

# Mauikei



## Practice Prompts



# Guardianship

The encompassing principle for working with iTaukei *gone lalai/tabā gone* (children/young people) and *matavuvale* (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 *loloma* (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 iTaukei values and drawing on this to promote *sautu* (wellbeing) of iTaukei *gone lalai/tabā gone* (children/young people) and *matavuvale* (family).
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of iTaukei and *matavuvale* 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 iTaukei principle of guardianship within the *matavuvale* (family)?

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



# Nodra Kawaitaki na Gonekaei na Nodra Matavuvale – Best Interests of Child and Family

## Values

**Veivakabekabei** (praising) – valuing and nurturing a child from its conception and through all important milestones.

**Veivakarokorokotaki** (respect) – expressed in acts of kindness and obedience's towards each other.

**Veiwekani** (relationships) – is built on the collective strength of the social structure which is inclusive, relational and restorative.

## Practice Includes:

- Acknowledging that the best interest of the child is achieved through a collective approach, by *matavuvale* (family), *koro* (village), *yavusa* (tribe), *yasana* (province), confederacy, where all have key roles to the *gone lala/tabā gone* (children/young people).
- Awareness of observable behaviors that demonstrate the value of the *gone lala/tabā gone*, for example, praising, nurturing, forecasting good health and wellbeing, envisioning this before birth.
- Upholding the *gone lalai/tabā gone* connection to their cultural identity and understanding how the roles and responsibilities of the iTaukei social structure supports this.
- Understanding the process of *solesolevaki* (when a village collectively works together towards a common goal) is imperative for restoration.

## Reflective Questions:

How do I understand the way *gone lala/tabā gone* are valued within their *matavuvale*?

How do I know who is important in the life of *gone lalai/tabā gone* for their sense of connection and identity, and what am I doing to find out?

How am I actively working with the family towards restoration?

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



# Bula Vakayalo- Spirituality

## Values

**Mana** - imbued in a person's presence. Respect and dignity are upheld, and cultural engagement enriched, through traditional practices and protocols.

**Kawa** - respecting family lineage, traditional practices and protocols.

**Lotu** - the practice of prayer is a connection and relationship to higher being.

**Tabu** - where there is a temporary restriction, in respect to an event or situation e.g., funeral, and only lifted when it is safe, or time has expired.

## Practice Includes:

- Understanding the significance, for iTaukei, of the sacred relationship with *vanua* (which incorporates environment, people, land, ecology, nature), and how this contributes to their sense of identity and belonging and therefore *sautu* (wellbeing).
- Being aware there are routine day to day and important life events that have spiritual significance marked by specific practices and rituals (e.g. pregnancy and birth and greeting a child in the morning).
- Understanding that iTaukei people's spirituality amalgamates both Christian and traditional indigenous beliefs and practices.

## Reflective Questions:

How am I reflecting on my understanding of the spiritual significant of *vanua*?

How am I intergrading an awareness and understanding of spirituality, which combines both Christian and traditional indigenous beliefs, into my practice?



# Yalo Malumalumu - Humility

## Values

**Vakarokoroko** (respect) – to be humble through our behavior and actions.

**Veikauwautaki** (to care) – demonstrating humility and kindness.

**Veiwekani** (relationships) – respecting and conducting yourself in an appropriate manner to honor relationships.

## Practice Includes:

- Taking the time to listen, prepare, research and connect family links to their village, provinces, confederacy.
- Understanding the ways in which humility is displayed through behaviors that govern engagement, service to and care of others, and nurturance and love of children.
- Recognizing that communal actions of care by *matavuvale* (family), *koro* (village), *yavusa* (tribe) are tangible expressions of humility that protect the whole collective.
- Never placing oneself at a higher level than the *matavuvale*, either physically or through one's attitude and approach.

## Reflective Questions:

How do I know from the *matavuvale* response to me that I am demonstrating humility in my engagement with them?

Do I feel comfortable practicing humility with this *matavuvale* and how do I manage my discomfort?

How do I know when I am observing or understanding humility as a motivator for behaviour or am I misinterpreting what I see?



# Rokovi na Tamata - Dignity

## Values

**Veikauwautaki** (to care) – demonstrating humility and kindness.

**Vakarokoroko** (respect) – showing respect by being relational, and inclusive.

**Veidokai** (behaviour) – upholding the dignity of your family name, village, tribe by behaving in a respectful manner.

## Practice Includes:

- An awareness of one's own behavior, that dignified behavior ( e.g. language, respect, body language, honesty) is a way of honoring relationships and the dignity of others.
- Upholding the collective responsibility of the *matavuvale* (family), *koro* (village), *yavusa* (tribe), to nurture, protect and teach *gone lailai/tabaga gone* (children/ young people).
- Ensuring the *matavuvale* has a voice.
- Understanding that dignity is a value embedded in and taught through the practices and expectations of behavior.
- Recognizing and respecting that the dignity of *matavuvale*, *koro*, and *yavusa* is upheld through the responsibilities inherent in their customs and rituals.

## Reflective Questions:

How am I giving the *gone lailai/tabaga gone* and *matavuvale* a voice?

How am I respecting the values, beliefs and practices of this family when they conflict with my own, or are outside my sphere of reference?

How is my relational practice balancing the dignity of the *gone lailai/tabaga gone* and *matavuvale* with the need to address hard/complex issues?



# Veiwekani - Relationships

## Values

**Noda wakatu** (identity) – being connected to your, *vanua* (land, people, ecology), is a deeper bond and understanding of who you are and where you come from.

**Veikauwautaki** (to take care of) – reciprocity is displayed throughout the relational connections in iTaukei social structure.

**Veivakarokorokotaki** (respect) – treating people with respect and worth in their connections and sacredness of their relationship.

## Practice Includes:

- Establishing relationships through names which will allow you to connect with their *tokatoka* (sub-clan), *koro* (village), *mataqali* (clan), *yavusa* (tribe) confederacies.
- Being aware the *tutu vakavanua* (social structure) is key to understanding its members, their roles and the nature of their relationships (i.e. sacredness) and links to their *vanua* (which incorporates environment, people, land, ecology, nature).
- Recognizing that humility, and respect, are important in maintaining communal wellbeing.
- An awareness that relationships exist across a continuum that reach beyond the physical world to include ancestors and life at the point of conception.

## Reflective Questions:

Have I done enough to build a relationship with this *gone lalai/tabu gone* (child/young person) and *matavuvale* (family)? What more can I do?

Am I understanding and responding in ways that consider the cultural significance of relationships for iTaukei?

How well do I understand how the worldview of this *matavuvale* is significant for their current situation?



# Noda i Tavi - Responsibility

## Values

**Veiwekani** (relationship) – the significance of roles and responsibilities.

**Veivakakabekabei** (praising) – responsibility for valuing and nurturing others collectively.

**Vakarokoroko** (respect) – respect is a responsibility for harmonious relationship and restoration.

## Practice Includes:

- The imperative to seek and understand *tutu vakavanua* (provincial social structure) for the *matavuvale* (family) and the significance of the roles and responsibilities within it.
- Awareness that ascribed birth roles of the *tutu vakavanua*, which all iTaukei inherit from paternal and maternal lines, incorporate lifelong responsibilities to the collective.
- Understanding that the maintenance of *sautu* (wellbeing) is a collective responsibility and includes valuing and nurturing its members.
- An awareness that for iTaukei, one's conduct reflects on the reputation and legacy of one's *matavuvale* i.e. a venerated ancestral reputation can be tarnished by misconduct requiring restorative action.

## Reflective Questions:

How am I interpreting and understanding the responsibilities inherent in *lotu* (prayer), iTaukei culture, *vanua* (land, people, ecology), and *matanitu* (community) in my practice?

How does the value of *veiwekani* support the *noda i tavi* across *tutu vakavanua*?

How do I understand the role of *vakarokoroko* in restoring *sautu* for iTaukei and how does this shape my practice?

