



Fofola e fala kae talanoa e kāinga

A Tongan Conceptual Framework
for the prevention of and intervention
in family violence in New Zealand
– Fāmili lelei



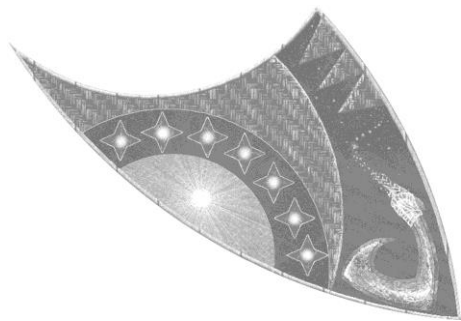
Guide on the use of Tongan Conceptual Framework

This document was developed by the Tongan Working Group to assist with the development of a training programme for Tongan 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.

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* <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 Tongan Working Group

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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.'

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Foreword

Tapu mo e Fanau mo e Makapuna 'o Hou'eiki

Tapu mo Faleafaa 'o 'Atalanga, mo Ha'a Tauhi fonua

Tapu ki he Takilotu kotoa, pea mo ha'a lotu

Fakatapu ki he Palemia 'o Nu'u Sila, mo e kau taki 'o e Pule'anga ni

Fakatapu ki he Tangata Whenua 'oku 'o nautolu 'a e kelekele ni

Fakatapu atu ki he ngaahi kaunga Motu mei he Pasifiki

Fakatapu atu ki ha'a ako mo ha'a 'ilo'ilome'a 'oku tau tefua fakataha he fonua ni

Fakatapu mavahe ki he sola mo ha vulangi 'oku tau kaunga fakapaea 'i Aotearoa ni

Talangata he 'iate au 'o fai ki tu'a mama'o atu, kae 'ataa ke fai atu 'a e ki'i fakahoha'a tu'a ni. Pea ka 'iai ha lea 'e maheihei fakamolemole'i ange kima'utolu.

Fakafeta'i ki a Sihova 'Atonai he tokonaki kuo Ne fakakakato 'o malava ke tuku atu 'a e ngaue ni ko e:

“FOFOLA E FALA KAE TALANOA E KAINGA”

Fakatauange pe ke 'aonga 'i he nima 'o e kau ngaue.

Tu'a 'ofa atu

'Tongan Working Group'

Executive summary

Fofola e fala kae talanoa e kāinga is a Tongan metaphor that literally means, 'Roll out the mats so the family can dialogue'. The Tongan Working Group (Working Group) has identified that this expression is key to understanding and addressing violence in Tongan families.

Fofola e fala kae talanoa e kāinga: A Tongan Conceptual Framework takes a strengths-based approach by highlighting concepts and principles present in *anga faka-Tonga* (Tongan culture) that protect and strengthen the family. These concepts and principles empower Tongan families to take responsibility for preventing and ending family violence. When the concepts and principles are applied correctly, violent behaviour is transformed, and wellbeing and *fāmilī kaukaua mo kaukauola* – strong and vibrant families – is restored.

The Working Group acknowledges that this Conceptual Framework is an initial phase in further developing and supporting the work of Tongan practitioners and service providers in the area of family violence. Ongoing evaluations and research will ensure that this Framework continues to be relevant and appropriate to the diverse experiences of Tongan families in New Zealand.

Key findings

1. *Fofola e fala kae talanoa e kāinga* is a metaphor of which one underlying meaning is an invitation to family members to come together and *talanoa* – talk. The desired outcome from this *talanoa* is the maintenance of wellbeing, or to end violence and return to wellbeing and *fāmilī kaukaua mo kaukauola*.
2. Violence is behaviour that seeks to control people and families.

3. The principles that inform practice are the *Faa'i Kaveikoula 'a e Tonga* (Tonga's Pillars):¹
 - **Faka'apa'apa**: acknowledging and returning respect
 - **Anga fakatokilalo/loto tō**: humility, and is open to learning
 - **Tauhi vaha'a/vā**:² keeping the relationship ongoing, alive and well
 - **Mamahi'i me'a**: one's loyalty and passion.
4. **'Ofa** (love and care, kindness) is the philosophical ground upon which *Faa'i Kaveikoula 'a e Tonga* (Tonga's Pillars) stand.
5. *Fakataputapu* is a process that 'clears the way' so that no offence is caused to any person.
6. In the Tongan context, when the dimensions of *atamai* (mind/mental), *laumālie* (spiritual) and *sino* (physical) are *napangapanga mālie* (in balance) or *potupotumālie* (all the components, elements are in balance), wellbeing is achieved.
7. *Anga faka'ei'eiki* (behaving with dignity) is conduct that is desirable and becoming of Tongan people; which is to be principled and dignified in behaviour, speech and thought.

Introduction

Fofola e fala kae talanoa e kāinga

Fofola e fala kae talanoa e kāinga is the Tongan Conceptual Framework that was developed by the Tongan Working Group (Working Group) to assist Tongan practitioners and service providers who work with Tongan individuals and families affected by family violence. It means, 'Roll out the mats so the family can dialogue'. The *fala* or mat signifies family, grounding and safety. *Feunu* or the strands that are weaved to make the mat represent respect, humility, forging good and successful relationships, and the passion for ensuring completion.

Fofola e fala kae talanoa e kāinga is a metaphor whose meanings and symbolism are understood by most Tongan people, and is therefore an appropriate expression for emphasising and reinforcing important *fa'unga* – structures – and processes that inform the development of prevention and intervention initiatives for Tongan individuals and families. It is a practice that is unique and specific to the beliefs and practices of Tongan people. When applied correctly, Tongan individuals and families are empowered to take appropriate action towards preventing or ending family violence.

One underlying meaning of this metaphor is the invitation by a member of the family to *fāмили* (immediate/close family members) and *kāinga* (extended family) to come together, and be seated on the mats, to *talanoa* – talk – and to arrive at agreed solutions. The coming together of *fāмили* and *kāinga* "without the presence of outsiders" takes place in an environment that is "safe for all members of the family, where they should not feel fear or intimidation".³ The role, views and opinions of each family member are respected, and their contributions are of equal importance. The concept of *anga faka'ei'eiki* is complex. In practical terms, it can be understood as conduct that is desirable or becoming of a Tongan person in his or her display of principled, dignified behaviour, language and thought. *Anga faka'ei'eiki* is an important way of being in this gathering of the *kāinga*.

This Conceptual Framework provides the foundation upon which new knowledge can be built on the existing work of Tongan practitioners and service providers working to end family violence. Evaluations and

¹ Refer p14 for background to *Faa'i Kaveikoula 'a e Tonga*.

² *Tauhi vā* literally means to be ready to fight to maintain and preserve relationships (Taumoevalau, 1991).

³ Siasi Uesiliana Tau'ataina 'o Tonga, 2009:37.

research will ensure that the Framework continues to be relevant and responsive to the diverse experiences of Tongan individuals and families in New Zealand.

Constituents of wellbeing

In the Tongan context, wellbeing occurs when *‘atamai* (mind), *laumālie* (spirit) and *sino* (physical) are *napangapanga mālie* (in balance). *Potupotumālie* is another way of expressing *napangapanga mālie*, the difference being that *potupotumālie* draws attention to the components or elements that are in balance.

Fāmili kaukaua mo kaukauola: Fāmili lelei

Fāmili kaukaua mo kaukauola is strong and vibrant families. *Fāmili kaukaua mo kaukauola* implies the presence of wellbeing, which as explained earlier is where *‘atamai*, *laumālie* and *sino* are *napangapanga mālie* and *potupotu mālie*.

The term *fāmili* is accepted and widely used by Tongan people in Tonga and abroad. *Fāmili* is a transliteration of the English word ‘family’, and refers to blood kin with whom there is a closeness and ongoing personal contact and engagement.

The word *lelei* is commonly understood to mean good. In this context, *lelei* refers to wellbeing. *Fāmili lelei* has *fāmili ‘oku Tonga* (Tongan-ness), Tongan values, *napangapanga mālie* (where all aspects of life are in balance), *lotu* (church), health, *‘api fiefia* (happiness in the home), *kaukaua mo kaukauola* and *ma’uma’uluta* (cohesion and harmony). *Ma’uma’uluta* describes the family that moves in unity, stays bound together and works together.

Kāinga

Ko e masiva oku ongo taha, a e hala hā kāinga
To have no kin is to be in extreme poverty

Tongan society is hierarchical with three classes of people:

- *Ha’a Tu’i* – Royalty
- *Hou’eiki Nōpele* – Nobility
- *Ha’a Me’avale/Ha’a tu’a* – Commoner

Fakataputapu is a process for ‘clearing the way’ so that people are not offended and the purpose of the meeting can progress. One example is the appropriate acknowledgement of people who have gathered together.

There are three linguistic registers: honorific language used for members of the royal family; honorific language used for nobility; and the language of commoners. One must not only know which language should be used when speaking to royalty, nobility or commoners but must use the respectful language that is normally pitched at the middle level (*hou’eiki*) in ‘clearing the way’.

Every Tongan *kāinga* can trace their genealogy to one of three royal dynasties: *Tu’i Tonga*, *Tu’i Ha’atakalaua* or *Tu’i Kanokupolu*. These kinship connections are especially evident at *kāinga* weddings, funerals and cultural ceremonies. It is through these connections that every Tongan person understands their place and responsibilities in the family and in Tongan society.

The three main determinants of rank in Tongan society are age, paternity and *tuofāfine* status – the status of the sisters. An older person is of higher rank than a younger person. Paternal kin is of higher rank than maternal relatives. A sister has ceremonial status over her brother, and the brother has political privilege.⁴

Tapu relationships in families

The *tapu* relationships that exist between family members are status and covenant. These include the *tapu* between fathers and children, fathers and daughters, brothers and sisters, and a sister's brothers and her husband.

In order to know what behaviour is appropriate in any given situation, each person needs to understand their role and position in the family, and the specific *tapu* relationships that exist between the members in their family. An example is the relationship between family members and their '*ulumotu*'a. The "rightful duty of the '*ulumotu*'a (literally old head) is to organise the *ha'a* (tribe) of the grown brothers and their families. The '*ulumotu*'a is usually the eldest brother of one's father or the eldest brother of one's paternal grandfather".⁵

Vei tapui: brother-sister

There are special relationships within *kāinga* that entail responsibilities and obligations between siblings and their children; the relationship between brother and sister is one of *faka'apa'apa* (respect)⁶ and *tapu* (prohibition).⁷ The role of the *tuonga'ane* (brother of a female) is to protect the reputation of his *tuofefine* (sister of the male) and her honour as a female. Her honour is his honour, and the family honour.⁸ The *tuofefine* is the *mehikitanga* of her brother's children. The role of *mehikitanga* is similar to that of consultant to her brother in major family life-crisis situations, such as births, deaths, marriages and celebrations. At certain events, such as the death of her *fakafotu* (brother's child), the sister's role as *mehikitanga* changes, and she and her children hold the ceremonial rank as *fahu* at the funeral. Their status is marked by symbolic acts and forms of dress to indicate their status as being superior to her brother and his children.⁹

In *anga faka-Tonga*, a man's wife is also *mehikitanga* and holds the ceremonial rank of *fahu* over her brother and his children. In this context, it is expected that the husband will respect his wife in the same way that he respects his sister who is *mehikitanga* and *fahu* of his children.

Fa'ētangata: the mother's brother

Another important relationship is the one that exists between the mother's brother, who is known as the *fa'ētangata*, and her children. "The daughters of the mother are known as '*ilamutu* to their *fa'ētangata*. Based on the relationship between '*ilamutu* and *fa'ētangata*',¹⁰ he is also known as the *fa'iteliha'anga* – the person with whom "his sisters' children can do as they please". On the occasion of the '*ilamutu*'s death, the *fa'iteliha'anga* and his children become *liongi* at her funeral. They are recognised by certain symbolic acts and forms of dress as the people who are inferior to their '*ilamutu*'.¹¹

⁴ Finau and Percival, 2010.

⁵ Taumoeolau, 1991.

⁶ Taumoeolau (*ibid*) explains that *faka'apa'apa* means more than the meaning of the English word respect. The root word '*apa'apa* is to do with occupying the side position and therefore maintaining a protective stance. In the royal kava ceremony, the monarch sits at the head of the kava circle of more than 100 persons. Two persons who sit immediately on either side of him are called '*apa'apa* – who are like guards. Similarly, the brother has a protective role towards his sister.

⁷ *ibid*.

⁸ *ibid*.

⁹ *ibid*.

¹⁰ Taumoeolau, *ibid*.

¹¹ *ibid*.

Fathers and children

The hierarchical nature of Tongan culture (*pea ne fakafaikhehehe'i kitautolu*) can alienate and divide people. It can easily be oppressive towards the most vulnerable and powerless in Tongan society. Similarly in Tongan families, men are given authority and responsibility to act with *faka'apa'apa* – *feveitokai'aki* (respect acknowledged – reciprocated respect), but this can be abused.

The “*tamai* (father) is the decision maker in the family, who also has *pule* (control)” over important family matters. “Every family member must *fakaongoongo* – have the attitude of waiting and listening for instructions” from him. He can “exercise corporal punishment as a way of *ako'i* (teaching) and *o'i* (moulding) his children's” behaviour and attitudes. “By not punishing his children, this may be viewed as a sign of his weakness: *'ofa vale* (foolish love), *vaivai kovi* (bad weakness), or *ta'e tokanga* (being uncaring) to his children.”¹²

'Oku tupu 'a e taa mei he 'ita means violence comes from anger. The *mafai* (authority) of the father includes a responsibility to inspire and encourage an understanding of the correct meanings and interpretations of culture. Two important concepts and principles that should be practised are *faka'apa'apa* and *tauhi vaha'a/vā*.

Situations where the *tamai* may abuse his role include:

A father may feel the need to assert himself by using controlling language: *'Kau ka lea atu 'oua toe lea mai he ko au ko e 'ulu* (the father is speaking – if and when I am speaking you don't answer back because I am the head of the family). The father must remember that the *mafai* is a responsibility, and not a right.

A father may ignore and not communicate with his children as a form of control, causing the children to become angry because their voices are continuously suppressed: *'Oku hoko 'a e 'ita – koe'uhi ko e lahi hono lolomi e fanau*. *'Oku 'ikai ke fanongoa ki he le'o 'o e fanau pe ko ha taha pe – pea fakatupu 'ita ai* (the voice of the children or anyone else is not heard – and creates an angry response). *Fiema'u ia ketau fanongo 'aki hotau loto kotoa* (we need to listen with all our heart, for when people are not heard their uncontrolled/unmanaged anger leads to violence). The father must remember that communication is very important.

Tapu relationships between families and practitioners

Tapu relationships can also exist between family members and practitioners. This may inhibit free and frank discussions if *tapu* members of the family are present and the appropriate language is not known.

¹² *ibid.*

Fofola e fala kae talanoa e kāinga

A Tongan Conceptual Framework for the prevention and intervention of family violence in New Zealand – Fāmili lelei

The vision of the Framework is wellbeing (*‘atamai*, *laumalie* and *sino* in balance) and *kaukaua mo kaukauola*.

Approach to violence

There are three critical processes that must be applied when approaching violence and when responding to a perpetrator of violence:

1. Dismiss the belief that anger and violence are natural or acceptable in *‘ulungaanga faka-Tonga*.
2. Eliminate the opportunities for anger and violence to be practised by empowering individuals, *fāmili* and *kāinga*.
3. Provide and teach transformative practices based on *Faa’i Kaveikoula ‘a e Tonga* (Tonga’s Pillars).¹³

The principles

The principles that inform practice are:

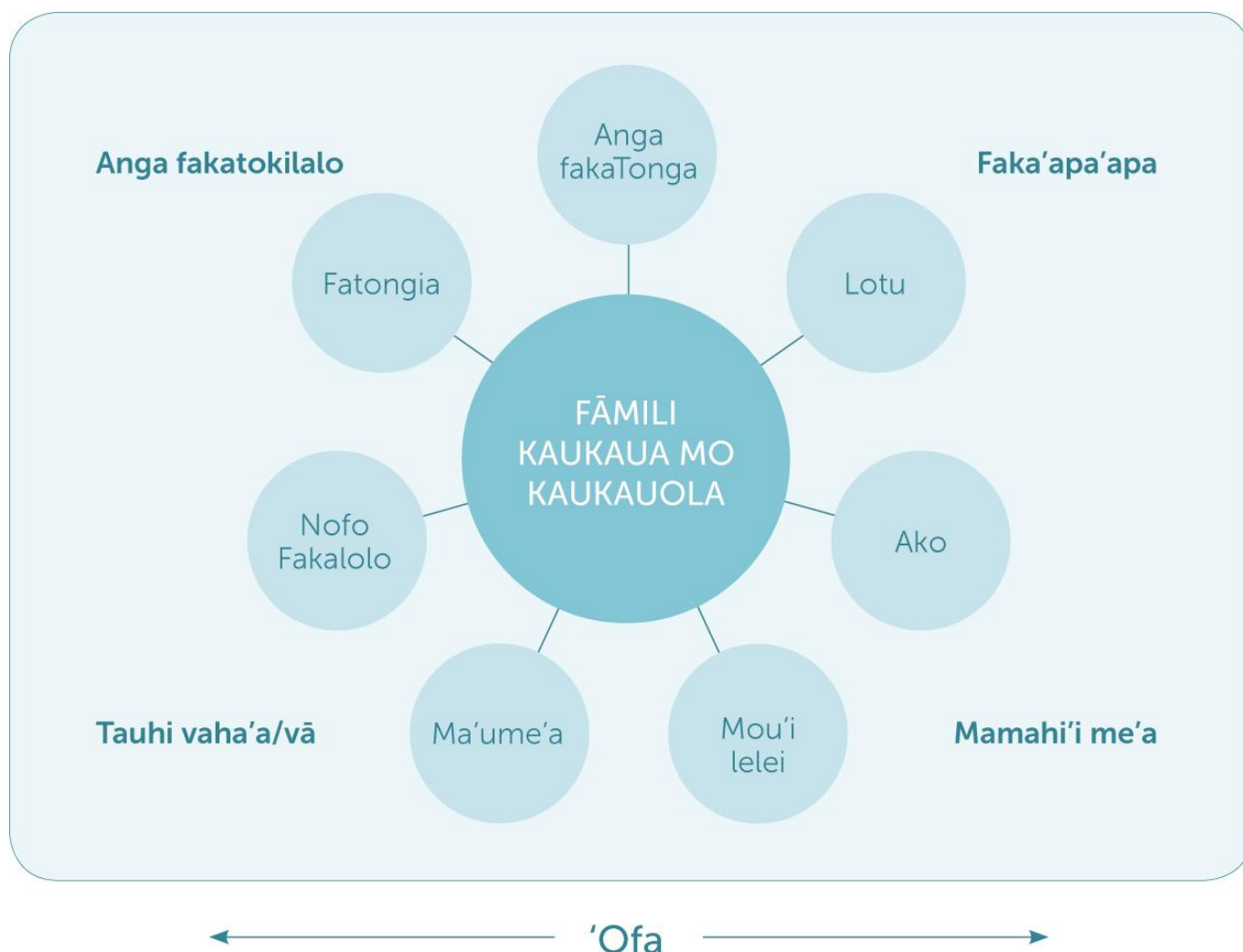
- *Faka’apa’apa*: acknowledging and returning respect
- *Anga fakatokilalo/loto tō*: humility, and open to learning (evident in being teachable)
- *Tauhi vaha’a/vā*: to be prepared to fight/take on the challenges of maintaining relationships (keeping the relationships ongoing, alive and well)
- *Mamahi’i me’a*: loyalty, devotion and passion.

‘Ofa (love and care, kindness) is the philosophical ground upon which *Faa’i Kaveikoula ‘a e Tonga* (Tonga’s Pillars) stand.

Figure 1 illustrates how *Fofola e fala kae talanoa e kāinga* is the platform for discussion to prevent and end family violence. The principles underpinning the Framework are the Four Pillars of the *Faa’i Kaveikoula ‘a e Tonga*. These permeate each of the elements. *‘Ofa* is the ground on which the *fala* is spread.

¹³ Adopted from Kruger et al., 2004.

Figure 1. Fofola e fala kae talanoa e kāinga



Elements of the Conceptual Framework

Anga faka-Tonga (Tongan culture) encompasses the beliefs, practices and aspirations of Tongan people and their families. *Anga faka-Tonga* evolves, and these changes (*'oku liliu mo mo'ui*) can be positive.

Lotu (religion) is an essential part of *Fāmilī lelei*. It is often in the *lotu* that the Tongan values and kinship roles are strengthened.

Ako (education): Many Tongan people believe that education is the key to success, social mobility, achieving goals and meeting *fatongia* (obligations). Education can be formal from an institution, learnings in the community or experiences in life. Tongan parents often encourage their children to attend school and go to university.

Mo'uilelei (health): Physical as well as in all other aspects, where there is a balance between exercise activities, balanced and healthy eating, recreational activities and events for socialisation.

Ma'ume'a (wealth/prosperity): The concept of *tangata fa'a* (most industrious man) focuses on the financial situation/position, and family economy and work/employment. Families that have become wealthier and highly educated have created another level in the highly hierarchical culture. They could be identified as an emerging group of people who through opportunity have become more prosperous and consequently influential within their own *kāinga*, *fa'ahinga* and *ha'a*, slowly influencing other communities in Aotearoa.

Nofo fakakolo (community involvement): Values such as *tauhi vā* show how important human relationships and maintaining these are for Tongan people. Communalism is strongly reflected in the Tongan language.¹⁴

Fatongia (obligations and responsibilities): Every family in Tongan society has a very clear link to the *Fale Lahi* (literally big house; a reference to the palace), which defines the level of their *fatongia*. Nowadays it is up to each family as to whether or not they fulfil their *fatongia*. The observance of *fatongia* is often fulfilled out of *‘ofa fonua* (fervent patriotism), *mateaki* (committed and devoted loyalty), *tauhi fonua* (meeting *fonua*-cultural obligations) and *melino* and *faataha* (peace and unity).

Faa’i kaveikoula ‘a e Tonga: Tonga’s pillars

In her speech at the opening of the Tonga Cultural and Heritage Society (1964), Queen Salote emphasised four values that underpin the reciprocal relationship between the nobility and the people of the *fonua*. These four *Pou* (Pillars) are:

- i. **Faka’apa’apa (acknowledging and returning respect)**
- ii. **Anga fakatokilalo/loto tō (humility, open to learning)**
- iii. **Tauhi vaha’a/vā (keeping the relationship ongoing, alive and well)**
- iv. **Mamahi’i me’a (loyalty and passion in application of self).**

‘Ofa (love and care, kindness) is the foundation/ground on which the *Pou* stand.

The values listed below provide healing, transformation and restoration to *Fāmili lelei*:

‘Ofa	love and care, kindness
Fe’ofa’aki	mutual love shown by action
Fetokoni’aki	mutually helping each other
Fatongia	an obligation or duty based on one’s place
Fakamolemole	forgiveness
Fakalelei	to reconcile
Feveitokai’aki	reciprocal respect
Feveitapuiki	mutual sacred relationship
Fakaongo	obedience
Tapu	sacred, forbidden, to honour in the highest
‘Ilo’i hotau tupu’anga	knowing and understanding our origin and kinship
Talanoa	dialogue – communicating two ways
Fekāinga’aki	prioritising the kinship ties
Ma’uma’uluta	stability, calmness

¹⁴ Taumoevalau, *ibid.*

Practice imperatives

An effective Tongan practitioner has a good knowledge and understanding of:

1. Their personal limitations, strengths and opportunities Tongan values in *Faa'i Kavekoula 'a e Tonga*, and in particular:
 - a. Faka'apa'apa
 - b. Tauhi vaha'a/vā
2. Communicating effectively with Tongan people raised in Tonga and in New Zealand.
3. Demonstrating *Anga fakatōkilalo/lotō*
4. Knowledge and practise of *ulungaanga faka-Tonga*; and speaking fluent Tongan and English languages
5. The New Zealand environment in terms of family violence, including its institutions and systems and laws
6. The application of the seven elements of the Framework for Tongan people in New Zealand
7. Safe practice. Observes how the programme is run.

Violence in fāmili

*"Violence is a behaviour or action that is used to control another person, family or people."
(Working Group, 2011, Waipuna)*

Mafai – 'o e tamai – Ke ako'i ke tonu 'a hono 'uhinga – It must include knowing and respecting the rights of everyone 'a e ngaahi totonu 'o e tokotaha kotoa.

Violence is a violation of traditional *vā* relationships between family members. The Working Group strongly supported the re-institution of *vā* relationships, which places the responsibility of ending violence on men.

Violence is a violation of our families. The following are some behaviours of violence in our families:

Tā	to hit (physically)
Fakamamahi'i	to abuse (verbally and emotionally)
Fakaehaua	to rule the family arbitrarily, with oppression
Pakinitā	to bully often, a hit-first-ask-later habit
Tafulu	nagging, telling off
Fakalongolongo'i	to use silence as revenge
Fakakikila'i	to make an angry face

The Working Group identified that *anga faka-Tonga* is often blamed or used as an excuse for the violence that occurs in our *fāмили* and *kāinga*. This leads to the perception by people that violence is part of *anga faka-Tonga*.

Conclusion

Fofola e fala kae talanoa e kāinga is one pathway taken to discuss and re-examine Tongan values and principles that are important for preventing and ending violence in *kāinga* and *fāмили*.

Figure 2. Pathways to and from fofola e fala kae talanoa e kāinga



A feature of the Tongan worldview is that it is largely informed by 'rank consciousness'. Individuals hold different positions and rank in a range of situations:

A person who is a *fa'ē* (mother) may also be a *tuofefine* ... and a *mehikitanga* ... A person who is *fahu* (superior) to one family may also be *liongi* (inferior) to another ... Everyone will exercise some control over others and at the same time be subject to someone else's control.¹⁵

A second characteristic of the Tongan worldview is a strong sense of belonging, of what is acceptable and what is not. There are strongly defined relationships amongst Tongan people and things in their surroundings. These are important ideas of communalism that are expressed in, for example, the concepts of *mateaki/mamahi'ime'a* (loyalty) and *tauhi vā* (to be ready to fight to preserve a relationship).¹⁶

One identified challenge is the potential for the abuse of *mafai* and *pule* within families. The values that are important to preventing this include *tauhi vaha'a/vā*, *mamahi'i me'a*, *faka'apa'apa*, *anga fakatokilalo*, *'faka'akiakimui* and *"talangofua/taliangi* (respectful, humble, obedience)".¹⁷ These speak to the honouring of *tapu* relationships within our families.

There is significance in the reciprocal relationships between *Ha'a Tu'i*, *Hou'eiki Nōpele* and *Ha'a Me'avale*, which are underpinned by *Faa'i kaveikoula 'a e Tonga* – Tonga's Pillars. These Pillars are the principles that emphasise and reinforce the practical approaches that eventuate from *fofola e fala kae talanoa e kāinga*.

These are examples of the strengths-based values and principles within Tongan culture that can transform violence and restore peace, harmony and healing to families. Of critical importance is "Tongan language because it reflects the values and principles" of culture.¹⁸

Contemporary influences such as colonisation and migration are crucial knowledge gaps in research. Tongan specific research is important to inform ongoing approaches and strategies for addressing prevention and intervention initiatives.

In conclusion, Tongan kinship determines our *fatongia* to our *kāinga*, *ha'a* and *fonua*. As a community, the concept of *ma'uma'uluta* in Tongan kinship will bring *kaukaua mo kaukauola* and wellbeing to *kāinga*. By upholding the value of kinship we fulfil our *fatongia* to our *kāinga*, our *fonua*: responsibility, family and people.

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¹⁵ Taumoefolau, *ibid*.

¹⁶ *ibid*.

¹⁷ *ibid*.

¹⁸ *ibid*.



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