

HAVISH



Practice Prompts



Rakshak - Guardianship

The encompassing principle for working with Fiji Indian *bachō* (child or young person) and *parivāar* (family, families)

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

Rakshak is the unwritten understanding of care of, and responsibility for, people.

This principle is the umbrella under which all notions of *pyaar* (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 Fiji Indian values and drawing on this to promote safety and wellbeing of Fiji Indian *bachō* and *parivāar*.
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of Fiji Indian *bachō* and *parivāar* 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 Fiji Indian principle of guardianship within the *parivāar*?

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



Best Interests of Child and Family

Maan (Values)

Relationships – *parivāar* (family, families) is central and key – immediate and extended and members have duties and responsibilities to the collective good including aspirations for *bachō* (child).

Spirituality – *bachō* are treasured, guided and protected by their family and God.

Identity – ancestral knowledge and connection to history promotes identity and knowledge.

Practice Includes:

- Understanding the value of a *bachō* (child) for Fiji Indian people as a gift from God in recognition that all things which come from God must be revered and honoured.
- An awareness of the treasured status of the *bachō* for Fiji Indian people, its importance for the future of the *parivāar* in carrying the family name, religion, norms, beliefs, culture and traditions to subsequent generations.
- Recognising that no *bachō* exists in isolation of their *parivāar* or the larger collective which has clear roles and responsibilities for the wellbeing of *bachō*.
- Valuing the importance of relationships that support the wellbeing of *bachō*. *Parivāar* coming before the “self” is central to *parivāar* life.

Reflective Questions:

How do I understand the way this *bachō* is valued within their *parivāar*?

How am I valuing the importance of the relationships supporting the wellbeing of *bachō* and *parivāar*?

What supports my understanding about the best interests of this *bachō* alongside the best interests of the *parivāar*?

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



Dharma - Spirituality

Maan (Values)

Spirituality – represents one's soul, one's existence in the world and connection to it and one's fate. It informs what is important in life and guides one's purpose in it.

Identity – connections to the physical world, seas, land, sky and metaphysical world through ancestral knowledge embodying a sense of belonging.

Love – compassion is aligned with good intent and karma – leading to better outcomes and giving thanks to God.

Practice Includes:

- Awareness that spirituality is a source of life, purpose and guidance for Fiji Indian people and is expressed through diverse faiths and practices.
- Understanding the essence of spirituality for Fiji Indian people is reverence to God, compelling them to honour children as a gift from God and recognising anything that comes from God is to be revered, guided and honoured.
- Being aware of, and respecting, the significance of daily rituals and practices as part of diverse expressions of spirituality through which wellbeing is preserved.
- Understanding that spirituality is significant across family, social, cultural and political structures.

Reflective Questions:

How am I demonstrating my awareness of what is important for a Fiji Indian *bachō* (child), and *parivāar* (family's) spiritual needs?

What are my own values about spirituality and how do these influence my practice with Fiji Indian *bachō* and *parivāar*?

What support do I need when I am conflicted by the spiritual practices that are important for this *bachō* and *parivāar*?



Diin – Humility

Maan (Values)

Spirituality – acting with good intent aligns with karma, leading to good outcomes and giving thanks to God, includes kindness which will be reciprocated in another form.

Identity – we do not forget the adversities we experience which make us who we are.

Love – embodies the importance of compassion and always beginning from the premise of seeing the goodness in people.

Practice Includes:

- Understanding that for Fiji Indian people the way you treat others is a more important reflection of who you are rather than the status you hold.
- An awareness of how your body language, tone of voice, and approach is being interpreted.
- An awareness that humility is closely connected with identity, i.e. a sense of self shaped by historical experiences of adversity and overcoming that through hard work.
- Awareness that valued actions and behaviours are selfless, in the best interests of others, and undertaken unassumingly in a respectful and committed manner.

Reflective Questions:

How am I demonstrating humility in my practice with Fiji Indian *bachō* (child) and *parivāar* (family)?

How am I maintaining a compassionate approach alongside my professional obligations?

How do I think my body language, tone of voice and approach is being experienced by the *bachō* and *parivāar*?



Maan Samaan - Dignity

Maan (Values)

Spirituality - the life source that informs and guides purpose in life and connecting one's soul with the experiences of the physical world.

Identity – acknowledging one's life journey and experiences of adversity and privileging ancestral knowledge and connection to one's history in shaping who one is.

Relationships – the centrality of family and significance of family roles and positions such as elders, parents, children and siblings, is quite distinct.

Love – showing compassion and always working from the premise of seeing the goodness of people.

Practice Includes:

- Understanding and employing the sensitivity required to navigate the ancestral caste system (social structure) of Fiji Indian people.
- Recognising the value and contribution of elders and those who are knowledgeable with lived experience.
- Taking the time to explore and understand the cultural values and beliefs of the Fiji Indian *bachō* (child) and *parivāar* (family, families) you work with.
- Being aware of and sensitive to, the history of the *parivāar*.

Reflective Questions:

How is my practice respectful of elders and other key roles in the *parivāar*?

What will I see, hear, or feel when I am being sensitive to the history of the *parivāar* and their cultural values and beliefs?

How is my relational practice balancing the dignity of *bachō* and *parivāar* with the need to address complex/sensitive issues?



Rishta - Relationships

Maan (Values)

Identity – Privileging ancestral knowledge and connection to history.

Humility – interactions are respectful, sacrifice and selfless actions are fulfilling endeavors.

Spirituality – spiritual and religious beliefs inform and shape relationships. Beliefs bind one to honour one's relationships. The sacredness of relationships acknowledge status and respect through use of titles and creating safe spaces.

Love – kindness is important to others and self. Compassion is extended to those in need.

Practice Includes:

- Understanding *rishta* (relationships) in the context of *parivāar* (family, families), friends, faith community, neighbours and the nature of their connections.
- Having an awareness that for Fiji Indian people a *bachō* (child or young person) and mother's relationship begins the day the mother conceives and understanding the significance of that.
- Understanding the nature and significance of roles and relationships within the family (e.g. parents' relationship must be balanced and respectful, grandparents are usually closely involved in caring for *bachō*.)
- Understanding the significance of reciprocity for establishing and maintaining good relationships whereby the act of giving or offering is an important aspect.

Reflective Questions:

How am I using the concept of *rishta* to understand and work towards restoration with members of this *parivāar*?

How am I understanding the sacredness of relationships compared to my own worldview?

What am I bringing to my relationship with the *bachō* and *parivāar* that demonstrates reciprocity?



Kartavya (Duty)/ Jimwari – Responsibility

Maan (Values)

Spirituality – informs what is important in life, guides one's purpose in life through honorable conduct which includes honesty, obedience, being true to oneself.

Identity – language defines practices and expectations of behaviour. One's sense of identity is importantly shaped by one's life journey, experiences of adversity and dedicated to work ethic.

Relationships – family is central and encompassing of responsibilities for its strength and maintenance.

Humility – respect and care for people is demonstrated through sacrifice and selfless actions that don't see reward.

Love – includes compassion and kindness towards others and self and never doing harm.

Practice Includes:

- Recognising the significant role and responsibility of spiritual leaders in *parivāar* (family) discussions and drawing on this appropriately.
- Recognising the importance of position in the *parivāar*, community, society and educational background.
- Understanding how the nature of traditional and contemporary roles and responsibilities in *parivāar* can be a potential source of conflict.
- An awareness that loyalty towards and care of extended family (in Aotearoa New Zealand and Fiji), and the tendency for adult children to continue living with their parents until or after marriage, are tangible expressions of responsibility and its significance for Fiji Indians.

Reflective Questions:

What helps me to understand the roles and responsibilities within the *parivāar*?

How do I know when the *parivāar* are experiencing my practice as upholding my responsibility to them?

How does my understanding of roles and responsibilities help me to practice restoratively?

