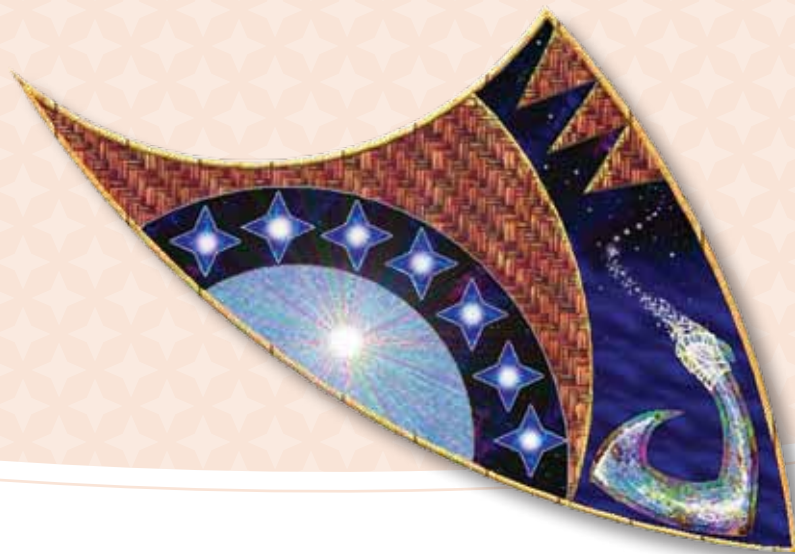




# Kāiiga Māopoopo

A Tokelau Conceptual  
Framework to address  
family violence



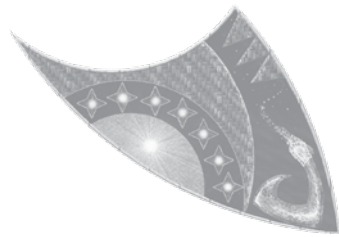
## Guide on the use of the Tokelau Conceptual Framework

This document was developed by the Tokelau Working Group to assist with the development of a training programme for Tokelauan practitioners and service providers working with victims, perpetrators, and families from our communities who have been affected by family violence.

The information in this document can be used for research purposes\*, educational activities and programmes which promote the wellbeing of our families and communities. The Working Group request that in using this material, that the integrity of the concepts and the work is maintained. These must not be interpreted in such a way as to cause any form of harm, or violate relationships between people. Nor should the meanings of these concepts, values, and principles be compromised or subsumed under the definitions of meanings that belong to other cultures and beliefs.

The indigenous knowledge and their interpretations of meanings in this document remain the intellectual property of the Working Group. Copyright of this framework belongs to the Ministry of Social Development. The use of any part of this document is to be appropriately acknowledged.

\* <[http://by167w.bay167.mail.live.com/mail/RteFrame\\_16.2.4514.0219.html?dl=dl#\\_ftnref1](http://by167w.bay167.mail.live.com/mail/RteFrame_16.2.4514.0219.html?dl=dl#_ftnref1)> It is recommended that any research generated from this document is guided by Pacific research guidelines such as, Guidelines on Pacific Health Research (2005). Health Research Council of New Zealand



### La Tapu (Sacred Sail)

The basic shape is that of a Pacific canoe sail. This represents the vaka/canoe which is important in traditional Pacific navigation and exploring new horizons.

The fishhook represents sustainability as well as traditional knowledge. The fishhook colour shows the colours of the paua shell, which represents our migration to New Zealand and adapting to a new way of life while maintaining our traditions. The fishhook is linked to a spiritual cord which disappears up to the heavens. This represents our link as Pacific Islanders with our creator and the importance of our traditional and contemporary belief system. The background of the fish hook represents the sea which merges into a star filled night sky. These natural elements were the navigator's pathways to new horizons.

The triangular patterns above the fishhook is a common design motif found in all Pacific cultures. I used this pattern to represent a common thread found between the Pacific Islands.

The woven pattern represents the Kaiga (family), as a close knit unit. Each member in the Kaiga has a role and purpose in the same way each strand supports one another.

The seven stars represent the seven Pacific Island nations/groups of; Cook Islands, Niue, Sāmoa, Fiji, Tuvalu, Tonga and Tokelau. Together, they represent a collective star formation which provides support and guidance to the vulnerable. To the left of the arched 7 stars is a lagoon with a radiating light emanating outwards. The lagoon represents a safe and protected environment. The radiating light represents a new life nurtured within this safe environment while surrounded and supported by family, cultural knowledge, belief, and alofa (love).

Tiaki Fati Kirifi – Tokelau.

### The Tokelau Working Group

Loimata Iupati (Toeaina), Alefosio Tufala (Toeaina), Reverend Linda Teleo Hope (Facilitator), Kupa Kupa, Okesene Faraimo, Ufiata Siasoi, Pamata Veniale, Lautaimi Iupati, Mulinuu Naseri, and Salapima Everdina Fuli (Writer).

# Contents

Kupu tomua Foreword.....	2
Fakamāinaga a te komiti fakafoe Executive summary .....	3
The task.....	3
Key findings.....	3
Elements of the Framework .....	4
Approach to violence.....	5
Transformative processes .....	5
Kāiga Māopoopo A Tokelau Conceptual Framework addressing family violence .....	6
Fakatomuaga Introduction.....	6
Fakakupuga tāua mō tēnei takiala Elements of the Framework .....	8
Family violence and violations .....	9
Loving discipline of children.....	9
Practice imperatives.....	10
Mālamalama loloto faka-Tokelau – talitonuga fakavae o te inati Tokelau philosophy – principles of inati .....	12
Inati .....	12
Ko te tauhiga ki te ola mālōlō, mākeke ma fakamāopoopo kāiga Maintenance of wellbeing, and strong, unified families .....	15
Fatupaepae – matriarchal leader .....	15
Toeaina.....	16
Kāiga .....	17
Vā o te tuagane ma te tuafafine .....	17
Kupu fakaiku Conclusion.....	18
Lihi o nā tuhi ma nā fakamatalaga e fakaaogāgia i loto tēnei takiala Bibliography.....	19
Lihi o nā kupu Tokelau ma o lātou uiga i te gagana Igilihi Appendix 1 glossary.....	20

It is recommended that this document is read in conjunction with *'Falevitu: A literature review on culture and family violence in seven Pacific communities in New Zealand'* and *'Nga vaka o kāiga tapu: A Pacific Conceptual Framework to address family violence in New Zealand.'*

# Kupu tomua

## Foreword

*Fakatālofa atu ki te mamalu o Tokelau, ki lātou kua momoe atu vēnā foki ki lātou koi nonofo mai – mālō lava.*

*Hāloa ia Tokelau toku atunuku, ko au e alofa lahi atu kia te koutou. Ko au e taumafai ni mea lelei mō ki tātou aua he kai mō Tokelau taeao. Hau, aua ko to tātou paopao kā fano!*

We want to thank our heavenly Father for giving us the opportunity to work together. We pray that this report is blessed and it is a gift to those who read it. We thank you heavenly Father for your peace, love and patience and we pray that you will grant us the strength to continue your good work.

We would also like to thank the Pacific Advisory Group and the Ministry of Social Development officials for allowing us to contribute to the work that is currently being undertaken for Pacific peoples on family violence. We are humbly grateful.

To our Toeaina Filipo Lui thank you for faithfully beginning this work and for drawing upon the membership of the Working Group. To our Toeaina Amosa Fa’afai, thank you for kindly peer reviewing the report.

This report pays historical homage to Tokelau – the islands of Olohega, Atafu, Nukunono, and Fakaofu. It pays tribute also to our ancestors who have passed and, who remain strongly in our hearts. Their love, aspirations, and commitment to the wellbeing of Tokelau envisaged a world where their descendants and future generations would live a happy, safe and prosperous life. Therefore *Kāiga Māopoopo* – a Tokelau Conceptual Framework for Addressing Family Violence is a starting point. Finally, it is hoped that this report will enable voice of Tokelau to be heard and that it will demonstrate the resiliency of our people through times of prosperity, difficulty and hardship.

*Fakafetai, fakafetai lahi lele*

**Salapima Everdina Fuli**

*MEd, BA, Dip Tchg, NZTTC*

(Author on behalf of the Tokelau Working Group)

# Fakamāinaga a te komiti fakafoe

## Executive summary

### The task

The Tokelau Working Group (the Working Group) was tasked with developing a Tokelau Conceptual Framework for Tokelau practitioners and mainstream organisations working with Tokelau victims, offenders and their *kāiga* and/or communities affected by violence. The Framework is not a definitive piece of work but it considers a way of addressing violence by informing prevention and intervention programmes based on the core concepts, values and beliefs of *faka-Tokelau* (Tokelau philosophical worldview). The Working Group strongly recommends that the Framework is continuously revised so that it is relevant to the diverse realities and lived experiences of Tokelau families and their stories. The Working Group further recommends that the approaches used are embedded in 'te *gagana* and *aganuku Tokelau*' (Tokelau language and traditional values) within *faka-Tokelau*.

### Key findings

1. The Working Group affirmed that all Tokelau dynamics of social and sacred interactions within *faka-Tokelau* are underpinned by the genuine concern to maintain and protect peaceful, caring and loving relationships between Tokelau people.
2. Violence is emotional, verbal and physical abuse within *kāiga*, and is the violation and transgression of boundaries of relationships which disconnect victims, offenders, and their *kāiga* from wellbeing. Violence and violations create disharmony, and confusion at many levels within the *kāiga*, which results in state of *kāiga miha*.
3. The role of the *fatupaepae* (matriarchal senior woman) within the *kāiga* needs to be further researched.
4. Research is needed to understand the covenant between the brother and sister.
5. *faka-Tokelau* is the overarching framework from which family violence should be addressed to restore *ola mālōlō* (wellbeing), *ola māfuta* (belonging) and *ola fetufaaki* (contribution).
6. The tradition and custom of *inati* is an ethical imperative that calls on the village and collectives to care for the vulnerable in their communities.

## Elements of the Framework

The principles that inform practice are drawn from the *inati* system:

**Te Kāiga Māopopo:** is absolute unity and purpose to achieve wellbeing for the individual and collective through peace and respect.

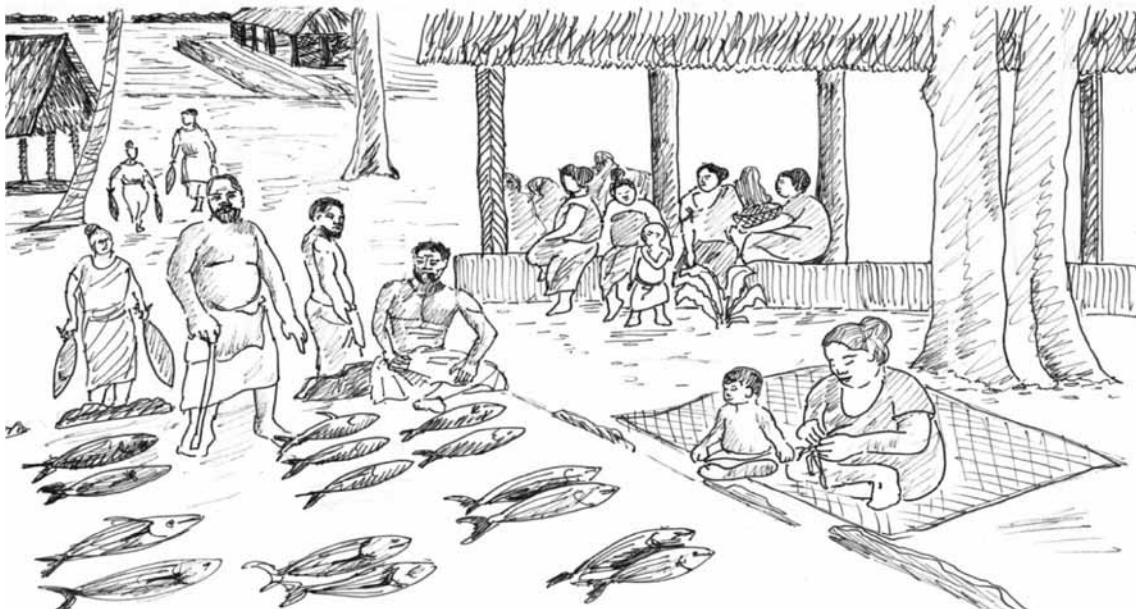
**Alofa fai tamāmanu:** is compassion shown amongst and between members in the distribution and redistribution of resources for the wellbeing of the *kāiga*. *Alofa fai tamāmanu* is shown especially towards those without *kāiga* and with no connection to *fenua*; those experiencing suffering; and, members who are unable to take care of themselves without support including the elderly, sick, physically and mentally disabled.

**Vā feāloaki:** connects people, and is where sacred relationships between members of *kāiga* are respected and honoured through language, ritual, and behaviour. The expressions of *vā feāloaki* are preserved when members of *kāiga* fulfil their duties and responsibilities to each other. Within *faka-Tokelau* honouring those relationships is of high importance.

**Fakaaloalo:** is the behaviour and language used that honours and respects *vā feāloaki*.

**Māopopo:** requires individuals to actively participate and work in unison with members of the collective.

**Fakahoa lelei:** is the spirit of fairness involved in the equal distribution of communal resources, as practised under the *inati* system.



Customary process of *Inati*

## Approach to violence

1. **Dispel** the notion that violence at a collective and individual level is normal and is acceptable or, that it is culturally valid within *faka-Tokelau*.
2. **Remove** opportunities for violence and violations to occur.
3. **Teach** transformative practices based on *faka-Tokelau* cultural imperatives that will transform behaviour, and provide alternatives to violence.

## Transformative processes

The primary transformative processes within *Kāiga Māopoopo* starts from the belief that wellbeing, and strong, unified families are natural states of being for Tokelau people.

- i. Violence and violations of *vā feāloaki* relationships cause disruptions to the wellbeing of the *kāiga*.
- ii. Transformative processes which include recovery, healing, and reconciliation are underpinned by *faka-Tokelau* cultural imperatives.
- iii. All the principles must be practised together to ensure that transformation and restoration of wellbeing occurs.

The wellbeing, strength and unity of families are achieved through *Kāiga Māopoopo*, *alofa fai tamāmanu*, *vā feāloaki*, *fakaaloalo*, *māopoopo* and *fakahoa lelei*.

# Kāiga Māopoopo

## A Tokelau Conceptual Framework addressing family violence

### Fakatomuaga Introduction

The vision of *Kāiga Māopoopo* Conceptual Framework is wellbeing, and strong, unified families. It affirms that all Tokelau people are entitled to happiness, protection and the opportunity to fulfil their aspirations and potential in all aspects of their wellbeing. Violence disconnects both the victims and offenders from *Kāiga Māopoopo* and creates disharmony, and confusion at many levels of the *kāiga*. The result is a state of *kāiga miha*; if a person cannot find meaning in life, life is pointless, it is useless (Figure 1).

**Figure 1. Continuum of wellbeing**

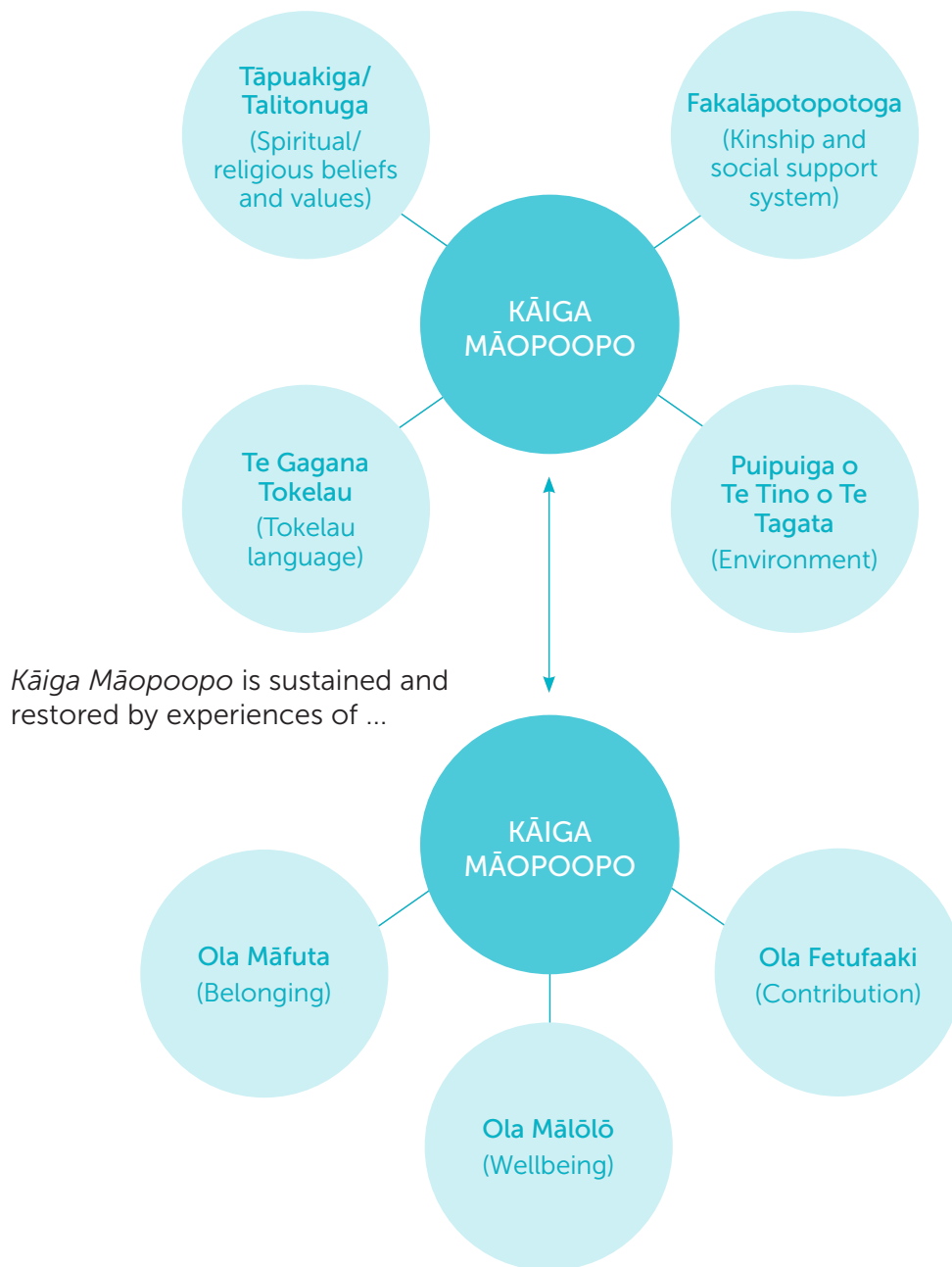


*Kāiga Māopoopo* is also understood as *kaiga feālofani* or *kāiga filēmū* and is one of many Tokelau terms for wellbeing/wellness. *Kāiga Māopoopo* is very distinctive as it has qualities that require absolute unity of Tokelau to achieve, maintain, and protect peaceful, nurturing, and caring relationships between and amongst their families. Inherent within *Kāiga Māopoopo* is the balance, harmony, and integration between *Tāpuakiga* and *Talitonuga* (spiritual and religious beliefs), *Fakalāpotopotoga* (kinship and support systems), *Puipuiga O Te Tino O Te Tagata* (Environment) and *Gagana Tokelau* (Tokelau language). See Figure 2.



## Figure 2. Te Kāiga Māopoopo

Kāiga Māopoopo is achieved through the balance between ...



*Kāiga Māopoopo* is sustained and restored by experiences of ...

*Kāiga Māopoopo* refers to the wisdom within the *kāiga* and their social and religious communities. These communities of belonging are critical pathways to cultivating and nurturing wellbeing, and strong, respectful, and unified families.

*faka-Tokelau* is the overarching framework from which family violence should be addressed to restore *ola mālōlō* (wellbeing), *ola māfuta* (belonging) and *ola fetufaaki* (contribution). The success of *Kāiga Māopoopo* is dependent on the absolute unity of the *kāiga* to achieve wellbeing. The *inati* customary process demonstrates and underpins this.

# Fakakupuga tāua mō tēnei takiala

## Elements of the Framework

**The vision** of *Kāiga Māopoopo* Conceptual Framework is wellbeing, strong, respectful and unified families. It affirms that all Tokelau people are entitled to happiness, protection and the opportunity to fulfil their aspirations and potential in all aspects of their wellbeing. It is about the synchronisation and harmony of each member working together through reciprocal respect and being well organised. This is premised on the common good of their family and for society.

**Alofa fai tamāmanu:** is compassion shown towards the most vulnerable members of *kāiga*. The beliefs and practices surrounding *inati* exemplify this concept in the distribution of fish to ensure that all members of the village receive an equitable share of food resources. In this way *alofa fai tamāmanu* is shown especially towards those without *kāiga* and with no connection to *fenua*; those experiencing suffering and difficulties, and those who are unable to take care of themselves without support.

**Vā feāloaki:** is the continuous establishment and maintenance of relationships. *Vā feāloaki* describes and represents the different and special connections and relationships that family members have to each other. For example, under *inati* a brother will give his catch to his sister to distribute to the rest of the *kāiga*. This describes his recognition of his duty and obligations to maintain *vā feāloaki* with his sister and his *kāiga* through *inati* and in the contexts of *faka-Tokelau*.

**Fakaaloalo:** is translated as respect, but its meanings are more complex. One example of *fakaaloalo* is the 'respect' given to the *Tautai* (expert fisherman) leading his fishing expedition. In return the *Tautai*, in his *alofa* (love and compassion) and *fakaaloalo* towards his companions shares his expert knowledge of skills in fishing methods.

*Fakaaloalo* between all members of the *kāiga* is essential to maintaining wellbeing in *kāiga*. This is particularly true in the case of *toeaina* and *lōmatutua* (elderly men and women), the *tamana* (older male sibling) and *fatupaepae* (senior female) with members of the *kāiga*. The *tamana* of the *kāiga* works alongside the *fatupaepae* in making decisions for the *kāiga*. The *fatupaepae* is the matriarch, nurturer, and protector of the *kāiga* and is very much involved in key decisions. *Fakaaloalo* is deeply embedded in the special bond between, the *tamatāne* and *tamafafine* (brother and sister). It is known that a sister will give her son to her brother as his protector for life, especially if her brother leaves Tokelau. This gifting is known as *mate*. All *fakaaloalo* relationships are desirable and highly significant. They are exemplified by mutual respect and an understanding that the respectful fulfilment of roles and responsibilities is paramount to maintaining peace and harmony within the *kāiga*.

**Māopoopo:** is the harmonious synchronicity of members of the village community working together for the common good. In the *inati*, *māopoopo* is where the necessary tasks are determined by all members of the village coming together for the fishing expedition with the sole purpose of providing food for the village.

*Māopoopo* begins with the fishing expedition through to the distribution of the catch to all members of the village. Every person is involved in different ways, and each has their responsibilities and tasks to ensure the *inati* is complete.

**Fakahoā lelei:** is the spirit of fairness by which everyone is apportioned their equitable share of fish under the *inati* system. The fair and equal distribution of fish means that the needs and wellbeing of every person in the *kāiga* are considered to be important.

## Family violence and violations

*[Violence] ... is the 'violation' of the boundary of a relationship through disrespect, that is seen as the offence and, violence is the outcome – the physical or emotional harm.*  
(The Working Group, 2011)

Emotional, verbal and physical violence within the *kāiga* is the violation of the boundaries of relationships, and *fakaaloalo* between members of the *kāiga*. This is seen as very disrespectful and leads to the physical, spiritual, psychological, and emotional harm of a person and the *kāiga*. Violence disrupts multiple relationships and the wellbeing of members within the *kāiga* at a number of levels bringing with it disharmony, imbalance and confusion.

### Loving discipline of children

Traditionally, *kāiga* demonstrated their love for their children by providing for them, and the children in turn provided for their *kaiga* when they grew up. Children were brought up in a nurturing and loving environment. Correction of a child was done by way of words of *alofa*. Any dissension or friction created by a child aggrieved the parents or, the '*kaiga*'. Obligatory roles of the men and women of the *kaiga* ensured the child was carefully nurtured and the extended arrangement of the *kāiga* also acted as a monitoring mechanism ensuring the child was safe guarded and protected. This is depicted in the following sayings,

*Ko te tama a te manu e fafaga i nā ika, ko te tama a te tino e fafaga i nā kupu*  
"Rather than use the *halu* (cane) on children it is much wiser to use words of reason".  
(Tufala, A., 2011: Working Group)

Another saying talks about teaching your child in the right way,

*Takitakiga o tamaiti ki loto i nā kupu mōni*  
"Teach your children in the right way"  
(Iupati, L., 2011: Working Group)

Now-a-days, violence against family members sometimes occurs as a result of mental health issues. In these situations, members of the *kāiga* will try to help their loved ones; however, external clinical assistance is often required,

*"Even at the end point of the violence, parents will use our culture for restoration ... the sad thing is, it is the parents who continue to care for their children no matter how bad the situation is".*  
(Kupa, K., 2011: Working Group)

## Practice imperatives

The Working Group strongly believes that the identified practice imperatives below are paramount to achieving and maintaining the wellbeing of the elderly, young, male and female in *kāiga*. The Working Group's experiences and understanding of *faka-Tokelau* are that it will continue to change over time and through generations. It is therefore important that Tokelau practitioners take responsibility for ensuring that the practice imperatives are relevant to the needs and circumstances of Tokelau people in the task of transforming violent behaviour and restoring wellbeing to *kāiga*. In addition, the task must belong to the practitioner and the entire community. Education is a vital key in prevention and intervention approaches to ending family violence.

While practices of *faka-Tokelau* are likely to continue to evolve over generations, the meanings and intent of the foundational values and principles remain constant; that is, they remain the same. Any movement away from foundational meanings and practice that protects wellbeing is an immediate indication that the foundational values and their meanings have been misinterpreted or, distorted.

The practice imperatives take into account the diversity of Tokelau people, their lived experiences and family history. Therefore there is no one Tokelau cultural perspective or, practice. This offers the practitioner, victim and offender opportunities to be realistic, relevant, flexible and accommodating in any given circumstances.

### **An effective practitioner has critical knowledge and an understanding of:**

#### **1. The New Zealand environment and context regarding family violence, particularly the:**

- dynamics and structure of *kāiga*.
- dynamics and structure of the churches to which Tokelau people belong.
- dynamics and structure of each *nuku* in Tokelau (village in Tokelau).
- ability to facilitate family groups and working on a one-on-one basis.
- ability to rekindle the wisdom and knowledge within the *kāiga* and introduce new knowledge to assist with restoration to wellbeing.
- knowledge of New Zealand institutions, systems and their processes.

#### **2. Self-realisation and awareness of their**

- personal limitations, strengths and opportunities.
- how to communicate effectively with people born in Tokelau; those born in Aotearoa, New Zealand; and those who affiliate with more than one ethnic group as a result of a mixed marriage.
- understanding of the influence of modern times on complementary relationships between the *tamatāne* and *tamafafine*, *pule* and *fatupaepae*, and *toeaina* and *lōmatutua*.

### 3. Moving at the pace of the family and their social support network

- Being able to work with the family and moving at their pace and acknowledging their insights.
- Understanding the social support system for Tokelau people in their communities in Tokelau and in Aotearoa, New Zealand is essential (Kupa, 2009:157).

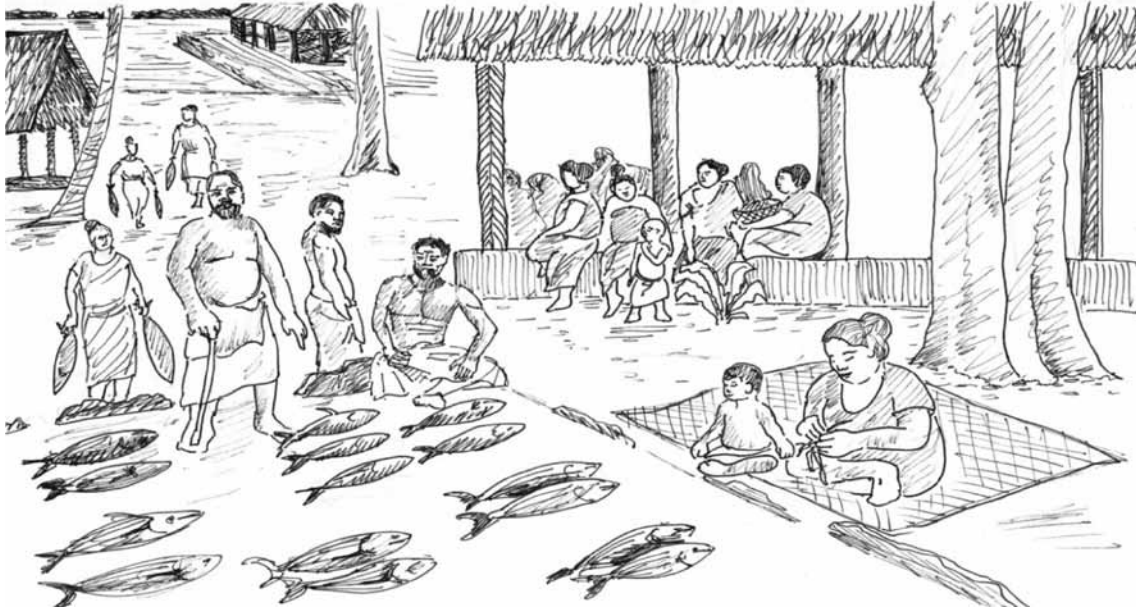
#### **An effective practitioner has accreditation in:**

- *Gagana Tokelau* and the English language.
- The ability to critically analyse violence and violation at a theoretical and practical level.

These skills are required and based on the concepts of Tokelau that show the strength of its values based on traditional (foundation) values. This is to assist the victims, offenders and *kāiiga* to work together in a meaningful, purposeful and appropriate fashion.

# Mālamalama loloto faka-Tokelau – talitonuga fakavae o te inati

Tokelau philosophy – principles of inati



*Inati*  
Artist Tiaki Fati Kirifi

*Tamaiti ōmamai ki nā inati*  
"Children, come and fetch your family's share of the harvest".  
(Vulu, 2010: 60)

## Inati

The dynamics of social and sacred interactions within *faka-Tokelau* are underpinned by the genuine concern to maintain and protect peaceful, caring and loving relationships between Tokelau people. *Kāiga Māopopo* refers to the wisdom within the *kāiga* including their social and religious communities as critical pathways to cultivating and nurturing wellbeing, and strong and resilient families. *Kāiga Māopopo* is premised on the absolute unity of the *kāiga* to achieve wellbeing. The *inati* system underpins this and is a cultural metaphor that Tokelau people can identify with and relate to. They have a cultural connection to it (Kupa, 2009).

Tokelau people place high value on sharing with, caring for, and nurturing their people. This is best exemplified by the customary process of *inati*, which is a system of distribution and redistribution of resources from the sea. It is the most eloquent form of ethics regarding equity. *Inati* ensures that everyone, from young to old, male and female, receives an equitable share of communal resources (Huntsman, et al, 1996).

Underlying the concept of *inati* is the idea that no *kāiga* is deprived of the daily necessities of sustenance. This ethic of equitable distribution encapsulates the essential meaning of providing for the wellbeing and welfare of vulnerable members of a community. Traditionally *inati* was embedded in communal practice. It involved the equitable apportioning of the entire day's catch by the women under the guidance of the *fatupaepae* (matriarch of the *kāiga*). Under this system, if a woman with young children had no husband or, descendants to help her with the communal fishing, she received an equal share of the catch compared to a family with many able-bodied men who took part in communal fishing (Kupa, 2009).

Love and compassion were given to children who were orphaned by the death of their parents or, to other people whose parents had died. The following saying reflects this and is a gentle reminder to members of the *kāiga* of their good fortune,

*Alofa kite te tamāmanu pe ko te tino tukua*  
"Show love to the person who is unable to care for themselves".

*Tamāmanu* refers to those members of *kāiga* who were unable to care for themselves and were the most vulnerable. They included the elderly with no children of their own to take care of them; *kāiga* within the village without able-bodied men, only women; households comprising only children, and the sick and disabled. The *inati* ensured sustainable support for all *kāiga* and the whole community in times of hardship (*ibid*). Today the *inati* has been adapted to best provide support for the social needs of *kāiga* in Aotearoa, New Zealand. Resources that are distributed include food, weaving materials, and other needed products (*ibid*).

The effective strength of *Kāiga Māopoopo* is demonstrated in the *inati* system. The combined and coordinated actions of all members of the village are where absolute unity, strength and determination are brought together to protect, nurture, and care for the wellbeing of the people – young and elderly, male and female.

*Te gagana, aganuku Tokelau* and *faka-Tokelau* are the means by which transformation from violence within *kāiga* to a state of *Kāiga Māopoopo*, one of unity, strength and purpose occurs. The Tokelau saying:

*Ko kitātou ni toto, ma ni ivi, ma ni kakano, hāloa*  
"We are blood, we are bones, and we are closely bonded to one another".  
(Faraimo, O., 2011: Working Group)

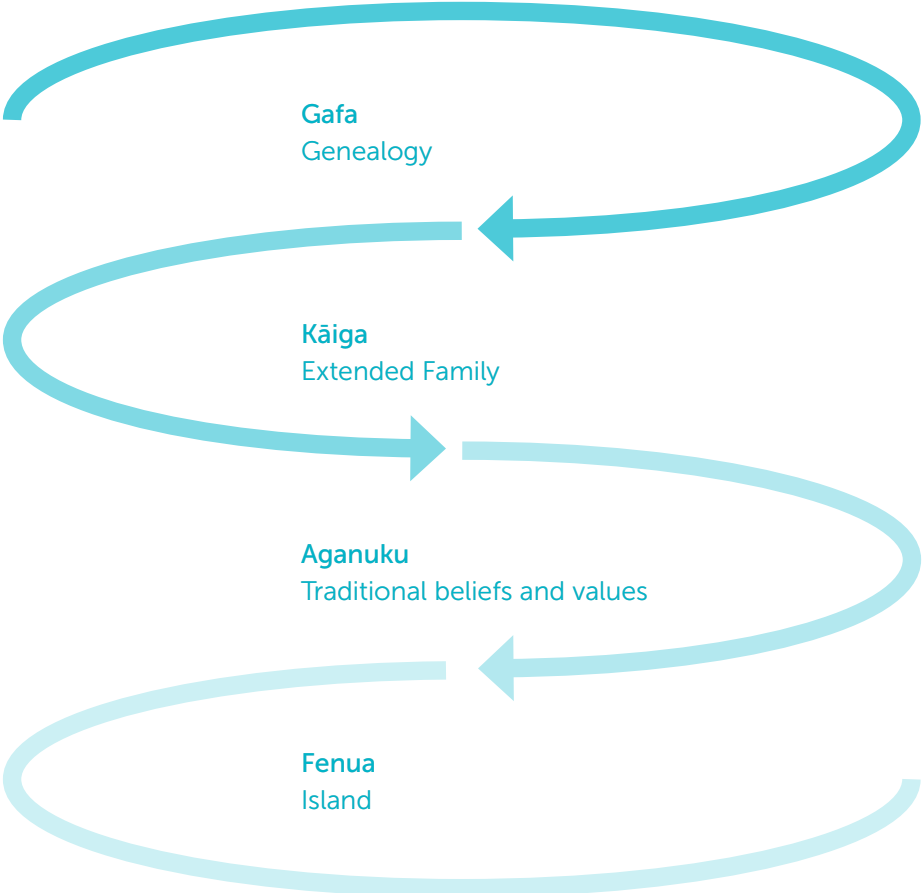
states that the bonds of kinship are intrinsically connected spiritually and physically, and are intimately interwoven into the sacred fabric of *gafa* (genealogy). These ancestral connections run deep and through many *ala* (pathways) whereby Tokelau people identify their links. This leads to another saying shared by a *toeaina* of the Working Group:

*Ke gālulue kitātou fakatahi ke fai lelei te ōlaga mō Tokelau*  
"We will work together in unity for the benefit of the wellbeing of Tokelau".  
(Iupati, L., 2011: Working Group)



In this saying, the word 'fakatahi' means, people (working) together as one. *Fakatahi* demonstrates the way we work together as a collective for the benefit of the whole, for our *kāiga* and for Tokelau. The Working Group was clear that the work we would do together would go beyond the purpose of this document, and that it was important that we provide a robust foundation from which our people can work. In this context, asserting one's individuality or, someone making out to be greater than they are at the risk of the *kāiga* is not a virtue that is seen favourably. A word reflecting this type of behaviour is *fakamāualuga*. The point to be made is that every member of the group or *kāiga* understands their standing, position and associated responsibilities. Working as one group also means that decisions are based on consensus. Figure 3 (in no order of preference) illustrates this.

**Figure 3. faka-Tokelau – knowing one's identity, standing and responsibility**





## Ko te tauhiga ki te ola mālōlō, mākeke ma fakamāopoopo kāiga

Maintenance of wellbeing, and strong, unified families



*Fatupaepae (Stone Foundation)*  
Artist Tiaki Fati Kirifi

### **Fatupaepae – matriarchal leader**

A cultural practice that is influential in the *kāiga* is the role of the *fatupaepae* (matriarch) which is the honourable title given to elderly women or, women of seniority of the *tamafafine* descended from the female lines (Kupa, 2009:157). These matriarchs are responsible for overseeing the equal and fair distribution of resources as a means of maintaining the welfare and care of the entire extended *kāiga*. The *fatupaepae* holds a privileged leadership role and is influential in making key family decisions (*ibid*; Huntsman *et al*, 1996: 114 ) Her role, more than any other, is the central symbol of *kāiga* and is not based on hierarchy but rather on leadership where she represents wisdom, compassion, justice, strength and decisions are based on consensus by *kāiga*. The white stones in front of the *fale* as shown in the picture above, represent the foundations upon which the *fale* is constructed known as the *fatupaepae*.

This physical representation symbolises the *fatupaepae*. The solidarity of the whole group and success of the day to day operations depends upon the fairness and the moral authority of the *fatupaepae* (*ibid*; Kupa, 2009). The following *pehe* illustrates this.

*Fatupaepae o te kāiga*  
*Fatupaepae o te kāiga*  
*E felau fakahoa te katiga*  
*E felau fakahoa te utuga*  
*Tamatane o te uta fenua*  
*Tamatane o vaka utua*  
*Taofi ke mau*  
*la kupu a tupuna e*

Today *fatupaepae* continue to nurture, guide and protect their *kāiga* and are selected by several *kau kāiga*. This is based on the *tamafafine* line and their knowledge and wisdom to maintain the unity and peace of the family. *Fatupaepae* are visionaries and have insight to setting a solid foundation that span generations. They are mindful and respectful of the relationships, responsibilities and resources to be shared between and amongst the young and old, and male and female. Caring for the *tamāmanu* still applies today. The *fatupaepae* ensures their needs are met, and that they are protected and shielded, and she strives to create peace within the *kāiga*.

Her house is a central place where members of *kāiga* will frequently visit or, stay. Her house is used to *talanoa* about the welfare of the *kāiga*, upcoming community events and family *fakalavelave* such as birthdays, weddings and funerals. At such meetings, a *lotu* will always be held at the beginning of the meeting and thereafter discussions will be initiated by the *fatupaepae*.

*Fatupaepae* has *loto kāiga* (deep loyalty and commitment to all members of the *kāiga*), and she will encourage them to speak regardless of their age, gender and role, in their decision making discussions. The *fatupaepae* ensures everyone has a right to contribute to the decisions of the *kāiga*. She is the guardian and is therefore central in strategies of prevention and intervention in family violence. Even after her passing, her house will continue to be used for *kāiga* gatherings and as a central place for *kāiga* meetings.

## Toeaina

*He toeaina ke nofo i te mulivaka*  
"An Elder to sit at the canoe's stern".  
(Kupa, 2009)

*Toeaina* (male elders) are the repositories of Tokelau knowledge. They draw on their 'vast knowledge, experience and wisdom' (Kupa, 2009:156) to generate discussions with their *kāiga* across intergenerational commonalities and differences to assist them. In *faka-Tokelau*, *toeaina* are stewards who when called upon guide and lead *kāiga*. The above saying likens the place and role of *toeaina* to sitting at the stern of the *vaka* (canoe) to oversee the welfare and safety of the crew.

Today *toeaina* continue to play a critical role in decisions affecting the *kāiga* and Tokelau communities throughout Aotearoa, New Zealand. *Toeaina* will consult with the *fatupaepae* on matters discussing aspects of life that promote the wellbeing of their *kāiga* and the wider community. He ensures the direction of the *kāiga* is secure and safe. This is reflected in *te Kāiga Māopoopo* – the united, peaceful and respectful family.

## **Kāiga**

In *faka-Tokelau*, *kāiga* can be understood in different contexts such as *kāiga*, *pui kāiga* and *kau kāiga*. The different arrangements of kin groups, the circumstances under which they come together and their purpose are focused on achieving the wellbeing of their family members. A traditional feature of the *kāiga* was the complementary roles of the *tamatāne* (male) and the *tamafafine* (female). Each had rights unique to their position and status, responsibilities and duties within the *kāiga*. The male line was responsible for providing and working for the benefit of the *kāiga* while the female line was responsible for the distribution of food and resources given to her by her brother.

## **Vā o te tuagane ma te tuafafine**

*Vā o te tuagane ma te tuafafine* is a sacred, honourable and significant relationship. It is based on mutual respect, obligation, harmony and *faikāiga*. That is, they are deeply concerned for each other's welfare and the welfare of their *kāiga* and wider kin,

*"The brother-sister relationship is the most significant and highly cherished Relationship in Tokelau culture. Sacred values are attached to this relationship".  
(Hope and Percival, 2010: 9)*

The reciprocal obligations underpinning this relationship were distinctly marked by the brother taking responsibility for the needs and care of his sister once she was married. As mentioned earlier, the sister in turn would give her son to her brother (known as *mate*) when he left the shores of Tokelau. The sister's son became the protector of his uncle even to the point of death. This tradition showed the strength of connection between a brother and his sister, which has been in practice through many generations, and continues today. As a very sacred relationship, stringent codes of behaviour between brothers and sisters are adhered to. These include observing respectful language and behaviour between the brother and sister and to their children. Another is that children refer to their mother and father's brothers and sisters as their mothers and fathers.

# Kupu fakaiku

## Conclusion

Within *faka-Tokelau*, violence is neither supported nor, disregarded. The *Kāiga Māopoopo* Conceptual Framework was developed to assist Tokelau practitioners and mainstream organisations in their work with Tokelau victims, offenders and their *kāiga*. It is important that the Conceptual Framework is understood in the context of the concepts and principles that promote the wellbeing and dignity of Tokelau people, based on *faka-Tokelau*. The Tokelau communities in Aotearoa, New Zealand are diverse; however the concepts in this document are understood and practised by many Tokelau *kāiga* and individuals.

Over time, Tokelau people have experienced changes brought about by colonial, post-colonial, migration, and contemporary influences. Because of these changes further research is required to identify whether these have weakened or, strengthened protector factors within *faka-Tokelau*. Of particular interest is the role of the church and Tokelau community organisations; the role of *fatupaepae* and the strong connection between *tuagane* and *tuafafine* within *kāiga*.

This report provides the basis upon which further knowledge can be built. The concepts of *Kāiga Māopoopo*, *alofa fai tamāmanu*, *vā feāloaki*, *fakaaloalo*, *māopoopo* and *fakahoa lelei* have been identified as key protective factors for *kāiga* Tokelau. Other protective factors are: *loto kāiga*, *feālofani*, *fakamagalo* and, *fehoahoani*.

The Working Group would like to end this report with a Tokelau traditional prayer. It eloquently reflects the sentiments of Tokelau in the desire that the lives of our children will continuously flourish based on a foundation of wisdom, humbleness, love, life and blessings. This prayer is a gentle reminder of the significance that our values and beliefs systems have in ensuring the wellbeing of our *kāiga* in Aotearoa, New Zealand.

*"Tui Tokelau ee!!! he tai poto!*

*he tai lotomaulalo!*

*he tai alofa!*

*he tai ola!*

*he tai manuia!"*

*"Kei foki atu ki te kau tautai*

*tenei. Aua te ola o te tinihu!!!"*

*"The God of Tokelau a sea of wisdom!*

*a sea of humbleness!*

*a sea of love!*

*a sea of life!*

*a sea of blessings!"*

*(Galo, 2006)*



*Tokelau Toku Atunuku. Artist Tiaki Fati Kirifi*



# Lihi o nā tuhi ma nā fakamatalaga e fakaaogāgia i loto tēnei takiala

## Bibliography

Fuli, F. (2012) Personal discussion regarding Fatupaepae and translation o nā Alaga Kupu, Porirua.

Galo, U. (2006). *PIC Pacific Youth Workshop Day: To Promote Suicide Prevention but not Glamorise the Idea or the Act of Suicide*. Church of Christ the King, Porirua.

Hope, L.T., and Percival, T. (2010). *Ko na auala faka-Tokelau ke puipui ai na amio faifakaulugaliki fakamalohi – Tokelau pathways to the prevention of sexual violence*. Auckland: Pacific Health, School of Population Health, University of Auckland.

Kirifi, F. (2012). Artist of pictures of Inati, Fatupaepae and Tokelau Toku Atanuku, Porirua, Wellington.

Kruger, T., et al (2004). *Transforming Whānau Violence – A Conceptual Framework: An updated version of the report from the former Second Māori Taskforce on Whānau Violence*. Wellington.

Kupa, K. (2009). Te Vaka Atafaga: A Tokelau assessment model for supporting holistic mental health practice with Tokelau people in Aotearoa, New Zealand. Auckland. *Pacific Health Dialog*, 15,1: 156–163.

Vulu, T. and Faiva, P. (2010). *Atafu He Mataula – A Tokelau Project of Pride*. In T.K. Tamasese, T.L. Parsons, G. Sullivan, and C. Waldegrave. *A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering*. Wellington: The Family Centre Social Policy Research Unit.

# Lihi o nā kupu Tokelau ma o lātou uiga i te gagana Igilihi

## Appendix 1 glossary

<i>Aganuku</i>	Traditional values
<i>Aliki</i>	King, or, royal
<i>Alofa</i>	Love
<i>Alofa ki hō he tagata</i>	Alofa underpins Tokelau people’s deep seated love for their land, culture and for each other. This is demonstrated in their relationships generationally and intergenerationally
<i>Faikāiga</i>	A person who is always concerned for one’s family and relatives. These values were demonstrated in acts or deeds, and were on-going, inter-generational and a pivotal part of our being
<i>Fakaaloalo</i>	Respect
<i>Fakamalohi</i>	Love
<i>Fakamāoopopo</i>	To come together
<i>Feāloafani</i>	Members of each kāiga love each other with the deepest respect
<i>Fenua</i>	Land
<i>Ha</i>	Restrictions
<i>Kaimakoi Faifanau</i>	Members who share their resources unconditionally with kāiga to ensure there is support
<i>Mae tama</i>	A person who cares unconditionally for the children within the kāiga
<i>Mamalu</i>	Honour or, sacredness
<i>Mate</i>	The giving of a Sister’s son to her brother so that her son protects his Uncle for life
<i>Matua</i>	Parent
<i>Tamafafine</i>	Daughter
<i>Tamāmanu</i>	Orphaned children are taken care of by other members of the kāiga
<i>Tamatane</i>	Brother
<i>Tapuakiga</i>	To worship
<i>Tauhi</i>	The ability to care and provide for those within one’s sphere of responsibility, whether immediate or extended family or the broader community. Tokelau takes seriously the care of all its members especially those that are the most vulnerable (Hope and Percival, 2010)
<i>Tautua</i>	The main provider of the kāiga





MINISTRY OF SOCIAL DEVELOPMENT

*Te Manatū Whakahiato Ora*

**PASEFIKA PROUD**  
Our Families, Our People, Our Responsibility



**Taskforce for  
Action on Violence  
within Families**