



Libraries and Learning Services

# University of Auckland Research Repository, ResearchSpace

## Copyright Statement

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

This thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognize the author's right to be identified as the author of this thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from their thesis.

## General copyright and disclaimer

In addition to the above conditions, authors give their consent for the digital copy of their work to be used subject to the conditions specified on the [Library Thesis Consent Form](#) and [Deposit Licence](#).

# **The Intergenerational Views of Wellbeing amongst Tongan Women in New Zealand**

Sonia Teuila Pope

A thesis submitted in fulfilment of the requirements for the degree of  
Master of Arts in Education and Social Work,  
The University of Auckland, 2017.



## Abstract

More than half of the Tongan population in New Zealand are New Zealand born Tongans, and this statistic is steadily increasing (New Zealand Statistic, 2013). Research indicates that there are intergenerational differences in psychological thinking and behaviour between older island born and younger New Zealand-born Tongan peoples. This is attributed to the differences in upbringing, parenting styles, mainstream culture and diversities in the struggles one faces. As a result, it is possible that wellbeing may be constructed in different ways and across generations.

This research aims to explore the intergenerational views of wellbeing among young Tongan women (16-24 years), Tongan mothers (mothers of daughters between 16 and 24 years) and Tongan grandmothers (over 65years). It is hoped these outcomes will deepen our understandings of what mental wellbeing means, not only across generations, but particularly for Tongan women. This qualitative study involved three focus groups with a total of 25 participants, eight young females, nine mothers and eight grandmothers. With the guidance of the *kakala* methodological research framework, this study also employed the *talanoa* and *noa* methodologies to undertake interviews. A semi structured interview schedule helped guide the focus groups and the data collected was analysed using thematic analysis.

Tongan women in this study associated wellbeing with *mo'ui lo tolu* (pertaining to the body, mind and spirit). Tongan women in this study also expressed differences in their viewpoints of wellbeing. Each age range believed differences in the perceptions of wellbeing is a result of diverse upbringings and environmental influences. Tongan women also expressed the lack of communication between generations as well as the lack of understanding and maintaining cultural knowledge and cultural connection between generations.

This study highlights the complex intergenerational views of wellbeing amongst some Tongan women. Findings from this study may be used to help inform better health outcomes for Tongan women. This study also contributes to an evidence base focusing on strategies seeking to promote positive wellbeing and/or meaningful ways to engage with Tongan women.

# Dedication

Papa Sione Mafi Fuavao for your strength...

Nena Siutaisa Fuavao for your prayers...

Dad, Ikilifi Lui Pope for your vision...

Momma, Lesieli Tiulipe Pope for your love...

Lastly, I dedicate this thesis to my participants.

The young females whose dreams are to graduate from their masters, the mothers who sacrificed the opportunity for tertiary study to work laborious jobs to support their family, and the grandmothers who have long waited to see the fruit of their hard labour; here it is!

This is simply not *my* thesis but "*our*" thesis. We did it!

# Acknowledgement

*Pea neongo pe ko e hā ha me'a te mou fai, ha lea, pe ha ngaue, mou fai kotoa pē 'i he huafa 'o e 'Eiki ko Sīsū, mo mou fakafeta'i 'iate ia ki he 'Otua ko e Tamai.*

*Kolose 3: 17*

*And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.*

*Colossians 3:17*

Firstly I want to give all glory and praise to our Father. Without his blessings, completing this thesis and reaching this milestone in my life would not be possible.

# Acknowledgement

I want to start my acknowledgement section by thanking my supervisors, Dr Tanya Samu-Wendt and Dr Jemaima Tiatia-Seath. Your commitment to my thesis is a reflection of the powerful woman and the Pacific role model I want to be someday. Thank you for taking me on board as a master's student, working alongside both of you has been an honour. Together with my parents, I hope this thesis will make you proud.

My beautiful sisters Lena, Simulata, Mele Asiula, Meleone and Latai, thank you for being understanding and supportive of my long hours away from home. I appreciate all of you for taking over my homely and cultural responsibilities when I was not able to fulfil them because of the time I spent writing.

Fati Nicole Brighthouse, from the first day of my undergraduate study to the day of submitting my master's thesis, I appreciate you for being there with me through it all.

The Psychology Tuakana Programme, throughout my academic journey you have been my home away from home. Jesse and Atua, you both have been supportive in my role of Psychology Tuakana Coordinator and a true friend through my master's journey.

Pasifika Writing Retreats, big thank you to organisers Tim, Lillien and Fetaui and all the other amazing education ladies I have met on these writing retreats. Your wisdom and comforts have really helped me on this master's journey.

Te Fale Pouawhina Writing Retreats, big thank you to Matt and Mona for your soul food and for creating the peaceful environment of which I have completed so many sections of my writing. I am very grateful.

Lastly I want to thank all my close friends and family. I am blessed to have caring, inspirational, and supportive people in my life. Because of you, I grew up into the person I am today and I'm meant to be.

God Bless and Ofa atu.

# Fakamālō Lotohounga'ia

Kole ké u fakamalumalu atu he ngaahi tala fakatapu kotoa pē 'i he pangai 'o e fa'u tohií kae talangata mu'a 'iate au 'o fai ki ha tu'a ta'e'iloa atu, kae 'atā ke hualela atu ha ki'i fakamālō maa'ulalo kia kinautolu kotoa pē na'a nau tokoni mai ki he finemotu'a ni pea lava ai 'o fakakakato 'a e ngaué ni. Neongo he'ikai lava ke mākupusi 'e he fakahoha'á ni 'a e ngaahi tu'ungafale kotoa pē 'oku ou faka'amu ke a'u ki ai ha fakamālō, kā he'ikai ke tuku e vakaá kae fai ha kakau ka kuopau ke fakakakato e fatongiá ni.

Ko e talamu'a 'o e fakamālō ko e fakafeta'i ki he 'Otua 'o e Opeé koe'uhí ko 'ene 'uli-mo-tafoe 'a e finemotu'a ni pea lava ai ke tau fonua 'a e vavaku na'e faií. Hangē ko e fa'a talaloto 'a e kau fine'eikií ka ne ta'e'oua 'a e kau mai 'a e 'Eikií he'ikai tu'uta lelei 'a e feingá ni. Na'e lahi foki 'a e ngaahi faingata'a mo e ngaahi fakafē'atungia kehekehe na'a ku fetaulaki mo ia lolotonga 'a e fakahoko 'o e ki'i feingá ni kae fakafeta'i ko e fakataulama 'a e 'Otuaá.

'Okú ou fie fakamālō foki ki he 'eku ongo mātu'aá, Rev. 'Ikilifi Lui Pope pea pehē kia Lesieli Tiulipe Fuavao-Pope 'i he ngaahi fakalotolahi kotoa pē pea mo e tokoni na'a na fai mai kiate au. Na'a na hoko 'i he taimi lahi ko e pou tuliki malohi ke poupou kiate au talu mei he kamata'anga 'o 'eku akoó. 'I he taimi 'o 'eku ngaahi fiema'uú, na'a na tu'u ko e maka fākinanga ke poupou mai pea na'e fakaloto lahi 'aupito.

'Oku ou fakamālō foki ki hoku fanga tokoua, Lena, Simulata Mosimani, Mele 'Asiula mo Lata-i-Fangaula Pope he poupou kotoa pe kuo nau fai mai ma'aku 'o lava ai e ngaue

ni. Tukumu'a ke a'u 'a e fakamālō ni ki he 'eku ngaahi kui, fanga fa'ē, fanga tamai, fanga fa'ētangata, ngaahi tokoua, fanga tuonga'ane, mo e famili kotoa pe kae'uma'aa 'a e ngaahi kaungāme'a mo e maheni. Malo 'aupito ho'o mou Lotu, tokoni pea mo e pou pou mai kiate au 'o lava ai ke fakakakato 'a 'eku feingaá .

'Oku ou fie fakamālō foki ki he siasii mo e ngaahi kainga lotu kotoa pe na'a mou lotua mai 'a e feinga na'a ku faii. Na'e tokoni 'aupito 'a ho'o mou lotuu pea pehe foki ki he hufia 'a e feinga ako na'a ku faii.

Mulituku 'o e fakahoha'á, 'oku ou foaki 'a e ngāue ko 'eni kuó u fakahokoó ko e fakalangilangi'i 'eku ngaahi kui kuo nau mama'o atu mei mo'ui ko 'enií 'a ia ko Solomone mo Simulata Mosimani Lui Pope, Sione Mafi Fuavao pea pehē foki kia Siutaisa Tupou Fuavao 'okú ne kei mo'ui. 'Oku ou fakamālō lahi kia kinautolu koe'uhí ko 'enau ngāue mālohi na'e fai ki he 'eku ongo matu'aá 'o na ma'u ai 'a e mahino ke mu'omu'a 'a e akoó pea lava ai ke na tokoni kiate au mo hoku fanga tokouaá ke lava lelei 'emau akoó.

'Oku 'oatu ai pē heni mo 'eku kole fakamolemole telia na'a kuo ta'omia ha hingoa 'iate au 'o 'ikai ke kau atu 'i he 'eku fakamālōó, ka ko hono fakakātoa 'oku ou fakafofonga atu 'a e fakamālō mei he ki'i finemotu'a tu'a mo mā'ulalo ni he tokoni kotoa pē na'a mou fai mai ma'aku 'ou lava ai ke fakakakato 'a 'eku fakatotoloó kae'uma'ā 'a e ngāue ni.

Faka'apa'apa mo e 'ofa atu

Sonia Teuila Pope



## Table of Contents

Abstract .....	i
Dedication.....	ii
Acknowledgement.....	iii
Fakamālō Lotohounga’ia .....	v
Glossary for Key Tongan words .....	11
Chapter One: Introduction .....	13
Research Questions and Aims .....	13
Thesis Outline .....	14
Study Context .....	16
Tongan women in New Zealand .....	17
Study significance .....	18
Chapter Two: Literature Review.....	19
Background.....	19
Wellbeing.....	20
Wellbeing and Cultural Identity.....	27
Theories on Intergenerational relationships .....	30
Intergenerational Research .....	34
Intergenerational relationships within families .....	43
Tonga .....	51
Chapter Three: Methodology .....	74
Introduction.....	74
Aim of Study and Objectives.....	74
Review of literature .....	75
Research Design .....	76
Talanoa and Nofo Methodology.....	78
Kakala Research Framework .....	79
Recruitment.....	83
Thematic Analysis .....	85
Data Collection .....	87
Researcher's Positionality- Before and <i>After</i> .....	90
Researcher's Reflection through Tauhi Va .....	94
Tauhi Va between Participants and Researcher.....	99
Analysis.....	101
Ethical Considerations .....	101

Chapter Four: Results .....	104
Introduction.....	104
Participants.....	104
Demographic Information .....	105
Findings from focus group interviews .....	108
Section 1: Defining wellbeing across generations.....	108
Section 2- Components that strengthen or inhibit wellbeing.....	114
Section 3: Diverse intergenerational views of wellbeing. ....	120
Chapter 5 - Discussion .....	132
Introduction.....	132
Similarities and Differences in Viewpoints of Wellbeing.....	132
Inhibitors and Strengths of One’s Wellbeing.....	137
Diverse Intergenerational worldviews of wellbeing.....	142
Implementing the coconut metaphor: The Niu.....	149
Tongan Wellbeing Model (Mo’ui lo tolu ) .....	154
Chapter 6: Conclusion .....	157
Limitations and Improvements.....	157
Gap in research.....	157
Recommendations.....	158
Clinical Implications.....	158
Future Research directions.....	159
Conclusion .....	160
References.....	162
Appendix A: Research Flyer.....	180
Appendix B: Participant Information Sheet.....	181
Appendix C: Participant Information Sheet (Tongan Version) .....	184
Appendix D: Church Leader Information Sheet.....	186
Appendix E: Participant Consent Forms .....	190
Appendix F: Participant Consent Forms (Tongan Version).....	192
Appendix G: Church Leaders Consent Form.....	194
Appendix H: Screening Sheet .....	196
Appendix I: Focus Group Questions .....	197
Appendix J: Approved Ethics form Office of the Vice-Chancellor .....	198

Tables

Table 1 Young Tongan Participants ..... 105

Table 2 Tongan Mother Participants ..... 106

Table 3 Grandmother Participants over the age of 65 ..... 107

Figures

Figure 1 Manulua Model Diagram ..... 25

Figure 2 The Niu Model..... 150

Figure 3 Tongan Wellbeing Model (Mo'ui lo tolu) ..... 154

## Glossary for Key Tongan words

Tongan Word	English Meaning
Anga fakatonga	Maintaining your Tongan identity by thinking and behaving the Tongan way
Api	Home
Fahu	A term for one's father's oldest sister
Faka'apa'apa	Respect
Fakalalakaka	Future
Fakapelepenesi	When one is very sensitive around a person or object or treats them
Fatongia	Responsibility/Duty
Fie eiki	Thinking in an egotistic manner that one deserves more than everyone else
Fiepotu	Thinking in an egotistic manner that one is more clever than everyone else
Fonua	Environment/Land
Ilo	Knowledge
Kainga	Family
Laumalie	Spirit
Lea fakatonga	Tongan language or the Tongan ways of talking
Loto	Inside / One's innerself /Soul
Lotu	Prayer

Mehikitanga	A terms for one's fathers sisters
Molumalu	Gentle/ Royal/Precious
Mo'ui lo tolu	The three components of life or wellbeing: Mind, Body and Spirit/Faith
moui lotu	Life of prayer
Muli-tonga	Traditional Tongan values
Ofa	Love
Palangi	Person of European background
Talangofua	Obedience
Tapu	Sacred
tau'atina fakakalistiane	Christian Independence
Tauhi Va	Fostering the relationship between two things
Ulunganga Fakatokilalo	Humble behaviours

# Chapter One: Introduction

This chapter introduces the focus and rationale of this research. This chapter presents the study's research questions and aims; the research context as well as the context of Tongan women in New Zealand. Lastly, this chapter will conclude with explanations of the significance of this study.

## Research Questions and Aims

This thesis seeks to explore the intergenerational views of wellbeing across three groups of Tongan women in Auckland, New Zealand. This thesis examines some similarities and differences in perspectives of wellbeing across generations, and the underlying reasons for these similarities and differences. This thesis further explores the factors that inhibit as well as strengthen wellbeing across generations. Lastly, this thesis will discuss the factors that influences the worldviews of wellbeing across generations.

This study hypothesizes that the intergenerational views of wellbeing across Tongan women in Auckland will be diverse, and those convergent and divergent views of wellbeing impact the lives of Tongan women.

This research was guided by five research questions. These questions are:

1. How is wellbeing defined across generations?
2. Are there intergenerational differences among Tongan women's view of wellbeing?
3. Are there intergenerational similarities among Tongan women's view of wellbeing?
4. In what ways do intergenerational divergent and convergent views of wellbeing impact the lives of Tongan women?

5. What factors identified in this study may be used to develop or strengthen existing Tongan women wellbeing initiatives?

## **Thesis Outline**

**Chapter One Introduction** provides the rationale of this research. This chapter outlines the use of the terminology Pasifika and wellbeing, and illustrates the need for more ethnic specific research, intergenerational research as well as ethnic specific research on wellbeing amongst families. This chapter also outlines Tongan woman in New Zealand and will conclude with explanations of the significance of this study.

**Chapter Two Literature Review** examines the literature on intergenerational relationships among families in association to ones wellbeing. There are three main sections in this literature review. This section is wellbeing, intergenerational studies as well as Tonga and Tongan woman. More specifically, this chapter explores how wellbeing is defined amongst the general consensus and how it is defined in Pasifika literature. This chapter continues to draw attention on the important relationship between wellbeing and cultural identity. Moreover, this chapter explores intergenerational theories and explores a variety of different important aspects of intergenerational relationships. Lastly, this chapter gives an overview on literature about Tonga and the specific cultural knowledge about Tongan women that is needed to fully understand the scope of this study.

**Chapter Three: Methodology** explains the processes and tools used such as the *talanoa* and *Noa* approach to carry out this qualitative research. It presents the study aims and research questions that helped guide the direction of the project as well as the theoretical Kakala research framework which underpinning

framework of this project. This chapter will also explain the recruitment process and the researcher's positionality and reflections of the study. This chapter further explains the data collection process and discuss the methodological tools used to obtain and analyse the data. Finally, this chapter outlines the ethical considerations.

**Chapter Four Results** provides the findings that emerged from the three focus group interviews. The three groups represent the three generations of Tongan grandmothers, mothers as well as daughters. To clearly delineate their views, the data is presented in four sections. The first section presents demographic information for each of the participants. The second section presents participant perceptions of wellbeing. The third section includes participant views of the strengths and inhibiting factors of wellbeing. Lastly, the final section illustrates the factors that influence the diverse worldviews of wellbeing across the generations and highlights the areas of wellbeing that need more focus amongst the different generations.

**Chapter Five Discussion and Conclusion** discusses the findings from this study, as presented in Chapter Four in more depth. It is organised into three sections. The first section addresses the similarities and differences of the perceptions of wellbeing amongst the three generational groups. The second section highlights both the strengths and inhibiting factors of wellbeing as perceived amongst the grandmothers, mothers and daughters. The third section discusses factors that have influenced the intergenerational worldviews of wellbeing amongst each group. Lastly, this chapter has presented two models. The first model is the *Niu* (coconut) model, which is a pictorial depiction of the research findings. Secondly, the Mo'ui lo tolu model which proposes a Tongan wellbeing model. Both these models is a reflection of

the findings from this study. In conclusion, this study highlights the need for more Pacific literature and ethnic Pacific specific literature on intergenerational studies as a pathway to create more mutual understandings and positive relationships within generations.

### **Study Context**

The terms 'Pasifika, Pacific as well as Pacific people' will be used interchangeably throughout this thesis. All mentioned terms refer to a group of people who have Pacific ancestry from Pacific countries such as Samoa, Tonga, Fiji, Cook Islands, Tokelau and Niue (Helu, Robinson, Grant, Herd & Denny, 2009).

Also the use of the term 'wellbeing and subjective wellbeing' will also be used interchangeably throughout this thesis. Both these terms refer to the state of one's holistic view of being in good health (Bradburn, 1969).

There has been for some time, a need for more ethnic specific Pacific research (Spoonley, 2004). Traditionally, Pacific people are homogenised which tends to conceal the uniqueness of each ethnic group (Spoonley, 2004). For instance, distinct languages, histories, values and beliefs. Although it is recognised that there are similarities, it is for this reason a Tongan focused study has been undertaken which can demonstrate the importance for more ethnic specific Pacific research.

The interest in this topic is also driven by the drive to contribute more to intergenerational research. Contributing to research by exploring groups in accordance to one another is important in relation to capturing the bigger picture (Gonzales, Figuer, Malo & Casas, 2014). For example, conducting intergenerational research allows the researchers to analyse the contrasting viewpoints across generations, and analyse patterns of family communication or parent children

relationships. Therefore, the researcher is acquiring more in-depth data of what is being explored (Gonzales et al, 2014). The demand for research around Pacific intergenerational studies is needed to illustrate issues, which some researcher's may have missed whilst researching only one age group (Fa'avae, 2016).

Lastly, this topic of research was carefully chosen based on the motivation to contribute to familial intergenerational research in association to wellbeing. Family is a crucial component in one's personal development and subjective wellbeing (Bengtson, Olander & Haddad, 1976). Family is also a core component in the Tongan culture and the connotations of family being associated with wellbeing has created the context of this current study. Based on the researcher's interest to explore intergenerational relationships in accordance to Tongan women in New Zealand creates the context of this study.

### **Tongan women in New Zealand**

There are 60,336 Tongan people living in New Zealand which accounts for 1.5% of New Zealand's overall population (Statistics New Zealand, 2013). From this number, 77.8% (46, 971) of Tongans live in the Auckland region. Also 59.8% (36,081) of Tongans living in New Zealand are New Zealand born Tongans. The Tongan population in New Zealand is very youthful. Statistics New Zealand (2013) states that 65.5% (39, 520) of the Tongan population in New Zealand is under the age of 30 years.

At least 50% (30,153) of the Tongan population in New Zealand are females. Statistics also show that 26.7% (8,051) of Tongan women have had four or more children since the last 2006 census (Statistics New Zealand, 2013). Additionally, the median age for Tongan women in New Zealand is 20 years old. This has increased from 19.2 years of age since 2006. However, the median income for Tongan women in New Zealand is \$12,900 which is lower than Tongan men who earn a median

income of \$19,300. Interestingly, there are more Tongan women in managerial positions than Tongan men in New Zealand. In more detail, 50% of Tongans in professional occupations are Tongan women (Statistics New Zealand, 2013 cited in Paea, 2016). This shows Majority of Tongan women in New Zealand are young, are more prone to have been born in New Zealand and are engaging in the increasing number of Tongan women in employment.

### **Study significance**

Research indicates that there are often intergenerational differences in psychological thinking and behaviour between older Island-born and younger New Zealand-born Pasifika peoples. This could be the result of differences in upbringing, parenting styles, various environmental influences, and different obstacles one faces in one's life (Foliaki, 1988; Tong, Huang & McIntyre, 2006; Anae, 2012; Mila, 2013; Sinisa, 2013). Because of these differences, it is possible that wellbeing may be constructed in different ways among generations. Results from this current study may illustrate and support the wants and needs of each generation in terms of increasing one's subjective wellbeing. Therefore, in acknowledging the differences or similarities between the three groups, this study can use this information to create or even promote positive and meaningful relationships within the family and for professionals' whose field of work is to engage with Tongan females. More importantly, this information can also be used to create stronger bonds between parents and their children and increase one's subjective wellbeing.

## Chapter Two: Literature Review

### Background

This intention behind intergenerational research is reflective of Erikson's theory of psychosocial development. Erikson (1959) believes that family members from different generations have their own respective concerns around their personal development. These concerns may be influenced by their social environment, their upbringing and the parenting strategies of their guardian(s). In the past decade, there has been a rapid increase of research examining family intergenerational relationships (Eggebeen & Davey, 1988; Katz, 2009). There have been many works that examine the contrast of wellbeing between parents and adolescents (Eggebeen & Davey, 1988; Davey Janke, & Savala, 2004; Katz, 2009; Merz, Schengel & Schulze, 2009).

Evidence suggests that patterns of family communication over time contribute to the density of research of family relationships. In recent years, research has further explored the intergenerational relationships involving older peoples. Furthermore, studies have also found that marital relationships have an influence on parenting quality (Stoneman, Brody & Burke, 1989; Lavee, Sharlin & Katz, 1996). Cui, Donnellan & Conger, (2007) found that marital relationships have an influence on the parenting quality which contributes to the kind of intergenerational relationships parents have with their children. Moreover, one aspect of intergenerational relationships may be considered using intergenerational narratives. Intergenerational narratives are an opportunity for families to share common history, lived experiences and in the process create meaningful

relationships. Through these intergenerational narratives, one can better develop their self-identity as well as their family's identity (Bengston & Kuypers, 1971; Troll & Bengston, 1979).

Although wellbeing is a well-researched area in academic literature, there is still more space to understand the perceptions of wellbeing within families. Family is the core unit for most collectivist cultures (Brunello, Sandri & Extermann, 2009; Lau & Fung, 2013). Therefore, understanding the perceptions of wellbeing is important for collectivistic cultures like those of the Pacific, because collectivist cultures believes in the mutual family understandings and unity of the family. Before this study can contribute to the research of wellbeing and families, one must first understand the concept of wellbeing.

## **Wellbeing**

Wellbeing is defined and understood in many ways (Dodge, Daly, Huyton & Sanders, 2012). For some, wellbeing is about one's state of happiness or life satisfaction (Bradburn, 1969; Diener, Suh & Lucas, 1999; Kahneman, Diener, & Schwarz, 1999). For others, wellbeing is about one's state of psychological functioning (Ryff, 1989), human development (Waterman, 2007) or even one's state of mental and physical health (Bourke & Geldens, 2007).

On the other hand, theorists often relate to wellbeing as one's positive or negative state of wellbeing (Huppert & Whittington, 2003; Allerhand, Gale & Deary, 2014). Positive wellbeing may be defined as the state of when there is high positive affect and low negative affect. In other words, the more positive one's wellbeing is, the more satisfactory that person is of their condition of existence (Allen & Burton, 2002; Huppert & Whittington, 2003; Lai & Mak, 2009; Allerhand, Gale & Deary, 2014). In addition, many studies demonstrate that positive wellbeing has a positive impact which can lead to higher levels of resilience, and better health outcomes

which can lead to longevity in life? and better cognitive functioning (Diener, Suh & Lucas, 1999; Scannell, Allen & Burton, 2002; Lai & Mak, 2009; Allerhand, Gale & Deary, 2014). According to Windle (2010), resilience is defined as the ability to be able to bounce back from the trauma or adversities in life. Studies have also found positive associations between wellbeing and cultural identity, self-esteem, and one's mental and psychological wellbeing (Smith & Silva, 2011; Manuela & Sibley, 2013; Webber, 2013).

In contrast to positive wellbeing, negative wellbeing is about the negative aspects of one's subjective wellbeing (Huppert & Whittington, 2003). Negative wellbeing can lead to higher levels of neuroticism, stress, lower levels of coping strategies, higher levels of anxiety, loneliness, anxiety depression as well as poor physical health (Kohn & MacDonald, 1992; Kohn, Hay & Legere, 1994; Patrick & Hayden, 1999; Andrew, 2011). This is how wellbeing can be interpreted around the world.

### **Pacific wellbeing**

Although the effects of wellbeing are thought to be universal, the definitions and understanding of wellbeing are not consistent across cultures. One influence for this inconsistency is the differences between individualistic and collectivistic cultures. In Diener and Suh's study (2000), researchers argue that collectivistic cultures are more likely to use norms and social appraisals of others to evaluate their subjective wellbeing. Individualistic cultures on the other hand are more likely to use their own internal frame of reference from their own happiness to evaluate their subjective wellbeing. It seems apparent that cultural values and understandings influence the various ways wellbeing may be defined.

Among the collectivist cultures of the South Pacific, Pacific focused evidence suggest Pacific wellbeing is a combination of mental, behavioural, physical and spiritual wellbeing (Pulotu-Endemann, 2001; Tu'itahi, 2009; Manuela & Sibley, 2013). This aspect of wellbeing is reflected upon Pacific values, traditions and beliefs. To date, Pacific research has incorporated these concepts of mental wellbeing, behavioural wellbeing, physical wellbeing and spiritual wellbeing whilst working with the general wellbeing of Pacific people (Anae, Moewaka Barnes, McCreanor & Watson, 2002; Manuela and Sibley, 2015). However, there is very little research that examines the understandings of Pacific concepts of wellbeing from an ethnic-specific intergenerational perspective. In addition, a pan-Pacific view may not address the specific needs of ethnic specific Pacific groups (Spoonley, 2004). For example, the views of wellbeing for young Samoan peoples may have distinct and important differences to those of another Pacific ethnic specific culture.

## **Pacific Models of health and wellbeing**

### **The Fonofale Model.**

The Fonofale model is one of the most common Pacific health models in New Zealand. This pan-Pacific model considers Pacific values, Pacific beliefs as well as the New Zealand context. After obtaining data from 19 different regions, Pulotu-Endemann was able to create a health and wellbeing model that reflected the core values of Samoans, Cook Islands people, Tongans, Niueans and Tokelauans. This Pacific model of health and wellbeing is demonstrated through the symbol of a Samoan house. This Samoan house includes a roof which is supported by four individual pillars that stand on a very strong floor or foundation. The foundation or the floor of the Samoan house in this model represents family. Pulotu-Endemann (2011) found family as the common factor amongst Pacific cultures to act as the core component to one's health and wellbeing. Family in this context is described as

nuclear, extended or even constituted family which means jointed by marriage or kinship. The roof in this symbol represents culture. In this context, culture represents the cultural values and beliefs that families follow. In other words, culture can represent the Pacific Island cultural orientation which the family practices and claims the identity of that specific cultural group. Between the floor and the roof of this Samoan house is four supporting pillars. These four pillars are the connecting pathways between family and culture and are constantly interactive with each other. The first pillar is spirituality. This pillar represents spiritual wellbeing in the sense of Christianity, traditional spirituality or even nature. The second pillar represents physicality. This pillar represents one's physical or biological wellbeing which incorporates the health and wellbeing of one's anatomy, physiology or even substances that can positively or negatively affect your body. The third pillar represents mentality. This pillar represents one's mental wellbeing through the processes of thought, emotions and behaviour. Lastly, the last pillar represents the factors that can directly or indirectly influence one's health or wellbeing. These factors are but not limited to gender, sexual orientation, age or socio economic status (Puotu-Endemann, 2011).

Overall, the Fonofale lies within what Pulotu-Endemann (2011) refers to as a cocoon. This cocoon represents the environment, time and context. The environment represents the physical environment which can directly or indirectly influence one's health or wellbeing. For example, living in a rural or urban setting are some of the factors involved in this dimension of environment. Time represents the actual or specific time of one's being. For example factors such as history and how history has impacted Pacific people. Lastly, context is the last component of the cocoon which represents the context of which people live in. For example factors such as residence, legal politics and socio economics are all factors which are

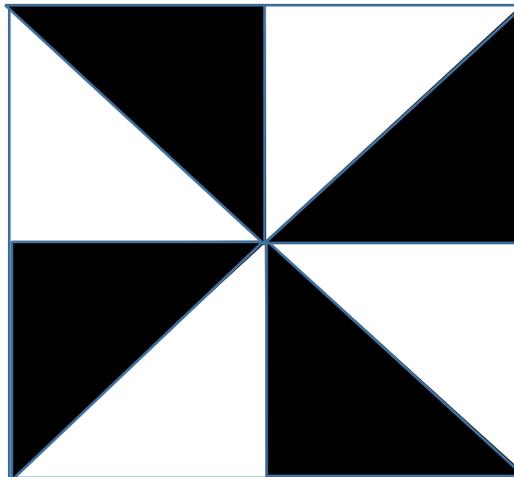
involved in this component of context. This is how the Fonofale model depicts the health and wellbeing of Pacific people in New Zealand.

Suaalii-Sauni, Wheeler, Saafi, Robinson, Agnew, Warren, Erick and Hingano (2009) conducted a study that reflects these theoretical models. Suaalii-Sauni et al (2009), explored the perceptions of Pacific people in accordance to the practice and utilisation of Pacific mental health services in New Zealand. Through qualitative interviews, Suaalii-Sauni et al (2009) found that factors such as family, community, spiritualism and culture are all vital components of one's wellbeing. Suaalii-Sauni et al (2009) even stated that many of the responding participants referred to the Fonofale model as a model of their health belief.

### **The Manulua Model.**

Another model which depicts the health and wellbeing of Pacific people in New Zealand is the Manulua model. Vaioleti (2011) created this health and wellbeing model specifically in accordance to the Tongan population in New Zealand. Similar to the Fonofale model, this model incorporates Tongan values, beliefs and experiences living in New Zealand. This is depicted through the Manulua symbol. The Manulua symbol is a Pacific symbol comprised of 4 triangles which is commonly painted with ink on the Tongan fine mats.

Figure 1 Manulua Model Diagram



Picture source: Vaioleti (2011)

In this case, the four black triangles represent the mind, family, the environment and the body. The white triangles represent spirituality. The first black triangle (on the top left corner) represents one's mind or mental health. This triangle represents all the psychological aspects. The black triangle to the right represents *kainga* or family. This represents one's immediate family, extended family or family ties through marriage. The black triangle (bottom right) represents *fonua* which is the environment. This could be the environment where one lives or the origin of their ancestors. The final black triangle represents *sino* which is the physical body and biological factors for wellbeing.

Each white triangle represents the often-unseen influences of the *laumalie* or spirit. It represents one's soul or one's spiritual wellbeing. The white triangles also represent the *va* between the components. The *va* holds each component together as a unity and brings fourth values such as *ilo* (knowledge), *fatongia*

(responsibility/duty), and even *ofa* (love). From the symbol one can see that the tip of each of the triangle meets at the centre. This represents unity and togetherness amongst all components. This is also the idea that the centre of one's self is the main source of everyone's energy and life. All five components which is represented by each triangle creates a complete and balanced state of sustainable wellbeing.

Furthermore Vaoleti (2011) named this model the *Manulua* for a significant reason. *Manu* meaning bird in Tongan is also a metaphor for leadership, peace and people or a nation (Vaoleti, 2011). *Lua* on the other hand means in old Tongan language 'two'. Using the metaphor of two birds flying together as one, represents unity. Vaoleti (2011) believes this is the best depiction of the vision Tongan people have whilst living here in New Zealand. Living as Tongans in New Zealand, Tongans can use this metaphor of *Manulua* and live in unity with the purpose of a joint mutual sharing of benefits and joint endeavours as well as connectedness. This is how the *Manulua* model acts a model of health and wellbeing amongst Tongans in New Zealand.

A study conducted by Basset and Holt (2002), reflects the theoretical framework of this study. Their study investigated the perceptions of health and illness among Tongan New Zealand residents. Through the utilisation of the health care system over the last five years, Tongan New Zealand residents have considered physical, mental, social and spirituality as important components to describe one's wellbeing. The majority of Tongans in this study believed that illnesses are a result of uncontrollable biological malfunction of the body or an incomplete holistic practice of one's state of wellbeing. This is generally how wellbeing may be depicted for most Tongans.

## **Wellbeing and Cultural Identity**

Pacific people are one of the fastest growing populations in New Zealand (Statistics New Zealand, 2013). In fact, the majority of the Pacific population in New Zealand is made of young people and children (Schaaf & Robinson, 2010). For this youthful Tongan population, living in New Zealand can largely influence their cultural Identity. Manuela and Sibley (2012) designed the Pacific Identity Well-being Scale (PIWBS). The PIWBS is a culturally appropriate self-reporting measure which assesses a six-factor model of Pacific Identity and Wellbeing. The six factors in this model are: Perceived Familial wellbeing (PFW), Perceived Societal Wellbeing (PSW), Pacific Connectedness and Belonging (PCB), Religious Centrality and Embeddedness (RCE), Group Membership Evaluation (GME) and lastly Cultural Efficacy (CE). All six factors complete this Pacific Identity Wellbeing Scale and play a vital role in the processes of developing one's Pacific identity.

In this model, PFW is defined as the perceived satisfaction one has of their family in association to their wellbeing. If one has a high PFW, this means one feels very supported, respected and safe within their family which overall increases their subjective wellbeing. PSW is defined as the perceived satisfaction one has of New Zealand society in light of their wellbeing. If one has a high PSW, then one feels supported within their local community or through New Zealand's national government. PCB, on the other hand describes one's perceived satisfaction of their sense of belonging and feelings of connectedness to Pacific peoples. If one has a high PCB, this means one feels at home with Pacific groups which leads them to feel connected and a sense of belongingness. Further, RCE is defined as one's perceived satisfaction with religion which plays a central role in their cultural identity. If one has a high RCE, this means one considers religion or spirituality as an important factor in one's sense of self and wellbeing.

GME is defined as the perceived satisfaction one has of their perceived membership in their Pacific group. If one has a high GME, then one has a desired concept, or sees value in being a member of Pacific groups. This leads one to positively increase their group membership evaluation. Lastly, CE is defined as the extent to which one feels when they are equipped with the cultural resources to act within a Pacific cultural or social context. If one has a high CE, this means one feels confident in using cultural resources such as cultural knowledge or language to act within a Pasifika or cultural social context.

These six factors of the PIWBS, support the health and wellbeing model depicted in the Fonofale model. The PIWBS reinforces again the importance of health components such as mind, body and spirit. The PIWBS also reflects the importance of other concepts such as feeling connected to one's Pacific culture or being culturally equipped with cultural resources such as language. All these components play an active role to one's wellbeing and one's cultural identity development.

### **Cultural Identity and negative wellbeing**

It is not new to research that Pasifika youth struggle in the processes of developing their own cultural identity (Mila-Schaaf & Robinson, 2010). In fact Mila (2013) calls this experience a New Zealand born identity crises. With New Zealand being more racially, ethnically, culturally and linguistically diverse than ever before, New Zealand born Pacific youth are constantly asking questions of 'Who am I?' and 'Where do I belong?' (Webber, 2013). Mila (2013) argues New Zealand born Pacific youth often alter their cultural identity in accordance to the ethnic audience they come into contact with. In other words, New Zealand born Pacific youth often position themselves differently in relation to other ethnic cultures. Mila (2013) believes to

successfully adapt one's self to each ethnic group is a skill. Those who unskilled in this process often face the struggles of creating one's culture identity.

Furthermore, this struggling experience can also be influenced as a result of the imbalance of having dual cultural identities (Mila, 2013). For example, upholding the identity of being a Tongan, as well as upholding the identity of being a New Zealander. Upholding both identities at the same time can often cause difficulty in creating one's cultural identity. Often the values within these cultural identities could clash (Mila, 2013; Samu, 2003). For example being Tongan, the values of collectivist cultures could clash with being a New Zealander who's culture carries out individualistic cultural values. Furthermore, there are also negative aspects of ethnic group membership that could decrease one's positive wellbeing. Webber (2013) states that New Zealand born youth have experienced discrimination, racism and stereotyping. These experiences can lead New Zealand born youth to lower levels of self-pride, negative personal experiences and psychosocial problems (Webber, 2013).

A study conducted by Pope (2015) looked at cultural identity as a protective factor for Tongan youth suicide. Through 372 Tongan secondary students, respondents have identified PSW, GME, RCE, CE and PCB as components to increase one's subjective wellbeing. Also increased levels of negative wellbeing can be experienced by Tongan youth who are not strong in their components of PSW, GME, RCE, CE and PCB. Schmitt, Branscombe, Posmes and Gracia (2014) conducted a study which also showed the process of how one's cultural identity can lead to one's negative wellbeing. Discrimination against one's cultural identity can not only decrease one's subjective wellbeing, but it can also lead to experiences of depression, anxiety, psychological distress, and life dissatisfaction.

## **Theories on Intergenerational relationships**

Although intergenerational relationships are an area of research that is growing (Broderick, 1993), Xu (2013) believes that intergenerational theories in this area is underdeveloped. This is influenced by the concern that intergenerational family behaviour and the variation between each relationship as well as how to improve relationships is all under researched. Before we touch on gaps in the literature, we must first explain some of the main theories guiding these intergenerational researches. This study will briefly explain the family systems theory, the intergenerational theory as well as the intergenerational solidarity theory.

### **Family Systems Theory.**

Factors of family and parents often come into the picture when talking about one's wellbeing. This is because many consider their family as a means of support and a factor that increases one's personal wellbeing. This is how this theory was created. The Family Systems Theory started as a pathway for therapists to guide their practices with families and family interactions. Therefore, this theory grew as part of the family therapy movement (Broderick, 1993). The Family Processes conceptualises the relationship of people and their functioning positions within the systems. This theory also explores the balance of emotional forces within the family structures (Gurman, 2014). In more detail, this theory explores relationships of what draws people together, what drives them apart, how people deal with conflict and pathways of intergenerational transmission (Dore, 2008).

The family system theory is very important in this research project because it emphasises the importance of family and maintaining positive relationships within the family. Therefore this theory heavily emphasizes positive communication, love and respect within their family interactions. When this theory is used within patient

practices, its main aim is to strengthen the familial relationships and make sure the relationships is positive and engaging.

Moreover, this theory explores the maturity in relationships. In more detail, research shows that it is empirical to one's wellbeing to have the capacity to handle stress, make decisions and manage social anxiety. The family systems theory allows researchers to see the world through the perspective of each family member rather than from our own subjective wellbeing (Dore, 2008). Being able to see through the lens of each family member allows us to see the types of relationships between each family member and the influences it has on that person. Broderick (1993) believe that individuals cannot be understood from one another but rather as part of their family as a family emotional unit. The family systems theory acknowledges family as a system of interconnected and interdependent individuals that cannot be understood in isolation from the system.

### **Intergenerational Theory.**

The intergenerational theory stemmed from the Family System Framework. Unlike the family system framework, this theory does not look beyond the scope of the individual in isolation but rather looks at the individual as a being of significant interaction between one's immediate family and family of origin (Boszomenyi-Nagy, 1973). This intergenerational theory views psychological wellbeing within the context of a multigenerational model. It proposes that the primary influencers of life stress and psychological and physical health of family members, is the interactional processes of individuation and intimacy. In other words, this theory suggests that relationship patterns are produced across generations (Bowen 1978). This theory hypothesizes that these family patterns are passed through subsequent generations. Williamson and Bray (1988) believe that the transmission of these significant

relationship pattern occurs from the process of social modelling within the family. Therefore, this theory emphasizes that the quality of intimate relationships is the key for the psychological health of parents and their children.

Also, this theory hypothesizes that family patterns can directly and indirectly influence the quality of intimate relationships and psychological health of parents and their offspring. In a sample of middle aged adults and their college off spring, this study found their results provided partial support for the intergenerational transmission hypothesis. This meant family relationships as defined in the intergenerational family systems theory had direct and indirect relations with levels of self-reported psychological and health distress, life distress and health enhancing behaviours of middle aged adult's (Williamson & Brae 1988, p230). This also meant that unresolved family conflict can lead to lack of differentiation in significant relationships and plays an important role in the development of physical symptoms and distress (Williamson & Brae 1988, p230).

### **Intergenerational Solidarity Theory.**

On another note in studying intergenerational relationships, it is important to first understand the Intergenerational Solidarity Theory. Lüscher & Pillemer (1998) point out how this framework is very popular because it is used to unravel the understandings of family relationships and dynamics in later life. In other words, the intergenerational solidarity theory offers an explanation for why and in what ways family members develop links with one another across generations (Xu 2013, p4).

The Solidarity Theory is a multifaceted and multidimensional construct comprised of a variety of positive feelings between parents and children. These feelings include the extent each parties experience and show feelings of love, closeness, caring and mutual understanding in the relationship (Bengtson, Giarrusso, Mabry, & Silverstein, 2002). Bengtson, Olander and Haddad (1976), believe that the Intergenerational

Solidarity theory outlines the behaviours and the emotional attachments not only between parents and children, but more commonly now between grandparents and their grandchildren.

The aim of this theory is to specify interrelationships among these elements of intergenerational solidarity (p856). Bengston and Roberts (1991) through every parent child interaction believe there are six distinct elements of parent child interaction. These elements are association, consensus, resource sharing, the strength of family norms, and the opportunity structure for parent-child interaction (p856). Association is often described as the interaction or contact between family members, affection is the positive sentiment or the emotional attachment across relationships and consensus is the extent of agreement or similarity in values, opinions and beliefs. On the other hand, the dimension of function, is described as the patterns of instrumental support or resource training and family norms is defined as the norms or expectations of one's obligations to the family. Lastly, solidarity structure is the last dimension which describes the opportunity structure for one's family interactions. Bengston et al (1976), believes as one contributes to at least one of these dimensions, the whole intergenerational solidarity theory increases correspondingly as a whole. This is extremely important as Katz (2009) believes through this framework, mutual emotional and instrumental support is the most vital source for positive relationships between older parents and their adult children.

However it is important to emphasize how each family member contributes differently to the intergenerational transfers and solidarity of their family. This is partially due to the fact that family members differ in their commitment. In addition, family members with a strong sense of solidarity tend to assist older generations. Dependency needs of elderly adults also are said to have an indirect effect on family solidarity through their effect on helping behaviour. Therefore with reciprocal

receiving and giving of support, intergenerational solidarity can remain within the family context (Bengtson et al., 1976).

## **Intergenerational Research**

### **The importance of intergenerational relationships**

The need for exploring relationships contributes to the importance of intergenerational relationships. Silverstein and Bengtson (1991) support this and consider that there are many theories suggesting families are a core part of personal development. Concepts such as the Family Systems Theory as well as Intergenerational theories. Katz (2009) also supports the need for positive intergenerational relationships by stating that families are one of the most primary and crucial factors for human development. Intergenerational relationships within families become a core influencing factor in one's life. Katz (2009) suggest that intergenerational family processes can influence how one handles the adversities in their life. Eggebeen and Davey (1998) support this by giving evidence that families have shown to help buffer the effects of potential life changes and crisis like events. Intergenerational relationships are also important because they contribute to life expectancy.

Intergenerational relationships between adults and their elder children are important because it determines how children cater to the needs of their parents and how this can influence the longevity of their life (Davey, Janke, & Savala, 2004). Rossi and Rossi (1990) contribute to this as they found in their study that intergenerational relationships contribute to one's wellbeing through their life course. This is important as it infers that intergenerational wellbeing can be a consistent positive influence in one's life and can also increase their wellbeing throughout their life course. Rossi and Rossi (1990) also states that high levels of subjective wellbeing is an important aspect of successful ageing. Merz, Schuengel, & Schulze

(2009), supports the importance of intergenerational relationships by stating that the characteristics within these relationships can stay within one's whole life span. This also implies the benefits of intergenerational relationships have a vice versa meaning that can create wellbeing for all generational relationships within the household.

### **Intergenerational relationships and wellbeing**

There is a lot of supporting evidence that believed intergenerational relationships as a strong positive predictor for one's subjective wellbeing (Katz, 2009; Merz, Schuengel & Schulze, 2009; Gonzales, Figuer, Malo & Casas, 2014; Fivush, Merrill & Marin, 2014; Birditt, Hartnett, Fingerman, Zarit & Antonucci, 2015; Kelly & Lazarus, 2015). Subjective wellbeing within these studies are defined by the evaluations that people make about their lives (Shmotkin, 2005). These studies have found that the quality of intergenerational relationships is a strong predictor of one's subjective wellbeing. These studies have also found that characteristics of intergenerational relationships remain essential throughout one's whole life span (Merz, Schuengel, & Schulze, 2007). All this research constitutes a strong case that intergenerational relationships increase one's subjective wellbeing.

A longitudinal study conducted by Suldo and Huebner (2004) explored the life satisfaction of adolescents and their development of psychopathological behaviour. From 816 secondary students in South Carolina, Suldo and Huebner (2004) found positive intergenerational relationships between adolescents and parents increased life satisfaction. In more detail, the study explains that parents who give emotional and practical support increases the subject wellbeing of their children between the ages of 11 to 19 years. This longitudinal study supports the notion that positive intergenerational relationships can increase the life satisfaction

on both adolescent and parent. However, it is vital to emphasize the importance of 'positive' intergenerational relationships, as studies show that positive engagement between parents and adolescent will lead to positive life satisfaction. A conflicting study by Van de Wetering, Van Excel, and Brower, (2010) supports this notion by stating that having strict parents decreases the experienced well-being of adolescents at home.

Van de Wetering et al (2010), explored the importance of happiness of adolescents within their leisure, home, and school environments. This study further explored the health behaviour of each adolescent in relation to health and life style. From this Van de Wetering (2010) found that happiness at home is associated with personal and context information. This demonstrates the idea that intergenerational relationships at home must be positive to be beneficial for both parents and adolescent. This is important as Terry and Huebner (1995) found the relationship with parents to be the strongest predictor of elementary school children's life satisfaction. Similarly, Park (2004) found a strong positive correlation between good family relations and adolescents' well-being. Both these studies together show that both young children and adolescents need positive intergenerational relationships to increase their life satisfaction.

A study carried out by Powdthavee and Vignoles (2008) explored the extent of which intergenerational transmission of mental health and subjective wellbeing within families (p397). Through the intergenerational relationships between children and parents and their mental distress and life satisfaction, the study found the mental health of parents influences the subjective wellbeing of their children. This study supports the idea of how strong positive intergenerational relationships can influence not only the parents but more so their children's subjective wellbeing.

Another study carried out by Kelly and Lazarus (2015) explored “the perceptions of successful aging from intergenerational perspectives” (p233). Kelly and Lazarus (2015) found that amongst all three generations, well-being is the most important intergenerational concept. The data shows all three generations perceived wellbeing as a primary concept and as the most important factor in defining successful aging. This contributes to the area of research which suggests that wellbeing is highly valued in all three generations. This is supported by a study carried out by Ryan and Willits (2007), who explored the quality of relationships among children and older adults. Their study found children, especially adult children are associated with better wellbeing among older adults (Ryan & Willits, 2007). This supports the notion that the quality of intergenerational relationship is important to one’s wellbeing.

A study which demonstrates the impact of one's subjective wellbeing through intergenerational relationships is intergenerational narratives. Intergenerational narratives is the passing down of stories and experiences of grandparents and parents to their children. Intergenerational narratives create an emotional bond between parents and child. This results in a stronger attachment link between intergeneration’s within families and at the same time increases their subjective wellbeing (Katz, 2009).

McLean & Mansfield (2011) is another study which supports intergenerational narratives. This study looked at the beneficial factors of intergenerational narratives. McLean & Mansfield (2011) found that as children head into adulthood, intergenerational narrative and one subjective wellbeing becomes more consistent and prominent. This emphasizes the need to develop more intergenerational methods and research, especially across the stages of adolescence to adulthood (Katz, 2009). Through intergenerational narratives, adolescents learn about their family history whilst simultaneously constructing and solidifying their identity. Studies

show that adolescents who know about their family history or their identity have 'higher levels of development, self-esteem and at the same time have lower behavioural problems' (Fivush & Merrill & Marin, 2014, p84).

Pratt, Norris, Hebblethwaite and Arnold (2008) stated that elderly people use intergenerational narratives to teach the younger generation life lessons or values. During this process, the younger generation feel a sense of belonging and usefulness among older people. Pratt, Norris, Hebblethwaite and Arnold (2008) state that intergenerational narratives creates positive relationships between generations which increases the subjective wellbeing for both parties. Also through intergenerational relationships, adolescents may use their grandparents' narrative stories to construct their personal identity. Adolescents often take the values and life lessons of their elders to influence and construct their own knowledge of the world.

Duke, Lazarus, & Fivush (2008) has also found that children knowing their family history is a positive indicator for psychological functioning. Children can better function their internal locus of control and self-esteem by knowing one's family history. At the same time, this can decrease one's anxiety and internalizing behaviour. Duke et al (2008), emphasizes that although knowing family histories is important, the exchange of communication in a positive manner is the actual indication that leads both parties to individual benefits and positive wellbeing. Merrill and Fivush (2016) is another study which argues for the importance of intergenerational narratives. This study supports the intergenerational narratives in the sense of sharing stories with parents and grandparents about their own or past experiences. This research conducted a correlational study between adolescence and their wellbeing when sharing or passing down the stories through generations. Merrill and Fivush (2014) also state the area of intergenerational narratives is under researched and often overlooked by researchers. However, this research focuses

on the importance of how intergenerational narratives can help develop one's narrative identity through their midlife and stages of adolescent. Fivush and Merrill (2014) found in their study that females and males showed a strong positive correlation between intergenerational stories and wellbeing. Moreover, this study emphasizes the importance family narrative can have on both males and females. As children are maturing into adulthood, Fivush and Merrill (2016) believe both males and females can benefit from family stories.

On the other hand, there is also evidence which supports intergenerational relationships as being beneficial for older adults. A study conducted by Silverstein, Con and Li (2006) has found intergenerational support among adults in China has helped protect their physical and psychological wellbeing. This tells us that among older adults in China, intergenerational support is found to be a prominent feature that increases their physical and psychological wellbeing. This means that positive intergenerational relationships are beneficial for both children and parents. Con and Li (2006), also state that among older adults, one's sense of identity and psychological status is strongly influenced by one's intergenerational relationship.

On another note, even parenting styles contribute to positive and healthy intergenerational relationships. Suldo and Huebner (2004) conducted a study to identify dimensions of authoritative parenting. In doing this, Suldo and Huebner (2004) hoped to show that life satisfaction acts as a mediator between authoritative parenting and adolescent internalizing and externalizing behaviour (p165). Suldo and Huebner (2004) found that parental support increases the wellbeing of adolescents. This study also found relationship quality as the strongest predictor of wellbeing in both generations (P186). Suldo and Huebner (2004) emphasized that although all dimensions of authoritative parenting is related to life satisfaction, the

perception of support parents showed is the most important factor in determining an adolescent's life satisfaction (p187). This tells us that with quality and supportive parenting styles, this can increase the wellbeing and life satisfaction of adolescents. A study that further investigates the relationship between the subjective wellbeing of parents and their children is Clair's (2012) study upon family environments. This study suggests that the family environment as well as common stressors may inhibit one's life satisfaction and affective wellbeing. This study showed the significant and positive relationship parents have with their children's wellbeing. Clair (2012) explored this relationship between parents and children, and took into account the parent's life satisfaction as well as quality of relationship. This study found that although mothers have more of an influence on their children's wellbeing, both parents have a positive and significant influence on their child's positive wellbeing.

A study exploring the wellbeing of both generations and the intergenerational support in adult child-parent relationships is one conducted by Merz, Consedine, Schulze and Schuengel (2009). This study found the wellbeing of adolescents in comparison to parents were supported by each other. In other words, this study found that the greater the wellbeing among older parents, the greater the wellbeing it showed for adolescent as well. This vice versa relationship shows that the intergenerational relationship was predicted by the wellbeing of the other (Merz et al, p798). This study explains that one with higher levels of wellbeing can also create a ripple effect that creates a positive influence to those they have a close relationship with. With the ripple effect, it also means the wellbeing of others can also influence the wellbeing of one's self. For example, influencing your partner's wellbeing positively can contribute to their life satisfaction and contentedness.

To create a positive intergenerational relationship, Merz, Schuengel, Schulze (2009) suggest that relationships should invest in interaction patterns that includes clear and positive expectations. This interaction should also include a balance of support exchange. Relationships that are guided by these positive interactions gain factors of emotional commitment, openness and flexibility. As a result, relationships have a higher chance of experiencing higher quality and less conflict.

### **Intergenerational relationships and low wellbeing**

As adolescents mature into adults, their ways of family interpersonal communication begin to change with their levels of wellbeing. Although much of the literature shows the positive and beneficial aspects of healthy intergenerational relationships and positive wellbeing, a lot of literature also supports how poor intergenerational relationships can inhibit one's positive wellbeing.

Research from the 1900s have highlighted the concerning issues of intergenerational relationships that are still relevant today. Bowen (1978) and Williamson and Bray (1988) have demonstrated how negative intergenerational relationships may cause implications in one's psychological functioning. This can impact upon one's physical wellbeing and may affect the ability to cope with stress and lessens their willingness to engage in positive health related behaviours. Levitt, Guacci-Franco and Levitt (1993) support this notion by stating that relationship quality has been associated with the development of physical symptoms and distress. Factors such as unresolved family conflict is the reason why intergenerational relationships is associated with low levels of wellbeing. Bengston et al (2002) supports this notion by stating that creating conflict and affecting wellbeing can be a possible effect of too much solidarity.

In more recent research, researchers have found that the type of relationship parents have with their children is an important factor that can inhibit one's wellbeing. Merez, Consedine, Shulze and Schuengel (2009), argue the kind of relationships children or pre-adolescents have with their parents can determine the strength of their wellbeing. This study also found that the quality of their relationships can also determine the extent to which intergenerational support is given.

A study carried out by Koropecy-Cox (2002), involved a national survey of American families and their households and explored the attitudes of childless adults, parent child relationship quality and the connection of these two relationships with factors of loneliness and depression. The investigators found that poor quality intergenerational relationships reported greater depressive symptoms than children with high quality intergenerational relationships. Therefore, this study shows us that poor parent child relationship quality is linked to lower levels of wellbeing. In addition, another study that supports this notion is carried out by Ji, Xu & Mace (2014). This study found insecure attachment to be a factor of low quality intergenerational relationships. As a result, this has been associated with factors of depression, particularly among children and early adolescents.

Carlsson, Lampi, Li, Martinsson (2013) claim parents are one of the most important influences of wellbeing among pre-adolescents. The study also shows having strict parents is seen to decrease ones wellbeing at home. Therefore, the intergenerational relationship between parents and children are important because it can affect their children's level of life satisfaction and overall affect and their wellbeing.

On another note, Marks, Lambert and Choi (2002) found that intergenerational relationships can create small magnitude effects on wellbeing within adult children and their elders. This means although the correlation between caregiving and

wellbeing are statistically significant, the actual size of the partial correlations is very small. In terms of practical significance, this also means the amount of variance explained in psychological wellbeing by the caregiver is small.

Although the majority of these studies show the negative effects children experience with poor intergenerational relationships, other studies have shown a contrasting pattern where this negative effect is also experienced by adults. Bierman and Schieman (2008) took into account, factors of stress processes and life course perspectives, and explored how adolescents influences older parent's mental health. Bierman and Schieman (2008) found the two factors of negative treatment of parents from adolescents, together with the negative events that adolescent experience. Both these factors have an effect on the parent's mental health and wellbeing over time. Specifically, this study found that poor quality intergenerational relationships reduced the wellbeing of adults over the age of 65. Therefore, poor intergenerational relationships can affect both parents as well as their children.

### **Intergenerational relationships within families**

#### **Intergenerational relationships can cause similar thinking aspects**

There is a plethora of supporting evidence which suggests that parents and children should have similar thinking patterns. This may imply that much of the intergenerational relationships between parents and children are built of the same reasoning and thinking processes. This may also mean, that how parents and their children see and understand the world should be the same if not very similar. Therefore, this section will further explore how the understandings and thinking between the different generations within the family should be the same.

Vinas, Gonzalez, Figuer, Mal, Casas (2014), conducted a study which analysed and explored the level of personal wellbeing amongst adolescent and the relationship between temperament and wellbeing. This study showed perceptions of personality, profession, family and technical abilities differ and are statistically significant. However, responses upon the importance of values were very similar between mother and daughter. This supports the idea of how mothers and daughters should have similar thinking patterns because they are both driven from the same values they hold.

Carlsson, Lampi, Li and Martinsson (2014), have also stated that parents and children share the same environment. Therefore, with the same environmental influencers as well as being genetically related can mean their submission of preferences may be similar. Although theorists believe this could be extremely difficult to figure if opinions stem from environmental or genetic influencers, this supports the idea that the thinking or intentions behind intergenerational relationships is stemmed from the same roots. Previous studies have also found that characteristics such as IQ scores and preferences of risk and trust are similar between parents and their children. Hoy et al (2013) support this as they found that parents and children have similar levels of life satisfaction. This is based on the documentation that both children and their parents share similar links to the transmission of values, attitudes and behaviours within their family. If family members are close, the socialisation process of these factors will overlap stronger.

Fivush and Merrill (2016) conducted a study which focused on intergenerational narratives. Intergenerational narratives are the sharing of past experiences and stories of parents and grandparents with their children. In sharing these past experiences and their different perspectives, children start to reflect more deeply upon their lives and their values as well as commitments. Fivush and Merrill

(2016) further argue that this kind of deep reflection can help shape their children's own individual identity. Therefore, their individual self is shaped from ones individual experiences and their individual self is also a part of a larger family group that shares a world view. Relationships of sharing a world view could suggest that views of wellbeing between parents and children could be very similar.

Pratt and Fiese (2004) state how through intergenerational narratives, family values, emotional bonds between children and parents as well as the special bonds between family members is often shared and passed down. Pratt and Fiese (2004) believe this is how intergenerational narratives influences behavioural norms and identity. Intergenerational narratives are becoming a more prominent field of research within intergenerational families and relationships. Intergenerational families, is comprised with the emotional bond children pair with parents, the authenticity of the family in comparison to the other family as well as sharing stories and the passing down of important family values (Pratt & Fiese, 2004).

Erikson's theory of personality development (1959) states that each individual depending on their age are in different generations and therefore have their own respective concerns for their own personal development. Within a family construct, intergenerational narratives help provide pathways to express a family member's identity, history, life experiences, meaning making and a sense of intergenerational self. These intergenerational narratives can also influence a child's identity and could influence their perspectives of wellbeing to be similar to that of their parents.

Supporting evidence also suggests perspectives of wellbeing might be the same because of genetics and living environment. Carlson, Lampi, Li, Martinsson (2013) state that both genetics and living environments is strongly correlated with the characteristics between parents and their children. However, prior to adolescent, the strong correlation becomes more difficult to explain just how much the role genetics

play in comparison to the living environment. Other studies have also acknowledged the intergenerational transmission of specific factors between parents and children. If parents are able to pass down specific factors to their children, this could potentially teach children to think alongside the lines of their parents. Black, Devereux, Salvanes (2010), conducted a study that portrays the intergenerational transmission of IQ scores. This study demonstrated how much impact positive intergenerational studies have upon parents and children. This supports the idea that the intergenerational perspectives between parents and children could be the same.

Hoy et al (2013) demonstrates how parents can have substantial amount of positive impact upon their children's emotions. Downey and Coyne (1990) and Powdthavee and Vignoles (2008) show how much positive impact parents have on their children's mental health. Bulanda and Majumdar, (2009) similarly show how parent-child relationships can positively impact their child's subjective wellbeing. Such evidence provides convincing arguments of the impacts of positive parenting upon children. This tells us with positive impact, it is possible that children can learn the same personality traits, mind-set and attitudes as their parents. This could eventually cause their intergenerational thinking to be very similar, if not the same. Furthermore, BenZur (2003) suggested when family members are close, the socialization between them is very strong. As a result, studies have found the transmission process within intergenerational families becomes easier. Kumar (2012) have found that the transmission process can include stress, depression or positive emotions such as gratitude and hope. Therefore, families that are close can easily transfer values and emotions, attitudes and behaviours within a family (BenZur 2003).

## **Intergenerational relationships can cause differences in thinking patterns**

Based on emerging research (Aquilino, 1999; Fingermen, 2001; Wartella & Jennings, 2001; Vinas et al, 2014; Birditt et al, 2015) literature has suggested that intergenerational thinking between families are different. In other words, although parents and their offspring may have been brought up upon similar values and teachings, but their views and perspectives of life are distinctly different. This means parents and their children will have their own distinct experience and perspective on how they view and understand the world. The following studies will portray supporting literature that suggests how thinking and understanding between intergeneration's in families are different.

Human development is the factor that initiates the change of thinking between parents and children (Wartella & Jennings, 2001). As children mature into adolescence, Wartella and Jennings (2001) found that the interpersonal communication between children and adolescent change. Children spend less time with family and more time on social media, and through activities outside the home. As a result the social media could be an influential factor that can cause adolescents to think differently from their parents (Prensky, 2008).

Vinas et al (2014) suggest that parents often report their intergenerational relationship with their offspring differently from how their sons and daughters report them. For example Aquilino (1999), found that parents feel more positive and less negative about their children. However their children did not mirror this same pattern. Bengston and Kuypers, (1971) believed this is a result of children being less emotionally invested than their parents in their parent child relationship. Birditt et al (2015) also believes this is a result of how parents view themselves and their children. For example parents may see their offspring as a continuation of themselves. This could also explain why parents reported more positive feelings

towards their children. In vice versa, children may find the need to separate themselves from their parents because they have the need to fulfil their independence. This leaves much more room to enhance one's thinking and behaviour to be indifferent from those of their parents.

In saying this, Aquilino (1999) and Fingerman (2001) found through their research that children tend to report greater conflict and negative relationship quality in comparison to their parents. Within this study, factors that create negative relationships include getting on one's nerves, criticizing on one another and making too many demands on one another. Vinas et al (2014), further explain that in reference to the shared activities as well as shared conversations of girls and their mothers, the frequency of these events decreased. Over time these leisure activities as well as the topics talked about between the two diminished.

This goes to show, adolescents perception of communication and wellbeing does not always mirror that of their parents. This could be a result of the generational culture where factors such as age could be influential in how people perceive and evaluate psychological and psychosocial phenomena differently (Vinas et al 2014). Aquilino (1997) have found a correlation between parent child and relationship quality and depressive system. This study suggests that in controlling for factors such as age, gender, education, race, family size and neuroticism, the wellbeing from the quality of parent child relationships and depressive system may vary by age. Fivush and Merrill (2016) state the importance of intergenerational relationships is through communication. When parents or grandparents communicate their past experiences to their children, these experiences can open their minds and shape their individual identity. Therefore intergenerational relationships is important because as part of a larger family, members are open to share their worldview and in return increase their wellbeing.

It is also important to point out that families may experience intergenerational relationships differently. The cause of differences between countries could be influenced from the history, the development, the political situation and the values and teachings they hold as a country (Katz, 2009). For example, research suggest that Israel has the highest in the emotional dimension of intergenerational family solidarity. This means that in this study Israel resulted in high affective reactions. On a different note, Spain is seen as the country with the highest in proximity and contact.

Another study found that intergenerational thinking is not only different between parents and their offspring, however differences have also been found among males and females within families. Casas et al, (2007) has found a 'gender culture' within these intergenerational relationships. Through this study, Casas et al (2007) show that females gave a higher importance to interpersonal relationship values as opposed to males who tended to focus more on material and knowledge values. Casas et al (2007) also states it could be a result influenced from media or religious and spiritual issues. For example, studies indicate that videogames are not a favourite pastime for females and their 'go to person' for media related activities is primarily their mother. Even Gonzales, Figuer, Malo and Casas (2014) found daughters and their mothers prioritize different values. This means that over the years, the values parents and adolescents found important varied from one another. This shows the influence children attain from media, religion or from the gender culture over time could be a strong contributor to differences in intergenerational thinking.

Casas et al (2001, 2007) maintains the importance of capturing the different accounts of both adolescents and adults as each generation differs. They reinforce

that when studying family interpersonal communication, the perceptions of both adolescent and family differ significantly when answering questions.

### **Understanding intergenerational relationships**

Intergenerational support, relationship and intergenerational quality is a complex construct (Uchino, Cacioppo and Kiecolt-Glaser, 1996). Literature has indicated that family relationships play a vital role in adolescent's adjustments to mainstream culture and upbringing (Lui, 2015). However, there is still the need of research for exploring the intergenerational relationships in association to wellbeing. Bengtson and Martin (2001), supports this by stating that there is a body of research in American literature that explores intergenerational relationships, but intergenerational relationships in accordance to perspectives of wellbeing is under researched. Merz, Schuengel, Schulze (2009), also support this statement by stating that the relationship between intergenerational support, relationship quality and wellbeing is complex, hence the need for more research around this area.

There is a need to further our knowledge of intergenerational relationships (Vinas et al, 2014). There will always be generational culture where by different ages within families perceive and evaluate psychological and psychosocial phenomena differently from each other. Casas (2001) also support this need of understanding intergenerational relationships by stating that in studying interpersonal family relationships, it is vital to take accounts of both the adults and children's perceptions separately as both accounts will differ significantly.

Suldo and Huebner (2004) shows how important intergeneric relationships is. In this this study, parents are found to greatly increase the wellbeing of their 11-19 year old children. Moreover, Terry and Huebner (1995) found the strongest predictor of elementary school children's life satisfaction is parents. This means parents could potentially be a strong influencing factor to wellbeing. Park (2004)

supports this by stating that their study has shown a strong positive correlation between good family relations and adolescent's wellbeing.

More importantly, Berry and Sam (1997) state that family relationships may be important for those adolescent who is adjusting to mainstream culture. This is especially important when mainstream culture has conflicting views and values from one's own culture. Bornstein and Cote (2006) also point out that during this acculturation process, families also evolve. Therefore factors such as family roles, parenting styles, intergenerational conflict are changing to suit the hosting environment. As a result, both parties make sense of their cultural experiences which affects the intergenerational relationships between one another.

The lack of integration between mainstream and culture-specific psychological research limits more comprehensive and culturally inclusive understanding. This can limit one's understanding on the stressors and family processes in influencing immigrant offspring's development, and how these two sources of stress together influence acculturating individuals' adjustments (Juang, Syed & Cookston, 2012). Therefore with the need for understanding intergenerational relationships, we move further to understand Tongan intergenerational relationships

## **Tonga**

Tonga is a small country in the South Pacific Ocean that consists of more than 170 islands (Cordeaux, 2011). However, administratively Tonga is divided into three main divisions which is Tongatapu, Ha'apai and Va'vau. Tonga's neighbouring countries include Fiji, Samoa and New Zealand. Across the Pacific Islands, Tonga

is the only country that did not get colonized and have maintained their ingenious governance.

Politically, Tonga is constitutional monarchy headed by a hereditary king (King George Tupou V) (Young-Leslie & Moore 2012, p183). Also Tonga's recent political change has elected a prime minister as well as members of parliament to govern Tonga. Betz and Meiji (2016), mention Tonga's shift towards democracy and how the impact of this shift changed how Tongans would identify themselves. Tonga's economy is primarily in agriculture which includes fishing, handicrafts and tourism.

## **Tongan Culture**

The Tongan culture together with their political and social structures owe their longevity to service (Vaioleti 2011, p24). With the Tongan culture, everything incorporates loyalty and respect for their ancestors as well as nature and their Gods. Another crucial component of Tongan culture is family (Ka'ili, 2008). When it comes to family, Tongans have a high level of reliance. This is due to the cultural and spiritual beliefs of unity and being of one with one another. As Tongans use the term *loto*, this could mean one's inner soul, inner respective culture or simply their symbolism with Tongan people and their community. Vaioleti (2011) believes that the knowledge within the Tongan community come from the people of the community and this is how Tongans become well rooted in their culture. Although there is much similarity, the Tongan culture has their own distinct tradition, social structure, values, beliefs and behaviour from other Pacific Island groups. This is why Tongan culture is constructed in a way for people to owe their longevity to service, loyalty, and respect for ancestors, nature and their Gods. (Hau'ofa, 2008; Vaioleti, 2001, 2011).

However there is more to Tongan people than what is disclosed, seen or displayed (Vaioleti 2011, p115).

### **Tongan Positive characteristics**

The term '*anga fakatonga*' is a very important word that describes the common cultural practices that Tongans use in their everyday life. The term *anga fakatonga* simply means maintaining your Tongan identity by thinking and behaving the Tongan way (Small, 2011). For example, feeling obligated to care for one's grandparents as it is the Tongan thing to do (Small 2011, p172). Also Paea (2016) points out the importance for Tongans to engage in humble behaviours because humility is seen as a Tongan act of behaviour. Thinking and behaving the Tongan way creates a Tongan culture where Tongans try their best to incorporate in their everyday living. For example, Betz and Meijl (2016), state that the Tongan behavioural norms are living by principles such as *faka'apa'apa* (respect), *tolongofua* (obedience) and *ofa* (love). This means a large part of Tongan culture encourages one live by positive characteristics. Even when one is exposing hateful behaviour, this is often seen as shameful behaviour in the Tongan culture. Kavapalu (1995) has stated that factors such as being *fie'eiki* (thinking in an egotistic manner) or *fiepotu* (thinking they are too clever than everyone else) are two kinds of mentality that will weaken one's wellbeing of the mind. This influences Tongans to behave in a specific kind of way that incorporates positive characteristics. Betz and Meijl (2016) believe that being Tongan is incorporating the respectful behaviour together with maintaining positive relationships with those around you in a traditional and socio-political order (p112).

A study conducted by Young-Leslie and Moore (2012) explored levels of happiness and life satisfaction in the South Pacific Island of Tonga. Through cultural psychological surveys, Young-Leslie and Moore (2012) were able to review as well

as expand upon constructions of happiness and satisfaction in the Kingdom of Tonga. Young-Leslie and Moore (2012) found through their study that among the elderly Tongan respondents in the survey, positive emotions were based on perceptions of smooth social functioning and positive relationships (p190). This means by having positive emotions such as love, forgiveness, and optimism can be perceptions of smooth social functioning which creates and maintain positive relationships in one life. Having positive relationships can increase or strengthen one's subjective wellbeing (Young-Leslie, 2002). Having smooth social functioning is very important in a collectivist culture as it helps one fulfil their kinship obligations and gender roles (Young-Leslie, 2002).

Part of Tonga's culture influences Tongans to be more relaxed in their personality and their approaches. This may also explain the use of humour to address very sensitive issues. A study conducted by Betz and Meijl (2016) explored humour in the negotiation of social identity among the Tongan diaspora. Betz and Meijl (2016) found that Tongans often use humour such as mocking and teasing as well as joking as a form of social control. However, with different perceptions of how one defines humour, this can negatively impact the cultural identity development of New Zealand born youth. With the change of environment and upbringing between New Zealand and Tonga, New Zealand born youth could have attained a different sense of humour. Therefore with the Tongan sense of humour that involves teasing and mocking could potentially negatively impact the cultural identity of New Zealand born youth. However, parents and elderly use this kind of humour not only to safeguard traditional forms to social order but also to maintain and create social relations. With this role of humour, it helps Tongans negotiate changes in society including merging of moral systems. Therefore processes such as globalisation, and transnationalism

have changed the networks of relations in which mocking and teasing is accepted and applied.

### **Tonga's Traditional culture**

The people of Tonga are interdependent due to their responsibilities combined with their historical and cultural connections (Vaiioleti, 2011). Men can have many roles and responsibilities. For example a male has a set of responsibilities as the head of their family, and a different responsibility as a brother, an uncle or even a father. Females on the other hand have distinct roles as a mother, a sister or an aunty. In addition to these roles, one might fulfil the responsibilities of their church role as a minister, a preacher, a choir member or even a Sunday school teacher. This may partially explain why Tongan culture is very conservative (Vaiioleti, 2011). The roles and responsibilities for Tongan men and women create a hierarchical system amongst social relationships and within family. With these responsibilities together with the historical and cultural expectations explains how Tongan culture is very conservative. Another factor that illustrates the conservatism of Tongan culture is how Tongan communicate with each other.

### **Tongan Communication types**

In the Tongan culture there are different types of verbal communication (Taumoefolau, 2012). There is a Tongan term called '*Lea fakatonga*' which translates to 'Tongan language or the Tongan ways of talking'. There is a specific type of verbal communication when addressing royalty and when talking to, or addressing Tongan chiefs. These verbal communication types are different to how commoners communicate with one another. Taumoefolau (2012) acknowledges this notion by stating that Tongans do not have the same forms of talking. For example

a Tongan cannot talk or address their sister the same way they would talk or address their brother. One cannot simply talk to their father the same way one talks to their mother. There are protocols around verbally communicating to one another and it is dependent upon the role one has in the family.

In the Tongan culture females are customarily honoured and have a higher status than those of their male relatives. This high status runs through their sisters to the daughter of their sisters. As a result there are particular relationships that are *tapu* (sacred). This means the relationship between brothers and sister's even cousins become conservative to the use of respectful dialect when communicating within close proximity of each other. This brings us to the status and rank of Tongan women.

### **Status and Rank of Tongan Women**

With Tonga's traditional hierarchical system, Tongan culture also associate specific ranks among Tongan women and men. Tongan males in Tongan society may have more power over women, however women control more of the abstract honours in Tongan culture (Goldman, 1995). A common practiced tradition in Tongan custom is for Tongan males to defer their superior status to their female siblings. This tradition is guided by the utmost respect and honour between brothers and sisters (Bleakley, 2002). Even Captain Cook in 1777 recognised the superior rank of the late Kings sister over the present king and his three children. This showed Captain Cook that women acquire higher rank over their brothers and their brother's children, and also their children can acquire their rank by inheritance from their mother's side.

As a result, males are taught and encouraged to treat their female sisters with respect and honour. Tongan males are constantly reminded that their sister's honour is their own honour. Therefore brothers must always protect and look after their sisters (Bleakley, 2002). Bleakley (2002) also mentions that all requests from the oldest sister is mostly granted by their brother through respect not authority. From this cultural practice and the important relationship between brothers and sisters, a brother is also expected to support his sister even after marriage. For instance, fishing for both himself and his sister.

With the superiority of rank Tongan women have over their brothers, Tongan women can have important input on life decisions. For example the approval of her brothers future wife. It is common practice for fathers to seek the approval of his elder sister in the marriage proposal of his children. This can be done through private discussions between the father and elder sister to arrange details such as what kind of ceremony should take place and who the ritual head of the ceremony is (Rogers, 1977). Rogers (1977) also noted that during weddings, the brothers of Tongan women have the responsibility to prepare the food during their sister's birthday, carry the baked food to their weddings and the weddings of their sister's children. During birthdays, the *mehikitanga* of the celebrated child birthday is the centre of the whole ceremony. Bennardo & Read (2007) noted as in Tongan events, he witnessed that "presents were piled at her side, she chose how many to keep, and she decided which one's had to be given to the various departing guests" (p51).

Like weddings, sisters also have superior rank over their brothers when it comes to funerals as well. The *mehikitanga* (brother's eldest sister) is treated as honourable guests which means they are commonly showered with fine mats and funerary durables (Rogers, 1977). Therefore the highest status position in any funeral is called the *fahu* which is taken up by the *mehikitanga* or her children.

Rogers (1977) also noted that in the case where their sister has passed away, the brothers wear the largest and dirtiest mat during their sister's funeral. The brothers are also responsible to tend to the fires, cook, and serve the food as well as tend to the matters outside the household. The brother's side of the family never sits inside the house or attends to the matters inside the house (where the corpse lies).

Overall the *mehikitanga* will always have superior rank and high status over her brothers. With this high status, the *mehikitanga* will always have a form of control over her father's side, her brothers and to an extent over their brother's wives. Rogers believes this nature of control is partly economic, and partly attributable to mystical powers. In more detail, "titles, lands, houses and political authority including control over children, are transmitted through males; ritual honours and mystical powers are transmitted through females" (p165). Bott (1981) recorded how sisters would always have the right to ask for what their brothers produce and it's their brother's duty to provide it to them. Furthermore, because of the fahu relationship, children will also have open access to their mother's brother's property.

### **The Role of Tongan women**

Paea (2016) conducted a study which explored how Tongan women practice leadership in New Zealand organisations. In understanding the factors which underpin the philosophy behind the practice of Tongan women leadership in their given contexts, Paea (2016) has touched upon the important role of a Tongan women. In Tonga, the role of a Tongan women is very simple and very straight forward. If Tongan women were in a profession, it would often be in a role of teaching, whether it was education schools or Sunday school or carrying out administrative roles (Addo, 2007; Paea, 2016). Paea (2016) raised the important

point that there is a specific reason for the low number of females working in the Tongan government. This is because women still face disadvantages in these kinds of employment roles, purely for the fact of conflicting with mainstream values. Tongan cultural norms often privilege men in power positions because of the common gender role that men are the head of the family or the head of the church is often a male, and it's the Tongan women that perform more of secretary jobs (Paea, 2016). Even when Queen Salote of Tonga became queen at the age of 18 years, many people doubted her ability to rule because of her age, her gender and her low blood rank from her mother's side. This showed the stereotypical thinking that the role of a Tongan women is not performing from positions of high status and power (Paea, 2016).

The common role of a Tongan women was motherly duties such as being responsible for making food, raising their children or making the Tongan *ngatu* (Small, 2011). A study conducted by Addo (2017) captured this pattern in her research. Addo (2017) researched the passing on of wealth (Tongan textiles) and the compelling values in Tongan exchange. Through this longitudinal study, Addo (2017) explored the life of Kalo and how she became heavily involved with the processes of exchanging *ngatu*'s. In exploring these processes. Addo (2017), looked through a retrospective and an introspective lens to examine the meanings of women's textile exchange and social contexts in the Tongan diaspora. Addo found that Kalo has always been involved in collecting and making *ngatus* from a young age as it was an activity her and her mother would often do together. Kalo and her mother would look after these *ngatus* together up until the death of her mother. However, even moving to New Zealand from Tonga, Kalo still maintained the strong cultural practices of the exchange of *ngatu* amongst her Tongan community in her church or in her community. In many ways, Kalo demonstrated the very simple and straightforward role of a Tongan women. Kalo is a part of the Tongan Methodist

women's fellowship, showed instances of mother responsibilities by raising her nieces in her home and constantly practiced the Tongan textile exchange with other Tongan women in her church and community. In other words, being heavily involved in the church, raising your children and being involved in Tongan textile exchanging are all values and cultural practices that is commonly seen in the role of a Tongan women.

A supporting study by Addo (2007) also showed these same instances of how Tongan women are heavily involved in the exchanging and creating of *ngatus*. Addo (2007) explored the processes of how Tongan women authenticated *ngatu pepa* in Auckland New Zealand. *Ngatu pepa* is the more modernized version of the Tongan *ngatu* because it's synthetic fabric has higher levels of beaten bark and lower layers of vylene. What makes this *ngatu pepa* authentic is despite using the traditional methods of creating an *ngatu*, these *ngatu pepa* is still used as a true form of koloa (Addo, 2007). However, through this study the role of a Tongan women became very apparent. Tongan women were responsible to maintain the resources, creating the cultural piece and then reusing it for cultural purposes. Each women within the group had their own role to play in creating these cultural pieces and would often contribute to the group their own specific piece of bark cloth. Although each Tongan women can steadily work on their own cultural piece, the end processes of the cultural pieces are a collectivist effort from the Tongan women as a whole.

### **Tonga and Spirituality**

According to Howden (1992), spiritual integrity is a basic human need. Ross (1995), explored the spiritual dimension and the importance of it to patient's health, wellbeing and quality of life. Through this study, Ross found that spiritual wellbeing gives meaning, purpose and fulfilment in one's life. Through participant responses,

Ross could find that group prayers, reading the bible and learning more about one's faith, coincided with participants feeling more inspired, motivated, more hopeful and valuable as they felt they had a purpose in life. Overall, Ross (1995) concluded that dimensions of spirituality is empirical to one's overall sense of health, wellbeing and quality of life. A more recent study also found similar results. Ivtzan, Chan, Gardener and Prashar (2013) conducted a study that explored the link between religion and spirituality with psychological wellbeing. This study found that religion and spirituality have a positive correlation with wellbeing (p1). According to Ivtzan, Chan, Gardener & Prashar (2013), religion and spirituality play a big role in one's identity development, one's network of social support as well as coping with the negative events in one's life. Without religion, Ivtzan et al (2013) believes one will lose interest in understanding the meaning of life (p3). Ellens (2008) supports this statement by also stating that spirituality is all about process of reflection of understanding God, ourselves and the world.

It is not new that Tonga is heavily faith-based (Latukeyu, 1972; Olson, 1993). In fact, Addo (2007) calls the Kingdom of Tonga a Christian nation because the majority of the population practices a mix of Christian traditions which is practiced and worshipped in the Tongan way (Latukeyu, 1974; Olson, 1993). In the New Zealand 2006 Census, New Zealand Statistics found Tongans as the highest population to be affiliated with religion amongst Pacific Island groups. This is because 90% of Tongans in New Zealand belonged to a religious church or group (Statistics New Zealand, 2006). Kavapalu (1995) believes this is the *tau'ataina fakakalistiane* (Christian Independence). This Christian Independence is the independence through obedience to one's freedom of choice of religion or spirituality.

Addo (2010) supports this by stating that 'prayers by Tongan Methodist ministers often open the events or ceremonies of Tongan events' (p35). Paea (2016) also support this by stating that *lotu* (prayer) is a major part of people's life and upbringing. Furthermore, in engaging in Christian activities, the people of Tonga start living a *mo'ui lotu* (life of prayer) (Paea, 2016).

### **Tonga's wellbeing**

Young-Leslie and Moore (2012) conducted a study which explored the constructions of happiness and satisfaction in the Kingdom of Tonga. Through quantitative methods, Young-Leslie and Moore (2012) distributed the SUBI (Subjective Wellbeing Inventory) surveys which asked questions specifically about their happiness, life satisfaction and subjective wellbeing. Participants then answered the survey on a 3-point Likert scale. Overall, Young-Leslie and Moore (2012) found participants are generally happy and satisfied with their lives in Tonga.

On a different note, parental expectations inhibits the wellbeing of young females because it makes them feel insecure about their abilities and lessens their self-esteem (Brummelman, 2016; Crocker & Bushman, 2016). These kind of circumstances impacts the self-pride of young females because over time young females start believing their abilities is not good enough (Brummelman, 2016; Crocker & Bushman, 2016). However, Baumrind (1993) has pointed out what is normal or expected in one's culture is completely different in another. The differences in the expectations and what is considered normal is influenced by cultural values and upbringing (Baurmrind, 1993). Therefore, there could be cultural differences amongst Tongan parents and their children that inhibits the mutual understanding of one's behaviour or expectations. Barkley (1987) proposed the

need for parents to establish and communicate clear expectations to their children. Barkley (1987) also believes that these expectations should be filled with details and not a demand. For example, providing children with expectations and reasons for why parents would expect this of their children. This will help children understand the expectations rather than following demands which could negatively impact a child's development. Remember angry parents make an angry child (Barkley, 1987).

### **The Tongan framework of Tauhi Va**

The concept of *tauhi va* is another important concept that is deeply incorporated in Tongan culture and Tongan practices. *Tauhi va* in Tongan metaphorically means a symbol of time that is signified through physical, social, intellectual and symbolic space (Mahina, 2004; Ka'ili, 2008). In a literal sense, *tauhi* in Tongan means to maintain, nurture or foster and *va* means the nature of relationships between things or people. For example, *va* can either be described as *va lelei* which refers to a relationship that is mutual or harmonious, or *va* can be described as *vaofi* which means relationships that is close with one another or even *Vamama'o* which refers to the distant relationship between things or people (Kailli, 2008). However predominantly, *tauhi va* refers to the social relations and space. Using this Tongan framework incorporates epistemological and ontological frameworks that analyse what has been said and the importance of it (Kailli, 2008). For example, the story of Sina and the struggles she faces with her parents accepting her future career choice has used *tauhi va* as a means of creating a mutual understanding and acceptance between her and her parents.

For the Tongan people, *tauhi va* is very important because it is all about maintaining and fostering positive relationships between things and one another. Metaphorically, Tongan people see the concept of *tauhi va* as a means of resources

that is woven into our everyday living. Weaving positive relationships in one's everyday life, it is unavoidable to use positive characteristics such as love and forgiveness as well as respect and mutual understanding. Furthermore, processes of *tauhi va* is also within simple acts such as sharing food, opening one's home to close friends and family as well as sharing ones resources with them. This is how *tauhi va* can be incorporated in one's everyday living and how its processes is reflected upon Tongan values and cultural beliefs. Ka'ili (2008), states another important aspect of *tauhi va* which is the using the *va* as a means of creating a relational space that connects Tongan people from all over across the globe. Kaili (2008) states that no matter how far the distance, or how dispersed Tongans are around the world, Tongans will always be connected to one another through their genealogy. For example, one might travel overseas and be hosted by a Tongan family based on the *tauhi va* between that family that one's parents years ago. This is how *tauhi va* maintains relationships through genealogical ties around and across the globe. Overall, *tauhi va* creates the important process of maintain and creating positive relationships in time which connects one another through their genealogy.

### **Intergenerational, Culture and Acculturation.**

Katz (2009) conducted a study that focuses on the dimensions between intergenerational differences and subjective wellbeing. Through their regression analysis, results give evidence of how cultural context can influence wellbeing. This tells us that there are definitely links between culture, intergenerational relationships and acculturation. Within the acculturation process, individuals are often faced with the struggle of clashing values and practices. This is because the cultural orientation and expectations of their own culture clashes with the mainstream culture of the country of which they live in. This influences individuals to think and act differently

or act according to situations. This influence creates the unique variance in their development and adjustment outcomes (Bronfenbrenner, 1977). According to Juang et al (2012), culture is the main platform where immigrant groups can influence interpersonal adjustment, interpersonal relationships and interactions with other systems. In addition, cultural expectations and experiences define and shape how individuals navigate their resources to adapt to the larger cultural context (Lui 2015, p406).

However, Lui's (2015) study suggests two very important factors which influence the adjustment of intergenerational relationships, that being, culture and acculturation. These factors are mainstream intergenerational conflicts and cultural transition. Intergenerational conflict is the clash between generations due to differences in values, behaviour and differences in thinking and reasoning. Cultural transition on the other hand is defined as the struggle of positioning one's self into a culture that is different from their own. However, theorists agree that there is still a large gap in research of exploring and understanding the growth of immigrants and their adjustment or development in mainstream culture (Lui, 2015). Theorist also emphasizes the importance of how these two important factors can influence stress to each individual.

Berry and Sam (1997) have stated that family relationships is extremely influential to individuals who are adjusting to a mainstream culture that has conflicting values and beliefs from their own. Majority of the cultural identity crises amongst New Zealand born Tongans is from the clash of culture or adapting unsuccessfully to the process of acculturation to New Zealand culture. According to Suinn (2010) acculturation is defined as "the process [in which] an individual of one culture such as an immigrant interacts with another culture" (p5), and the "changes

that take place as a result of contact with culturally dissimilar people, groups, and social influences” (Schwartz, Unger, Zamboanga, & Szapocznik, 2010, p. 237).

If individuals experience struggle during this acculturation process, individuals can experience acculturation stress. Hobfoll (2002) describe acculturation stress as the inadequate resources to cope with the challenges of the acculturation process in a new cultural context. As a result, this can lead to stress and other unfavourable psychological outcomes.

Theorist Bronfenbrenner (1977) created a theory about the Ecological Systems Theory. This theory looks at one's development and how different layers of the environment contributes or influences the upbringing of that child. From the biology layer as the core layer, the child develops to gain influence from the mesosystem as in schools, family and religion as well as exo- systems such as community, society and culture. To study a child's development, Bronfenbrenner believes one must study the interactions between the microsystems, mesosystems and exo systems first. In other words, one must study the interactions between the child and their family, their school, their culture, their society and their community. This is because the quality of interaction between each systems can affect how individuals interact with each other within these systems e.g. the home, school or even society. Bronfenbrenner believes that the quality of these social interactions may influence the individual's development and adjustment to mainstream culture. Coll, Lamberty, Wasik, Jenkins, Gracia and McAdoo (1996) believes that conflicts between the macro system and the micro system can cause specific cultural challenges for immigrant groups who are adjusting to the environment of not their own but mainstream culture. These cultural challenges can include how individuals interact with others in the home, within school and how they develop individually from these interactions.

According to Bornstein and Cote (2006), the dynamics of intergenerational relationships is influenced by how individuals adjust and evolve in the hosting environment. The cultural experience or how one makes sense of their hosting environment is influenced by family roles, parenting styles and intergenerational conflict. This means that the processes of culture and acculturation is very important and influential to the processes and dynamics of intergenerational relationships.

However, Suinn (2010) states that there is a lack of evidence around the interpersonal and environmental factors such as family relationships among the acculturation of immigrant groups. This supports the notion that there is a lack of literature that explores the critical linkage between the cultural context and individual experiences. In addition, intergenerational conflicts and cultural transition place an important role in adjustment and acculturation. Therefore it is important that we understand the growth and development of individuals who grow up and acculturate to mainstream culture. Juang et al (2012) state by doing this very process can result in very problematic issues. Suinn (2010) suggest that the lack of integration between these cultural specific groups and mainstream culture limits the research to understand this comprehensive area of research. This limits our ability to understand family processes and cultural transition. Also this lacks our ability to understand these factors of stress that can influence development or potentially influence the acculturation process of each individual.

Rogoff & Toma (1997) believe intergenerational stories serve as a pathway for cultural transmission of knowledge and values because the interaction of sharing allows individuals to engage and learn. In sharing stories, the younger generation can learn from the mistakes and triumphs of the older generations and in turn save their time, effort and risk.

A study conducted by Small (2011) explored the meanings of migration specifically from Tongan villages to American suburbs. Through this exploration Small (2011) was able to further analyse the developments of change during migration and proposes ways to better understand the process of how it works. According to Small (2011), processes of acculturation can cause misunderstandings between your environment and those around you. This could be a result of being Tongan in Tonga is different from being a Tongan in other places such as America or New Zealand (Small 2016, p178). For example, talking to a stranger on the bus is very common in Tonga but this practice is not encouraged in places such as America or New Zealand. These kinds of misunderstandings can make it extremely difficult for Tongan youth to adapt to mainstream culture. However, parents have always made it very clear that the migrating process to other countries is not about citizenship or to change identity. Tongans left Tonga to become better Tongans (Small 2016, p186). However, growing up with the influences in mainstream culture, becoming better Tongans is a very complicated process for New Zealand born Tongans. This is because with the influence of the mainstream culture, New Zealand born Tongans can still be influenced by marginal groups. Malone (2002) argues that youth can be a part of marginal groups including gay or lesbians and indigenous or refugee's groups. Being exposed and influenced by both marginal and mainstream culture can alter your acculturation process. One of the reason for the imbalance of adapting smoothly into the New Zealand's mainstream culture is for the simple fact that New Zealand adapts Westernized values and behaviours.

### **Tongan migration to New Zealand**

The primary reason for Pacific migration to New Zealand was to search for a better life for themselves and their children (Utumapu, 1992; Anae, 2012; Vaioleti, 2001; Vaioleti, 2011). Amongst the early Pacific settlers, Tongans and Samoans

were the first to arrive to New Zealand lands (Vaioleti, 2011). Education was the key which attracted Pacific migrants to New Zealand as they saw New Zealand as a destination to advance their dreams of living a better life (Utumapu, 1992).

Tongans saw New Zealand's education system as a pathway for Tongan students to practice Tongan values such as *ofa* (love), *fatongia* (responsibilities), *tauhi va* (fostering relationships) (Vaioleti, 2011). In turn, not only does this increase the strength and wellbeing of Tongan families and communities, but it also increases the strength of New Zealand as a diverse community (Vaioleti, 2011). Research also indicates that Tongans tend to live with other Tongans when living abroad (Morton, 2003). This is shown through communities as Tongans live close to each other to attempt to replicate the structure, feel, and pace of a Tongan community.

### **Reflections of Tongan Parents after migration**

Some parents have made a difficult decision of immigrating to New Zealand and raising their children in an environment that is not their home country. However, Tongan parents have always held close their Tongan heritage and have felt strongly about raising their children the Tongan way through Tongan teachings, values and beliefs (2011). These parents believe that migration and tradition go hand in hand (Small 2011, p173). In other words, parents believe that migrating out of Tonga, Tongans still have the cultural responsibility to carry out their Tongan culture and responsibilities in the country they move to. Living by the Tongan teachings and cultural values, parents have created this ideology that although parents and elders have left Tonga, they leave with Tonga because the Tongan teachings and values still empower their way of living. Although parents immigrated to New Zealand with the opportunity to better their future and their children's future, parents whole

heartedly believe Tongans move out of Tonga to become better Tongans. However through processes of acculturation, parents have been in conflict with New Zealand's cultural norms. One of these could be seen through parenting styles.

The parenting styles between Tonga and New Zealand is very different. Tonga's parenting styles reflects their culture, very conservative and much disciplined. Many Tongans would consider New Zealand's parenting style as very free flowing and independent. With the upbringing Tongan parents had in Tonga, they believe New Zealand's westernized children are undisciplined because of their free flowing nature (Kavapalu, 1995). This is because parents of these New Zealand children are more exposed to freedom and choices to do what they want. As a result, the Tongan way of parenting may be seen as too disciplined or too harsh because parents are constantly reminding their children how to behave the Tongan way. Barkley (1987) reminds us that parenting strategies is very important to your children's development. Barkley (1987) believes that too often parents do not pay attention to the good behaviour of their children. This could hinder the wellbeing of children or young adults because they become more insecure about their abilities to succeed, and will slowly maintain a low sense of self pride. To avoid this effect, Barkley (1987) believe parents should use the 5 to 1 rule during a child's development. This parenting strategy is the idea that parents compliment or praise their children 5 times more than criticizing them. Brummelman et al (2016) supports this pattern by stating that parents are inclined to praise their children with simple phrases such as 'you're smart or that is incredibly beautiful' (p111). Brummelman et al (2016) also states that praise is widely seen as a cure for low self-esteem (p112).

### **Reflections of Tongan youth after migration**

Post migration and processes of acculturation, New Zealand born Tongans have reflected on their experiences from their current journey. New Zealand Tongan

youth often feel pressured to act the Tongan way especially living in New Zealand (Betz & Keij, 2016). The concept of Tongan box came into context as an avenue for New Zealand born Tongans to vent their frustrations (Betz and Meij, 2016). The Tongan box is a metaphor illustrating boundaries that includes Tongan values, beliefs and teachings from their parents or Tongan elders. It is a constant reminder of the different rules and values of what is and is not acceptable in the Tongan culture. For example, the Tongan box is a constant reminder of what type of western fashion is appropriate and not appropriate to wear. Additionally, even extracurricular interests such as Hip-Hop dancing is seen as an activity that does not fit within the Tongan box. This is because the way Hip-Hop requires one to move, dress and speak does not align with Tongan beliefs and culture. Betz and Meijl (2016) support this by stating that migrant Tongan children growing up in New Zealand have conflicting demands and expectations. This is because the values and cultural norms are different in New Zealand in comparison to traditional Tonga.

Betz and Meijl (2016), state that young Tongans growing up in New Zealand carry multiple meanings and interpretations of identity which may influence Tongan youth to emphasize values that do not fit within the traditional Tongan culture. Betz and Meijl (2016) also state that in different places, one's start to change themselves to suit the environment and its cultural norms. One may also alter their identity performance to ensure they fit in to the environment they are in. This means New Zealand born Tongan youth perform their identities according to their audience. Although many of the New Zealand born Tongans were raised the Tongan way, many are still influenced by the mainstream westernized culture. This could cause youth to obtain the cultural norms of the mainstream culture.

A study that reflects this is Kurman (2003). Kurman (2003) conducted a study which explored the alternative explanations for the low self enhancement of collectivist cultures. Through this study, it is found that self enhancement in

association to wellbeing is commonly found across westernized cultures. However Kurman (2003) also found that self enhancement and wellbeing is found amongst collectivist cultures as well. Although this study found that low self-enhanced levels is related to one's subjective wellbeing, Kurman (2003) emphasizes the importance of how selfenhanced levels to increase one's subjective wellbeing is existent in collectivist cultures. This shows how mainstream culture can influence one's thinking and behaviour. Therefore New Zealand's westernized influences have demonstrated some of the struggles these youth have gone through which have inhibited their subjective wellbeing. Dillon and Beecher (2010) state that individualistic cultures value the importance of personal freedom, personal independence as well as autonomy in choice (p9). However, Kaholokula (2007) believes with processes of assimilation this can often be the explanation of some of this behaviour. According to Kaholokula (2007), assimilation reflects a person who does not practice or hold close the traditional practices of their culture but instead adopts the cultural beliefs and practices of the dominant culture (p185).

According to Malloy et al (2004) the in-group norms in collectivist cultures is more strongly influenced upon one's behaviour in comparison to individualistic cultures. In other words, one must be consistent among the behavioural, affective and cognitive elements of their social behaviour in accordance to the in-group norm of their collectivist culture (p 108). Dillon and Beechler (2010) support this by stating that in collectivist cultures, the individual needs are subordinate to the needs of the group. Moghaddam, Taylor and Wright (1993) also support this by specifically stating that the Pacific Islands is one of the most profound collectivist cultures in the world. Dillon and Bleecher (2010) also state that collectivist cultures practice and heavily influence conformity to social norms, social connectedness mutual deference. All these supporting literatures suggest that Tongan youth should behave similarly to

the in-group norms of the Tongan culture, which in this case is emphasising the components of Tongan culture of family.

Overall, research indicates that there are often intergenerational differences in psychological thinking and behaviour between older island-born and younger New Zealand-born Pasifika peoples. This could be the result of differences in upbringing, parenting styles, different environmental influences, different opportunities and differences in the struggles and obstacles in one's life (Foliaki, 1988; Tong, Huang & McIntyre, 2006; Anae, 2012; Mila, 2013; Sinisa, 2013). As a result of these differences, it is possible that wellbeing may be constructed in different ways within these generations. The exploration of these views from both generations may provide knowledge to help create a mutual understanding of this concept of wellbeing. In other words, knowledge from this study can help fill in the gaps of what one generation might 'want or need' in their life to maximize their positive wellbeing. Although this area of research is steadily growing, this study will contribute to an evidence base where researchers know very little about. Therefore, in acknowledging the differences or similarities between the two generations, this study can use this information to create or even promote positive and meaningful relationships within the family and for professionals' whose field of work is to engage with Tongans females. More importantly, this information can also be used to create stronger bonds between parents and their children and increase positive wellbeing.

## **Chapter Three: Methodology**

### **Introduction**

This chapter discusses the processes and tools used to carry out this research. It presents the study aims and research questions that helped guide the direction of the project as well as the theoretical frameworks underpinning the project. This section will also explain the researcher's positionality and reflections of the study. The section that follows will describe data collection and discuss the methodological tools used to obtain and analyse data. Finally, this chapter outlines the ethical considerations.

### **Aim of Study and Objectives**

The aims of this study are to explore the intergenerational views of wellbeing among Tongan women in Auckland. More specifically this study explores views of Tongan women between the ages of 16-25 years; mothers of daughters who are aged between 16- 25 years; and grandmothers over the age of 65 years. This study has obtained these participants from one Methodist church. Overall, this study examines the extent intergenerational views impact the lives of Tongan women. Five specific research questions were explored and have guided the scope of this study. These include:

- 1) How is wellbeing defined across generations?
- 2) Are there intergenerational differences among Tongan women regarding wellbeing?

- 3) Are there intergenerational similarities among Tongan women in relation to wellbeing?
- 4) In what ways do intergenerational divergent and convergent views of wellbeing impact the lives of Tongan women?
- 5) What factors identified in this study may be used to develop or strengthen existing Tongan women wellbeing initiatives?

### **Review of literature**

A literature review was crafted to explore the national and international literature on intergenerational relationships, wellbeing, cultural identity and Tongan women. Due to a paucity of literature on aspects of wellbeing among the Tongan population, this literature review incorporates Pacific literature and research to support the objectives outlined in this study. Also due to the paucity of literature on intergenerational research in the Pacific region let alone Tonga, this study incorporates a lot of intergenerational literature from around the globe. The studies used in this literature review were carried out across a wide time line. The researcher used this strategy to illustrate to readers the consistent pattern of wellbeing, intergenerational relationships and wellbeing over time and across generations.

The primary search engines used in this study are PsychInfo, JSTOR, Pacific Health Dialog and Google Scholar. The University of Auckland website was also used as another source for obtaining literature through access to the University of Auckland thesis' and dissertations, as well as the university's website catalogue. Other search engines include the New Zealand Statistics web, the Le Va Mental Health and Addictions web as well as relevant textbooks and books obtained from the University of Auckland library.

Once all these reading sources were obtained, the researcher used the online tool of Nvivo to upload all readings. Through Nvivo, the researcher was able to read and critically analyse each literature. Nvivo enabled the researcher to allocate and code information into themes, sub themes, reoccurring patterns and important information. From this, the researcher was able to summarise and evaluate studies in terms of finding the literature gap, new information and supporting evidence. All these themes enabled the researcher to create the basic structure needed to craft this literature review. Most importantly analysing existing literature helped the researcher create the context of this study and where it stands in comparison to existing literature.

## **Research Design**

A qualitative approach has been selected and considered appropriate for this research design. In exploring the views of wellbeing amongst three generations (young females 16-24 years, mothers of daughters who are between 16-24 years and grandmothers over the age of 65), this qualitative approach allows the researcher to be situated in the world of their participants and attain a deeper understanding of the meanings participants attach to the concept of wellbeing. It also enables the clarity for the researcher and an opportunity to better understand participants' thinking processes by understanding phenomena such as their belief, values, attitudes, decisions and even actions. (Lewis & 2003, p3). This was achieved as the researcher herself is a woman of Tongan descent.

Using a qualitative approach is also the most appropriate research design for this research project as it aligns with the traditional practices of how Pacific people share knowledge (Fua, 2009). Foliaki (1988) states Pacific people are more akin to

oral traditions and communication. Pacific people have traditionally passed on lifestyles, tradition, cultural values, cultural beliefs and cultural protocols through verbal communication. Therefore, using a qualitative approach to obtain data that enables *talanoa* (Foliaki, 1988), provides a culturally appropriate and safe space for participants to exchange knowledge.

Focus group interviews were undertaken with Tongan women. It allowed the researcher to study the interpretations of the participants in a familiar setting. Carrying out focus group interviews in a setting that is familiar, the participants can feel more open to express their thoughts and opinions. In doing so, the focus group interviews allowed the researcher to make sense of the meanings these participants attached to their interpretations of wellbeing. The researcher was able to understand participant interpretations based on the participants frame of reference. This also allowed the researcher to confirm data that may be seen in literature as only speculation. To ensure that information is relevant and accurate, focus group interviews allows a variety of interpretations to be expressed at one time. With this, the data becomes accurate because participants have the space to support each other's statements and add on to each other's opinions if they feel the answer is relevant and important (Merton & Kendall, 1946). This captures the important process of focus group interviews as it creates space for participants to freely talk about issues or topics that does not occur in everyday conversations (Krueger & Casey, 2000).

## Talanoa and Nofo Methodology

Before we discuss the Kakala framework, this research uses the *Talanoa* and *Nofo* methodology to guide the process of focus group interviews.

The *talanoa* is a generic term that is often used by pan-pacific cultures. In a literal sense, *talanoa* translates to language or storytelling. However, the *talanoa* method is more than just talking, discussing and interacting, it is much more valued in the Tongan custom. For Tongans it means an oral engagement that can act as both an inclusive and exclusive framework depending on the purpose of the *talanoa* and the individuals of which are involved (Vaiioleti, 2011).

*Talanoa* is often demonstrated through a lot of things such as language, behaviours, communication, teaching, resolving problems and gathering and maintaining information. To successfully carry out the *talanoa* method, the researcher must be skilled in this area. In other words, the researcher must obtain skills such as listening, making sure conversations are flowing naturally and most importantly, that the *talanoa* is being carried out with the cultural values and behaviour of the Pacific people. These cultural values are principles such as respect, humility, love, compassion, caring and generosity (Mua 2009, p57 cited in Agee, McIntosh & Culberston, 2013). It is extremely important that when one engages in the process of *talanoa*, one must remember the conventions of guiding to a respectful exchange.

Before *talanoa* can be used appropriately, Vaiioleti (2011) believes that understanding what it means to be Tongan is vital. *Talanoa* is used mainly to explore the emotional underpinnings of people's thoughts and behaviours (Otsuka, 2005). The practice can be used informally where conversations are open, casual and very flexible. However, using *talanoa* in a formal structure means conversations are governed by cultural expectations, accountability and axioms of *tapu* (Vaiioleti, 2011).

*Nofo* on the other hand is the Tongan term for reside or stay. *Nofo* in research methodology works hand in hand with the *talanoa* methodology. In other words, *nofo* is a complementary tool for the *talanoa* method (Mua 2009, p57). The *nofo* methodology ensures that the researcher is engaged in observation and immersed in the context of their discussion. *Nofo* is very flexible and adaptable and can also vary in time and duration.

Using *talanoa* and *nofo* in accordance to the *Kakala* framework creates a space for researchers to use their own insights, knowledge and experiences to position themselves in their own research without pretence. Using the *nofo* methodology validates information gathered through *talanoa* and allows the researcher to obtain in depth, rich and raw data. It also allows the researcher to further understand the context of these participants based on their everyday experiences. This puts the researcher in a stronger position to better analyse the data. Lastly, focus groups provide researchers a great deal of rich data that is focused and centred on the research topic (Morgan, 1998).

### **Kakala Research Framework**

The *kakala* is an authentic flower in Tonga that is picked and made into a garland for special events. The *kakala* garland is always made by a Tongan woman for special events such as weddings, graduations, birthdays or even a funeral. In creating a *kakala* garland, the process has its own special methods and tools of how it's made and how it is distributed.

Inspired by the *kakala* garlands, the *Kakala* research framework is a Tongan framework which guides students to 'recognise Pacific world views in their thinking' (Thaman 1997, p11). In recognising world views Thaman (1997), believed students

or researchers are giving value and emphasising the importance of Pacific philosophies, values and customs. The *Kakala* research framework, is admired for their simplicity but also its complex underlying structures. This framework is the most culturally appropriate and best fitting framework for this study. Being of Tongan descent, the *Kakala* framework acknowledges the researcher as a Tongan and allows the researcher to be an insider in their own project. This means the framework acknowledges the researcher is studying their own people and acknowledging the researcher's own knowledge system. To further unpack this framework, we continue to explore the *Kakala* framework. The *Kakala* research framework started with three phases and later on progressed to include six key phases. The researcher has chosen to use the six key phases in oppose to the 3 original key phases in the framework of this study because it better aligns with the purpose and aims of this research project. Conducting focus groups in a church community, it is very important to include the last key phases in this study's framework. Therefore the six key phases of the *Kakala* research framework are *Teu, Toli, Tui, Luva, Malie* and *Mafana*.

***Teu (Prepare)*** *Teu* is the first stage of a research project. This stage represents all the preparation before one's research journey. The preparation includes conceptualising and planning one's research concept and asking questions such as "What does this mean to you or to your audience?" This first stage of one's research project is also known as the conceptualisation stage because to the researcher, this phase constantly asks what your source of conceptualisation is.

***Toli (Pick)*** After preparing for one's research journey, the next stage is to carry out one's research. This critical stage is all about picking the pathways of obtaining one's data and carrying out the best methods to collect that data. In the sense of making a *kakala* garland, Tongan women are very careful to only pick the

*kakala* flowers that have blossomed. To do this, it is very common for Tongan girls to search many places to find the flowers that have blossomed for the garland. In a research sense, researchers are very careful in collecting data through processes such as ethics. Researchers also make big efforts to search for participants and collect the authentic data of their interpretation and views. Picking the correct flowers and selecting the right participants is crucial because it is the main source of your research project. Therefore, Tongan tools such as *talanoa* and *nofo* are two very important research tools that is often used in this stage to compliment the *kakala* framework. Both these tools further emphasise the use of Pacific / Tongan methodology to gain Pacific knowledge or Tongan world views.

***Tui (To string)*** After the data collection phase, this next step is all about systematizing the data. In the sense of making a *kakala* garland, once the flowers have been carefully picked, the next step is to carefully string the flowers into a garland. In stringing together the *kakala* flowers into garlands, the maker must sift through the flowers and systematically place them in order in accordance to their colour or size. In a research sense, this part of the research process is reflected as the analysis stage. It is the researcher's responsibility to sift through the raw data and start coding the data in accordance to themes and important concepts. It is important to highlight the complexity of this phase and that it is not always as simple and straightforward. Often in the process of making the garlands, females may need to go back and pick more flowers or pick more specific leaves for the garland. This process mirrors the processes of research. The analysis phase in this research also requires a lot of coding, recoding, figuring out trends and patterns as well as making sense of the data and finding the relevance of the results.

***Luva (From the heart)*** *Luva* in the Tongan language means gift from the heart (Mua, 2009). Emotions such as sincerity, humility and honour are some of the

feelings that is associated with giving a gift from the heart. The finished product of the *kakala* garlands is often used to give away to honour somebody. Whether it be guest speakers at an event or the bride and groom at a wedding, all these people would be presented with a *kakala* garland to acknowledge that they are the man or women of the hour or even event. The *kakala* garlands is also a symbol that represents the timely process of creating the garland. This is how the garlands is a gift from the heart because the maker would often sacrifice a lot of their time and effort to create a simple but very complex piece. In a research sense, the *Luva* process is used to honour those people who have given their knowledge (Mua 2009, p54). In acknowledging the participants in the study, the researcher is carrying out the Tongan value of reciprocity. In this stage, the researcher must disseminate the study and give back to their participants, their community or to the Pacific people. It is the researcher's priority to ensure the research project is completed with respect. It is also the researcher's sense of obligation to protect the Pacific knowledge systems and serve the needs of Pacific or Tongan people.

**Malie (Bravo)** The next stage of the *kakala* research framework is *malie*, which means bravo or good job in Tongan. *Malie* is a word which is used as a term of encouragement, affection or simply to give a compliment. In the Tongan culture, the word *malie* is often used to describe someone's performance in music, dance or costume. If the audience is entertained, impressed or satisfied with their performance, they describe the performance with the word *malie*. In this research sense, *malie* is the phase for evaluating the process of the research project. This evaluation phase evaluates all aspects of the research such as the way data is obtained, how it was distributed and how the research serves it's own communities or Pacific people. However, it is important to note that with the *kakala* research

framework, the evaluation process is not left until the end but instead an on-going process that is used throughout the research.

***Mafana (touched my heart)*** *Mafana* is Tongan term for warmth. However, in the Tongan culture, *mafana* is also used to describe the emotional warmth feeling of when something or someone touches their heart. When one is feeling *mafana*, that person is in a state of appreciation and great exhilaration to want to be a part of something exciting. The term *mafana* can be used to describe your feeling of exhilaration at any event such as one's testimony, one's cultural performance, a choir performance, a speech or even a sermon. In the sense of this research, the *mafana* phase is the final evaluation process. The final evaluation process allows the researcher to analyse the relationships between the researcher and their participants. Did the researcher and participants form a relationship? In what way is the research empowering? Can it be influenced to create solutions? These are some of the questions asked within this phase.

## **Recruitment**

As part of the preparation process, the researcher did research amongst the local Methodist churches in Auckland. After much research in to each church, the researcher weighed the pros and cons and only one church in particular was selected to participate in this research. The researcher selected this specific church congregation, based on the researcher's familiarity with the church members and church leaders and the locality of the church. There was also a high number of young females, mothers as well grandmothers in the congregation. To ensure the research has enough participants, the researcher also selected other local churches to potentially invite if participant numbers were not reached.

The researcher in the first instance, scheduled a time through a phone conversation to meet with the church minister, present the study and seek permission to recruit Tongan women from her congregation. Once permission was obtained, the researcher put out an advertisement (see appendix A) among female members of the congregation. The advertisement was distributed as a flyer, via word of mouth, and short announcements during church choir practices, meetings and social gatherings.

The researcher kept a screening sheet (see appendix H) which filtered the participants that were interested and eligible. The screening sheet is a piece of paper that kept the name, age, phone number and overall eligibility of the participants. The screening sheet was also used to gauge the number of participants that would be participating. For those participants that showed interest and met the criteria, the researcher distributed the participant information sheet. Once the researcher had enough interest, dates and times for focus group interviews were scheduled. In coordinating focus group interviews, the researcher took into consideration the limitations of each of the age groups. For example, the researcher ensured the date and time for the younger female group was during the evenings and not around the busy weeks of examination preparation, as all female participants in this group are tertiary students. The researcher also was mindful that majority of the participating mothers are working mothers. Therefore, the researcher held focus group interviews in the early evenings because of their childcare duties. Furthermore, the researcher considered the capabilities of the older women's group. With the old age of the grandmothers, the researcher ensured food was available before the focus group interview and scheduled in the early evenings.

## Thematic Analysis

**Phase One: Familiarization with the data** The first step to thematic analysis is being familiar with your data set (Braun & Clarke, 2007). This stage of thematic analysis allows the researcher to start their analytical engagement. This means the researcher needs to constantly read over their data on a practical level. In other words, the researcher whilst reading the data will often make notes, extract meaning from responses and attach clarification to the content of the data. Once researchers feel deeply familiar with their dataset, this stage has been complete.

**Phase Two: Coding the data** The next stage of the Thematic Analysis allows the researcher to start coding their data. This process includes systematically sifting through the data set and creating codes amongst the data (Braun & Clarke, 2007). The codes convey an analytical idea to the researcher. Once the researcher has thoroughly gone through their data set and code the semantic content of the data, the researcher has completed this stage.

**Phase Three: Searching for themes** The next phase of Thematic Analysis is searching for themes (Braun & Clarke, 2007). This process allows the researcher to analyse their codes from the data set and categorize the codes into themes. A potential theme is often a cluster of codes that give a general overall meaning. To create themes that are relevant to the study, the researcher must select the themes that is guided by the research question. Once the researcher has searched the themes within the data set, this phase is complete.

**Phase Four: Refining Themes** The next step of Thematic Analysis is refining the themes (Braun & Clarke, 2007). This step is validating the themes found and ensuring the themes correlate with the coded data. To carry out this step, the

researcher must again check the coded data and its associated ties with the coded themes. In checking through the codes and themes, the researcher is searching for the reliability that all themes reflect the semantic content that is across the whole data set.

***Phase Five: Defining and naming themes*** This next phase of the Thematic Analysis process is defining and naming the themes (Braun & Clarke, 2007). This phase is all about further refining all the theme's focus and scope. This gives the reader a more straightforward and detailed description of the theme and what it includes. Doing this gives the researcher as well as the reader conceptual and analytical clarity. This critical stage of analysis allows the researcher to finalise the data extracts that will be used in the presentation of the findings. Once the researcher refines each theme and places a name on each theme, this stage is complete.

***Phase 6: Producing the report.*** The last phase of the Thematic Analysis process is producing the report (Braun & Clarke, 2007). In this phase the researcher is ready to present the themes in the writing of the report. In doing so, researchers start to refine their analytical narrative, and weave together their analytical narrative together with the data extracts. This stage also includes support from academic literature. Once the researcher has produced the written report, this phase is complete.

## Data Collection

Three focus groups were conducted. The first focus groups were conducted amongst Tongan mothers of females between the ages of 16 and 24. The second focus group that was interviewed was the young Tongan women between the ages of 16 and 24. Lastly, the third focus group was conducted amongst Tongan women over the age of 65 or also known as the grandmothers group. There will be approximately 8 to 10 participants per group. The focus group interviews are estimated to take between 80 to 120 minutes.

A cultural advisor supported the project and was in attendance in the focus group interview of Tongan women over the age of 24 years. The cultural advisor in this research project is the researcher's mother. The cultural advisor is not from the same Tongan congregation as the participants but belongs to the wider Tongan Methodist community. She is a community person brought on to the project for her expert knowledge of the Tongan culture, Tongan language, being a mother and for being a lot closer in age to the participants in comparison to the researcher. The researcher also felt very comfortable to work with the cultural advisor and believed she had the right skill set to carry out this role. The cultural advisor is very familiar with the Tongan values and the role women play inside the church, within communities and within the Tongan culture. The role of the cultural advisor is to assist the student researcher in the focus groups of women over the age of 24 years old. In Pacific culture, the elderly have the utmost high status and respect whilst the youth in some cases, have very 'little' status. Therefore, having a cultural advisor present for these discussions will help balance the relationship between the student researcher and the focus group participants over the age of 24 years old. Factors that create an imbalanced relationship or may block the mutual understanding or the mutual relationship between the student researcher and the elder generation, are

factors such as age, social status, cultural ranking, knowledge gaps and even different upbringing.

Questions asked within these focus group interviews were centred on the concept of wellbeing. The purpose of the focus group interview is to explore the notions and understandings of wellbeing amongst these Tongan women. To do so, there are seven questions within this semi structured interview. These questions give the participants some guidance to answer the interview question, but it also gives the interviewer some control over the interview process. These seven semi structured questions were pre-approved by the researcher's supervisor before the commencement of the focus group interview. These seven questions were created and selected based on previous literature and the kinds of questions researchers asked participants in gaining the understandings of Pacific wellbeing (Sam & Sibley, 2011). Focus group interviews are conducted in both English and Tongan, and participants are open to answer the questions in either English or Tongan, or even both.

With permission from the church, the focus group interviews were held in the church hall and the local community centre. The date and time of the focus group interviews were of convenience to the participants and was undertaken in the period of June 2017 to September 2017.

### ***The focus group interviews.***

The researcher welcomed each of the participants as they entered the room. Once everyone was seated, the researcher and/or cultural advisor opened the session with a prayer. After, the researcher facilitated introductions amongst the participants, participants one by one introduced themselves. These short introductions also included personal demographic information such as their name, age, occupation, number of siblings, children or grandchildren.

The researcher then thanked everybody for participating in the study. To gain familiarity with the research topic, the researcher or cultural advisor went through an introduction of the study and the area of study the researcher is currently studying in. The researcher also explained the role of the researcher and cultural advisor. The researcher further explained the study and explained specific information from the study. This specific information included the participants e.g. the three generations getting interviewed, the supervisors and their contact details and what the study intakes e.g. seven questions and round the table discussion. The researcher also explained the hypothesis of study as well as the purpose of topic (wellbeing). Once participants were familiar with the purpose of the study, the researcher distributed and went thoroughly through the consent forms and the participant Information sheets in both English and Tongan. The researcher explained and ensured the confidentiality of each of the participants and reminded participants that discussions will be recorded and ensured that recordings of discussions are kept confidential. Once all consent forms were signed and collected, participants were asked if they had any last questions or comments prior to the focus group interviews. If there were no questions or comments, the group discussions commenced.

The researcher or cultural advisor asked the first question and facilitated the discussions amongst the participants for the first question. If participants had no more to contribute for the first question, the researcher moved on to the next question. This was the ongoing routine for questions one to seven. After all seven questions, the researcher opened the floor to participants to express any questions or comments before the discussions came to an end. If there was no questions or last comments, the researcher concluded the discussion with a speech of thanks, and proceeded to the giving of the participant incentives. After a few thank you speeches from the participants, the researcher closed the event with a prayer and

the evening was concluded with a small dinner for participants. The grandmothers on the other hand had their small dinner before their focus group interviews because the researcher took into consideration their age and their inability to wait long for meals.

### **Researcher's Positionality- Before and After**

According to Dwyer and Buckle (2009), a researcher can be an insider or an outsider investigator depending on the type of relationship the researcher has with their participants. It is very important for the researcher to position themselves before conducting the focus group interview. However, the researcher found herself positioning herself before and after these focus group interviews. To better capsule this section I will refer to the researcher in a first-person narrative. In other words, the researcher will be using the word 'I and myself' to guide the reader through the journey in the researcher's mind of how the researcher positioned herself as a researcher during these focus interviews and why.

Young girls interview:

*“Singing, Humming, loud conversing... That is the first thing I hear as 8 girls joyfully walked in the meeting room. They sat. They got comfortable. They waited patiently and smiled. Automatically I felt at ease and my nerves went away. The participants were so relaxed. The entire interview was filled with easy flowing conversations. They shared funny stories, family stories, relatable stories. I the researcher felt comfortable. I was at home”*

I am a young Tongan female who was born and have lived in New Zealand for 24 years. Although I am constantly exposed and influenced by the western European culture, I was raised predominantly in the Tongan culture and around the Tongan values and ways of thinking. I identify my nationality as a New Zealand born Tongan. As a researcher in this specific focus group interview, I place myself as an insider investigator. I am an insider investigator because I have a direct relationship with my participants which is influenced by the fact that we share very similar backgrounds and have gone through very similar experiences. The reason why I felt so comfortable in this research setting is because the atmosphere felt more like a group of peers rather than a group of participants. I was able to relate to their experiences of being a young New Zealand born Tongan female living in New Zealand, but also being strongly raised around the Tongan ways of living.

Mothers Interview:

*"I walked into the room and there I see 8 mothers already sitting on the meeting table. There is no small talk, no sound, it was completely silent. I sat down. The facial expressions of each mother were unreadable. Are they excited? Are they confused? Or are they feeling really confident? I couldn't tell. I automatically felt nervous. As the interviews progressed, it was an emotional rollercoaster ride. Emotional stories followed by emotional cries followed by soft sobbing and tears. The participants and I really felt at heart the topic of discussion and the importance of wellbeing. I came out of the interview feeling grateful. My eyes were open to the experiences my mother faced while raising her children in*

*New Zealand. Three words to describe my experience...  
overwhelming, eye opening and gratitude”*

I am the third oldest daughter of six girls. I have no brothers. My parents moved to New Zealand, married and raised 6 daughters as New Zealand born Tongans. Having already graduated, and continuing on with tertiary study, I am a product of my parents vision and parental goal in their life. As a researcher in this focus group interview, I place myself as an outsider investigator. I am an outsider investigator because I do not share the same commonalities or experiences as my participants. I am not a mother, I was not raised in Tonga and I have not experienced the barriers of being an immigrant in another country. A great demonstration of how and why I am an outsider investigator is from this quote:

*“Researcher, there will be a night where you can't sleep,  
because you daughter says she's going out to watch movies  
with her friends..... and you don't know that if it's true or  
maybe she's gone to a different house and stay there..... It  
those kinds of thoughts that trouble us mothers and fathers”  
- (Participant 2)*

This positionality as a researcher has allowed me to feel more appreciative and grateful for Tongan mothers raising their children in New Zealand.

Grandmothers Interview:

*“Eight grandmothers walked through the door slowly but eagerly into the meeting room. They sat down, took out their reading glasses and started to read the papers on the table. Laughter quickly filled the air as jokes around the table were fired. “I don't know why she pulled out her glasses, it's not like she can read what's in front of her, and if she can... She wouldn't even understand it” (laughs filled the room). “Hush you, your just mad because you finished school at 14”..... “I don't know what you are talking about, but back in those days.... School only went up until the age of 14” (everyone is hysterically laughing). Instantly from those first few minutes, I felt excited. I knew this focus group discussion was going to be very interesting. As the interviews progressed, I received a lot of praise. I felt a lot of wisdom. I felt a lot of strong personalities in one room. I left the interview feeling empowered, motivated and excited for the next journey of my thesis.”* I am a daughter. I am a granddaughter. I am a sister. I am an aunt. I am a tertiary graduate. I am a mentor. I am a youth leader. I am a strong believer of my faith. I am an active member of my community. I am the first born New Zealand generation in my family..... I am Tongan. As I am coming into this interview I have positioned myself in all the different roles I play in my everyday life. These roles highlight the different responsibilities I carry out on a day to day basis, for instance

as a daughter or granddaughter. These roles and the experiences I gain from here are the main influences that shape me as a person. As a researcher however in this focus group interview, I place myself as an outside investigator. I am an outsider investigator because I also do not share the same commonalities or experiences as these participants. I have not lived my life to a stage where my faith is strong as theirs, or my personality or even my worldview of life. A great demonstration of how and why I am an outsider investigator is from this quote:

*“If this young girl (referring to the researcher) was to return to this Muli-tonga, I’m not sure if she will survive let alone get the reason of why we lived like that (everyone laughs)”- Participant 5*

Therefore, this positionality as a researcher has allowed me to feel motivated and empowered in the academic journey of my thesis.

### **Researcher's Reflection through Tauhi Va**

As I position myself before and after the focus group interview, I also took the time to reflect upon the process and upon the participants and their personal stories. In my time of reflection, the concept of *tauhi va* was very apparent. *Tauhi va* is a Tongan term used to describe relationships or the reciprocal exchanges between people and their genealogy and kinship ties (Ka’ili, 2005). *Tauhi* in Tongan means ‘to care for or foster’ and *Va* meaning relationship or the atmosphere of respect between people, time and space (Ka’ili, 2005). Therefore *Tauhi Va* means to care

for, maintain or foster the relationships between people, time and space (Ka'ili, 2005). The next section will thoroughly explain the Va within this study.

## **Tauhi Va**

In this research, the notion of *tauhi va* becomes very apparent through the relationships of the participants, the researcher and even through the topic of discussion. Very often whilst using the *talanoa* and *nofo* methodology, the participants become vulnerable to each other. This could be a result from the sharing of personal stories and experiences within the focus group interviews. Therefore, relationships between participants start to form and the concept of *tauhi va* is coming into place. The *va* concept is not limited to participants, but can also be established amongst participants and researchers. To demonstrate *tauhi va* in action, the next section focuses on the researcher's reflection of the *tauhi va* process. The researcher will also refer to themselves in a first person narrative using the word I and myself to better guide the reader through the researcher's reflection process.

### **Tauhi va between Participants.**

During the focus group interviews, participants created a *Va* between each other from hearing each other's stories and perspectives, and relating to those experiences as an individual. From here the *Va* became very apparent in amongst participants.

Young generation:

After the interview, I had invited the participants to the room next door for a meal. As I was packing my equipment I hear one participant say to another “*Oh hey, you said you're studying at Victoria University right studying Law? Can I ask*

*you a few questions, I really want to study law there”.*

(Participant,3)

After a few minutes I witnessed these participants exchange contact details and social media details. The fact that these two participants felt comfortable enough to approach each other and share personal information to maintain their relationship in the future is a clear example of the actions of Tauhi Va.

Mothers Interview:

*(After giving participant incentives)*

I sat at the meeting table and watched as I saw one mother toss her envelope which contained her participant incentive across the table. This mother..... who I remember expressed earlier in the interview that she has one teenage daughter and finds it very difficult to raise her at the moment.... had given her participant incentives to a mother across the table who also expressed the struggles of raising a teenage daughter. However, I also remembered this mother who is sitting across the table had expressed during the interview that she is a single mother of three females and she is in constant worry over her daughter's wellbeing. All of A sudden, I hear this *“Go on, you take my incentive, it will do more for you than it will to me”*. I am absolutely stunned. This mother who had expressed in her interview that she has cancer, and was forced to cut down her days of employment to be able cope physically has given her incentive away with the words *‘it will do more for you than it will for me’*. This is

the Va, the fostering relationships between people in the atmosphere of respect in accordance to time and space.

Grandmas interview:

The interviews were a success. The grandmas ate, they enjoyed the interviews and they were heading home to rest. It was dark, and my father had offered to take them home rather than waiting in the cold and dark for their transportation. *“Yes! Let's carpool!”* one grandma said. *“oh, hold on! I am going to call my son to not pick me up anymore because I want to come with you lot”* another grandma said. The next 20 minutes was hilarious almost like trying to get young children in the car without any fuss. Grandmothers shuffling in this seat, switching seats with this person, complaining about sitting next to this person. But the atmosphere felt very homely, these grandmothers had entered the vehicle and felt like they were going on a school trip. Once 6 grandmas were settled in the big family van, my father had asked *“who are we dropping off first?”* After much giggle and laughter, the grandmothers had voted to first drop off the participant who lived the furthest away which was 45 minutes away from the venue. So off they went! Filled with laughter and loud conversing. These grandmothers had bonded with each other through the interview and slowly created this special Va between them. Although it was complaining and makes jokes about each other in the beginning, these grandmothers felt comfortable with each other and the Va is portrayed through their willingness to drive 45 minutes just so they can continue the company, and the positive and warm feeling they received from the focus group interview.

### **Tauhi Va between Participants and Research Topic**

Like the relationship between participants, the participants also created a Va relationship with the research topic.

The Young interviews:

*“Honestly Sonia, I am so happy that you're studying this topic. I think it is really important and that there are differently intergenerational differences in wellbeing, and I think that if your study could amend these differences... who knows... Maybe there will be less risk of suicide amongst our youth”*  
*(Participant 5).*

Mothers Interviews:

*“(Starts crying), Pay respects to everyone... I'm sitting here listening to everyone (crying) and I'm taking into account the purpose of this group interview and I realise that this topic of discussion is really relevant to me and my family because it is something I think about all the time for all my daughters (still crying)”* *(Participant 1)*

Grandmothers interview:

*I really want to support the work that has been done today in the area that is very important in our lives, but I feel very warm in my heart that (gets emotional)..... (Starts tearing) I feel very warm and loved that we old ladies are wanted tonight and that our knowledge is needed by this researcher who is in trying to succeed in the hard realm of education.*  
*(Participant 5)*

Through the interviewer, the participants created a special Va with the research topic. This means that participants through that time and space created emotional ties with the research topic because of their interest or their feelings that this research topic is important.

### **Tauhi Va between Participants and Researcher.**

Participants also created Va with the researcher. This is evident through their words of encouragement and support.

Young interviews:

*“Yass girl, please get that Masters for us!” (Participant 8)*

Mother interview:

*“Try to achieve it!! and then at the end of the day you'll overcome it, and I hope you do researcher in terms of your masters, you overcome it and I hope one day you can help these mothers and umm you know help you as well. Thank you” (Participant 5).*

Grandmother interviews:

*Me, I just want to say some words of support. And really want to help the research assistant and the work that she is doing.... And I'm talking and also thinking about the work that Sonia is trying to achieve, and I'm thinking about my granddaughter who is also trying to achieve what Sonia has already achieved (meaning bachelors), and hopefully she will reach the stage of education that Sonia is at right now.... Researcher I love you.... (Term of encouragement) please*

*keep going in the work that you are doing... Just look at us we are we are sad because we don't even know where to sign on the consent form. (Participant 6)*

Grandmother interviews:

*And all we can do is pray to the Lord God above, and hope for success to bless the researcher and hope that her achievement in education will go far...I'm praying for Sonia, so the Lord can bless her because we all want the best for her, and as long as we can put God first and entrust him because Sonia will go away and do God's work and that's the most important part, So Sonia I wish you the best in your trying with your education.(Participant 5)*

### **Tauhi Va between Mother and Daughter.**

With my mother as my cultural advisor, we worked together a lot during the data collection stage. With this opportunity my mother was able to understand all aspects of my research- something students do not really fully explain to their parents. Taking this research journey with my mother has brought my mother and I closer together. I felt very honoured to show my mother a glimpse of my world as a student researcher and as a tertiary student. This woman who has always supported me with my education, has been given an opportunity to help me first hand in carrying out my thesis investigation. For mothers and daughters to do this together is a very rare opportunity. Also, with the interview stage over my mother is still very engaged in my research. She is interested more in the progress of my writing and better supports me because she understands my research project. I as a daughter also better understand her parenting style and ways of discipline. Listening to the

mothers as well as grandmothers interview, my eyes were open to some of the struggles our mothers and grandmothers face raising their children in the New Zealand. I was able to become more grateful to the role my mother took especially being an immigrant to New Zealand with no qualifications and having English as her second language. This journey with my mother is so important to me because we both feel a sense of ownership to this thesis and it will always be something that we can call ours instead of mine. This is how the special Va between my mother and I is formed and maintained.

This concludes the researchers positionality within this research and the researchers reflection of the data collection through the concept of Tauhi Va.

## **Analysis**

Based on its ability to be accessible, flexible and very clear, this popular tool of thematic analysis is used to analyse this project's qualitative data. This tool is selected because it allows the researcher to make sense of the opinions and experiences of participants. This method of analysis also provides a clear and precise guide to systematically organise each idea into themes and analyse its overall meaning. In identifying themes within the transcript data of the participants, the researcher was able to create patterns or trends across the data set (Braun & Clarke, 2007).

## **Ethical Considerations**

The ethics approval of this research project was granted by the University of Auckland Human Participants Ethics Committee (UAHPEC).

To protect the privacy of participants, all data collected from these focus group interviews is confidential. No real names of participants are presented in the

publishing of this thesis paper or any future publications. To further protect the privacy of each participant, no names of the participants or any other identifying information is accessible to the public or outside parties.

Any identifying information about participants is only accessible to the student researcher as well as the supervisors on this research project. The only use of participant information is from the student researcher for data analysis purposes. Therefore, participant information is protected throughout the course of this research.

Transcripts and data from the focus group interview is stored by the student researcher. The discussions from the focus group interviews is recorded as data by the student researcher and is also transcribed as data by the student researcher. All the data collected from this research is securely stored in a locked cabinet in the University of Auckland. The hard drive of which stores the audio recordings of the focus group discussions is also securely stored in the cabinet at the University of Auckland. The hard drive requires a University of Auckland protected password log in to access and the storage cabinet also requires a key for it to open. Both the hardcopy as well as the audio recordings is stored for 6 years, and only the student researcher as well as the main and co supervisor have access to these files.

Participants that took part in this research had the right to withdraw from participation at any time. During the focus group interviews, participants can choose not to answer any individual questions. To ensure that participants understood the ethical considerations as well their rights as participants, the researcher gave them documents. Documents such as the participant information sheet and consent forms both in English and in Tongan. These documents as well as verbal reminders and

communication before and after the focus group interviews ensured that participants understood how they are protected through the ethical considerations throughout the study.

The ethical considerations of our participants are very important in this study. This study followed the UAHPEC guideline to ensure that the welfare, rights, privacy, safety, health, and personal, social, and cultural sensitivities of our participants is well protected.

# Chapter Four: Results

## Introduction

This section presents the findings that emerged from the three focus group interviews. The three groups represent the three generations. Therefore, to clearly delineate their views, the data is presented in four sections. The first section will present demographic information for each of the participants. The second section will present participant perceptions of wellbeing. The third section will include participant views of the strengths and inhibiting factors of wellbeing. Lastly, the final section will illustrate the factors that influence the diverse worldviews of wellbeing across the generations.

## Participants

In terms of blood quantum or ancestry, all participants in this study identify as being full Tongan females. The ages of these participants range from the youngest being the age of 19, and the eldest being the age of 87. All participants belonged to the same Methodist congregation in Auckland. However, majority of the participants were from a particular Methodist church in central Auckland. In total, 25 participants participated in this study. Further participant details will be explained in accordance to the three different age groups in which they spent their group discussions.

## Demographic Information

*Table 1 Young Tongan Participants*

Tongan women Between the ages of 16 and 24				
Participant No.	Age	Occupation Status	Number of siblings	One's number in sibling order? (Including one's self)
1	21	Tertiary student studying Biology Science	3 Brothers	Oldest of 4
2	21	Tertiary student studying dance	3 Sisters 2 Brothers	Oldest of 6
3	21	Tertiary student studying diploma in Education	6 Sisters 2 Brothers	Youngest of 9
4	23	Tertiary student studying Social Work	Only Child	Only Child
5	18	Tertiary student studying law	3 sisters 2 Brothers	3rd oldest of 6
6	23	Tertiary student studying Geography and Anthropology	1 Sister 1 Brother	Middle child of 3
7	23	Student	2 sisters	Youngest of 3
8	19	Tertiary student studying Travel and Tourism management	1 brother	Oldest of 2

*Table one illustrates the age and occupation status of each of the eight participants that engaged in this focus group interview. This table also includes the number of siblings each participant has and the number of which one stands in the sibling order.*

*Table 2 Tongan Mother Participants*

Tongan Mothers of daughters between the ages of 16 and 24				
Participant No.	Age	Occupation	No. of children	Number of daughters
1	41	Factory Worker	2	2
2	48	Stay at home mum	1	1
3	56	Home helper	4	2
4	45	Radio Host	6	5
5	47	Caregiver	3	1
6	49	Caregiver	2	1
7	50	Factory Worker	5	2
8	48	Factory Worker	5	4
9	46	Factory Worker	1	1

*Table Two illustrates the age and occupation status of each of the nine participants that engaged in this focus group interview. This table also includes the number of children each mother has and the number of daughters one has.*

*Table 3 Grandmother Participants over the age of 65*

Tongan Grandmothers over the age of 65					
Participant No.	Age	Marital status	Number of children	Number of grandchildren?	Number of great grandchildren?
1	79	Married	5	14	4
2	79	Widowed	4	14	0
3	70	Widowed	3	2	0
4	66	Widowed	9	22	0
5	66	Married	1	2	0
6	67	Married	6	27	0
7	80	Widowed	10 (2 passed)	10	0
8	87	Widowed	6	19	3

*Table Three illustrates the age and the marital status of each of the eight participants that engaged in this focus group interview. This table also includes the number of children each grandmother has and the number of grandchildren and great children one has.*

## **Findings from focus group interviews**

Narratives were carefully selected from focus group transcripts to ensure the general views of all participants are represented. Selecting representative quotes also enabled the researcher to gain a clearer understanding of the contrasting differences or similarities across the three generational groups. The researcher also aligned the findings of the study to the study's research questions. This demonstrates to readers that the researcher has been able to meet the objectives proposed in this study. This will be further explained below.

### **Section 1: Defining wellbeing across generations**

This section describes how participants perceived their wellbeing. Three of this study's research questions asked 'How is wellbeing defined across generations? Are there intergenerational differences in Tongan womans view of wellbeing? And Are there intergenerational similarities in Tongan woman's view of wellbeing? Through the focus groups interviews, participants were able to give reason to these questions. Focus group interviews enabled the participants to identify the similarities as well as the differences between the perceptions of wellbeing within and across generations. These views are described and summarised below.

#### **Similarities**

There are similarities in the views and interpretations of Wellbeing across all three generations. This is illustrated by participant responses below.

Young Tongan women:

*“Ok ummmmm wellbeing to me is... being in a comfortable state of your life, and being like ummmmm being mentally, physically and emotionally stable.” (Participant 5)*

*“Mine will be God and family. Yeah just the whole spiritual thing..... and the mental and physical aspects...” (Participant 3)*

In general, the young women viewed mental, physical and spiritual factors as important components in one's wellbeing.

Mothers Age Group:

*“.....but the basic understanding of this is the elements of the mind, the physical body and spirituality.....and those three are the main” (Participant 4)*

*“I agree that if one's wellbeing is complete as whole, it is comprised of all three components (mind, body and spirit).... and as long as we obtain all 3 components, that's when our wellbeing is complete” (Participant 3)*

In summary, the mothers group strongly felt that components of the mind, the physical body and spirituality is vital in one's wellbeing.

Grandmothers Age Group:

*“Wellbeing is when you have obtained 3 things, the wellbeing of your mind, the wellbeing of your body and the wellbeing of your spirituality/soul/faith.” (Participant 4)*

*“Mo’ui lo tolu is comprised of all those 3 things. But they are brought together as one, they work as a whole... so even though these are 3 separate things, in your head and body, it’s treated as one.” (Participant P3)*

The grandmothers group also advocated mind, body and spirituality in their view of wellbeing.

All three groups strongly perceived their wellbeing in accordance to one’s mental, physical and spiritual health. All three generations considered these components as vital factors of one’s wellbeing.

### **Differences**

Despite the similarities, the three generational groups also expressed differences in their perceptions of wellbeing. This is illustrated in the participant responses below.

Young Tongan women:

*“Yeah kinda the same thing they said,..... I think wellbeing is more like resilience. Your ability for wellbeing is kinda like your ability to bounce back from things in life... Kinda like what P2 said, like knowing yourself and being aware about yourself and like knowing the capabilities and abilities of what*

*you can do and how you can bounce back from the adversities in life” (Participant 4)*

*“But um it's also having the knowledge of the fact that you're in progress.... and knowing the kind of habits..... or things to turn to that will help you grow in a good way like they said....I think that self-awareness and self-acceptance is a big one, but just to have a different word, I think attitude is really important. And from my personal experience I feel like you have to know your automatic attitudes... like what you're watching, what you're seeing, what your hearing and who your around... that made me analyse that and that's how I create my attitudes...” (Participant 2)*

Overall the young Tongan women also perceived one's wellbeing in an individualistic sense. This is due to valuing components such as self-awareness, self-acceptance, and one's ability to bounce back from adversities in life. From these components, it would appear that these young women have more of an individualistic way of thinking. This way of thinking recognises individual progression and change. It also causes one to constantly check and reflect on their own attitudes about others.

Mothers Age Group:

*“(Mental, Physical and Spiritual) .... You cannot have one component stand alone or work by itself, no, they all work together, they all depend on each other and interact with each other, because if you leave one component by itself....*

*then your whole wellbeing will fall short of its wholeness.”*

(Participant 4).

*“And if we look at our culture, ‘ae mo’ui faka’apa’apa’ (life/living with values of respect), if we have, those 3 specific components, a good/strong mind, body and spirit..... all that contributes as foundations for our responsibilities in life and the work that we do... As long as we obtain all 3 components, that’s when our wellbeing is complete.”* (Participant 3)

The mothers continue to feel very strongly about the *mo’ui lo tolu* as the concept to describe their wellbeing. This is very different from the young Tongan women, as mothers did not talk about individualistic characters.

Grandmothers Age Group:

*“If you find your faith and you’re strong in your faith, everything else will become complete. I believe your faith will place your mentality and your body in the right place..... see, your faith will guide your body and your mind to be strong, and your faith will feed you, it feeds you with soul food every single day, and if you live your life whilst keeping your faith alive and strong you will find strength from it and you will not be poor from anything, you will not fall short from your mentality, your physical and spiritual wellbeing”*(Participant 3)

*“All 3 components are important... you exercise more your physical and mental wellbeing when you're young.... however, when you get older and become an elderly like me, your body and mind is not as important as your faith or your spirituality.” (Participant 8)*

Overall, the grandmothers group also share the same strong views of expressing the *mo'ui lo tolu* concept as part of one's wellbeing. However, there is a slight difference between the grandmothers views of *mo'ui lo tolu* comparison to the mother's age group. The mothers viewed components of mental and physical health as areas that is regularly practiced in one's early stages of life. Conversely, grandmothers believed spiritual health is more practiced in one's elderly or later stage of life.

The quotes illustrated the differences in the interpretations of wellbeing across all three groups. The young women viewed their wellbeing as a means of resilience and an opportunity to explore themselves and their abilities. This train of thought is different from the mothers and grandmothers group. Nevertheless, although the ideas between mothers and grandmothers were very similar, both sets of ideas (or perspectives) are slightly different. The mothers encouraged the *mo'ui lo tolu* throughout one's life, whereas grandmothers only emphasized the mental and physical wellbeing in the early stages of life. This is due to the grandmothers belief that spiritual wellbeing becomes more important when one reaches the elderly age.

## **Section 2- Components that strengthen or inhibit wellbeing**

This section describes the factors that strengthen and inhibit the wellbeing of participants. Components that strengthen wellbeing are components that participants see as increasing one's subjective wellbeing. Components that inhibit wellbeing are components the participants regard as decreasing or stops the growth of one's subjective wellbeing. There are distinct differences in the factors that strengthen and inhibit the wellbeing across generations.

These differences are identified and discussed below.

### **Components that strengthen wellbeing**

Young Tongan women:

*“Something that increases my wellbeing is always challenging myself because I feel like as a person I know what I'm comfortable with and I stick to it. And that helps me grow and because I am aware of that as a person... And my limitations and that... I wish I could put myself in positions that are hard situations so I can challenge myself to do things that are new and that are awkward so that I can learn and that my wellbeing is building” (Participant 4)*

*“I guess for me personally it's spiritualism, God, and church.... because for me, my church is where my friends are at and also, it's where my family is at, so it's kinda where everything and everyone that is important to me.... so, for me the strengthening is the fact that everyone is united in one*

*place, so that's where I spend most of my time is at church.”*

(Participant 6)

The young Tongan women viewed spirituality and improving themselves as a factor that strengthens their wellbeing. Therefore this age group believed that going to church and becoming more aware of one's capabilities and limitations, will overall strengthen one's wellbeing.

Mothers Age Group:

*“I try to strengthen my wellbeing by ensuring that I have a strong positive mental outlook, strong spiritual outlook and physical outlook. If my children, see me if I'm strong in all these areas then you will have a whole lot of life satisfaction. Like if my children see that my spiritual wellbeing is weak, I believe that whatever I do as a mother, my children will follow me.”* (Participant 1)

*“And I think as Tongan women, when we do our responsibilities and carry out our duties, we then feel that our wellbeing is enriched and strengthened.”* (Participant 6)

Generally, mothers believed strengthening the areas of one's *mo'ui lo tolu* will overall increase one's wellbeing. Mothers also believed that successfully carrying one's duties as a mother will also increase one's wellbeing.

Grandmothers Age Group:

*“It’s learning to have the attitude to be happy or have positive attitude such as a good heart, love, peace, patience, the ability to talk calmly, talk positive, talk nicely, talk humbly, socialize, maintain relationships, forgiveness, honour God and lastly love others. “(Contributions from Participant 2, Participant 3, Participant 4, Participant 6)*

*I believe the reason why I have lived this long is because of my happiness and my tendency to have a happy soul..... and what the ladies say is absolutely right, (Starts talking louder and more passionate) be happy in everything you do, if you receive something (shouts) be happy!, if you're poor, don't worry (shouts again) ..Be happy!, because there is a lot of things to be happy about, and that is how my attitude for life goes, (everyone agrees)” (Participant 2)*

By and large, grandmothers reinforced positive characteristics as factors that strengthen one’s wellbeing. The grandmothers group believed that if one practices positive characteristics such as love, forgiveness, optimism, this will increase one’s overall wellbeing.

This section presents factors that increase the wellbeing of participants across the three groups. To increase or strengthen the wellbeing of young Tongan women, participants responded with individualistic ways to better one’s self as a person as well as strengthen one’s spiritual wellbeing. Mothers on the other hand believed that increasing one’s *mo’ui lo tolu* strengthens their overall wellbeing. Mothers also

believed carrying out motherly duties and ensuring the wellbeing of others such as one's family will increase one subjective wellbeing. Lastly, to increase the wellbeing of the grandmother's group, participants responded with having the ability to live with positive characteristics.

### **Components that inhibit wellbeing**

Young Tongan women:

*"I think self-comparison to others and pride, so it's like that kind of pride where when somebody achieves something and you're like, why didn't I achieve that? And then you're constantly comparing like that, or like.... Oh! And things like... When the expectations are so high and if you feel like you don't meet it then you feel like you're not good enough. And yeah that's all I have to say" (Participant 2)*

*"Cause Tongan families, they don't really ummm show... Or like acknowledge when you do something well.... Like what she said (P4), they expect you to do more, but when you do more they don't really say like good job and stuff... sooo yeah I think that's one of the major things" (Participant 7)*

In particular, young Tongan women viewed self-comparison to others, pride as well as expectations and the lack of positive encouragement from families as factors that inhibit one's wellbeing.

Mothers Age Group:

*“Culture... And like P3 was just sharing, I believe that is the biggest barrier and that's more reason to break the cycle of culture like I said before, let's not do it just because people are looking at us, like our people or community... but because at the end of the day, it's only you as an individual who will carry out your responsibilities and only you will be the one to suffer if it doesn't go the way you want it too. And that's why I really push for breaking the cultural cycle” (Participant 5)*

*“Culture will eventually come, Culture is just an opinion, you know.... Right?.... Like just what P5 was saying, with our people we get ‘Shy/ embarrassed”,... and another thing that contributes is fear. Right? ... Because we get scared of people look at us and think this and this and this....”.*  
(Participant 4)

Specifically, mothers believed that the strict cultural practices were often a barrier that inhibits one's wellbeing. Mothers also established emotional characteristics such as shyness, embarrassment and the fear of judgement around their capabilities of being a mother. This is another factor that inhibits the wellbeing of mothers.

Grandmothers Age Group:

*“And my kids always ask- Why do you hold your anger for that long?..... because my kids say that there is other elderly in my church that are the same age as me, but they are not like that... and I said, there is only one reason why and only one solution and that is they feel more of the peace/ satisfaction and happiness” (Participant 2)*

*“For me, it's my anger. And that's all my anger and my stubbornness and unwillingness to surrender..... that doesn't make us grow...” (Participant 7)*

Distinctively, the grandmothers expressed negative characteristics such as anger, unwillingness and stubbornness are main contributors that inhibits one's personal wellbeing.

Conversely, this section identifies factors that obstruct the wellbeing of all three groups. In the young female group, participants responded with individualistic characteristics such as self comparison to others and pride, as factors that inhibit one's wellbeing. The young female generation also believed lack of positive encouragement from family and parent expectation is a factor that inhibits their wellbeing. For the mother's generation, participants responded with factors such as breaking some of the strict practices of the Tongan culture. Another factor mothers selected as an inhibitor to one's wellbeing is emotions such as shyness, embarrassment and fear. Similarly, the grandmother's generation also responded

with emotions such as anger, unwillingness and stubbornness as a large inhibitor to their personal wellbeing.

### **Section 3: Diverse intergenerational views of wellbeing.**

This section of the results illustrates the factors that influence the diverse intergenerational views of wellbeing. Question four and five of this study's research questions ask 'In what ways do intergenerational divergent and convergent views of wellbeing impact the lives of Tongan women? And What factors identified in this study may be used to develop or strengthen existing Tongan women wellbeing initiatives?' Through the focus group interviews, participants have provided answers for these questions. Participants described their reasoning of differences in the perceptions of wellbeing across groups. Participants also explained their view of what is lacking in the wellbeing of the different generations. There are very distinct differences in the diverse intergenerational views of wellbeing across the participants. This is demonstrated in the section below.

#### ***Differences in Viewpoint***

Young Tongan women:

*"A lot of the time before coming into New Zealand, they lived on survival mode (everyone agrees), they didn't have the privilege to do what we do ... you know and it's that whole survival mode of making ends meet and making sure my family eats and making sure the family was like not getting deported or like you know what I mean.... those are the kind of things that like doesn't worry us younger generation as much as the older generation, (everybody agrees). And that's*

*the thing with the younger generation is that we don't have to live in survival mode we have the privilege to ummm gain more knowledge about ourselves and the spaces that we are in and the people that we around and that maybe an issue like in terms of wellbeing..... Their wellbeing was like survival mode to where our wellbeing is more free flowing.”*

(Participant 4)

*“Like for the elder generation, all they did was went to school and come home, did their homework and cook their dinner and that was it. But for this generation, we're exposed. Like we go to school, we have so many extra-curricular activities, we are exposed to all these apps, and there's all these things that make us insecure and we become more sensitive and vulnerable and I feel like that's why they are more tough on us.. Like they're like that's not a big deal, stop crying because the way they grew up was all that tough love and now, because young people now are more sensitive and insecure I think sometimes the older generation do not get that.”*

(Participant 2)

*“I guess.... Culture is a big difference between the two generations..... because they (older generation) are from Tonga and they grew up a certain way, ummmm they expect with us being born here in New Zealand.. Ummm that's where the pressure comes through for our generation because like they... they saw... they grew up Tongan with all that Tongan tradition, and then when they come here, they*

*are expecting all that with us. But because we ummm because this country is so diverse it's hard and it's like ummmm yeah, it's just hard for us girls and boys too because they get a lot of crap for it as well, but I guess it's just those major lack between the two generations is culture."*

(Participant 3)

The young Tongan women expressed that differences in perceptions of wellbeing is a result from differences in upbringing and environmental influences. The young Tongan women feel that parents lack the understanding of one's sensitivity and one's free flowing mentality.

Mothers Age Group:

*"As parents, we understand that we have been brought up in a different environment. Like in Tonga we were Tongan only, and for you guys, you are New Zealand born Tongan. So, because of that you have two mentalities, one as a New Zealander and the other as a Tongan because you are raised Tongan here in New Zealand, and ummmm for me, this is the label I will use to describe the wellbeing of my children."*

(Participant 4)

*"And I'm like ok why do you think like that, but at the same time we do not have the same mentality as we were raised in Tonga in comparison to my children being raised here, and my children are lacking in finding the importance of the*

*mother and father's will to care for them. This country is a different environment, different thinking, therefore my son thinks my husband is a control freak, it tells me that my boy is frustrated .... "(Participant 5)*

Similarly, mothers also believed the difference in perceptions of wellbeing across generations is due to the differences in upbringing and environmental influences. Mothers also believe the differences in mentality are a result of children's lack of understanding of parenting styles.

Grandmothers Age Group:

*"And I do see a difference in the wellbeing between generations, for instance in the way we live and grow here, when somebody gets angry in this society.... you can just go and kill that person, but there was no such thing as that in the muli-tonga back then. This day and age it's very different, when someone is angry and feels very emotional about this and that, then that person will go and hang themselves. (Voices of agreement), and that behaviour shows the difference in the generations..... the younger generations do not value their life. And it's because of the future but in my time we did not perform those kind of acts, the kids these days when they want to die, they just die,..... that mentality is sooo very different. They don't value their lives,..... that's one thing I can think of that is different between the*

*generations. Our time, we fakapelepeleneesi (we value, are very sensitive), with our lives (in this sense, it is implying that individuals treat as if their life is royal), our parents, our family, the relationships we kept, when our parents talked to us, us kids surrender and is obedient to them. “(Participant 8)*

*“because of the development of today's world in technology (voices of agreement), this development created a big change to a lot of things and the humans today follow.... and if you are young, you are starting to change and move to things like technology and all those kinds of things, and that's why it's easier to change from the way we experience things because the world around us is constantly changing and it causes the things that we are talking about..... like the character of respect then and now... like now. All is left is for the people to walk around naked around the streets (everyone laughs).... “(Participant 4)*

In detail grandmothers also believe the differences in the perceptions of wellbeing across generations is due to the differences in upbringing and environmental influences such as westernized influences. Another big factor is technology. Grandmothers expressed the concern of how the younger generation does not believe or live by the Tongan values such as the values of *muli-tonga*.

This section presents the diverse intergenerational world views of wellbeing. This section illustrates the responses of participants in accordance to their ideas of the differences in the view of wellbeing across groups. This section demonstrates

that young Tongan women believe differences in the viewpoints of wellbeing across generations are due to the 'survivor mode' mentality that mothers have. This means mothers live and think in a way that children describe as 'survivor mode' because they are constantly worrying about how to survive rather than living in the moment. The young Tongan women also believe much of these differences in thinking is due to the exposure New Zealand born Tongan youth receive from just simply growing up in New Zealand. Similarly, mothers believe the differences in viewing wellbeing across generations is largely due to the differences of upbringing between countries and the different influences that shape one's mentality. On a different note, this section shows that grandmothers believe differences of values and technology is the factor that influences differences in views of wellbeing between generations.

### **Perceptions of areas that are lacking in the wellbeing across generations**

Young Tongan women:

*“Ummmm mine is like hers, but I just want to add communication to it. Just because ummm I actually feel strongly about the fact that New Zealand Born Tongan women, and Tongan born Tongan women are very different. We grow up in different societies so our values are very different. And because the older generation grew up in that society, our values clash most times... like it's that understanding of love but it's also..... That communication needs to happen to find that midpoint, because it will be nice for the New Zealand born Tongan to try and embrace their culture but there is line where they can't go further because*

*they didn't grow up that way, vice versa with the older generation.” (Participant 5)*

*“I think P2 put forward a really good point, and I think it actually comes under environment, but social media is a really good point. Like the elder generation, they probably didn't have it (social media) growing up (everyone giggles), yeah with social media you are exposed to heaps, like you're exposed to all the really pretty girls like Beyoncé and that hits us because as young people we are also part of that culture as well as our own, and that just adds to us demeaning ourselves ... Also like when something bad happens, you get a hiding and you get sent to your room where you're there alone and you don't have that person to talk to or share with and, so I think that's like a major influence on how our wellbeing can be turned the other way then what we want to.”*  
(Participant 5)

*“But like moving away from home I've just noticed how not indulged in my culture that I am, and I always wish that I had those schools that could teach me that way like the real Tongan ways in New Zealand. Because we are forced to grow up through this western education and you know..... that is where we get our mentality from, but I also wish that I understand my parents and their Wellbeing and stuff... And I just wish that maybe this Tongan community like maybe through the older generation can start up those kinds of*

*schools you know to teach indigenous knowledge of the Tongan ways and stuff like that”*

(Participant 4)

The young females wholeheartedly believed the component that is lacking between the wellbeing across generations is communication. Another component is also the conflict between values and culture as well as the effects of parenting styles. However, the youth expressed the interest of learning more about one’s culture and the lack of resources there are to learn one’s culture.

#### Mothers Age Group

*“And it breaks my heart..... It breaks my heart again to see the attitudes of when I was raised in Tonga and the attitudes of the children here..... ,when I was told to cook starch foods, I already know what to do, you peel it, you wash it, you cream it, you cook it, let it cool down, pour out the excess water. Over here, you have to individually tell your kids what to do, like peel this, and do this, then do this, and that's just what I mean.... like my daughter is growing and her mouth is getting sharper and is talking to boys, and she forgets the things I tell her.... Like the horse you are coming in paths with, I already been through that path (everyone laughs- this is a joke reference about boys).” (Participant 4).*

*“My grandmother taught me, that when I am talked to, don't say yes, don't say no, right or wrong you will still get a beating*

*and you will be quiet after, that is the culture of Tonga.... And that's what me and P5 are talking about to break that kind of Tongan culture, and therefore pose an open-door policy that will allow us to listen to our children.... instead of pushing them away, and telling them to go and be a nun...So instead of pushing on your children what you want as parents, for their wellbeing you have to listen "(Participant 4)*

Similarly, mothers believed the lack of mutual understanding as well as communication is the component that is lacking in the relationship between mothers and daughters. However, although mothers believed in stripping away some of the strict cultural practices in the Tongan culture, mothers still feel very strongly to maintain one's cultural connection with the Tongan culture. In stripping away some of the strict cultural practices, mothers felt one will have a better open communication policy with their daughters.

Grandmothers age group:

*"There are very great and distinct differences, (Starts shouting) But I still very much believe that the best way is this multi-tonga. (Voices of agreement,) Yes I do believe the multi-tonga way is the way to follow... there are so many things that's different in this society. For instance, clothes, ooiiiauuuuueee (big sigh) ... That is why the multi-tonga is the best way because at least it is still respectful. (Voices of agreement) it's just not the same, it's all different! The way we dress, the way we live our lives, it's almost in everything but the multi-tonga still is the best way to live. .... Living the*

*basic Tongan way because the Tongan way is very molumalu (gentle, royal, precious)..... And the sisters do not know how to act around their brothers, or females to males, and they do not know what to do because the kids they ignorant nowadays... they act high and never see or care about others”*

(Participant 2)

*“The future comes and with the future comes its own problems..... But whatever struggles we had then, it was still peaceful because of the muli-tonga. Nowadays, people go and smoke marijuana, And kids use to listen to their parents, nowadays, parents can't handle their kids, everyone goes along with the future and everyone leaves the muli-tonga behind... and that was the thing that made us peaceful and content. The change comes and goes with them is our children .....Like those parents who can't handle their children, because of the fakalakalaka (future) and the struggle that comes with it, and we left the simple life.... The simple life of when we just ate lu and prayed, and kids would actually grow up and be obedient to their parents.”*

(Participant 8)

*“I tell him, Son why don't you say anything, remember your roots, remember when I raised you at home, I raised you kids to be good, polite, learn respect, and that politeness and respect you learnt is nowhere to be seen today.... But I remember those times in Tonga when you call your kids, they*

say *Ko Au* (I am here), .....and I still have kids they say *ko au* when I call today,..... but then there are other kids and it's the one's who is brought up at a different place, it just breaks my heart to hear what they say, and I tell my son, how come you don't do the things with your family.. the things I taught you when you grew up, like after dinner, brings the kids together, for evening devotions this is how you teach your kids the ways of life living and respect..... and I remind him this so my grandchildren can grow up with all the positivity from this and one day reap the blessings of it and live a good life "(Participant 7)

In general, the grandmothers believed that the component that is lacking across all generations is the values and ways of the *muli-tonga* (traditional Tongan values).

This section presented participant responses to their ideas of what is lacking in the wellbeing of other generations. This section also highlighted the possible areas within the intergenerational relationships that are risk areas and need more focus for mutual understanding. For instance, young Tongan women believed communication is a factor that is lacking between generations. The young Tongan women also believe the lack of understanding youth culture and parenting styles is a big factor that is lacking across the other generations. For mothers, participants responded with the lack of understanding cultural knowledge and cultural connection as a factor that is lacking between generations. Lastly, this section presented the grandmothers strong belief that living the *muli-tonga* way or emphasizing the *muli-tonga* values is the component that is lacking across generations.

## **Summary**

Overall this section showed the participant responses in terms of their perceptions of wellbeing, and through the components that strengthen as well as inhibit ones wellbeing. All three groups expressed ones views on what influences the wellbeing of each generation and the areas of wellbeing that need more focus. The researcher also aligned the findings of this study to the study's research questions. Through focus group interviews, participants were able to give reason to all five of the study's research questions. Therefore, the researcher was able to meet the objectives proposed in this study. However, all participant responses will be discussed in the next chapter.

# Chapter 5 - Discussion

## Introduction

This chapter will discuss the results from this study, as presented in Chapter Four in more depth. It is organised into three sections. The first section will address the similarities and differences of the perceptions of wellbeing amongst the three generational groups. The second section will highlight both the strengths and inhibiting factors of wellbeing as perceived amongst the three groups. The third section will discuss factors that have influenced the intergenerational worldviews of wellbeing amongst each group. Lastly, this chapter will present two models. The first model is the *Niu* (coconut) model, which is a pictorial depiction of the research findings. Secondly, the *Mo'ui lo tolu* model which proposes a Tongan wellbeing model. Both these models is a reflection of the findings from this study.

## Similarities and Differences in Viewpoints of Wellbeing

This section will describe the factors of similarity as well as the differences in the viewpoints of wellbeing across generations. The similarities are factors that are the common ideas and beliefs of wellbeing across generations. The differences are factors that are the ideas and beliefs of wellbeing that are perceived differently across generations. All these factors are illustrated below.

### Similarities

*Mo'ui lo tolu*

The concept of *mo'ui lo tolu* was given great importance, particularly in light of wellbeing, and appeared to be a common thread across all three groups. 'Mo'ui' means 'life/living' or 'what keeps you alive', and 'lo tolu' means 'the three'; so 'Mo'ui lo tolu' means the three factors of life, or the three factors that keep you alive and living. The components of the Mo'ui lo tolu are the body, mind and spirituality.

*Mo'ui lo tolu : The component of spirituality*

The Tongan women in this study addressed spirituality via the expression of their Christian faith. Tongans practice their spirituality by engaging in events such as church services and church groups such as the choir and church fellowship groups. Tongan Methodist women in this study practiced their Christian faith through engagement in the women's fellowship group, through being a teacher in the church Sunday school or even becoming a member who provides sermons during Sunday services. Even when carrying out cultural duties or events, it is part of Tongan culture and Tongan Methodist ways to always start with a prayer.

Even the young women discussed going to church youth groups and participating in church events are a big part of their wellbeing. The grandmothers' group and the heavy emphasis they put on the Mo'ui lo tolu shows that spirituality is a concept that is taught and passed down amongst generations. This trend is common as Tongans live religiously and embed Christian values in their everyday living (Ping-Ann Addo, 2007). This could partially explain the similar views of Mo'ui lo tolu all three groups.

*Mo'ui lo tolu : the component of the mind.*

To maintain a healthy, strong mentality, the elder Tongan women believed one must express a positive mental outlook because negative thinking will weaken one's wellbeing or mind. Humility is also important to one's mentality. These elder

Tongan women believe having a mind-set that is based on humility influences *Ulunganga fakatokilalo* (humble behaviours). As mentioned in chapter two, humility is believed to be the true nature of a Tongan women (Paea 2016, p91). Humility is also demonstrated through leadership and service (Paea, 2016). Being humble in your mentality and in your expressions, allows you to express your Tongan values of not speaking or thinking highly of yourself but instead being down-to-earth. Therefore, strengthening your mentality through the mind-set of humility, service and leadership is one aspect of strengthening one's mental wellbeing.

*Mo'ui lo tolu : the component of physical body.*

Lastly, participants saw the component of the physical body as very important to one's wellbeing. Grandmothers articulated the body as one of the most important parts of one's wellbeing because the body is responsible for holding together one's mind and spirituality. Participants also believed the state of your physical body influences the quality of your mind and spirit. In other words, if your body is weak and is not able to perform simple day-to-day exercises, this will eventually take a toll on your mind and then later on your spirituality. SuaaliiSauni and colleagues (2009) support this by stating that alluding to the Pacific definition of health is a holistic view of where the spiritual and physical interweave (p. 20). Pacific models such as the Fonofale model also demonstrate how the physical component is important to one's wellbeing (Pulotu-Endemann & Tu'itahi, 2009; Manuela & Sibley, 2012).

In summary all three groups considered the Mo'ui lo tolu as imperative to one's wellbeing. This means all three groups saw their holistic wellbeing as a state that is made from the strength of their mind, body and spirit.

## Differences

### *The emphasis of the Mo'ui lo tolu.*

One difference in the groups view of wellbeing is the different emphasis of the Mo'ui lo tolu. Both grandmothers and mothers stated the importance of the unity of the Mo'ui lo tolu . Grandmothers and mothers believed the physical, mental and spiritual aspect of one's life must be in balance and must work together to complete one's wellbeing. This means if one has a strong sense of physical wellbeing and mental wellbeing but is lacking in their spiritual wellbeing, their overall wellbeing will not be complete. Each component of the Mo'ui lo tolu must be in balance with one another and must work in unity to strengthen the overall wellbeing in one's life. If there is a disruption in the unity of the Mo'ui lo tolu, participants believed this will take a greater toll on the person. For example, if one's physical wellbeing is missing, over time this will affect the performance of one's mentality and will further affect their spiritual wellbeing. Tongans within the Basset and Holt (2002) experiment articulated that illnesses occurred in one 'self when there was an imbalance of the physical, mental, social and spiritual components of health. Finau (1994) also noted that a breakdown of one's physical, mental and spiritual status would be a disruption to Tongan people's daily functioning. The young female participants however, had contrary views. The young Tongan women did not put a strong emphasis on the *mo'ui lo tolu*. Although young women considered *mo'ui lo tolu* as important to one's wellbeing, these young women did not see these the *mo'ui lo tolu* as a holistic view where all components must be equally balanced.

### *Young Women as individualistic thinkers*

The young women took on board more of an individualistic approach to one's views around wellbeing. These young women who have been raised the traditional Tongan way have adopted the values of the dominant western culture in New Zealand. This pattern is common in countries which have strong mainstream norms. Living in a country that is not your home country pushes one to engage in processes of acculturation. As mentioned in Chapter two, within the acculturation process, individuals are often faced with the struggle of clashing values and practices. This is because the cultural orientation and expectations of their own culture clashes with the mainstream culture of country of which they live in. This influences individuals to think and act differently or according to situations. Therefore with processes of acculturation, could partially push young Tongan women to become more individualistic thinkers.

### *Practicing the Mo'ui lo tolu in life*

Both mothers and grandmothers stood by the importance of the *mo'ui lo tolu* to one's wellbeing. Both mothers and grandmothers also believed in participating in activities that would strengthen the components of the *mo'ui lo tolu* in one's life. However, there was a slight difference in the practicing of the *mo'ui lo tolu* in one's life. The mothers encouraged the *mo'ui lo tolu* throughout one's whole life. Mothers believed one should live according to the components of the *mo'ui lo tolu* from youth to old age. This is different from the grandmothers' point of view. Grandmothers believed that mental and physical wellbeing is more important and should be more practiced in the early stages of life. Grandmothers believed that spiritual wellbeing becomes more important when one becomes elderly. As mentioned in Chapter Two, Ping-Ann Addo (2017) focused on one participant named Kalo, a Tongan Methodist women who practiced the traditions of exchanging Tongan textiles or Tongan fine

mats. At the age of 78, Kalo had left the life of conducting her weekly cultural tradition of exchanging fine mats for a life of staying at home and reading her bible (p213). Kalo also moved in with her daughter and found herself spending less time in activities such as Tongan textile exchanging and even the Tongan embroidery group (p213). This trend reflects the opinions of the grandmothers' group. Evidence suggests that as Tongan women grow older, they practice less of the physical and mental components of their wellbeing, but their spiritual wellbeing remains strong, or over time becomes even stronger.

### **Inhibitors and Strengths of One's Wellbeing**

This section will describe the factors that can inhibit or strengthen one's wellbeing. Each group has identified similar as well as different components that strengthens or inhibits one subjective wellbeing. Factors that strengthen one's wellbeing are factors which participants have expressed to either increase or reinforce ones subjective wellbeing. The inhibiting factors of wellbeing are different factors that lessen or represses the growth of one's subjective wellbeing. These factors are illustrated below.

### **Strengths of wellbeing**

#### *Spiritual wellbeing*

All groups considered spirituality, religion or their faith as important factors that strengthened ones wellbeing. Participants from all groups expressed attending church, praying to God, and participating in church groups as examples of how one can strengthen one's spiritual wellbeing. Ping Ann Addo (2007) after exploring Tongan women and the producing of Tongan textiles in Auckland, has also

documented that Tongan Methodist women regularly attended bible study and mid-week worship (p66). These studies give evidence of how spirituality is seen to increase or strengthen one's subjective wellbeing.

### *Bettering themselves*

The female youth in this study have used constituents of self enhancement as pathways to strengthen their wellbeing. The young female group felt that solving the issues that made them feel insecure would help them feel more confident about themselves and so increase their personal wellbeing. These insecurities could be solved via practices such as going to the gym to lose weight. It is evident that these young women have more of an individualistic approach to increasing their wellbeing. As mentioned in Chapter Two, Kurman (2003) notes that even when raised within the values of collectivist cultures, one can still consider self enhancement as a pathway to strengthen wellbeing. This find is reflective of these results. Even being raised with collectivist values, Tongan female youth associated components such as self-acceptance, self-awareness and resilience as factors that increased their wellbeing. These female youths felt that obtaining self-acceptance and self-awareness as well as resilience would strengthen their subjective wellbeing.

### *Mo'ui lo tolu*

Mothers in this study stated *mo'ui lo tolu* as components that strengthened their wellbeing. Therefore, mothers believed that one overall wellbeing would increase once one has strengthened components of the mind, body and spirit. Leslie and Moore (2012) found that Tongans who lived by Tongan values had higher levels of life satisfaction and happiness (p189). Young-Leslie and Moore (2012) also stated that the domains in which Tongans reported positive experiences reflected prevailing cultural values and emphasised collectivist concerns (p.189). This study

supports the theory that cultural values such as the *mo'ui lo tolu* can strengthen and increase one's subjective wellbeing.

### *Positive characteristics*

In the focus group interviews, the grandmothers also identified the *mo'ui lo tolu* as an important avenue to increase or strengthen one's wellbeing. However, the grandmothers also emphasised the importance of maintaining positive characteristics such as love, forgiveness and optimism. Grandmothers believe to live a healthy life, one must incorporate love, forgiveness and optimism in their everyday life. As mentioned in Chapter two, Young-Leslie and Moore (2012) found a strong association between Tongans positive emotions and their subjective wellbeing. This association positively impacted their life satisfaction. Characteristics such as love, forgiveness and optimism are not only associated with one's self but can also be very important to one's social functioning. For example, having the ability to love others or forgive others or even the ability to be optimistic amongst the adversities in your life. This illustrates the effects these positive characteristics can have on one's individual self but also on one's ability to socially interact with others. This is why grandmothers believe obtaining positive characteristics can strengthen or increase one's wellbeing.

### **Inhibiting Factors of Wellbeing**

#### *Self-comparison to others and Pride.*

For the young women, constantly being compared to others by their parents is a factor that inhibited their wellbeing. Young women in this study used examples of their parents constantly comparing the behaviour or even successes of other children to their own behaviour or successes, saying "*Look at so and so they could*

*get a degree in three years, why is it taking you so long?"* This is how self-comparison to others and pride could inhibit one's wellbeing.

#### *Lacking positive encouragement.*

The young female group also believed the lack of positive encouragement from their parents was another factor that inhibited their wellbeing. These young women believed their parents constantly focused on the negative aspects of ones behaviour and ones 'failures'. These young women also expressed receiving need to receive more praise from their parents. Lacking positive encouragement via parent child relationships could negatively affect one's development. One way parents and children can avoid this effect is using more praise. As mentioned in Chapter Two, Barkley (1987) believe parents should use the 5 to 1 rule to give their children more praise. If Tongan parents compliment or praise their children 5 times more than criticizing them, their children would not consider the lack of positive encouragement from their parents as a factor that inhibits their wellbeing. Brummelman et al (2016) supports this pattern by stating that parents are inclined to praise their children with simple phrases such as 'you're smart or that is incredibly beautiful' (p111). This is some possible solutions to how the young females feel that there is a lack of positive encouragement from their parents.

#### *Breaking the culture*

Parents have expressed the need to 'break the culture'. In a deeper sense, this means to break some of the traditional and socio-political practices of Tongan culture. Living and abiding by the Tongan way means living in socio-political order and following the traditional Tongan rules. This can often create distance between family members because even the family structure has a hierarchical family order with parents at the top. For example, the father is always the head of the family with

the mother also being a role of high power within the family. This kind of structure can make it extremely difficult for children to talk to their parents because the Tongan family structure positions them (the parents) as so high and dominant. Therefore, mothers have expressed the need to break some of the traditional ways of the Tongan culture by proposing an open-door communication policy. This is so their children can feel comfortable to talk to them about important matters in their lives.

### *Mother expectations*

Mothers have expressed emotions due to their expectations as a mother as one inhibiting factor to ones wellbeing. There is a Tongan phrase that states “*fatufatu fala fai l fale lalava*”. This translates to ‘the starting of a new mat is done in the house where the materialistic necessities of the mat is used to join the poles and posts of the house’ (Paea, 2016). Metaphorically in Tongan culture, this quote refers to how children grow up in the *api* (Tongan home) with specific references to thinking and behaving in the ways of their ancestors. As mentioned in Chapter Two, children are raised with purpose and it is the women’s prime responsibility to raise her children in the Tongan way, ensuring that they are educated in the Tongan way of thinking and in Tongan behaviour (Paea 2016, p. 98). For this reason, mothers can often feel pressured and stressed by this kind of responsibility. Living in New Zealand, the majority of the mother participants work to provide for their families. Mothers also admitted to working long hours. Therefore, working long hours to provide for their families and also teaching and raising their children the *anga fakatonga* (Tongan way) could be very difficult. This can cause mothers to feel shy or embarrassed about their parenting skills and behaviour. This can also cause mothers to fear that they are incapable mothers who cannot teach their children the *anga fakatonga*. This is why mothers claimed emotional characteristics such as shyness, embarrassment and fear as components that could inhibit their subjective wellbeing.

### *Negative Emotions*

Grandmothers have portrayed negative emotions such as anger, unwillingness and stubbornness as factors that inhibit their wellbeing. Grandmothers believed that these negative emotions inhibit their wellbeing because they do not strengthen their *mo'ui lo tolu*. Grandmothers believed the inability to increase ones *mo'ui lo tolu* would cause an imbalance in one's *mo'ui lo tolu* and would lead one to lower levels of happiness and life satisfaction. Young-Leslie and Moore (2012) found that in individualist cultures, aging is associated with higher rates of negative emotions and depression (p. 190). This supports the idea that negative emotions such as anger, unwillingness and stubbornness can inhibit one's subjective wellbeing. Young-Leslie and Moore (2012) further state that the majority of the Tongan respondents are satisfied with their lives because they are influenced by the underlying balance of positive emotions and negative emotions (p. 190). Young-Leslie and Moore (2012) believe this is also one of the underlying structures of Tongan subjective wellbeing. With negative emotions come with the downfall of ones wellbeing. This is how grandmothers portray negative emotions such as anger, unwillingness and stubbornness as factors that inhibit their subjective wellbeing.

### **Diverse Intergenerational worldviews of wellbeing**

This section describes the diverse intergenerational worldviews of wellbeing amongst the groups. More specifically this section will discuss the main influences that moulded the different viewpoints of wellbeing amongst each generation. This section will also include group suggestions on the areas that intergenerational groups need to focus on to strengthen ones subjective wellbeing.

### *Upbringing and environmental influences.*

The young women in this study believed that differences in views of wellbeing between generations is due to differences in upbringing. The young women believed that parents during their upbringing in Tonga lived in 'survival mode' because of their struggles in their everyday life in Tonga. As discussed in Chapter Two, Paea (2016) stated that parents often spoke of hardship whilst growing up in Tonga. For example, having to survive on little food, having no formal education, moving to other islands to be closer to school, living with parents who did not have paid employment and depending on the plantation and handicrafts for survival (p.125). As a result, their Tongan parents lived in survival mode by always preparing for the adversities in life; for example, storing food from their plantations to have daily meals. This is different from the youth, who believed their mentality is free flowing because they are privileged to have access to so many resources here in New Zealand. Being raised in a society that provides a variety of resources, one's mentality starts to change because it has adapted to the new environment.

As mentioned in Chapter Two, Tonga's shift towards increased democracy can be a factor that also contributes to the differences in viewing wellbeing (Betz and Meiji,2016). Tonga's increased democracy may influence Tongan youth to become less engaged with the Tongan hierarchy and more engaged in self-autonomy. As a result, Tongan youth start to become more independent in their identity structure and how they express themselves. Cases in New Zealand have shown that young Tongans alter their traditional Tongan identity to avoid indirect bullying, humour and laughter which causes negative effects on their self-esteem (Mila, 2013). This is one factor that can strongly influence one's development in life. Tongan youth have also expressed the great difficulty one has in trying to fit their traditional Tongan behavioural norms within the western contexts of New Zealand. This is how

upbringing and environmental influences are factors that influence the diverse intergenerational worldviews of wellbeing.

Mothers also believed that differences in upbringing were a big contributor to the differences in views of wellbeing between the generations. Mothers understand their children are born and raised in a society whose values contradict their own collectivist values. As a result, having two mentalities one as a New Zealander and the other as a Tongan can often cause Tongan youth to deviate from traditional Tongan norms (Betz and Meijl, 2016). Small (2011) supports this by arguing that the pressure of trying to be traditional can often push Tongan youth away from their Tongan culture. *“If they wanted us to be Tongan, they should have given birth to us in Tonga”* (Small 2011, p173). This quote from Chapter Two, from a New Zealand born Tongan reflects the way in which the pressure of trying to be more traditional can push youth to deviate away from their culture.

Grandmothers also believed that differences in upbringing play a big role in the differences in views of wellbeing amongst parents. Grandmothers believed that Tongan youth in New Zealand prioritises different values, which caused the differences in their views of wellbeing. Grandmothers believed Tongan youth often prioritises values that does not fit into the Tongan culture. This pattern could be influenced by the cultural norms of New Zealand. Small, (2011) supports this by stating norms such as generosity and seeking prestige are very common in Tongan culture and often well-practiced. However in America, generosity can often be mistaken for stupidity and prestige-seeking can be seen as waste (Small, 2011). Therefore, the cultural norm of the adopted country can influence Tongan youth to emphasise or prioritise cultural values that do not mirror Tongan cultural values.

Because they are prioritising different values, Tongan youth will gain experiences that could alter their perspectives of wellbeing.

#### *More exposure to the world*

Young women expressed that the differences in perspective on wellbeing between generations is contributed by the exposure youth have to the world. The young women stated that being exposed to more extracurricular activities after school and being exposed to apps and social media are big contributing factors to these differences. These young women believed that exposure to these extracurricular activities influenced the way one see life. Even being exposed to media, Tongan youth become more open to other opportunities which can influence a change in their behaviour and their mentality. For the Tongan mothers on the other hand, extracurricular activities during their time of upbringing was very limited.

Mothers had no exposure to the outside world or social media. Mothers expressed that their day-to-day routine consisted of cooking, chores, school and church related events. With this day-to-day routine, mothers were not exposed to the life or the culture outside Tonga. This can cause differences in perspectives of wellbeing between generations. Youth are a part of many groups in their life, not just cultural groups. Malone (2002) argues that youth can be a part of marginal groups including gay or lesbians and indigenous or refugee groups. Being a part of different groups also means they are a part of a different culture that has its own set of norms, cultural practices and cultural values. As a result, youth are not only influenced by the norms and values of their cultural groups, but Tongan youth can also be influenced by the norms and values of other marginal groups.

Grandmothers believed that technology is an influential factor of change in their society and it is also a factor that many children are exposed to. Grandmothers believed that technology in a way has power over humans because they cannot live without it. One study suggests that we live in a technological era where young children are becoming more digital learners (Prensky, 2008). Grandmothers believed with youth prioritising technology as an important component in their everyday life, this would create interpersonal problems amongst the youth.

This is how outside exposure can contribute to the differences in perspectives of wellbeing.

*Lack of understanding parenting styles.*

Mothers expressed the lack of understanding Tongan youth have for their parenting style, along with the frustration their children feel. The majority of Tongan youth believe their parents' style is too harsh or too strict. Mothers believed there is an important meaning behind the parenting strategies that parents choose. For example, parents may choose strict ways of parenting for reasons such as discipline, protection or simply for their children's greater good. Children, being young, do not fully understand these decisions. Hingano, a student born and raised in Tonga, stated that although at times she thought her parents did not love her, she grew to feel very appreciative of the life she had and the way she was taught and raised (Paea 2016, p. 60). Hehea noted her Tongan father being very systematic and that he used disciplined approaches in her family's upbringing. However, despite this, Hehea expressed that she will always humble herself to serve her parents and family with no fuss or complaints (Paea 2016, p. 61). Children may not fully understand parenting styles which contributes to the diverse intergenerational worldviews of wellbeing.

## **Wellbeing areas between generations that need improvement.**

### *Communication*

One area that needs mutual understanding between generations is communication. All three groups expressed the lack of communication in their relationships. For example, the young women believe there is a lack of communication between themselves and their mothers. Mothers also expressed an interest in communicating more with their children. Lastly, grandmothers expressed through their focus group interviews the lack of communication between them and their own daughters. The lack of communication between generations can lead to barriers such as misunderstandings, disappointment, embarrassment and even anger in familial relationships. This can be caused by gaps between the communication styles within the family. As mentioned in Chapter Two, Taumopeau (2012) acknowledges the different types of verbal communication. Taumoepeau (2012) states that Tongans do not have the same forms of talking. For example, a Tongan cannot talk or address their sister the same way they would talk or address their brother. One cannot simply talk to their father the same way one talks to their mother. There are protocols around verbally communicating to one another and it is dependent upon the role one has in the family. The types of verbal communication is an area that needs mutual understanding amongst families. With Tongan fathers being the head of the family and Tongan mothers having high power in the family structure, this can also cause communication barriers between the children and their parents. This is how communication is a wellbeing area that is lacking between generations.

## **Understanding cultural knowledge and cultural connection**

Mothers often felt that sometimes Tongan youth did not understand the cultural knowledge and cultural connection that underpins Tongan culture. Tongans left Tonga to provide better life opportunities for their families as Tongans. Parents believed that their children do not fully understand this, which inhibits furthering their cultural knowledge and cultural connection. Another factor which can inhibit Tongan youth in furthering their understanding of cultural knowledge and connection is being New Zealand-born. Young Tongans who are New Zealand-born can often be seen as plastic, want to be white or fake (Betz and Meijl, 2016). As a result, mothers voiced their support of living the Tongan way by encouraging their children to marry other Tongans and participate in Tongan groups, or even visit Tonga during holidays (p. 172).

## **Muli-tonga**

Grandmothers expressed the importance of the *muli-tonga* way. Grandmothers believed that there is a lack of development of the *muli-tonga* way in today's youth. One participant from Small (2011) discussed the constant atmosphere of love and respect in their household even when there were a lot of people living in one house. This is an example of living the *muli-tonga* way. However Small (2011) also noted that these meanings and lessons have been taken for granted after Tongan migration. Betz and Meijl (2016) also found in their study that some Tongans are jealous of Tongan youth who act more westernised. These Tongans want westernised Tongans to conform to safeguard the integrity of Tongan culture. Tongans also believe that humility is a core part of being a Tongan. Even when you are a leader, you must show that you are a humble leader and do not put yourself

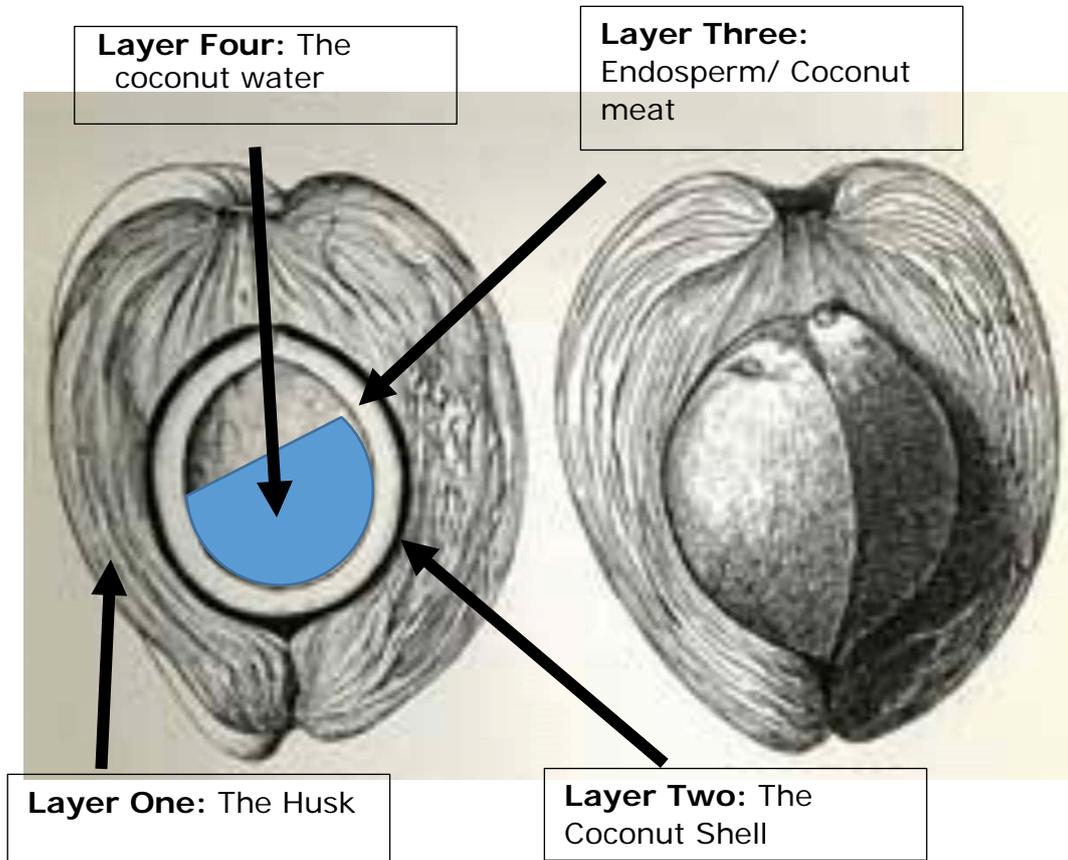
over everyone else. Paea (2016) argued that as soon as one put one's self over anyone else, that is when one loses one's Tonganness. However, today, it is not unusual for leaders to place themselves higher than others in order to be able to make demands, or gain respect or gain status. This is an example of the way grandmothers might consider youth have lost the importance of the *muli-tonga*.

### **Implementing the coconut metaphor: The Niu**

To better depict the findings of this study, the researcher has created a metaphor using the coconut. This section will portray the coconut metaphor and will explain in detail how the coconut is used to explain or represent the results of this study.

There are four layers of the coconut that are represented in this metaphor. The first layer is the husk. The second layer is the hard coconut shell, followed by the Endosperm layer and lastly the coconut water.

Figure 2 The Niu Model



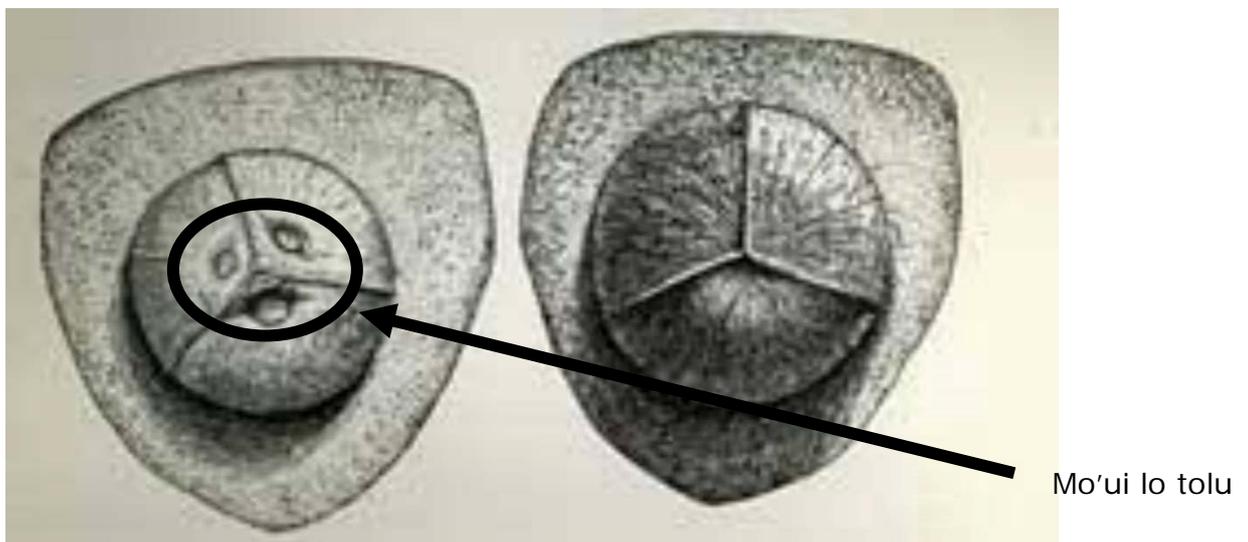
Picture source: <https://www.loc.gov/rr/scitech/mysteries/coconut.html>

### Layer One: The Husk

The Husk also known as the Coir (in some texts), is the middle fibrous coat of the fruit. This husk layer acts as the protective layer of the coconut shell. It is very thick and the fibres are very tough. Going through the husk is a very laborious job. It requires a lot of manual labour to tear the fibres away strip by strip. In this study, the husk represents the process of unpacking one's self. To capture the inner core of a person, one must slowly strip away their outer appearances to ensure their inner core is their true inner self. In trying to find the authentic inner opinions of wellbeing

amongst a person, we must first strip away their outside layers of a person. This could be represented by their roles as a student, as a sister, an employee or mother. Therefore the husk represents the unpacking of all these appearances of a person to maintain one's true inner self. In capturing one's true inner self, this study has maintained authentic, accurate responses from the participants.

### *Layer Two: The Coconut Shell*



Picture source: <https://www.loc.gov/rr/scitech/mysteries/coconut.html>

Layer two is the coconut shell which is the hard-inner coat after the husk layer. This hard, thick outer shell represents the grandmothers in this study. The thick hard shell represents the grandmothers dominant personalities and their strong wisdom about life. This hard thick shell also represents their unwillingness to change their values and cultural norms even when being an immigrant in another country. The view of wellbeing for grandmothers is represented by the three holes at the top on the coconut shell. From the grandmother's point of view, their wellbeing only consists of three components, the wellbeing of the mind, body and spirituality. The grandmothers call the combination of these components as their *mo'ui lo tolu* . The

grandmothers believe when ones *mo'ui lo tolu* is strong and working together as a unity, ones wellbeing becomes strong and thick like the outer shell that is represented by the grandmothers.

*Layer three: Endosperm Layer/ Coconut meat*

Layer three also known as Endosperm is the white edible layer of the coconut and represents the mothers in this study. Although this layer is edible, this layer is still very thick. This represents the strong values of also believing in the *mo'ui lo tolu*. Therefore the thickness of this layer represents the strong belief in the Tongan teachings of the outer shell (their mothers). However in comparison to the outer shell, the white layer is softer. This researcher believes mothers are softer in the upbringing of their children. This could be the result of living in a different country and adopting to their cultural norms, or it could be the fact that mothers have a soft spot for their children. Lastly the white layer being edible and with the coconut being a fruit, this represents nutrition. Viewing this layer as a nutritious layer is how mothers described and saw their wellbeing. Nutritious foods keeps a person healthy and gives them protein and energy to live through their daily lives. This is what these Tongan mothers do for their children. These Tongan mothers see their wellbeing as being able to provide for their children making sure they have the essentials to live out their day to day lives. These essentials are components such as food, shelter, clothes and education. As long as essentials are provided for their children, each child has the foundations for their wellbeing.

*Layer Four: Coconut water*

Lastly, the last layer which is represented in this study is the coconut water. The coconut water in this diagram represents fluidity and being versatile. This is why

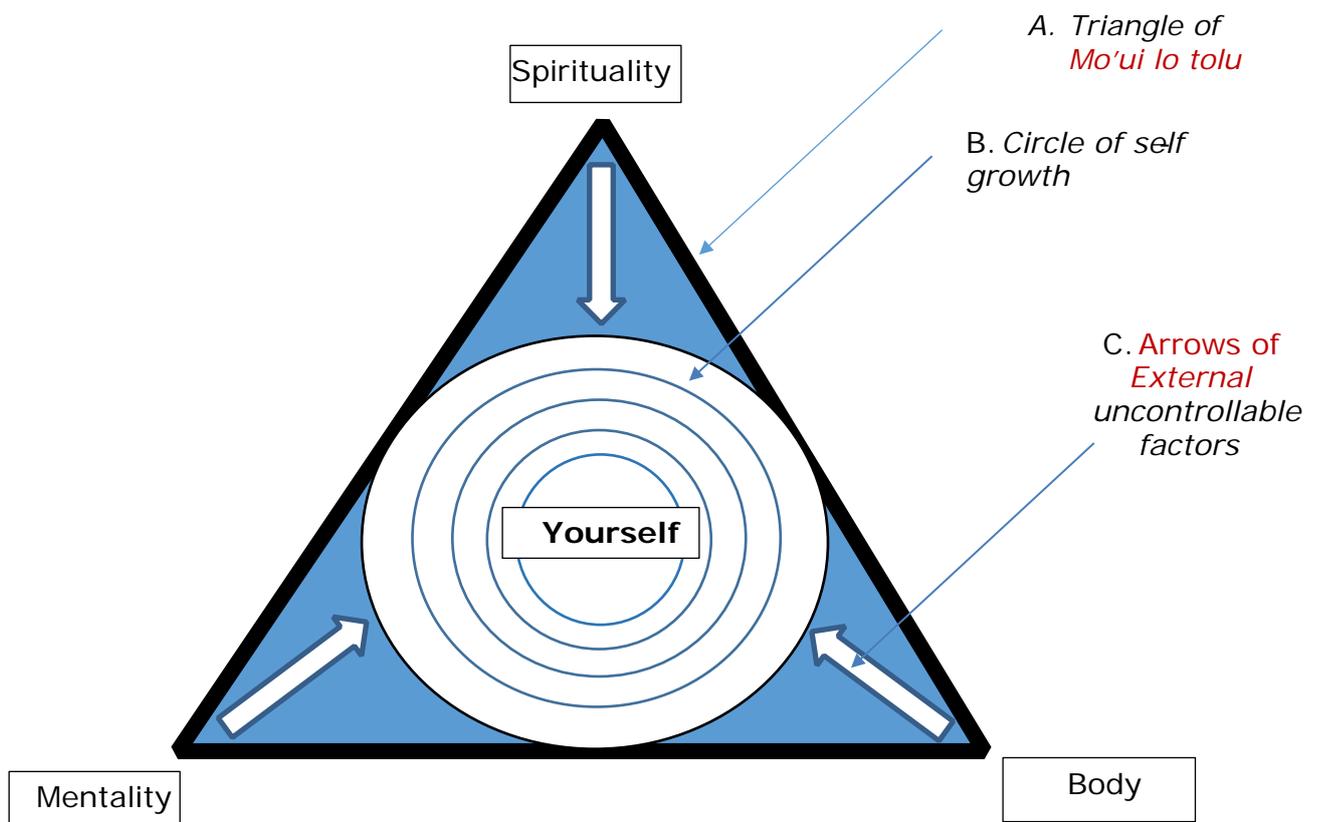
this layer is represented by the young women. The development of the young women and their thinking as well as their personality is very fluid. The values of the *mo'ui lo tolu* is not as strong at this point in their lives in comparison to their mothers or grandmothers. Also with the coconut water, when one drinks the coconut water the only person who experiences the richness of the water is the person drinking it. No immediate family member can enrich through the nutrition of the coconut water besides the person who drink it. This is demonstrated through how the youth see their wellbeing. The youth see their wellbeing with an individualistic mindset. These young Tongan women express components such as self-awareness, confidence, self-motivation, and self-esteem as factors that see their wellbeing.

Over all, this is how the coconut metaphor is used to represent the results of this study. Each layer of the coconut is represented by each generation. Although each generation has its own distinct opinions and differences, each layer still makes up one coconut. Therefore, even with the different generations, all generations still come together as one family and as one Tongan community.

## Tongan Wellbeing Model (Mo'ui lo tolu )

The results of this study has steered a pathway to create a new Tongan wellbeing model. This model represents the Mo'ui lo tolu in picture form.

Figure 3 Tongan Wellbeing Model (Mo'ui lo tolu)



### A. Triangle of Mo'ui lo tolu

The triangle of *mo'ui lo tolu* represents the three main components; mind, body and spirituality. The component of spirituality is at the top of the triangle because all participants in this study believed spirituality is the main strengthening component in their life to their wellbeing. This is followed by components of the mind and body (taking the two bottom corners of the triangle). Components of the *mo'ui lo tolu* is

represented in the triangle form to represent unity. Although the components of spirituality is at the top of the triangle, the triangle will not be complete without the important components of one's mentality and body. This is how the triangle reflects unity in the components of the *mo'ui lo tolu*. This trend also reflects how *mo'ui lo tolu* works in one's everyday life. Without all three components working together as one, one's whole wellbeing will not be complete.

### *B. Circle of self-growth*

Secondly, the circle of self-growth represents one's self. Each individual is represented by the circle in the middle of the triangle. As each person starts their life, the circle within the triangle is very small because one is not strong in the areas of the *mo'ui lo tolu*. However as one grows older, your circle starts to grow because you are engaging in more things that strengthen ones *mo'ui lo tolu*. For example one may start going to church more or one may join in more physical sports or will go to school. All these activities strengthens one's *mo'ui lo tolu*. Therefore, an individual's circle may grow because that individual is becoming stronger in the different components of their own wellbeing. The circle also represents the idea that as human beings, one is not created to be perfect. As much as each person would want to fulfil their *mo'ui lo tolu* needs to the tip of the triangle, there will always be external uncontrollable factors that inhibits one from doing so.

### *C. Arrows of external uncontrollable factors*

We cannot strengthen our components of the *mo'ui lo tolu* each tip of the triangle. There will always be unexpected or uncontrollable factors that will stop one from completely fulfilling the components of the *mo'ui lo tolu*. However, the

main concept of the *mo'ui lo tolu* is strengthening each component so that it touches the rims of the triangle. This means that although every individual is not perfectly fitted in each area of the *mo'ui lo tolu*, but each individual can have a very strong balance between all three components in one's life.

Therefore, a balanced *mo'ui lo tolu* will set a strong foundation of one's overall wellbeing. This is how this new model of Tongan wellbeing is represented by the symbol above.

## **Chapter 6: Conclusion**

This last chapter will summarise the results and discussion of this study. Specifically, this chapter will explain the limitations and improvements of this study, the gaps in current research, the cultural implications of this research as well as the future research directions.

To complete this chapter, a short conclusion will be outlined.

### **Limitations and Improvements**

This study has illustrated some limitations. One limitation of this study is only interviewing Tongan Methodist women. Limiting our study to only Methodist women means our results limit our ability to generalise to all Tongan women in New Zealand as a whole. Another limitation is that this study also shows a denominational bias. This bias acts as a limitation in this study because it excludes other denominations of faith and religion. An improvement for this this study is refining more of the Niu model and the Mo'ui lo tolu model. For example, an improvement in this study could be refining the Niu model by including instructional pathways. This is an improvement because the model can teach Tongans or healthcare workers specifically on how to use the model in one's everyday practice or healthcare frameworks and services.

### **Gap in research**

Upon extensive review of the literature, there appears to be a dearth of evidence around intergenerational research in Pacific and within ethnic specific

cultures. This is a gap in the research. Pacific literature and ethnic Pacific specific literature need more intergenerational studies as a pathway to create more mutual understandings and positive relationships within generations.

## **Recommendations**

A recommendation for this study is to further explore the intergenerational relationship not only amongst Tongan mothers, but amongst Tongan families. This can include and is not limited to familial relationships between fathers and daughters, father and sons and even grandparents and their children and grandchildren. Another recommendation for this study is to further refine the *Niu* model and the *Mo'ui lo tolu* model. Further refining these two models can increase the effectiveness of using this model amongst health practitioners who engage and work with Tongan families.

## **Clinical Implications**

Results from this study can be used within Tongan family frameworks that improve the familial relationships within the household. In this instance, this study has acknowledged areas that can improve the relationship between mothers and daughters, mothers and grandmothers as well as grandmothers and granddaughters.

Findings from this study can also be used as a health framework or evidence based strategies for services who deal with Tongan female clients or Tongan mothers. The *Mo'ui lo tolu* model as well as the *Niu* model can guide social workers or youth workers on what areas of wellbeing to focus on when dealing with these clients.

Lastly, any programme or evidence based strategies that promote wellbeing can also take into account the results of this study by focusing on the needs and

wants of each generation. By focusing on the needs and wants of each generation, programmes are addressing the specific problems that each generation face for the better wellbeing of the family as a whole.

### **Future Research directions**

Future studies in this field can create a longitudinal study across these groups. In conducting a longitudinal study, researchers can analyse the viewpoints of wellbeing amongst generations and pinpoint the stages of change across their lifetime or record the influencing factors that keep or change the viewpoints of these participants. Acquiring this information could allow researchers to know if these young females change their perception of wellbeing as coming into motherhood or if these young females later in their lives take on board more of the cultural and holistic perceptions of wellbeing and mirror the perceptions of their mothers or grandmothers.

Another direction for future study is creating a comparative study of Tongan women in New Zealand and Tongan women in Tonga. Conducting a comparative study can allow researchers to analyse how much of an impact context and environment can have on one's subjective wellbeing and personal development. One can also explore if the young women in Tonga share the same outcomes from the young women's in this study.

Lastly, another direction for study is conducting a comparative study of intergenerational relationships amongst Tongan men. Conducting a comparative study amongst men can allow researchers to analyse any similarities or distinct differences between gender relationships in the Tongan community or within the Pacific community as a whole. This can also allow researchers to explore the extent gender or gender roles has on ones wellbeing.

## Conclusion

In conclusion, 25 Tongan women participated in three main focus group interviews. Each group, represented by young females, mothers and grandmothers shared their perceptions of wellbeing. Our results showed there are similarities as well as differences in the perspectives of wellbeing across these three groups. Similarities include *mo'ui lo tolu* and differences include young females as individual thinkers and the practising as well as emphasis of the *mo'ui lo tolu*. All three groups also identified different factors that strengthened as well as inhibit one's subjective wellbeing. Inhibiting factors includes self-comparison and pride, lack of positive encouragement, mother expectations and culture. However strengthening factors include *mo'ui lo tolu*, as well as positive characteristics. Lastly the diverse intergenerational views of wellbeing is attributed to the groups different upbringing and environmental influences. Groups believe factors such as exposure to the world and technology are factors that influence the differential thinking of wellbeing amongst groups.

Most importantly groups have identified areas that is lacking between generations. For instance, communication, understanding cultural knowledge and cultural connection as well as *muli-tonga* are all factors that intergeneration want to see happen more within the intergenerational relationship in their family. The outcome of this study is depicted through two models. The first model is the Mo'ui lo tolu model which is a triangle that illustrates the importance of body, mind and spirituality in one's subjective wellbeing. The second coconut (niu) model illustrates in a picture the responses from the focus group interviews and represents how each generation perceives wellbeing. With grandmothers represented as the hard outside layer and the mothers represented as the coconut meat layer as well as the youth represented by the coconut water, each layer of the coconut has distinct differences to each other which reflected the views of wellbeing amongst these three

generations. This shows the complexity processes of the intergenerational views of wellbeing amongst Tongan women in New Zealand.

## References

Addo, P. A. (2007). Commoner Tongan women authenticate Ngatu Pepa. *Journal of the Pacific Arts Association*, 3, 60-73.

Addo, P. A. (2010). Exhibiting Art, Eliding Community: Tongan Barkcloth, Identity, and Otherness in a Community Arts Project in California. *Pacific Arts*, 10(2), 34-46.

Addo, P. (2017). Passing on, and Passing on Wealth: Compelling Values in Tongan Exchange. In Hermkens A. & Lepani K. (Eds.), *Sinuous Objects: Revaluating Women's Wealth in the Contemporary Pacific* (pp. 211-234). Australia: ANU Press. Retrieved from <http://www.istor.org/stable/j.ctt1vw0p47.16>.

Agee, M. N., McIntosh, T., & Culbertson, P. (2013). *Pacific identities and well-being: Cross-cultural perspectives*. Routledge.

Allerhand, M., Gale, C. R., & Deary, I. J. (2014). The dynamic relationship between cognitive function and positive well-being in older people: A prospective study using the English Longitudinal Study of Aging. *Psychology and aging*, 29(2), 306.

Anae, M. (2001). The new Vikings of the sunrise: New Zealand-borns in the information age. *Tangata o Te Moana Nui: The Evolving Identities of Pacific people in Aotearoa/NZ* (pp. 101-121). Palmerston North, New Zealand :Dunmore Press.

Anae, M., Moewaka-Barnes, H., McCreanor, T., & Watson, P. (2002). Towards promoting youth mental health in Aotearoa/New Zealand: holistic 'houses' of health. *International Journal of Mental Health Promotion*, 4(2), 5-14.

Anae, M. S. (2012). All Power to the People: overstayers, dawn raids and the

Polynesian Panthers. In S. Mallon, K. Mahina-Tuai, & D. Salesa (Eds.), *Tangata o Le Moana: New Zealand and the People of the Pasifika* (pp. 221-240). New Zealand: Te Papa Press.

Aquilino, W. S. (1997). From adolescent to young adult: A prospective study of parentchild relations during the transition to adulthood. *Journal of Marriage and the Family*, 59(3), 670-686.

Aquilino, W. S. (1999). Two views of one relationship: Comparing parents' and young adult children's reports of the quality of intergenerational relations. *Journal of Marriage and the Family*, 61(4), 858-870.

Baba, T., Mahina, O., Williams, N., & Nabobo-Baba, U. (eds). (2004) *Researching Pacific and Indigenous peoples: issues and perspectives*. Auckland, New Zealand: Centre for Pacific Studies, The University of Auckland.

Barkley, R. A. (1987). *Defiant children: A clinician's manual for assessment and parent training*. New York, NY: Guilford Press.

Basset, S. F., & Holt, E. A. (2002). New Zealand resident Tongan peoples' health and illness beliefs and utilisation of health systems. *Pacific health Dialogue*, 9(1), 40-47.

Baumrind, D. (1993). The average expectable environment is not good enough: A response to Scarr. *Child Development*, 64(5), 1299-1317.

Bennardo, G., & Read, D. (2007). Cognition, algebra, and culture in the Tongan kinship terminology. *Journal of Cognition and Culture*, 7(1), 49-88.

Bengtson, V. L., & Kuypers, J. A. (1971). Generational difference and the developmental stake. *Aging and Human development*, 2(4), 249-260.

- Bengtson, V. L., Olander, E. B., & Haddad, A. A. (1976). The generation gap and aging family members: Toward a conceptual model. *Time, roles, and self in old age*, 51(2), 237-263.
- Bengtson, V. L., & Roberts, R. E. (1991). Intergenerational solidarity in aging families: An example of formal theory construction. *Journal of Marriage and the Family*, 53(4), 856-870.
- Bengtson, V., Giarrusso, R., Mabry, J. B., & Silverstein, M. (2002). Solidarity, conflict, and ambivalence: Complementary or competing perspectives on intergenerational relationships?. *Journal of Marriage and Family*, 64(3), 568-576.
- Ben-Zur, H. (2003). Happy adolescents: The link between subjective well-being, internal resources, and parental factors. *Journal of Youth and Adolescence*, 32(2), 67-79.
- Berry, J. W., & Sam, D. L. (1997). Acculturation and adaptation. *Handbook of crosscultural psychology*, 3(2), 291-326.
- Betz, E., & van Meijl, T. (2016). Humour in the negotiations of social identity in the Tongan diaspora. *Etnofoor*, 28(1), 111-125.
- Birditt, K. S., Hartnett, C. S., Fingerman, K. L., Zarit, S. H., & Antonucci, T. C. (2015). Extending the Intergenerational Stake Hypothesis: Evidence of an Intraindividual Stake and Implications for Well-being. *Journal of Marriage and Family*, 77(4), 877-888.
- Black, S. E., Devereux, P. J., & Salvanes, K. G. (2010). Small family, smart family? Family size and the IQ scores of young men. *Journal of Human Resources*, 45(1), 33-58.
- Bleakley, C. (2002). Women of the new millennium: Tongan women determine their development direction. *The Contemporary Pacific*, 14(1), 134-147.

- Bornstein, M. H., & Cote, L. R. (2006). *Acculturation and parent-child relationships: Measurement and development*. Mahwah, New Jersey, America: Lawrence Erlbaum Associates Publishers.
- Boszormenyi-Nagy, I., & Spark, G. M. (1973). *Invisible loyalties: Reciprocity in intergenerational family therapy*. Oxford, England: Harper & Row.
- Bott, E. (1981). Power and Rank in the Kingdom of Tonga. *The Journal of the Polynesian Society*, 90(1), 7-81.
- Bourke, L., & Geldens, P. (2007). What Does Wellbeing Mean?: Perspectives of Wellbeing among Young People & Youth Workers in Rural Victoria. *Youth Studies Australia*, 26(1), 41.
- Bowen, M. (1978). *Family treatment in clinical practice*. New York: Jason Aronson.
- Bradburn, N. M. (1969). *The structure of psychological well-being*. Oxford, England: Aldine
- Braun, V., & Clarke, V. (2014). What can “thematic analysis” offer health and wellbeing researchers? *International Journal of Qualitative Studies on Health and Wellbeing*, 9(1) 1-3.
- Broderick, C. B. (1993). *Understanding family process: Basics of family systems theory*. Thousand Oaks, California: Sage.
- Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. *American psychologist*, 32(7), 513.
- Brummelman, E., Crocker, J., & Bushman, B. J. (2016). The Praise Paradox: When and Why Praise Backfires in Children With Low Self-Esteem. *Child Development Perspectives*, 10(2), 111-115.
- Brunello, A., Sandri, R., & Extermann, M. (2009). Multidimensional geriatric evaluation for older cancer patients as a clinical and research tool. *Cancer treatment reviews*, 35(6), 487-492.

- Bulanda, R. E., & Majumdar, D. (2009). Perceived parent–child relations and adolescent self-esteem. *Journal of Child and Family Studies*, *18*(2), 203-212.
- Carlsson, F., Lampi, E., Li, W., & Martinsson, P. (2014). Subjective well-being among preadolescents and their parents—Evidence of intergenerational transmission of well-being from urban China. *The Journal of Socio-Economics*, *48*, 11-18.
- Casas, F. (2001). Video Games: Between Parents and Children. In I. Hutchby and J. Moran-Ellis (Eds.), *Children, Technology and Culture: The Impacts of Technologies in Children's Everyday Lives* (pp. 42–57). London: Routledge/Falmer
- Coll, C. G., Crnic, K., Lamberty, G., Wasik, B. H., Jenkins, R., Garcia, H. V., & McAdoo, H. P. (1996). An integrative model for the study of developmental competencies in minority children. *Child Development*, *67*(5), 1891-1914.
- Condevaux, A. (2013). Gender and Power in Tongan tourist performances. *Ethnology: An International Journal of Cultural and Social Anthropology*, *50*(3), 223-244.
- Conger, R. D., & Donnellan, M. B. (2007). An interactionist perspective on the socioeconomic context of human development. *Annual Review of Psychology*, *58*, 175-199.
- Cui, M., Donnellan, M. B., & Conger, R. D. (2007). Reciprocal influences between parents' marital problems and adolescent internalizing and externalizing behavior. *Developmental psychology*, *43*(6), 1544.
- Davey, A., Janke, M., & Savla, J. (2004). Antecedents of intergenerational support: Families in context and families as context. *Annual Review of Gerontology & Geriatrics*, *24*, 29-54. Retrieved from <http://ezproxy.auckland.ac.nz/login?url=https://search.proquest.com/docview/216689085?accountid=8424>

- Diener, E., Suh, E. M., Lucas, R. E., & Smith, H. L. (1999). Subjective well-being: Three decades of progress. *Psychological bulletin*, 125(2), 276.
- Diener, E., & Suh, E. M. (Eds.). (2000). *Culture and subjective well-being*. London, England: MIT press.
- Dillon, L. M., & Beechler, M. P. (2010). Marital satisfaction and the impact of children in collectivist cultures: A meta-analysis. *Journal of Evolutionary Psychology*, 8(1), 7-22.
- Dodge, R., Daly, A. P., Huyton, J., & Sanders, L. D. (2012). The challenge of defining wellbeing. *International journal of wellbeing*, 2(3), 222-235.
- Dore, M. M. (2008). *Comprehensive handbook of social work and social welfare: Family Systems Theory*. doi: 10.1002/978-0-470-37370-5.
- Downey, G., & Coyne, J. C. (1990). Children of depressed parents: an integrative review. *Psychological bulletin*, 108(1), 50.
- Duke, M. P., Lazarus, A., & Fivush, R. (2008). Knowledge of family history as a clinically useful index of psychological well-being and prognosis: A brief report. *Psychotherapy: Theory, Research, Practice, Training*, 45(2), 268.
- Dwyer, S. C., & Buckle, J. L. (2009). The space between: On being an insider-outsider in qualitative research. *International journal of qualitative methods*, 8(1), 54-63.
- Eggebeen, D. J., & Davey, A. (1998). Do safety nets work? The role of anticipated help in times of need. *Journal of Marriage and the Family*, 939-950.
- Ellens, J. H. (2008). *Understanding religious experiences: what the Bible says about spirituality*. Westport, Connecticut: Praeger.

- Erikson, E. H. (1959). Identity and the life cycle: Selected papers. *Psychological Issues, 1*, 1-171.
- Finau, T. L., Udagawa, K., & Nakajo, N. (1994). Fish and meat consumption of Tongan people. *Fisheries Research Bulletin of Tonga, 1*, 29-36.
- Fingerman, K. L. (2001). *Aging mothers and their adult daughters: A study of mixed emotions*. New York: Springer Publishing Company
- Fivush, R., Merrill, N., & Marin, K. (2014). Voice and power: Constructing moral agency through personal and intergenerational narratives. In C. Wainryb & H. E. Recchia (Eds.), *Talking about right and wrong: Parent-child conversations as contexts for moral development* (pp. 270–296). Cambridge: University Press.
- Foliaki, S. (1998). Migration and mental health: the Tongan experience. *International Journal of Mental Health, 4*(2), 36-54.
- Fua, S. (2009). Ko hata fa'ungamotu'a ko hata kaha'u: A knowledge system for redesigning Tongan curriculum. *Rethinking education curricula in the Pacific: Challenges and Prospects*, 196-221.
- Fua, S. U. J. (2014). *Kakala research framework: A garland in celebration of a decade of rethinking education*. Suva, Fiji: USP Press.
- Goldman, I. (1955). Status rivalry and cultural evolution in Polynesia. *American Anthropologist, 57*(4), 680-697.
- Gurman, A. S. (2014). *Handbook of family therapy*. New York: Routledge.
- Hau'ofa, E. (2008). *We are the ocean: Selected works*. Honolulu, HI: The University of Hawai'i Press.

- Helu, S. L., Robinson, E., Grant, S., Herd, R., & Denny, S. (2009). *Youth'07: The health and well-being of secondary school students in New Zealand* (Results for Pasifika young people). Auckland: University of Auckland, Faculty of Medical and Health Science.
- Hobfoll, S. E. (2002). Social and psychological resources and adaptation. *Review of General Psychology, 6*(4), 307.
- Howden, S. W. (1992). *Development and psychometric characteristics of the Spirituality Assessment Scale*. (Unpublished doctoral dissertation). Texas Women's University, Denton, Texas.
- Hoy, B. D., Suldo, S. M., & Mendez, L. R. (2013). Links between parents' and children's levels of gratitude, life satisfaction, and hope. *Journal of Happiness Studies, 14*(4), 1343-1361.
- Huebner E.S. (2004) Research on Assessment of Life Satisfaction of Children and Adolescents. In: Dannerbeck A., Casas F., Sadurni M., Coenders G. (Eds.), *Quality-of-Life Research on Children and Adolescents. Social Indicators Research Series* (23, pp. 3-33). Netherlands: Springer.
- Huppert, F. A., & Whittington, J. E. (2003). Evidence for the independence of positive and negative well-being: Implications for quality of life assessment. *British journal of health psychology, 8*(1), 107-122.
- Ivtzan, I., Chan, C. P., Gardner, H. E., & Prashar, K. (2013). Linking religion and spirituality with psychological well-being: Examining self-actualisation, meaning in life, and personal growth initiative. *Journal of religion and health, 52*(3), 915-929.
- Ji, T., Xu, J. J., & Mace, R. (2014). Intergenerational and sibling conflict under patrilocality. *Human Nature, 25*(1), 66-79.
- Juang, L. P., Syed, M., Cookston, J. T., Wang, Y., & Kim, S. Y. (2012). Acculturation based and everyday family conflict in Chinese American

families. *New directions for child and adolescent development*, 2012(135), 13-34.

Kahneman, D., Diener, E., & Schwarz, N. (Eds.). (1999). *Well-being: Foundations of hedonic psychology*. New York: Russell Sage Foundation.

Kaholokula, J. K. (2007). Colonialism acculturation and depression among Kānaka Maoli of Hawai'i. In P. Culbertson, M.N. Agee & C. Makasiale (Eds.), *Penina Uliuli: confronting challenges in mental health for Pacific people* (pp. 180 -195) Honolulu, Hawaii: University of Hawaii Press.

Ka'ili , T. O. (2005). tauhi va: Nurturing Tongan sociopatial ties in Maui and beyond. *The Contemporary Pacific*, 17(1), 83–114.

Katz, R. (2009). Intergenerational family relations and subjective well-being in old age: A cross-national study. *European Journal of Ageing*, 6(2), 79-90.

Kavapalu, H. (1995). Power and personhood in Tonga. *Social Analysis: The International Journal of Social and Cultural Practice*, (37), 15-28.

Kelly, G. A., & Lazarus, J. (2015). Perceptions of successful aging: Intergenerational voices value well-being. *The International Journal of Aging and Human Development*, 80(3), 233-247.

Kohn, P. M., & Macdonald, J. E. (1992). Hassles, anxiety, and negative well-being. *Anxiety, stress, and coping*, 5(2), 151-163.

Kohn, P. M., Hay, B. D., & Legere, J. J. (1994). Hassles, coping styles, and negative well being. *Personality and Individual Differences*, 17(2), 169-179.

Koropecykj-Cox, T. (2002). Beyond parental status: Psychological well-being in middle and old age. *Journal of Marriage and Family*, 64(4), 957-971.

- Krueger, R.A. and M.A. Casey (2000) *Focus Groups: A Practical Guide for Applied Research* (3rd ed). Thousand Oaks, California: Sage Publications.
- Kurman, J. (2003). Why is self-enhancement low in certain collectivist cultures? An investigation of two competing explanations. *Journal of Cross-Cultural Psychology*, 34(5), 496-510.
- Lai, J. C. L., & Mak, A. J. H. (2009). Resilience Moderates the Impact of Daily Hassles on Positive Well-Being in Chinese Undergraduates. *Journal of Psychology in Chinese Societies*, 10(2), 151-167.
- Latukefu, S. (1972). The Place of Tradition in Modernization: An Islander's View. *Journal of the Papua New Guinea Society*, 6(2), 3-12.
- Lau, A. S., & Fung, J. (2013). On better footing to understand parenting and family process in Asian American families. *Asian American Journal of Psychology*, 4(1), 71-75. Retrieved from: <http://dx.doi.org/10.1037/a0032120>
- Lavee, Y., Sharlin, S., & Katz, R. (1996). The effect of parenting stress on marital quality: An integrated mother-father model. *Journal of family issues*, 17(1), 114-135.
- Levitt, M. J., Guacci-Franco, N., & Levitt, J. L. (1993). Convoys of social support in childhood and early adolescence: Structure and function. *Developmental psychology*, 29(5), 811.
- Lewis, J., & Ritchie, J. (2003). Generalising from qualitative research. *Qualitative research practice: A guide for social science students and researchers*, 2, 347-362.
- Lui, P. P. (2015). Intergenerational cultural conflict, mental health, and educational outcomes among Asian and Latino/a Americans: Qualitative and meta-analytic review. *Psychological Bulletin*, 141(2), 404-446.

- Lüscher, K., & Pillemer, K. (1998). Intergenerational ambivalence: A new approach to the study of parent-child relations in later life. *Journal of Marriage and the Family*, 60(2), 413-425.
- Malloy, T. E., Albright, L., Diaz-Loving, R., Dong, Q., & Lee, Y. T. (2004). Agreement in personality judgments within and between nonoverlapping social groups in collectivist cultures. *Personality and Social Psychology Bulletin*, 30(1), 106-117.
- Malone, K. (2002). Street life: Youth, culture and competing uses of public space. *Environment and Urbanization*, 14(2), 157-168.
- Manuela, S., & Sibley, C. G. (2013). The Pasifika Identity and Well-being Scale (PIWBS): A culturally-appropriate self-report measure for Pasifika peoples in New Zealand. *Social indicators research*, 112(1), 83-103.
- Manuela, S., & Sibley, C. G. (2015). The Pasifika Identity and Well-being Scale-Revised (PIWBS): Comparisons across Pasifika groups. *Social Indicators Research*, 44(1), 61-72.
- Marks, N. F., Lambert, J. D., & Choi, H. (2002). Transitions to Caregiving, Gender, and Psychological Well-Being: A Prospective US National Study. *Journal of Marriage and Family*, 64(3), 657-667.
- McLean, K. C., & Mansfield, C. D. (2011). To reason or not to reason: Is autobiographical reasoning always beneficial?. *New directions for child and adolescent development*, 2011(131), 85-97.
- Merton, R. K., & Kendall, P. L. (1946). The focused interview. *American journal of Sociology*, 51(6), 541-557.
- Merz, E. M., Schuengel, C., & Schulze, H. J. (2009). Intergenerational relations across 4 years: Well-being is affected by quality, not by support exchange. *The Gerontologist*, 49(4), 536-548.

Mila-Schaaf, K., & Robinson, E. (2010). Polycultural'capital and educational achievement among NZ-born Pacific people. *Mai review*, 1, 1-18.

Mila, K. (2013). Not Another New Zealand-Born Crisis: Well-Being and the Politics of Belonging. In M. N. Agee, T. McIntosh, P. Culnerston, & C. Ofa Makasiale (Eds.), *Pasifika Identities and Well-Being: Cross-Cultural Perspectives* (pp. 27- 45). United Kingdom: Routledge.

Milkie, M. A., Bierman, A., & Schieman, S. (2008). How adult children influence older parents' mental health: Integrating stress-process and life-course perspectives. *Social Psychology Quarterly*, 71(1), 86-105.

Moghaddam, F. M., Taylor, D. M., & Wright, S. C. (1993). *Social psychology in crosscultural perspective*. New York, NY: Freeman

Morgan, D. L., & Scannell, A. U. (1998). *Planning focus groups*. Thousand Oaks, CA: Sage.

Olson, E. G. (1993). *Conflict management in congregation and community in Tonga*. (PhD dissertation., University of Arizona, United States of America). Retrieved from:  
<http://arizona.openrepository.com/arizona/handle/10150/186161>

Otsuka, S. (2005). *Talanoa Research: culturally appropriate research design in Fiji*. International Education Research Conference: Creative Dissent-Constructive Solutions. Australian Association for Research in Education, Melbourne, Australia.

Paea, S. (2016). *Tongan Women and Leadership in New Zealand*. (Masters thesis., Massey University, Auckland). Retrieved from:  
[https://mro.massey.ac.nz/bitstream/handle/10179/11449/02\\_whole.pdf?sequence=2&isAllowed=y](https://mro.massey.ac.nz/bitstream/handle/10179/11449/02_whole.pdf?sequence=2&isAllowed=y)

Park, S. S. (2004). *A study on the parenting stress of the dual-earner mothers and fathers*. (Unpublished masters thesis). Chungju National University, Korea.

Patrick, J. H., & Hayden, J. M. (1999). Neuroticism, coping strategies, and negative wellbeing among caregivers. *Psychology and aging, 14*(2), 273.

Pope, S. (2015). *Cultural Identity as a protective factor for suicidality amongst Tongan youth*. (Unpublished dissertation). University of Auckland, New Zealand.

Powdthavee, N., & Vignoles, A. (2008). Mental health of parents and life satisfaction of children: A within-family analysis of intergenerational transmission of well-being. *Social Indicators Research, 88*(3), 397-422.

Pratt, M. W., & Fiese, B. H. (Eds.). (2004). *Family stories and the life course: Across time and generations*. Mahwah, New Jersey: Routledge.

Pratt, M. W., Norris, J. E., Hebblethwaite, S., & Arnold, M. L. (2008). Intergenerational transmission of values: Family generativity and adolescents' narratives of parent and grandparent value teaching. *Journal of Personality, 76*(2), 171-198.

Prensky, M. 2008. Young minds, fast times: The twenty-first-century digital learner.

Retrieved from: <https://faculty.nipissingu.ca/stephent/pdf/03.Prensky-Young.Minds,Fast.Times-The.Twenty-First-Century.Digital.Learner.pdf>

Pulotu-Endemann, F. K., & Tu'itahi, S. (2009). *Fonofale: Model of health*. Fuimaono Karl Pulotu-Endemann.

Pulotu-Endemann, K. (2001). *Pasifika Islands peoples' understanding of mental health. Strategic Directions for the Mental Health Services for Pasifika Islands People* (Masters thesis). University of Auckland, New Zealand.

- Rogers, G. (1977). 'The Father's Sister is Black': A Consideration of Female Rank and Powers in Tonga. *The Journal of the Polynesian Society*, 86(2), 157-182.
- Rogoff, B., & Toma, C. (1997). Shared thinking: Community and institutional variations. *Discourse Processes*, 23(3), 471-497.
- Rossi, A., & Rossi, P. (1990). *Of human bonding: Parent-child relations across the life course*. New York: Aldine de Gruyter.
- Ross, L. (1995). The spiritual dimension: its importance to patients' health, well-being and quality of life and its implications for nursing practice. *International Journal of Nursing Studies*, 32(5), 457-468.
- Ryan, A. K., & Willits, F. K. (2007). Family ties, physical health, and psychological wellbeing. *Journal of aging and health*, 19(6), 907-920.
- Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of personality and social psychology*, 57(6), 1069.
- Samu, K. S. (2003). *Social correlates of suicide among Samoan youth* (Unpublished Doctoral dissertation). University of Auckland, New Zealand).
- Scannell, E. D., Allen, F. C., & Burton, J. (2002). Meaning in life and positive and negative well-being. *North American Journal of Psychology*, 4(1), 93-112.
- Schmitt, M. T., Branscombe, N. R., Postmes, T., & Garcia, A. (2014). The consequences of perceived discrimination for psychological well-being: A metaanalytic review. *Psychological Bulletin*, 140(4), 921-9.
- Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: implications for theory and research. *American Psychologist*, 65(4), 237.

- Shmotkin, D. (2005). Happiness in the face of adversity: Reformulating the dynamic and modular bases of subjective well-being. *Review of General Psychology, 9*(4), 291.
- Silverstein, M., & Bengtson, V. L. (1991). Do close parent-child relations reduce the mortality risk of older parents?. *Journal of Health and Social Behavior, 32*(4), 382-395.
- Silverstein, M., Cong, Z., & Li, S. (2006). Intergenerational transfers and living arrangements of older people in rural China: Consequences for psychological well-being. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences, 61*(5), 256-266.
- Sinisa, V. (2013). *The reflections by Tongan parents of caregivers on various factors that may have contributed to the suicide of their child* (Masters Thesis). University of Auckland, New Zealand.
- Small, C. A. (2011). *Voyages: from Tongan villages to American suburbs*. New York: Cornell University Press.
- Smith, T. B., & Silva, L. (2011). Ethnic identity and personal well-being of people of color: A meta-analysis. *Journal of Counseling Psychology, 58*, 42-60.
- Spoonley, P. (2004). *Tangata tangata: the changing ethnic contours of New Zealand*. Australia: Cengage Learning Australia.
- Statistics New Zealand. (2013). *Census ethnic group profiles: Tongan*. [New Zealand Census Surveys]. Retrieved from [http://archive.stats.govt.nz/Census/2013census/profile-and-summary-reports/ethnicprofiles.aspx?request\\_value=24711&tabname=Keyfacts](http://archive.stats.govt.nz/Census/2013census/profile-and-summary-reports/ethnicprofiles.aspx?request_value=24711&tabname=Keyfacts)
- Stoneman, Z., Brody, G. H., & Burke, M. (1989). Marital quality, depression, and inconsistent parenting: Relationship with observed mother-child conflict. *American Journal of Orthopsychiatry, 59*(1), 105.
- Suaalii-Sauni, T., Wheeler, A., Saafi, E., Robinson, G., Agnew, F., Warren, H., Erick, M., & Hingano, T. (2009). Exploration of Pacific perspectives of

Pacific models of mental health service delivery in New Zealand.  
*Pacific Health Dialog*, 15(1), 1827.

Suldo, S. M., & Huebner, E. S. (2004). Does life satisfaction moderate the effects of stressful life events on psychopathological behavior during adolescence?. *School Psychology Quarterly*, 19(2), 93.

Suinn, R. M. (2010). Reviewing acculturation and Asian Americans: How acculturation affects health, adjustment, school achievement, and counseling. *Asian American Journal of Psychology*, 1(1), 5.

Taumoefolau, M. (2012). Tongan Ways of Talking. *The Journal of the Polynesian Society*, 121(4), 327-372.

Terry, T., & Huebner, E. S. (1995). The relationship between self-concept and life satisfaction in children. *Social Indicators Research*, 35(1), 39-52.

Thaman, K. H. (1997, September). *Kakala: A Pacific concept of teaching and learning*. In Keynote address, Australian Colleges of Education annual conference, Cairns, Australia.

Tong, M., Huang, W., & McIntyre, T. (2006). Promoting a positive cross-cultural identity: Reaching immigrant students. *Reclaiming children and youth*, 14(4), 203.

Troll, L., & Bengtson, V. (1979). Generations in the family. *Contemporary theories about the family*, 1, 127-161.

Tu'itahi S. (2009). Fonua: A Model for Pacific Health Promotion. Retrieved from:  
<http://www.hauora.co.nz/resources/22ndJan2.pdf>

Utumapu, T. T. M. L. (1992). *Finau I mea sili: Attitudes of Samoan families in New Zealand to education* (Unpublished Doctoral dissertation). University of Auckland, New Zealand).

- Vaioleti, T. M. (2001, April). *We left our island, people and our culture to educate our children in New Zealand*. Paper presented at the Educating Pasifika Positively 2001 Conference, University of Auckland, Auckland.
- Vaioleti, T. M. (2011). *Talanoa, Manulua and Founa Ako: frameworks for using enduring Tongan educational ideas for education in Aotearoa/New Zealand*. (Doctoral dissertation., University of Waikato, New Zealand). Retrieved from:  
<http://researchcommons.waikato.ac.nz/handle/10289/5179>
- Van De Wetering, E. J., Van Exel, N. J. A., & Brouwer, W. B. F. (2010). Piecing the jigsaw puzzle of adolescent happiness. *Journal of Economic Psychology*, 31(6), 923-935.
- Viñas, F., González, M., Malo, S., García, Y., & Casas, F. (2014). Temperament and personal wellbeing in a sample of 12 to 16 year-old adolescents. *Applied Research in Quality of Life*, 9(2), 355-366.
- Wartella, E., & Jennings, N. (2001). New members of the family: The digital revolution in the home. *Journal of Family Communication*, 1(1), 59-69.
- Waterman, A. S. (2007). Doing well: The relationship of identity status to three conceptions of well-being. *Identity: An international journal of theory and research*, 7(4), 289-307.
- Webber, M. (2013). Adolescent Racial-Ethnic Identity: Behaviours, Perceptions, and Challenges in Urban Multiethnic School Contexts. In M. N. Agee, T. McIntosh, P. Culnerston, & C. Ofa Makasiale (Eds.), *Pacific Identities and Well-Being: CrossCultural Perspectives* (pp. 5- 26). United Kingdom: Routledge.
- Williamson, D.S., & Bray, J. H. (1988). Family development and change across the genera- tions: An intergenerational perspective. In C. J. Falicon (Ed.), *Family transitions: Continuity and change over the life cycle* (pp. 357-384). New York: Guilford.

Windle, G. (2011). What is resilience? A review and concept analysis. *Reviews in Clinical Gerontology, 21*(2), 152-169.

Xu, L. (2013). *Intergenerational support between grandparents and grandchildren in rural china and its effect on the psychological wellbeing of older adults*. (PhD dissertation., University of Southern California, United States of America). Retrieved from:  
<https://search.proquest.com/docview/1458633097?pqorigsite=gscholar>

Young-Leslie, H. E., & Moore, S. E. (2012). Constructions of Happiness and Satisfaction in the Kingdom of Tonga. In *Happiness Across Cultures* (pp. 181-193). Netherlands: Springer.

**Appendix A: Research Flyer**  
**AN INVITATION TO PARTICPATE IN A MASTERS RESEARCH  
PROJECT**

**Exploring Tongan Women's Views of Well-Being  
Across the Generations**

My name is Sonia Pope and I am a  
student from the University of  
Auckland.

I am looking for women within the [name] church community to volunteer to participate in age-based groups to discuss their perceptions of the well-being of Tongan women.

Groups One and Two will be made up of women aged 16-24.

Group Three will be made up of women with daughter/s aged 16-24. Group Four will be made up of women who are 65 and over.

Group interviews can either be in English, Tongan, or even both.

Interviews may take up to two or more hours. These will take place in the church hall, at times that suit each group. Refreshments will be provided.

This research aims to compare and contrast views across the generations and examine how these might impact on the lives of Tongan women.

In appreciation of each group's contribution to this study, my family will be presenting small me'a ofa to the [named church] Women's Fellowship and Youth groups.

If you are interested in being involved in this research study, please contact me: [spop728@aucklanduni.ac.nz](mailto:spop728@aucklanduni.ac.nz)

or 09 373 7599 extn

87198

**Thank you**

# Appendix B: Participant Information Sheet



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

**Epsom Campus**

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**  
Symonds Street, Auckland 1135  
New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

## Participant Information Sheet – Focus Group participants

Project title: Exploring the intergenerational views of wellbeing  
among Tongan women

Name of researcher(s): Sonia Teuila Pope

Name of Supervisor (s): Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath

Malolelei potential participant(s),

This upcoming research is a part of Master's thesis at the University of Auckland, carried out by student researcher Sonia Teuila Pope. This student researcher is not a part of your specific Tongan Methodist church congregation but is a part of the wider Tongan Methodist church community. The purpose of this research is to explore the intergenerational views of wellbeing among Tongan women in Auckland. More specifically, this research aims to examine the extent intergenerational convergent and divergent views impact the lives of Tongan women.

Any Tongan female between the ages of 16 and 24, Tongan mothers who have daughters between the ages of 16 and 24, and Tongan women over the age of 65 are invited to partake in this research. Participation in this research is optional as it is voluntary to each participant. Participants can choose to not be involved in the research anytime.

This research involves focus group interviews that will take no longer than 120 minutes. There will be a total of four focus group interviews. Two separate focus groups will be conducted among females between the ages of 16 and 24. The third focus group will be mothers that currently have a daughter(s) between the ages of 16 and 24. Lastly, the fourth focus group will be conducted among Tongan women over the age of 65. There will be approximately 8 to 10 participants per group. Questions asked within these focus group interviews will be centred on the concept of wellbeing and the understanding of this concept of wellbeing. Interviews will be conducted in both English and Tongan, and will be open for participants to answer

the questions in either English or Tongan, or even both. A cultural advisor will be present for the focus groups of women over the age of 24. Like the student researcher, the cultural advisor is also not from the same Tongan congregation but belongs to the wider Tongan Methodist community. This cultural advisor is a community person and a women of high culture. She is very familiar with the Tongan values and the role women play inside the church, within communities and within the Tongan culture. The role of the cultural advisor is to assist the student researcher in the focus groups of women over the age of 24 years old. Having a culture advisor present for these discussions will help balance the relationship between the student researcher and the focus group participants over the age of 24. Factors that create an imbalanced relationship or may block the mutual understanding or the mutual relationship between these two parties are factors such as age, social status, cultural ranking, knowledge gaps and even different upbringing. With permission from the church, the focus group interviews will be held in the church hall. The date and time of the focus group interview will be on the convenience of the participants but will be carried out within the time frame of April to June 2017.

The information collected from these focus group interviews will be collected as data by the student researcher (Sonia Teuila Pope) in contribution to her Masters thesis. The data from these interviews may also be used for journal publications and future thesis presentations. However all data collected from these focus group interviews will remain confidential. No real names of participants will be presented in the publishing of this thesis paper or any future publications. To further protect the privacy of each participant, no names of the participants or any other identifying information will be accessible to the public or outside parties. Any identifying information about participants will only be accessible to the student researcher as well as the supervisors on this research project. The only use of participant information is from the student researcher for data analysis purposes. Therefore participant information will be protected throughout the course of this research.

Transcripts and data from the interview will be stored by the student researcher. The discussions from the focus group interviews will be recorded as data by the student researcher and will also be transcribed as data by the student researcher. The data from these interviews may also be used for journal publications and future thesis presentations. All the data collected from this research will be securely stored in a locked cabinet in the University of Auckland. The hard drive of which stores the audio recordings of the focus group discussions will also be kept in the securely stored cabinet at the University of Auckland. The hard drive will require a University of Auckland protected password log in to access and the storage cabinet will also require a key in order for it to open. Both the hardcopy as well as the audio recordings will be stored for 6 years, and only the student researcher as well as the main and co supervisor will have access to these files.

The Participant Information sheet as well as the Participant Consent form will be distributed to participants in the weeks prior to the day of the focus group discussions. Those who agree to participate can attend the focus group discussion with their signed consent, or can provide informed consent by signing the Consent Forms (CF) in person before engaging in the focus groups. Participants will also have the option to give oral consent through audio recorded devices. With the terms of the consent form being stated at the beginning of the interview, participants can state their name with the sentence *'I know the terms of the consent form and give my full permission to willingly participate in this research'*.

Participants will be free from coercion of any kind and will not be pressured to participate in the study. Participants that take part in this research will have the right to withdraw from participation at any time. During the interviews, Participants will also have the right to leave with no reason during the commencing of the focus group interviews. And participants can choose to not answer any individual questions during the focus group interviews. However due to the nature of focus group interviews, participants are unable to withdraw their discussion contributions after the focus group interviews has been completed. Participants are also not permitted to edit any of their discussion contributions after the completion of the focus group interviews, as this may change the contextual meaning of the data.

Participants also have full access to the results of this study or to the thesis once it has been submitted. Participants who wish to have a copy of the results or the thesis must state their email addresses on their consent forms or give their email addresses to the student researcher.

Should you have any questions or concerns about the carrying out of this research, please contact

The following people.

Contacts

Associate Professor Carol (Head of School of Critical Studies in Education)

Phone: +64 9 373 7999 extn 48257

Email: [c.mutch@auckland.ac.nz](mailto:c.mutch@auckland.ac.nz)

Dr Tanya Wendt Samu (Associate Dean, Pasifika and Senior Lecturer in School of Critical Studies in Education)

Phone: +64 9 623 8899 extn 48339

Email: [t.samu@auckland.ac.nz](mailto:t.samu@auckland.ac.nz)

Dr Jemaima Tiatia-Seath (Supervisor and Lecture, School of Population Health) Phone: +64 9 373 7599 extn 86719

Email: [j.tiatia-seath@auckland.ac.nz](mailto:j.tiatia-seath@auckland.ac.nz)

Sonia Teuila Pope (Masters Student)

Phone: +64 9 373 7599 extn 87198

Email: [spop728@aucklanduni.ac.nz](mailto:spop728@aucklanduni.ac.nz)

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland

Human Participants Ethics committee, The University of Auckland, Office of the Vice

Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS

COMMITTEE ON July 14<sup>th</sup> 2007 REFERENCE NUMBER 0179661

Thank you for your consideration to participate in this research

# Appendix C: Participant Information Sheet (Tongan Version)



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

Epsom Campus

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**  
Symonds Street, Auckland 1135  
New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

Kainga Fakamo'oni Pepa- Kau kainga fefine

**Kaveinga 'o e poloseki:** Fekumi Ngaahi Vakai Fakato'utangata Ki he Mo'ui Kakai Tonga

Hingoa tokotaha fakatotolo: Sonia Teuila Pope

Hingoa e supavaisa: Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath

Malolelei Kainga lotu (s),

*Ko e fakatotolo ko 'eni ko e kongā ia e ngaue ki he MA 'i he 'univesiti 'o 'Okalani, 'a ia 'oku fakahoko ia 'e ta'ahine ko Sonia Teuila Pope. Ko e taumu'a 'o e fakatotolo ni ko e fekumi ki he ngaahi fakakaukau mo e a'usia 'a e ngaahi to'utangata kehekehe 'o felave'i pea mo e anga e mo'ui 'a e kakai fefine Tonga 'oku nofo 'i 'Okalani ni. 'Oku 'ikai ko ia pe ka ke toe sivi'i e ngaahi fakakaukau ko 'eni 'i hono fakafelave'i pea mo hono fakafehoanaki ke 'ilo pee koehaa 'a 'ene uesia e mo'ui 'a e kakai fefine Tonga.*

*Ko e fanau fefine 'i he vaha'a ta'u 'o e ta'u 16 ki he 24, ngaahi fa'ee 'oku 'i ai 'enau fanau 'oku ta'u 26 ki he 24 pea mo e ngaahi fa'ee 'oku ta'u 65 'oku fakaafe'i kinautolu ke kau 'i he fakatotolo ko 'enii. Ko e kau ki he fakatotolo pe fekumi ko 'eni ko e fili tau'ataina pe ia 'a kinautolu 'oku fili ke kau ki he ngaue ni. Ko e fa'ahinga kuo fili ke nau kau 'oku 'ataa pee ia ke nau fakafoki mai 'okapau 'oku 'ikai ke nau toe fie kau ka ki mu'a ia 'i he kamata 'a e kulupu talanga.*

*Ko e fakatotolo ni 'oku kau ai 'a e kulupu talanga pe initaviu fakakkulupu 'a ia he'ikai ke toe loloa ange he miniti 120. Ko e kulupu talanga 'e 4 fakakatoa. 'E 'i ai e kulupu talanga 'e 2 ko e fanau fefine ia he ta'u 16 ki he 24. Ko e kulupu hono 3 ko e kau fa'ee ia 'oku 65 ki 'olunga. 'Oku fakafuofua ki he toko 8 ki he 10 ki he kulupu. Ko e ngaahi fehu'ii 'e toki 'eke pe ia 'i he ngaahi kulupuu pea 'e fakatefito pe foki ia ki he anga e mo'ui 'a e kakai fefine. Ko e ngaahi fehu'ii 'e fakahoko pe ia he lea faka-Tonga pea mo*

*e lea fakapalangii pea 'e fa'iteliha pe e kulupuu pe te nau tali 'i he lea faka-Tonga pe ko e lea fakapalangi.*

*Ko e fakama'opo'opo 'o e ngaahi fakamatala ko 'enii 'e fakahoko ia 'e Sonia Pope 'a ia ko e konga ia 'ene fa'u pepa ki hono MA. Ko e ngaahi fakamatala foki 'e tanaki mei he fekumi ni 'e lava ke paaki ia 'i he ngaahi Ko e ngaahi fakamatala kotoa 'e fai 'e kinautolu 'e kau ki he fakatotolo ni ko e tokotaha pe 'oku ne fai e fakatotolo 'e ngofua ke ne ngaue'aki pea pehe ki he 'ene supavaisa.*

*Koe ngaahi fakamatala kotoa pee 'e ma'u mo e ngaahi lekooti 'e tauhi pea 'e loka'i pee ia 'i he 'univesiti 'o 'Okalani pea he'ikai ngofua ke ngaue'aki 'e ha taha kehe. Ko e ngaahi lekooti*

*'e tauhi 'ihe komipiuta 'e fiema'u ia ke ngaue'aki 'a e password 'okapau 'e fie sio ki ia ha taha. Ko e ngaahi fakamatala 'e tauhi ia 'i he 'univesiti 'o a'u ki he mahina 'e 6 pea ko e tokotaha 'e ngofua ki ai ko e tokotaha na'a ne fai e fakatotolo fakataha mo 'ene supavaisa. Ko e tokotaha 'oku fie kau ki he ngaue ko 'enii 'e 'oatu 'a e foomu ke ne fakamo'oni ai ki mu'a pea ne toki kau ki he ngaahi initaviu pea mo e kulupu talanga. 'Oku 'ataa pe foki 'a kinautolu ia 'e kau ki he fakatotolo ni mei ha fa'ahinga mafai pe pea he'ikai ke fakamalohia kinautolu ke kau ki he fakatotolo fakaako ni.*

*Ko kinautolu 'oku 'i ai ha'a nau fehu'i ke nau toki 'eke mai pee ki he ngaahi hingoa ko ena 'oku haa 'i lalo.*

Contacts

Dr Tanya Wendt Samu (Faiako lahi ihe School of Critical Studies in Education)

Phone: +64 9 623 8899 extn 48339

Email: [t.samu@auckland.ac.nz](mailto:t.samu@auckland.ac.nz)

Dr Jemaima Tiatia-Seath (Faiako ihe School of Population Health)

Phone: +64 9 373 7599 extn 86719

Email: [j.tiatia-seath@auckland.ac.nz](mailto:j.tiatia-seath@auckland.ac.nz)

Sonia Teuila Pope (taahine ako ihe masta)

Phone: +64 9 373 7599 extn 87198

Email: [spop728@aucklanduni.ac.nz](mailto:spop728@aucklanduni.ac.nz)

Pea kaupau oku ke fe ma'u ke lea mai kia taha ihe mau fetuu ngaue pea oku ke lava ta atu kihe sea o The University of Auckland Human Ethics committee. Ko ene toesila koe The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telefoni 09 373-7599 extn. 83711

Malo aupito ihe kau mai kihe fakatotolo ko eni.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS  
ETHICS COMMITTEE ON July 14<sup>th</sup> 2007 REFERENCE NUMBER 0179661

# Appendix D: Church Leader Information Sheet



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

**Epsom Campus**

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**  
Symonds Street, Auckland 1135  
New Zealand

[W www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

Information Sheet – Church Leaders

## **Project title: Exploring the intergenerational views of wellbeing among Tongan women**

Name of researcher(s): Sonia Teuila Pope

Name of Supervisor (s): Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath

Malolelei \_\_\_\_\_ (Church Leader (s),)

My name is Sonia Teuila Pope and I am currently looking for potential participants to help complete my Master's degree. After reading available research literature involving Tongan communities, it would appear that the best possible environment to recruit participants would be Tongan church communities. A Tongan church community is an ideal place to start the recruitment of participants. The Tongan church community incorporates Tongan women of all ages and is a safe and comfortable environment for participants, which are all crucial elements to this research. I the student researcher, is not a part of your specific Tongan Methodist church congregation but is a part of the wider Tongan Methodist church community. Therefore, I would like to extend this invitation to you as well as your women church members, in hopes that I have permission from the church to approach women members of the congregation to gain potential participants for my upcoming research.

The upcoming research is a part of Master's thesis at the University of Auckland. The purpose of this research is to explore intergenerational views of wellbeing among Tongan women in Auckland. More specifically, this research aims to examine the extent intergenerational convergent and divergent views impact the lives of Tongan women.

Any Tongan female between the ages of 16 and 24, Tongan mothers who have daughters between the ages of 16 and 24 and Tongan women over the age of 65 are invited to partake in this research. Participation in this research is optional as it is voluntary to each participant. Participants can choose to not be involved in the research anytime.

The research involves focus group interviews that will take no longer than 120 minutes. There will be a total of four focus group interviews. Two separate focus groups will be conducted among females between the ages of 16 and 24. The third focus group will be mothers that currently have a daughter(s) between the ages of 16 and 24. Lastly, the fourth focus group will be conducted among Tongan women over the age of 65. There will be approximately 8 to 10 participants per group. Questions asked within these focus group interviews will be centred on this concept of wellbeing and the understanding of this concept of wellbeing. Interviews will be conducted in both English and Tongan, and will be open for participants to answer the questions in either English or Tongan, or even both. A cultural advisor will be present for the focus groups of women over the age of 24. Like the student researcher, the cultural advisor is not from the same Tongan congregation but belongs to the wider Tongan Methodist community. This cultural advisor is a community person and a women of high culture. She is very familiar with the Tongan values and the role women play inside the church, within communities and within the Tongan culture. The role of the cultural advisor is to assist the student researcher in the focus groups of women over the age of 24 years old. Having a culture advisor present for these discussions will help balance the relationship between the student researcher and the focus group participants. Factors that create an imbalanced relationship or may block the mutual understanding or the mutual relationship between these two parties are factors such as age, social status, cultural ranking, knowledge gaps and even different upbringing. With permission from the church, the focus group interviews will be held in the church hall. The date and time of the focus group interview will be on the convenience of the participants but will be carried out within the time frame of April to June 2017.

The information collected from these focus group interviews will be collected as data by the student researcher (Sonia Teuila Pope) in contribution to her Master's thesis. The discussions from the focus group interviews will be recorded as data by the student researcher and will also be transcribed as data by the student researcher. The data from these interviews may also be used for journal publications and future thesis presentations. However all data collected from these focus group interviews will remain confidential. No real names of participants will be presented in the publishing of this thesis paper or any future publications. To further protect the privacy of each participant, no names of the participants or any other identifying information will be accessible to the public or outside parties.

Any identifying information about participants will only be accessible to the student researcher as well as the supervisors on this research project. The only use of participant information is from the student researcher for data analysis purposes. Therefore the participant information will be protected throughout the course of this research.

Transcripts and data from the interview will be stored by the student researcher. All the data collected from this research will be securely stored in a locked cabinet in the University of Auckland. The hard drive of which stores the audio recordings of the focus group discussions will also be kept in the securely stored cabinet at the University of Auckland. The hard drive will require a University of Auckland protected password log in to access and the storage cabinet will also require a key in order for it to open. Both the hardcopy as well as the audio recordings will be stored for 6 years and only the student researcher as well as the main and co supervisor will have access to these files.

The Participant Information sheet as well as the Participant Consent form will be distributed to participants in the weeks/months prior to the day of the focus group

discussions. Those who agree to participate can attend the focus group discussion with their signed consent, or can provide informed consent by signing the Consent Forms (CF) in person before engaging in the focus groups. Participants will also have the option to give oral consent through audio recorded devices. With the terms of the consent form being stated at the beginning of the focus group interviews, participants can state their name with the sentence '*I know the terms of the consent form and give my full permission to willingly participate in this research*'. Participants will be free from coercion of any kind and will not be pressured to participate in the study. Participants that take part in this research will have the right to withdraw from participation at any time. During the interviews, Participants will also have the right to leave with no reason during the commencing of the focus group interviews. However due to the nature of focus group interviews, participants are unable to withdraw their discussion contributions after the focus group interviews has been completed. Participants are also not permitted to edit any of their discussion contributions after the completion of the focus group interviews, as this may change the contextual meaning of the data.

The church will also have full access to the results of this study or to the thesis once it has been submitted. The student researcher will make sure the church has a copy of the thesis once it has been submitted. If church leaders allow women members to participate, assurance from the church will be given to ensure that participation or non – participation of any church members will have no effect on their relationship with the church.

Should you have any questions or concerns about the carrying out of this research, please contact The following people: Contacts

Associate Professor Carol (Head of School of Critical Studies in Education)

Phone: +64 9 373 7999 extn 48257

Email: [c.mutch@auckland.ac.nz](mailto:c.mutch@auckland.ac.nz)

Dr Tanya Wendt Samu (Associate Dean, Pasifika and Senior Lecturer in School of Critical Studies in Education)

Phone: +64 9 623 8899 extn 48339

Email: [t.samu@auckland.ac.nz](mailto:t.samu@auckland.ac.nz)

Dr Jemaima Tiatia-Seath (Supervisor and Lecturer in the School of Population Health)

Phone: +64 9 373 7599 ext 86719

Email: [j.tiatia-seath@auckland.ac.nz](mailto:j.tiatia-seath@auckland.ac.nz)

Sonia Teuila Pope (Masters Student) Phone:

+64 9 373 7599 ext 87198

Email: [spop728@aucklanduni.ac.nz](mailto:spop728@aucklanduni.ac.nz)

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland

Human Participants Ethics committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN  
PARTICIPANTS ETHICS COMMITTEE ON July 14<sup>th</sup> 2007 REFERENCE  
NUMBER 0179661

# Appendix E: Participant Consent Forms



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

**Epsom Campus**

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**  
Symonds Street, Auckland 1135  
New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

## **Consent Forms** (Over 16 years of Age)

**THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS**

**Project title: Exploring the intergenerational views of wellbeing among Tongan women**

**Name of researcher(s): Sonia Teuila Pope**

**Name of Supervisor (s): Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath**

I have read the Participant Information Sheet and understand why I have been approached to participate in this research. I understand the aims of this research as well as the process of how the data will be collected. I have been given the opportunity to ask any questions I might have about the research before the commencement of the focus group interviews.

- I agree to take part in this research.
- I understand that the Church Leaders have given an assurance that participation or non-participation of church members will not effect their relationship with the church in any way.
- I understand that the focus group interviews will take 60-120 minutes.
- I understand that I have a right to withdraw participation at any time during the commencement of the Focus group interviews.

- I understand that I can leave anytime without reason during the focus group interviews or choose not answer any individual questions from these focus group questions.
- I understand that I will be audio recorded and transcribed for analytic purposes.
- I understand that I cannot change, edit or erase my discussion contribution after the completion of the focus group interviews.
- I understand that I cannot disclose or discuss any information shared by any focus group members during the interview, outside the interview.
- I understand that your contribution to the focus group discussions cannot guarantee confidentiality, but what the researcher will collect will be kept confidential.
- I understand that the interviews is confidential and no names or identifying information about the participants will be used in the publishing of the results.
- I understand that a cultural advisor may be present during these focus group interviews to assist the student researcher in conducting the interviews.
- I want / do not want to receive a copy of the published results. (If yes, Please include email address here:  
\_\_\_\_\_)
- I understand that data will be kept for 6 years and then destroyed.

I \_\_\_\_\_ (state your name) have read the consent form and give my full permission to willingly participate in this research.

Signature \_\_\_\_\_ Date \_\_\_\_\_

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE

ON July 14<sup>th</sup> 2007 REFERENCE NUMBER 0179661

# Appendix F: Participant Consent Forms (Tongan Version)



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

Epsom Campus

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland Private Bag 92601  
Symonds Street, Auckland 1135  
New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

## Fakamo'oni Fomu (Ta'u 16 ki olunga)

**Ko e foomu ko 'eni 'e tauhi ia 'o a'u ki he ta'u 'e 6**

**Kaveinga 'o e poloseki:  
Fekumi Ngaahi Vakai Fakato'utangata  
Ki he Mo'ui Kakai Tonga**

**Hingoa tokotaha fakatoto: Sonia Teuila Pope  
Hingoa e supavaisa: Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath**

*Ne u 'osi lau 'a e fakamatala mo e fakahinohino felave'i mo kinautolu 'oku fili ke kau ki he fakatoto ko 'eni pea mo e 'uhinga kuo fili ai au ke u kau ki he fakatoto pe ko e fekumi fakaako ko 'eni. 'Oku ou mahino'i 'a e taumu'a 'o e fakatoto ni pea 'oku mahino kiate au 'a e founga 'oku ngaue'aki ki hono tanaki 'o e ngaahi fakamatala ko 'eni. Na'a ku ma'u foki 'a e faingamalie mo e tau'ataina ke fehu'i ha fa'ahinga me'a 'o felave'i pea mo e fakatoto pe fekumi ni ki mu'a ia pea toki fai ha'a ku tali pe fakamatala ki he ngaahi fehu'i 'i he talanga mo e faka'eke'eke fakakulupu ko 'eni.*

- *'Oku ou loto lelei ke u kau ki he fekumi mo e fakatoto ko 'eni.*
- *'Oku mahino kiate au ko e faka'eke'eke pe initaviu fakakulupu ko 'eni 'e miniti 'e 60 ki he miniti 'e 120*
- *'Oku mahino kiate au 'oku 'i ai 'eku totonu ke u fakafoki pe te u maloloo ki mu'a 'oku te'eki ke kamata 'a e ha'ofanga pe ko e kulupu faka'eke'eke ni.*
- *Oku mahino kiate au 'e lava pe ke u mavahe ta'e'iai ha 'uhinga lolotonga 'a e kulupu talanga ni pe ko 'eku ta'etali ha fehu'oku 'ikai ke u fie tali*

- *‘Oku mahino pe kiate au ‘e ‘ata keu hiki tepi pe lekooti ha fakamatala koe’uhi ko ha ngaue ‘e fai’aki hange ko hano ‘analaiso ‘o e fakamatala ko ia*
- *‘Oku mahino kiate he’ikai ke u toe liliu, ‘etita’i, pe tamate’i ha’aku fakamatala ‘i he hili hono fakama’opo’opo ‘o e kulupu talangaa pe ha’ofanga.*
- *‘Oku mahino kiate au ko e ngaahi initaviu pe faka’eke’eke ‘oku ‘ikai ngofua ke u toe talanoa’i pe teu fakahaa ha hingoa mo e ha fakamatala fekau’aki mo kinautolu na’e kau ki he kulupu talanga mo faka’eke’eke ko ‘eni.*
- *‘Oku ou loto/Ta’eloto ki ai ke u ma’u ha tatau ‘o e ola e ngaue ni hili hono paaki.  
(Kapau ‘oku ke loto ki ai fakamolemole ka ke hiki mai ho’o email:  
\_\_\_\_\_ )*
- *‘Oku mahino foki kiate au ko e ngaahi fakamatala ‘e fakama’opo’opo ‘i he fekumi mo e fakatotolo ko ‘eni ‘e tauhi ia ‘o a’u ki he ta’u ‘ e 6 pea toki faka’auha.*

Name \_\_\_\_\_

*Hingoa*

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Fakamo’oni*

*‘Aho*

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE  
ON July 14<sup>th</sup> 2007 REFERENCE NUMBER 0179661

# Appendix G: Church Leaders Consent Form



**EDUCATION AND  
SOCIAL WORK**



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga  
Akoranga Mātauranga

Epsom Campus

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**  
Symonds Street, Auckland 1135  
New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

## Consent Forms

(Church Leaders)

**THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS**

**Project title: Exploring the intergenerational views of wellbeing among Tongan women**

**Name of researcher(s): Sonia Teuila Pope**

**Name of Supervisor (s): Dr Tanya Wendt Samu, Dr Jemaima Tiatia-Seath**

I have read the Church Leader Information Sheet and understand why this Methodist church community has been approached to conduct the following research. I give full permission to the student researcher to approach the women of this Methodist congregation for research purposes only. I understand the aims of this research as well as the process of how the data will be collected. I have been given the opportunity to ask any questions I might have about the research, before the commencement of the focus group interviews.

- The church accepts the invitation and agrees to take part in this research by giving permission to the student researcher to approach the Tongan women of the congregation.
- The church understands this research is part of the student researchers Master's thesis.

- The church understands this study is eligible for only the Tongan women in the congregation.
- The church gives assurance that participation or non-participation of any church members will have no effect on my relationship with the church.
- The church gives the student researcher full permission to use the church hall as a location place to hold the focus group interviews.
- The church understands that participants of the study will be audio recorded and transcribed for analytic purposes.
- The church understands that no names or identifying names of the participants as well as the church will be used in the publishing of the results.
- The church understands that a cultural advisor may be present during these focus group interviews to assist the student researcher in conducting the interviews.
- I want / do not want to receive a copy of the published results. (If yes, Please include email address here:  
\_\_\_\_\_)
- I understand that data will be kept for 6 years and then destroyed.

I \_\_\_\_\_ (state your name) have read the consent form and give my full permission to willingly participate in this research.

Position in the Church \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON July 14<sup>th</sup> 2007 REFERENCE NUMBER 0179661

# Appendix H: Screening Sheet



**EDUCATION AND  
SOCIAL WORK**

School of Critical Studies in Education

Te Kura o te Kōtuinga Akoranga  
Mātauranga

**Epsom Campus**

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland **Private Bag 92601**

Symonds Street, Auckland 1135

New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

## Screening sheet form (To be filled out by student researcher only)

Name: \_\_\_\_\_

Country of Birth: \_\_\_\_\_ Age: \_\_\_\_\_

Do you have a daughter between the ages of 16 and 24? YES / NO

Phone Number/ Email

Address: \_\_\_\_\_

Which age group does this person meet the requirement for? Young females / Tongan Mother /  
Tongan Elderly

-----  
Name: \_\_\_\_\_

Country of Birth: \_\_\_\_\_ Age: \_\_\_\_\_

Do you have a daughter between the ages of 16 and 24? YES / NO

Phone Number/ Email

Address: \_\_\_\_\_

Which age group does this person meet the requirement for? Young females / Tongan Mother /  
Tongan Elderly

# Appendix I: Focus Group Questions



## EDUCATION AND SOCIAL WORK

School of Critical Studies in Education

Te Kura o te Kōtuinga Akoranga  
Mātauranga

Epsom Campus

Gate 3, 74 Epsom Ave

Auckland, New Zealand

+64 9 623 8899

The University of Auckland Private Bag 92601

Symonds Street, Auckland 1135

New Zealand

[www.education.auckland.ac.nz](http://www.education.auckland.ac.nz)

### Focus Group Questions

*(For all ages- For the use of the Student Researcher only)*

1. *What is your understanding of the concept of 'wellbeing'?*
2. *What do you think are the vital components to your wellbeing? Why?*
3. *What are some ways or components that increase or strengthen your wellbeing?*
4. *What are some barriers that inhibit positive wellbeing?*
5. *How is your wellbeing reflected in your life or everyday living?*
6. *What do you think is lacking in the wellbeing of the young/ old generation?*
7. *Do you think that wellbeing is understood differently for the young/old generation? And why?*

# Appendix J: Approved Ethics form Office of the Vice-Chancellor

Finance, Ethics and Compliance



The University of Auckland Private Bag 92019  
Auckland, New Zealand  
Level 10, 49 Symonds Street  
Telephone: 64 9 373 7599  
Extension: 87830 / 83761  
Facsimile: 64 9 373 7432

## UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE

(UAHPEC) 12-Jun-2017

### MEMORANDUM TO:

Dr Tanya Samu  
Learning, Development & Prof Prac

Re: Application for Ethics Approval (Our Ref. 017966): Approved

The Committee considered your application for ethics approval for your project entitled **Exploring the intergenerational views of wellbeing among Tongan women.**

We are pleased to inform you that ethics approval is granted for a period of three years.

The expiry date for this approval is 12-Jun-2020.

If the project changes significantly, you are required to submit a new application to UAHPEC for further consideration.

If you have obtained funding other than from UniServices, send a copy of this approval letter to the Research Office, at [ro-awards@auckland.ac.nz](mailto:ro-awards@auckland.ac.nz). For UniServices contracts, send a copy of the approval letter to the Contract Manager, UniServices.

In order that an up-to-date record can be maintained, you are requested to notify UAHPEC once your project is completed.

The Chair and the members of UAHPEC would be happy to discuss general matters relating to ethics approvals. If you wish to do so, please contact the UAHPEC Ethics Administrators at [ro-ethics@auckland.ac.nz](mailto:ro-ethics@auckland.ac.nz) in the first instance.

Please quote reference number: **017966** on all communication with the UAHPEC regarding this application.

*(This is a computer generated letter. No signature required.)*

UAHPEC Administrators

University of Auckland Human Participants Ethics Committee

c.c. Head of Department / School, Learning, Development & Prof Prac

Dr Sipaea Tiatia-Seath

Dr Patricia Bullen

Miss Sonia Pope

**Additional information:**

1. Do not forget to fill in the 'approval wording' on the Participant Information Sheets and Consent Forms, giving the dates of approval and the reference number, before you send them out to your participants.
2. Should you need to make any changes to the project, please complete the online proposed changes and include any revised documentation.
3. At the end of three years, or if the project is completed before the expiry, please advise UAHPEC of its completion.
4. Should you require an extension, please complete the online Amendment Request form associated with this approval number giving full details along with revised documentation. An extension can be granted for up to three years, after which a new application must be submitted.

Please note that UAHPEC may from time to time conduct audits of approved projects to ensure that the research has been carried out according to the approval that was given.