

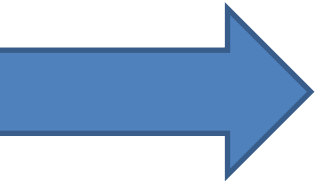
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(1) Context

Sociology of the family has focussed for a long time
 on couples with children
on one-parent or step-families,
i.e. on family groups formed by co-residence

Census data describe the family within the household

- Nevertheless,
families spread over a larger territory and a
variety of relationships are entertained
between households

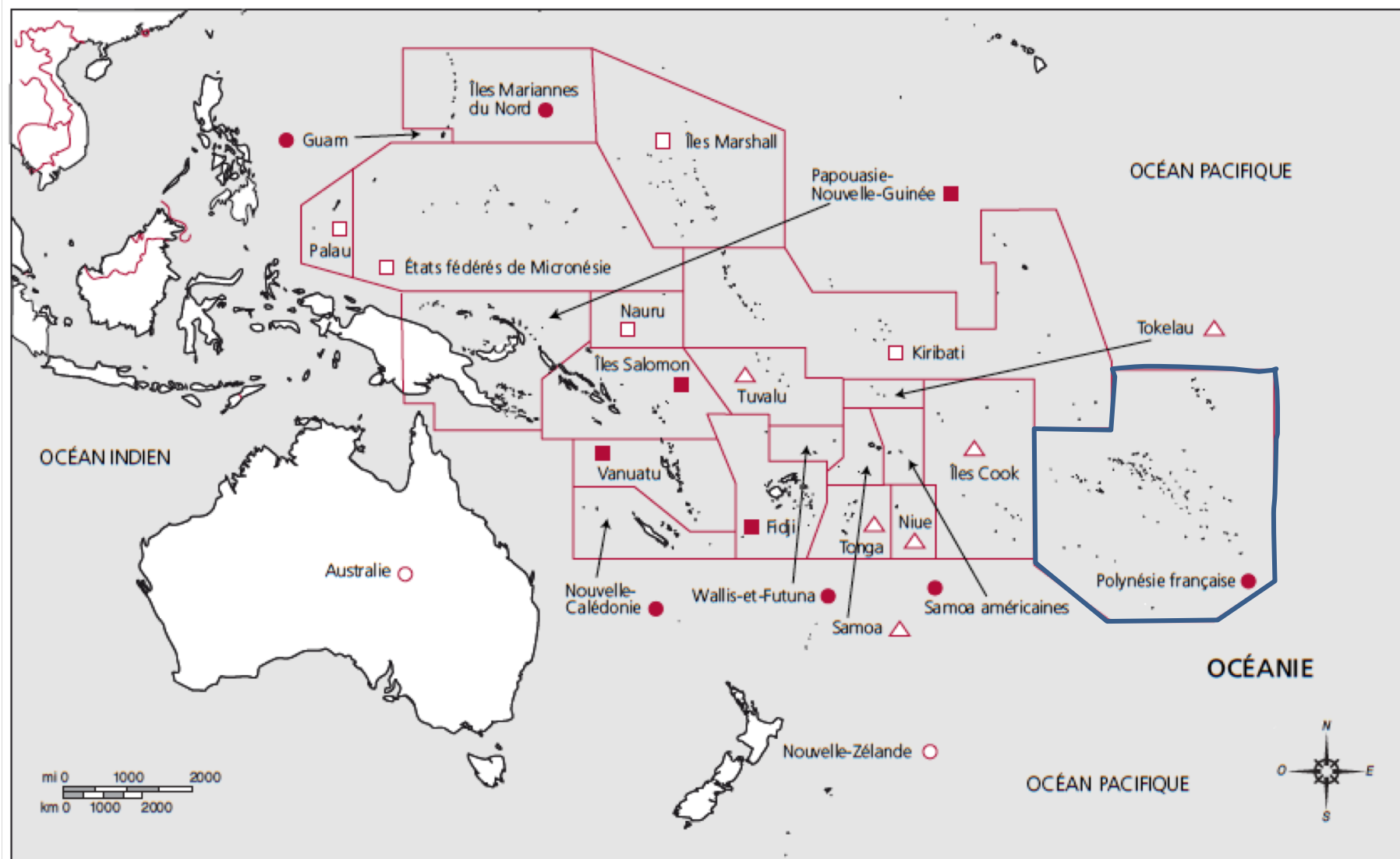
(2) Context

The interest in family solidarities has reappeared in the context of ageing societies and the wider debate around public *versus* private support



In a specific geographical context

- a region featuring widely scattered islands,
- with declining fertility and increasing life expectancy
- where the organization of education and health implies long distance and long term mobility

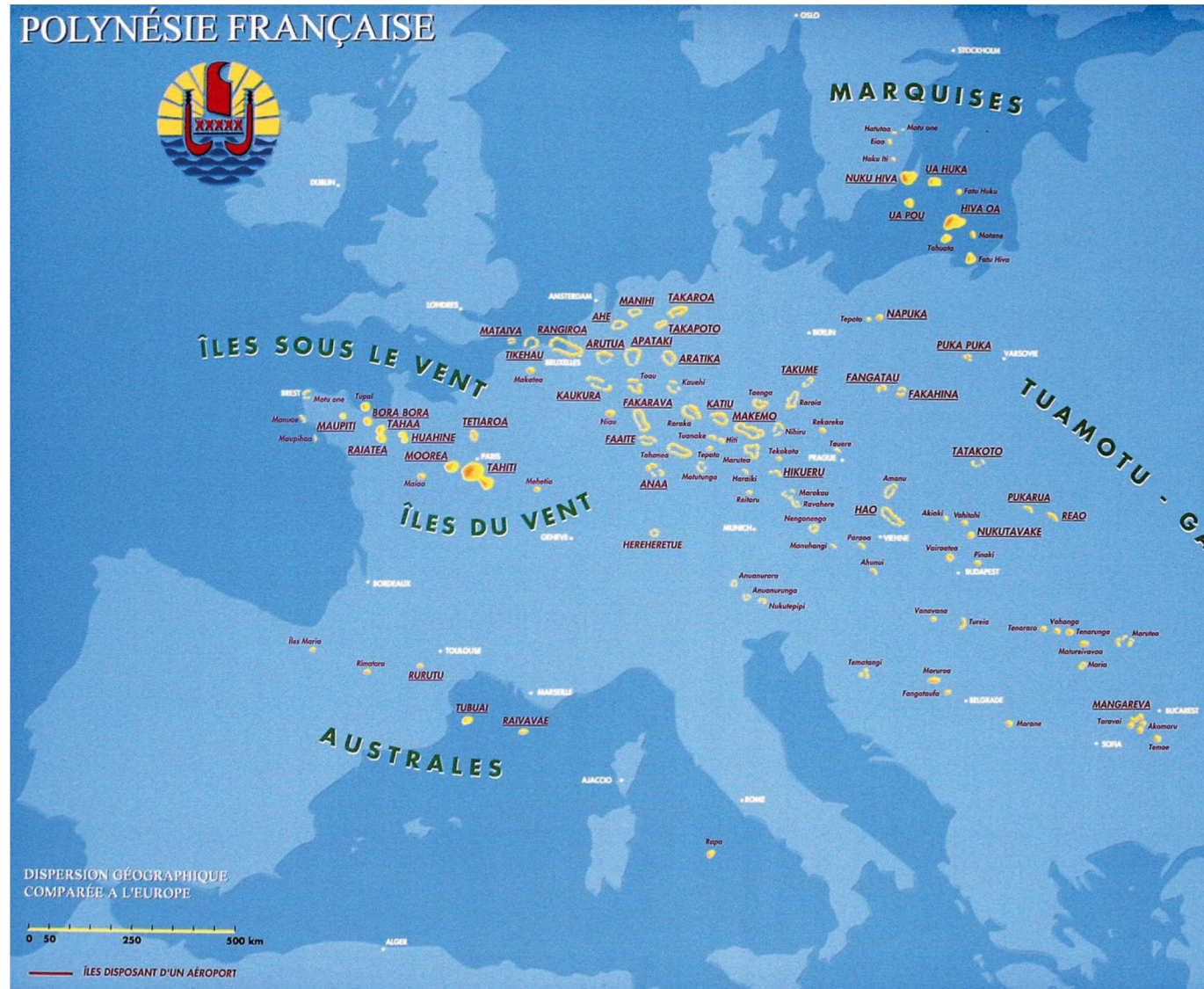


French Polynesia

- 118 islands (76 inhabited)
- Pop 276 000 (2017)
- 17 100 km from Paris (France)
- 3 900 km from Auckland, New Zealand
- 75% of population on Tahiti & Moorea
- Growth rate 0.6% per annum between 2012-2017
- Net migration -4/1000 b. 2012-2017

Elected Assembly and a President assisted by a Ministers cabinet. A high

commissioner appointed by French government is in charge of education, defense, foreign relations, and justice.



A collaborative project



between

- A Regional Statistical Institute
- A National Research Institute

funded by both

- The President of French Polynesia and the High Commissioner



Institut National d'Etudes Démographiques



Institut de la Statistique de la Polynésie Française

Objectives of *Feti'i e fenua**

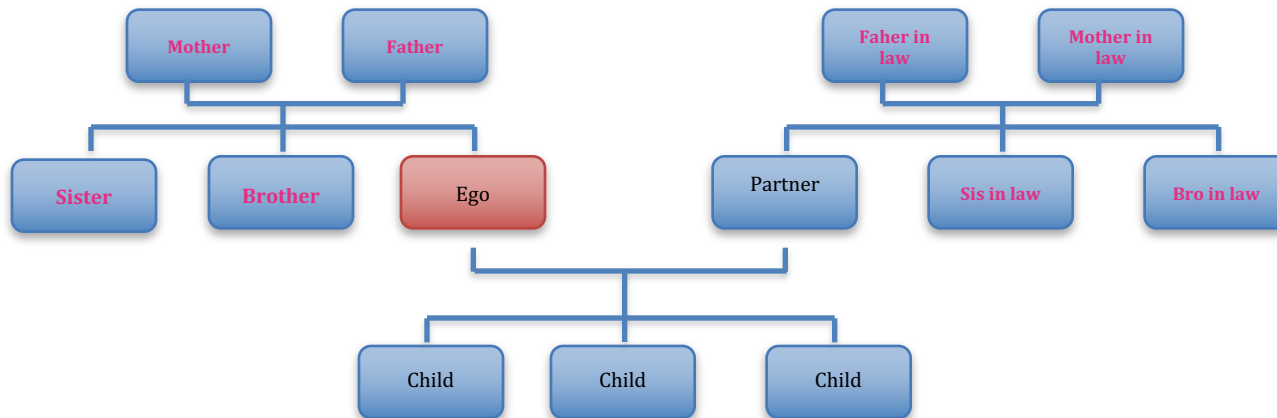


- Describe the territory of polynesian families through the residential locations of all family members along 3 generations
- Explore these geographic layouts of settlements in connection with traditionnal rights of access to land, schooling facilities health ressources and work opportunities
- Question the organization of family solidarities
- Document residential mobilities of young Polynesians

* *feti'i* Folks, kin, family members

fenua Land, country, earth

Which family universe?



- Ego (= respondent)
 - father and mother
 - brothers and sisters
 - partner's parents
 - partner's siblings
 - their children
 - friends and elective kin
- The survey *feti' i e fenua* collects information among 40 to 59 years old residents. Those who can describe the family 3 generations from their ageing parents to their children, some of whom having reached adulthood.

The survey

October-December 2019

ENQUÊTE
Feti'i e Fenua

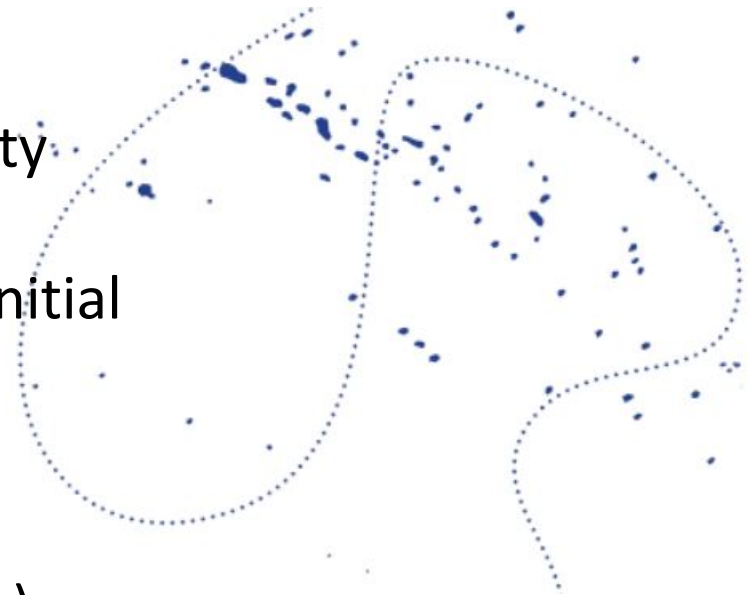


7400 families on
31 islands

January-March 2020

The survey questionnaire (1)

- Module **Ego** and **Partner**
 - Educational pathway and mobility,
 - Overseas (outside Polynesia) mobility
 - Occupation(s)
 - Current conjugal relationship & its initial location
- Household and Housing description
 - Location of nearby kins' household(s)
 - both partners' locations where they have inherited right of access
- Household and Housing description



The survey questionnaire (2)

- For all other family members are recorded

Where do they live and with whom?

What do they do there?

How often do they interact?

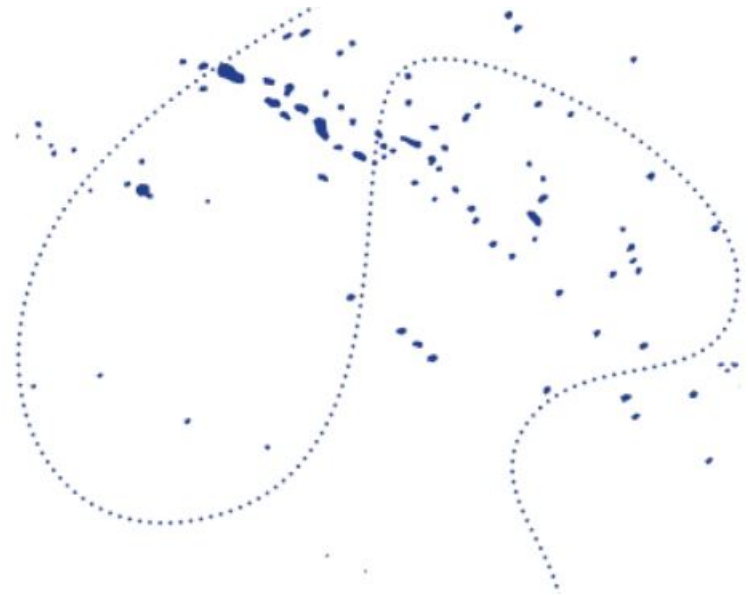
- their location and company
- their occupation(s)

- Concerning their **parents**

- old age dependency and health

- Concerning their **children**

- school attendance, financial support, living abroad.



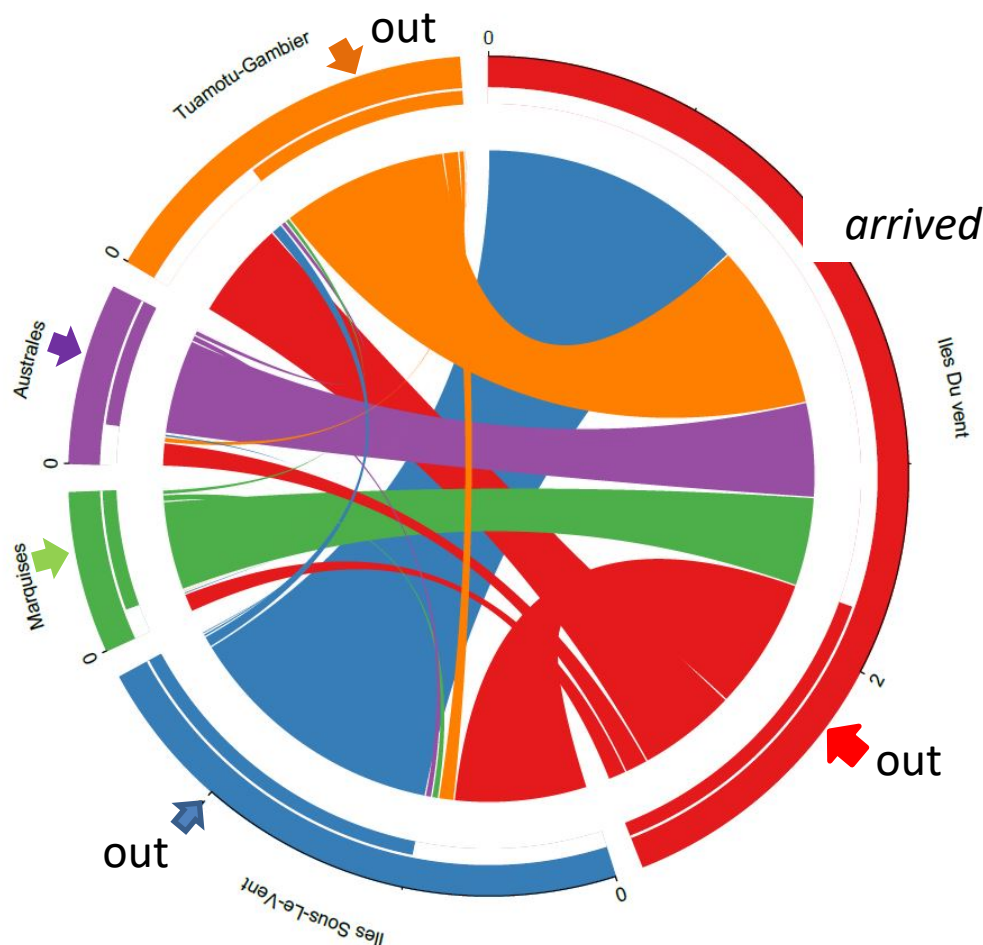
Preliminary results

Mobility in French Polynesia Fa'a'amuraa

Inter-archipelagoes mobility flows:

The attraction of the Windward Islands (Tahiti & Moorea)

Between the birth place and the residence place (30 years old +, 2012 census)

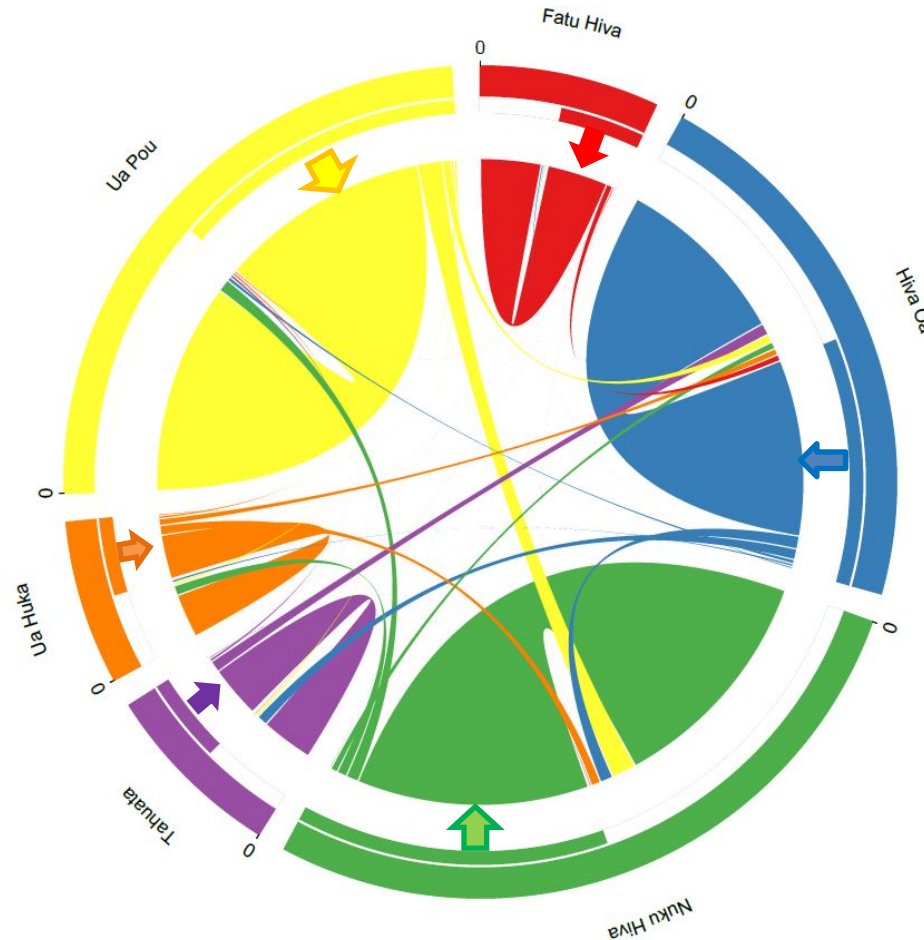


1. Windward Islands
2. Leeward Islands
3. Tuamotu-Gambier
4. Australes
5. Marquises

Inter-islands mobility flows in the Marquesas:

No polarization and sedentariness

between the birth place and the residence place (30 years old +, 2012 census)

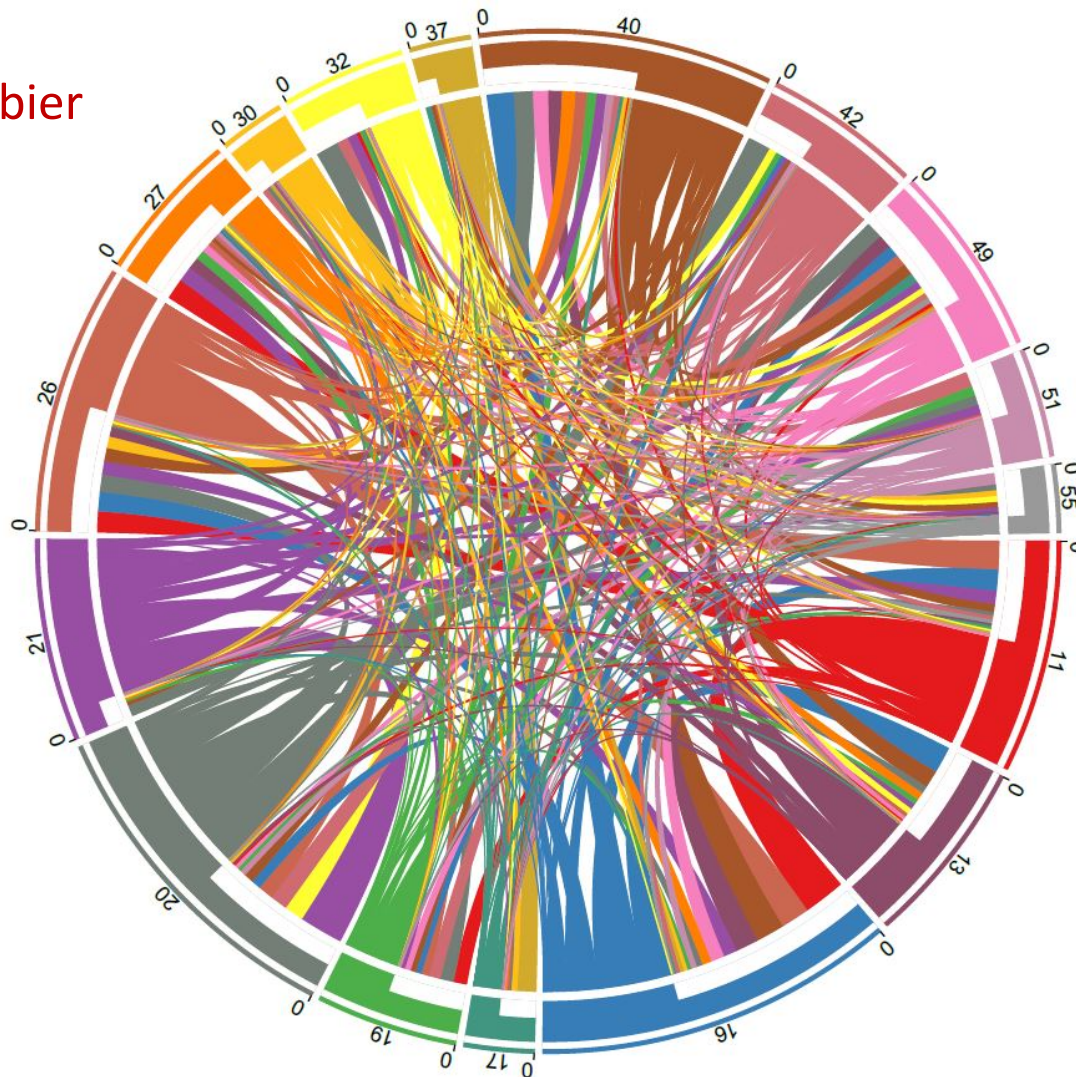


Inter-islands mobility flows in the Marquesas:

No polarization and intense mobility

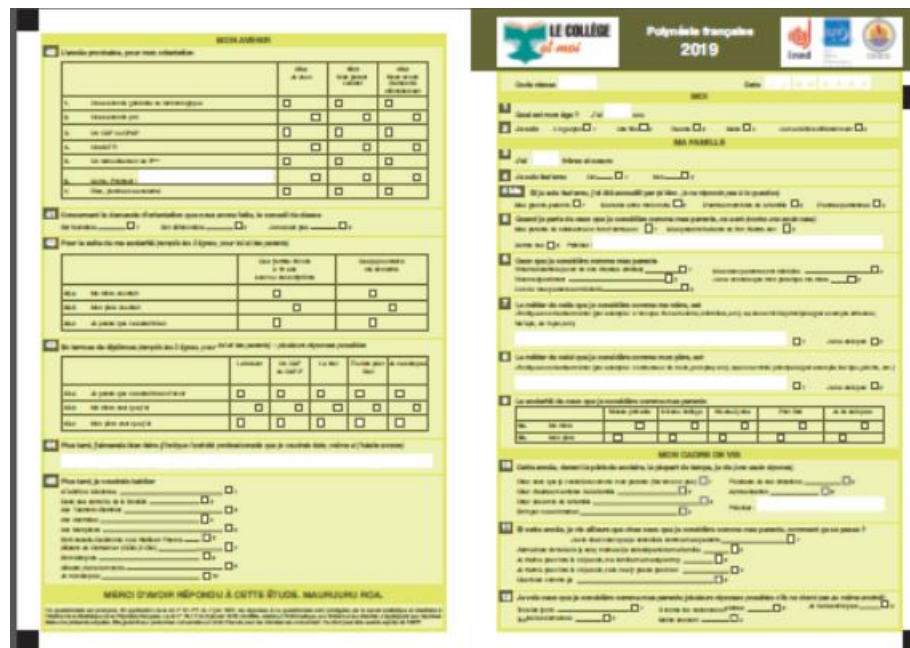
between the birth place and the residence place (30 years old +, 2012 census)

Tuamotu-Gambier
Archipelago



Schooling attendance and mobility

In May 2019, a survey of all students (3.900) in State and confessionnal middle schools in French Polynesia in the last form (year 9) before High School.



The image displays two pages of a self-administered questionnaire. The left page is titled 'SECTION A' and contains several tables for demographic and personal information, including sections for 'Données personnelles', 'Données scolaires', and 'Données familiales'. The right page is titled 'SECTION B' and contains a series of questions with checkboxes and scales for students to indicate their responses. The questionnaire is in French and is designed for students in the final year of middle school (year 9) before high school.

4 pages self-administered questionnaire

Schooling attendance and mobility

Schooling mobility: where the children lived before school age, attended primary school and started middle school

	Same archipelago	Changed archipelago in primary school	Changed archipelago for secondary school	Changed archipelago and moved back	Moved outside of Polynesia	Total
Windward Islands	80,7	4,5	3,6	2,1	9,1	100%
Leeward Islands	61,4	14,9	9,6	1,8	12,3	100%
Tuamotu-Gambier	55,1	27,6	12,2	3,9	1,2	100%
Australes	55,9	29,4	5,9	1,5	7,3	100%
Marquesas	78,3	15,2	2,2	4,4	-	100%

Understanding family exchanges and solidarities: *the fa'a'amura'a*

(1)



The traditional practice of the *fa'a'amura'a* (Polynesian 'adoption') is found throughout Polynesian society

The Polynesian censuses have two questions about it (among all women aged 14 years old plus)

- Have you ever shared *fa'a'amu* one of your children?
- Do you bring up any *fa'a'amu* child nowadays?

- 11 % of women aged more than 35 have ever confided a child *fa'a'amu*
- A traditional practice more frequent in the archipelagoes distant from Tahiti
- A more frequent practice for less qualified women
- Confide a child ... yes, but seldom more than one
- 20% of women aged more than 55 have brought up *fa'a'amu* children
- The recipient *fa'a'amu* mothers either have had no children or many

Feti'i e fenua will provide more detailed information

The survey

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