“I Didn’t Question It, That Was Normal to Me”: An Auckland New Zealand Exploratory Study into Tongan Attitudes Towards Intimate Partner Violence Against Women

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ABSTRACT

Intimate Partner Violence (IPV) occurs in every country, among various groups of people from all socio-economic statuses, and has detrimental effects on the lives of those on the receiving end of the violence (Rivas et al., 2019; Signorelli et al., 2012; WHO, 2021). Although any person can be a victim of IPV, women are disproportionately on the receiving end compared to any other group of people. Furthermore, IPV is a significant social problem concerning the Pacific community in NZ, with statistics suggesting that Pacific and Māori women have a higher risk of IPV in comparison to Asian or European women (Bird et al., 2021; Fanslow et al., 2010; Malatest International, 2021). Attitudes toward IPV have been found to influence the normalisation and perpetration of violence (Copp et al., 2019; Simmons, 2008) and therefore, this thesis is an exploratory study to understand what Tongan attitudes towards IPV against women are, significant factors that contribute or influence IPV and what possible strategies could be implemented to mitigate and prevent IPV in Tongan communities. A total of seven participants, who currently reside in Auckland and were between 22 and 39 years old, participated in a *talanoa* for this study.

Findings suggest that although participants had not come across the term IPV, they were aware of other known concepts such as domestic abuse, domestic violence and family harm. Furthermore, the participants perceived physical, emotional, and verbal abuse to be a form of IPV, but, interestingly, most participants did not identify sexual abuse as IPV. Additionally, participants believe factors such as financial strain, cultural and church obligations indirectly contribute to IPV against women. Most participants believe encouraging support networks and targeted programmes that address underlying factors related to IPV and implementing culturally appropriate counselling services that are affordable and accessible in the community would help in reducing IPV in the Tongan community. Participants also believe these strategies could be well implemented with the engagement of influential members of society, such as church ministers or religious leaders, due to churches' significant impact on the Tongan community. A key limitation of this study is that the sample recruited was very small, and it is recommended that future research involves a larger sample and covers other New Zealand regions outside of Auckland.

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LIST OF ABBREVIATIONS

AUT	Auckland University of Technology
AUTEC	Auckland University of Technology Ethics Committee
DV	Domestic Violence
DA	Domestic Abuse
FH	Family Harm
IPV	Intimate Partner Violence
JICA	Japan International Cooperation Agency
M	Man
MMT	Mate Ma'a Tonga (Tongan Rugby League Team)
MOJ	Ministry Of Justice
N	Number
N/A	Not Applicable
NSW	New South Wales
NZ	New Zealand
NZCVS	New Zealand Crime and Victims Survey
NZP	New Zealand Police
UNODC	United Nations Office on Drugs and Crime
USA	United States of America
W	Woman
WHO	World Health Organisation
WPR	World Population Review
VAW	Violence Against Women
WHO	World Health Organisation

GLOSSARY

This glossary contains Tongan words that are used in this thesis' context relating to IPV against women. A majority of these translations are drawn from NSW Department of Education and Training (2001): English/Tonga Bilingual Dictionary for ESL Beginners, Churchward's (1959) Dictionary Tongan – English, English – Tongan and others are from other formal sources including literature (Latukefu, 1980; Mafile'o, 2005) and personal communications with study participants.

Anga fakatōkilalo	To be humble
Anga lelei	Of good character or disposition; tolerant; kind
Faifekau	Minister
Fahu	Father's eldest sister
Fāmili	Family
Faka'apa'apa	Showing of Respect and courtesy
Fakamālohi'i	Force imposed on
Fakamamahi'i fakaeloto	To give pain/sorrow pertaining to the mind or the inward man
Fakapotopoto	Wisdom; common sense
Faka-Sepitema	Annual religious event/ceremony in September for some Tongan women.
Faikava	To prepare and drink kava with due form or ceremony
Fe'ofo'ofani	Harmony with one another
Fetokoni'aki	Reciprocity
Fonua	Country, Land, Territory, Place
Fuakaveinga	Uphold obligations/responsibility
Fuhu	To fight
Kava	The Plant (Piper Methysticum); ceremonial gathering
Lukuluku	To gather or draw together
Māfana	Warmth
Malie	Good, pleasing, pleasant; very satisfactorily
Manuki'i	To ridicule, deride, mock.
Mapule'i	To control
Misinale	Annual missionary (church) offering.
Ngāue	Work
Pa'anga	Money
Sāpate Fakamē	Children's White Sunday
Tā'i	Hit
Tā fefine	Hit women
Tokoni	Help

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Saame 107 : 01

“Fakafeta’i kia Sihova; he ‘oku lelei ia; He ‘oku tolonga ‘o ta‘engata ‘ene ‘alo‘ofa”.

‘Oku ou tomu’a tuku ha fakafeta’i ki he ‘Otua Māfimafi ‘i he’ene tauhi hao, foaki ivi moe poto. There have been numerous times I wanted to give up, but by His grace, He has provided me with strength and determination. I truly believe that without God’s unwavering love, I would not have been able to complete my Thesis.

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Tu’a ‘eiki ‘ofa atu kiate kimoutolu hono kotoa.

ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the qualification for any other degree or diploma of a University or other institution of higher learning except where due acknowledgment is made in the acknowledgments

Signed……

Date…..……

CHAPTER 1: INTRODUCTION

Violence Against Women

The body of research regarding violence against women (VAW) has grown significantly (National Research Council, 1996; Wobschall, 2014), and once-taboo topics such as rape, sexual assault, and wife battering are now widely researched and discussed across the globe. History shows that violence in domestic relationships was essentially legal; men were legally able to beat their significant other if the violence was not extreme or did not kill them (Hattery, 2009). Women's rights to bodily integrity have of late been fully recognized in international law in most countries. The term IPV was suggested as a subset of VAW to represent a more comprehensive understanding of the occurrence of violence in relationships (Nicolaidis and Paranjape, 2009; Saltzman et al., 2002; Wobschall, 2014). Currently, IPV is the most common form of violence women experience worldwide (WHO, 2012). IPV is described as behaviour in an intimate relationship that causes any physical, psychological and/or sexual harm to a person in the relationship (WHO, 2012). Physical behaviours include direct or indirect acts that cause physical pain. Sexual violence involves forced sexual intercourse or other forms of sexual coercion. Psychological maltreatment involves insults, belittling and threats of harm, controlling behaviours such as isolating your significant other from their family and friends, financial control and monitoring their every movement (WHO, 2012).

IPV in NZ

IPV is considered an ongoing social, health and human rights problem many individuals around the world experience (Burelomova et al., 2018; Hattery, 2009; Mellar et al., 2003; Uthman et al., 2009; Wisner et al., 1999) including people in NZ (Fanslow and Robinson, 2004; Gao et al., 2007; Ministry for Women, 2023; Schluter et al., 2006). Although research shows IPV affects every group and ethnicity in NZ, some groups experience IPV more than others. Results from the MOJ NZCVS show that almost 30% of NZ adults have experienced IPV, with women almost three times more likely than men to experience IPV (MOJ, 2022). Such results are also found in other NZ research (Fanslow et al., 2022; Malihi et al., 2021; Mellar et al., 2023). Fanslow et al. (2010) found that Māori and Pacific women had the highest prevalence of physical and/or sexual IPV in the last 12 months compared to other ethnic groups surveyed. Gao et al. (2008) found in their study that many Pacific mothers in NZ reported experiencing IPV, with more than 70% of women in the study experiencing verbal abuse, almost 25% of participants

experiencing physical violence with half stating that the violence caused them severe injuries. Paterson et al. (2007) reported in their study that 77% of Pacific women experienced verbal aggression from their partners such as insults, silent treatment and threatening behaviour, 21% experienced minor physical violence such as having an object thrown at them, pushing, grabbing, shoving, or slapping, and 11% experienced severe physical violence such as strangulation.

IPV is very complex and multiple factors can significantly influence and contribute to the issue (Marie et al., 2008). One of the major concerns relating to VAW and IPV is the attitudes people have towards IPV. Although studies suggest a women's attitude toward violence may not influence the probability that they will experience violence (Anderson et al., 2004, as cited in Flood & Pease, 2009), other research supports the idea that there is a close relationship between attitudes and the occurrence of IPV (Aboagye et al., 2021; Diop-Sidibé et al., 2006; Doe, 2000).

Fanslow et al. (2010) found that surveyed Pacific women expressed the most agreement with traditional gendered (men and women) roles and were the highest group to accept justifications for a man physically abusing his wife compared to the other groups. For example, 11.3% of Pacific women in the study agreed that a man has a justified reason to hit his wife if she was unfaithful to him, which was the highest percentage compared to Asian (6.8%), Māori (5.3%) and European/other (1.9%) women. Attitudes are significant indicators of how people view societal issues. They can help shape how a person or social institution responds to violence, such as reporting it to police or seeking help from agencies (Fanslow et al., 2010; Flood & Pease, 2009).

Significance of Study

NZ research and literature have covered a significant area of NZ attitudes towards IPV (Fanslow et al., 2008, 2021; Gao et al., 2010; Lievore et al., 2007; Marie et al., 2008; Sharma, 2005) and research is continuing to grow. However, the term 'Pacific peoples' is frequently used as a collective phrase to describe a variety of Pacific nations as one (Lievore et al., 2007) in IPV research in NZ. There is considerable literature regarding Pacific people's attitudes towards IPV in NZ (Fanslow et al., 2010; Robertson & Murachver, 2007; Rankine et al., 2017), but little is known specifically about Tongan people who live in NZ's attitudes towards IPV against women. Although Pacific countries, such as Tonga, Samoa, Fiji, Niue, Tokelau, Tuvalu and others, hold similar cultural traits, such as language and social values (JICA, 2016), each country holds their own cultural

traditions, social structure and beliefs (Thomsen et al., 2018). It is essential to understand different ethnic groups' attitudes towards IPV against women in NZ, such as whether significant differences can be found among individual pacific islands. Therefore, this ethnic-specific study seeks to explore Tongan attitudes towards IPV against women in NZ. Furthermore, it is envisioned that the individuals who participated in this study will have their voices honoured and heard to contribute to further research about Tongan attitudes towards IPV in NZ.

Tonga

The Kingdom of Tonga is situated southwest of the Pacific Ocean, compromising several clusters of islands (Steadman et al., 2002). There are more than 170 named islands in Tonga, 36 of which are known to be habited (Johnston, 2015) by just over 107,000 people (WPR, 2023). Tongan people, among other Pacific countries, have been migrating to NZ, Australia, and the USA, seeking more opportunities in areas such as employment and education (Emont et al., 2021; Fa'avae, 2017; Havea et al., 2021). As a result of this migration, there are a significant number of Tongan people residing in NZ and NZ-born Tongans. According to Stats NZ (2019), currently, Tongan people are the second largest Pacific Island group in NZ with just over 82,000 Tongan people. Despite this fact, there remains little research about Tongan attitudes towards IPV against women in NZ.

Research Purpose and Question

This study explores seven Tongan participants' (five women and two men) perceptions of IPV against women. The seven participants currently reside in Auckland, NZ. In doing so, the study seeks to gain insight into participants' awareness and understanding of IPV against women, the factors that influence and contribute to IPV in their view, and what strategies they believe could reduce and mitigate IPV against women. The research is particularly interested in exploring participants' attitudes towards the Tongan culture and how they believe it may influence or contribute to IPV against women. The key research question the study asks is: What are Tongan attitudes towards Intimate Partner Violence against women?

CHAPTER 2: LITERATURE REVIEW

This chapter discusses IPV providing a global overview of it and its effect on women. It also discusses the different areas of IPV research such as children's exposure to IPV and the effects that may have on their upbringing, the influence of a woman's age and education level, what type of traditional ideals a person holds towards relationships in terms of gendered roles, the financial and socio-economic factors of an individual, and attitudes towards IPV. This chapter specifically reviews literature about Tongan attitudes towards IPV, and IPV research in the New Zealand context.

Global overview of IPV

Research about IPV demonstrates that both women and men can be victims and/or perpetrators of IPV (Coker et al., 2002; Reid et al., 2008; Rivara et al., 2019; Tjaden and Thoennes, 2000). Much of IPV research compares women and men's victimisation and perpetration of IPV and results vary. Some studies indicate that IPV can be perpetrated at equivalent rates by both women and men (Carmo et al., 2011; Mulawa et al., 2018; Straus et al., 1986). Furthermore, some studies have concluded men have been victimised by IPV as much as women (Moffitt and Caspi, 1999). A significant body of IPV research, however, highlights women as the common receivers of IPV compared to men (Burelomova et al., 2018; Cooper and Smith, 2011; Dillon et al., 2013; Mellar et al., 2003; Schluter et al., 2007; Stöckl et al., 2013; Stubbs and Szoeke, 2022; Swan et al., 2008; WHO, 2021; Yakubovich et al., 2019). For example, Mulawa et al. (2018) found women reported more physical IPV victimisation compared to men. Furthermore, in 1998, women in the United States of America were five times more likely to be a victim of IPV compared to men and experienced more intimate partner physical assaults than men (Rennison & Welchans, 2000). An analysis of the prevalence of IPV collected across 161 countries between 2000 to 2018 indicated over 600 million women had been subjected to physical and/or sexual IPV at least once since the age of 15, and approximately one in three women have been subjected to either physical and/or sexual IPV in their lifetime (Sardinha et al., 2022; WHO 2021).

Sardinha et al. (2022) found after analysing data from 161 countries, women between the ages of 15-49 who reported having experienced physical and/or sexual violence in their lifetime, 13% of them reported to have experienced physical and/or sexual abuse just in the past year. The estimated lifetime prevalence of physical and/or sexual IPV

among ever-married/partnered women aged 15-49 was highest among the three subregions of Oceania: including Melanesia, with over 50% of women experiencing IPV at some point in their lives, 41% in Micronesia and 39% in Polynesia (WHO, 2021). This is closely followed by regions in Southern Asia, with 35% of ever-partnered women 15-49 years subjected to physical and/or sexual violence from an intimate partner at one point in their lives (WHO, 2021).

IPV research demonstrates that IPV has negative impacts on the victim, more specifically, their health, such as physical injuries and mental health problems. Women who have been physically or sexually assaulted by their partners have been found to be twice as likely to experience mental health struggles such as depression, compared to women who have not experienced any abuse (WHO, 2021). Similarly in a Vietnamese study, women who experienced IPV were at a significantly higher risk of experiencing depression and suicidal thoughts compared to women with no IPV exposure (Vung et al., 2009). A significant body of research suggests that IPV against women are likely to be more severe with greater physical and health implications as compared to IPV against men (Carbone-López et al., 2006; Cooper and Smith, 2011; Tjaden & Thoennes, 2000; To et al., 2009; UNODC, 2021; Umubyeyi et al., 2014).

To et al. (2009) note that from women and men's experiences of victimisation of IPV in their study, men were likely to report externalised mental health issues such as behavioural disorders and substance abuse, meanwhile for women, there was a wider and severe range of mental health outcomes compared to men. Cascardi et al. (1992) found in their study that women had greater levels of depressive symptoms and anxiety in comparison to men (Brignone et al., 2018; Wong and Mellor, 2014). Other researchers such as Pico-Alfonso et al. (2006) found in their study conducted in Valencia, Spain that exposure to psychological IPV was just as harmful as exposure to physical IPV in terms of women experiencing depressive symptoms and thoughts of suicide (Dillon et al., 2013).

One of the most extreme forms of VAW is femicide, the misogynist killing of women (Radford, 1992; Campbell and Runyan, 1998), which is named one of the leading causes of death for women in the United States (Campbell, 2008; Frye and Wilt, 2001; Hoyert et al., 1999) and other countries such as Milan (Biehler-Gomez, 2022), Taiwan (Fong et al., 2016) and South Africa (Mathews et al., 2008). Cooper and Smith (2011) explain that from the homicide trends in the United States between 1980 to 2008, women were

almost 6 times more likely than men to be killed by an intimate partner (Stöckl et al., 2013). Despite 76.8% of homicide victims being men, men were significantly more likely to be victims of drug (90.5%) and gang-related homicides (94.6%), more than half of male victims were killed by a friend, neighbour or acquaintance, 25.5% murdered by a stranger, and over 10% by other family members such as a parent or child (Cooper and Smith, 2011). Significantly, only 7.1% of men were murdered by their female partner, meanwhile, almost 42% of women were murdered by their male partner despite the total of female homicide victims being less than 24% total (Cooper and Smith, 2011).

Different areas of IPV research

Various areas of IPV research have been explored and these areas indicate factors, at an individual and social level, that influence IPV perpetration and victimisation (Krug et al., 2002; Sabri et al., 2014), such as the exposure of IPV among children and the effects it has on them, the impact of age, education, financial staus, and attitudes towards IPV.

Exposure of IPV among children

One of the most common domains of IPV research includes exposure to IPV among children and the effects it has on them (Bensley et al., 2003; Levendosky et al., 2013; Carpenter and Stacks, 2009). Exposure to violent acts at home or witnessing parental violence can be predictive of a child behaving violently and children become more vulnerable to psychological and social consequences such as depressive disorders, quickness to anger and aggression (Mattson and Ruiz, 2005). This exposure to IPV involves children witnessing, hearing and being aware of the abuse (Holden, 2003; MacMillian et al., 2013). Smith et al. (1997) explain that just under 40% of women believe that their children were aware of about 80 to 100% of the abuse they endured in their relationship. Paterson et al. (2008) found in their NZ study of Pacific mothers, children as young as the age of four can be aware of parental behaviour and understand what represents violent behaviour. This area of IPV research often subscribes to the social learning theory, which suggests that individuals exposed to violence may adopt and internalise the violent behaviours, and become more accepting of IPV as they grow older (Copp et al., 2019).

Variable of age

Another well-covered area of IPV research is the age of victims and the perpetrators (Hindin, 2003; Thompson et al., 2006; Walker et al., 2013). Literature indicates that IPV occurs in all age groups (Tetterton and Farnsworth, 2011) but younger women are more at risk of experiencing IPV than older women (Thompson et al., 2006). Mulawa et al. (2018) found that younger women between 20 to 24 years old were more likely to have experienced physical and psychological IPV compared to older women. Furthermore, Tran et al. (2016) concluded younger adults were also more likely to accept physical abuse by an intimate partner compared to those who were older (Khawaja et al., 2008). Also, older women are less likely to seek help from external organisations for IPV and less likely to leave their abusive partner compared to younger women due to factors such as emotional attachment and financial dependencies (Stöckl and Penhale, 2015). However, other studies have found the nature of IPV experiences is similar among younger and older women, more specifically, the complexity of the abuse, the settings the abuse takes place in, and also women's urge to leave abusive relationships (Yechezkel and Ayalon, 2013).

Education

Other areas of IPV research include women and men's education levels (Abramsky et al., 2011). For example, Tran et al. (2016) found that a poorly educated person is more likely to justify or condone violence in an intimate relationship compared to someone who has completed secondary or higher education. IPV research also includes traditional ideals of relationships and how such social structural roles can influence the perpetration and victimisation of IPV (Khawaja et al., 2008; Oyediran, 2016). The financial status of a couple and the economic dependence on a particular individual in the relationship (Dhungel et al., 2017), more specifically, unemployment, low income and poverty are associated with IPV (Matjasko et al., 2013). For example, Mulawa et al. (2018) found that unemployed men were significantly more likely to perpetrate psychological IPV compared to employed men.

IPV Attitudes Research

Another key IPV research area focuses on attitudes towards IPV (Gage & Hutchinson, 2006; Dhaher et al., 2010; Stith et al., 2004; Sánchez-Prada et al., 2020; Speizer, 2010). Research suggests that attitudes regarding IPV vary depending on economic status. For example, Lawoko (2008) indicates that women may be likely to justify IPV and remain in

abusive relationships when they are experiencing some form of dependence, either financially or to avoid hardships for children they may have. Furthermore, women in Zambia who had a low economic status tolerated IPV more in comparison to women who were not (Lawoko, 2006). Existing research associates supportive attitudes toward IPV with the use of violence in intimate relationships (Abramsky et al., 2011; Fanslow et al., 2010; Sánchez-Prada, et al., 2020; Tran et al., 2016). For example, a population-based study in Asia, Africa and the Middle East found that attitudes condoning violence in intimate relationships contributed to highly predictive rates of perpetration and victimisation (Sardinha & Catalan, 2018).

Supportive attitudes

These supportive attitudes can be portrayed by an intimate partner in the following way: acceptance or the approval and/or tolerance of IPV, minimisation of the offending, and justification of the violence (Sánchez-Prada et al., 2020). Attitudes of the acceptability of IPV can depend on a situation or circumstance in which the violence occurs (Schwab-Reese & Renner, 2017). For example, in a study conducted by Uthman et al. (2009), they found that the majority of women and men agreed that *neglecting children* was the most acceptable circumstance for IPV against women (Waltermaurer, 2012). Respondents in the study who agreed with the statement ranged from 59% of women from Ethiopia, 49% of men from Kenya to 43% of men from Uganda (Uthman et al., 2009).

Perpetrators as well as victims of IPV may minimise the severity of the violence and consequences, by indicating that the situation was blown out of proportion (Scott & Straus, 2007), or perpetrators may insinuate police intervention is unnecessary (Henning et al., 2005). Justification of IPV includes the normalisation of the violence, victim blaming and the exoneration of the perpetrator (Sánchez-Prada et al., 2020). Henning et al. (2005) explain that men in their study justified IPV through self-defence following an attack initiated by their partner. Furthermore, for most men, they blamed their aggressive behaviours on their partners, claiming that an incident was a result of their partner's jealous behaviour, emotional instability or relationship insecurity. Such supportive attitudes can influence the extent to which someone reports or seeks help from government agencies for IPV (Fanslow et al., 2010). For example, there is less likelihood of seeking help to leave violent relationships when victims of IPV believe that they cause and deserve the abuse inflicted upon them (Dhaher et al., 2010).

Tran, Nguyen, and Fisher (2016) analysed data obtained from over 430,000 women and over 50,000 men in 39 different countries regarding their attitudes towards physical IPV against women (all 39 countries had data from women, however, only 13 countries had data from men). Respondents were provided with a single set of fixed response yes/no questions asking if a husband was justified in hitting his wife in different circumstances. The given scenarios reflected widespread stereotypes about roles and responsibilities commonly associated with being a woman or a wife. For example, the question and circumstances included: a husband is justified in beating his wife if (1) she burns the food, (2) neglects the children or (3) she goes out without telling him. Tran et al. (2016) found that people in Africa and South Asia held more supportive attitudes towards 'wife beating' compared to people in Central and Eastern Europe, the Caribbean and Latin America. Similar findings are demonstrated by Sardinha and Catalán (2018). Tran et al. (2016) found an association of age with supportive attitudes. Central and Eastern European men aged under 25 were less likely to have supportive attitudes toward IPV against women compared to those older than 25. In contrast, Asian and African men aged 25 or younger were more likely to hold supportive attitudes compared to older men.

Attitudes towards IPV are different among women who are in intimate relationships and those who are not (Fanslow et al., 2012). Tran et al. (2016) found that women who had never been partnered are less likely to accept any form of IPV against women, compared to women who have been in intimate relationships. This is also evident in Hayes and Boyd's (2017) analysis of over 500,000 women across 41 countries. They found that single women were less likely to support IPV if a wife argued with her husband or refused sex with him. Similarly, unmarried women living in Serbia believed 'wife beating' was unjustifiable in comparison to married/partnered women (Djikanovic et al., 2018).

IPV among Tongan people in Tonga

A considerable body of literature covers IPV against women in Tonga, however, few studies have investigated attitudes towards IPV against women (Jansen et al., 2012; Tonga Ministry of Health 2014). The latter studies found that the social context in Tongan society regards domestic violence, especially IPV, as a private matter that only intimate family members should discuss (Tonga Ministry of Health, 2014), which contributes to making data collection in this area difficult.

Jansen et al. (2012) explored the scale and scope of domestic violence against women in Tonga and investigated women's attitudes towards IPV using example scenarios that could justify IPV against women in a relationship. Almost 60% of women believed IPV was justifiable if the husband learned of the wife's unfaithfulness to him, 33% agreed if the wife's unfaithfulness was questioned by the husband, 17% believed it was justified if she was disobedient to the husband, 11% if the wife questioned the husband regarding his girlfriends, 7% if no housework was completed and 3% believed it was acceptable if the wife was unable to get pregnant (Jansen et al., 2012). Women with tertiary or higher education were less likely to agree with any of the scenarios justifying a man beating his wife.

There is also little known about Tongan men's attitudes towards IPV against women in Tonga (Tonga Ministry of Health, 2014; Jansen et al., 2012). In 2012, the Tongan Demographic and Health Survey collected information regarding attitudes towards wife beating from both men and women. Similar to the research method used by Tran et al. (2016), over 3,000 women and 1,336 men were asked whether a husband was justified in beating his wife under five specific circumstances, attitudes towards refusing sexual intercourse with a husband, and men's attitude towards a husband's right when his wife refuses to have intercourse. Results indicated that 28.9% of women believe wife beating was justified in at least one of the five circumstances, which is a higher percentage than the men's (20.8%).

For women, the most widely accepted reason or circumstance was neglecting children (24%), followed by going out without informing the husband (15%), and arguing with the husband (8.1%) (Tonga Ministry of Health, 2014). Similarly, neglect of children was also the highest justification for wife beating for men (17.5%), followed by going out without informing him (8.4%), and arguing with him (7.3%) (Tonga Ministry of Health, 2014). Younger men, unemployed men, men who have never been married (24%), and men with a low level of education (secondary or less) are more likely to agree with at least one of the reasons justifying physical wife abuse, which parallels findings by Tran et al. (2016) regarding men under 25 in Asia and Africa. Wife beating was more accepted by married women/ women living with their spouse (30.7%) than women who were separated/divorced/widowed (20.6%) or women who had never been married (26.5%).

The Tonga Ministry of Health (2014) also found two-thirds of women believed a woman had the right to refuse sex with her husband. There was a small percentage of women

who did not agree a wife should refuse sex with her husband (6.3%) despite knowing the husband has sexually transmitted infections, the husband has had intercourse with other women, and despite her being tired and not in the mood. These women belonged to the 15-19 age group (12.6%), were unemployed, had never been married and had a low education level (primary or less). The most common reason for refusing sex with a husband was knowing he had intercourse with other women (90%), however, the percentage of women who believe that a wife is justified in refusing sex with her husband under the listed reasons increases with age, women that are employed, who are married or divorced and holder higher educational levels (Tonga Ministry of Health, 2014).

The researchers declared this information is important to acknowledge because not only is it related to women's rights and health, but importantly, a percentage of men consider a husband has the right to exhibit certain behaviours when a wife refuses to have sex with him when he pleases. Such behaviours include getting angry at her, refusing her financial support, usage of force to have sex with her or to have sex with another woman (Tonga Ministry of Health, 2014). Although most women and men did not accept violence as part of heterosexual intimate relationships, a sizable minority do justify these behaviours in the example scenarios in the study (Tonga Ministry of Health, 2014). Having an understanding of what Tongan people's attitudes are towards IPV, and what factors may influence these attitudes is important to know as they provide suggestions for areas of focus for future violence preventative initiatives.

IPV in New Zealand (NZ)

Globally, as well as in New Zealand (NZ), it is estimated that about one in three women have been in a relationship where they have experienced some form of physical and or sexual violence by an intimate partner (Fanslow and Robinson, 2004; WHO, 2021). Literature has indicated that different factors contribute to and are associated with IPV. For example, poor education, church attendance, age and low family socio-economic levels have been found to contribute to assaults in a marriage (Ferguson et al., 1986). Fanslow et al. (2010) explored the prevalence of IPV against women in four ethnic groups in NZ (Māori, Pacific, European and Asian) and compared similarities and differences among the groups' attitudes towards IPV. Their results indicated that 11.3% of Pacific women (Asian 6.8%, Māori 5.3% and European/Others 1.6%) believed that a man could physically assault his spouse if he suspected or learned of her unfaithfulness to him. Pacific women (27.1%) were also more likely to agree with the statement that it

was important for a man to show his spouse 'who was boss', and almost half (41.6%) of Pacific women significantly endorsed the statement that a good wife obeys her husband despite her opinion compared to the other groups.

Fanslow et al. (2010) found that Pacific and Asian women's attitudes were mediated by their experience of IPV. A higher proportion of Pacific women (95%) who had experienced IPV agreed women had the right to refuse sex to their intimate partner in comparison to women who had not experienced any form of IPV (88%). The opposite was true for Asian women. Fewer Asian women (86%) who had experienced IPV agreed that a woman had a right to refuse sex to her partner than Asian women who had not experienced IPV (95%) (Fanslow et al., 2010). McLaren (2010) found that Pacific men (14%) were most likely to agree that violence was justified if the woman was found in bed with another man. In addition, Pacific women (15.1%) were less likely to agree that a woman should choose her friends if her husband disapproves, compared to Māori (2.9%) and European/Other (4.5%) women who believed it was a woman's right to choose her friends regardless of a husband's disapproval (Fanslow et al., 2010). Some Pacific women did not consider violence within their relationship as reasonable grounds to leave the relationship (Hand et al., 2002; Malatest International, 2021).

CHAPTER 3: RESEARCH METHODOLOGY AND METHOD

This research aimed to understand what attitudes Tongan people residing in Auckland NZ hold towards IPV against women. This chapter outlines the process by which the research was carried out. This chapter outlines and describes the qualitative research design used, the research process, how the Talanoa method was utilised to capture each participant's story and a concluding paragraph reflecting on the collection of the data, research tools and process used.

Methodological Framework

As an emerging Tongan researcher exploring IPV with Tongan people, it is only appropriate that a Tongan worldview is employed. The wellbeing of Pacific communities operates harmoniously between three interrelated factors central to Pasifika life: physical, social and spiritual components (Fairbairn-Dunlop, 2014; Capstick et al., 2009). These factors are captured in Tu'itahi (2005) Fonua Model where he explains the Tongan worldview is guided by the conception of Fonua.

This concept is common among neighbouring Pacific nations, for example in Samoa it is known as *fanua*, *vanua* in the Fijian language and *'enua* in the Cook Islands. This concept holds many meanings in the Tongan culture, such as territory, land, country (Churchward, 1959) and the parallel relationship Tongan people have with the land (Tu'itahi, 2005). This module centres core Pacific values such as fe'ofo'ofani (love); fetokoni'aki (reciprocity); fefaka'apa'apa'aki (respect); fakapotopoto (prudent, wise leadership) (Aotearoa, 2014). It compromises five dimensions which are interdependent and complementary to each other, enabling a holistic approach in exploring how the five different levels may impact their attitudes towards the phenomena.

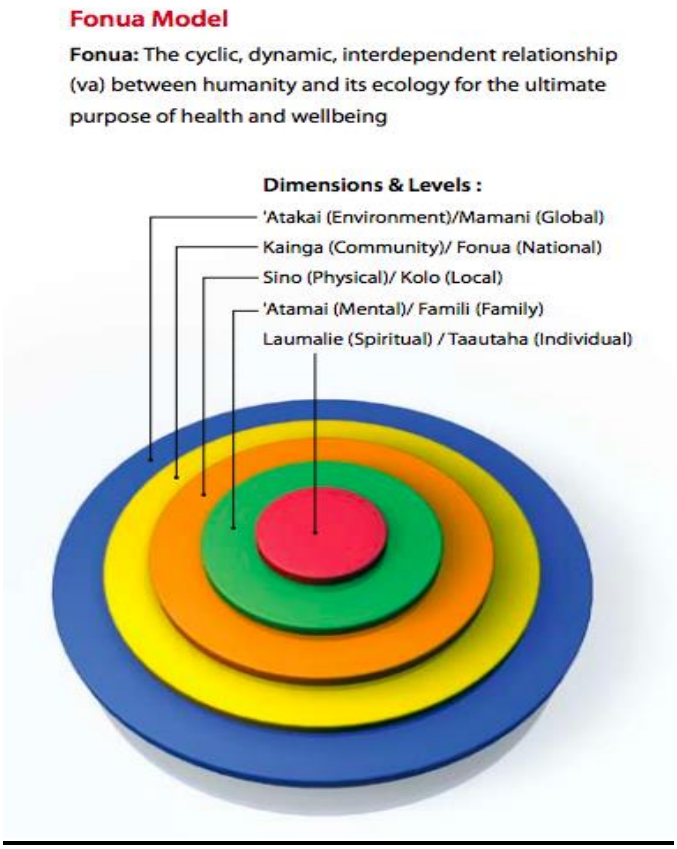

FIGURE 1

Fonua Pacific Model of Wellbeing.

1. Laumalie/ Taautaha (Spiritual being/ Individual or self-level).
2. ‘Atamai/ Famili (Mental being/ Family)
3. Sino/ Kolo (Physical/ Local)
4. Kainga/ Fonua (Collective/Community/Nation or country as a whole)
5. ‘Atakai/ Mamani (Environment/ Global

I chose a qualitative research design for this research to enable and capture detailed discussions of Tongan participants about their attitudes towards IPV against women. This method enables the researcher to gain more understanding of social norms towards IPV against women with regard to the Tongan culture, specifically from Tongan individuals themselves.

Qualitative research is oriented towards developing a deep understanding of the meaning and experiences of human lives and their social worlds (Fossey et al., 2002). Seale et al. (2004) emphasize that qualitative research is an effective tool, especially to underpin culturally specific information concerning behaviours, attitudes and relationships within personal, interpersonal and social settings. For these reasons, a

qualitative research design was best suitable and most appropriate for this research. The qualitative description method as described by Sandelowski (2000) is used in this study. This method produces data which describe the who, what, and where of events and/or experiences, particularly from a subjective approach (Doyle et al., 2020). It is concerned with understanding an individual's experience within its unique context (Doyle et al., 2020). Furthermore, unlike traditional qualitative methodologies such as grounded theory, qualitative description does not follow a particular grounded set of procedures or techniques. It often uses a range of sampling, data collection and analysis techniques (Colorafi & Evans, 2016). For example, many researchers use a range of approaches such as structured interviews or focus groups questions, or opportunistic or snowball sampling (Colorafi & Evans, 2016).

Research method: Talanoa

This study will employ the research method of Talanoa. I saw Talanoa as the most culturally appropriate method for this study. Vaioleti (2006) notes that in the Tongan context, talanoa can be seen in two conceptual parts: 'Tala' meaning to inform or to tell, and 'noa' which directly translates to void, anything or nothing in particular. Talanoa is an open and harmonious dialogue (Māhina, 2007; Halapua, 2003) or unconcealed storytelling (Halapua & Pago, 2013). Vaioleti (2006) describes this method as to talk informally, to share stories and experiences to enable people to engage in social conversations that can lead to critical and in-depth discussion. Although talanoa share similar characteristics with other qualitative methodologies (Fa'avae et al., 2016; Vaioleti, 2006) such as ethnography, in-depth interviewing and case studies (Tunufa'I, 2016), talanoa is underpinned by Pasifika values and principles (Tunufa'I, 2016; Vaioleti, 2006; 'Otunuku, 2011). Vaioleti (2006) emphasizes in his original definition of Talanoa that this practice involves the intermingling of the emotions, knowledge, experience and spirits of the researcher and collaborator.

Pacific values and principles vary across a range of Pasifika contexts, however, in the Tongan context values include Faka'apa'apa (respect), anga fakatokilalo (humility and consideration), anga lelei (kindness, tolerance, helpfulness) (Vaioleti, 2006), Māfana (warmth or mutual feeling of warmth) and malie (a state of energised and uplifted spirits or a deep sense of connectedness). Therefore, this process is appropriate to the Tongan environment and for research purposes within the Tongan community (Vaioleti, 2016) as it captures the Tongan worldview. The interactions of talanoa are commonly guided by these cultural values (Vaioleti, 2006; Fa'avae et al., 2016). One of the Tongan values

this method emphasises is Tauhi vā, which can be interpreted as the importance of relationships, specifically the interaction between the participants (Tecun et al., 2018). Talanoa is an open forum for discussion that allows participants to guide, enquire, contest, clarify and provide validation for each other's input (Vaioleti, 2006; Fa'avae et al., 2016) and such discussions continue until a consensus is reached. This also provides the participant with the option and the flexibility for participants to have their story told their way. Given the topic sensitivity for many Tongan and Pacific peoples, the talanoa research method was the most appropriate because it is a strong communication tool for storytelling, reflection, building familiarity, and deep discussions (Vaioleti, 2006), which was essential for the current sensitive research topic.

Data collection

As this study was exploratory, it was sufficient to recruit only a few participants to explore the obtained data in depth. Swedberg (2020) suggests that exploratory studies seek to discover something new and interesting when researching social phenomena. Specific criteria were required for the selection of participants: must be of, or identify as a Tongan individual, must be between the age of 18 -49 years and currently reside in the Auckland region. A total of seven Tongan individuals participated in the Talanoa, two of which were men and five women aged between 22 to 39 years. The median age of participants was 25 years. All participants were currently employed during the time of the talanoa and had completed secondary school. Three out of the seven participants were in a relationship at the time of the talanoa.

The recruitment process commenced as soon as Ethics approval was obtained in September 2022 and it was completed in February 2023. Hard copies of the research advertisement were posted across various public locations in the Auckland region. Digital copies were shared via various public Facebook pages, such as the Tonga Research Association. Two research participants were recruited from this method. Both participants were emailed the Participant Information Sheet and the talanoa sessions were organised within two days.

Furthermore, snowballing was utilised. Given the nature of the research topic and the study being based in Auckland, snowballing proved to be an efficient tool as most of the participants (N=5) were recruited in this way. According to Dellarocas (2003), word of mouth is one of the oldest ways of conveying information, a person-to-person

communication tool (Huete-Alcocer, 2017) and in this case, proved to be significantly beneficial in recruiting Tongan participants as it allowed for natural meaningful and nurturing conversations to reassure participants, tying back in with the core Pacific values discussed. These five participants were initially given two weeks to consider their position of taking part in the research, however, all participants agreed to participate in the study within four days of receiving all relevant supporting information (Advertisement Poster, Participant Information Sheet and Consent Sheet). All participants were contacted by phone to arrange a suitable time and location to conduct the talanoa. All talanoa sessions were completed in person and mostly in the English language.

Six participants did communicate occasionally in the talanoa in the Tongan language; however, each participant voluntarily spoke in English. All participants except one accepted to have their talanoa at AUT South Campus in Manukau, in a study room in the library. One participant offered to have their talanoa offsite at an approved location of their choice. As explained in the Auckland University of Technology Ethics Committee (AUTEC), it was important for me to enable each participant to choose where they felt comfortable having their talanoa.

All participants were very eager to participate and expressed deep interest in the research. As stipulated by AUTEC, I needed to ensure each participant was properly informed to consent to ensure their safety. This was further amplified at the talanoa session where I went through the participant information sheet and consent form in further depth. All documents, (consent form, talanoa guide, participant information sheet and advertisements) were provided in hard copy and made available in the English and Tongan language. Each participant was aware they could stop the talanoa at any point and all information discussed was confidential. The talanoa opened in prayer, which was agreed to by all participants, then followed with a thanksgiving introduction and ended with a thanksgiving closing statement and *koha*[1]. Koha, or me'a 'ofa as it is translated in the Tongan Language, maintains the relationships, tauhi vā, and often opens opportunities for talanoa (Tecun et al., 2018) so this was an important component of this research process.

[1] Koha: Māori definition of gift offering or donation – specifically in social settings as a form of reciprocity (Eyler, 2003).

Data analysis

It is widely considered integral to the analysis and interpretation of data that each talanoa is transcribed (Halcomb and Davidson, 2006). All seven talanoa were transcribed to make the data analysis process manageable. Each transcription was reviewed by the primary researcher and some participants who consented[2] to receive a copy of the transcription (N = 3). Thematic analysis was used as to identify themes and common patterns in data from each talanoa session (Gavin, 2008; Maguire & Delahunt, 2017), and to analyse the frequency of a theme in the data (Alhojailan., 2012). Once each talanoa was transcribed, it was important to become familiar with the data by consistently revieweing the transcriptions.

Once familiar with the data, I was able to code and categorise the data into themes, by identifying common patterns in the lanaguge and ideas shared by participants. This was completed electronically using Microsoft to help code and identify the themes. The themes that were highlighted were common ideas or similar answers to a question from the talanoa schedule that was shared by more than one participant, with the purpose to find connection between the data. For example, many codes related to participants discussion of IPV being an issue within the community, an issue they either personally experienced or have been exposed to. This became a theme named Social Problem, which is further discussed in the next chapter.

[2] Three participants confirmed (ticked) yes on the AUT consent forms (see appendix two) to receive a copy of the transcripts of the research for review.

CHAPTER 4: FINDINGS

Recruitment proved lengthy and difficult but ultimately led to the successful recruitment of seven Tongan participants. *Table 1* provides the demographic of each participant recruited. At the time of the talanoa, P5 had been separated from her husband for over a year and is currently in the process of divorce. Albeit the divorce has not been finalised, and P5 still refers to him as her husband as shown in quotes extracted from the talanoa, to avoid any confusion, he will be referred to throughout this chapter as "ex-partner" rather than "husband".

Table 1

Demographics of participants

Code	Sex	Age	Relationship Status	Children	Education	Occupation	Partner's Ethnicity
P1	M	24	Single	N/A	Postsecondary	Carpenter	N/A
P2	W	22	Single	N/A	Secondary	Labourer	N/A
P3	M	25	Unmarried Couple	1	Postsecondary	Police Officer	European
P4	W	23	Unmarried Couple	N/A	Tertiary	Student	Tongan / Cook Island
P5	W	39	Separated	3	Tertiary	Teacher	Tongan
P6	W	31	Married	6	Secondary	Admin	Tongan
P7	W	26	Single	N/A	Tertiary	Payroll Clerk	N/A

M: Man
W: Woman
N/A: Not Applicable.

Seven individuals were recruited for this study, two men and five women. The participants resided in the Auckland region and the median age of participants was 25 years. All participants were employed during the time of the talanoa and had completed secondary education. Three participants were in a relationship at the time of the talanoa, as noted in Table 1. Participant's occupations and the ethnicity of their respective partners were important to note as most participants considered them vital with regard to the research topic.

From the thematic analysis of the seven talanoa conducted for this study, the following themes emerged: the definition of IPV, specifically how each participant defined IPV, and common Tongan concepts they associated with their definitions. All participants

highlighted IPV to be physical, emotional and verbal abuse. Some participants discussed mental and sexual abuse also. All participants explained what these forms of abuse look like. Furthermore, IPV is an issue in the Tongan community, speaking from personal experiences or exposure to IPV. Factors influencing IPV was also a common area of discussion from the participants, such as the how the Tongan culture may influence IPV. Participants explain that certain areas in our culture may encourage IPV against women. Gendered norms among women and men in relationship may also influence IPV according to the participants. This includes roles within families that are encouraged by Tongan culture. Participants significantly discussed financial strains a couple may experience, such as the struggle of maintain employment, the rise of the cost of living and contribution of money to the church may influence IPV. And lastly, pariticpiants named strategies and support that they believe may help to minimise and prevent IPV against women in our community, namely discussing support networks, targeted programmes and appropriate counselling. These themes are elaborated on in this chapter.

1. Defining IPV:

All participants had not come across the term IPV prior to their talanoa. Despite this, all participants had some understanding of the term's basic and immediate denotation. Furthermore, all participants connected IPV to analogous known concepts such as DV, Family Harm and Domestic Abuse, to help formulate their definition of IPV during their talanoa:

> *I wasn't aware there was a specific term for it [violence in a relationship] ... It would relate to domestic violence.* (P1).

> *No, I haven't [heard of the term] but I can understand what it means… It's similar to family violence and domestic abuse and all those other terms.* (P4).

1.1 Physical Violence:

In exploring what defines IPV with each participant, all seven discussed physical violence in their opening answer. All participants described physical violence using verbs such as pushing, shoving, slapping, and punching. Quotes have been extracted below from some participants:

> *... Obviously the most common involves physical violence. Hitting them, punching them… pushing and shoving. Just causing any harm to their body basically. I get that couples play-fight too, but the line is when the intention is not pure or right. (*P3).

> *… Physical violence is the obvious one…when your partner hits you or throws something at you directly.* (P4)
>
> *… Of course, physical assaults like when they are hitting their partner, the direct bodily attacks…* (P5).

In addition to their discussion of defining IPV, most participants (N=6) named Tongan concepts and verbs that describe physical harm. Each participant declared physical violence the most prominent and evident form of abuse when discussing IPV against women. Although all talanoa were primarily conducted in the English Language, six participants interchangeably spoke in Tongan to name specific concepts and express ideas which are shown further in this chapter.

The participants used Tongan concepts to emphasise points they would state in English. Also, some participants felt comfortable speaking between both languages interchangeably as this was a natural habit and a way, they conversed commonly with other Tongan people who spoke both languages. For example, for P1, rather than continuously stating the term "physical violence", he interchangeably used the Tongan term: *"tā'i"* as he felt it held the same meaning. Examples of Tongan concepts named for physical harm include:

> *Tā'i [hit].* (P1) (P2).
>
> *Fakamalohi'i [force].* (P2).
>
> *Tā fefine [hit woman].* (P5) (P6) (P7).
>
> *Fuhu [fight].* (P4).

The study participants also acknowledged that other forms of abuse exist within an intimate relationship. All participants included emotional and verbal abuse in defining IPV. Four out of seven identified mental abuse, and three out of seven included sexual abuse. Each one-on-one talanoa was conducted in a safe environment that allowed participants to share their thoughts on IPV freely. Therefore, the researcher believes the participants did not withhold in any way when sharing their perceptions about different forms of IPV, particularly in mentioning sexual abuse. The researcher believes the participants were comfortable enough to note sexual abuse in their talanoa if it was a concept they considered relevant. Therefore, it is assumed that feeling too ashamed or embarrassed to speak about it was not the reason why the remaining four participants did not discuss sexual abuse.

Table 2

Forms of abuse identified by participants

	1st form of abuse identified	2nd form of abuse identified	3rd form of abuse identified	4th form of abuse identified	5th form of abuse identified
P1	physical abuse	emotional abuse	sexual abuse	verbal abuse	mental abuse
P2	physical abuse	emotional abuse	sexual abuse	verbal abuse	
P3	physical abuse	emotional abuse	verbal abuse		
P4	physical abuse	emotional abuse	sexual abuse	verbal abuse	mental abuse
P5	physical abuse	emotional abuse	mental abuse	verbal abuse	
P6	physical abuse	emotional abuse	mental abuse	verbal abuse	
P7	physical abuse	emotional abuse	verbal abuse		

Table 2 provides an overview of the forms of abuse identified by each participant and the order they were named and discussed in their talanoa. As sexual abuse is a form of physical abuse, one may reasonably expect that participants link the two and name sexual abuse next; however, all participants named emotional abuse second. Only three participants, namely the three youngest of the seven participants, recognised sexual abuse in their definition and did so *after* naming emotional abuse. The mention of emotional abuse *before* sexual abuse may be explained by the fact that all participants had either personally experienced this form of abuse in a relationship (N=6) or knew someone who had been (N=7). Although identified after physical, emotional, and sexual abuse, verbal and mental abuse were also relevant forms of IPV identified by most participants.

1.2 Emotional Abuse

All participants highlighted and discussed emotional abuse as a form of IPV. Participants discussed three significant forms of emotional abuse:

- Manipulation (expressed through inducing guilt and use of ultimatums).
- Denial or minimisation of problems.
- The breakdown of self-esteem.

1.2.1 Manipulation

Some participants acknowledge manipulation is often used to control and influence a partner to achieve the perpetrators' desired result. P3 shares everyone holds their desires in life, and if their partner does not agree with their interests or ideas, they may use emotional manipulation to control and change such feelings towards those interests:

> *… When your partner wants to control the relationship and feels they can't, they manipulate and twist things for their benefit… sometimes you can't see how toxic and harmful the impacts can be.* (P3).

1.2.1.1 Inducing Guilt

Three participants discussed intentional manipulation is used to purposely make someone feel guilty and rueful about a situation, which they believe contributes to IPV. Inducing guilt is often used to change how someone feels in an attempt to make a situation their fault, obligation or responsibility:

> *When someone manipulates you into feeling guilty for something that wasn't your fault. It affects your wellbeing in a negative way…you can't think straight, you're worrying…then you begin to disassociate from your own family and friends, you don't even realize how bad it is.* (P4).

P7 explains inducing guilt can include putting attention on one's efforts and hard work while making their partner feel as though they have fallen short in the relationship. Furthermore, she adds it can also be accompanied by aggressive remarks about a situation and showing limited efforts to improve it but deflect blame and responsibility. She speaks from experience she had seen from family members' behaviours, particularly when it involved parenting their children:

> *I've seen this happen with relatives… dad is trying to sleep for work but the kids are being rowdy… that causes him to flip out and go off with hostile comments to mum for not taking care of the kids properly, rather than address the kids himself. He would like point out he works full time and then she feels at fault for the kids misbehaving.* (P7).

Several participants discussed gendered norms in relationships, specifically men's and women's roles within families and in the Tongan culture, which are discussed in more detail in section 3.2. Most participants, including P7, shared they were raised seeing women in their families tend to the household and children, while men are the head of the family and the financial providers. This could explain why P7's relative did not believe it was his responsibility to tend to his children when they were misbehaving but was the obligation and responsibility of his wife.

P5 shared her lived experiences of IPV in her marriage with her ex-partner. She explains that he would indirectly express his frustration in participating in an Alcohol and Stopping Violence Programme he was required to attend to evoke guilt in her:

> *Every time my husband went, I could feel his annoyance at me at the fact that he had to go to these sessions, like it was my fault he had to complete them.* (P5).

1.2.1.2 Ultimatum

Three participants commented that manipulative behaviours also include the use of ultimatums. For example, P2 and P5 discussed ultimatums could consist of the perpetrator threatening to use family members against their partner, exploiting the strong emotions their partners hold for their families.

> *Sometimes they use your family against you, saying if you leave what will your parents think…It's so true when they say we care about what other people think as much as we try denying it, we worry about that a lot…* (P2).

> *If you move what will your parents think, they will know and talk… they'll be very disappointed in how you're behaving…* (P5).

P3 notes an ultimatum can exploit a person's love for their partner, which he experienced and left him in an uncomfortable position in his previous relationship:

> *She would say shit like if you love me, you will do this for me, for our family …I was torn between my extended family and … keeping my ex happy.* (P3).

1.2.2 Denial and Minimisation

Participants discussed the act of escaping responsibility by denying and minimising personal problems, relationship issues or abusive behaviours as a form of emotional abuse:

> *There's zero acknowledgement of their behaviour, or if there is, it's like oh it wasn't that bad or you're exaggerating it, it's not that serious … that is such a frustrating and hurtful thing to hear from someone you care about*. (P2).

P5 spoke from personal experience stating that her ex-partner's denial of the problems in her previous relationship was a key form of abuse that hugely impacted her emotional well-being and their marriage.

> *I think the biggest one [form of abuse] for me was the denial that there is a problem in our marriage…denying of problems at home…I had to see a counsellor… I found it very helpful. When we were going through our marital problems, I suggested to my husband that we see someone together, and he said why what for?. He didn't get it…* (P5).

Furthermore, she acknowledges that at one point, after constantly listening to her emotions and thoughts being minimised and denied by her ex-partner, she began to believe him:

> *I went through a long depression… I started expressing these thoughts (depression) to my husband, especially about how I think it's affecting our family and he would say it's all in my head. And it would drive me mad because he would deny my feelings. And I actually, at the time, started to believe it was all in my head. But it wasn't and it's not, I know that now.* (P5).

1.2.3 Breakdown of Self-esteem

Another form of emotional abuse identified was the breakdown of self-esteem, mainly used alongside manipulation. P3 states that he would intentionally break down his ex-girlfriend's self-esteem to control a specific situation, which in this case, was for her to change into clothing he felt more comfortable with her wearing in public:

> *When I would feel insecure, I would say things to her like oh who are you trying to look good for… and make her feel bad about herself to get her to change into something else.* (P3).

Furthermore, P1 discussed how social media can be used to encourage the breakdown of a person's self-esteem and foster abuse:

> *In today's society, social media can be used to cause further mental and emotional abuse… posting up your partner's nudes or revenge porn….it's so wrong...or even using it as leverage or whatever like threatening to post stuff like that online to get what you want, it's just as bad.* (P1).

Most participants reported having experienced emotional abuse in an intimate relationship (N=6). Furthermore, all participants know of someone, such as a relative, who has experienced emotional abuse in an intimate relationship. Despite this, none of the participants identified emotional abuse as a precursor to physical violence. However, some participants linked emotional abuse to mental, sexual and verbal abuse, and one participant linked mental abuse to physical violence. Considering the participants had named Tongan concepts for physical violence, the researcher asked them if they knew

of any other Tongan concepts related to emotional abuse and other forms of IPV they discussed. Four of the seven participants named the following concepts relating to emotional abuse:

> *Fakamamahi'i Fakaeloto [torment emotionally].* (P1) (P5) (P6).
> *Mapule'i [Control] ; Manuki'i [ridicule].* (P4).

P4 discussed *'manuki'i'* when a partner may behave very dismissively and arrogantly towards their partner to intentionally hurt their feelings. She also shared that emotional abuse is used to gain control of their partner or a situation, which she also described as *mapule'i.* Three participants named *fakamamahi'i fakaeloto* to mean tormenting a partner's emotional well-being. Each participant found it challenging to name Tongan concepts to define emotional abuse, stating that it is a form of abuse they are familiar with but struggle to label using the Tongan language distinctly.

1.3 Sexual Abuse

Three participants included sexual abuse in their definition of IPV against women. A topic of discussion that emerged in the participant's talanoa was consent and what this means regarding sexual activity in an intimate relationship. P2's definition of sexual abuse is extracted below, and P1 and P4 shared similar perspectives:

> *it [IPV] also includes sexual violence. If there is any sort of force in the picture or tension between a couple where one feels forced or pressured to perform something sexual, that's abuse…* (P2).

P1 further describes in his definition that sexual abuse also involves a partner withholding sexual contact and availability as a means of retaliation or punishment. He states:

> *I don't know if other people will agree, but it's the mind games too… refusing intentionally to hurt their feelings is abusive. From a guy perspective, a lot of men's love language is physical touch so you can see how effective that would be on a guy's feelings. For women I think it affects them too because physical touch is a big factor in relationships… It's all good to say no… that's your right, but when it's used a lot as a weapon to deliberately hurt them…*(P1).

P1 shares each individual has autonomy over their sexual availability. However, deliberately withdrawing consent as a tool to inflict punishment or to intentionally exert power and control over a partner can be emotionally abusive and, therefore, be seen as sexual abuse. Furthermore, the participants state that power is a significant component

of sexual abuse in an intimate relationship because it involves the motivation for dominance. P2 states when sexual abuse occurs in a relationship, there is a power imbalance:

> *Power plays a huge role in this because I believe when sexual abuse happens, the partner feels in control and feels they hold the power in the relationship.* (P2).

1.3.1 Consent

The participants explained that consent is also significant in any sexual activity or intercourse in an intimate relationship. The three participants expressed the concern that people may assume being in a relationship means there is automatic consent for all sexual activity. They acknowledge that when no consent or consent has been manipulated or withdrawn, but sexual activity continues, it is sexual abuse. Furthermore, withdrawal of consent annuls any earlier consent given:

> *Consent in a relationship is so important. If consent is not given by your partner yet you nag and force, then that becomes sexual abuse or coercion...if your partner doesn't want to do it [have sex], has made it clear they don't want to do it, yet you are begging and forcing them, regardless of if you are in a relationship, that is rape full stop.* (P1).

> *Sexual abuse ties into consent especially when sex is not consented to between the partner so there is force...If there is no consent, then you shouldn't force yourself to be honest.* (P4).

The persistent attempts to engage in sexual activity with an intimate partner who is unwilling is very dangerous. P1 shares that sexual coercion is sexual abuse which can lead to further sexual assault. The three participants recognise sexual abuse as an aspect of IPV that is challenging to identify and discuss, mainly because a perpetrator may not comprehend they are inflicting abuse, and the receiver may be unaware they are being abused. They shared that sexual activity involves consent; however, people may assume consent is automatic and implicit in an intimate relationship.

1.4 Verbal Abuse

Some participants perceived verbal abuse as belittling someone using hurtful language or communication, and name-calling to demean and hurt the other person. The participants acknowledge arguments in a relationship are somewhat normal and common; however, when it is accompanied by ill intent and hurtful language, it can be very damaging to one's well-being. As mentioned previously, P1 discussed the role

social media play in fostering abuse, in this case, when the platform is used to share hurtful messages and posts:

> *Bashing them online by posting hurtful messages, or posts and statuses. I've seen captions mocking and making fun of their partners in a demeaning way… I don't know if you agree, but if they can do this openly, what are they saying privately… it's so wrong...or even using it as leverage threatening to post stuff like that online 'o get what you want, it's just as bad.* (P1).

One participant spoke about the constant put-downs she experienced not only from her ex-partner but from her family as well. Particularly when they failed to accept her living situation when she left the relationship,

> *They would tell me to suck it up, look at the kids and go back to my husband.* (P5).

She further shares that the denial and minimisation of abuse in the relationship were accompanied by constant put-downs, which detrimentally affected her emotional well-being. She shares the importance of hearing and speaking kind words:

> *Speak kind words to yourself, it helps to be positive and having a positive mindset.* (P5).

Like with emotional abuse, few Tongan concepts were provided regarding verbal abuse. Study participants found it difficult to name specific Tongan concepts to define verbal abuse. Three participants named the following concepts they believed related to aspects of verbal abuse such as arguing and the usage of hurtful and demeaning words:

> *Felau'aki [Arguing] ; Fakafekiki [Arguing].* (P6).
> *Taukape [Swearing at each other].* (P6).
> *Lea Fakamamahi [Upsetting remarks/words].* (P1) (P4).

1.5 Mental Abuse

Four participants shared that mental abuse negatively affects a person's thinking and behaviour. Particularly when a partner uses 'silent treatment' or avoids having proper communication and uses threats or intimidation to power and control.

1.5.1 Silent Treatment

Three participants noted that although silent treatment does not inflict physical pain, it is still very harmful to the receiver. It is employed as a tool for punishment and torment. P1 shares a person engages in this behaviour with the intent to control their partner's behaviour and the situation:

> *It depends on the situation, but the petty stuff like not wanting to talk a problem out… but ignoring and giving your partner the cold shoulder is deffs [definitely] abusive behaviour… you overthink about what you did to cause them to ignore you…*(P1).

P5 shares that this was a form of abuse she experienced in her previous relationship and one that negatively impacted her mental well-being:

> *The silent treatment and not willing to communicate with me really played with my mind…felt like I was walking around eggshells…* (P5).

1.5.2 Threats and Intimidation

Two participants discussed the use of threats and intimidation to incite fear over their partner as a form of mental abuse. P4 shares:

> *I reckon mental abuse is an important type [of IPV], because a person may not physically hurt their partner, but they can make threats to cause physical pain. They might not even follow through with it physically but it's intended to instil fear in their partner to listen.* (P4).

P5 noted the abuse she endured by her ex-partner did not begin with physical violence but with mental abuse first, particularly causing damage to their household. P5 links mental abuse to physical abuse, stating his behaviour was almost like a cycle. The mental abuse led to physical abuse, and every physical assault she encountered resulted in a phone call to the police. Despite this, she remained in the relationship. She shares they also shared good moments in their marriage where abuse didn't occur; however, this was momentary:

> *It started off small you know, throwing things around the house or damaging the house like a scare tactic… it really scared me… but then it got worse, he shoved me for the first time and when he shoved me, I called the police. Before we got married, I believed that if a man touched me that would be it, but I stayed with him every time… things would be okay and then he would go back to his old habits and behaviour.* (P5)

Some of the definitions and forms of IPV interrelate and can influence a different aspect of someone's well-being at the same time. Participants believe the various forms of IPV have lasting effects on how a person can feel, view themselves, their interests and act in a relationship.

2. Social Problem

Most participants (N=6) accept IPV to be one of the significant social problems within the Tongan community as it is an issue, they have either personally experienced or been exposed to from a young age. Five participants stated they were exposed to IPV from a young age as it was an issue evident among their family members. The five participants who witnessed IPV in their upbringing shared it has created a formative effect on them individually, specifically in terms of their perception of the normalisation and deterrence of abuse in intimate relationships:

> *Just growing up knowing what domestic violence was from other relatives' relationships and just hearing stories and seeing bruises and stuff...all these things installed in us what an abusive relationship looks like.* (P1).

> *At a young age seeing my parents hit each other, we grow up thinking that behaviour is okay…it plays with your mind thinking violence is the answer when it isn't.* (P2).

> *Seeing IPV among my extended family … the toxic arguments and fights and I remember feeling sorry for the girl…thinking I wouldn't want a relationship like that… As we get older, we see and hear these things that help form our views on life and on relationships we want and don't want to have.* (P2).

The exposure to IPV during their upbringing, along with the lack of open conversations to address IPV, which encouraged pervasive silence within families and the wider Tongan community, the participants instinctively recognise IPV as a significant social problem that is unhealthy yet normalised.

Two participants stated their children had some awareness of IPV in their previous relationships, despite their efforts to hide any form of abuse. Although the children were young, they were aware abuse existed in their parents' relationships. Specifically, P3 talked about his five-year-old daughter, and P5 shared her experience with her son, who was in Primary school at the time:

> *We always tried to keep it separate but sometimes she was just there. I try convincing myself she couldn't understand…because of guilt, but I knew she knew when mum and I were not okay… now that we're not together, she would say things like mum and dad are happier now… they don't fight anymore.* (P3).

> *My son had told his teacher that the police visited our home, and that teacher asked me if everything was okay. I just said yes but that shows our kids are impacted no matter how hard we hide the abuse.* (P5).

IPV is understood to have harmful and detrimental consequences, especially for the person receiving the abuse:

> *It is a huge problem. When IPV happens, I am speaking from what I know and have seen, when it happens in front of family members, no one speaks up or attempts to stop it.* (P4).

> *Violence in relationships happen everywhere in the world… even with our Tongan people, so it is definitely a major issue.* (P6).

One participant, however, did not view IPV against women to be a significant social problem in the Tongan Community:

> *I don't think so, not every Tongan family experience this [IPV].* (P7).

This participant believes it is not an issue experienced by many Tongan people or in every Tongan family; therefore, it could not be a significant social problem. This suggests IPV against women would only be a significant problem in the Tongan community if every family experienced it.

Most participants claimed that despite the significance of the issue, IPV is insufficiently discussed and addressed in our families and community:

> *Everyone looks away and just lets the person getting abused get abused no matter how much they scream for help…if someone does try to help and stop it, then others jump in and stop the person who is attempting to help. Unknowingly were taught t' turn a blind eye and accept that that's just the way it is.* (P4).

> *… a topic that's swept under the rug. We don't talk about it much because I think it's an uncomfortable topic… our families can be very dismissive because they might not want to accept it's happening…we're all great at promoting MMT and celebrating all these great Tongan successes but we need to do the same with problems like this that happen in our own backyard.* (P6).

One participant spoke about her experiences of IPV in her marriage with her ex-partner and how it influenced her relationship with her ex-partner's parents when they became aware of the abuse. Despite their awareness, they failed to acknowledge and address their son's abusive behaviour adequately:

> *I was very close to them, especially my mother-in-law but since all this, I just don't try anymore... I know the love is there, she visits me to give the kids shopping and food…I miss her, but I feel she hasn't acknowledged what has happened to me. So, for me, I want to stay away to give them time to come to terms that this is real and to accept this is it…* (P5).

> *They were aware, but my in-laws hardly butt into our business… I wanted them to butt in and speak to their son about his behaviour. They had the opportunities to do so, but hardly did… When they did talk to him about his behaviour it was always in a babyish way…they didn't straight up address any major problem. Like, I just wanted them to tell him "What you are doing to her is not right, you need to stop.* (P5).

3. Factors influencing IPV

Each participant identified certain factors that could cause and contribute to the existence and continuation of IPV against women. Some key themes identified and discussed by the study participants causing IPV include cultural influence, gender norms, financial and economic factors, mental health, and the church.

3.1 Cultural Influence

Participants discussed how aspects of the Tongan culture can contribute to IPV in a relationship. More specifically, regarding upholding Tongan customs with functions and celebrations, stress and disagreements can develop and allow abuse to occur. Four participants (P1, P2, P4 and P6) expressed that when there is a function in their families or community, a significant amount of effort is put into them to make them as extravagant as possible:

> *When there are celebrations, we Tongans are extra! Normally our families put so much effort, time, and money towards these events. Along with this comes our Tongan protocols that need to be met. It can be overwhelming for the families involved and from experience, especially between a couple...they take this stress out on each other either verbally or physically. Like funerals, birthdays, weddings, engagements, even graduation celebrations there's mats, koloa (gifts), food, money to give to certain guests. The ones I can think of are the fahu[3] and faifekau. They hold such a high position in these events and there's strong expectations from our families and community that they are uplifted to that standard and when they aren't it can bring a lot of shame and embarrassment.* (P4).

> *... It all ties down to fua kaveinga and how we show love to our family by doing all that. Sometimes our best interests in heart are not executed well and when our pride gets in the way… disagreements grow and that can definitely cause IPV.* (P6).

Furthermore, P6 shares that Tongan culture inherits practices that provide stability for our people regarding extended families and the community. This is evident with the

[3] Father's sister holds a privileged and significant position within the family, which implies unlimited authority over maternal kin (Latukefu, 1980).

system of reciprocity when there are significant functions, such as birthday celebrations or wedding and funeral ceremonies. This practice of investing and contributing to others, and receiving, strengthens relationships among Tongan people. She states although this can be a protective cultural factor, for some people, it can contribute to IPV.

> *...there are obviously positive and negative outcomes regardless... when there is a wedding ceremony or birthday, our families and community contribute...you do the same with others, that is fetokoni'aki and unity... ko e anga faka-Tonga ia [that is Tongan culture] ... but it can be difficult to uphold these relationships... But also, for victims of IPV, to speak up about abuse in fear of being judged or damaging those relationships.* (P6).

P7 also touched on cultural influences, regarding the impact the *fahu* protocol had on her family:

> *With my family, we're lucky my parents gave my siblings and I the option if we wanted to participate in the whole traditional Tongan celebrations, having the fahu, Tongan mats and all that stuff, we chose not to. We're not close with my dad's family because of that. My dad's mum expected my mum to uplift her daughters as our fahu, but my mum didn't. They saw this as my mum disrespecting them, it's not her disrespecting them it's just how she chose to live her life. It had a lot of impact on our family, especially between my parents. They would argue and lash out a lot about this.* (P7).

Four participants expressed that culture clashes also contribute to IPV. Dating outside of the Tongan culture can allow for IPV to occur. P3 talked about his personal experience in his previous relationship and the emotional and verbal abuse that arose when they conflicted to compromise between the two cultures.

> *My ex was Sāmoan and understood to an extent the Tongan culture. Every time there was a big celebration like birthdays, we would have ugly arguments, heaps of name calling and threats... You know how our Tongan culture is, go big or go home. That was a major issue in the relationship. My ex would tell me to tell my family to stop doing this, to not do that but I couldn't tell my family, they wanted to help and their way of showing love was through service.* (P3).

Furthermore, P3 also discussed the difficulty he experienced in choosing whether to sustain Tongan tradition by incorporating his daughter's fahu during his daughter's birthday celebration or to disregard this Tongan tradition completely. He clarifies that his ex-partner was strongly opposed to engaging in this tradition, and it would contribute to IPV in their relationship:

> *My ex completely disagreed with upholding my sister, our daughter's fahu. She would say, "there is no way we're doing that" "no way our daughter will have a fahu, and we are not giving away anything" …a*

> *part of me understood where she was coming from, but it was conflicting for me…I felt so much pressure and it was hard to find a balance to be honest because I was torn between my extended family and Tongan culture and keeping my ex happy.* (P3).

Three participants also expressed different views regarding culture clashes. They stated that dating outside of a culture may not be an influencing factor; there are similarities between different cultures if we are willing to be open-minded and, in this sense, does not contribute to IPV. P4 and P5 both summarise those views below:

> *Living in NZ, you're exposed to other different cultures, and you become more open-minded to those cultures that when you start dating someone of a different culture, that openness is there. You learn about their culture; you compare and contrast and find similar and different things that's what makes it beautiful.* (P4)

> *If my partner was from another Pacific culture, I don't think it would influence IPV because I don't think our cultures would clash. I think a lot of our Pacific Island cultures are very similar, so we have that similar worldview in terms of our core values of collectivism, service, and spirituality…that's what I assume.* (P5).

In the Tongan culture, each participant shared their perceptions of what gendered roles within a relationship and in the family dynamic look like, and how this may influence or contribute to IPV against women, which is discussed in the next theme.

3.2 Gender Norms

Most participants acknowledged they grew up seeing the men as the heads of their families and the key source of financial income that supported their families (N=6). In contrast, the woman handled and catered to the household and children and coordinated the Tongan cultural functions in the family, such as birthdays and weddings. Quotes from P2 and P7 capture these views:

> *It is commonly seen in our culture that the male should provide for his family, in that he is the main source of income. Men are the ones who work while our women take care of the household and family. Those are the gender norms I grew up seeing and taught... I didn't question it…that was normal to me…when there is a breakdown in these gender norms that can affect a relationship and influence what we know as IPV.* (P2).

> *Women are seen to stay home and commit to that housewife role while the man works and provides for the family, this is common in our Tongan families. I know not in every family but the majority of the Tongan families I am aware of and that's just how gender norms were*

> *growing up, and what it's like now…I think that sometimes dynamics like this are used as leverage for men to control the relationship…they are bringing the money home and there's also that dependency on them from the woman and the kids too…* (P7).

P4 states although in the Tongan culture where women hold a high social ranking, specifically the *fahu or mehikitanga 'eiki* [paternal aunty], those statuses are only limited to relevant functions and do not correlate within the relationship dynamics:

> *In our culture, or maybe just in my family, men are seen as the top dog, head of the family, in charge of everything… there is some imbalance in the relationships. Whatever the men say is the final say and a lot of the time in my family, women don't really have a say. I know they use tradition to justify this by saying "this is how we were raised", if you look closely at our culture, women must be held to the highest social status, but we don't see it as much as we should in terms of couples and relationships, so maybe it's just my family like this…* (P4).

P5 adds that one of the contributors to IPV in her marriage was her family dynamics and a change in social roles. She shared she knew it frustrated her ex-partner that she was their family's primary source of income and that he had to take on a role he struggled to maintain:

> *In Tonga, we are so used to the male leading our family and here in NZ I was leading. So, you can see the change in our gender norms in terms of our family dynamic. It also made my husband extremely frustrated because it felt like I was taking over his role and it frustrate' me too. Felt like I was walking around eggshells, and I could not help it, that's just how it was in our family.* (P5).

P3 stated, however, that he grew up with some hard-working women in his family, so in his understanding, there were no restrictions to gender roles within a family or relationship context. He shared the dynamics of his parents' relationship:

> *I know with a lot of Tongan families; I see the father with the role as the head of the family and like they're the breadwinners while the mum is a stay-at-home mum. But that wasn't the case in my family. I grew up seeing women work, that was my normal. My mum loves working, and she and my dad accepted that there was no main source of income they were going to contribute together and that worked for them... men feel the pressure to be the head of their family and when they feel less than, that's when they let their ego get to them and IPV starts.* (P3).

3.3 Financial Strains

Financial strains are a factor all participants believed significantly contributed to IPV against women, particularly employment and income. All participants specifically discussed matters of employment and income.

3.2.1 Employment and Income

Each participant discussed income or money as keeping a family functioning. P1 commented,

> *Money is a fundamental component that supports our family and keeps us going.* (P1).

Furthermore, all participants acknowledged the immense pressure our Tongan families may feel to keep up with expenses as the cost of living in NZ continues to rise. P3 and P4 noted further their understanding of financial strains they have seen and how they contribute to IPV:

> *I reckon that economic stress is an important factor of IPV. Not many of us have the privilege of growing up with money. Majority of us polys, especially Tongans, have hard laborious 9[am]-5[pm] jobs just trying to make ends meet. Sometimes I had the pressure of helping my parents out as well... we [my ex and I] were trying to live our lives but the pressure of having to help my parents too was overwhelming and this caused fights between us… she didn't understand, and it would frustrate me.* (P3).

> *I believe it's one of the biggest contributors… I think a good example of this is during the covid period, I know a lot of people were made redundant and hugely affected their living. Stress like this builds up and it could lead to a couple taking out this stress on each other. And this was something I saw first-hand through my social work studies. We had male guest speakers come in to share their stories. A lot of them talked about how they lost their jobs due to covid, and some of them lost their partners because it added so much stress in their relationship and room for abuse to grow.* (P4).

Furthermore, two participants discussed the lack of financial support within a relationship can be a key component contributing to IPV. One participant specifically spoke about her experience of financially supporting her family while her ex-partner struggled to maintain a stable job. She shared it would escalate her frustration and contribute to the abuse in their marriage:

> *I was the main breadwinner in the family and that was only because my job was very stable. My husband was on and off work. So that contributed to me getting really frustrated with the lack of financial support for our family... rent was horrendous, and I had to step up and pay for almost everything...It made me feel very annoyed easily, and that contributed to our arguments and created a lot of conflict and resentment between us.* (P5).

P7 also comments:

> *Coming from a big family myself, money was tight, and we did not have enough resources to live, being in an overcrowded home, that type of stuff can definitely influence and contribute to IPV. Sometimes our*

> *fathers go faikava [drink Kava] too often and then come back home early the next morning, too tired ke alu o ngaue ke ma'u ha pa'anga ke tokoni ki he famili [to go work to get money to support the family].* (P7).

P7 acknowledges the aspect of the Tongan culture, participating in faikava contributed to IPV in her parent's marriage. Specifically, about her father's lack of financial contribution to the family because attending such gatherings affected his work hours. She further noted that her mother did not have any income and solely relied on her father to provide financially for their family:

> *My mother was a housewife who took care of us and our home and situations like that put pressure on my parents' relationship and caused problems in their marriage.* (P7).

The participants see the struggle to maintain a stable income to provide the necessary resources to support a family as a significant problem relating to financial strains. P3 commented this was a problem he experienced in his line of work as a Police Officer every day:

> *You know, like with the job that we're doing, we go out to family harm callouts for couples every single day and it's most of the time - you see money problems…a lot of the time the state of their homes is not an ideal place where children should be raised in. It's sad to say, but there is a lack of food, clothing or even the necessary things like even proper shoes for the kids.* (P3).

Financial pressures can also be linked to social institutions such as the church, specifically with the involvement of cultural practices and obligations. This if further elaborated in the next theme.

3.4 Church

Four participants agree that church obligations or functions, specifically with the influence of Cultural practices, can impact on IPV. They acknowledged that church functions could contribute to financial stress in a relationship, thus leading to IPV:

> *Church can be stressful, especially with how our Tongan churches are; the massive functions and different conferences and the cost of donating, sometimes we lose sight of the purpose of going to church when these things are in the picture, and I know families bear the burden of it at home.* (P6).

Specifically, church functions such as *misinale* or *ngaahi pola konifelenisi* [church conference feasts], *fakaafe faka'osita'u* [feast for end of year church service], *faka-Sepitema* or *Sāpate Fakamē*, were namely some of the functions the participants discussed:

> *Our church can be business-like... when we have special occasions, money is needed from your family budget. And so, you give, give, and give then I go home and argue and fight about the money you just gave. Like with the misinale for church... ko e kalasi 'aho ko e na'a ku kau ki ai [church group I was involved in], they did not come check up on my spiritual well-being or any well-being during my separation. They only checked on me when there was a lukuluku or the misinale was coming up.* (P5).

The influence Tongan churches have on Tongan people in society is significant. It shapes current practices in Tongan culture, especially with the celebrations of church functions named above and how Tongan people distribute their finances. The four participants believe such church functions require a significant amount of money which can exceed an individual's level of income, therefore contributing to financial stress and, ultimately IPV.

4. Strategies and Support

All participants discussed strategies that could help address and minimise IPV, specifically within the Tongan Community. This included: encouraging ***support networks*** for victims to promote a safe environment, encouraging more accessible targeted ***programmes*** that address underlying factors related to IPV, and implementing culturally appropriate ***counselling*** services that are affordable and accessible in the community. The participants believed these strategies could be well implemented with the engagement of influential members of society, such as church ministers or religious leaders, due to the Churches' significant impact on the Tongan community. Finally, some participants contemplated the involvement of the NZP, discussing specifically their attitudes towards Police involvement in IPV incidents that are reported.

4.1 Support Network

Some participants explained that having a good support network involves being around people who can provide a safe and protective environment. Additionally, it enhances social ties that positively contribute to an individual's overall well-being. P5 described the lack of support she experienced from her family, specifically in their responses to address her ex-partner's abusive behaviour, and in the decisions she made, such as reporting the abuse to the police and choosing to leave the marriage, had a significant impact on her mental and emotional well-being. She shared that what got her through her journey of IPV from her ex-partner was:

> *Having a good strong support network was what I needed. For me it was having a good group of friends who stuck by me… looking out when I needed help. They helped me learn that when you are happy, your children are happier. They motivated me to stand by my decision that what I am doing is the right thing and that's a good thing to have and be around.* (P5).

P4 notes support groups allow space for women to share lived experiences and promote well-being to help victims realise they are not alone. She states:

> *A good support system helps you see from a lens that is different to your own, in a good way…and helping women connect with good support groups. I am sure there are many you can find on Google, but I don't know many Poly [Pacific] targeted ones…It can be as simple as starting a support group for Poly women on Facebook.* (P4).

Similarly, P1 and P3 discussed such groups can also help men experiencing IPV. P3 commented:

> *Something along the lines of a good support group. I know I wouldn't want to see a counsellor, and I am sure a lot of men out there are similar in that regard... I think I would be comfortable to speak with other men who have gone through similar experiences.* (P3).

These participants viewed surrounding oneself with supportive people can positively support someone enduring IPV and help minimise the continuation of IPV victimisation.

4.2 Programmes

Encouraging people to seek and participate in appropriate programmes was a topic of discussion among most participants when asked what strategies they would put in place to help minimise and prevent IPV (N=5). P1 and P4 discussed specific types of programmes they believed would help to minimise IPV; P4 sums this:

> *Uplifting our people to take part in programmes that can guide them in how to budget, manage their money wisely and saving... upskilling in their areas of employment and learning how to communicate in a healthier and effective way... promoting these available courses in spaces like church and workplaces.* (P4).

These participants recognise such programmes are available in the community, for example, P5 shared her previous spouse's engagement in an Alcohol and Stopping Violence Programme run in South Auckland for 3 weeks:

> *While he was doing the programme, there were changes in his behaviour and he did learn new things…he suggested we go on family walks and that was good for our family.* (P5).

However, she adds that although such programmes exist, in her experience, they were not effective enough to develop long-term positive changes in her ex-partner's behaviour. She explains the programme was relatively short and did not conduct follow-up visits to monitor his progress. Suppose the programme he completed was over a more extended period and was affordable. In that case, P5 believes there could have been lasting positive changes in his behaviour to prevent IPV in their marriage:

> *I strongly feel there was a lack of provision, it was like a tick-off for him and the providers to complete. There was no follow-up to see if these programmes were effective after the fact, such as to monitor his progress…* (P5).

Two participants, however, believe other people in the community may lack knowledge of available programmes and services. Furthermore, people may not be aware of how such programmes can assist with addressing IPV. P2 shared that her parents were not familiar with existing family violence programmes, nor did they understand their purposes, when her father was directed to complete one following criminal charges:

> *Do you really think our people know about these programmes? I would like to think so but can't be sure... my dad had to complete a family violence course when he went through court and even then, my parents didn't genuinely understand what that meant.* (P2).

P4 and P6 explained it might be challenging for people to take part actively and voluntarily in programmes that can address IPV, mainly as it may be a foreign concept for them. The five participants shared the possibility of implementing relevant programmes more through the church as a social institution a significant percentage of Tongan people actively engage in. Specifically, P4 explains such programmes may be appropriate to be referred by members in the Tongan community or in the family that hold a high social status, such as a church minister:

> *To be optimistic and positive, I think our church, and more churches could implement these initiatives to help people and families experiencing stuff like this [IPV]…the more common it is talked about the less daunting it'll be for people to do them…* (P6).

> *To get men to participate in programmes may be hard I think especially if they are stubborn, they feel they don't need to join these programmes, or if they have never heard of it before. I believe if programmes were referred through people who these men respected then it'll make them more open to the idea... I think church ministers would be a good start or a senior family member…* (P4).

Participants acknowledge that aspects of the church can contribute to IPV, notably, the involvement of money for cultural obligations in the church. However, participants also

believe that the church holds a significant role in Tongan communities and society and, therefore, provides a platform for promoting relevant programmes and making them more acceptable and accessible among Tongan people.

4.3 Counselling

Along with the implementation of necessary programmes, four participants believed creating more culturally appropriate, affordable, and accessible counselling available could minimise and prevent IPV. Such services can help those who are already victims of IPV to reduce their vulnerability to revictimisation. P5 explained she successfully engaged with a counselling service facilitated by a Tongan couple in South Auckland, which helped with the challenges she faced of IPV in her marriage. She also shared that knowing a Tongan couple ran the service made her feel a lot more comfortable participating in the service. She shares:

> *It was recommended to me by a friend, and I also saw it on a Facebook advertisement offering free sessions, which I took, and thoroughly enjoyed and found beneficial. I got to talk about my experience and form strategies to work through them. They complete ongoing thorough check-ins with their clients as well to see how well they are doing which I liked.* (P5).

P7 states such services should be more affordable and available for people who may not have the means to engage. She also explains promoting these services in various locations in the community will bring more awareness to such services and may encourage people to connect with them:'

> *More resources should be made available, like counselling. I think affordable or even free counselling because it's hard for me to believe people will pay money to attend these programmes when they could put money towards feeding their families or paying bills... and I think advertising these in different places like around the community, in libraries, community walls, around shopping centres.* (P7).

P2 acknowledges that culturally appropriate counselling services are available in the community that help marital and pre-marital counselling. However, as previously mentioned, she believes other people, especially in the Tongan community, may not be aware such services are available:

> *There are counselling services available, but...it's just not knowing who to reach out to or where to begin looking... I assume others would feel the same too.* (P2).

P2 and P6 disclosed it might also be difficult for Tongan people to talk about challenges they face, and many may not voluntarily engage in counselling because they may feel susceptive to judgement from other people, specifically engaging in services that lack cultural influence and understanding. However, by implementing more accessible, culturally appropriate counselling, people may feel more comfortable engaging in the service:

> *I understand that it would be hard to get to that point where they attend counselling sessions, because of the fear of judgement or exposure, or even talking to someone who doesn't get our culture... having more culturally appropriate therapy made available to our pacific people may help people feel comfortable... involves sessions in our native tongue.* (P6).

4.4 NZP Involvement

Four participants discussed their attitudes towards NZ Police involvement with IPV, specifically if contacting the police is necessary to respond to IPV incidents. The participants view reporting an incident of IPV to the police as challenging to carry out. Specifically, because it carries *"shame"* P1, or *"my family just avoid having police involved"* P4. Furthermore, the participants believed involving the police is only necessary when physical abuse occurs, not in other forms of IPV such as emotional, mental, or verbal abuse. Police involvement was considered essential to ensure the safety of IPV victims and to limit the possibility of the abuse being justified or minimised by family members:

> *In my family, they avoid having police involved... ringing the police is the very last thing to do... maybe that mindset came from history we've learned about Dawn Raids, and what we see online with police brutality... that can influence how we see the police… but personally I'm conflicted 'coz I grew up thinking that way too but to be honest, the police have people's safety as their top concern and won't tolerate any violence... which is needed.* (P4).

P4 comments on Pasifika experiences with the NZ Police, both past and present such as police involvement in the *Dawn Raids*[4] and incidents of police brutality being shared across social media platforms. She explains that such significant ordeals can affect a person's perception of police and attitudes towards police involvement in IPV. Notably, it may decrease the likelihood of involving the police in IPV incidents.

[4] During the 1970s in NZ, Polynesian immigrants and settlers were disproportionately targeted by immigration and police authorities during the night or early hours of the day, demanding proof of NZ residency or citizenship. This was specifically known as the Dawn Raids.

P5 and P7 shared IPV can be viewed as a family issue; however, they believe it should involve police intervention when necessary. Additionally, police should be involved when physical violence occurs, especially so victims are aware of available services in place that can assist their needs:

> *It is hard to bring police into our family problems because people want to deal with it as a family, but I believe we should have police involved as with other agencies in the community... we need to be open about it, and that starts with seeking outside our families...They [NZ Police] have access to other agencies that are there to help people.* (P7).

Furthermore, P5 shares her experience with IPV and when she called the police for their help. She acknowledges that if she had not involved the police, she would not have left her abusive relationship.

> *When he shoved me, I called the police. My in-laws were not happy about that and maybe it's a cultural thing to only keep it in the family; they said things like "how dare you call the police on our son" "we've never had the police come to our home" ... But sometimes I think, did I do the right thing by calling the police?... I have to remind myself, if I didn't ring the police then there wouldn't be any progress. I would still be stuck in that situation... And you also need people who are willing and have skills and expertise to help with these issues* (P5).

CHAPTER 5: DISCUSSION

With references to the body of literature reviewed, this chapter discusses the key findings as described in the preceding chapter. The following fives issues are discussed: namely, defining the concept of IPV which involves the form of abuse described by each participant that constitutes to IPV, children's exposure to IPV from participants personal experiences, different factors which can influence IPV such as cultural influence and financial strains and what strategies may mitigate and prevent IPV.

Participants' willingness to share their knowledge and some of their lived experiences of IPV provided insight into their awareness and attitudes toward IPV. The responses reveal the complexity of the issue and how Tongan culture and related obligations influence IPV. Family and church emerge as important institutional factors. The present study found that all seven participants view physical, emotional, and verbal abuse as IPV. However, only three participants identified and discussed sexual abuse as a form of IPV, and mental and verbal abuse were also discussed but were mentioned last. This may indicate the level of importance the participants hold for each of the forms of abuse of IPV they named and discussed.

Participants identified financial strain more specifically, (un)employment, unstable and lack of income as playing a huge role in fostering IPV. Participants linked financial strain, among other things, to financial obligations they have to fulfil within their churches suggesting that these obligations may indirectly and unintentionally contribute to IPV. Yet, they also believe that the Church can help mitigate IPV by promoting and implementing targeted programmes for violence in relationships. Most participants agree that IPV is a significant social problem in the Tongan community and believe police intervention is necessary; however, some also believe it is difficult to involve police in IPV disputes due to people's current attitudes towards the NZP.

Defining IPV

McHugh and Frieze (2006) state that labelling can help individuals conceptualise a phenomenon, which is what participants did in this study. The results indicate that each participant had not encountered the term IPV before the talanoa. However, they identified and labelled the phenomenon correctly by connecting the meaning of the term to related and synonymous terms they were already familiar with, such as domestic violence, family harm and domestic abuse. The process the participants used here is reflective of the wide array of terms used in the academic literature to describe and classify violence in

intimate relationships (Medina-Ariza and Barberet, 2003; Satyen et al., 2019). For example, the term DV is commonly used in news media, while family harm and DV are commonly used in policy and legislation in NZ and Tinney and Gerlock (2014) explain, the term DV is commonly used to describe dynamics of IPV (Bradbury-Jones & Isham, 2020; McHugh and Frieze, 2006). This indicates that the participants have a great deal of awareness regarding what IPV is, without being familiar with the terminology.

All participants in this study initially named and discussed physical violence when defining IPV, which fits with findings by Ali et al. (2015) who analysed 22 studies relating to IPV in Pakistan with women as the receivers of IPV and men as perpetrators. Ali et al. (2015) note that physical abuse was the most common form of IPV discussed and reported by participants in each study they evaluated, majority of which were women. Although no participant in the current study directly stated physical abuse was the most detrimental form of IPV, they stated physical abuse is the most apparent form of IPV against women due to physical violence being more noticeable than other forms of IPV (Woodyatt and Stephenson, 2016).

All participants discussed emotional abuse for a considerable amount of time and in more detail compared to the other types of IPV they mentioned, including physical violence. This could be due to six of the seven participants disclosing they had been a victim themself to emotional abuse, and all participants acknowledge they each knew of someone who had been a victim of emotional abuse. This observation may suggest that emotional abuse may be a very common and detrimental form of IPV among the Tongan communities in NZ. Since this was an exploratory study and the sample size only consisted of seven participants in Auckland, NZ, the sample size is too small to draw a clear conclusion for the entire Tongan population in NZ. However, it does suggest that future quantitative and qualitative research may need to emphasise in this specifc issue. Since existing literature supports the notion that emotional abuse is fairly common among other segments of the population (Kamimura et al., 2014; Karakurt and Silver, 2013; Fanslow and Robinson et al., 2011; Vidourek, 2017; Woodyatt and Stephenson, 2016), it can be hypothesised that this also holds true for the Tongan community in New Zealand.

In line with literature, the theme of manipulation, specifically inducing guilt, use of ultimatums, denial and minimisation of abuse, and breakdown of self-esteem were critical themes of emotional abuse discussed by the participants (Bonechi and Tani,

2011; Eaton et al., 2021; Fanslow and Robinson., 2011; Lammers et al., 2005; McCauley et al., 2018; Tani et al., 2016; Voth Schrag and Edmond, 2017). Bonechi and Tani (2011) explains that from victiminsation reports, the pattern of dominance exerted by perpetrators often involved manipulation tactics such as the use of intimidation and ultimatums. Three participants in the current study shared that the use of ultimatiums is linked with manipulative behaviours, such as a perpetrator threatening to use family members against their partner so they comply with the outcome they desire. Eaton et al. (2021) findings particularly related to nonconsensual porn as a form of IPV among USA published news stories between 2012 to 2017. The results indicate that 28% of cases involved some form of minimisation of the violence. For example, a study where a perpetrator shared naked photos of his girlfriend on social media, he attemped to minimise the extent of this abuse by insiting his girlfriend consented, which she denied (Eaton et al., 2021). Although participants in the current study did not discuss minimisation of offending in the same light as nonconsensual porn, P2 shares that minimisation involves zero acknowledgement from perpetrators about the extent of their abusive behaviours.

Like Lammers et al. (2005), the current study found that consequences of emotional abuse include feelings of guilt and significant negative impacts on one's self-esteem. As expressed by P7, inducing guilt was evident when gendered norms for women7 were not adhered to within the family dynamic. Parallel with the currently study, Lammers et al. (2005) found that participants' feelings of guilt were induced by their partners' constant criticism for not upholding gendered role expectations. A victim in particular indicated that she would be criticised by her husband for not upholding wifely responsibility, such as physically tending to her husband to make food and drinks (Lammers et al., 2005). Part of the male gendered role includes a position of authority, and that men depict expected special privleges such as setting the boundaries and rules in the relationship. Current participants, including P2 and P7, shared that they grew up seeing women in their families tend to household duties such as taking care of the house and the children while the husband was the head of the family.

Breakdown of self-esteem was discussed by P1 and P3 in relation to manipulation. P3 shared that he would purposefully tear down his ex-girlfriend's self-esteem to pressure her to change into clothing he felt more comfortable with her wearing out in public. P3 acknowledges that he would manipulate his ex-girlfriend into feeling this way, into changing her clothes into something he wanted her to wear as a means to control the

situation, and the relationship. Heise et al. (2019) and Yoshihama et al. (2009) study demonstrate that damaging a woman's self-esteem, such as making her feel bad about herself, is a common form of emotional abuse used against women (Fanslow and Robinson et al., 2011; Follingstad et al., 1990). A NZ study by Towns and Scott (2013) found that controlling and jealous behaviours by men towards their partners have been found to be an important componenet in the relationships can influence domestic violence. One victim in particular shared that she lost her sense of autonomy to look and dress however she preferred, and had become what she described as an 'item on display' at her boyfriend's discretion (Towns & Scott, 2013). Furthermore, another victim shared that the constant scrutiny she received from her partner where he would negatively judge the clothes she wore to insinuate she was showing too much clevage, would cause her to think everything she wore was "too slutty". This indicates that emotional abuse, such as influencing a women to change her clothing, can cause detrimental effects on women and their self-esteem. Due to the current study's small sample size, a definite conclusion could not be described for the impacts emotional abuse may have on Tongan women, therefore, future research may be warranted in this area to identify Tongan women's perspective in this area.

Of the seven participants, only three participants discussed sexual abuse as a form of IPV. This was an interesting finding, considering sexual violence is commonly seen as a subset of physical violence, and all participants in the current study view physical violence as a component of IPV. Furthermore, recent NZ statistics, in particular, from the Ministry of Justice NZ crime and victim surveys, 30% of NZ adults have experienced some form or physical and/or sexual IPV in their lifetime (Ministry of Justice, 2014). From the MOJ survey findings, it can be assumed that since there is a similar level of sexual and physical victiminsation reported, there may be the likelihood that participants would name sexual and physical violence together. The results in the current study, however, suggest that the remaining four participants, three women aged 26, 31 and 39 and one male aged 25 did not view sexual abuse as a form of IPV. Of these four participants, three had children and they all completed secondary or higher education. In comparison to the three participants who did discussed sexual violence, they were younger, two women aged 22 and 23 and one man aged 24. All three participants did not have any children and also completed secondary or higher education. Like findings from Jansen et al. (2012), one of the possible explanations why the two older women did not discuss sexual IPV could be due to the difficulty for older women to talk about sexual relations as it is a taboo topic.

This may be the reason why the four remaining participants were hesitant to discuss sexual abuse due to the nature of the subject. Young et al. (2023) indicate that in Pacific communities, the topic discussion of sex and sexuality are often met with stigma and shame (Nosa et al. 2018), by people within the family, among churches, and people in the community. Sex is significantly considered a sacred forum between a married couple, from the Christian faith-based perspective (Joo, 2015), and is not commonly discussed among our people, in private or public spaces such as the Church. Some churches have discouraged open conversation about sex and sexuality as it may encourage youth to engage in sex outside of marriage (Katavake-McGrath, 2021, as cited in Young et al, 2023). Oftentimes in the Tongan community women are stigmatised and shunned by the community and their families if they conceive a child out of wedlock (Jansen et al., 2012). It is more common for sexual health education to be taught in secondary schools to educate Pacific students about reproduction and sexuality, as compared to teachings conducted at home (Veukiso-ulugia, 2016). This may be a reason to explain why the three youngest participants discussed sexual violence as compared to the other four participants, due to how recent they completed highschool. Ahrens et al. (2010) state that the topic of sexual abuse and rape is taboo among women in Latino populations also. People may be more unwilling to address and discuss such abuse as compared to other forms of IPV (Rankine et al., 2017).

Children's Exposure to IPV

Six out of seven participants perceived IPV against women as a significant problem within the Tongan community, not only impacting the two individuals in the relationship but also exposing children to the violence. P6 believed IPV was not a significant issue as it was not an issue experienced by every Tongan family. Five participants stated they were exposed to IPV from a young age as the violence was evident among family members. The participants explained that this exposure influenced their perceptions of the normalisation of IPV in their families, and in the wider Tongan community. The exposure to IPV during their upbringing, along with the lack of open conversations from family members to address this issue, therefore encouraged pervasive silence within families and the wider Tongan community. Thus, the participants instinctively recognised IPV as a significant social problem that detrimentally impacts families, however is normalised.

In addition, P3 and P5 shared that their young children were aware of the IPV within their intimate relationships, more specifically the verbal abuse, as P3 explains, as much as he and his ex-girlfriend tried to hide the abuse his daughter was present sometimes. Although both participants did not disclose if their children were affected by being exposed to the violence, various studies demonstrate that children's exposure to IPV can negatively impact their well-being; for example, Graham-Bermann et al. (2015) study focussed on women's experiences of severe physical violence in the last year from a partner, as well as psychological aggression and intimate sexual violence. These women had children who had been exposed to the IPV within the last two years. Children were more likely to experience long-term and short-term behavioural problems, and challenges with social well-being (Ehrensaft et al., 2003; Graham-Bermann et al., 2015; Maxfield and Windom, 1996; Murphy et al., 2013; Patterson et al., 2008). Jansen et al. (2012) found that more than half of the Tongan women who reported experience physical violence from their partner, their children were aware and witnessed this physical abuse at least once. Women who experience physical IPV were more likely to report their children endurered behaviourial problems such as bedwetting, more aggression and stopped wanting to attend school (Jansen et al., 2012). Furthermore, some studies note that children exposed to IPV may thus learn to understand violence is an effective and accepted method of conflict resolution in intimate relationships (Ehrensaft et al., 2003; Fosco et al., 2017; Mihalic and Elliott, 1997; Osofsky, 2003). This is demonstrated by P2, who shared that witnessing her parents physically abuse each other caused her to believe such behaviour was normal behaviour and accepted their in relationship as is.

Factors influencing IPV against women

Cultural Influence

All participants believed that IPV is influenced by cultural factors and discussed their perceptions of how Tongan culture influences IPV against women. Culture shapes people's experiences and outlook on life. It affects how one thinks and feels towards themselves and those around them, such as family members, friends and community members (Bent-Goodley, 2007). Flood and Pease (2009) note that different cultural groups hold different perceptions towards women's roles in the family and society, which can affect their attitudes towards IPV. For example, the Palestine culture strongly emphasises preserving family reputation, female purity and modesty (Shalhoub-Kevorkian, 1999). When such standards are not adhered to by the women, both men

and women are more tolerant of men's violence toward their female partners (Vandello and Cohen, 2003).

Tonga is a stratified society with hierarchical principles (Douaire-Marsaudon, 2015). Men and women hold different roles depending on their cultural roles and rank, both at a societal level and within the family dynamic (Havea et al., 2021). The ranking of individuals within the Tongan family would initially begin with an elder (‘eiki) who is superior to those who are younger (tu’a or commoner), and within the extended family group, called the kainga (Douarie-Marsaudon, 2015). The elder line is superior to the younger line, however, sisters are superior to their brothers regardless of their respective age. This means that younger sisters are superior to all her brothers. Douarie-Marsaudon (2015) further explains that as in all hierarchical relationships, respect (faka’apa’apa) is mandatory in the relationship between brothers and sisters.

There is also a strict taboo on a brother and sister relationship, particularly significant with regard to sexuality. Allusion, by gesture or words, to a concept related to sexuality, such as pregnancy or even child birth, is prohibited between brothers and sisters. In accordance with kinship traditions, the person who holds the highest rank within the family is a father’s sister, otherwise known as the *mehekitanga* or *fahu.* This system provides women in the Tongan community with an authoritative role within a male-dominant society, specifically in the family dynamics, which according to Jansen et al. (2012), provides balance and harmony in the family unit. In this regard, participants' cultural influence can be seen as a protective factor. However, the results from the current study indicate that such cultural practices directly contribute to IPV. Most participants shared that upholding Tongan cultural obligations can cause stress and disagreements, which, in turn, can lead to the perpetration of IPV.

Tofuaipangai and Camilleri (2016) indicates that *fatongia,* which the author describes as being more than an obligation, it eludes to a gift offering, a pleasure and not a burden, is an essential part of being a Tongan. For example, fatongia can be carried out to uphold Tongan cultural practices where a Fahu is exalte, especially in celebrations, where the *fahu* is traditionally gifted with fine mats, tapa, and food (Kaeppler, 1971; Bennardo and Read, 2007). Tofuaipangai and Camilleri (2016) explains that this can create unhappiness, anxiety, and dissatisfaction among some Tongan people who participate in this practice. Furthermore, the researcher explains that fatongia can be interpreted by some as exploitation and oppression.

Financial Strain

Another significant factor contributing to IPV discussed among all participants was financial strain, specifically in relation to employment and income and financial contribution to church and cultural obligations. Tongan ritual occasions, such as weddings, birthdays, graduations, and funerals, can encourage Tongan families to engage in extravagant costs to fund the celebrations (Addo and Besnier, 2008). Results indicate that participants believe this is evident with other cultural obligations such as church donations and fundraising. Tongan people engage in these ceremonies to promote and maintain social relationships, which can be seen with the effect of reciprocity (Vaioleti, 2006). All participants believed financial strains could contribute to IPV. This is aligned with numerous studies (Fanslow et al., 2021; Jansen et al., 2012; Maguele et al., 2020; Sabina, 2013; Cascardi and Vivian, 1995). IPV is more likely to exist among those with low monetary and wages, according to Prasad and Periyan (2019).

Tongan people and other Pacific peoples, are more likely to be employed in low income and low-paid work in New Zealand, and recent articles indicate the lack of effort by NZ government to close gender pay gap among many Pacific Island, Maori and other migrant people (Nath, 2023). Recent statistics show Tongan occupations compared to other Pacific people include more Tongan people in the line of work as labourers and process workers, such as trade workers, technicians and machine operators (Stats NZ, 2018). Furthermore, Census statistics indicate that Tongan people are disproportionately repsentened in zero income total for personal income rates. Almost 12% of Pacific people earn zero income, while more than 14% of Tongan people earn zero income (Stats NZ, 2018). Participants perceive money to hold a significant role in supporting family functionality; however, this can be difficult, specifically with the expensive cost of living in Auckland, NZ (Seige, 2021).

Furthermore, participants believe this can also cause stress in relationships, and such stress can cause and foster IPV, which is supported by Paterson et al. (2007), who state that within the Pacific context, such violence is possibly related to the stress of living in NZ and the struggle to maintain employment. Two participants shared that the lack of financial contribution from their significant other contributed to IPV in their relationships. P5 shares this lack of financial stability, and contribution, further added to the financial stress, especially with how expensive rent was to pay. Furthermore, the inability to meet

needs, such as paying rent, would cause high stress levels and increase conflict between a couple contributing to IPV (Cano, 2001; Schwab-Reese et al., 2016). Jansen et al. (2012) confirm that a perceived cause and risk contributing to IPV among Tongan couples is due to financial hardship. This is often the case when the husband travels abroad for work and needs to send money sufficiently and consistently back to the family.

Strategies and support

Three key suggestions were discussed by the participants that could minimise and prevent IPV in our communities: a good support network, appropriate and targeted programmes, and counselling which are encouraged by participants to be promoted within Churches.

As discussed, the Pacific worldview centres harmoniously around three interrelated factors: physical, social, and spiritual components (Fairbairn-Dunlop, 2014; Capstick et al., 2009) which is also illustrated in the Tongan worldview encapsulated in the fonua Model (Tu'itahi, 2005). Strategies identified by participants was interconnected to the dimensions within the fonua model (see figure 1), as they hold the purpose of achieving health and well-being. Furthermore, a good support network ties into all components of this model.

Participants believed that having a good support network includes being around people who promote a safe environment. According to P5, she explains that having a good group of friends was what she needed during her experience of IPV. Cripe et al. (2015) explain that IPV victims need compassionate support, and such groups can effectively provide that support and can address needs concerning safety, such as people coming together to initiate what support is needed. Furthermore, a 2016 community assessment of Pacific people in Utah highlighted that more than half of participants believe support groups for victims, abusers and family and friends would be beneficial to prevent IPV (Voyages, 2018). Liange et al. (2005) also indicate that such support groups improved victims' mental health, willingness, and ability to seek additional help.

Participants suggest that the implementation of culturally appropriate and targeted programmes directed to address and help people who are experiencing IPV may help mitigate the issue. Some participants discussed that there is a lack of knowledge about

what programmes are readily available in the community, specifically for Pacific and Tongan people. P2 explained that such DV programmes only became available for her father when he was going through the court process facing IPV criminal charges. This is in line with some literature that explains there are some barriers, specifically for minority people when seeking help to address IPV (Raj and Silverman, 2002; Satyen et al., 2019). Participants explained that such strategies should be implemented by the Church, more specifically, by respected members of the church such as a Faith Leaders. Religion and engaging in the Church are a significant part of social and cultural life for most Tongan people, according to Stats NZ (2018) a significant amount, almost 80% of Tongan people identify with the Christian religion.

Literature has found that Churches have implemented necessary programmes to address IPV (Danielson et al., 2009 that have assisted families struggling with all types of abuse and violence. Although this concept can be helpful in assisting with IPV, researchers have identified that there may be some barriers such as some women may be hesitant to come forward and disclose the abuse (Noble, 2013; Hanck et al., 2014). This may be caused by the fear of being judged by their church peers or due to safety concerns. Another study suggests that Churches may be poorly equipped and lack proper education to provide adequate help (Hanck et al., 2014). It may be suggested that church leaders can be more educated on this issue, such as taking courses, so they are able to implement and promote such IPV programmes in Tongan Churches safely (Drumm et al., 2018).

CHAPTER 6: CONCLUSION:

As the literature indicates, IPV is considered an ongoing social, health and human rights problem many individuals around the world experience including Tongan people. Research highlights women as the common receievrs of IPV, and consequences are more detrimental for women compared to IPV against men. The Tongan population is the second largest Pacific Island group currently in NZ, with just over 82,000 Tongan people. Evidence indicates that one in three women in New Zealand who have been in an intimate relationship, have experienced some form of intimate physical and or sexual violence. The aim of this study was to explore what Tongan people in NZ's attitudes are towards intimate partner violence against women.

Study participants were recruited from Auckland, NZ, aged 18 years or older and identified as Tongan. A total of seven individuals participated in this study, sharing their perceptions and some, their lived experiences about the phenomena in a Talanoa, following a talanoa guide. The questions had the main objectives which were to identify participants understanding of IPV, what factors influence or contribute to IPV against women and approaches and strategies that can mitigate and minimize IPV in the community.

Understanding of IPV

All participants discussed their understanding of what IPV can be defined as. More specially, the different forms of abuse in IPV. As discussed, four out of the seven participants did not discuss sexual violence as a form of IPV, despite sexual violence being a subset of physical abuse. All participants identified physical, emotional and verbal abuse as forms of IPV used against women. All participants discussed emotional abuse significantly compared to the other types of IPV they mentioned, including physical violence. This could be due to six of the seven participants sharing they had been a victim themself to emotional abuse, and all participants acknowledge they each knew of someone who had been a victim of emotional abuse. Furthermore, findings from the current study also support the difficulty in obtaining data regarding sexual abuse in IPV, which is also limitations that Jansen et al. (2012) encountered. They suggest that it is possible older women may not disclose or discuss sexual relation due to the taboo nature of the topic in the Tongan culture. Only four participants discussed mental abuse as a form of IPV, in particular how silent treatment can be used by perpetrators to gain control

over the relationship. Control is also portrayed in the emotional abuse P3 would inflict on his ex-girlfriend to control the clothing she would wear. The findings suggest that emotional abuse may be a very common and detrimental form of IPV among the Tongan communities in NZ, compared to the other forms of IPV, which can be an area for further research.

Factors influencing IPV

Participants acknowledged different factors are associated with the perpetration and victimisation of IPV against women. Various areas of IPV research were notably discussed, such as the age and education level of an individual may make them more susceptiable to IPV victimisation. Furthermore, the Tongan culture may contribute to IPV in the community, other factors such as financial strains and the influence of the church were discussed among the participants. Participants believed the church not only can influence IPV to take place, but it can be used to mitigate and implement necessary preventative programmesamong Tongan people.

Tongan Cultural Influence on IPV against women

Participants discussed how aspects in the Tongan culture may contribute to IPV among Tongan women. This includes Tongan customs such as upholding the Fahu system in the family structure. Tonga is a matriarchal society where women are honoured and held in high esteem by their community. This is especially evident during social functions such as birthday celebrations, weddings, and funerals. It is in these social functions in particular where the father's sister, or the *mehikitanga*, is honoured with gifts such as traditional tapa or mats. This is accomplished to maintain good relationships, or *tauhi vaa*, with others including family and people in the Tongan community. Often, engaging in such cultural practices portrays *loto to* (humility) and reciprocates faka'apa'apa'aki (respect) and fetokoni'aki (helping each other). However, despite this, fulfilling such social responsibilities can take a toll on Tongan people financially (Ketu'u, 2014). Participants acknowledge the financial hardships they or their family members would encounter when engaging in social practices such as this could contribute to financial stress and strains in a relationship.

Church

Four participants discussed how obligations and functions, that are encouraged by Tongan Christian Churches, such as *misinale* or *ngaahi pola konifelenisi* [church conference feasts], *fakaafe faka'osita'u* [feast for end of year church service] can contribute to stress in a relationship or marriage and therefore contribute to IPV. Participants linked this stress to financial struggles, such as to maintain employment having low to no income. Over 80% of Tongan people are apart of a religion, namely the Christian Religion. Participants shared how the church, although can contribute to IPV, if programmes can be implemented through the services of Faith-Based Leaders. Two participants believed that Tongan people in the community may lack knowledge of what available programmes and services in the community that could assist to address this issue. They recommended that if such programmes were promoted and discussed using an institution many Tongan people are familiar with, such as the church, and with Faith-based leaders, more Tongan people will be aware of available prevention programmes and services.

Contribution to the literature

Seven Tongan voices were able to share their perceptions and attitudes towards a research area that has not been widely researched, using the culturally appropriate research method of *talanoa.* Each Tongan participant was able to freely voice their stories and lived experiences about IPV against women. Each individual come from different walks of life, three participants were parents themselves, one participant was a current tertriary student, three participants currently work in the public sector and each participant had different levels of experience when it came to relationships. One participant had never been in a relationship, whereas two participants had just got out of a relationship. This added to the depth of the data collection because participants spoke on what they knew about the phenomena and share personal experiences. Furthermore, despite the differences in the participants lives, they each shared some common ideas.

Limitations of the research study

The small sample of participants and demographic of participants does not accurately represent the entire Tongan population in NZ. Since this was an exploratory study and the sample size only consisted of seven participants currently residing in Auckland, NZ, the sample size is too small to draw a clear conclusion about the research topic.

Furthermore, the age range of participants was between 22 to 39 years old and therefore, does not take into account Tongan individuals who are 40 years and older. It is hypothesised that extending this study to an older age group may be fruitful as the older Tongan population may be able to provide a different perspective on the issue. With a larger sample size and demographic, it may present a wider range of different forms of IPV, where more participants may name and discuss sexual abuse as a form of IPV. Furthermore, it may present a wider range and more in-depth understanding of the factors that can influence and different approaches and strategies that may mitigate IPV.

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APPENDIX PAGE:

APPENDIX ONE: Ethical Approval

13 September 2022
Antje Deckert
Faculty of Culture and Society

Dear Antje

Re Ethics Application:

22/102 Tongan women and men's attitudes towards intimate partner violence against women: A New Zealand based study.

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).
Your ethics application has been approved for three years until 13 September 2025.
Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.
8. AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through http://www.aut.ac.nz/research/researchethics

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: Rhp2360@autuni.ac.nz

APPENDIX TWO: Informed Consent Form and Tongan Translations

Consent Form

Project title: Tongan women and men's attitudes towards intimate partner violence against women: A New Zealand based study.

Project Supervisors: Dr. Antje Decker & Dr. Edmond Fehoko

Researcher: Ma'ata Fonise

- ○ I have read and understood the information provided about this research project in the Information Sheet dated 26/03/2022
- ○ I have had an opportunity to ask questions and to have them answered.
- ○ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ○ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ○ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ○ I agree to take part in this research.
- ○ I wish to receive a summary of the research findings (please tick one): Yes○ No○
- ○ I wish to receive a copy of transcripts of the research for review (please tick one): Yes○ No○

Participant's signature :.....……

Participant's name: .....……

Participant's Contact Details (if appropriate):

……..

……..

…….

Date:

Approved by the Auckland University of Technology Ethics Committee on type the date on which the final approval was granted AUTEC Reference number type the AUTEC reference number
Note: The Participant should retain a copy of this form

Fomu Fakangofua

Kaveinga ‘o e Fekumi

- *Fakakaukau ‘a e kakai Tonga ‘i ‘Okalani, Nu’usila ki he houtamaki mo e ngaahi fakamamahi ‘oku fakahoko ha tangata ki he 'ene kaume'a/hoa.*

Kau Supavaisa: Dr. Antje Decker & Dr. Edmond Fehoko

Tokotaha Femuki: Ma’ata Fonise

- ○ Kuo u lau pea mahino kiate au ‘a e fakamatala ‘oku ‘omi fekau‘aki mo e fekumi ko ‘eni ‘i he La‘ipepa Fakamatala ‘o e ‘aho 26/03/2022
- ○ Kuó u ma‘u ha faingamālie ke fai ha ngaahi fehu‘i pea ke tali
- ○ ‘Oku mahino kiate au ‘e hiki e ngaahi fakamatalá lolotonga e ngaahi ‘initaviú pea ‘e hiki ‘a e talanoa.
- ○ ‘Oku mahino kiate au ko e kau ‘i he fekumi ko ‘eni ‘oku fai pe ‘i he loto tau‘ataina pea ‘e lava ke u mavahe mei he fekumi ‘i ha fa‘ahinga taimi pe ‘o ‘ikai uesia au ‘i ha fa‘ahinga founga pe.
- ○ ‘Oku mahino kiate au kapau te u mavahe mei he fakatotoloni, ‘e fai mai kiate au ‘a e fili ‘i he vaha‘a ‘o hono ma‘u ha fa‘ahinga fakamatala ‘oku kau kiate aú kuo to‘o pe faka‘atā ia ke hokohoko atu hono faka‘aonga‘í. Neongo ia, ko ‘ene ‘osi hono tanaki ‘o e fakamatala, mahalo he ‘ikai lava ke to‘o ‘eku fakamatala.
- ○ ‘Oku ou loto fiemalie ke kau ‘i he fakatotolo ko ‘eni.
- ○ ‘Oku ou fie ma‘u ke ma‘u ha fakamatala fakanounou ‘o e ngaahi me‘a na‘e ma‘u ‘i he fakatotolo (kataki ‘o tick): ‘io○ ‘ikai○
- ○ ‘Oku ou fie ma‘u ha kopi ‘o e fakatotolo ke toe vakai‘i (kataki ‘o tick):): ‘io○ ‘ikai○

Ko ho‘o fakamo‘oni hingoa .....……

Ho hingoa kakato.....……

Fakaikiiki ‘o e Fetu‘utakí:

……..

……..

……..

‘Aho :

Approved by the Auckland University of Technology Ethics Committee on type the date on which the final approval was granted AUTEC Reference number type the AUTEC reference number

APPENDIX THREE: Participant Information Sheet and Tongan Translations

Participant Information Sheet

Date Information Sheet Produced:

26/03/2022

Project Title

Tongan women and men's attitudes towards intimate partner violence against women: A New Zealand based study.

An Invitation

Mālō e lelei, my name is Ma'ata Fonise and I am a student at Auckland University of Technology (AUT) completing my Master of Criminology and Criminal Justice qualification. I am conducting research about Tongan attitudes towards intimate partner violence here in Auckland New Zealand. Your participation in this study is voluntary and you are able to withdraw at any given time before data collection commences. In the event that occurs, all information you have shared will be deleted.

What is the purpose of this research?

Although existing research provides insight to Pacific attitudes towards IPV as a whole, it is important to investigate whether differences can be found between individual Pacific nations, for a more targeted approach when working with an individual Pacific community.

This study aims to explore what attitudes Tongan people in New Zealand hold towards IPV. Understanding attitudes is important in IPV research as it can determine what social norms are regarding IPV, to better enhance the effectiveness of violence prevention policies and practices and provide areas of development for future campaigns.

This research also fulfils the requirements of my Master of Criminology and Criminal Justice qualification. The findings of this research may be used for academic publications and presentations.

How was I identified and why am I being invited to participate in this research?

You are invited to participate in this study, and received this information sheet as you have shown interest in contacting me regarding this study. You fit the inclusion criteria being between the age of 18 - 49, identify as Tongan and reside in Auckland New Zealand. Exclusion of participating in this study will occur if you are not over the age of 18, do not identify as Tongan and currently reside outside of Auckland New Zealand.

How do I agree to participate in this research?

You will need to fill out a consent form that lays out your rights in this study. I will provide you with this form – any queries you may have we can discuss. The consent forms will be kept separate from the data collected. Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you.

You are able to withdraw from the study at any time prior to data collection. If you choose to withdraw from the study, you will be offered the choice between having any data that is identifiable

as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

It is anticipated that each session will take approximately 2 hours of your time (plus travel time to the location of which the talanoa will take place) in a place and time suitable for you. It can be held on AUT South Campus (640 Great South Road, Manukau), if you do not have any suitable location in mind – a private study space will be available and allocated from Monday – Friday at 4pm to 6pm should you be available during this time. This will be organised by the Primary Researcher.

The primary researcher anticipates to open each talanoa session with a prayer – the researcher will first ask each participant if they are comfortable with this. Should they not be, the talanoa will commence without a prayer, but rather with an opening statement of welcoming and thanksgiving.

The researcher will also ensure to the participant the session will be recorded to ensure data collection is thoroughly completed, and fully transcribed by researcher.

All data collected is for the purpose of understanding your attitudes towards intimate partner violence. A copy will be given to you upon request for approval to ensure all data is transcribed accurately. Should you feel the need to withdraw from the study at any time prior to data collection, you are more than welcome to.

What are the discomforts and risks?

The researcher notes that any risks or any form of discomfort will largely depend and vary among each participant. Please disclose any information that you may find discomforting to discuss regardng IPV prior to data collection commencing. The fear that information provided in the study may be linked back to you is mitigated through the use of pseudonyms. Should you feel any form of discomfort or feel at risk, please do not hesitate to notify the researcher immediately.

Further, other risks include the discloure of illegal activity. The researcher will remain alert at all times of this risk given the nature of the Talanoa method and the research topic itself. The researcher emphasises to each participant that should such information be disclosed that poses a threat to the participant themsevles, another individual or the general public, they must disclose this information to their supervisors and necessary services. Prior to each Talanoa commencing, the researcher will further discuss this with each participant to ensure they fully understand.

How will these discomforts and risks be alleviated?

Your involvement in this study will be held at the highest respects. If you feel any sort of discomfort throughout your involvement, please do not refrain from notifying me. Any information you provide me will be confidential in that pseudonyms will be used when data is analysed for this purpose. A summary, transcription of the recording and any other notes of the interviews will made available to you upon request should you have any concerns. Furthermore, AUT Student Counselling and Mental Health is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to: Drop into our centre at WB203 City Campus, email counselling@aut.ac.nz or call 921 9998 AND let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet. You can find out more information about AUT counsellors and counselling on https://www.aut.ac.nz/student-life/student-support/counselling-and-mental-health

What are the benefits?

Your participation in this study will provide the opportunity to share your attitudes towards an on-going problem in our Pacific community – in turn, add to an area in literature that is scarce. Very little is known about Tongan attitudes, specifically Tongan men's attitudes towards IPV in New Zealand. Such knowledge may further address and guide preventative initiatives, to better assist Tongan people enduring this issue. Lastly, I am undertaking this research to fulfill the requirements of my Master of Criminology and Criminal Justice qualification.

How will my privacy be protected?

Only two people will be present in the interview, that is you (the participant) and I (the researcher). I will be the only person transcribing data collected. Your identity will NOT be identified or be made known as pseudonymous will be used to prevent this once the study is finalised. I will not discuss the materials of the study with anyone outside of this study, or with other participants.

What are the costs of participating in this research?

There are no financial costs for your participation in this study. The Talanoa session will take approximately 2 hours of your time (plus travel time to the location of which the talanoa will take place).

What opportunity do I have to consider this invitation?

If you are in any way interested in participating, please contact me (see details below). I will contact you and arrange a time and place where we can discuss this research project further. After this meeting, you will be given a minimum of two weeks to decide if you would like to be a participant.

Will I receive feedback on the results of this research?

Yes definitely – a one to two-page summary of findings will be provided to you upon request. Any comments or feedback you may have with the summary will be taken into consideration and further discussions can be made regarding this. You will be able to receive this by emailing or contacting my mobile (see details below) for this information should you request it.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Antje Deckert, antje.deckert.autuni.ac.nz, 0210382717 ; Edmond Fehoko - Email: Edmond.fehoko@auckland.ac.nz Phone: 021-026-47008 Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, ethics@aut.ac.nz, (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows: Researcher Contact Details: Ma'ata Fonise ; Email: rhp2360@autuni.ac.nz ; Project Supervisors Contact Details: 1. Antje Deckert Email: antje.deckert@autuni.ac.nz Phone number: 0210382717. 2. Edmond Fehoko Email: Edmond.fehoko@auckland.ac.nz Phone: 021-026-47008

Kaveinga ‘o e Fekumi

26/03/2022

Fakakaukau ‘a e kakai Tonga ‘i ‘Okalani, Nusila ki he houtamaki mo e ngaahi fakamamahi ‘oku fakahoko ha tangata ki he 'ene kaume'a/hoa.

Koe Fakaafe

Mālō e lelei, ko hoku hingoa ko Ma’ata Fonise pea ‘oku ou lolotonga ako ‘i he ‘apiako ‘Univesiti Tekinolosia ‘o ‘Okalani (AUT) ‘o fakakakato ai ‘a ‘eku Master ‘i he Criminology mo e Criminal Justice. ‘Oku ou fekumi ki he tui moe lau ‘a e kakai Tonga ki he fakamamahi ‘oku hoko ‘i he nonofo ha ongo me’a mali pe ha ongo matu’a ‘oku hoko ai ‘a e fakamamahi ‘i ‘Okalani Nusila. Ko ho’o kau mai ki he fekumi ‘oku ‘a’au pe ‘a e fili pea ‘oku malava pe ke ke fakafoki pe ta’ofi ho kau mai ki he fekumi ha fa’ahinga taimi pe kimu’a he kamata ‘a e talanoa. Kapau ko ia, ko e kotoa ho ngaahi fakamatala ‘e fakata’e’aonga’i.

Koe ha ‘a e taumu’a ‘o e fekumi?

Neongo ‘oku lolotonga ‘i ai ‘a e ngaahi fekumi ‘oku ne ‘omai ‘a e ngaahi fakakaukau ki he lau moe sio ‘a e kakai Pasifiki ki he fakamamahi ‘i he nonofo ha tangata mo ha fefine fakalukufua, ka ‘oku mahu’inga ke fekumi ki he kehekehe ‘oku malava ke ma’u ki he ngaahi fonua taautaha, ke toe fakaikiiki ange hono siofi mo ngāue moe kakai ‘i he ngaahi fonua Pasifiki taautaha.

Ko e fekumi ko ‘eni ‘oku taumu’a ke siofi ‘a e fakakaukau ‘a e kakai Tonga ‘i ‘Okalani, Nusila mo ‘enau lau ki he fakamamahi ‘i he nonofo ha ongo matu’a. Ko hono mahino’i ‘a e ngaahi fakakaukau ‘oku mahu’inga ki he fekumi pea ‘oku ne ‘omai ‘a e ngaahi lau ki he anga ‘a e nofo felave’i mo e fakakaukau ko ‘eni, ke fakalahi ‘a e feinga ke ta’ofi ‘a e fakamamahi mo fa’u ha ngaahi lao ki hono ta’ofi, pea ke fakakau mo ha ngaahi founga mo e ‘ilo ki he fakalakalaka ‘o e ngāue ki he kaveinga ni.

Ko e fekumi ko ‘eni ‘oku ne fakakakato foki mo e fiema’u ‘o ‘eku Master ‘i he Criminology pea mo e Criminal Justice. Koe ngaahi fakamatala ‘e ma’u ‘e malava ke ngaue’aki ki he ngaahi pepa pe fakamatala fakaako ‘amui ange.

Anga fefe ‘o hono fakatokanga’i au pea ko e ha e ‘uhinga ki hono fakaafe’i au ke kau ki he fekumi ko ‘eni?

‘Oku fakaafe ko e ke ke kau mai ki he fekumi pea na’a ke ma’u ‘a e fakamatala ni koe’uhi na’a ke fakaha ho fie kau mai ke fetu’utaki atu kiate koe felave’i mo e kaveinga ni. ‘Oku ke ke kau he vaha’a ta’u ‘o e 18 – 49, ko e Tonga ko e pea ‘oku ke nofo pe ‘i ‘Okalani Nusila. Ko ho’o ta’ekau ki he fekumi ko ‘eni koe’uhi ‘oku ‘ikai ke ke a’u ki he ta’u 18, ‘ikai ko ha Tonga koe pea ‘oku ke nofo ‘i tu’a ‘Okalani Nusila.

Anga fefe ‘a ‘eku fakangofua ke kau he fekumi ko ‘eni?

‘E fiema’u ke ke fakafonua ‘a e foomu fakangofua ‘oku fakaha ai ho’o totonu ‘i he ngāue ‘oku fakahoko. Teu ‘ave atu e foomu – ki ha fa’ahinga fehu’i pe ‘e malava pe ke fakama’ala’ala atu. ‘E tauhi mavahe pē ‘a e ngaahi foomu fakangofua. Ko ho’o kau pe ‘ikai ke ke kau mai ki he fekumi ko ‘eni ‘oku fai pe ki ho’o fili pea ‘e ‘ikai ke uesia ai koe. ‘Oku malava pe keke fili ke fakangata ho kau ki he fekumi. Ka ‘i ai ha fakamatala na’a ke tuku mai ‘oku ‘ataa pe ke ke fakata’e’aonga’i ki

hono ngaue'aki pe faka'ataa ke ngaue'aki. Tukukehe pe kapau kuo 'oku maau hono paaki 'a e fakamatala, pea 'e 'ikai ke toe malava ke to'o ho'o fakamatala.

Ko e ha 'a e me'a 'e hoko 'i he fekumi ko 'eni?

'Oku fakataumu'a ko e faka'eke'eke 'e fakafuofua ki he houa e ua ho'o taimi 'i ha feitu'u pe 'oku faingamalie kiate koe. Malava pe ke fakahoko 'i he 'apiako AUT South Campus (640 Great South Road, Manukau), kapau 'oku 'ikai ke 'i ai ha feitu'u ofi atu kiate koe – 'e faka'ataa atu pe 'a e loki 'i he Monite – Falaite he 4 efiafi ki he 6 efiafi. 'E fakamahino atu 'eni mei he tokotaha 'oku ha'ana 'a e fekumi ko 'eni.

Ko e taimi faka'eke'eke kotoa pe 'e kamata'aki 'a e lotu, hoko ki hono fakama'ala'ala kiate kinautolu 'oku kau mai ki he faka'eke'eke 'a e ngaahi me'a 'e kau ki he ngaahi fehu'i mo e anga 'o e taimi talanoa mo faka'eke'eke. Ko e faingamalie ko 'eni 'e hiki ia ke tanaki 'a e ngaahi fakamatala kotoa pe ke kakato pea ke tonu 'a hono hiki 'e he tokotaha fekumi.

Kotoa 'a e ngaahi fakamatala 'oku kau ki hono fakama'ala'ala 'a e ngaahi fakakaukau 'oku mou ma'u ki he kaveinga kuo 'osi fokotu'u. 'E hiki atu pe mo ho'o tatau 'o e faka'eke'eke 'o kapau te ke loto ki ai ke faka'ataa pe ho'o siofi 'a e totonu hono hiki 'a e fakamatala.

Ko e ha 'a e ngaahi ta'efiemalie mo ha uesia?

Ko e tokotaha fekumi 'oku ne 'ilo'i 'e kehekehe pe 'a e ngaahi ta'efiemalie mo uesia fakatatau ki he tokotaha taau taha. Kataki ka ke lave ki ha fa'ahinga fakamatala pe 'e ala tokoni ki he fekumi. Kapau 'oku ke manavahē 'e malava ke hoko ho fakamatala 'o 'ilo'i ai ko koe 'e ngaue'aki 'a e ngaahi hingoa fakapulipuli ke fetongi'aki homou hingoa. Ka 'I ai ha taimi 'oku ke ongo'i ta'efiemalie pe 'oku ke ongoi'i 'oku ke uesia, kataki ka ke fetu'utaki mai he vave taha ki he tokotaha fekumi. Kapau 'e fakaha ha taha ene anga fakata'elao ki he tokotaha fekumi, kuo pau ke u talaange 'oku 'ikai lava ke alea'i ha ngaahi me'a ta'efakalao. Kuo pau ke u talanoa ki he'eku ongo supavaisa mo e ngaahi kautaha fekau'aki moe fakaha'anga 'o e ngaahi me'a ta'efakalao.

Anga fefe 'a hono fakanonga 'a e ngaahi ta'efiemalie moe ongoi'i uesia?

Ko ho'o kau ki he fekumi ko 'eni 'oku faka'apa'apa'i ma'olunga 'aupito. Kapau te ke ongo'i ta'efiemalie ki ha me'a, kataki ka ke fetu'utaki mai kiate au. Ko e ngaahi fakamatala kotoa pe 'oku ngaue'aki 'a e ngaahi hingoa fakapulipuli ki hono analaiso 'a e ngaahi fakamatala. 'E faka'ataa atu ha fakalukufua 'o e fakamatala ne fakahoko fakataha mo ha ngaahi fakamatala ki he faka'eke'eke ne fai 'i ha'o fiema'u. 'Ikai ngata heni, ka 'e faka'ataa atu mo e AUT Student Counselling and Mental Health, ko e tokoni fale'i mo tokoni faka'atamai ta'etotongi ke poupou atu kiate kinautolu 'e fiema'u 'oku kau ki he ngaahi fekumi 'a e univeesiti AUT. Ko e ngaahi tokoni ko 'eni 'oku faka'ataa pe kiate kinautolu 'oku kau ki he fekumi pea 'ikai ki ha toe 'uhinga ka ko e tokoni ki he kaveinga 'o e fekumi. Ki hono faka'ataa atu 'a e ngaahi tokoni ko 'eni: Ha'u hangatonu ki he senita 'i WB203 City Campus, email mai ki he counselling@aut.ac.nz pe ta ki he 921 9998 PEA ke fakahoko ki he tokotaha ngāue 'ofisi ke ne 'ilo 'oku ke kau ki he fekumi 'a hai, 'ave mo e kaveinga 'o e fekumi, 'a hoku hingoa pea mo 'eku ngaahi fakamatala fetu'utaki kuo 'osi 'ave atu 'i he tohi ko 'eni. 'E malava pe ke ke 'ilo lahi ange ha fakamatala felave'i mo e AUT kau fale'i mo e polokalama fale'i 'i he https://www.aut.ac.nz/student-life/student-support/counselling-and-mental-health

Koe ha 'a hono lelei?

Ko ho'o kau mai ki he fekumi ko 'eni 'e faka'ataa ai 'a e faingamalie ke vahevahe ho ngaahi fakakaukau ki he palopalema ko 'eni 'i he kakai Pasifiki – pea ke ke kau ki hono tanaki fakamatala ki ha ngaahi tohi pe pepa ke hiki felava'i mo e kaveinga ni he 'oku 'ikai ke lahi. 'Oku si'isi'i 'aupito 'a e 'ilo ki he fakakaukau 'a e kakai Tonga, tautau tefito ki he kakai tangata mo 'enau lau ki he fakamamahi 'oku hoko 'i he nofo 'o ha ongo me'a mali pe tangata mo ha fefine 'i Nusila. Ko e 'ilo

pehe ni ‘oku malava ke toe lahi atu hono fakatokanga’i pe ma’u ha ngaahi founga ki hono ta’ota’ofi ke tokoni ki he kakai Tonga ‘oku uesia ‘i he palopalema ni. Faka’osi, ‘oku ou fakahoko ‘a e fekumi ko ‘eni ke fakakakato ‘a e ngaahi fiema’u ki he’eku feinga ako ‘i Master of Criminology pea moe Criminal Justice.

‘E anga fefe ‘a hono malu’i ‘a ‘eku fakamatala?

Ko e toko ua pe ‘e kau ki he faka’eke’eke, ko koe pea mo au. Ko au pe teu hiki mo tanaki fakamatala. Ko ho’o hingoa ‘e ‘IKAI ke fakahu pe faka’ilonga ka ‘e ngāue’aki ‘a e ngaahi hingoa fakapulipuli ke ta’ofi ha ‘ilo’i ha taha ‘oku kau ki he fekumi ko ‘eni. ‘E ‘ikai ke talanoa’i pe fakamatalai’i ha me’a ‘e taha fekau’aki mo e fekumi ko ‘eni mo ha toe taha ‘i tu’a pe ha tokotaha ‘o kinautolu ‘oku kau ki he fekumi ko ‘eni.

Ko e ha ‘a e totongi ki he kau ki he fekumi ko ‘eni?

‘Oku ‘ikai ke ‘i ai ha totongi ki ho’o kau ki he fekumi. Ko e houa pe ‘e ua ‘e fie ma’u ki ai ho taimi.

Koe ha ha faingamalie ki hono fakakaukau’i ‘a e fakaafe ‘oku fai?

Kapau ‘oku ke fie kau ki he fekumi, kataki ‘o fetu’utaki mai ki he ngaahi fakamatala ‘i lalo. Teu fetu’utaki atu kiate koe ‘o fakahoko atu ha taimi, feitu’u ki hono fakahoko ‘a e faka’eke’eke ki he kaveinga. ‘I he ‘osi ‘a e faka’eke’eke ‘e ‘ave atu ‘a e uike ‘e ua ke ke fai tu’utu’uni ai pe te ke kau ki he fekumi.

‘E toe ma’u ha fetu’utaki mai ki he ola ‘o e fekumi?

‘Io, ‘e ma’u atu ‘a e peesi ‘e taha ki he ua ‘o e ola ‘o e fekumi kapau te ke fiema’u. Ka ‘i ai ha’o lau pe tanaki ‘oku malava pe ke ke tuku mai ke kau ki hono fakakau ki he fakamatala ‘o e kaveinga. Te ke ma’u atu ‘eni he email pe ‘e fetu’utaki atu ki ho telefoni kapau te ke fiema’u ‘a e fakamatala ni.

Ko e ha ha me’a teu lava ke fai kapau ‘oku ‘i ai ha’aku palopalema pe fehu’i ki he fekumi ‘oku fai?

Ka ‘i ai ha palopalema pe fehu’i felave’i mo e fekumi ko ‘eni ‘oku fiema’u ke ke fetu’utaki ki he Project Supervisor, Dr Antje Deckert, ‘i he anteje.deckert.autuni.ac.nz, pe ta ki he 0210382717; Edmond Fehoko – email ki he Edmond.fehoko@auckland.ac.nz pe ta ki he 021-026-47008. Ki ha’o fehu’i ki he founga ‘o e fekumi pea ke fetu’utaki ki he Executive Secretary ‘o AUTEC ‘i he ethics@aut.ac.nz, pe ta ki he (+649) 921 9999 ext 6038.

Ko hai ‘oku ou fetu’utaki ki ai ki ha toe fakamatala ke fakaikiiki ange ki he fekumi ko ‘eni?

Kataki ‘o tauhi ‘a e Tohi Fakamatala ko ‘eni pea mo e la’i tatau ‘o e Consent Form (foomu fakangofua) ki ha’o fiema’u fakamatala ‘i he kaha’u. ‘Oku ‘ataa ke ke fetu’utaki ki he timi fekumi ‘o fakatatau ki he ngaahi fakamatala ‘i lalo.

Tokotaha Fekumi: Ma’ata Fonise ; īmeili: rhp2360@autuni.ac.nz

Koe Supavisa ki he Fekumi mo ‘ene fakamatala fetu’utaki:

Antje Deckert īmeili: antje.deckert@autuni.ac.nz telefoni: 0210382717. 2. Edmond Fehoko īmeili: Edmond.fehoko@auckland.ac.nz telefoni: 021-026-47008

APPENDIX FOUR: Talanoa Guide and Tongan Translations

TALANOA SCHEDULE

This talanoa schedule captures key themes and ideas.

Researchers will be then prompt further questions based on the responses of the participants.

Understanding of Intimate Partner Violence:

- Have you heard of the term 'Intimate Partner Violence'?
- How would you define 'Intimate Partner Violence'?

Tongan words that define Intimate Partner Violence

- What Tongan words/ terms/ concepts you think define 'Intimate Partner Violence'?

How can the following factors influence or contribute to Intimate Partner Violence?

- Spiritual Factors
- Political Factors
- Economic/Employment Factors
- Environment/Societal/Situational Factors
- Cultural Factors
- Health Factors
- Personal Factors

Attitudes towards Intimate Partner Violence:

- Do you think there are common practices or ideals within our Tonga culture that may contribute to Intimate Partner Violence? If so/not, why do you think this?
- What is your knowledge or understanding of cultural/traditional ideals when it comes to intimate relationships?
- Is Intimate Partner Violence a problem in our Tongan community? And why do you think this?

Approaches to minimise and prevent Intimate Partner Violence:

- Are you aware or know of any initiatives or programmes that target Tongan people for Intimate Partner Violence?
- What approaches could be taken to address, minimise and prevent Intimate Partner Violence?

Strategies for Families, Churches, Service Providers, Policy Makers:

- Key strategies would you put in place to minimise and prevent Intimate Partner Violence?

TAIMI TALANOA

Ko e tokotaha fekumi te ne faka'ai'ai ke fakalahi 'a e ngaahi fehu'i makatu'unga 'i he ngaahi tali 'a e kinautolu 'e kau mai.

Ko hono mahino'i 'a e fakamamahi 'o hoto kaungame'a ofi:

- Kuo ke 'osi fanongo 'i he kupu'i lea koe "Fakamamahi'i hoto Kaungame'a ofi'?
- 'E anga fefe hono faka'uhinga'i 'a e "Fakamamahi 'i hoto Kaungame'a ofi"?

Koe ngaahi lea Tonga 'oku nau faka'uhinga'i 'a e "Fakamamahi'i hoto Kaungame'a ofi:

- Koe ha e ngaahi lea fakatonga pe ha fakakaukau 'oku ke pehe te ne lava ke fakamatala'i pe faka'uhinga'i 'a e "Fakamamahi 'i hoto Kaungame'a ofi"?

Anga fefe 'a e hoko 'a e ngaahi me'a ni ke nau uesia pe tokoni ki he "Fakamamahi 'i hoto Kaungame'a ofi"?:

- Me'a Fakalaumalie
- Me'a Fakapolitikale
- Me'a faka 'ekanomika / Ma'u ngaue
- Me'a faka'atakai / Nofo 'a kainga / Tukunga 'o e nofo.
- Anga Fakafonua / Me'a Fakasiasi
- Health Factors - Me'a ki he mo'ui lelei 'a e sino
- Personal Factors – Anga Fakafo'ituitui

To'onga fakakaukau ki he "Fakamamahi'i hoto Kaungame'a ofi"?

- 'Oku ke pehe 'oku lahi e ngaahi sīpinga angamaheni pe fakakaukau angamaheni oku hoko 'i he anga fakafonua 'a Tonga 'oku ne tokoni ki he "Fakamamahi 'i hoto kaungame'a ofi"?. Kapau 'io / 'ikai, ko e ha e 'uhinga 'oku ke fakakaukau pehe ai?
- Ko e ha ho 'ilo pe mahino ki he angafakafonua pe fakakaukau tautautefito ki he "Fakamamahi 'i hoto Kaungame'a ofi"?
- 'Oku hoko nai e "Fakamamahi 'i hoto Kaungame'a ofi" ko ha palopalema 'i he nofo 'a e Tonga? 'Oku ke pehe ko e ha hono 'uhinga?

Koe ngaahi me'a ke tokoni ki hono fakasi'isi'i pea mo ta'ofi 'a e "Fakamamahi 'i hoto Kaungame'a ofi":

- 'Oku ke 'ilo'i ha ngaahi polokalama 'oku tefito ki he kakai Tonga mo e "Fakamamahi 'i hoto Kaungame'a ofi"?
- Ko e ha ha ngaahi founga pe halanga 'e lava ke fai pe fou ai ke fakatokanga'i, fakasi'isi'i pea iku 'o ta'ofi 'a e "Fakamamahi 'i hoto Kaungame'a ofi"?

Ngaahi founga ki he Famili, Siasi, Ma'u Tokoni, Fa'u lao:

- Koe ha ngaahi tefito'i founga pe me'a te ke fakahoko ke fakasi'isi'i pea iku 'o ta'ofi 'a e "Fakamamahi'i hoto Kaungame'a ofi"?