships.
- **Māopoopo** (collective unity) – members of the community working together for the common good.
- **Alofa fai tamāmanu** – compassion towards the most vulnerable members of *kāiga* (family).
- **Ola fehokotaki** – Tokelau solutions for Tokelau *kāiga* (family).

## Practice Includes:

- Exploring the ways in which Tokelau social structure creates and supports safety, accountability, and solutions.
- Identifying all significant relationships within the *kāiga* (family) and *nuku* (village/community) which support the care, safety and protection of *tamaiti* (children).
- In all my engagements, knowing who the members of *kāiga* are in the room, the significance of their roles and the relationships between them.
- Respecting the significance of *loto fehoahoani* (service to people, helping others) within Tokelau culture and how this manifests across the relationships within *kāiga*.

## Reflective Questions:

- What am I doing to identify and draw on significant *kāiga* relationships for *tamaiti*?
- How have I experienced or observed the value of *loto fehoahoani* within *kāiga* and Tokelau culture?
- How does understanding the roles within *kāiga* help my understanding of *tamaiti* and their *kāiga*?





# Tiute – Responsibility

## Aganuku - values

- **Māopoopo** (working together) – responsibilities across the *nuku* (village/community) to care and support the vulnerable kin and non-kin relationships.
- **Vā fealoaki** (establishment and maintenance of harmonious relationships) – conduct and respect towards building and strengthening relationships.
- **Ola fehokotaki** – Tokelau solutions for Tokelau *kāiga* (family).
- **Alofa fai tamāmanu** – compassion towards the most vulnerable members of *kāiga*.

## Practice Includes:

- Being aware of the specific roles and responsibilities each *kāiga* (family) member holds within their own *kāiga*, *pui kāiga* (extended family), *nuku* (village/community) and community and the significance of this for *tamaiti* (children).
- Being respectful, honest and transparent in all interactions and engagements with *tamaiti* and *kāiga*.
- Understanding the significance of *māopoopo* for practice i.e. that support and care collectively provided is a responsibility not taken for granted and is a strength to be drawn on.

## Reflective Questions:

- Who am I involving to ensure decision making and planning for *tamaiti* and *kāinga* is relational, inclusive, and restorative?
  - How does collective responsibility for Tokelau *kāiga* look similar or different from my own worldview?
- What is my responsibility to seek further support and advice to help my work with *tamaiti* and *kāiga*? How well I am meeting this responsibility?

