




# **TAUTUA**

**Practice Prompts**



**“O le tagata ma lona āiga,  
O le tagata ma lona  
fa’asinomaga”**

*Every person belongs to a family and  
every family belongs to a person*



# Puipuiga o Tamaiti ma Āiga – Guardianship

The encompassing principle for working with Samoan *fanau* (children and young people) and *āiga* (family)

## 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 *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 Samoan *aga tausili* (values) and drawing on this to promote *soifua manuia* (wellbeing) of Samoan *fanau* (children) and *āiga* (family).
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of Samoan *fanau* and *āiga* 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 values in this cultural approach with the principle of guardianship?

How am I demonstrating the Samoan principle of guardianship within the *āiga*?

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



# Saogalemu ma le malu Puipuia o Tamaiti, Fanau ma Āiga – Best Interests of Child and Family

## Aga Tausili – Values:

**Alofa** – ‘O au o Matua Fanau’, the umbilical cord that connects and binds *fanau* (child) and mother from birth, within *āiga* (family) and communities *fanau* are always placed at the centre.

**Tofā mamao** – the long-term vision for *fanau* (children) through their lens and their *āiga*.

**Vā tapuia** - *fanau* are our treasures; they are a gift and blessing from God to *āiga*.

**Fa’asinomaga** – uphold the rights, roles, responsibilities of *fanau* to their *āiga* through their culture, identity and belonging.

## Practice Includes:

- Utilising the collective strength of the *āiga* to ensure protection, and *soifua manuia* (wellbeing) for *fanau* (family).
- An obligation to honour and uphold the dignity, and rights of *fanau* (children) to their culture, identity and belonging.
- Supporting the cultural and aspirational needs of *fanau* and their participation, in decision-making and planning.
- Listening to and respecting the voices of *fanau*, and understanding these alongside the responsibilities of *āiga* to nurture and protect them.

## Reflective Questions:

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

How have I explored the unique roles and responsibilities of *fanau* within their *āiga*?

What specific relationships and connections am I exploring to understand the *soifua manuia* of *fanau*?

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



# Ola Fa'aleagaga – Spirituality

## Aga Tausili – Values:

**Tapua'iga fa'a Samoa** – virtue of unified support and blessings physically, spiritually and emotionally.

**Vā tapuia** - sacred spaces and relationships connected through spirituality.

**Alofa** - being humble, having an open heart, mind and soul.

**Fa'aaloalo** - respectful behaviour and language that honours the spirituality and faith of *āiga*.

## Practice Includes:

- Working in ways that recognise and uphold the significance of *fanau* (children) as a gift and blessing from God to the *āiga* (family).
- Recognising, valuing and respecting Samoan perspectives of spirituality, faith and religion for strengthening the *soifua manuia* (wellbeing) of *fanau* and *āiga*.
- Awareness that while expressions of spirituality, faith or religion may differ across *fanau* and *āiga*, their significance and influence should still be understood.

## Reflective Questions:

When I am applying the principle of spirituality, what will *fanau*, *āiga* and communities hear, feel and see in my actions and approach?

What am I doing to honour and respect the protocols and practices the *fanau* and *āiga* observe in relation to their faith and spirituality?

What is my understanding of the spiritual beliefs and values of *fanau* and *āiga* telling me about the impact of harm on their *soifua manuia*?



# Loto Mau'alalo – Humility

## Aga Tausili – Values:

**Fa'aalo'alo** - the way in which you conduct yourself (dress, act, behave, speak).

**Alofa** - observance of your actions and behaviours.

**Vā tapuia** – expressions of strength, unity, empathy and compassion.

**Vā fealoa'i** - engagements that are humble, respectful and gracious.

## Practice Includes:

- Valuing humility as integral to Samoan cultural practices that promote restoration, healing and forgiveness.
- Recognising that being of service to others by acting with grace and an open heart is humility in action.
- Recognising humility as a strength which embodies integrity, dignity and faith-based values.
- Acting with humility to build genuine and trusting relationships.

## Reflective Questions:

What would I want *fanau* (children) and *āiga* (family) to see, hear and experience if I am practicing with humility?

What is my perception of humility and how does it compare with humility from a Samoan worldview?

I know that managing conflict with humility is a skill. How am I developing or strengthening this skill for my practice with *fanau* and *āiga*?

Can I describe a situation where humility has been present or demonstrated?



# Mamalu - Dignity

## Aga Tausili – Values:

**Fa'aalo'alo** - respecting, promoting and upholding the dignity of *fanau* and *āiga* from the outset.

**Gāgana** - using language that is appropriate for *fanau* (children) and *āiga* (family).

**Tofā mamao** – a long-term vision of *soifua manuia* (wellbeing), security and prosperity.

**Vā fealoa'i** – expresses peacefulness, humility, *alofa*, (love) *fa'aaloalo* with regard to roles and relationships.

## Practice Includes:

- My responsibility to act with dignity and uphold the dignity of *fanau* (children) and *āiga* (family).
- Patience and a willingness to learn and be guided by *fanau* and *āiga*.
- Upholding the rights of *fanau* and *āiga* to observe their cultural customs by listening with intent to and honouring their values and narratives.
- Ensuring *fanau* and *āiga* have autonomy to lead and determine their collective *soifua manuia* (wellbeing) and upholding their right to achieve *tofā mamao* .

## Reflective Questions:

Can I describe how I am using one of the *tautua aga tausili* (values) to demonstrate the principle of dignity when I am working with *fanau*, *āiga* and the wider collective?

How am I drawing on Samoan knowledge, practices and processes to honour and support full participation of *fanau* and *āiga*?

When I am upholding the dignity of *fanau* and *āiga* what will they be experiencing? What will I hear? What will I see?

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



# Faiā - Relationships

## Aga Tausili – Values:

**Fa'aalo'alo** - respectful relationships with *āiga* and significant people.

**Vā fealoa'i** - genuine authenticity in achieving harmonious relationships.

**Vā tapuia** - the sacred spaces between people, places, siblings and the environment.

**Faiā** - significance of roles, titles, genealogical, historical connections, pronunciations of names and places for *āiga*.

## Practice Includes:

- Recognising and honouring *fanau* (child) and *āiga* (family) narratives through *gāgana* (language), histories, genealogy, and connections to build relationships, understanding, planning, acting, and reflecting with them.
- Valuing and respecting Samoan customs and traditions to build genuine relationships with *fanau* and *āiga*.
- Understanding the significance of hierarchy and status structures within *āiga* and how these influence relationships and responsibilities for each of its members (e.g role, gender, age and disability).
- Being helpful in tangible ways e.g. activating resources and working collaboratively with others (eg church, villages, sports, schools) to strengthen *soifua manuia* (wellbeing) of, and connections within, *āiga*.

## Reflective Questions:

How have I deepened my understanding of the *faiā* for *fanau* and *āiga*?

How have I demonstrated *fa'aalo'alo* when building and maintaining relationships with *fanau* and *āiga*?

When exploring the different hierarchal structures of the *āiga*, what have I learnt about the individual roles within those structures including the role of *fanau*?



# Matāfaioi – Responsibility

## Aga Tausili – Values:

**Fa'asinomaga** - identity and belonging are connected to one's responsibilities to *āiga*, village and others.

**Vā fealoa'i** - respect the relational and cultural protocols and Samoan worldviews.

**Vā tapuia** - roles and responsibilities of each member in the *āiga* are sacred and valued.

**Gāgana** - Allow *talanoa* (conversation) with *āiga* to be free-flowing.

## Practice Includes:

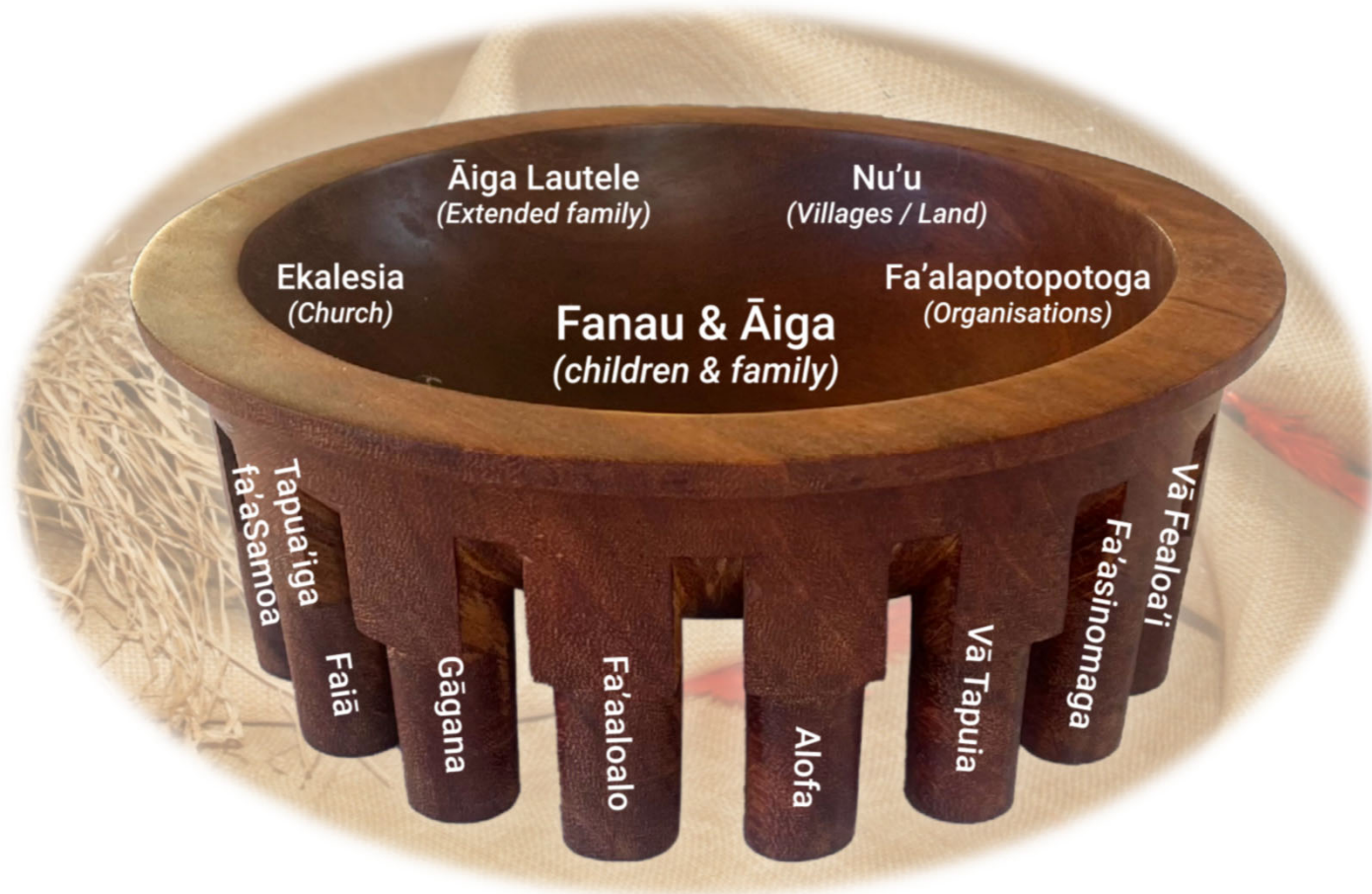
- Understanding that responsibilities and expectations of *fanau* (children) and *āiga* (family) are demonstrated through acts of sacrifice, service, obedience, respect, reciprocity and restoration.
- Advocating and supporting *fanau* and *āiga* to determine and find solutions for their own *soifua manuia* (wellbeing).
- Finding out about the responsibilities and expectations that exist within roles and relationships of *fanau*, *āiga* and the wider collective.
- Exploring *fanau* and *āiga* connections to their heritage, blood lines and *faiā* to build understanding.

## Reflective Questions:

What am I doing to facilitate *fanau* and *āiga* to achieve healing and restoration?

Describe how I have supported *fanau* and *āiga* time and space to find solutions for their own *soifua manuia*?

How am I seeking understanding with *fanau* and *āiga* about their responsibilities and what it means for my practice approach?



***O le ala i le pule o le Tautua***  
**The path to leadership is through service**