

**MO'UI FAKALATA**



**Practice Prompts**



# Tauhi Fanau - Guardianship

The encompassing principle for working with Tongan *fanau* (children and young people) and *kāinga* (families)

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

Guardianship is the unwritten understanding of care of and responsibility for people. This principle is the umbrella under which all notions of *'ofa* (love, care, compassion), 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 Tongan values and drawing on this to promote safety and *mo'ui lōtolu* (wellbeing) of Tongan *fanau* (children) and *kāinga* (immediate and extended family).
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of Tongan *fanau* and *kāinga* by ensuring their worldviews are understood and included
- Upholding 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 values in this cultural approach with the principle of guardianship?

How am I demonstrating the Tongan principle of guardianship within the *kāinga*?

How have I promoted the values that inform Tongan views of guardianship?



# Lelei taha kihe fanau moe fāмили – Best Interests of the Child & Family

## **Tefito'i tui values and beliefs:**

- ❖ **Fatongia** (duty and responsibility) – identify duty and roles of *fanau* (children) within their *kāinga* (family).
- ❖ **'Ofa** (love, care, compassion) – to see *fanau* and *kāinga* as your own when you are working with them.
- ❖ **Tauhi vā** (maintaining relationships) – keep safe, strong, trusting relationships with *fanau*.
- ❖ **Anga fakatōkilalo** (humility) – open heart, mind and spirit, listening to *fanau* narratives, experiences and aspirations.

## **Practice Includes:**

- Seeing and acknowledging that the *fanau* (child) belongs to a *kāinga* (family) within a collective environment, structure and a social system.
- Exploring with *fanau* and *kāinga* to understand what being Tongan means for each of them.
- Understanding the roles and responsibilities that exist within the *kāinga* helps us to recognise and identify strengths, resources and needs when they are diminished.
- Applying *talanoa* (conversation) for a deeper understanding of the *fanau* and their *kāinga*, and promote their participation in decision making.
- Ensuring I have recorded names, villages, islands and language of *fanau* and *kāinga* correctly in all my records.

## **Reflective Questions:**

How have I used *tefito'i tui* to build an authentic relationship with *fanau*?

How have I recorded the narratives of *fanau* through their voice and aspirations? What have I understood in that journey with them?

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

How do I understand the way *fanau* are valued within their family?



# Mo'ui Fakalaumālie – Spirituality

## **Tefito'i tui values and beliefs:**

- ❖ **'Ofa** – to love God, is to act with love, care and compassion for other.
- ❖ **Faka'apa'apa** (respect) – respect the place of God within each *kāinga*.
- ❖ **Tauhi vā** (maintaining relationships) – sacred relationship between God, the collective *kāinga* (family) and with each other.
- ❖ **Anga fakatōkilalo** (humility) – to be humble in the presence of God and others.

## **Practice Includes:**

- Acknowledging and understanding the relationship of spirituality and its influence on Tongan wellbeing.
- Recognising *fanau* (children) and *kāinga* (family) may be disconnected spiritually, the power of prayer can breakdown barriers and reconcile spiritual connectedness.
- Understanding that spirituality, faith and religion can be expressed differently across *fanau* and *kāinga*.
- An awareness of the significance of how spirituality informs expected behaviour according to one's role, place, and function within the *kāinga*. This awareness enhances my communication and connections with *kāinga*.
- Understanding the act of *foaki* (giving and serving others) without expecting anything in return is an important expression of spirituality.
- Recognising the significance of the enduring connections with those who have gone before.

## **Reflective Questions:**

How do I understand and make sense of the power of prayer, spirituality, faith and religion for *kāinga* and *fanau* that I work with?

How do I respond to what I have seen, felt and heard about spirituality, faith and religion of *kāinga* and *fanau* that I am working with?

What do I think about spiritual, religious and faith beliefs when working with *fanau* and *kainga*?



# Anga Fakatōkilalo – Humility

## **Tefito'i tui values and beliefs:**

- ❖ **Feveitokai'aki** (reciprocal respect) – be humble in our actions and behaviors with each other.
- ❖ **'Ofa** (love, care, compassion) – always start with an open heart, being genuine and authentic.
- ❖ **Fetokoni'aki** (reciprocity) – be open to sharing self with others and receiving others with heart, 'ofa and compassion.
- ❖ **Tauhi vā** (maintaining relationships) – relationships are built on trust, humility and dignity.

## **Practice Includes:**

- Taking the time to learn and understand the hierarchical roles and status each *kāinga* (family) member holds.
- Upholding the dignity of *kāinga* by respecting the relationships, through time and space.
- An awareness that authentic and inauthentic humility is observed and assessed through my behaviours and actions (tone, language, dress, eye contact).
- Recognising your status (professional authority) and taking steps to minimise the power imbalance between you and the *kāinga*.
- Understanding the power of humility from a Tongan worldview and the uplifting experiences that derive from acts of humility between individuals.
- Respecting when visiting *kāinga* in their homes, we greet and wait for *kāinga* to lead and guide us.

## **Reflective Questions:**

In what ways have I shown humility in my approach when working with *fanau* (children) and *kāinga*?

What approaches have I taken to work out who significant members of the *kāinga* are and why ?

How have I managed any differences between Tongan worldviews and values, and my own?



# Anga Faka'ei'eiki – Dignity

## **Tefito'i tui values and beliefs:**

- ❖ **Faka'apa'apa** (respect) – being relational, inclusive and restorative.
- ❖ **Fatongia** (duty and responsibility) – uphold the dignity of *fanau* and *kāinga*.
- ❖ **Tauhi vā** (maintaining relationships) – *fanau* and *kāinga* are experts in their own lives.
- ❖ **Anga fakatōkilalo** (humility) – acts of giving and receiving.

## **Practice Includes:**

- Understanding the significance of and acting in ways that upholds the embodiment of pride that Tongan people have in their culture, monarchy, and their country.
- Understanding that the strength of the *kāinga* (family) as a collective is central to Tongans.
- Recognising the restorative power of the collective when wellbeing has been impacted and/or weakened by environmental, socio-economic disruptions in the new land.
- Understanding and respecting the importance of good social interactions for Tongans and their maintenance and nurturing of the *vā* (relationship) for this purpose.
- An awareness and adherence to the cultural expectations attached to gender and gendered roles within the Tongan world.

## **Reflective Questions:**

How is my relational practice balancing the dignity of *fanau* (children) and *kāinga* with the need to address hard/complex issues?

How do I understand reciprocity from a Tongan perspective and what have I done to activate that understanding in my practice?

How did I respect and demonstrate with *fanau* and *kāinga* that they are the experts of their own lives?

What should I see, feel, hear, and experience if I have achieved this?



# Tauhi Vā – Relationships

## **Tefito'i tui values and beliefs:**

- ❖ **Feveitokai'aki** (reciprocal respect) – you are a guest in their home, and you approach *kāinga* with humility, dignity and respect.
- ❖ **Fatongia** (duty and responsibility) – deeply connected to *kāinga*, *lotu* and *kāinga he nofo*.
- ❖ **Tauhi vā** (maintaining relationships) – honour the sacredness and space of all relationships of *fanau* and *kāinga*.
- ❖ **Anga fakatōkilalo** (humility) – reciprocal relationships with *fanau* and *kāinga*.

## **Practice Includes:**

- Understanding the significance of *tauhi vā* (maintaining relationships) and how we take care of the bonds that govern the gravity of issues (such as youth offending) or the sensitivity of issues (*tapu*) (such as sexual abuse) with appropriate responses.
- Understanding *tauhi vā* (building, nurturing and maintaining relationships) is a responsibility I have when working with *kāinga*.
- Recognising that building relationships through *talanoa* (respectful conversation) is vital to Tongans as it captures what they know and how they do things as it gives a sense of balance and/or harmony.
- Understanding key roles and responsibilities within the *nofo a kāinga* as signposts for key relationships that can be connectors within the *kāinga*.

## **Reflective Questions:**

What are the ways I have demonstrated humility and dignity in building relationships with *fanau* and *kāinga*?

What have I learnt about the hierarchal structures, duty and responsibilities of each *kāinga* member including *fanau*?

How did I create safe spaces for *fanau* and *kāinga* to support restoration and healing?



# Fatongia – Responsibility

## Tefito'i tui values and beliefs:

- ❖ **Faka'apa'apa** (respect) – actions and behaviours are enacted individually and collectively
- ❖ **Fatongia** (responsibility, duty and obligation) – reciprocity and respect to listen and share with fanau and kāinga members
- ❖ **Tauhi vā** (maintaining relationships) – kāinga believe in their fundamental responsibility towards their fanau through their own self determination
- ❖ **Anga fakatōkilalo** (humility) – supports purpose and place within collectives and affiliations to restore dignity and integrity

## Practice Includes:

- Respecting that *fatongia* is ascribed from birth. *Fanau* is born into rank and status in accordance to social hierarchy with defined responsibilities.
- Recognising that *kāinga* wellbeing and functioning reflect how well the responsibilities of its members is fulfilled.
- Understanding of *nofo 'a kāinga* system (family structure), its roles and responsibilities informs Tongans on how to behave and act.
- An awareness of the difference between one's social status versus one's societal rank. Social status is the position one inherits from their father. Societal rank is the position one inherits from their mother.
- An awareness of the position of women in Tongan society and the cultural responsibilities accorded to them.

## Reflective Questions:

What have I done to ensure that I am meeting the cultural needs of *fanau* and *kāinga*?

What areas of development do I need to continue to build and deepen my knowledge and understanding of Mo'ui Fakalata when working with Tongan *fanau* and *kāinga*?

How am I considering roles and responsibilities embedded in *nofo 'a kāinga* to help me explore sources of support and protection?

The background is a close-up of a woven mat with a diamond pattern. Overlaid on this is a stylized house outline. The house has a gabled roof and a chimney on the right side. The outline is drawn with thick black lines, and a semi-transparent grey circle is positioned behind the text on the left side of the house.

***Koe fanau koe  
mata'i koloa***

**Children are treasures  
and gifts from God**