

# Ribanakin te Ataei n Ana te Utu



Practice Prompts



# Te Tararua - Guardianship

The encompassing principle for working with I-Kiribati *ataei* (children) and *te roro n rikirake* (young people) and *te utu* (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 *te tangira* (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 I-Kiribati *te rikia* (values) and drawing on this to promote wellbeing of *ataei* and *te roro n rikirake* (children and young people) and *te utu* (family).
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of *ataei* and *te roro n rikirake* and *te utu* by ensuring their worldviews are understood and included.
- Proclaiming the value of human life and the principle of guardianship promoting and protecting this as a human right.

## Reflective Questions:

How am I connecting the unique *te rikia* in the cultural approach with the principle of guardianship?

How am I demonstrating the I-Kiribati principle of guardianship within the *te utu*?

How have I promoted the *te rikia* that inform I-Kiribati views of guardianship?



# 'Te Kabanea n Tamaroa ibukin Maurin, Rikiraken ao Kawakinan te Tei ma te Utu – Best Interests of Child and Family

## Te Rikia (values)

**Te kokoraki** (love) – is expressed in the care and nurture of *ataei* and *te roro n rikirake* (children and young people) through close-knit relationships and mutual support for one another.

**Te toronibwai** (self-reliance) – equip the *ataei* and *te roro n rikirake* with skills, knowledge, and security for their future success.

**Te karinerine** (respect) – is embedded in cultural, social and familial practices, where *ataei* and *te roro n rikirake* are valued and cared for.

**Te kokoaua** (honesty) – creates a strong foundation of trust significant for emotional security for *ataei* and *te roro n rikirake* and *te utu* (family).

## Practice Includes:

- Understanding I-Kiribati *ataei* and *te roro n rikirake* (children and young people) are the heart and pearls of *te utu* (family).
- Recognition that community plays a significant role in the *te ataei* and *te roro n rikirake* upbringing. Involvement in communal activities helps *ataei* and *te roro n rikirake* learn social responsibilities and the importance of collective *te maiu raoi* (wellbeing).
- Understanding the importance of *ataei* and *te roro n rikirake* being taught about respect and cultural knowledge in turn reflect parents fulfilling their duty to their *ataei* and *te roro n rikirake*.
- To ensure there is strong and supportive relationships with *te utu* and *kaainga* (immediate and extended family), and network of relatives who provide a stable and nurturing environment.

## Reflective Questions:

How do I understand the way *te ataei* and *te roro n rikirake* are valued within their family?

Whose rights am I upholding when there is intergenerational conflict with differing worldviews?

How am I applying these *te rikia* to understand and respond when the voice of *ataei* and *te roro n rikirake* differs from *te utu*?

What do I need to understand about *ataei* and *te roro n rikirake* and *te utu* aspirations when their aspirations are unfamiliar to me?



# Te Maiu n Tamnei - Spirituality

## Te Rikia (values)

**Te nanoanga** (compassion) – is the expression of spiritual empathy, showing care and understanding through heart-centered action

**Te karinerine** (respect) – shown in beliefs, practices and interactions with others especially to spiritual, church and community leaders.

**Te nanorinano** (humility) – helps to maintain peace, harmony and respectful relationships with one another.

## Practice Includes:

- Acknowledging that *ataei* and *te roro n rikirake* (children and young people) are seen as a gift from God, it is important to nurture and bring them up to the best they can be.
- Understanding that I-Kiribati people have strong affiliations to the church in Aotearoa New Zealand for sustaining connections to their homeland and who they are.
- Recognising the connection to land, sea and the environment. These are not only seen as resources but are imbued with spiritual significance about connection to beliefs, practices, and cultural identity.
- Understanding of their connection to the island they come from is integral to their identity.

## Reflective Questions:

How do my own beliefs and *te rikia* about spirituality influence my practice with *ataei* and *te roro n rikirake* and *te utu* (family)?

What am I doing to understand the significance of spirituality and faith for the *ataei* and *te roro n rikirake* and *te utu* that I work with?

How do I understand spirituality in the context of wellbeing for *ataei* and *te roro n rikirake* and *te utu*?



# Te Nanorinano - Humility

## Te Rikia (values)

**Te kokoraki** (love of relationships) – is deeply intertwined and demonstrated with the act of service and support for each other.

**Te ongotaeka** (obedience) – showing deference and care by acknowledging and honouring the wisdom of older generations.

**Te karinerine** (respect) – politeness, courtesy and generosity is a form of respect in daily interactions, a form of respect and is done without expecting anything in return.

**Te toronibwai** (self-reliance) – is reflected in the I-Kiribati way of life that centers on their pride of being resourceful and resilience.

## Practice Includes:

- Understanding that humility promotes social harmony and cohesion for I-Kiribati people. Being humble helps to maintain peace, harmony and respectful relationships with one another, as it encourages individuals to avoid conflict and show consideration for others.
- An awareness that I-Kiribati *te utu* (families) are shy and may require time to open up. Taking the time needed for them to feel comfortable will pay dividends, allowing genuine understanding and collaboration to occur.
- Recognising that humility is an essential aspect of I-Kiribati culture, where boasting about achievements or possessions is not appropriate or encouraged. Competition within a community is not viewed as a positive attribute.
- Placing emphasis on selflessness, service to others and the recognition of one's place in the broader community.

## Reflective Questions:

How am I demonstrating humility in my work with *te ataei* or *te roro n rikirake* (the child or young person) and *te utu* (family)?

What is my perception of humility and how does this compare with humility from an I-Kiribati worldview?

What am I doing to enable mutual trust to develop between myself, *te ataei* or *te roro n rikirake* and *te utu*?



# Te Oinaomata - Dignity

## Te Rikia (values)

**Te karinerine** (respect) – recognising and honouring community and religious leaders promotes a supportive and respectful environment.

**Te kokoraki** (love of relationships) – is marked by politeness and respect to ensure everyone is valued.

**Te toronibwai** (self-reliance) – is reinforced through shared resilience in the individual's ability to provide for themselves and their families.

## Practice Includes:

- Understanding that dignity is deeply rooted in the strength and wellbeing of *te utu* (family) and collective ties through participating in communal activities, helping others and supporting communal decisions.
- Upholding, honouring, respecting and contributing to their customs and ways of being, supports a strong sense of cultural pride and identity. This is a way of maintaining dignity for *ataei* and *te roro n rikirake* (children and young people) and the collective.
- Demonstrating resilience in the face of adversity by maintaining a positive and hopeful outlook despite challenges and hardships.
- The application of *te rikia* such as honesty, humility and fairness in interactions with I-Kiribati people upholds their dignity.

## Reflective Questions:

How am I upholding the dignity of *ataei* and *te roro n rikirake* and *te utu* at the same time?

How is my relational practice balancing the dignity of *ataei*, *te roro n rikirake* and *te utu* with the need to address hard/complex issues?

How do I know when *te ataei* and *te roro n rikirake* and *te utu* are feeling respected by me - what will I see, notice or hear?

How am I demonstrating respect for key roles and significant people within *te utu* and *te kaainga* (extended family) and community?



# Te Reitaki - Relationships

## Te Rikia (values)

**Te toronibwai** (self-reliance) – to strengthen the bond and needs of everyone by working together.

**Te kokoraki** (sense of belonging and connections) – shape interactions within *te utu* (family) and community, fostering a strong sense of unity and belonging.

**Te ongotaeka** (obedience) – acknowledging the roles of community and traditional leaders in community decision making processes.

**Te karinerine** (respect) – for other's opinions and differences prevents conflict and helps to maintain harmony and social cohesion.

## Practice Includes:

- Building trust and mutual respect is core to sustaining relationships and connections for I-Kiribati people. Establishing these genuine relationships fosters openness.
- Understanding the interdependence of relationships, and how families and communities rely on each other for support whether it is daily activities or in times of need. This strengthens the social cohesion within the community.
- An awareness that I-Kiribati people are community orientated, and that actions and decisions are made collectively. Understanding this helps to build effective working relationships.
- Recognising that relationships are essential for resolving conflict and maintaining harmony within the community. Traditional practices involve collective decision-making to ensure that disputes are settled amicably.

## Reflective Questions:

How am I building trust and respect in my relationships with *ataei* and *te roro n rikirake* (children and young people) and *te utu*?

How am I developing my understanding of the significance of relationships for *ataei* and *te roro n rikirake* and *te utu*?

How am I using the I-Kiribati *te rikia* to build my relationships with *ataei* and *te roro n rikirake* and *te utu*?



# Mwioko - Responsibility

## Te Rikia (values)

**Te kakaonimaki** (accountability) – centers on the interdependence within families and communities reinforcing the responsibility each member has to the overall wellbeing.

**Te kokoraki** (relational) – is expressed in caring for one another e.g., parents prepare *ataei* and *te roro n rikirake* (children and young people) through participating in communal activities and passing down knowledge *te rikia* and skills.

**Te karinerine** (respect) – upholding moral *te rikia* such as honesty promotes integrity and stability within *te utu* (family) and community.

**Te moa aomata** (hospitality) – extend kindness, love.

## Practice Includes:

- Understanding that responsibility is deeply communal, emphasizing the welfare of the group over individual interests. Personal actions are often guided by what is best for *te utu* (family) and community as a whole.
- Upholding family obligations is paramount. Individuals are expected to care for members of *te utu* including elders, children, and members of *te kaainga* (extended family).
- An awareness that for I-Kiribati people, being responsible means actively contributing to the wellbeing of the collective. This involves communal work, ceremonies and in decision making processes.
- Acknowledging that *ataei* and *te roro n rikirake* (children and young people) are expected to learn, practice and pass down customs and knowledge for future generations and ensure cultural continuity.

## Reflective Questions:

How does my perception of responsibility differ from the collective responsibility of *te utu*?

What am I doing to understand the roles and responsibilities of *ataei* and *te roro n rikirake* and *te utu*?

