

School Related Gender Based Violence (SRGBV)

A case study in Tonga

David Fa'avae, Mo'ale 'Otunuku, Richard Robyns, and Lausi'i Siale

2017

Funded by UNESCO
Bangkok, Thailand

Table of Contents

TABLES	5
ACRONYMS	6
ACKNOWLEDGEMENTS	7
EXECUTIVE SUMMARY	8
INTRODUCTION	11
DESK STUDY	12
Overview	12
Global Context of Gender Based Violence	12
Gender Based Violence in the Pacific – Policy and policy-related programmes .	14
Socio-cultural Factors that shaped Gender Based Violence.....	17
Definitions and Various Forms of SRGBV	21
SOGIE-related Violence.....	22
Cyber-related Bullying	24
Disability-related Harassment	26
School Related Gender Based Violence (SRGBV)	27
Policy, Programming and Implementation Responses to SRGBV in the Pacific	29
Policy, programming and implementation in Tonga	34
Summary	36
METHODOLOGY	38
Introduction	38
Researcher’s Role	38
Talanoa Research Approach	38
Desk Study	39
Pilot Study	40
Sample.....	40
Focus Group Pō Talanoa	40
Individual In-depth Talanoa	42
Analysis of Data.....	43
PILOT STUDY	44
Overview	44
Methods and Participants	44
Research Tool	44
Iteration 1	45

Iteration 2	46
Focus Group Pō Talanoa Data	46
Individual In-depth Talanoa Data – Questionnaire Tool.....	48
Talanoa 1 – Male Tertiary Students.....	48
Talanoa 2 – Parent and Former School Leader.....	49
Individual In-depth Talanoa Data – GBV Experiences	49
Talanoa 3 – Senior Leader, Tonga Leiti Association.....	50
Talanoa 4 – Project Manager, Tertiary Institution.....	51
Talanoa 5 – Student President, Tertiary Institution	52
DISCUSSION OF FINDINGS	53
Overview	53
Perceptions of SRGBV in Tonga	53
SRGBV – Impacts.....	55
The Tool – Questionnaire.....	57
Scales and Items.....	57
Structure – Content and Language	58
Data Analysis.....	59
Summary.....	59
CONCLUSION	60
Limitations.....	60
REFERENCES.....	62
Appendix A	67
Appendix B.....	68
Appendix C.....	69
Appendix D	70
Appendix E.....	71
Appendix F.....	72
Appendix G	73
Appendix H	74
Appendix I.....	76
Appendix J	78
Appendix K.....	110
Appendix L.....	132
Appendix M	158
Appendix N	195

Appendix O	227
Appendix P	270
Appendix Q	272
Appendix R	274

TABLES

Table 1.	Focus Group Information	page 44
Table 2.	Individual Talanoa Sessions	page 44
Table 3.	Questionnaire – Sections, Parts, Items	page 46

ACRONYMS

APCOM	Asia Pacific Coalition on Male Sexual Health
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CRC	Convention on the Rights of the Child
EFA	Education For All
GBV	Gender based Violence
IOE	Institute of Education, USP Tonga Campus
LGBTI	Lesbian, Gay, Bisexual, Transgender, and Intersex
MDGs	Millenium Development Goals
MOET	Ministry of Education and Training
NGOs	Non-Government Organisations
PICs	Pacific Island Countries
PIDSOGI	Pacific Islanders of Diverse Sexual Orientation and Gender Identity
PSDN	Pacific Sexual Diversity Network
SDGs	Sustainable Development Goals
SOGIE	Sexual Orientation, Gender Identity and Expression
SRGBV	School Related Gender Based Violence
TLA	Tonga Leiti Association
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific, and Cultural Organisation
UNFPA	United Nations Population Fund (formerly United Nations Fund for Population Activities)
UNICEF	United Nations Children’s Fund
WHO	World Health Organisation

ACKNOWLEDGEMENTS

The completion of this report is a result of the ongoing support from the wider IOE team as well as UNESCO.

EXECUTIVE SUMMARY

The School Related Gender Based Violence (SRGBV) in Tonga was a 2-phase study funded by the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The overall outcomes of the SRGBV study were to understand how gender based violence (GBV) is perceived by students, teachers and parents in Tonga and the design of a research tool that could be implemented in future. The Institute of Education (IOE) at the University of the South Pacific (USP) was tasked with the implementation of the SRGBV study.

This study employed a pragmatist approach to the research design whereby the knowledge and data gathered in phase 1 informed phase 2 (Cornish & Gillespie, 2009). Phase 1 was a desk study and it involved a review of literature linked to how GBV was perceived in the Pacific region and the implications of policy and policy-related programmes on students', teachers' and parents' responses to GBV in schooling and in the community. Phase 2 was a pilot study based on a focus group *pō talanoa* (group discussion) and individual in-depth *talanoa*.

Multiple methods were used to gather data to understand the two outcomes of the study – individuals' perceptions of SRGBV in Tonga and the design of a qualitative questionnaire tool for future fieldwork. Focus group *pō talanoa* was used as a method to gather data from a group of female tertiary students about ways to improve the content and structure of the questionnaire tool. Similarly, in-depth *talanoa* was used as a method to gather data from the parent and former school leader and two male tertiary students that also helped shape the content and structure of the research tool. In-depth *talanoa* interviews were also used to gather data from individuals as part of a Non Government Organisation (NGO) and tertiary institutions in relation to how they perceive SRGBV in Tonga.

In light of the initial agreement between UNESCO and IOE, the original intention was to use the desk study as well as the pilot study to inform the field work in Tongan secondary schools. Time constraints and communication concerns between UNESCO and Tonga's Ministry of Education and Training officials prevented the field work from being implemented. Nevertheless, both UNESCO and IOE agreed that the findings from the desk study and the pilot study would be used to construct and design a research tool, a multi-levelled questionnaire which would allow for quantitative and qualitative data analysis, that could be employed in similar studies.

To honour the agreement with UNESCO, it was important for IOE to analyse the current and relevant findings that could assist the global organisation in its development and delivery of a robust research tool that is aligned to similar topics or issues. Subsequently, the 'questionnaire' consisted of nominal scale items to collect demographic data. As well, the Likert-type scale was used as an instrument to collect

data and analyse participants' perceptions of GBV in Tongan secondary schooling. The questionnaire was then translated into Tongan. A rigorous process of translation and 'back-translation' was employed to ensure the appropriateness of the language in tool (Lee, Jones, Mineyama, & Zhang, 2002).

This report highlights the concern that there are very few reported studies that conceptualise GBV in the context of secondary schooling both internationally and at the local level. Despite the presence of international regulations and local policy, in practice GBV remains a concern in secondary schooling. Whilst the findings in this report are primarily focused on GBV content in the Pacific, they have also affirmed the significance of research engagement and practice that is worth further understanding and articulation. As part of IOE's responsibility, sharing the concerns experienced in this project adds contextual knowledge that can be utilised by UNESCO.

GBV remains a key challenge when what is proclaimed in policy lacks consistent practice in Tongan schooling. The desk study found that although policies and legislations related to SRGBV were plentiful in the international literature, it was limited in the Pacific region. Therefore the purpose of the SRGBV Tonga study was to provide an evidence-based study that would inform policy making and decisions in Tonga. Furthermore as noted above, although the field work was not implemented, the findings from the desk study and the pilot study have assisted in the development of a contextual research tool that can be utilised by UNESCO with secondary school students, teachers, and parents.

This report has identified and expressed some of the concerns related to research engagement with schools in Tonga. Chiefly a research approach that is more appropriate to the schools' context whereby the schools have more say and control of the processes involved.

SRGBV is a significant concern as it impacts not only students and teachers in schooling but the community as well. What remains central to its understanding is engagement and practices with schools and the community that are culturally appropriate. Similarly, the difficulty in active participation and willingness from the students, teachers, and parents is a result of the sensitive constructs that are deeply embedded in SRGBV and in Tongan culture. For one, the constructs of 'gender, violence, sex, social class, and schooling' needs to be unfolded first within a certain group/groups within Tongan society before SRGBV in its entirety can be understood in Tongan schooling.

To understand public attitudes related to violence that are deeply embedded in Pacific Island Cultures' (PICs) culture and surroundings, and to encourage engagement and discussions about such issues, inquiries into GBV requires measures that focus on prevention programmes that are community-based and ongoing (Ali, 2006, p. 18). This report recommends an action research approach grounded in the experiences of

participants whereby they are intimately involved and engaged as partners in the research process (Tali Tal, 2004).

In terms of scope, this report proposes an in-depth study of a smaller scale than that proposed in the original terms of reference for instance the Tonga Leiti Association (TLA) or a church group as a way to appropriately conceptualise the constructs of 'gender, violence, sex, social class, and schooling'. If UNESCO chooses to implement a similar study in other PICs that is of a larger scale, the implications on peoples' willingness to participate as well as the kinds of quality data expected runs the risk of being undermined.

INTRODUCTION

Violence against women and children is widely recognised as a fundamental violation of human rights (United Nations Children's Fund, 2015). It is also acknowledged as a significant health problem that causes enormous social harm and costs to nations and their economies (United Nations Children's Fund, 2015). In terms of education, this report is driven and framed by UNESCO's commitment to achieving the Education for All (EFA) initiative and the Sustainable Development Goals (SDGs) within the Pacific region primarily through reducing inequalities related to gender equity in schooling. SRGBV is UNESCO's approach to conceptualising and reducing GBV against students within schooling.

In terms of this study, UNESCO & UN Women defined SRGBV as “acts or threats of sexual, physical or psychological violence occurring in and around schools, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics” (2016, p. 13). Although reports have highlighted high rates of violence towards females, very few have reported cases towards males, transgendered, and students with disabilities (United Nations Educational Scientific and Cultural Organisation, 2014). The common forms of GBV are physical violence, name calling, being left out and ignored, text-bullying, harassment via emails and through social media. These forms of GBV in the context of schooling is argued as being a “critical barrier to children's right to education” (United Nations Educational Scientific and Cultural Organisation [UNESCO], 2014, p. 8).

As a case study in Tonga, an objective of this report is to document the definitions and various forms of SRGBV; the causes and impacts of SRGBV; and how policy and policy-related programmes have implicated the way people respond to SRGBV. The focus of the desk study was to unfold SRGBV based on the forms of violence as stated within the literature and how these impact specific gender and other discriminated groups, such as those with disabilities.

DESK STUDY

Overview

The purpose of the desk study is to review the literature linked to understanding SRGBV and how it is conceptualised. Firstly, the desk study review unfolds the concept of GBV in the global context of human rights. Secondly, the desk study review then outlined the policy, programming and implementation responses to SRGBV in the region.

Global Context of Gender Based Violence

Studies have defined GBV as the “fundamental violation of human rights” (Ali, 2006; Leach & Dunne, 2014; UNESCO, 2013). GBV is one of the worst cases of gender based discrimination around the world, disproportionately affecting females as well as members of the Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI) community.

As a global incentive, the UN declared GBV as a global problem and developed international mandates and frameworks to prevent this form of violence from occurring. In terms of human rights and gender equity, violence against females became a global priority during the early 90s. In December 1993, the UN General Assembly recognised the urgent need to address violence against women based on the ideas of equality, security, liberty, integrity and human dignity. The declaration on the elimination of violence against women became the first international instrument that provided a framework for national and international action (United Nations General Assembly, 1993).

The development of major international frameworks such as the UN Declaration of Human Rights, the Convention on the Elimination of all forms of discrimination against Women (CEDAW), and the UN 4th World Conference on Women, “denounce violence and call[ed] for measures to protect all human beings, especially women and girls, from all forms of violence” (Leach & Dunne, 2014, p. 1). As a result of the Forty Ninth World Health Assembly meeting in 1996 – the issue of violence and its serious

consequences on individuals, families, communities and countries was shown to have damaging effects on health care services within countries.

UNESCO (2013) defined GBV as a fundamental violation of an individual's human rights. The 'equality and rights' of individuals are derived from a tradition of liberal thinking in the west. For Pacific peoples, as collectivist societies, the notion of equality and rights are not perceived the same way. For Tongan people, to understand 'equity and rights', it is within the *kāinga* (extended family) and the community that such constructs can be defined (Helu, 1995). When considering SRGBV, it is necessary to frame the notion in the context of the social groups within Pacific societies. For within these Pacific societies, there are "strategies, institutions and processes developed and mastered by Pacific peoples [that can] provide some answers to the challenges faced by Pacific peoples today and provide some pathways to into the future" (Taufe'ulungaki, 2002, p. 5).

Global initiatives and international frameworks are often based on western values and ideas that are not aligned with Pacific traditional values. When Pacific peoples' knowledge and values are ignored or misunderstood, any global initiative or framework is bound to cause tension. A range of Pacific theorists and educationalists (Heine, 2002; Puamau, 2002; Sanga, 2002; Taufe'ulungaki, 2002 & 2014; Thaman, 2002) encourage studies similar to this to challenge the universal acceptance of values promulgated through and by international organisations.

GBV is a serious obstacle to reaching the Education for All (EFA) and the Millennium Development Goals (MDGs) and to achieving gender equality. Education was argued as the way to prevent and possibly eliminate gender based violence (UNESCO, 2014). This resulted in governments, including governments of developing countries, signing up to international conventions to "protect children from all forms of violence" (UNESCO, 2014, p. 8).

In 2002 WHO commissioned a study to investigate the global problem of violence. Krug, Dahlberg, Mercy, Zwi, and Lozano's (2002) responsibility were to reveal the magnitude and impact of violence, its risk factors and consequently recommend measures of action at both national and international levels. Violence and its variations

was framed as youth-related violence, child abuse and neglect by parents and other caregivers, violence by intimate partners, abuse of the elderly, sexual violence, self-directed violence, and collective violence (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002, p. xxi). Despite Krug et al.'s (2002) project being the first in-depth global public health study of its kind, their efforts did not on the whole have a strong gender focus.

Throughout the early 21st century, majority of the studies based on understanding the global problem of violence were in the form of global reports and reviews focused mainly on the problem of violence towards women and girls in the home, family or village contexts. Furthermore, such reports and reviews were largely based in the Africa and Asian regions, yet very few of these studies addressed GBV in the Pacific and or the perspective of a diverse group of children (UNESCO, 2014). That is to say, understanding violence from a range of young transgender and intersex children.

At the international level, the UN Secretary General was tasked to conduct an in-depth study with the goal to understand violence against children around the world and to recommend appropriate preventative actions (Pinheiro, 2006). Consequently, Paulo Sergio Pinheiro, an independent expert commissioned by the UN Secretary General was selected as the lead investigator and started his role in 2003. He claimed that violence against children “exists in every country of the world, cutting across culture, class, education, income and ethnic origin” (Pinheiro, 2006, p. 4). Before the publication of the World Report on Violence against children in 2006, there was limited knowledge and understanding of the scale and forms of violence that existed (ibid, 2006, p. 3). Since then, the scale and types of violence that affect children around the world are now becoming visible, as well as “evidence of the harm it does [to young people]” (ibid, 2006, p. 3).

Gender Based Violence in the Pacific – Policy and policy-related programmes

As a response to the global concern related to violence against women and girls, the Tonga government in 2002 implemented its National Policy on Gender and Development with a clear objective that by 2025, all women, men, children and families achieve equal access to economic, social, political and religious opportunities and benefits (Matangi Tonga, 2003). In Tonga's case at the time, gender violence was mainly understood as violence against women by men. Any violence towards

transgender or intersex people was not documented (Jansen, Fua, Blake, & 'Ilohia, 2012).

Ali (2006) reported that across fourteen PICs, the forms of violence ranged from “violent punishment at home and school, to domestic violence, and sexual abuse and exploitation” (p. 3). The study proposed several cultural and socio-economic factors¹ that contributed to “raising the vulnerability of the girl child to violence” (Ali, 2006, p. 3), which included gender inequality in socialisation; discriminatory application of custom; early and forced marriage; and social change and poverty. The report articulated the consequences of the vulnerability-enhancing factors on young girls which included: low self-esteem and psychological damage, higher risk of sexual abuse, and higher rates of commercial sexual exploitation of girls (ibid).

Ali (2006) claimed young girls have very low status across Pacific Island societies in the major regions of Melanesia, Polynesia, and Micronesia. The status of young girls in Pacific Island societies is dependent on age and role within the extended family. What Ali’s (2006) study did not elaborate on are the social class distinctions between girls and the types of violence that are prevalent in family groups. This finding from the review did not distinguish differences in social class (Ali, 2006). Social status in Tonga is a complex construct (Helu, 1995). It encompasses class groups that reflect the monarch, *hou’eiki* and other nobility as part of the upper class, and the commoners as part of the lower class group. But even within commoners, there are well to do families and not so well to do families. When taking into account rank as a social construct of class, this adds to the complexity of social class (Helu, 1995). For instance, a female who is the *fahu* (highly ranked female) is well respected within her own *kainga*. However, as her husband’s wife, she does not hold the same rank and status within his *kainga*. In terms of SRGBV, social class distinctions may influence the type and impacts of GBV on the victims. IOE became aware that this is something that needed to be looked at or explored further. Although the differences in social class was not initially identified as a key theme area in the ‘Terms of Reference’ (UNESCO, 2016b), the scope of the study allowed for further inquiry.

¹ For further details, see the discussion chapter.

The Pacific Sexual Diversity Network (PSDN) was formed in 2007 by the LGBTBI communities in Cook Islands, Fiji, Papua New Guinea, Samoa, Tonga and Vanuatu. In 2009, PSDN developed its first strategic plan and four years later in 2013, a revised plan was launched with the goal to “streamline [their] priorities to meet [their] needs” (Pacific Sexual Diversity Network, 2013, p. 4). Their primary focus was to remove “punitive laws and reduce stigma and discrimina[tion] [towards] Pacific Islanders of diverse sexual orientation and gender identity” (Pacific Sexual Diversity Network, 2013, p. 4). These documents imply that punitive laws are a structural form of GBV. As a manifestation of the government’s will, schools operate within the structure of a range of legislation, therefore they are forced to operate within this structure. In this instance, the literature encouraged the use of *talanoa* as a safe and appropriate space (‘Otunuku, 2014) for participants to reveal the connection between legislation and personal experiences of SRGBV.

Although the fundamental goal of national policies is to improve social issues in Tonga, this is not always the case. For instance, despite the implementation of the 2002 National Policy on Gender and Development, the gap between women’s participation in decision making processes throughout government leadership roles compared to men continue to be a concern in Tonga (Morton-Lee, 2017). This encourages us to think about the structures and systems and what role they have in GBV.

The literature shows a non-alignment between government policy and actual events and attitudes. During the 2012 domestic violence study in Tonga, physical and emotional violence towards women were the most prevalent. Sexual violence was also identified as a concern particularly amongst women in urban areas. The number of cases that detailed the impact of gender based violence on sexual health was largely in the context of intimate partner violence. Despite cases where women in Tonga reported having been sexually abused by non-family members before the age of 15, the “high sensitivity of the issue” (Jansen et al., 2012, p. 64) reflected the high number of the women in the study choosing not to respond to questions related to sexual matters. This research study has not focused on the impact of SRGBV on sexual health outcomes because of the potential risks involved which cannot be fully supported within the constraints of this project. It is however, focused on the types of gender based violence associated with secondary schooling in Tonga.

The consultation process involved in the 2016 revision of the official National Policy on Gender and Development was a deliberate educative and awareness raising act on behalf of the Tongan government. Despite the increase in the range and type of stakeholder involvement in the consultation process, there are still divided views based on political affiliations. This highlights the need to implement a study design that specifically focuses on each group of stakeholder to understand their perceptions of GBV and identify the social constructs² within GBV and how they interlink.

In spite of the existence of national policies that argue for gender equality, the people in Tonga still have divided views. In 2015, men as well as women took to the streets of Nuku'alofa, Tonga's capital to protest the democratic government's intention to ratify the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Other than Palau, a nation located in the Micronesia region of the Pacific, Tonga also has not made the commitment to accept the CEDAW treaty which is an international agreement with the United Nations and the rest of the world to protect and promote women's human rights. Although the prime minister, 'Akilisi Pohiva and his government had agreed to accept the international treaty, the Privy Council, headed by the king, declared the proposed acceptance of CEDAW as an unconstitutional act by the current government (Morton-Lee, 2017, p. 68). Regardless of the political intervention by the Privy Council in challenging the current leadership of the government, the CEDAW controversy revealed concerns about "gender politics in Tonga" (Morton-Lee, 2017, p. 69). Of significance was the divide it caused between the nation and the "deeper [culturally embedded] anxieties about gender equality" (ibid, p. 66).

Socio-cultural Factors that shaped Gender Based Violence

As described by Ali (2006), modern ideas today of "individual rights, women's rights, and children's rights have come into conflict with customary [social] norms based on collective interests" (p. 6) in the Pacific. Consequently, adolescent girls as well as transgendered individuals "suffer severe emotional distress over tensions between personal aspirations and the customary social expectations of them" (Ali, 2006, p. 6).

² Examples of social constructs are religious doctrine, education, social status.

In Tonga, violence towards women that also included children was perceived as a family concern. Social roles and behaviour are also influenced by a “consideration for seniority and gender” (Roguski & Kingi, 2011, p. vii). Although the *kāinga* (extended families) is often seen as the central organisational unit for resolving disputes related to family matters which includes domestic violence, examples of the level of resolution by the extended family given the conflict between modern views and customary norms is limited in the literature.

Reports have indicated a concern over the survival of the traditional Tongan values in society that have been influenced by globalisation, external funding and Western systems of education (Brown-Pulu, 2014; Thaman, 1995). Despite the undoubted endurance of the traditional ways, recent years have shown:

many changes in aspirations and lifestyle as a result of increased education, travel and technology development. Changes included rapid urbanisation, unemployment, poverty and increasingly visible changes in wealth, the availability of new recreations including alcohol and drugs, and changes in the family and the ways families organise. Each presents new challenges for the police and justice systems. (Roguski & Kingi, 2011, p. vii)

Western research based on Western views and practice do not always align with traditional forms of knowledge, practice and engagement, it was necessary to address some of the resistance from both sides. For one, the tendency to conceptualise sensitive and complex constructs such as ‘gender based violence’ is often framed from a more Western view using the English language. Very few sponsored reports have tried to conceptualise complex constructs using indigenous knowledge and language. To highlight methods of research engagement, this study used *talanoa* as an appropriate methodology for doing research that involves Tongan people and issues (‘Otunuku, 2014; Vaioleti, 2013).

It is hypothesized that this may be related to cultural norms operationalised around forms of violence as a part of larger cultural systems operating at various collective levels. The *tapu/ kapu* relate to a socio-cultural system of rules and prohibitions that govern how people act and behave in Tonga and Hawaii. Systems such as the *tapu/kapu* are common in most Polynesian contexts and the hierarchical structures of Tongan polity bear consideration in hypothesizing and testing the presence and extent of GBV

across the Pacific particularly in chiefly systems. Tonga remains a particularly important case study given its sociological inferences that can be made when compared to other Pacific Island contexts. Exploring and testing these hypotheses would have been a positive end result of taking an indigenous methodological (talanoa research) approach and its hoped that this preliminary case study could be built on in future iterations to complete evidence collection for this deeper line of questioning.

Based on Tongan traditional culture, women are held in high esteem. The *fahu* system defines Tongan women's social position in Tongan society. Within the immediate family, the father is head/ authoritative figure of the family however, "he can find himself outranked by his sisters in the broader family setting" (Jansen et al., 2012, p. xv). In the traditional sense therefore, the *fahu* (sister/ woman of higher rank) has unlimited authority over others within her kin group. As described by the former Prime Minister of Tonga, Lord Tu'ivakano, the "*fahu* system in the traditional sense (as sisters are also daughters, mothers and wives) represents a safeguard against male dominant social order and ensures that harmony and respect in the family unit and broader social setting is maintained" (cited in Jansen et al., 2012).

Within the *kāinga* (extended family), each member's role is framed based on her/his social position. The social role of the '*fahu*' (as the older sister) places some women as of higher social status than their brothers and their brothers' families. In the wider society or community, the aspect of middle class further adds a complex layer to an individual's status and role. In other words, within the *kainga* (extended family), the older sister is of higher status. A younger sister, who has a university degree, is also perceived as being of status, though not necessarily valued at the same level as the older sister's status as "*fahu*". As there is a growing number of middle class Tongans, this can contribute to a young girls' status within Tongan society (Besnier, 2009). The idea of school related gender based violence therefore, requires further contextualisation within the boundaries of the socio-cultural constructs within Tongan society.

If females and children are held in high esteem in Tonga, why is it that they are overrepresented in GBV data? Although this study does not directly seek to answer the question, it does highlight the significance of social and cultural perspectives in relation

to understanding GBV in the Pacific. GBV is a notion that needs to be framed from a socio-cultural perspective. In 2012, the national study on domestic violence against women was the first ever study of its kind to be done in the small island kingdom. Titled '*Nofo a Kāinga*', the research project sought to understand violence against women in Tonga from a socio cultural perspective. Led by the *Ma'a Fafine mo e Famili* Incorporation (MFF), a non-government organisation focused on promoting and empowering women and their human rights, the study brought to light the inequalities within Tongan society. The primary goal of the study was to understand the "prevalence, frequencies and types of violence against women" (Jansen et al., 2012, p. xx) in Tonga. The scope of the project covered five island groups (or divisions) – Tongatapu, Vava'u, Ha'apai, 'Eua and Niua. The first phase of the project was a questionnaire administered over 1000 households across all the islands involved. The second phase of the project used case studies (*talanoa*) and observation within the family context (*talanoa and nofo*). In total, 46 household observations and 38 case studies were conducted across Tongatapu, Vava'u, Ha'apai and 'Eua. Given the project is the first of its kind in Tonga, understanding the full extent of gender based violence needs to be explored further.

A central premise of the 2012 '*Nofo a Kāinga*' study in Tonga raised moral and religious concerns related to traditional cultural values of women being highly esteemed in Tongan society. The findings from the report challenged aspects of Tongan society and raised numerous moral and religious concerns. Addressing the "issues pose[d] a more compelling challenge because it confront[ed] the very essence of [what makes] Tongan people (Lord Tuivakanō, cited in Jansen et al., 2012, p. xvi). The report proposed a collective approach to address the problem of domestic violence from the level of government, churches, villages and families. At the same collective level, the report argued that possible interventions to best address and deal with the issue of domestic violence needs to be rooted in cultural frameworks. For instance, government and church leaders were suggested as the key drivers to such interventions.

To prevent domestic violence cases towards women as well as all members of the household including children in Tonga, the 2013 Family Protection Act was eventually passed by government in 2014. During an interview with Radio New Zealand in 2013, Betty Blake, the co-ordinator of the non-government organisation '*Ma'a Fafine Mo e*

Famili' stated, "This bill is now coming in to protect income for the whole family because there has not been domestic violence legislation before and men would use the money in whatever way they wish to do" (Radio New Zealand, 2013). In light of how some policy in Tonga are a struggle to implement, how can the 2013 Family Protection Act be effectively implemented and monitored in such a way that can also provide understanding of SRGBV in Tonga? Although this question is not the focus of this study, it does highlight the need to ensure that policy and policy-related programmes are implemented and monitored effectively if we are to see positive impacts on students', teachers', and parents' social and educational outcomes.

GBV is a notion that needs to be framed from a socio-cultural perspective to take us beyond what current limited literature exists. Questions that can be asked in future studies are: What are the intersectional identities that Tongan girls and women are engaged with that might explain the contradictions of rank, status, and gender of the Fahu system? Other related concerns regarding the social and moral order could also be raised in regards to GBV and access to forms and means of power and agency:

- How has migration and changing demographics related to labor impact women and GBV in Tonga?
- What values do capitalism overlay on gender and labor?
- What role does religious patriarchal systems play in GBV?
- What role does democratic representation play in GBV given formal systems of leadership in governance are male dominated?

Definitions and Various Forms of SRGBV

Because of the scarce literature on SRGBV, this review initially highlighted GBV as a construct within the wider literature before moving into the schooling context. The complex layers that frame GBV are associated with the notions of 'violence' and its various forms as well as 'gender' and its diverse classifications. In the context of schooling, such complex layers influence how participants conceptualise and perceive GBV. To define and conceptualise SRGBV, it requires the unfolding of GBV in relation to the schooling environment.

SRGBV is defined as “all forms of violence (explicit and symbolic forms of violence), including fear of violence, that occurs in education contexts (including non-formal and formal contexts such as school premises, on the journey to and from school, and in emergency and conflict settings) which result in, or are likely to result in, physical, sexual or psychological harm of children (female, male, intersex and transgender children and youth of all sexual orientations)” (UNESCO, 2013). SRGBV is based on stereotypes, roles or norms, attributed to or expected of children because of their sex or gender identities. It can be compounded by marginalisation and other vulnerabilities (UNESCO, 2014).

Governments have joined international frameworks to protect children from all forms of violence. Despite these frameworks, recent reviews (Pinheiro, 2006) and initiatives have highlighted the extent to which children are exposed to SRGBV and the significance of education to prevent and eliminate this form of violence.

SOGIE-related Violence

SOGIE is a broad umbrella-term that allows for many different notions of sexual and gender differences seen in various countries around the world (UNESCO, 2016a,).

The UN and UNESCO use the term ‘sexual orientation, gender identity and expression’ (SOGIE) in global discussions of homophobic and transphobic bullying (UNESCO, 2016, p. 5).

The Tonga Leiti Association (TLA) was formed as a collective initiative for the LGBT community to empower *leitī* in their fight for social justice and gender equity in the small Pacific Island kingdom. In Tonga, the term *fakaleitī* is often used to describe a transgender male. The term *fakatangata* is loosely used to refer to a transgendered female or a female who looks, acts and dresses like a man. The use of the term *fakaleitī* is often derogatory in nature and is commonly used by mainstream society. Many transgendered males in Tonga choose to self-identify as ‘*leitī*’ instead (Besnier, 2002). *Leitī* is borrowed from the English word lady and is applied only to transgendered males. In terms of sexuality however, there is limited literature that define this construct from the views of the *leitī* in Tonga. It is important to “keep an eye on the subtle voice shifts that word choice can entail” (Besnier, 2002, p. 534) as this can implicate whose voices are marginalised in the discussions.

Because Tonga is a highly stratified and politically centred society, social groups including the *leitī* can also be understood in this manner. Some of the high-ranking, older and wealthier *leitī* who often come from well-off families, are less socially visible in Tongan society compared to the low-ranking, younger and poorer *leitī* (Besnier, 2002). The notion of social class therefore, is an important factor in understanding the diverse experiences of *leitī* in relation to SOGIE-related violence.

SOGIE-related violence in schooling includes violence and intimidation based on “learned prejudices [that] privilege heterosexuality” (UNESCO, 2016, p. 7). The term SOGIE-related violence relates to “physical violence, verbal violence, social violence, technology-related violence and other forms of violence on the basis of students’ sexual orientation or gender identity” (UNESCO, 2016, p. 7). SOGIE-related violence is more frequent in schools without policy protection for lesbian, gay, bisexual and transgender (LGBT) students, and can lead to negative impacts on students’ education and wellbeing (UNESCO, 2016). SOGIE-related violence is based on gender and sexuality stereotypes, particularly roles and norms expected of children because of the privileging of heterosexual and gender norms in society. Any learner, irrespective of their sexual orientation or whether they are gender-non-conforming, may be affected (ibid, p. 8).

Homophobic and transphobic violence in schools has been framed by officials as the basis of international public health crises. UNESCO has targeted homophobic and transphobic bullying in schools in recent years, supporting global and Asia-Pacific research, advocacy and programming. In 2016, a study was conducted in Viet Nam in an effort to lessen gender based violence. The study found that despite their international, regional and local commitments, schools and other educational institutions in Viet Nam were not always safe. Schools were described in the report as “sites of physical, verbal, social, and sexual violence” (UNESCO, 2016, p. 2). Moreover, violence in schools and institutions was on the rise. Evidence showed that of a total of 520 LGBT individuals, 41% of 21 year olds suffered gender based violence in the forms of exclusion, discrimination or bullying. As a result of their experiences of violence in schooling, it negatively impacted their wellbeing and academic performance (ibid, p.2).

Homophobic and transphobic bullying, and other forms of SOGIE-related violence is largely neglected in the South Pacific. Unpublished research in the form of online articles, blogs and public comments through social media has shown that SOGIE-related violence exists but there is a lack of official studies that report such cases (Matangi Tonga, 2013).

Cyber-related Bullying

Parallel with the increase related to technology use, cyberbullying is becoming a concern in the Pacific. In a joint initiative between the World Bank and the Asian Development Bank, “high-speed internet access” (UNICEF Pacific, 2014), is becoming more affordable and more reliable in Tonga. Consequently, cyberbullying is becoming more prevalent in wider society as well as in schools.

Cyberbullying is defined as the use of Information and Communication Technology (ICT) to abuse or harass other people. Cyberbullying causes harm emotionally, mentally, socially, and physically to others (Ministry of Information and Communications Tonga, 2016). In the Pacific, cyberbullies are referred to as “parasites or stalkers [who] either use their real names or have fake profiles on any social media network” (East West Center's Pacific Island Development Programme, 2017). In a Facebook group forum, a young Polynesian girl described cyberbullies as ‘keyboard warriors’ because their relentless tormenting and teasing of her best friend caused her to commit suicide (cited in East and West Centre’s Pacific Island Development Programme, 2017). Although suicide is an extreme consequence of cyberbullying, the reality is that access to more affordable technology and the internet in the Pacific through mobile phones, laptops and computers, has implicated negatively on the lives of young people in the region. This study seeks to identify how technology and cyberbullying have implicated the lives of students, parents, and teachers in Tonga.

Traditional and more overt forms of bullying are widely recognised whereas covert bullying which includes cyberbullying has only recently gained recognition. In a study conducted in a secondary schooling context in New Zealand, cyberbullying was defined as behaviours where technology was used to deliver inappropriate messages, calls, and online posts (Mattioni, 2013). The study found that cyberbullying can cause significant

emotional harm, disrupt social development, and can be associated with negative student outcomes (Mattioni, 2013).

Despite Tonga being the first in the Pacific to address issues on cyber safety, there are “gaps in legislation and policies” (United Nations Children's Fund, 2014b). In August 2014, the Tonga Ministry of Internal Affairs, the United Nations Children’s Fund (UNICEF), Tonga Communications Corporation (TCC), Digicel, church groups, non-government organisations (NGOs) and schools came together to discuss ways to provide a “safer and more secure online experience for all, particularly children and young people” (United Nations Children's Fund, 2014b). A school and community outreach programme as well as consultations with key stakeholders was implemented to “discuss cyberbullying in the broader context of cyber safety and emerging challenges regarding mobile and internet use in Tonga” (ibid, 2014).

Two years later in 2016, as part of an alliance with the US Homeland Security organisation, the Tongan government adopted the ‘stopthinkconnect’ initiative. The overall goal of the international initiative is to keep the internet safe for everyone. Specifically, with UNICEF’s support, a website called ‘stopthinkconnect’ was launched by the Tongan government as a way to “encourage users to practice safe online habits and to help people understand not only the risks that come with using the internet, but also the importance of safe online behaviour” (Ministry of Information and Communications Tonga, 2016). Tonga’s deputy prime minister, the Honourable Siaosi Sovaleni argued for a holistic approach to “reduce the risks and help raise awareness” (Ministry of Information and Communications Tonga, 2016), for children when it comes to cyberbullying. Therefore, it is not just the government’s role, but also church groups, families, schools, and private sectors to reduce the risks.

As well, with UNICEF’s support, Samoa launched their 2016 – 2021 Cyber Security Strategy Plan. As a national strategy, the five year Cyber Security Strategy Plan was developed to “ensure personal information, privacy and security is safely guarded as a top priority for the government” (Samoa Observer, 2017). UNICEF in collaboration with the Samoa police and the Ministry of Women, Community and Social Development have taken on board the responsibility to develop standard operating procedures for children related to cyber safety measures (Samoa Observer, 2017).

This review found that policies and legislations to prevent and respond to SRGBV in the Pacific are limited. For a few of the PICs, despite the development of policy and legislation, the programming and implementation of it is also limited. In particular, the programming and implementation of policy related to the prevention of corporal punishment as well as violence against women and children are of concern because such issues persist despite the official laws that exist within the countries. The purpose of this study is to highlight the experiences of the students, teachers, and parents in regards to how they perceive the types and forms of violence that exist in Tongan secondary schools.

Disability-related Harassment

Regional data shows that there are 650 million individuals with disabilities in the Asia-Pacific region (Economic and Social Commission for Asia and the Pacific, 2012). Evidence shows that the Pacific region has the largest variation of disability prevalence – Samoa’s 1.2 per cent to Australia’s 18.5 per cent (Economic and Social Commission for Asia and the Pacific, 2012, p. 3). In light of the high variation of disability prevalence in the Pacific region, the reported data raised important questions as to whether the differences are due to “variations in population characteristics, data collection purposes and methods, or the degree of accuracy between a high prevalence and a low one” (ibid, 2012, p. 3). The questions raised is perhaps an indication of how important or not so important the issue of disability is in the livelihood of Pacific peoples especially in small Island states. Although the scope of this review does not allow for an investigation of the wider concerns related to disabled people in the Pacific, one of its focus is to understand the nature of disability-related violence or harassment within the context of schooling in Tonga.

In the Pacific, Tonga, Fiji, Palau, Solomon Islands, and Vanuatu have signed the global Convention on the Rights of Persons with Disabilities (CRPD) (Economic and Social Commission for Asia and the Pacific, 2012, p. 65). However, of the nations who signed the agreement, only Fiji, Palau, Solomon Islands and Vanuatu have developed a policy to support individuals with disabilities within their own nations. Similarly, Marshall Islands, Niue, and Samoa have established a disability policy despite having not yet

signed the CRPD treaty (Economic and Social Commission for Asia and the Pacific, 2012, p. 65).

The lack of disability-related policy is an indicator of Tonga's limited capacity to provide resources and support for disabled individuals. However, this does not imply that disabled individuals are not being looked after by their families. As defined in the 2014 Education Act, "persons with disabilities includes those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others" (Tonga Attorney General's Office, 2014, p. 12). The impacts of disability-related harassment and discrimination in the Pacific which includes Tonga is evident in areas such as education and employment (Pacific Disability Forum, n.d.). The goal of this report is to articulate students', teachers' and parents' perceptions of disability-related harassment in Tonga.

Disabled individuals are often deemed invisible within their own communities. Despite the limited literature linked to disability-related violence or harassment, few unpublished sources have provided some useful information. According to the Pacific Disability website, there are an estimated 1.708 million persons with disabilities in the Pacific who face many entrenched cultural and physical barriers to full participation and are therefore excluded from communities, education and the workplace (Pacific Disability Forum, n.d.). The Pacific Islands Forum Secretariat claims the "effects of disability-based discrimination have been particularly severe in fields such as education, employment, housing, transport, cultural life and access to public places and services" (ibid).

School Related Gender Based Violence (SRGBV)

Although GBV is not an unfamiliar phenomenon in the context of schooling, the concept however, has developed in terms of its various forms adopting more socially conventional terms such as bullying, discrimination, harassment and so forth. The central focus of this desk review is to examine the forms of GBV that exist in secondary schooling. It also seeks to analyse students', teachers', and the communities' perceptions and attitudes related to school related gender-based violence (SRGBV) in

the Pacific region. But before this takes place, it is necessary to unfold GBV in terms of global objectives through policy frameworks and its implementation in Tonga and other parts of the Pacific region. Because GBV in itself contains complex constructs that require unfolding such as ‘gender and violence’, the addition of ‘schooling’ and its diverse environments can further heighten the complexity of SRGBV.

To understand SRGBV, it is important to first identify and understand the context of secondary schooling in Tonga. This is because secondary schools are themselves diverse based on whether they are government run or church affiliated. Even for the church affiliated schools, the context is diverse based on their religious beliefs and doctrines. Generally, schooling starts at the age of 6 at class 1. Students normally complete six years of primary education before they start high school. However, some students can spend more than six years in primary schooling if they choose to repeat a year in order to pass the School Entrance Exams at class six into the best government schools in the small Island kingdom. Similarly at secondary school level, students can spend more than the normal six years if they choose to repeat a year level. Selecting a specific age group within secondary schooling therefore can limit the richness of data collected from students.

Corporal punishment remains a normal part of secondary schooling in Tonga. Despite the 2014 Tonga Education Act which forbids corporal punishment in schools, physical violence and abuse is still prevalent in schooling. “In government schools and primary schools, the usual procedure is for the principal to discipline students and he can carry out corporal punishment if he deems necessary. The principal may authorise the deputy principal to carry out the punishment if he is not there” (Jansen et al., 2012, p. 63). Violence in schools is most often tolerated as it is perceived as ‘care’ for the students rather than a punishment (ibid, p. 63). For instance, if female students arrive at school with their hair out of place, the teacher disciplines them physically. Regardless of school leaders and administrators advocating for non-violent discipline, teachers continue to use physical and verbal measures to discipline their students. In the home context, fathers are the main disciplinarians whereas in schooling, teachers and senior prefects take on the responsibility.

Masculinity, toughness and physical ruggedness are forms of GBV in schools. Street fights and violent brawls between certain single sex male schools in Tonga has caused much concern for students, teachers and parents. This is perhaps the most obvious form of violence between males. The rivalry between students and schools as well as teachers, have led to severe physical altercations where individuals were hospitalised for serious injuries and even death (Matangi Tonga, 2013). The context in which school fights take place have mostly been during sporting competitions such as rugby. However, the causes and effects of school fights are historical and have continued throughout generations of students at the schools. The historical context of schools have much to play in the norms that govern expected behaviour. It is therefore necessary to dig deeper into the context of each secondary school to further understand the nature, causes and consequences as well as how individuals respond to such forms of GBV.

Policy, Programming and Implementation Responses to SRGBV in the Pacific

This review found that policies and legislations to prevent SRGBV are limited in the Pacific region. For some PICs, despite the policies that prohibit violence towards children, the implementation of the laws require further attention. Although there are policies in Pacific Island nations that prohibit physical and emotional harm towards children at home and at school, the reality is that violence continues to perpetuate in schools. The aim of this section is to identify whether policy, programming, and implementation has impacted GBV in schools.

In 1989, the Convention on the Rights of the Child (CRC) proclaimed provisions for the protection of all children under the age of eighteen against all forms of violence (United Nations General Assembly, 1989). According to the CRC treaty, State organisations are to take all appropriate measures to protect children from all forms of violence which includes sexual abuse (United Nations General Assembly, 1989). As a result, State organisations have legally agreed to take all appropriate measures to ensure that school discipline is administered in a way that does not undermine the child's human dignity.

In the South Pacific, all fourteen Pacific Island Countries (PICs) ratified the CRC treaty. Samoa was the first to sign in 1990 followed by Fiji, Federated States of Micronesia (FSM), Republic of Marshall Islands (RMI), and Vanuatu in 1993. The following year, Nauru signed in 1994. In 1995, Kiribati, Niue, Palau, Solomon Islands, Tonga, and Tuvalu signed the agreement. Finally, the Cook Islands was the last to settle the CRC in 1997. Despite all PIC's commitment to preventing violence against all children through the ratification of the CRC, violence against children continues to be a consistent concern in the Pacific region as children continue to experience such cases in educational settings (United Nations Children's Fund, 2017).

A recent UNESCO review (2014) claims school-related gender based violence (SRGBV) in the Asia-Pacific region remain a phenomenon not fully examined and is overlooked in many educational environments (p. 8). The overall focus of that particular review was to further understand the “causes, nature, manifestation, scale and the consequences of SRGBV” (UNESCO, 2014, p. 8) in the Asia-Pacific region. However, the UNESCO review itself did not specifically highlight some of complexities that exist in the constructs that frame SRGBV particularly in the Pacific region where PICs themselves are diverse in many aspects. The purpose of the SRGBV case study in Tonga therefore is to define the types of school-related gender based violence that are experienced and how such forms of violence implicate school leaders, teachers, students and the community.

SRGBV affects the teaching and learning of children in the Asia-Pacific region each year. Boys, girls, transgender and intersex children can often be targets of bullying in schooling. SRGBV is a critical barrier to young peoples' “right to education” (p. 8), not only because of its serious physical and psychological health implications, but also because it may lead to the deterioration of the learning environment as a whole (UNESCO, 2014).

As described by UNESCO (2014), SRGBV is not a problem that can be confined to the school environment. SRGBV is a complex and multifaceted societal issue with deeply rooted “causes in all levels of society, including societal, institutional and domestic levels” (p. 13). Despite Tonga's commitment to the Convention on the Rights of the

Child (CRC), an international legislation aimed at preventing all forms of violence towards children, the implementation of the CRC is limited. This can be attributed to a misalignment in definitions related to what constitutes physical violence in the Western context and the idea of discipline in the Tongan context. The purpose of this study is to articulate the differences in how SRGBV is framed from the perceptions of students, teachers and school leaders, families and the communities in Tonga. Understanding the difference in views can help inform policy that is aligned to what is actually going on in schools.

A gap in the literature on violence against children showed that most studies did not focus adequately on gender as a variable (UNESCO, 2014). Despite the few studies of the kind reported in the Africa region, very few studies were implemented specifically in the South Pacific. This review is the basis for further field work in Tonga. Furthermore, it seeks to identify the types of violence that exist as well as their causes and consequences in order to inform policy decision making.

In 2013 a child protection research project was conducted in Samoa to review their policy, legislative environment, service delivery, and community attitudes and responses to child protection. Like most of the PICs in the region, and regardless of Samoa's "policy and political commitments to address child rights, it still has challenges in ensuring a fully protective environment for children" (United Nations Children's Fund, 2013, p. 7). Corporal punishment in homes and schools is a concern despite the widespread acknowledgement of its harm and its ineffectiveness as a model of discipline (United Nations Children's Fund, 2013). The project recommended for more "clearly defined inter-agency collaboration and cooperation" (ibid) as well as other administrative challenges proved challenging for Samoa.

Although most PICs signed and agreed to the conditions of CRC, providing an environment that promotes and fosters a child protection system proved challenging for the countries. In the Federated States of Micronesia (FSM), located south west of Hawaii, the administrative challenges of delivering services to protect children from violence, abuse, and exploitation over a "geographically wide area" (United Nations Children's Fund, 2014c, p. 7) is a real challenge for them. FSM ratified the CRC in 1993 and is one of the few countries in the Pacific to sign the optional protocol on the

sale of children, child prostitution and child pornography (United Nations Children's Fund, 2014c, p. 7). Despite the numerous legislations in the FSM, “there is still widespread use of physical violence as a form of discipline of children” (ibid, 2014, p. 8). As well, the lack of coordinated social services and child protection programmes, and cases of sexual abuse and exploitation incidents raised more concern about the well-being of children in the FSM (ibid, 2014b). The study suggested that more close collaboration between ministry organisations was needed.

A number of factors have proved successful in the protection of children in the context of Fiji. A community-based facilitation approach was recommended as a successful framework for reducing violence and exploitation of children in Fiji (United Nations Children's Fund, 2014a). Unlike other PICs, a key goal in the community outreach programme is the ongoing “cross-collaboration and support for children’s protection” (United Nations Children's Fund, 2014a, p. 4), between the ministries, UNICEF, and other key agencies in Fiji. In addition, a small team of social welfare officers from the department of Social Welfare often referred to as the “champions for children’s protection” (ibid, 2014a, p. 4), worked tirelessly with marginalised communities to raise awareness about the importance of protecting children from neglect, abuse and exploitation. Fundamental to the programme’s success was the establishment of “community-based groups” (ibid, 2014a, p.4) at the village level that were led by parents and caregivers. To engage communities in raising awareness and the prevention of school related gender based violence, a community-based approach (Ali, 2006) would be suitable whereby they are active members of the research design and implementation. Implementing research where members are not actively engaged in the research process lacks ongoing and sustainable measures that are unhelpful for the communities involved (Tali Tal, 2004; Vaughan, Gack, Solorazano, & Ray, 2003).

Geographic challenges

Despite the geographic challenges related to the widely distributed small islands in the PICs, UNICEF Pacific has attempted to implement some programmes for children across the region in rural and urban areas. Although all fourteen PICs under UNICEF Pacific’s coverage have ratified the CRC, only a third are on track with reporting

obligations (cited from the UNICEF³ Pacific website). State reports are required to be submitted by PICs to the Geneva Committee based on the CRC two years after ratification and then every five years subsequently. Reporting on the CRC, like other agreements, poses huge challenges for small island PIC governments and administrations.

The ‘rural urban divide’ is a real issue for young people in the South Pacific region. Some Pacific Island populations are “predominantly rural, living in isolated, often small communities, where family, clan, and village relations are the dominant feature of Pacific Island life (Griffen, 2006, p. 2). PICs are made up of small islands and often young people migrate to the main island in search of improved education and employment. As well, with migration to the main Islands, there is a growing proportion of urban poverty (Ali, 2006). The smaller and more rural islands are isolated from the urban development that takes place on the main islands. With development on the main islands as urban centres, young people adopt an urban youth culture that very much mirrors the values of Western cultures. For instance, in urban centres, there is an emerging popular culture that young people are drawn to. Again, understanding SRGBV needs to take into account the rural and urban differences within secondary schooling.

Urban Youth Identity

An emerging urban youth identity is evident in PICs. There are some schools in Tonga located outside of the urban centre where traditional Tongan values and practices are embedded throughout all their school activities. For instance, at one of the high schools situated outside of the Nuku’alofa urban centre, students are expected to always physically lower their heads and bodies when in the company of their teachers. When students fail to abide by this, it can lead to violence. In comparison a few of the schools close to town, when engaging with teachers, students are encouraged to speak their mind and are not expected to bend down and lower their heads when speaking to their teachers. Many young people’s values are conflicted because of their “dual identities, switching from one to the other as the context permits or encourages” (Curtain, 2006,

³ Retrieved from <http://www.unicef.org/pacificislands/>

p. 436). The urban youth cultural identity is based on a “culture of practices, styles and beliefs about freedom of choice and the rights of the individual” (United Nations Children's Fund & Secretariat of the Pacific Community, 2011, p. 27). It is promoted by secondary and tertiary education and is reinforced by the media, especially television, movies and the internet (United Nations Children's Fund & Secretariat of the Pacific Community, 2011, p. 27). As well, young people also choose to maintain their core traditional values, beliefs, language and practices that are aligned with their extended families and the community. The reality is that certain youth are able to navigate their dual identities whereas some struggle to move through with ease.

Policy, programming and implementation in Tonga

When the official policy on Gender and Development was passed and rolled out in Tonga during the early twenty first century, ‘gender development’ was limited in its definition. Strategic goals in the policy focused mainly on the development and achievement of outcomes for mainly women. Although the objective of the 2002 legislation included the provision of equitable opportunities in Tonga for all women, men, children and families, it did not consider and recognise citizens who identified as being part of the LGBTI community.

The implementation of policy such as the 2014 Tonga Education Act is not always an easy task for schools and their leaders. What is often seen as ‘care’ or ‘discipline’ for the students is perceived as violence or punishment. In some schools, few staff and senior prefects, still exercise the right to discipline students by slapping them or using a stick to discipline them (Jansen et al., 2012, p. 63). In particular, “head teachers were allowed to physically punish students or delegate this to another teacher” (Jansen et al., 2012, p. 66). For instance:

Even though corporal punishment is not allowed, teachers still feel that they need to regulate their students’ learning and this is most often carried out with the stick. In some of the high schools, the prefects also regard themselves as the authority and usually beat students as a disciplinary measure. (p. 63)

The prevalence of GBV in educational settings is a growing concern in Tonga. In terms of evidence, limited accounts of actual students’, teachers’, and parents’ experiences related to GBV in schooling, within the Pacific and in Tonga is documented. Hence, the impetus of this study. Despite the prevalence of GBV related to young people in the

community, very little have been formally reported. The unofficial reporting of a few cases have been largely represented through social media. In relation to school-related gender based violence (SRGBV), particularly in the formal research reports that have documented and analysed students, school staff, and parents' perceptions and attitudes, the literature is limited.

In 1995, Tonga ratified its obligations to the CRC yet the nation's leaders chose not to proceed discussions related to CEDAW. The new democratic government in 2015 attempted to settle ratification of CEDAW with the UN (Morton-Lee, 2017). Religious and church groups in particular, marched and protested against CEDAW because they were afraid that signing the legislation would consequently lead to same-sex marriages (Morton-Lee, 2017). The issue that Tonga is facing in terms of the diverse views related to whether or not to ratify CEDAW is a reflection of the tensions that exist between people in regards to sensitive matters that conflict with their cultural and religious ideals. In a similar way, the MOET and some schools' unwillingness to participate in this study is a reflection of the tensions that outlines GBV in Tongan secondary schooling.

Social norms and traditions impact gender roles in Pacific Island Countries. An example of SRGBV in Tonga is linked to cases of physical altercations, verbal arguments not only between students but also their families and teachers, at the two oldest single-sex male schools – Tonga College (*'Atele*) and Tupou College (*Toloa*). Tupou College was established in 1866 by the Wesleyan missionary James Moulton whose desire was to teach young Tongan males the Wesleyan faith. Later in 1882, King Siaosi Tupou 1 established Tonga College as a government school where young Tongan males were educated and those young men would become government workers tasked with the goal to help serve and develop the country and its people.

Historically, the rivalry between Tonga College and Tupou College has resulted in physical altercations during rugby matches and on the streets that have left young boys badly injured and hospitalised (Latu, 2013). Such rivalry are manifestations of masculine behaviour and the gender expectations associated. Although the obvious consequences of school rivalry can be observed through the physical altercations, the causes require further understanding. The families and the community are important

sources of knowledge. Community based programmes where school leaders, NGOs and students are encouraged to work together to reduce the violence between the schools is required (Dateline Pacific, 2013).

There are culturally rooted gender expectations that are linked to acts of violence in schools. Young Tongan girls are expected to engage in proper behaviour and conduct. As sisters and one day eventually becoming mothers themselves, young girls are taught and moulded to become the carers of the family and the home. They engage in household duties that provide for their nuclear family as well as their extended families (their own and their husbands). Contrastingly, Tongan boys act and behave in ways that prepare them for the role as fathers and bread-winners. The expectations of a *fakaleiti* does not always fit into the expectations of young boys and girls. Evidence has shown that young *fakaleiti* (transgendered boys) are often physically beaten and verbally abused by their own family members as a way of reminding and teaching them to act and behave like boys (Good, 2012). Such similar situations continue into the schooling environment where older male students take on the responsibility of disciplining young transgendered males.

In Tongan society, the label '*fakaleiti*' have become associated with the values and venues of the world beyond Tonga due in part to their being commonly employed at hotels, restaurants, and other sites associated with foreigners, but also with their real or imagined interest in activities like going to nightclubs, drinking alcohol, and engaging in sexual activities outside the socially condoned realm of marriage (Good, 2012).

Summary

GBV is a growing concern across international and local settings. Knowing and understanding what this looks like in the school environment is a necessary task particularly when GBV is fraught with complex meanings related to the notions of gender classifications and diverse forms of violence. The desk study has suggested the requirement for a closer understanding and conceptualisation of GBV in the context of schooling in Tonga and the Pacific. Moreover, the review of the literature has outlined a gap in the reported accounts of students', teachers' and parents' voices related to GBV in the Pacific. Therefore, designing a tool that allows for an intensive view of the forms

of SRGBV in secondary schooling, that is, how students, teachers, and parents perceive it will not only help gather data but it can highlight the implications of SRGBV on students' learning and education in Tonga. Of significance, the review of the literature has articulated the need to unfold particular constructs related to – gender, violence, social status, schooling – that are complex. In terms of a research design, this review has identified a community action based research grounded on the experiences of the individuals as a relevant approach (Tali Tal, 2004). Such an approach will allow participants to be more actively engaged and involved in the research process and consequently provide ongoing and sustainable ways to prevent SRGBV in Tonga.

METHODOLOGY

Introduction

This section outlines the research process and presents a critical rationale for the methodological approach chosen for the investigation. As a mainly Polynesian approach to storytelling, *talanoa* was used as an approach to appropriately capture Tongan peoples' lived realities (Vaiioleti, 2006). As well, the multiple methods used to gather data as well as how the data was analysed is unfolded in this section of the report.

Researcher's Role

The criticality in the researcher's engagement is highlighted in this section. As argued by Pacific Island and non-Pacific Island academics, researcher practice should not undermine the values and knowledge of indigenous peoples (Manu'atu, 2000; Milne, 2013; Prescott, 2008; Smith, 1999; Taufe'ulungaki, 2002). Researchers who are either of similar heritage and reside in the local context of those taking part in any research are often referred to as 'insiders' (Smith, 1999). In the role as the 'researcher', they are often perceived as 'outsiders'. For the researchers in this study, we are both insiders as well as outsiders. Our understanding of Tongan norms and the social and moral concerns that may exist in society, are not the same as how other Tongan people may experience such concerns.. In terms of SRGBV, being of Tongan descent or being a local resident in the country does not necessarily mean that we understand the causes and impacts of SRGBV in Tongan schools. In this study, our *fatongia* (role and responsibility) was to ensure that the purpose of the study was conducted in a manner that was both mindful and respectful of participants who chose to take part in this project. It was important for us to practice *faka'apa'apa* (respect) and ensure that *tauhi va* (relational ties) was maintained even after the study concluded. Both UNESCO and IOE are committed to further understanding the nature of SRGBV in the Tongan context to ensure protection for all.

Talanoa Research Approach

The *talanoa* research approach is promoted as an Indigenous Research Methodology because it involves indigenous people and issues ('Otunuku, 2014). Employing a

research methodology that is relevant and appropriate to the people and culture in terms of the language and context is vital to indigenous peoples (Taufe'ulungaki, 2014). The original conceptualisation of *talanoa* as a research tool was developed by Halapua in 2000 as a method of gathering stories from leaders in the Pacific. Vaioleti, another Tongan academic further developed *talanoa* as a research methodology in the field of education and is widely cited (2006). Since then, other educationalists and academics from disciplines outside of education have used *talanoa* as a relevant approach for the engagement and the gathering of data from Pacific peoples (Farrelly & Nabobo-Baba, 2014; Havea, 2013; Lātū, 2009; McGrath & Ka'ili, 2010; Otsuka, 2005; 'Otunuku, 2010; Prescott, 2008; Robie, 2013; Vaioleti, 2013; Vaka, 2014).

This study is focused on the articulation of individual's perceptions related to 'school related gender based violence' in Tonga. To understand an individual's perception, it requires articulation of the phenomenon of study from within the collective in which he/she belongs to ('Otunuku, 2014). The *talanoa* research approach allows for individuals and groups to engage in conversation about things that matter to them most. Similarly, *talanoa* allows "group conversations to develop over a considerable time period in which the focus is determined by the interests of the participants. The nature, degree, direction, place, and time of the *talanoa* are determined by the participants themselves and their immediate surroundings and worldviews" ('Otunuku, 2014, p. 99). In this study, the participants were always involved and made aware of where, the nature, and who was going to facilitate the *talanoa* with them. If anything did not suit them, they were given the opportunity to recommend changes.

Desk Study

To carry out the preliminary study, the first phase was a desk review of unpublished and published research literature related to SRGBV. The desk review analysed programme documentation, policy documents, reports, project documents, research theses, online newspaper articles as well as peer reviewed journal articles, to articulate the implications of policy, programming and implementation linked to SRGBV in the Pacific region. To help facilitate the *talanoa* sessions as well as the design of the research questionnaire through its content and structure, the desk study helped identify areas of concern in relation to SRGBV.

Pilot Study

The second phase of the research was a pilot study in Tonga and its primary goal was to develop the questionnaire tool that would be implemented with secondary school students, teachers, and parents in Tonga. Despite the lack of literature based on understanding gender-based violence in schools, and the desire of the UNESCO funded study to fill the gap, it was essential that all research processes were respectful of every participant involved.

Sample

Although purposeful sampling was the intention, permission to collect data from students within secondary schools in Tonga had not been given. Keeping this in mind, we decided to conduct the pilot study with students at USP Tonga campus who had just finished high school and had entered the Foundation programme. A sample of 4 female tertiary students and 1 student who self-identified as transgendered participated in the focus group *pō talanoa*. The tertiary students were all in their foundation year at the University of the South Pacific (USP) Tonga Campus and ranged from sixteen to eighteen years.

Ten female students were invited to take part in the focus group *pō talanoa* but only eight gave their consent (see Appendix A). On the day of the focus group *pō talanoa*, only six of the eight students that gave consent attended the session. In spite of employing the same process with male students, only two turned up. Therefore, individual in-depth *talanoa* was used to gather data from the male students.

Focus Group Pō Talanoa

As an appropriate method of gathering data, *talanoa* is defined as an informal and free flowing conversation between Tongan people (Vaioleti, 2013). As a derivative, *pō talanoa* is:

“...vital for establishing connections” (Vaioleti, 2013), and “...through *pō talanoa*, the people come to know questions, find out, hear about, and become aware of and extend their experiences and knowledge about their world and

their relationships to it...[the] key to *pō talanoa* is the capacity of people to connect with each other within a context of whether it is kinship, a work experience, common knowledge or faith..." (Manu'atu, 2000, p. 194)

Pō talanoa is an appropriate method because in this study it allowed for Tongan students' understanding and concerns that were "grounded in empathy and contextual protocols" (Vaioleti, 2013, p. 209). The contextual protocols employed by the facilitator during the focus group session reflected Tongan ethical values and practice.

'Focus group' is a method of gathering data and is defined by Morgan (1997) as "group interviews" (p. 8). It is an approach that can either be formal or informal based on the research topic, the researcher's control and "ability to assemble and direct the focus group sessions" (Morgan, 1997, p. 8). In this study, the focus group method allowed for individuals to share their experiences within the group with basic direction from the facilitator. Focus group *pō talanoa* provided a context-specific approach to ethical practice within research related to Tongan people. In this study, we specifically refer to the group discussion between tertiary students as 'focus group *pō talanoa*' because the facilitators and the participants were of Tongan descent, and establishing a connection with the participants was the primary protocol of their interaction ('Otunuku, 2014).

Focus Group Session

Prior to the focus group session, a meeting was held with both male and female tertiary students whereby the research co-ordinators explained the purpose of the study and provided them with the consent form (see Appendix A). Issues of disclosure was also addressed at this meeting and students were given the choice to participate or not. All 5 students were either 18 years old or older. During the initial meeting, the participants indicated a requirement to separate the female from the male students. It was at this point where the student who self-identified as *fakaleiti*⁴ chose to be included with the female students instead of the males.

⁴ *Fakaleiti/leiti* – a Tongan term to define a male who self identifies as being more feminine in characteristics and behaviour

A single focus group was administered with the female tertiary students. After consultation with the participants as well other senior members of the IOE team, the appropriate selection of the focus group facilitator was essential to ensure that participants felt comfortable to share their experiences and perceptions related to GBV during their high school education (see Appendix C). Respectful research conduct and behaviour within focus group *pō talanoa* was guided by Tongan values and protocols which allowed the facilitator to adhere to when attempting to gather individual's perceptions of SRGBV within the focus group context. A script was provided for the facilitator to refer to when needed during the session. (see Appendix D)

Given the sensitive nature of the topic associated with SRGBV, evidence from the pilot study as well as the findings from the literature review revealed a concern related to the implication of the research processes on the students, schools and parents relating to matters of '*tapu*' (taboo). In terms of engagement, when the principal investigator of this study approached a particular secondary school leader in Tongatapu and invited him to take part in the pilot study, he showed concerns related to parents' consent for their students to participate, particularly for those sixteen years and under because of the sensitivities involved. Despite the school leader showing interest in our earlier discussion, he made the decision not to participate because of the school's limited capacity to cope with situations that may arise as a result of the findings gathered. Regardless of reassuring him of IOE's research processes, his leadership reputation was on the line.

The initial iteration was informed after the review of the literature and in collaboration with the UNESCO Apia project coordinator, Van Nguyen. Identifying such sensitivities was the focus of the focus group discussion. Prior to the focus group *po talanoa*, each student was given the second iteration of the research questionnaire to identify items that contained sensitive material which may come across as culturally inappropriate.

Individual In-depth Talanoa

To further articulate the implications of SRGBV on the groups or the communities in Tonga, individual in-depth *talanoa* was conducted with individuals from certain groups – two male students in the foundation education programme, a parent and former principal at one of Tonga's most prestigious secondary schools, the TLA, the student

president of a tertiary institution, and a project officer at a tertiary group. All individuals showed a general concern about the livelihoods of minority groups in Tongan society – that of women, transgendered, and children and youth. Issues of disclosure was addressed and to manage this, participants were given the opportunity to withdraw from the *talanoa* session. After the initial face to face meeting, as a follow up the participants were then given another opportunity to respond to some of the questions via email.

Analysis of Data

The focus group *po talanoa* data was used to directly inform the construction and design of the research tool – a quantitative and qualitative questionnaire – that seeks to understand demographic data, and students', teachers' and parents' perceptions of GBV in secondary schooling; in particular, how people perceived the forms of GBV, their responses to it and the causes and consequences. As well, individual *talanoa* data from the two male students and the parent and former school principal was also used to inform the construction and design of the research tool.

Furthermore, the remaining individual in-depth *talanoa* data from the participants were used to shed light on some of the questions outlined in the desk study. Although the sample of the participants was small, the individual interview data helped identify some key ideas in the understanding of SRGBV in Tonga which can be used to inform future studies in the Tongan or Pacific context.

PILOT STUDY

Overview

This section outlines the findings from the pilot study. The methods used were appropriately employed to gather data that would help construct and design the questionnaire tool. The focus group *po talanoa* and in-depth *talanoa* were methods used with students as well as individuals from the community.

Methods and Participants

Table 1. Focus Group Information

Focus Group Po Talanoa	
Facilitator/ Co-ordinator	1 transgendered male
Participants	4 girls, 1 transgendered male
Duration	50 minutes

Table 2. Individual Talanoa Sessions

	Interviewer	Participant/s	Organisation	Secondary School/s
Talanoa 1	IOE Researcher	2 male students	Foundation Students, USP, Tonga Campus	Tonga College (G) ⁵ Tupou College (M) ⁶
Talanoa 2	IOE Researcher	Parent and former school leader	Tertiary Institution	Tonga High School (G)
Talanoa 3	IOE Researcher	Senior member	Tonga Leiti Association	Liahona High School (M)
Talanoa 4	IOE Researcher	Project manager	Tertiary Institution	Tonga High School and Apifo'ou College (M)
Talanoa 5	IOE Researcher	Student President	Tertiary Institution	Beulah College (M)

Research Tool

The questionnaire was selected as the appropriate research tool to collect a wide range of data from secondary school students, teachers, and parents in Tongatapu and Vava'u. It was essential therefore to have adequate structure based on language, the logical ordering of questions, and the questionnaire having a clear layout (Griffith, Cook, Guyatt, & Charles, 1999).

⁵ G – Government school

⁶ M – Mission or Faith-based school

Iteration 1

The initial conceptualisation, construction and design of the research tool was informed by the literature. The review of the literature highlighted areas related to SRGBV that lacked evidence in Tonga and the Pacific. Despite concerns with the limited reported evidence of SRGBV in the literature, there were certain topics that required further articulation. (See Table 3)

It was important to construct and design a tool that was coherently aligned with the purpose/s of the study (Griffith et al., 1999). When considering UNESCO's purpose/s as well as the desk study, the structure of the tool had to allow for students', teachers', and parents' perceptions of SRGBV to be clearly articulated. Therefore, the structure, content, language, and layout was significant to producing a tool that not only captured relevant data that was aligned with the purpose/s of the study, but a tool that also did not exhaust and drain the participants. Hence, the multi-levelled questionnaire contained a mixture of rating scales such as Likert-type scale (Lee et al., 2002) nominal scale items, as well as open ended items.

During the first iteration of the tool, it involved a close collaboration with UNESCO Apia. Once this was done, it was then sent to a research associate for translation into the Tongan language. When that was completed, it was then sent to another independent research associate to undergo a 'back-translation' process (Lee et al., 2002) whereby the Tongan version was matched again with the original version in English. Any discrepancies identified, modifications were then made to the original version.

Table 3. Questionnaire – Sections, Parts and Items

Section	Title	Topics	Type of scale	Number of items
A	Demographics	Age, gender, religious/ church affiliation, high school attended, village, level of education	Nominal scale	10
B	Awareness, attitudes, tolerance	<ul style="list-style-type: none"> • Gender identity – personal • Gender identity for girls and boys – perceptions • Attitudes towards cultural expectations for girls and boys • Gender norms and social expectations – home, community 	Likert scale	158
C	Acts of violence	<ul style="list-style-type: none"> • Acts of violence – observed/experienced in secondary schooling & community • General responses to acts of violence 	Likert scale, Rank scale	41
D	Response to acts of violence	<ul style="list-style-type: none"> • Specific individuals – girls, boys, transgendered, and students with disabilities (male and female) – how each respond to acts of violence towards them 	Likert scale	129
E	Impacts of GBV	<ul style="list-style-type: none"> • Impacts of violence – girls, boys, transgendered students, girls with disabilities and boys with disabilities • Elements of a safe school environment 	Likert scale	100
F	Life skills and education	<ul style="list-style-type: none"> • Access to source/s of information related to GBV • Source – usefulness, appropriateness • Life skills and sex education in schooling and the community 	Rank scale, Likert scale	46

Iteration 2

A second iteration involved the application of data from the focus group *po talanoa* as well as the individual in-depth *talanoa* sessions. The findings were used to shape the items within the English version of the questionnaire. Given the shortened timeframe and contract agreement, the translation of the questionnaire into Tonga was not possible.

Focus Group Pō Talanoa Data

The focus group *po talanoa* involved five participants and was facilitated by an individual chosen by the group itself. The session lasted for about 50 minutes (see Table 1). After the first iteration of the research tool, the focus group *po talanoa* was carried out with the aim that the findings from the discussion with the five participants would then be used to inform the revision (iteration 2) and implementation of the questionnaire tool. Prior to the focus group *po talanoa* session both the English and Tongan versions of the questionnaire were made available to the participants.

Structure - Content and Language

A summary report by the focus *pō talanoa* facilitator outlined a number of concerns in relation to the content and language in the questionnaire. The items were very direct, however, because the questionnaire was anonymous and participants' identities were not revealed, the students found it possible to answer the questions comfortably and honestly.

Although suicide was identified in the literature review as a response to the violent acts towards young people (cited in East and West Centre's Pacific Island Development Programme, 2017), the initial design of the research tool did not include this. The tertiary students during the focus group *pō talanoa* session identified this as one of the ways that students deal with acts of violence towards them (see section D of the students' questionnaire). As further stated by the participants, GBV should not continue and finding ways to prevent such cases requires more work and closer collaboration within the community (Tali Tal, 2004).

Content related to sexual violence was a challenge for the participants. Although the participants agreed that the topic was significant, they indicated the challenges which were to do with secondary school students' age and whether teachers and parents would agree to take part in the questionnaire. For them however, they were more open to such discussions even about sexual violence. The group identified that each individual has a unique personality, therefore it may be more difficult for those that are conservative to answer questions about sexual violence. The same challenges were mentioned in regards to certain traditional religious or church groups such as the Free Wesleyan Church and the Free Church of Tonga.

What is culturally accepted by Tongan practice is almost an unspoken discussion related to sex, abuse and violence against individuals especially because of gender. The group proposed that when the questionnaire tool goes out into the communities, certain people within those communities are drawn upon for guidance and direction.

The focus group *po talanoa* participants who were predominantly female agreed the English version of the questionnaire was more appropriate for them. In the Tongan

version, the language used felt harmful and inappropriate particularly when matters to do with sex and violence was discussed.

Overall, the group was very supportive of the need for the survey to be conducted and to address the issue of gender based violence in schools and in Tonga. Moreover, they believe the younger generation are more open for discussions related to such topics that are considered sensitive and ‘taboo’ in our context while the views of the elders may vary as some are now more exposed to the idea through information from the internet. While others may be offended with the very mention of transgendered, sex and violence as such ideas are perceived as having inappropriate connotations however, the impacts of GBV on students and women far outweigh the need to worry about other peoples’ views.

Individual In-depth Talanoa Data – Questionnaire Tool

Talanoa 1 – Male Tertiary Students

Two male students took part in *talanoa* 1 with the project coordinator (see Table 2). In 2016 each student had attended Tupou College and Tonga College, Tonga’s most prominent all-boys school. Tupou College is the oldest all-boys mission or faith-based school located in rural Tongatapu, Tonga’s main Island. Tonga College is a government-based school located in urban Tongatapu which is about a 10 minute drive from the urban centre.

Structure – Content and Language

Generally, both boys did not mind the content and language in the questionnaire. For instance, any references to sex and violence in the questionnaire – both were able to respond to the questions. In spite of this, the student who was at Tupou College showed more reservation than the student who went to Tonga College and who also belonged to the Mormon faith. The same young man felt comfortable to ask questions whereas the other did not – he belonged to the Siasi Uesiliana ‘o Tonga group, a more traditional church with doctrines similar to that of the Wesleyan faith.

In the questionnaire, Section C – Acts of Violence – part 2 was the section that both students found difficult to complete. This was because the instructional language used

was unclear to the boys. For example, in the English version of the questionnaire, the instruction whereby they had to rank each acts of violence in the table did not make sense. However, in the Tongan version of the tool, both boys understood the instruction.

Talanoa 2 – Parent and Former School Leader

Structure – Content and Language

The parent and former school leader provided feedback specifically on the parents' questionnaire. A consent form was given to her prior to her engagement (see Appendix E). She suggested that when the questionnaires are implemented, as well as the research coordinator being present, having an administrator who is of similar age with the parents in the room would also be appropriate. She found the questionnaire lengthy and proposed that the questionnaire may potentially become a tedious task for parents. As a possible solution, she suggested breaking parents into small groups of 8 – 10 so that the administrator would be able to go through each section with the parents. Despite her claim that parents nowadays know more than what we think they do, having an administrator who is of similar age would help them get through the lengthy questionnaire.

The parent and former school leader agree that the study is timely and although the content is sensitive, the hard questions have to be asked. For her, providing an environment that is appropriate is central to achieving this goal. Giving parents the choice of both versions would be appreciated. Despite minor suggestions related to grammar, no major concerns were noted. Specifically, in terms of the ordering and layout of the questions, she showed no concerns.

Individual In-depth Talanoa Data – GBV Experiences

Talanoa 3 – 5 was implemented after we were notified that the field study would no longer continue with high schools in Tonga (see Table 3). Because the participants in talanoa 3 – 5 were not provided with the questionnaires, the decision was made to engage in discussions with them related to their perceptions and understanding of GBV, particularly accounts related to their high school experiences.

Talanoa 3 – Senior Leader, Tonga Leiti Association

During talanoa 3, the senior leader of the TLA provided detailed information in regard to her experiences of GBV during her high school education. This particular individual is a strong advocate for social justice and SOGIE individual's rights.

When asked how the senior leader for the TLA responded to acts of violence at high school, she stated that she resorted mainly to physical and verbal fighting, although there were a few times where she had to turn and walk away. When asked what high school life was like for her, she stated:

Going to school in a Mormon LDS School was hard and I went through such a hard life trying to deal with all the physical and verbal abuse everyday. I was always taken to the Principal's office because I never shut my mouth when it came to dealing with all the abuse and I was always fighting or getting into a verbal argument with either the students or one of the teachers. I left school when I turned 14 years old and that's when I was in Form 2 because I couldn't handle it anymore.

The senior leader of the TLA also explained what life was like growing up as a *fakaleiti* in Tonga and having to adjust to the social norms and expectations of Tongan culture.

For example:

Leitis are described as being at-risk, vulnerable, stigmatised and lacking agency. Their lives are equated with having a lack of hope and limited mobility so they are seen as being on a pathway that leads to poverty and isolation from Tongan society. However, the TLA has been committed to encouraging Tonga and Tongans to see Leitis in a different way and acknowledging their positive contributions to Tongan civil society through their support of businesses, family and the cultural life of Tonga.

Of growing concern is the fact that that majority of *fakaleiti* from the commoner group in Tongan society have experienced severe forms of abuse compared to their counterparts from more socially and economically advantaged families. She claimed that the expectations from particularly the male members of their families have resulted in harsh consequences for commoner *fakaleiti* in Tonga. For example:

Some of us and those who have experienced homophobia, when we were children and teenagers – we were 'forced to talk and act like a man'. Some of us shared to each other that family members did not like them being open as a Leiti, and some reported violent abuse from male family members. One was sexually abused by a cousin, and the brother at the age of 12. One was hit by their father for 'not acting like a man', and another reported his brother putting a rope to his neck urging him to hang himself if he did not talk and act like a man.

Talanoa 4 – Project Manager, Tertiary Institution

When he described his high school education, the project manager who self-identified as a *fakaleiti* stated:

For me as an individual, high school life was exceptionally a fun time of my education. I woke up in the morning eager to go to school. Personally I think I got through my high school years easier than others and this goes for both the high schools I attended.

In terms of the expectations on *fakaleiti* when he was growing up, he explained:

I think each individual experienced a unique difference when growing up as a leiti..I would say that I was lucky, I grew up in a family where being different was accepted and not frowned upon and it shaped how I interacted with the rest of the world as a mixed gender. Although Tonga is not as tough on mixed gender individuals as some other more religious and extremist countries, indifference and bullying of mixed individuals especially faka-leiti is inevitable. For some, it starts at home, usually with constant beating from the father and males in the family or verbal abuse from the mother and female members of the family and it spreads to the extended family or clans, and the abuse (verbally and physically) extends to the schools, the communities and the churches. Because this started at home, I presume that at a point the victim, being the mix gender individual, has accustomed and accepted being bullied and being abused as the normality of his or her life.

Overall, the project manager's family was more accepting of who he chose to be and become. In particular, his parents were very supportive of his choices. As further explained by the project manager,

My immediate family's acceptance spread quickly and early to my extended family and slowly to the communities and schools I was affiliated and involved with, which gave way and made the rest of my journey very easy. I would say the norms expectations then for the usual communities and network became the norms of me (as myself) without the need to tie me to the normal expectation that is of a male or a female. Being brought up in a family that accepted me, gave me a voice and confidence at a very young age. I was not accustomed to being bullied or being abused because I was different. Hence, when I was brought out to the communities, including schools, church and any social gathering, a slight abuse or bullying that was inflicted towards or upon me was reflected by the same level of abuse and bully from myself to those sending them. Regardless if it was a cousin, a classmate, an uncle or aunt, a teacher or a preacher or any individual I will always find a way to come back and retrieve my confidence. There are times when it was a shocked to others how I can returned their harsh ways and sometimes my parents were called upon, but I was lucky to have parents that stood by me and was always on my side and always very supportive.

When asked how he responded to the ways people treated him, he sometimes resorted to physical violence and verbal abuse. During a confrontation with a young boy at school who intentionally hit him with a piece of wood, he retaliated with physical violence. Another situation during a social gathering when an elderly woman verbally abused him, he retaliated with similar remarks about the woman's children which resulted in her crying. Despite not always feeling happy with the approach used to

respond to other people, he knew it was important for him to defend himself against others. A source of strength for the project manager were his parents and siblings who did not approve of how other people mistreated him.

Talanoa 5 – Student President, Tertiary Institution

As described by the student president, the concerns related to GBV in schooling and in the wider community are issues that she has personally observed and experienced.

When asked to describe her own high school education, she commented:

I would say high school education was a whole new experience of me especially moving from primary level to high school level. This was a time of discovery, of new friends, experiencing different levels of hormones and feelings...there was bullying during my high school years, it would seem that these individuals wanted to have attention in a cruel way to intentionally harm others.

When asked how her teachers responded to acts of violence towards young girls, she stated, “some teachers would take them for counselling if caught or being reported, but most of the time the violence is just being ignored as if a black curtain is being pulled over their eyes”.

In the context of the community, and as a young girl who moved from house to house, the student president has observed violent acts in the community that have impacted her peers. For example:

I have observed a lot of husbands beating up their wives and children at their homes. I have moved around a lot growing up and those different areas there is always violence one way or another. I did not respond at all to the acts of violence. For me it was an observation as other parts of family members would call the authority and hand over the situation to them. Growing up in a violent home myself, I would admit that it was normal for me to see violence around my community.

To identify best approaches in schooling where students felt happy, the student president was asked the question: *was there ever a time you felt ‘safe’ or ‘unsafe’ during your high school education? Please explain.* She responded,

Safe was not a term I would use in high school because mainly I was a loner, and I did not make many friends except exam times/assignments. Few times I would go to the principal’s office, I kind of felt safe maybe because it was quiet and there was not much noise around. Yes there were a lot of times I felt unsafe here in Tonga, especially when I don’t have a choice but walk from a faraway area to my home. A lot of men would call out and even followed me for quite a distance but then I would always run, because I’m afraid of getting harmed by some stranger.

DISCUSSION OF FINDINGS

Overview

This section synthesises the methods employed in this study. Firstly, the preliminary evidence from the individual in-depth talanoa 3 – 5 sheds light on how certain people perceive SRGBV in Tonga. Secondly, the latter highlights how the literature review, focus group *po talanoa*, and talanoa 1 and 2 informed and shaped the construction, design and development of the research tool.

Perceptions of SRGBV in Tonga

The western notion of ‘individual’s equality and rights’ are not perceived the same way in Tonga. For Tongan people, to understand ‘equity and rights’, it is framed within the *kāinga* and the community (Helu, 1995). The concept of “equity and rights” would be better illuminated if the researchers had been able to *talanoa* with the parents and the teachers. When considering SRGBV, it is necessary to frame the notion within social group’s context. These social groups can provide some answers to the “challenges faced by Pacific peoples today and provide some pathways to into the future” (Taufe’ulungaki, 2002, p. 5).

Gender identity and sexual orientation dimensions have not been clearly articulated and understood in the Tongan context. They need to be defined and framed within the *kāinga* (extended family) and the community are groups in Tonga (Taufe’ulungaki, 2002). Although most people refer to *fakaleiti* or *leiti* as the term which embraces the diverse sexual orientations however, a growing number of young people have become aware of the dimensions that differentiate peoples’ sexual orientation. During an in-depth talanoa with the female student president, she opted to use the terms ‘gay’, ‘lesbian’ and ‘transexual’ instead of *fakaleiti* or *fakatangata*. The young woman attributed her awareness to her social networks.

During talanoa 1, an in-depth interview with two male students, they claimed that girls and *fakaleiti* (transgendered boys) are directly affected by GBV in schools. Based on their observations at school and in the community, both agreed that violent incidents in

schooling was linked to gender and mainly affected girls and *fakaleiti*. The young man who attended the government high school was more willing to share his experiences compared to the other student who attended a mission/ faith-based high school. When asked about their perceptions of violence towards students with disabilities, they immediately referred to physical disability/ impairment. Their understanding of disability was limited and neither were able to provide any information on its nature based on their experiences at high school.

During talanoa 5 with the female student president, despite her not being sure about how disability is defined in Tonga, she did voice her concern in regards to the difference in treatment of females compared to males in relation to physical disability. This is an area that requires further exploration because for many PICs, disability is an ignored field (Economic and Social Commission for Asia and the Pacific, 2012). Although the questionnaire tool has not fully captured the dimensions of disability, it has however attempted to understand the implications of GBV on students with disabilities – both male and female.

According to the female student president during talanoa 5, girls with disability often lack confidence. They are often discouraged to attend school. For those that do attend schooling, it is short lived. For example:

I have great respect for disability people but accepting them into society would be difficult as students with disability are not confident in themselves, as they lack self confidence amongst people that you can see what they are thinking just by the look in their eyes. These females are not widely interactive with society as they are just being holed up in their homes or centers that families put them in because of not wanting to look after them, which is sad.

In contrast, males with disability appear to have more confidence than their female counterparts. Although male students with disability attend high school, they are ridiculed and mocked by their peers.

I see more disability male students that are more confident than female. They find ways to spend their time especially with good friends that are loyal to them. I have seen a disability climbing the steps to board a plane with his own hands, which shows that he is confident, both inside and out.

SRGBV – Impacts

Socio-economic factors has been highlighted by Ali (2006) as a contributing factor to “raising the vulnerability of the girl child to violence” (p. 3). Other factors relate to gender inequality in socialisation; discriminatory application of custom; early and forced marriage; and social change and poverty. A limitation in the study was that the factors mentioned above were not present in the actual questionnaire tool. This is something that UNESCO can look into more in the future.

Similarly, Ali’s (2006) study did not elaborate on the social class distinctions between girls and the types of violence that are prevalent in family groups. Social status in Tonga is a complex construct (Helu, 1995). Social class is a central factor that needs to be articulated more if SRGBV is to be better understood in the Tongan context. In terms of the questionnaire, time constraints did not allow the researchers to include this factor directly in the sections.

TLA, with support from certain members of nobility, has grown in terms of presence and advocacy for the equal rights of SOGIE individuals particularly in education. TLA is developing scholarship programmes that will allow members to return to school in order to complete their education. Although the TLA organisation has established a goal to use and impact policy in Tonga as well as the Pacific region that are geared to aligning appropriate definitions of SOGIE and SOGIE-related issues with policy design and implementation however, there has been very little response from the Tongan government. As a trusted organisation where young people and families turn to for support, we recommend TLA as an organisation that UNESCO can rely on for guidance and support if they choose in future to implement the field study in Tonga.

Differences in social class has impacted the causes and consequences of GBV in schools and in wider society. As described by the TLA leader during talanoa 3 and the tertiary project manager during talanoa 4, *fakaleiti* from commoner group families tend to experience more severe forms of violence compared to *fakaleiti* from more socially and economically advantaged groups. Even amongst the wider group of *fakaleiti* in Tonga, those from more socially and economically advantaged families have a less attractive view of *fakaleiti* from less advantaged families. As described by the senior

leader of the TLA, the strife between the two groups has not only exacerbated the gap between understanding the notion of ‘difference’ between *fakaleiti* and others per se, but also between themselves in relation to the differences in their social and economic status. Moreover, the rift between the two groups have not been helped towards the development of TLA.

According to the projector manager who is from a middle class family, the strife between the two groups of *fakaleiti* is because of the differences in their level of education. What is clear however, is that *fakaleiti* from low class families tend to drop out of school early because of the abusive and violent experiences in schooling and in the wider community. Therefore, social class differences is a determinant in the form of GBV between groups in Tongan society. In the case of *fakaleiti*, the ‘within group differences’ also shape the level and consequence of violence in secondary schooling.

According to the female student president from a tertiary institution in Tonga, she agrees that social class and social hierarchy have high impacts on *fakaleiti* students’ experiences of GBV in schooling and the wider community. For example:

I would say there is a huge impact of social class because fakaleiti students are being labelled in school and even families are ashamed of showing affection for them in public, which is pretty disappointing because they should be the number one people supporting their own children but you hardly see that nowadays. These students have so much positive and happiness vibe, it just dimmed out when there is more negative things thrown their way, but hell yeah they are growing stronger every time.

The educated *fakaleiti* from middle and upper class families are better connected in Tongan society and they often acquire the better jobs. As described by the female student president,

There is always a big difference between educated and non-educated gay students here In Tonga. There is a difference of dressing when appearing in public, also how they display themselves among society which shows the maturity of handling situations with other people. The smart ones get a better job and connection among the society while non-educated well you can say they been to jail few times.

There is minimal evidence about the impacts of GBV on students with disabilities in schooling. This area requires further understanding. During talanoa 5, the female student president suggested that the impacts on female students with disability is worse than for males with disability. For example:

I have great respect for disability people but accepting them into society would be difficult as students with disability are not confident in themselves, as they lack self confidence among people that you can see what they are thinking just by the look in their eyes. Impact cannot be really measured as these female are not widely interact with society as they are just being holed up in their homes or centers that families put them there because of not wanting to look after them which is sad. For males, I see more disability male students are more confident than female, they find ways to spend their time especially with good friends that are loyal to them. I have seen a disability climbing the steps to board a plane with his own hands, which shows are strong he is both inside and out.

The Tool – Questionnaire

Scales and Items

A questionnaire is a valuable method of collecting a wide range of data from a large number of respondents. Therefore, aligning the research tool with the purpose of the study was essential in the construction, design and the development process of the questionnaire itself.

To fully capture a wide range of data, a multi-levelled questionnaire was constructed. For categorisation and grouping of data, nominal scales were used to construct items particularly in the demographics section of the questionnaire. For example, categorisations of gender – male and female and church affiliations. To collect data on peoples' perceptions, the 5-point Likert scales were used to order participants' responses using criteria such as 'Strongly Disagree [1], Disagree [2], Neutral [3], Agree [4], and Strongly Agree [5]'. In terms of frequency or how often participants observed or experienced 'acts of violence' – a 5-point Likert scale was employed with criteria such as 'Always [1], Very Often [2], Sometimes [3], Rarely [4], and Never [5]' (refer to Section C and D of the questionnaire). Although some debates about the optimum number of choices in Likert-scales whereby the 7-point as oppose to the 5-point scale, or having an even number of choices provides optimal reliability in the data collected (Croasmun & Ostrom, 2011) however, given the constraints in time this report indicates the need to review this in future.

In Section C, part 2 and in Section F rank scales were used to construct the items. Open ended items were also constructed to provide variation in the data collected and participants' level of engagement with the questionnaire. As well, the use of open ended items will allow for more detailed responses to be collected (Griffith et al., 1999).

Structure – Content and Language

The literature review highlighted specific areas related to SRGBV that required attention and therefore needed to be reflected within the research tool itself. Within the questionnaire there are six sections which encompass a wide range of topics related to SRGBV (see Table 3, p. 30). In the first part of this section, evidence from the in-depth *talanoa* with individuals (talanoa 3 – 5) have supported the desk study review in the need to further articulate SRGBV in relation to aspects of social class, youth identity and the rural and urban differences between secondary schools.

Although the five students in the focus group *po talanoa* preferred the English version of the qualitative questionnaire, in terms of comprehension, the Tongan version of the questionnaire made more sense to them. Similarly, the male students during *talanoa* 1 best understood the Tongan version of the questionnaire. However, when choosing the versions they preferred, both did not mind. As preference, the female students and the transgendered male during the focus group *po talanoa* opted for the English version.

The initial translation of the questionnaire into Tongan was somewhat of a struggle for the research assistant who is proficient in both the Tongan and the English language. The back-translation process whereby another research assistant was able to match the Tongan version with the English version was significant in addressing the differences in meanings when two languages are used in research. Therefore, IOE's process of ensuring the meanings were consistent throughout the translation process was of benefit to producing a tool that would be robust for data collection and analysis.

In Section C of the questionnaire that focussed on the “Acts of Violence” experienced by the participants, the two male students during the individual in-depth *talanoa* stated the instruction was unclear. This was addressed and changes were made to show this.

However, the female and transgendered male in the focus group *po talanoa* did not address the same concern. Therefore, the significance of providing the Tongan and the English version of the research tool is very important.

Data Analysis

From the early stages of the study, throughout the construction, design, and development of the research tool, certain processes had to be taken into account such as how the data was going to be analysed. Certainly, the statistical software SPSS was the tool appropriate for the analysis of the field work data from students, teachers, and parents. Therefore, the process related to the coding of the data further informed the construction and design of the Likert scale items. For instance, a scale with five points using ‘Strongly Disagree through to Strongly Agree’ [1 – 5] will often show a positive attitude/ perception. To allow participants to think a bit and avoid complacency throughout the lengthy and tedious questionnaire as referred to by the parent and former school leader, ‘reverse coding’ was taken into account. Particular items were worded differently and this was done to prevent participant complacency. It also allowed for a reverse coding for the data so that instead of the five points from [1 – 5] will show a more negative attitude/ perception. For example, these items include the word “NOT” as the starter and it is also highlighted in yellow. (See Student Questionnaire, Section B, part 4 and part 7 and Section D, part 2)

Summary

This section has synthesised the various data collection methods used in relation to the purposes of the report. Given the constraints in time and as a result of the contract termination, we have provided a tool for implementation. Also, preliminary findings from the individual *talanoa* sessions have highlighted findings that are worth further exploration by UNESCO.

CONCLUSION

All participants involved in the pilot study phase have indicated the need to address SRGBV in Tonga. However, their main concerns were linked to finding the best approach to allow further discussions with teachers and parents. As described by the parent and former school leader during *talanoa* 2, parents would be willing to participate, but they need the right people to help them understand the purpose and nature of the study. Any kind of discussion related to *'tapu'* (taboo) topics is difficult but it requires a collective understanding of it that can provide effective preventative measures that is ongoing and sustainable (Vaughan et al., 2003).

Pacific societies are collectivist in nature and the social groups are significant in how individuals identify and define themselves. The constructs of 'gender, violence, equality, rights, and social class' are often framed from western views and understanding. They are often framed around the individual as oppose to the collective. To understand Tongan peoples perceptions of SRGBV, it is within the *kāinga* and the community that such constructs can be defined (Helu, 1995). Ignoring this can lead to implications on the quality of the data collected and the lack of appropriate engagement from participants (Taufe'ulungaki, 2014).

Some policy and policy-related programmes related to GBV are present in Tonga. However, punitive laws and practice continue to influence schooling structures. The use of *talanoa* in this study has highlighted an appropriate practice and a research method that can allow for such difficult discussions to take place (Halapua, 2000; Vaioleti, 2006).

Limitations

A limitation in this study relates to the research tool itself. Although social-economic status and social status were significant constructs identified as being factors that contributed to GBV (Ali, 2006), they were not highlighted in the questionnaire tool. Because of limitations with time and some of the individual *talanoa* data only being accessible towards the wrapping up of this report, the researchers were unable to make the appropriate additions to the questionnaire. However, some indicative in-depth

talanoa questions for students, teachers and parents were constructed and included the following factors, that of ‘social class, socio-economic status, and urban youth identity’ across the various gender groups. (see Appendices P, Q, and R)

In spite of the limitations related to time constraints and the early termination of the contract, this report has provided some useful insight for UNESCO. For one, the nature of such a high risk study, despite its worthiness and urgency, and that the relationship between the parties involved must go beyond the UNESCO and IOE. A community based action approach whereby the participants actively engage in the processes of the research is essential if all parties are to achieve their outcomes (Tali Tal, 2004; Vaughan et al., 2003). It is also important to consider methodologies that are appropriate and relevant to the people and culture (Taufe'ulungaki, 2014). In this report, we have utilised *talanoa* as a relevant approach that has allowed participants to share their experiences and concerns (‘Otunuku, 2014; Vaioleti, 2013) related to SRGBV in Tonga.

To honour IOE’s obligation to UNESCO, it was of significance for us to complete the report to the highest standard. We have provided a preliminary report based on a desk study of SRGBV in Tonga and the Pacific as well as the provision of a robust ‘research tool’ that was informed by various methods of data collection. Furthermore, we have gifted in this report the original ‘*foomu faka ’atā*’ (consent forms) designed for students and teachers in the Tongan language (see Appendices F & G). As well, the ‘*pepa fakamatala*’ (participant information sheet) for students and teachers were translated into Tongan and are also included as part of this report (see Appendices H & I). Similarly, the questionnaires are also included in this report as attachments – both the English and Tongan versions. (see Appendices J – O).

It is our hope that we can continue our working relationship in the Pacific. Malo ‘aupito.

REFERENCES

- Ali, S. (2006). *Violence against the girl child in the Pacific Islands region*. Florence, Italy: United Nations Division for the Advancement of Women.
- Ana Taufe'ulungaki. (2002). Pacific Education: Are there alternatives? In Frances Pene, Ana Taufe'ulungaki & Cliff Benson (Eds.), *Tree of opportunity: Rethinking Pacific education* (pp. 5-21). Suva, Fiji: University of the South Pacific.
- Besnier, N. (2002). Transgenderism, locality, and the Miss Galaxy beauty pageant in Tonga. *American Ethnologist*, 29(3), 534-566.
- Besnier, N. (2009). Modernity, cosmopolitanism, and the emergence of middle classes in Tonga. *The Contemporary Pacific*, 21(2), 215-262.
- Brown-Pulu, T. (2014). Clash of civilisations: Tonga and the West. *Te Kaharoa: The E-Journal on Indigenous Pacific Issues*, 7(1), 254-344.
- Cornish, F., & Gillespie, A. (2009). A pragmatist approach to the problem of knowledge in health psychology. *Journal of Health Psychology*, 14(6), 800-809.
- Croasmun, J. T., & Ostrom, L. (2011). Using Likert-type scales in the social sciences. *Journal of Adult Education*, 40(1), 19.
- Curtain, R. (2006). For poor countries' youth, dashed hopes signal danger ahead. *Current History: A Journal of Contemporary World Affairs*, 105(695), 435-440.
- Dateline Pacific. (2013). *Student-led initiatives crucial in reducing school violence in Tonga*. RadioNZ Online. Retrieved from <http://www.radionz.co.nz/international/programmes/datelinepacific/audio/2564984/student-led-initiatives-is-crucial-in-reducing-school-violence>:
- East West Center's Pacific Island Development Programme. (2017). *UNICEF working with Samoa, Tonga to combat cyberbullying*. Retrieved from <http://www.pireport.org/articles/2017/02/15/unicef-working-samoa-tonga-combat-cyberbullying>:
- Economic and Social Commission for Asia and the Pacific. (2012). *Disability at a glance 2012*.
- Farrelly, T., & Nabobo-Baba, U. (2014). Talanoa as empathic apprenticeship. *Asia Pacific Viewpoint*, 55(3), 319-330. doi:10.1111/apv.12060
- Good, M. K. (2012). *Modern moralities, moral modernities: Ambivalence and change amongst youth in Tonga* (doctoral dissertation).
- Griffen, V. Gender relations in Pacific cultures and their impact on the growth and development of children. *Paper Presented at Children's Rights and Culture in the Pacific Seminar, Suva, Fiji: UNICEF*.

- Griffith, L. E., Cook, D. J., Guyatt, G. H., & Charles, C. A. (1999). Comparison of open and closed questionnaire formats in obtaining demographic information from Canadian general internists. *Journal of Clinical Epidemiology*, 52(10), 997-1005.
- Havea, J. (2013). Diaspora contexted: Talanoa, reading, and theologizing as migrants. *Black Theology*, 11(2), 185-200. doi:10.1179/1476994813Z.0000000002
- Helu, F. (1995). Brother/sister and gender relations in ancient and modern Tonga. *Journal De La Société Des Océanistes*, 100(1-2), 191-200.
- Hilda C Heine. (2002). A Marshall Islands perspective. In Frances Pene, Ana Taufe'ulungaki & Cliff Benson (Eds.), *Tree of opportunity: Rethinking Pacific education* (pp. 84-90). Suva, Fiji: University of the South Pacific.
- Jansen, H., Fua, S. J., Blake, B., & 'Ilohia, G. (2012). *National study on domestic violence against women in Tonga 2009: Nofo 'a kainga*. Nuku'alofa, Tonga: Ma'a Fafine mo e Famili.
- Kabini F Sanga. (2002). Beyond access and participation: Challenges facing Pacific education. In Frances Pene, Ana Taufe'ulungaki & Cliff Benson (Eds.), *Tree of opportunity: Rethinking Pacific education* (pp. 52-58). Suva, Fiji: University of the South Pacific.
- Konai H Thaman. (2002). Towards cultural democracy in Pacific education: An imperative for the 21st century. In Frances Pene, Ana Taufe'ulungaki & Cliff Benson (Eds.), *Tree of opportunity: Rethinking Pacific education* (pp. 22-30). Suva, Fiji: University of the South Pacific.
- Krug, E. G., Dahlberg, L. L., Mercy, J. A., Zwi, A. B., & Lozano, R. (2002). *World report on violence and health*. Geneva, Switzerland: World Health Organisation.
- Latu, K. (2013). *Violent relationship between Tupou College and Tonga College students*. Kanivapacific Online. Retrieved from <http://nzkanivapacific.co.nz/2013/07/violent-relationship-between-tupou-college-and-tonga-college-students/>:
- Lātū, M. (2009). *Talanoa: A contribution to the teaching and learning of Tongan primary school children in New Zealand* (masters thesis).
- Leach, F., & Dunne, M. S., Francesca. (2014). *School-related Gender-based Violence: A global review of current issues and approaches in policy, programming and implementation responses to school-related gender-based violence (SRGBV) for the education sector*. UNESCO. Retrieved from http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/HIV-AIDS/pdf/SRGBV_UNESCO_Global_ReviewJan2014.pdf.
- Lee, J., Jones, P. S., Mineyama, Y., & Zhang, X. E. (2002). Cultural differences in responses to a Likert scale. *Research in Nursing & Health*, 25(4), 295-306.
- Manu'atu, L. (2000). *Tuli ke ma'u hono ngaahi mālie: Pedagogical possibilities for Tongan students in New Zealand secondary schooling* (Unpublished Doctoral thesis). New Zealand: University of Auckland.

- Matangi Tonga. (2003). *Gender equality for all Tongans by 2025*. Matangi Tonga Online. Retrieved from <http://www.matangitonga.to>.
- Matangi Tonga. (2013). *School boys violence: A serious social problem* Matangi Tonga Online. Retrieved from <http://matangitonga.to/2013/07/22/school-boys-violence-serious-social-problem>.
- Mattioni, L. (2013). *School staff's perceptions and attitudes towards cyberbullying* (masters thesis).
- McGrath, B. B., & Ka'ili, T. O. (2010). Creating project talanoa: A culturally based community health program for US Pacific Islander adolescents. *Public Health Nursing*, 27(1), 17-24. doi:10.1111/j.1525-1446.2009.00822.x
- Milne, A. (2013). *Colouring in the white spaces: Reclaiming cultural identity in whitestream schools*. (Unpublished doctoral thesis). University of Waikato, Hamilton, New Zealand.
- Ministry of Information and Communications Tonga. (2016). *Deputy Prime Minister officially launched stop.think.connect website*. Retrieved from <http://www.mic.gov.to/news-today/press-releases/6364-dpm-officially-launched-stopthinkconnect-website>:
- Morgan, D. L. (1997). *Focus groups as qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.
- Morton-Lee, H. (2017). CEDAW smokescreens: Gender politics in contemporary Tonga. *The Contemporary Pacific*, 29(1), 66-90.
- Otsuka, S. Talanoa research: Culturally appropriate research design in Fiji. *Proceedings of the Australian Association for Research in Education (AARE) 2005 International Education Research Conference: Creative Dissent-Constructive Solutions [on-Line]*. Melbourne, Australia: AARE,
- 'Otunuku, M. (2010). *Tongan conceptions of schooling in New Zealand: Insights and possible solutions to underachievement* (doctoral thesis).
- 'Otunuku, M. (2014). Tongan parents' conceptions of schooling in New Zealand. In M. 'Otunuku, U. Nabobo-Baba & S. Johansson-Fua (Eds.), *Of waves, winds and wonderful things: A decade of rethinking Pacific education* (pp. 98-106). Suva, Fiji: University of South Pacific Press.
- Pacific Disability Forum. (n.d.). Retrieved from <http://www.pacificdisability.org/>
- Pacific Sexual Diversity Network. (2013). *Pacific sexual diversity network - Strategic Plan 2014-2019*. 20 January 2017. Retrieved from http://www.apcom.org/sites/default/files/news-events-download/psdn_strategic_plan_2014-2019.pdf:
- Pinheiro, P. S. (2006). *World report on violence against children*. Geneva, Switzerland: United Nations.

- Prescott, S. M. (2008). Using talanoa in Pacific business research in New Zealand: Experiences with Tongan entrepreneurs. *AlterNative: An International Journal of Indigenous Peoples*, 4(1), 127-148.
- Priscilla Puamau. (2002). Rethinking education in Fiji: Issues and solutions in the 21st century. In Frances Pene, Ana Taufeu'ulungaki & Cliff Benson (Eds.), *Tree of opportunity: Rethinking Pacific education* (pp. 61-72). Suva, Fiji: University of the South Pacific.
- Radio New Zealand. (2013). *Confidence Tonga family protection bill will pass [Online discussion]*. Retrieved from <http://www.radionz.co.nz/international/pacific-news/212692/confidence-tonga-family-protection-bill-will-pass-soon>
- Robie, D. (2013). The talanoa and the tribal paradigm: Reflections on cross-cultural reporting in the Pacific. *Australian Journalism Review*, 35(1), 43-58.
- Roguski, M., & Kingi, V. (2011). *Pacific prevention of domestic violence programme: Update of baseline in-country review - Tonga report*. Wellington, New Zealand: Victoria University.
- Samoa Observer. (2017). *Samoa congratulated for tackling cyber bullies*. Retrieved from http://sobserver.ws/en/16_02_2017/local/16933/Samoa-congratulated-for-tackling-cyber-bullies.htm.
- Smith, L. T. (1999). *Decolonizing methodologies research and indigenous peoples*. Dunedin, New Zealand: University of Otago Press.
- Tali Tal, R. (2004). Community- based environmental education—a case study of teacher–parent collaboration. *Environmental Education Research*, 10(4), 523-543.
- Taufeu'ulungaki, A. M. (2014). Look back to look forward: A reflective Pacific journey. In M. 'Otu'utuku, U. Nabobo-Baba & S. Johansson Fua (Eds.), *Of waves, winds and wonderful things: A decade of rethinking Pacific education* (pp. 1-15). Suva, Fiji: USP Press.
- Thaman, K. H. (1995). Concepts of learning, knowledge and wisdom in Tonga, and their relevance to modern education. *Prospects*, 25(4), 723-733.
- Tonga Attorney General's Office. (2014). *Tonga Education Act*. Nuku'alofa: Author. Retrieved from <https://crownlaw.gov.to/cms/>.
- United Nations Children's Fund. (2013). *Child protection: Baseline report for Samoa*. Suva, Fiji: Author.
- United Nations Children's Fund. (2014a). *Children are a precious gift from God: Community-based facilitation manual. Tapping into community values to support child protection in Fiji*. Suva, Fiji: Author.
- United Nations Children's Fund. (2014b). *Cybersafety a priority for partners in Tonga*. Retrieved from https://www.unicef.org/pacificislands/1852_22909.html.
- United Nations Children's Fund. (2014c). *Protect me with love and care: Child protection baseline report for the Federated States of Micronesia*. Suva, Fiji: Author.

- United Nations Children's Fund. (2015). *Harmful connections: Examining the relationship between violence against women and violence against children in the South Pacific*. Suva, Fiji: Author.
- United Nations Children's Fund. (2017). *About us: UNICEF and Pacific Island Countries*. Retrieved from <https://www.unicef.org/pacificislands/>.
- United Nations Children's Fund, & Secretariat of the Pacific Community. (2011). *The state of Pacific youth: Opportunities and obstacles*. Suva, Fiji: Author.
- United Nations Educational Scientific and Cultural Organisation. (2013). *School-related gender-based violence: UNGEI - UNESCO discussion paper*. Author. Retrieved from http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/HIV-AIDS/pdf/UNGEI_UNESCO_SRGBV_DiscussionPaperFinal.pdf.
- United Nations Educational Scientific and Cultural Organisation. (2014). *School-related gender-based violence in the Asia-Pacific region*. Bangkok, Thailand: Author.
- United Nations Educational Scientific and Cultural Organisation. (2016a). *Preventing and addressing school-related gender-based violence in Viet Nam*. Bangkok, Thailand: Author.
- United Nations Educational Scientific Cultural Organisation. (2016b). *SRGBV Tonga: Terms of Reference*; . Apia, Samoa: Author.
- United Nations Educational Scientific and Cultural Organisation & United Nations Women. (2016). *Global guidance on addressing school related gender based violence*. Paris, France: Author.
- United Nations General Assembly. (1989). *Convention on the Rights of the Child (CRC) treaty* Author. Retrieved from <https://treaties.un.org/doc/publication/mtdsg/volume%20i/chapter%20iv/iv-11.en.pdf>.
- United Nations General Assembly. (1993). *Declaration on the elimination of violence against women*. New York, NY: Author. Retrieved from <http://www.un.org/documents/ga/res/48/a48r104.htm>.
- Vaiolati, T. (2006). Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education*, 12(1)
- Vaiolati, T. (2013). Talanoa: Differentiating the talanoa research methodology from phenomenology, narrative, Kaupapa Māori and feminist methodologies. *Te Reo*, 56, 191-212.
- Vaka, S. L. (2014). *A Tongan talanoa about conceptualisations, constructions and understandings of mental illness* (doctoral thesis).
- Vaughan, C., Gack, J., Solorazano, H., & Ray, R. (2003). The effect of environmental education on schoolchildren, their parents, and community members: A study of intergenerational and intercommunity learning. *The Journal of Environmental Education*, 34(3), 12-21.



The University of the South Pacific
P O Box 278, 'Atele, Tonga

Ph: (676) 29 055
Fax: (676) 30 192
www.usp.ac.fj

CONSENT FORM

Pilot Study

Findings ways to improve the learning environment in schooling: Addressing school-related gender based violence (SRGBV)

I have understood the nature of the pilot study and why I have been invited to participate. I have had the opportunity to ask questions and have them answered to my satisfaction.

- I am at least 18 years of age.
- I understand that I am free to ask for clarification or support at any time.
- I understand that my participation is voluntary.
- I understand that I may withdraw from this programme and withdraw the information provided at any time, without having to give a reason.
- I understand that I will not be identified in any reports arising from the study, unless I provide written permission.
- I understand that data from the questionnaire will be securely stored at the Institute of Education (IOE)/ United Nations Educational, Scientific, and Cultural Organisation in Apia (UNESCO Apia) and will be destroyed after 5 years.

Please tick in the box below if you agree:

I agree to take part in the questionnaire.

Name:

School:

Home Phone: Mobile Phone:

Signature: Date:

Appendix B



The University of the South Pacific
P O Box 278, 'Atele, Tonga

Ph: (676) 29 055
Fax: (676) 30 192
www.usp.ac.fj

SESSION TIME

Dear

Thank you for confirming your participation in the focus group *pō talanoa* session.
Please take a note of the time for your session below.

Session 1 10:30 – 11:30am

Date: Tuesday 23rd May, 2017
Venue: Lopaukamea II meeting room

Please be early. If you require more information, please contact the co-ordinator.

Malo 'aupito.

David Fa'avae, PhD
Co-ordinator
Institute of Education (IOE)
University of the South Pacific (USP)
Tonga Campus

+676 8478277
david.faavae@usp.ac.fj



The University of the South Pacific
P O Box 278, 'Atele, Tonga

Ph: (676) 29 055
Fax: (676) 30 192
www.usp.ac.fj

HANDOUT

Please answer the following questions to the best that you can.

1. When talking about sensitive matters related to school related violence and sex education, who would be the best person to facilitate such discussions. Keep in mind the following gender groups.

Who would be the best facilitators of the discussions with the following groups of students?

- a. For females
- b. For students with disabilities
- c. For students who identify as leiti or girls who identify as 'tom-boyish'
- d. For males

FACILITATOR SCRIPT

Instructions for the facilitator

The role of the facilitator is to guide the focus group (FG) session and to ensure that all participants involved are equally given the opportunity to share.

Firstly, introduce yourself and explain the purpose of the FG session. Remind the participants that it is not an interview. Therefore, as the facilitator, you will not be directly asking specific people any of the questions. The questions however, will be directed towards the entire group instead.

1. Introduction

Malo e lelei. Again, I want to thank you for giving up your time to help us today. My name is...and thank you for making it to our focus group po talanoa. This session will be no longer than an hour. It is not an interview, so I will not be directly asking people questions. Rather, it is about you sharing your views (what you think and how you feel) related to the topic of this study – “ways to improve the learning environments in our Tongan schools”.

2. Purpose

The purpose of the study is to identify ways that we can help improve (or better) the learning environment in our schools. From your completed questionnaires, I want you to think about some of the sensitive questions and how it made you feel. In other words, what were some of the questions that made you feel uncomfortable?

3. Guiding questions

- *How did you feel about questions that related to sexual practice/ sex education?*
- *How do you think teachers/ parents would feel if we gave them the questionnaire?*
- *How can the questions/ questionnaire be improved?*

4. Conclusion

Finally, thank you very much for your constructive and informed feedback. Before you go, there is one handout that I would like you to complete before you go. The handout is about identifying the best people to facilitate the focus group po talanoa. Malo 'aupito.

Appendix E



The University of the South Pacific
P O Box 278, 'Atele, Tonga

Ph: (676) 29 055
Fax: (676) 30 192
www.usp.ac.fj

Tuesday 6th June, 17.

Dear Parent,

Thank you for giving us your time to complete the review of the attached questionnaire.

The overall purpose of the questionnaire is to identify ways that the schooling environment can be improved in Tonga. The Institute of Education (IOE) has been given the responsibility to administer this particular study.

Because parents are significant in our childrens learning and achievement, we value your views on addressing some of the issues that our students are facing/ have faced at school. If you are interested, please complete the following for us. **Feel free to write on the questionnaire itself.**

1. Read through the parents' questionnaire
2. Identify areas of concern in the paper, particularly in relation to how parents may feel towards the content (subject matter) in the questions themselves and the structure of the paper
3. Indicate which questions may need re-wording or re-structuring

If you have any questions, please contact us.

Thank you so much for your time and patience.

Yours sincerely,

Dr David Fa'avae
Principal Researcher
Institute of Education (IOE)
USP, Tonga Campus
+676 8478277
david.faavae@usp.ac.fj

Dr Mo'ale 'Otunuku
Co-Researcher
Institute of Education (IOE)
USP, Tonga Campus
moale.otunuku@usp.ac.fj

FOOMU FAKA'ATĀ (Consent Form)

Fānau akó

Felāve'i 'a e Akó – tangata pe fefine 'o fakatefito 'i he fakamālohí

Kuo mahino kiate au 'a e natula 'o e ngāue felāve'i 'o e akó – tangata pe fefine 'o fakatefito 'i he fakamālohí mo e 'uhinga kuo fakaafe'i ai au ke u kau ki aí. Ne u ma'u 'a e faingamālie ke 'eke e ngaahi fehu'i pea ne malava 'o ma'u e tali ki ai peá u fiemālie ai.

'Oku ou fakamo'oni'i:

- 'Oku ta'u 18 hoku ta'u motu'a.
- 'Oku mahino kiate au 'oku ou tau'atāina ke 'eke ha me'a ke fakama'ala'ala pe pou pou 'i ha fa'ahinga taimi pē.
- 'Oku mahino kiate au ko 'eku fili tau'atāina pē ke kau ki he ngāue ni.
- 'Oku mahino kiate au 'e malava pē ke u holomui 'i ha fa'ahinga taimi pē mei he polokalama ko ení pe holomui 'i hono tuku atu e ngaahi fakamatala, 'o 'ikai fie ma'u ke toe 'oatu ha 'uhinga.
- 'Oku mahino kiate au he'ikai ke fakapapau'i 'i ha ngaahi lipooti 'e 'ohake mei he akó, kae 'oua leva ke 'oatu ha tohi faka'atā meiate au.
- 'Oku mahino kiate au ko e ngaahi fakamatala mei he ngaahi fehu'i 'e tauhi malu ia 'i he Kautaha 'o e Akó (IOE)/Ngaahi Pule'anga Fakatahataha Fakaakó, Saienisí, mo e Fokotu'utu'u 'Ulungaanga Fakafonua 'i 'Apiá (UNESCO Apia) pea 'e faka'auha ia hili ange 'a e ngaahi ta'u 'e 5

Kātaki 'o fakatonuki 'i he puha 'i laló 'o kapau 'okú ke loto ki ai:

'Oku ou loto ke tali e pepa fehu'i ko eni.

Hingoa:

'Apiako:

Telefoni 'i'apí: Telefoni To'oto'ó:

Fakamo'oni: 'Aho:

FOOMU FAKA'ATĀ (Consent Form)

Kau Faiako

Felāve'i 'a e Akó – tangata pe fefine 'o fakatefito 'i he fakamālohí

Kuo mahino kiate au 'a e natula 'o e Akó 'i he felave'i – tangata pe fefine 'o fakatefito 'i he fakamalohi mo e 'uhinga kuo fakaafe'i ai au ke u kau ki ai. Ne u ma'u 'a e faingamalie

'Oku ou fakamo'oni'i/fakapapau'i:

- 'Oku ta'u 18 hoku ta'u motu'á.
- 'Oku mahino kiate au 'oku ou tau'atāina ke 'eke ha me'a ke fakama'ala'ala pe poupou 'i ha fa'ahinga taimi pē
- 'Oku mahino kiate au ko 'eku fili tau'atāina pē ke kau ki he ngāué ni.
- 'Oku mahino kiate au 'e malava pē ke u holomui 'i ha fa'ahinga taimi pē mei he polokalama ko ení pe holomui 'i hono tuku atu e ngaahi fakamatalá, 'o 'ikai fie ma'u ke toe 'aotu ha 'uhinga.
- 'Oku mahino kiate au he'ikai ke fakapapau'i 'i ha ngaahi lipooti 'e 'ohake mei he akó, kae 'oua leva ke 'oatu ha tohi faka'atā meiate au.
- 'Oku mahino kiate au ko e ngaahi fakamatala mei he ngaahi fehu'í 'e tauhi malu ia 'i he Kautaha 'o e Akó (IOE)/Ngaahi Pule'anga Fakatahataha Fakaakó, Saienisi, mo e Fokotu'utu'u 'Ulungaanga Fakafonua 'i 'Apia (UNESCO Apia) pea 'e faka'auha ia hili ange 'a e ngaahi ta'u 'e 5.

Kātaki 'o fakatonuki 'i he puha 'i laló 'o kapau 'okú ke loto ki ai.

'Oku ou loto ke tali e pepa fehu'i ko ení.

Hingoa:.....

'Apiako:.....

Telefoni 'i 'api:..... Telefoni To'oto'o:.....

Fakamo'oni Hingoa:.....

'Aho:.....

PEPA FAKAMATALA (Participant Information Sheet)

Kaveinga: Felave'i 'a e Akó - tangata pe fefine tefito 'i he fakamālohi

Taha akó,

Mālō e lelei. Kuo faka'atā 'e ho'omou Poate Akó mo e Pule Akó 'a e Kautaha 'o e Akó (IOE) ke nau fakafetu'utaki ki he fānau akó mo e kau faiakó 'o fekau'aki mo 'enau kau mai ki he ngāue fakatotolo ko ení.

Ko e taumu'a fakalukufua 'o e ngāue ko ení ke fakapapau'i e ngaahi founa ke fakalelei'i 'aki 'a e tu'unga malu 'o e fānau akó 'i he ngaahi 'ako ma'olunga 'i Tongá. Ke fakalelei ange 'a e a'usia 'a e fānau akó 'i 'apiakó, 'e fakafalala 'a e ngāue fakatotolo ko ení ia 'i ho'omou 'ilo'i 'a e vā 'o e akó - tangata pe fefine 'o tefito 'i he fakamālohi, mo e founa 'o e ngaahi fa'unga 'e malava ke fakalelei ange fakatatau ki he fa'unga 'o e Tongá.

'Oku fakapa'anga 'a e ngāue ko ení 'i he alepau 'a e Ngaahi Fonua Fakatahataha Fakaakó, Saienisí, mo e Fokotu'utu'u Fakasivilaisé (UNESCO) mo e IOE ke fakahoko 'a e ngāue ko ení 'i Tongá ni. Ko e IOE ko e sino ngāue fakatotolo fakaako ia 'a e Univēsi 'o e Pasifiki Tongá. Pea koe'uhí ko e ako ení na'e fokotu'u 'o taukei 'i he ngāue ki he fakatotoló 'i he ngaahi ta'u lahi 'o ngāue mo e kakai kehekehe 'i he Pasifiki, na'e to'o ai 'e he IOE 'a e ngāue ko ení koe'uhí he 'okú ne ma'u 'a e 'ilo mo e taukei fe'unga mo e ngaahi ngāue 'oku faka'apa'apa'i mo e founa ngāue 'i he taimi 'o e fengāue'aki mo e fānau akó, kau faiakó mo e ngaahi akó, ngaahi fāmili mo e ngaahi kolo 'i Tongá ni.

'Oku te'eki ke fakahoko 'a e fa'ahinga ngāue ko ení 'i he ngaahi 'apiako ma'olunga 'i he Pasifiki. Ke fakapapau'i 'oku lavame'a e fānau akó 'i he akó, 'oku tukupā ai e UNESCO mo e IOE ke tokoni'i e fānau akó, kau faiakó mo e kau taki 'o e ngaahi akó, ngaahi fāmili mo e koló, ke fekumi ki ha ngaahi founa ke fakalelei'i 'aki e a'usia fakaako 'a e fānau akó.

Ko e ola 'e ma'u mei he ngāue fakatotolo ko ení he'ikai ke ngata pē 'i hono fakamā'opo'opo e ngaahi fakamatalá mo fakafoki ki he ngaahi akó, pea 'e faka'aonga'i ia ke fakamatala ki he kau fa'u palaní.

Ngaahi Fehu'i

- Ko e ngaahi fehu'i ki he fānau akó 'oku 'i ai e ngaahi fehu'i 'e 48 'a ia ko e ni'ihi ke tali nounou mo e ngaahi fehu'i 'e ni'ihi ke tali fakamatala lolotonga ko iá ko e ngaahi fehu'i ki he faiakó 'oku fe'unga mo e fehu'i 'e 47 'a ia 'oku fakataha'i ai pē e ngaahi fehu'i tali nounou mo e tali fakamatala. 'A ia 'oku 'uhinga eni 'e 'i ai e ngaahi fehu'i 'oku fie ma'u ke ke fakatonuki ha puha pe ngaahi puha 'i ai mo e ngaahi fehu'i kehe 'oku fie ma'u ke ke tohi e ngaahi tali fakamatala.
- Te ke lava pē 'o filii ke tali e ngaahi fehu'i 'o ngāue'aki 'e lea faka-Pilitāniá pe faka-Tongá

‘Oku mau faka’amu ke ke fakapapau’i ange e ngaahi me’a ko ení:

- ‘Oku ke fili tau’atāina pe ke ke kau mai ki he ngāue ko ení.
- ‘Oku ‘i ai ho’o totonu mo ho’o ‘apiakó ke holomui mei he fakatotolo ko ení ‘i ha fa’ahinga taimi pē, pe ‘e fakafoki atu ho’omou ngaahi fakamatala kuo ‘osi tānaki mai ‘o ‘ikai ha toe faka’uhinga’i.
- Ke malu’i ho’o totonú, ‘e tauhi mavahe pea fakapapau’i ‘oku malu ‘a ho’o ngaahi fakamatala kotoa pē ‘e he tokotaha pule ki he Fakatotoló ‘i he IOE. ‘E tauhi eni ‘i he vaha’a taimi ko e ta’u ‘e nima pea toki faka’auha.
- ‘E faka’auha foki mo e ngaahi pepa fakamatalá.
- ‘E fai homau lelei tahá ke malu’i ‘a ho’o totonú mo ho ‘apiakó, fakafounga ‘i he ngaahi lao mo e ngaahi hingoa fakangāue pē, pea neongo ‘ene fakapulipulí ka he’ikai te mau malu’i ‘i ha kakai ‘o e fonua iiki hangē ko Tongá.
- Ne ‘osi fakapapau’i mai ‘e ho’o Puleakó ko ho’o fili ke kau pe ‘ikai kau ki he fakatotolo ko ení he’ikai te ne uesia ho vā mo e akó.
- ‘I he kakato ‘o e ako ko ení, ‘e ma’u leva ‘e ho’o akó ‘a e fakamā’opo’opo ‘o e ngaahi fakaikiiki ‘o e ngaahi tefito’i fakakaukau kuo ma’ú.

Kapau leva ‘oku toe ‘i ai ha’o ngaahi fehu’i kātaki ‘o fakafetu’utaki mai pē kiate au pe ko Mo’ale ‘Otunuku. Ko ‘ema ‘amanakíi ia te ke loto lelei ke ke kau ki he ngāue fakatotolo ko ení. Kapau leva ‘oku ke loto ke ke kau ‘i he ngāue ko ení, kātaki ‘o fakakakato ange e foomu faka’atā ko ení pea ke fakafoki mai kiate kimaua.

Faka’apa’apa atu,

Dr David Fa’avae
Principal Investigator
Institute of Education
(676) 29-055
david.faavae@usp.ac.fj

Dr Mo’ale ‘Otunuku
Co-researcher
Institute of Education
(676) 29-054
moale.otunuku@usp.ac.fj

PEPA FAKAMATALA (Participant Information Sheet)

Kaveinga: Felāve'i 'a e Akó – tangata pe fefine tefito 'i he fakamālohi

Kau Faiako,

Mālō e lelei. Kuo faka'atā 'e ho'omou Poate Akó mo e Pule Akó 'a e Kautaha 'o e Akó (IOE) ke nau fakafetu'utaki mo e fānau akó mo e kau faiakó fekau'aki mo e kau mai ki he ngāue fakatotolo ko ení.

Ko e taumu'a fakalukufua 'o e ngāue ko ení ke fakapapau'i e ngaahi founa ke fakalelei'i 'aki 'a e tu'unga malu 'o e fanau akó 'i he ngaahi ako ma'olunga 'i Tonga ní. Ke fakalelei ange 'a e a'usia 'a e fānau akó 'i he 'apiakó, 'e fakafalala 'a e ngāue fakatotolo ko ení ia 'i ho'omou 'ilo'i 'a e vā 'o e akó – tangata pe fefine 'o tefito 'i he fakamālohi, mo e founa 'o e ngaahi fa'unga 'e malava ke fakalelei ange fakatatau ki he fa'unga 'o e Tongá.

'Oku fakapa'anga 'a e ngāue ko ení 'i he alepau 'a e Ngaahi Fonua Fakatahataha Fakaakó, Saienisí, mo e Fokotu'utu'u Fakasivilaisé (UNESCO) mo e IOE ke fakahoko 'a e ngāue ko ení 'i Tongá ni. Ko e IOE ko e sino ngāue fakatotolo fakaako ia 'a e 'Univēsiti 'o e Pasifiki Tongá. Pea koe'uhí ko e ako eni na'e fokotu'u 'o ne ma'u e taukei 'i he ngāue ki he fakatotoló 'i he ngaahi ta'u lahi 'o ngāue mo e fa'ahinga kakai kehekehe 'i he Pasifikí, na'e to'o ai 'e he IOE 'a e ngāue ko ení koe'uhí he 'okú ne ma'u 'a e 'ilo mo e taukei fe'unga mo e ngaahi ngāue 'oku faka'apa'apa'i mo e founa ngāue 'i he taimi 'o e fengāue'aki mo e fānau akó, kau faiakó mo e ngaahi akó, ngaahi fāmilí mo e ngaahi kolo 'i Tonga ní.

'Oku te'eki ke fakahoko 'a e fa'ahinga ngāue ko ení 'i he ngaahi 'apiako ma'olunga 'i he Pasifikí. Ke fakapapau'i 'oku lavame'a e fānau akó 'i he akó, kuo tukupā ai e UNESCO mo e IOE ke tokoni'i e fānau akó, kau faiakó mo e kau taki 'o e ngaahi akó, ngaahi fāmilí mo e koló, ke fekumi ki ha ngaahi founa ke fakalelei'i 'aki e a'usia fakaako 'a e fānau akó.

Ko e ola 'e ma'u mei he ngāue fakatotolo ko ení he'ikai ke ngata pē 'i hono fakamā'opo'opo e ngaahi fakamatalá mo fakafoki ki he ngaahi 'apiakó, pea 'e faka'aonga'i ia foki ke fakamatala ki he kau fa'u palaní.

Ngaahi Fehu'i:

- Ko e ngaahi fehu'i ki he fānau akó 'oku 'i ai e ngaahi fehu'i 'e 48 'a ia ko e ni'ihi ke tali nounou mo e ngaahi fehu'i 'e ni'ihi ke tali fakamatala lolotonga ko iá ko e ngaahi fehu'i ki he faiakó 'oku fe'unga mo e fehu'i 'e 47 'a ia 'oku fakataha'i ai pē e ngaahi fehu'i tali nounou mo e tali fakamatala. 'A ia 'oku 'uhinga eni 'e 'i ai e ngaahi fehu'i 'oku fie ma'u ke ke fakatonuki ha puha pe ngaahi puha 'i ai mo e ngaahi fehu'i kehe 'oku fie ma'u ke ke tohi e ngaahi tali fakamatala.

- Te ke lava pē ‘o fili ke tali e ngaahi fehu’i ‘o ngāue’aki e lea faka-Pilitāniá pe faka-Tongá.

‘Oku mau faka’amu ke ke fakapapau’i ange e ngaahi me’a ko ení:

- ‘Okú ke fili tau’atāina pē ke ke kau mai ki he ngāue ko ení.
- ‘Oku ‘i ai ho’o totonu mo ho’o ‘apiakó ke holomui mei he fakatotolo ko eni ‘i ha fa’ahinga taimi pē, pē ‘e fakafoki atu ho’omou ngaahi fakamatala kuo ‘osi tānaki mai ‘o ‘ikai ha toe faka’uhinga’i.
- Ke malu’i ho’o totonú, ‘e tauhi mavahe pea fakapapau’i ‘oku malu ‘a ho’o ngaahi fakamatala kotoa pē ‘e he tokotaha pule ki he Fakatotoló ‘i he IOE. ‘E tauhi eni ‘i he vaha’a taimi ko e ta’u ‘e nima pea toki faka’auha.
- Ko e ngaahi pepa fakamatalá ‘e faka’auha kotoa ia.
- ‘E fai homau lelei tahá ke malu’i ‘a ho’o totonú mo ho ‘apiakó, fakafounga ‘i he ngaahi lao mo e ngaahi hingoa fakangāue pē, pea neongo ‘ene fakapulipulí ka he’ikai te mau malu’i ‘i he kakai ‘o e fonua iiki hangē ko Tongá.
- Ne ‘osi fakapapau’i mai ‘e ho’o Puleakó ko ho’o fili ke kau pe ‘ikai kau ki he fakatotolo ko ení he’ikai te ne uesia ho vā mo e ‘apiakó.
- ‘I he kakato ‘o e ako ko ení, ‘e ma’u leva ‘e ho’o ‘apiakó ‘a e fakamā’opo’opo ‘o e ngaahi fakaikiiki ‘o e ngaahi tefito’i fakakaukau kuo ma’ú.

Kapau leva ‘oku toe ‘i ai ha’o ngaahi fehu’i kātaki ‘o fakafetu’utaki mai pē kiate au pē ko Mo’ale ‘Otunuku. Ko ‘ema ‘amanakí ia te ke loto lelei ke ke kau ki he ngāue fakatotolo ko ení. Kapau leva ‘okú ke loto ke ke kau ‘i he ngāue ko ení, kātaki ‘o fakakakato ange e foomu faka’atā ko ení pea ke fakafoki mai kiate kimaua.

Faka’apa’apa atu,

Dr David Fa’avae
Principal Investigator
Institute of Education
(676) 29-055
david.faavae@usp.ac.fj

Dr Mo’ale ‘Otunuku
Co-researcher
Institute of Education
(676) 29-054
moale.otunuku@usp.ac.fj

Student Questionnaire_English Version

SCHOOL-RELATED GENDER-BASED VIOLENCE (SRGBV)

INSTRUCTION

Mālō e lelei. Thank you for showing interest in today’s questionnaire. The purpose of the questionnaire is to identify your perceptions of school-related gender-based violence (SRGBV) in the Tongan context. There are 6 main sections in this questionnaire.

SECTION A: Demographics	Tick box answers
SECTION B: Awareness, attitudes, tolerance	Circle answers
SECTION C: Acts of violence	Circle and Rank answers
SECTION D: Responses to acts of violence	Circle answers
SECTION E: Impacts of gender based violence	Circle answers
SECTION F: Lifeskills and education	Circle and Rank answers

SECTION A: Demographics

1. What is your gender?

- Female Male

2. Where do you live most of the time? State the name of your village.

.....

3. Who do you live with? Tick more than one.

- | | |
|--|---|
| <input type="checkbox"/> With parents | <input type="checkbox"/> Only with father |
| <input type="checkbox"/> Only with mother | <input type="checkbox"/> With grandparent(s) |
| <input type="checkbox"/> With friend(s) | <input type="checkbox"/> With husband/wife and children |
| <input type="checkbox"/> Alone | |
| <input type="checkbox"/> Other: Please specify | |

4. Which church do you regularly attend? Tick only **ONE** only.

- Free Wesleyan Church of Tonga
- Catholic
- Church of Jesus Christ and Latter Day Saints
- Anglican
- Assembly of God
- Seventh Day Adventist
- Free Church of Tonga
- Siasi Tokaikolo
- Bahai
- Siasi ‘o Tonga Hou’eiki

- Siasi Fakatahataha
 Other: Please specify

5. Please tick your current age.

- 18 years
 19 years
 20+ years

6. Which school did you spend most of your high school education?

7. What is your mother's highest level of education?

- No formal schooling Primary school
 High school Training Institute
 Tertiary/ University

8. What is your father's highest level of education?

- No formal schooling Primary school
 High school Training Institute
 Tertiary/ University

SECTION B: Awareness, attitudes and tolerance

Circle the appropriate response based on the key below:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

PART 1 – My own personal gender identity

No.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Gender identity is to do with an individual's choice as to whether he/she chooses to be masculine or feminine.	1	2	3	4	5
2	My family and community determined my gender identity.	1	2	3	4	5
3	My family and community expects boys to act like boys.	1	2	3	4	5
4	My family and community expects girls to act like girls.	1	2	3	4	5
5	Families and villages expect boys who identify as ' <i>fakaleiti</i> ' to act like girls.	1	2	3	4	5
6	Families and villages expect girls who identify as ' <i>fakatangata</i> ' to act like boys.	1	2	3	4	5

7	I am generally comfortable with how others perceive my gender identity when they look at me.	1	2	3	4	5
8	I am happy with the way my appearance expresses my gender identity.	1	2	3	4	5
9	My physical body represents my gender identity.	1	2	3	4	5
10	I am happy that I have the gender identity that I do.	1	2	3	4	5
11	I have accepted my gender identity.	1	2	3	4	5

PART 2 – Tongan boys' gender identity

No.	<i>Boys...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
12	should not act or behave like girls.	1	2	3	4	5
13	should not wear girls clothes.	1	2	3	4	5
14	are rough looking.	1	2	3	4	5
15	should look physically strong and muscular.	1	2	3	4	5
16	who like to dress well and look tidy are all like <i>fakaleiti</i> .	1	2	3	4	5
17	are attracted to girls.	1	2	3	4	5
18	who are rough looking and physically strong are attracted to girls.	1	2	3	4	5
19	are attracted to boys.	1	2	3	4	5
20	do not cry or show emotion.	1	2	3	4	5
21	are intimate and emotional.	1	2	3	4	5
22	who identify as <i>fakaleiti</i> are happy with who they are.	1	2	3	4	5

PART 3 – Tongan girls' gender identity

No.	<i>Girls...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
23	should not act or behave like boys.	1	2	3	4	5
24	should not wear boys clothes.	1	2	3	4	5
25	look neat, tidy and smell nice.	1	2	3	4	5
26	are intimate and emotional.	1	2	3	4	5
27	who don't look after themselves and are untidily dressed are regarded as boys.	1	2	3	4	5
28	who look beautiful and like to dress up nicely are attracted to boys.	1	2	3	4	5
29	are attracted to boys.	1	2	3	4	5
30	are attracted to girls.	1	2	3	4	5
31	who identify as <i>fakatangata</i> are happy with who they are.	1	2	3	4	5

PART 4 – What Tongan society expects from girls and boys

Girls

No	<i>Girls are expected to...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
32	grow their hair long.	1	2	3	4	5
33	always wear long clothing that cover up their skin.	1	2	3	4	5
34	wear tight clothes that are revealing.	1	2	3	4	5
35	always look neat and tidy.	1	2	3	4	5
36	always worry about what they look like.	1	2	3	4	5
37	engage in strenuous or physical activity.	1	2	3	4	5
38	play sport.	1	2	3	4	5
39	play netball.	1	2	3	4	5
40	choose the sport she wants to play at school.	1	2	3	4	5
41	use physical violence to sort out her problems at school.	1	2	3	4	5
42	deal with difficult situations using verbal arguments.	1	2	3	4	5
43	cry and show their emotions when they are sad or depressed.	1	2	3	4	5
44	feel compassionate towards others.	1	2	3	4	5
45	mock others when they do something bad.	1	2	3	4	5
46	swear at a person because he/she lied.	1	2	3	4	5
47	hit someone for picking on a student with disability.	1	2	3	4	5
48	call someone names for mocking a member of her family.	1	2	3	4	5
49	get an office job.	1	2	3	4	5
50	study hard and make good money for her siblings and parents.	1	2	3	4	5
51	always behave and listen in class.	1	2	3	4	5
52	speak politely and quietly in class.	1	2	3	4	5
53	succeed academically at school.	1	2	3	4	5
54	always do homework and study at home.	1	2	3	4	5
55	do better in literacy-strong subjects i.e., reading and writing.	1	2	3	4	5
56	teach and educate other girls about safe sexual practice.	1	2	3	4	5
57	look after her brothers and sisters at home.	1	2	3	4	5
58	cut the grass/ mow the lawn.	1	2	3	4	5
59	wash the dishes and clean the house.	1	2	3	4	5
60	cook food for the family.	1	2	3	4	5
61	go to 'uta and the plantations.					
62	always go to church.	1	2	3	4	5
63	always go to choir practices.	1	2	3	4	5

64	keep the family together.	1	2	3	4	5
65	be a role model for her sisters and female cousins.	1	2	3	4	5
66	be kind and helpful in the village.	1	2	3	4	5
67	to help and support her extended family.	1	2	3	4	5
68	always speak nicely and use kind words.	1	2	3	4	5
69	swear at others.	1	2	3	4	5
70	say bad things about others.	1	2	3	4	5
71	mock other people.	1	2	3	4	5
72	tease others.	1	2	3	4	5
73	beat up/ hit other people.	1	2	3	4	5
74	engage in physical fights with their sisters or female cousins.	1	2	3	4	5
75	engage in physical fights with their brothers and male cousins.	1	2	3	4	5
76	engage in verbal arguments with their brothers and male cousins.	1	2	3	4	5
77	respect her brothers and male cousins.	1	2	3	4	5
78	not engage in sexual acts before marriage.	1	2	3	4	5
79	teach and educate her sisters and female cousins about safe sexual practice.	1	2	3	4	5
80	one day eventually get married and have children.	1	2	3	4	5
81	stay home with the children while the husband goes to work.	1	2	3	4	5
82	respect and listen to the husband's family.	1	2	3	4	5
83	pursue a career.	1	2	3	4	5
84	learn to act and behave like a girl from their grandmothers, mothers and sisters.	1	2	3	4	5
85	learn how to act and behave like a girl from their grandfathers, fathers and brothers.	1	2	3	4	5
86	learn how to act and behave like a girl from their teachers.	1	2	3	4	5
87	learn how to act and behave from other people in their village.	1	2	3	4	5

Boys

No.	Boys are NOT expected to...	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
88	have short hair.	1	2	3	4	5
89	wear a <i>tupenu ta'ovala</i> .	1	2	3	4	5
90	look muscular and physically strong.	1	2	3	4	5
91	always worry about what they look like.	1	2	3	4	5
92	play contact sport.	1	2	3	4	5
93	act rough and be aggressive.	1	2	3	4	5
94	all play rugby.	1	2	3	4	5

95	choose to play any sport they like.	1	2	3	4	5
96	work outside and in the plantations.	1	2	3	4	5
97	know how to fix and mend things at home.	1	2	3	4	5
98	deal with difficult situations through fighting (physical).	1	2	3	4	5
99	defend one's self using verbal arguments.	1	2	3	4	5
100	not cry and show their emotion when they are sad or depressed.	1	2	3	4	5
101	feel compassionate towards others.	1	2	3	4	5
102	mock others when they do something bad.	1	2	3	4	5
103	swear at a person because he lied.	1	2	3	4	5
104	hit someone for picking on a student with disability.	1	2	3	4	5
105	call someone names for mocking a member of his family.	1	2	3	4	5
106	hit someone for mocking a member of his family.	1	2	3	4	5
107	to study hard and make good money for his siblings and parents.	1	2	3	4	5
108	always behave and listen in class.	1	2	3	4	5
109	speak politely and quietly in class.	1	2	3	4	5
110	succeed academically at school.	1	2	3	4	5
111	always do homework and study at home.	1	2	3	4	5
112	do better at literacy i.e., reading and writing.	1	2	3	4	5
113	do better in numbers and remembering facts.	1	2	3	4	5
114	be good at drawing and building things in technology class.	1	2	3	4	5
115	teach and educate other boys about safe sexual practice.	1	2	3	4	5
116	look after his brothers and sisters at home.	1	2	3	4	5
117	cut the grass/ mow the lawn.	1	2	3	4	5
118	wash the dishes and clean the house.	1	2	3	4	5
119	cook food for the family.	1	2	3	4	5
120	go to 'uta and the plantations.	1	2	3	4	5
121	always go to church.	1	2	3	4	5
122	always go to choir practices.	1	2	3	4	5
123	keep the family together.	1	2	3	4	5
124	be a role model for his brothers and male cousins.	1	2	3	4	5
125	be kind and helpful in the village.	1	2	3	4	5
126	to help and support his extended family.	1	2	3	4	5
127	always speak nicely and use kind words.	1	2	3	4	5
128	not swear at others.	1	2	3	4	5
129	not say bad things about others.	1	2	3	4	5

130	not mock other people.	1	2	3	4	5
131	not tease others.	1	2	3	4	5
132	not beat up or hit other people.	1	2	3	4	5
133	not engage in physical fights with their brothers or male cousins.	1	2	3	4	5
134	not engage in physical fights with their sisters or female cousins.	1	2	3	4	5
135	not engage with verbal arguments with their sisters or female cousins.	1	2	3	4	5
136	respect his sisters and female cousins.	1	2	3	4	5
137	not engage in sexual acts before marriage.	1	2	3	4	5
138	teach and educate his brothers and male cousins about safe sexual practice.	1	2	3	4	5
139	one day eventually get married and have children.	1	2	3	4	5
140	stay home with the children while the wife goes to work.	1	2	3	4	5
141	respect and listen to the wife's family.	1	2	3	4	5
142	not pursue a career.	1	2	3	4	5
143	learn to act and behave like a boy from their grandmothers, mothers and sisters.	1	2	3	4	5
144	learn how to act and behave like a boy from their grandfathers, fathers and brothers.	1	2	3	4	5
145	learn how to act and behave like a boy from their teachers.	1	2	3	4	5
146	learn how to act and behave from other people in their village.	1	2	3	4	5

PART 5 – What is socially acceptable behaviour?

No.	<i>It is acceptable....</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
147	to make fun of a boy when he shows emotion.	1	2	3	4	5
148	that a boy is excluded from class activities if he doesn't behave like a boy.	1	2	3	4	5
149	that a girl is excluded from activities in class if she doesn't behave like a girl.	1	2	3	4	5
150	to exclude students with disabilities from classroom activities.	1	2	3	4	5
151	to make fun of girls for the way they look.	1	2	3	4	5
152	to make fun of boys for the way they look.	1	2	3	4	5
153	to make fun of <i>leititi</i> for the way they look and behave.	1	2	3	4	5

154	to make fun of <i>fakatangata</i> students for the way they look and behave.	1	2	3	4	5
155	to spread rumours about other girls and boys.	1	2	3	4	5
156	to spread rumours or post comments about other people on social media.	1	2	3	4	5
157	to post inappropriate pictures of others on social media.	1	2	3	4	5
158	that bullying and harassment is a normal part of growing up.	1	2	3	4	5

PART 6 – Students’ views of teachers

Female Teacher Identity

No.	<i>Female teachers are/should...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
159	more caring and considerate of students’ emotional needs.	1	2	3	4	5
160	more concerned about students’ academic performance rather than how students feel about learning at school.	1	2	3	4	5
161	considerate of the needs of girls.	1	2	3	4	5
162	considerate of the needs of fakaleiti/ fakatangata students.	1	2	3	4	5
163	considerate of the needs and wants of girls with disabilities.	1	2	3	4	5
164	considerate of the needs and wants of boys with disabilities.	1	2	3	4	5
165	show care and kindness towards their male students.	1	2	3	4	5
166	mainly focus on teaching the syllabus content and not the students’ social wellbeing.	1	2	3	4	5
167	change the way they teach if students are not learning in the classroom.	1	2	3	4	5
168	the best people to show girls how to act and behave at school.	1	2	3	4	5
169	support students’ needs and wants at school.	1	2	3	4	5
170	teach and show girls how to behave like a girl.	1	2	3	4	5
171	teach and show boys how to behave like a boy.	1	2	3	4	5
172	more concerned about students’ academic rank.	1	2	3	4	5

173	more worried about whether students pass or fail and how that would reflect on their teaching.	1	2	3	4	5
174	not concerned about students' learning progress at all.	1	2	3	4	5
175	aware that students' learning and wellbeing is the responsibility of their parents and caregivers.	1	2	3	4	5

Male Teacher Identity

No.	<i>Male teachers are/should NOT...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
176	more caring and considerate of students' emotional needs.	1	2	3	4	5
177	more concerned about students' academic performance rather than how students feel about learning at school.	1	2	3	4	5
178	considerate of the needs of girls.	1	2	3	4	5
179	considerate of the needs of fakaleiti/ fakatangata students.	1	2	3	4	5
180	considerate of the needs and wants of girls with disabilities.	1	2	3	4	5
181	considerate of the needs and wants of boys with disabilities.	1	2	3	4	5
182	show care and kindness towards their male students.	1	2	3	4	5
183	mainly focus on teaching the syllabus content and not the students' social wellbeing.	1	2	3	4	5
184	change the way they teach if students are not learning in the classroom.	1	2	3	4	5
185	the best people to show girls how to act and behave at school.	1	2	3	4	5
186	support students' needs and wants at school.	1	2	3	4	5
187	teach and show girls how to behave like a girl.	1	2	3	4	5
188	teach and show boys how to behave like a boy.	1	2	3	4	5
189	more concerned about students' academic rank.	1	2	3	4	5
190	more worried about whether students pass or fail and how	1	2	3	4	5

	that would reflect on their teaching.					
191	not concerned about students' learning progress at all.	1	2	3	4	5
192	aware that students' learning and wellbeing is the responsibility of their parents and caregivers.	1	2	3	4	5

SECTION C: Acts of violence – High School and the Community

This section looks at acts of gender based violence. In particular, this section addresses the common responses towards particular gender-related incidents in **high school** and in the **community**.

PART 1

1a. What were some acts of violence that you observed (seen) or experienced when you were in high school?

No.		Always	Very often	Sometimes	Rarely	Never
1	Being ignored by peers	1	2	3	4	5
2	Name calling	1	2	3	4	5
3	Swore at (<i>kapekape</i>)	1	2	3	4	5
4	Mocked by others	1	2	3	4	5
5	Hit/ slapped	1	2	3	4	5
6	Poked	1	2	3	4	5
7	Rude and sexual comments	1	2	3	4	5
9	Unwanted touching	1	2	3	4	5
10	Mocked on social media for eg, facebook	1	2	3	4	5
11	Mocked via email	1	2	3	4	5
12	Mocked through pictures posted on the internet	1	2	3	4	5
13	Called names via text message	1	2	3	4	5
14	Swore at via text message	1	2	3	4	5
15	Receive rude messages or pictures via mobile phone	1	2	3	4	5

1b. If there were other acts of violence not stated above, but they exist in high school – please state below.

.....

.....

1c. What were some acts of violence that you observed (seen) or experienced in the wider community/village?

No.		Always	Very often	Sometimes	Rarely	Never
16	Being ignored by peers	1	2	3	4	5
17	Name calling	1	2	3	4	5
18	Swore at (<i>kapekape</i>)	1	2	3	4	5
19	Mocked by others	1	2	3	4	5
20	Hit/ slapped	1	2	3	4	5
21	Poked	1	2	3	4	5
22	Rude and sexual comments	1	2	3	4	5
23	Unwanted touching	1	2	3	4	5
24	Mocked on social media for eg, facebook	1	2	3	4	5
25	Mocked via email	1	2	3	4	5
26	Mocked through pictures posted on the internet	1	2	3	4	5
27	Called names via text message	1	2	3	4	5
28	Swore at via text message	1	2	3	4	5
29	Receive rude messages or pictures via mobile phone	1	2	3	4	5

1d. If there were other acts of violence not stated above, but they exist in our wider community/villages – please state below.

.....

.....

PART 2

The acts of violence within particular situations are ranked from 1 – 10, whereby 1 is the most common response, and 10 is the least common response. You can use ‘n/a’ (not appropriate) as a response.

2a. **Rank** the following situations by writing the appropriate numbers into the empty boxes. Please try and fill in all of the boxes.

For example:

No.	A girl....	is ignored by her peers	is called names	is sworn at (<i>kapekape</i>)	is hit/slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
	who comes to school with her hair unplatted.	5	4	3	1	2	6	7	8	n/a	n/a

Females

No.	A girl....	is ignored by her peers	is called names	is sworn at (<i>kapekape</i>)	is hit/slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
30	with a physical disability.										
31	who hangs out more with boys.										
32	that acts and behaves like a boy.										
33	that dresses like a boy.										
34	who has a deep voice.										
35	who wears short lengthened clothing.										

Males

No.	<i>A boy....</i>	is ignored by his peers	is called names	is sworn at (<i>kapekape</i>)	is hit/ slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
36	with a physical disability.										
37	who hangs out more with girls.										
38	that acts and behaves like a girl.										
39	that dresses like a girl.										
40	who has a feminine voice and talks like a girl.										
41	who does not want to participate in physical or aggressive activities.										

SECTION D: Responses to the acts of violence

This particular section is based on how students responded to the acts of violence observed or experienced in high school and in the community.

PART 1

1a. When thinking about the acts of violence that you observed (seen) or experienced, how did you respond to such acts?

Choose ONE category (A – E) to do. For instance, complete the responses in the table for either ONE of the following categories – female, male, transgendered student, female student with disability, or male student with disability. Please just answer ONE category, not all.

A. Tick - Female

No.	<i>I responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
1	talking to a teacher.	1	2	3	4	5
2	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
3	talking to a friend.	1	2	3	4	5
4	talking to a group of friends.	1	2	3	4	5
5	talking to his/her family.	1	2	3	4	5
6	talking to a person in the community.	1	2	3	4	5
7	doing nothing about it/ ignoring it.	1	2	3	4	5
8	taking it out on someone else.	1	2	3	4	5
9	hitting the person/s who caused the act of violence.	1	2	3	4	5
10	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
11	mocking the person/s who caused the act of violence.	1	2	3	4	5
12	swearing at the person/s who caused the act of violence.	1	2	3	4	5
13	using email to get back at the perpetrator/s.	1	2	3	4	5
14	using facebook to get back at the perpetrator/s.	1	2	3	4	5
15	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
16	forgive the perpetrator/s.	1	2	3	4	5

17	dropped my classes/ subjects/ papers.	1	2	3	4	5
18	transferred to another school.	1	2	3	4	5

B. Tick - Male

No.	<i>I responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
19	talking to a teacher.	1	2	3	4	5
20	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
21	talking to a friend.	1	2	3	4	5
22	talking to a group of friends.	1	2	3	4	5
23	talking to his/her family.	1	2	3	4	5
24	talking to a person in the community.	1	2	3	4	5
25	doing nothing about it/ ignoring it.	1	2	3	4	5
26	taking it out on someone else.	1	2	3	4	5
27	hitting the person/s who caused the act of violence.	1	2	3	4	5
28	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
29	mocking the person/s who caused the act of violence.	1	2	3	4	5
30	swearing at the person/s who caused the act of violence.	1	2	3	4	5
31	using email to get back at the perpetrator/s.	1	2	3	4	5
32	using facebook to get back at the perpetrator/s.	1	2	3	4	5
33	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
34	forgive the perpetrator/s.	1	2	3	4	5
35	dropped my classes/ subjects/ papers.	1	2	3	4	5
36	transferred to another school.	1	2	3	4	5

C. Tick - Transgendered students (*fakaleiti/ fakatangata*)

No.	<i>I responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
37	talking to a teacher.	1	2	3	4	5
38	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
39	talking to a friend.	1	2	3	4	5
40	talking to a group of friends.	1	2	3	4	5
41	talking to his/her family.	1	2	3	4	5
42	talking to a person in the community.	1	2	3	4	5
43	doing nothing about it/ ignoring it.	1	2	3	4	5
44	taking it out on someone else.	1	2	3	4	5
45	hitting the person/s who caused the act of violence.	1	2	3	4	5
46	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
47	mocking the person/s who caused the act of violence.	1	2	3	4	5
48	swearing at the person/s who caused the act of violence.	1	2	3	4	5
49	using email to get back at the perpetrator/s.	1	2	3	4	5
50	using facebook to get back at the perpetrator/s.	1	2	3	4	5
51	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
52	forgive the perpetrator/s.	1	2	3	4	5
53	dropped my classes/ subjects/ papers.	1	2	3	4	5
54	transferred to another school.	1	2	3	4	5

D. Tick - Female student with disability

No.	<i>I responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
55	talking to a teacher.	1	2	3	4	5
56	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
57	talking to a friend.	1	2	3	4	5
58	talking to a group of friends.	1	2	3	4	5
59	talking to his/her family.	1	2	3	4	5
60	talking to a person in the community.	1	2	3	4	5

61	doing nothing about it/ ignoring it.	1	2	3	4	5
62	taking it out on someone else.	1	2	3	4	5
63	hitting the person/s who caused the act of violence.	1	2	3	4	5
64	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
65	mocking the person/s who caused the act of violence.	1	2	3	4	5
66	swearing at the person/s who caused the act of violence.	1	2	3	4	5
67	using email to get back at the perpetrator/s.	1	2	3	4	5
68	using facebook to get back at the perpetrator/s.	1	2	3	4	5
69	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
70	forgive the perpetrator/s.	1	2	3	4	5
71	dropped my classes/ subjects/ papers.	1	2	3	4	5
72	transferred to another school.	1	2	3	4	5

E. Tick - Male student with disability

No.	<i>I responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
73	talking to a teacher.	1	2	3	4	5
74	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
75	talking to a friend.	1	2	3	4	5
76	talking to a group of friends.	1	2	3	4	5
77	talking to his/her family.	1	2	3	4	5
78	talking to a person in the community.	1	2	3	4	5
79	doing nothing about it/ ignoring it.	1	2	3	4	5
80	taking it out on someone else.	1	2	3	4	5
81	hitting the person/s who caused the act of violence.	1	2	3	4	5
82	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
83	mocking the person/s who caused the act of violence.	1	2	3	4	5
84	swearing at the person/s who caused the act of violence.	1	2	3	4	5
85	using email to get back at the perpetrator/s.	1	2	3	4	5
86	using facebook to get back at the perpetrator/s.	1	2	3	4	5
87	using text messaging to get back at the perpetrator/s.	1	2	3	4	5

88	forgive the perpetrator/s.	1	2	3	4	5
89	dropped my classes/ subjects/ papers.	1	2	3	4	5
90	transferred to another school.	1	2	3	4	5

PART 2 – HIGH SCHOOL

2a. When thinking about the acts of violence you observed (seen) at high school, how did the students respond to such acts?

For part 2, please complete ALL categories.

Females

No.	<i>Girls responded to violent acts by NOT...</i>	Always	Very often	Sometimes	Rarely	Never
1	talking to a teacher.	1	2	3	4	5
2	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
3	talking to a friend.	1	2	3	4	5
4	talking to a group of friends.	1	2	3	4	5
5	talking to his/her family.	1	2	3	4	5
6	talking to a person in the community.	1	2	3	4	5
7	doing nothing about it/ ignoring it.	1	2	3	4	5
8	taking it out on someone else.	1	2	3	4	5
9	hitting the person/s who caused the act of violence.	1	2	3	4	5
10	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
11	mocking the person/s who caused the act of violence.	1	2	3	4	5
12	swearing at the person/s who caused the act of violence.	1	2	3	4	5
13	using email to get back at the perpetrator/s.	1	2	3	4	5
14	using facebook to get back at the perpetrator/s.	1	2	3	4	5
15	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
16	forgive the perpetrator/s.	1	2	3	4	5
17	dropping her classes/ subjects/ papers.	1	2	3	4	5
18	transferring to another school.	1	2	3	4	5

Males

No.	<i>Boys responded to violent acts by NOT...</i>	Always	Very often	Sometimes	Rarely	Never
19	talking to a teacher.	1	2	3	4	5
20	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
21	talking to a friend.	1	2	3	4	5
22	talking to a group of friends.	1	2	3	4	5
23	talking to his/her family.	1	2	3	4	5
24	talking to a person in the community.	1	2	3	4	5
25	doing nothing about it/ ignoring it.	1	2	3	4	5
26	taking it out on someone else.	1	2	3	4	5
27	hitting the person/s who caused the act of violence.	1	2	3	4	5
28	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
29	mocking the person/s who caused the act of violence.	1	2	3	4	5
30	swearing at the person/s who caused the act of violence.	1	2	3	4	5
31	using email to get back at the perpetrator/s.	1	2	3	4	5
32	using facebook to get back at the perpetrator/s.	1	2	3	4	5
33	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
34	forgive the perpetrator/s.	1	2	3	4	5
35	dropping his classes/ subjects/ papers.	1	2	3	4	5
36	transferring to another school.	1	2	3	4	5

Transgendered students (*fakaleiti/ fakatangata*)

No.	<i>Transgendered students responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
37	talking to a teacher.	1	2	3	4	5
38	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
39	talking to a friend.	1	2	3	4	5
40	talking to a group of friends.	1	2	3	4	5
41	talking to his/her family.	1	2	3	4	5
42	talking to a person in the community.	1	2	3	4	5

43	doing nothing about it/ ignoring it.	1	2	3	4	5
44	taking it out on someone else.	1	2	3	4	5
45	hitting the person/s who caused the act of violence.	1	2	3	4	5
46	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
47	mocking the person/s who caused the act of violence.	1	2	3	4	5
48	swearing at the person/s who caused the act of violence.	1	2	3	4	5
49	using email to get back at the perpetrator/s.	1	2	3	4	5
50	using facebook to get back at the perpetrator/s.	1	2	3	4	5
51	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
52	forgive the perpetrator/s.	1	2	3	4	5
53	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
54	transferring to another school.	1	2	3	4	5

Female students with disabilities

No.	<i>Female students with disabilities responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
55	talking to a teacher.	1	2	3	4	5
56	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
57	talking to a friend.	1	2	3	4	5
58	talking to a group of friends.	1	2	3	4	5
59	talking to his/her family.	1	2	3	4	5
60	talking to a person in the community.	1	2	3	4	5
61	doing nothing about it/ ignoring it.	1	2	3	4	5
62	taking it out on someone else.	1	2	3	4	5
63	hitting the person/s who caused the act of violence.	1	2	3	4	5
64	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
65	mocking the person/s who caused the act of violence.	1	2	3	4	5
66	swearing at the person/s who caused the act of violence.	1	2	3	4	5
67	using email to get back at the perpetrator/s.	1	2	3	4	5
68	using facebook to get back at the perpetrator/s.	1	2	3	4	5
69	using text messaging to get back at the perpetrator/s.	1	2	3	4	5

70	forgive the perpetrator/s.	1	2	3	4	5
71	dropping her classes/ subjects/ papers.	1	2	3	4	5
72	transferring to another school.	1	2	3	4	5

Male students with disabilities

No.	<i>Male students with disabilities responded to violent acts by NOT...</i>	Always	Very often	Sometimes	Rarely	Never
73	talking to a teacher.	1	2	3	4	5
74	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
75	talking to a friend.	1	2	3	4	5
76	talking to a group of friends.	1	2	3	4	5
77	talking to his/her family.	1	2	3	4	5
78	talking to a person in the community.	1	2	3	4	5
79	doing nothing about it/ ignoring it.	1	2	3	4	5
80	taking it out on someone else.	1	2	3	4	5
81	hitting the person/s who caused the act of violence.	1	2	3	4	5
82	asking someone else to hit the person/s who caused the act of violence.	1	2	3	4	5
83	mocking the person/s who caused the act of violence.	1	2	3	4	5
84	swearing at the person/s who caused the act of violence.	1	2	3	4	5
85	using email to get back at the perpetrator/s.	1	2	3	4	5
86	using facebook to get back at the perpetrator/s.	1	2	3	4	5
87	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
88	forgive the perpetrator/s.	1	2	3	4	5
89	dropping his classes/ subjects/ papers.	1	2	3	4	5
90	transferring to another school.	1	2	3	4	5

2b. What were some other ways that high school students responded to acts of violence?

.....

.....

2c. When thinking about the acts of violence you observed at high school, how did the offenders respond after they committed the act of violence?

No.	<i>Student offender/s responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
91	talking to a teacher	1	2	3	4	5
92	talking to the principal/ head tutor/ pastoral leader	1	2	3	4	5
93	talking to a friend	1	2	3	4	5
94	talking to a group of friends	1	2	3	4	5
95	talking to his/her family	1	2	3	4	5
96	talking to a person in the community	1	2	3	4	5
97	doing nothing about it/ ignoring it	1	2	3	4	5
98	continuing to do the same and bully others	1	2	3	4	5
99	asking for forgiveness	1	2	3	4	5
100	apologising to the individual (victim)	1	2	3	4	5
101	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
102	transferring to another school.	1	2	3	4	5

2e. What were some other ways that the offenders themselves respond to their acts of violence?

.....

.....

PART 3 – WIDER COMMUNITY

3a. When thinking about the acts of violence you observed in the wider community, how did the victim/s respond to such acts?

No.	<i>Victims responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
103	talking to his/her <i>faifekau</i> (minister).	1	2	3	4	5
104	talking to a community leader/elder.	1	2	3	4	5
105	talking to a friend.	1	2	3	4	5
106	talking to a group of friends.	1	2	3	4	5
107	talking to his/her family.	1	2	3	4	5
108	doing nothing about it/ ignoring it.	1	2	3	4	5
109	taking it out on someone else.	1	2	3	4	5
110	hitting the person who caused the act of violence (i.e., the perpetrator/s).	1	2	3	4	5
111	mocking the person/s who caused the act of violence.	1	2	3	4	5
112	swearing at the person/s who caused the act of violence.	1	2	3	4	5
113	using email to get back at the perpetrator/s.	1	2	3	4	5
114	using facebook to get back at the perpetrator/s.	1	2	3	4	5
115	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
116	forgiving the perpetrator/s.	1	2	3	4	5
117	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
118	transferring to another school.	1	2	3	4	5

3b. When thinking about the acts of violence you observed in the wider community, how did the offender/s respond to such acts?

No.	<i>Perpetrator/s responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
119	talking to his/her <i>faifekau</i> .	1	2	3	4	5
120	talking to the community leader/elder.	1	2	3	4	5
121	talking to a friend.	1	2	3	4	5
122	talking to a group of friends.	1	2	3	4	5
123	talking to his/her family.	1	2	3	4	5
124	doing nothing/ ignoring it.	1	2	3	4	5

125	continuing to do the same and harass others.	1	2	3	4	5
126	asking the victim/s for forgiveness.	1	2	3	4	5
127	apologising to the person he/she harassed.	1	2	3	4	5
128	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
129	transferring to another school.	1	2	3	4	5

SECTION E: Impacts of gender based violence

This section is based on the impacts or consequences of the acts of violence on students. Think about the impacts of violence on you, or other students that you may know who have experienced violence.

PART 1

1a. What are the impacts of violence on students?

Females

No.	<i>The acts of violence on girls makes them NOT...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	feel empowered to help others.	1	2	3	4	5
2	turn to physical exercise.	1	2	3	4	5
3	turn to God.	1	2	3	4	5
4	feel scared.	1	2	3	4	5
5	feel depressed.	1	2	3	4	5
6	feel lonely.	1	2	3	4	5
7	feel like talking with anyone.	1	2	3	4	5
8	want to eat or sleep.	1	2	3	4	5
9	harm themselves.	1	2	3	4	5
10	want to go to school.	1	2	3	4	5
11	drop in academic performance	1	2	3	4	5
12	turn to smoking cigarettes.	1	2	3	4	5
13	turn to drinking alcohol.	1	2	3	4	5
14	turn to smoking marijuana.	1	2	3	4	5
15	turn to other drugs.	1	2	3	4	5
16	harass other people.	1	2	3	4	5
17	turn to sexual promiscuity.	1	2	3	4	5
18	take their own lives.	1	2	3	4	5

Males

No.	<i>The acts of violence on boys makes them NOT...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
19	feel empowered to help others.	1	2	3	4	5
20	turn to physical exercise.	1	2	3	4	5
21	turn to God.	1	2	3	4	5
22	feel scared.	1	2	3	4	5
23	feel depressed.	1	2	3	4	5
24	feel lonely.	1	2	3	4	5
25	feel like talking with anyone.	1	2	3	4	5
26	want to eat or sleep.	1	2	3	4	5
27	harm themselves.	1	2	3	4	5
28	want to go to school.	1	2	3	4	5
29	turn to smoking cigarettes.	1	2	3	4	5
30	turn to drinking alcohol.	1	2	3	4	5
31	turn to smoking marijuana.	1	2	3	4	5
32	turn to other drugs.	1	2	3	4	5

33	harass other people.	1	2	3	4	5
34	turn to sexual promiscuity.	1	2	3	4	5
35	take their own lives.	1	2	3	4	5

Transgendered students (*fakaleiti/fakatangata*)

No.	<i>The acts of violence on transgendered students makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
36	feel empowered to help others.	1	2	3	4	5
37	turn to physical exercise.	1	2	3	4	5
38	turn to God.	1	2	3	4	5
39	feel scared.	1	2	3	4	5
40	feel depressed.	1	2	3	4	5
41	feel lonely.	1	2	3	4	5
42	not feel like talking with anyone.	1	2	3	4	5
43	not want to eat or sleep.	1	2	3	4	5
44	harm themselves.	1	2	3	4	5
45	not want to go to school.	1	2	3	4	5
46	turn to smoking cigarettes.	1	2	3	4	5
47	turn to drinking alcohol.	1	2	3	4	5
48	turn to smoking marijuana.	1	2	3	4	5
49	turn to other drugs.	1	2	3	4	5
50	harass other people.	1	2	3	4	5
51	turn to sexual promiscuity.	1	2	3	4	5
52	take their own lives.	1	2	3	4	5

Female students with disability

No.	<i>The acts of violence on female students with disabilities makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
53	feel empowered to help others.	1	2	3	4	5
54	turn to physical exercise.	1	2	3	4	5
55	turn to God.	1	2	3	4	5
56	feel scared.	1	2	3	4	5
57	feel depressed.	1	2	3	4	5
58	feel lonely.	1	2	3	4	5
59	not feel like talking with anyone.	1	2	3	4	5
60	not want to eat or sleep.	1	2	3	4	5
61	harm themselves.	1	2	3	4	5
62	not want to go to school.	1	2	3	4	5
63	turn to smoking cigarettes.	1	2	3	4	5
64	turn to drinking alcohol.	1	2	3	4	5
65	turn to smoking marijuana.	1	2	3	4	5
66	turn to other drugs.	1	2	3	4	5
67	harass other people.	1	2	3	4	5
68	turn to sexual promiscuity.	1	2	3	4	5
69	take their own lives.	1	2	3	4	5

Male students with disability

No.	<i>The acts of violence on male students with disabilities makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
70	feel empowered to help others.	1	2	3	4	5
71	turn to physical exercise.	1	2	3	4	5
72	turn to God.	1	2	3	4	5
73	feel scared.	1	2	3	4	5
74	feel depressed.	1	2	3	4	5
75	feel lonely.	1	2	3	4	5
76	not feel like talking with anyone.	1	2	3	4	5
77	not want to eat or sleep.	1	2	3	4	5
78	harm themselves.	1	2	3	4	5
79	not want to go to school.	1	2	3	4	5
80	turn to smoking cigarettes.	1	2	3	4	5
81	turn to drinking alcohol.	1	2	3	4	5
82	turn to smoking marijuana.	1	2	3	4	5
83	turn to other drugs.	1	2	3	4	5
84	harass other people.	1	2	3	4	5
85	turn to sexual promiscuity.	1	2	3	4	5
86	take their own lives.	1	2	3	4	5

PART 2

Elements of a safe school environment

No.	<i>Our high school environment was safe because...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
87	it was a fun and safe place for girls to learn.	1	2	3	4	5
88	it was a fun and safe place for transgendered (<i>fakaleiti/fakatangata</i>) students to learn.	1	2	3	4	5
89	it was a fun and safe place for students with disabilities to learn.	1	2	3	4	5
90	girls and boys were not allowed to be hit.	1	2	3	4	5
91	transgendered boys and girls (eg, <i>fakaleiti & fakatangata</i>) were respected.	1	2	3	4	5
92	students with disabilities were looked after.	1	2	3	4	5
93	the principal, deputy principals, and head tutor did not encourage hitting or harsh discipline at school.	1	2	3	4	5
94	most teachers were proactive in supporting students who were bullied.	1	2	3	4	5
95	name calling was prohibited at school.	1	2	3	4	5

96	bullying was discouraged by all teachers.	1	2	3	4	5
97	parents were notified when their child was either bullied or harassed at school.	1	2	3	4	5
98	sex education was taught as a subject at school.	1	2	3	4	5
99	there were counselling services available at school.	1	2	3	4	5
100	there were people at school that students could talk to for support.	1	2	3	4	5

1b. Describe other ways that the school environment in Tonga can be improved.

.....

.....

.....

.....

.....

.....

SECTION F: Lifeskills and education

This section is based on life skills drawn from by the students to deal with the pressures of violence. As well, this section looks at the kinds of sources of information available to students which may have helped them deal with gender-based violence.

Rank the following sources of information from 1 – 16, whereby 1 is the main source of information available and 16 being the least.

1a. When thinking about the sources of information related to gender based violence at high school, what were the main sources of information available to you?

<i>Sources of information available:</i>	Rank
Subject teacher	
Homeroom/ form class teacher	
Friends	
Brothers, sisters, cousins	
Kava group	
Parents (biological)	
Adopted Parents	
Grandparents	
Family Planning	
Television	
Internet/ website(s)	
Books	
Workshops at school	
Church	
Sports teams	
Subjects at school	

1b. How useful were the sources of information available?

No		Always	Very often	Sometimes	Rarely	Never
1	Subject teacher	1	2	3	4	5
2	Homeroom/ form class teacher	1	2	3	4	5
3	Friends	1	2	3	4	5
4	Brothers, sisters, cousins	1	2	3	4	5
5	Kava group	1	2	3	4	5
6	Parents	1	2	3	4	5
7	Grandparents	1	2	3	4	5
8	Family Planning	1	2	3	4	5
9	Television	1	2	3	4	5
10	Internet/ website(s)	1	2	3	4	5
11	Books	1	2	3	4	5
12	Workshops at school	1	2	3	4	5
13	Church	1	2	3	4	5
14	Sports teams	1	2	3	4	5
15	English subject at school	1	2	3	4	5
16	Religious education subject at school	1	2	3	4	5

1c. In which subject/s at school did you learn or find information about sex education? Tick the appropriate subjects.

English	
Lea Tonga	
Mathematics	
Science	
Agriculture	
Biology	
Physics	
Chemistry	
Accounting	
Economics	
Bible studies/ Religious studies	
Tongan Society & Culture (TSC)	
Geography	
History	
Creative Technology	
Movement and Fitness	
Carpentry	
Digital Technology	
Technology (Tech)	
Computing	
Homeroom/ Form Class	

1d. How useful was the information about sex education from the subjects at school?

No		Always	Very often	Sometimes	Rarely	Never
17	English	1	2	3	4	5
18	Lea Tonga	1	2	3	4	5
19	Mathematics	1	2	3	4	5
20	Science	1	2	3	4	5
21	Agriculture	1	2	3	4	5
22	Biology	1	2	3	4	5
23	Physics	1	2	3	4	5
24	Chemistry	1	2	3	4	5
25	Accounting	1	2	3	4	5
26	Economics	1	2	3	4	5
27	Bible studies/ Religious studies	1	2	3	4	5
28	Tongan Society & Culture (TSC)	1	2	3	4	5
29	Geography	1	2	3	4	5
30	History	1	2	3	4	5
31	Creative Technology	1	2	3	4	5
32	Movement and Fitness	1	2	3	4	5

1e. Life skills and sex education

No.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
33	Life skills education should be integrated into the curriculum.	1	2	3	4	5
34	Life skills education should be taught by teachers at school.	1	2	3	4	5
35	Sex education should be integrated into the curriculum.	1	2	3	4	5
36	Sex education should be taught by teachers at school.	1	2	3	4	5
37	Life skills education should be taught at home, by the <i>kāinga</i> , and in the community.	1	2	3	4	5
38	Life skills as well as sex education should be taught at church.	1	2	3	4	5
39	Life skills as well as sex education is taught at church.	1	2	3	4	5
40	It is not the teacher's responsibility to teach Life skills.	1	2	3	4	5
41	It is not the teacher's responsibility to teach Sex education.	1	2	3	4	5
42	It is the responsibility of Form class/ Homeroom teachers to teach Life skills and Sex education.	1	2	3	4	5
43	It is not necessary to teach sex education at school because this is the responsibility of the parents and caregivers at home.	1	2	3	4	5
44	It is not necessary to teach sex education at school because this is the responsibility of brothers, sisters, cousins and friends.	1	2	3	4	5

Teacher Questionnaire_English Version

SCHOOL-RELATED GENDER-BASED VIOLENCE (SRGBV)

INSTRUCTION

Mālō e lelei. Thank you for showing interest in today’s questionnaire. The purpose of the questionnaire is to identify your perceptions of school-related gender-based violence (SRGBV) in the Tongan context. There are 6 main sections in this questionnaire.

SECTION A: Demographics	Tick box answers
SECTION B: Awareness, attitudes, tolerance	Circle answers
SECTION C: Acts of violence	Circle and Rank answers
SECTION D: Responses to acts of violence	Circle answers
SECTION E: Impacts of gender based violence	Circle answers
SECTION F: Lifeskills and education	Circle and Rank answers

SECTION A: Demographics

1. What is your gender?

- Female Male

9. Where do you live most of the time? State the village.

Village

10. Who do you live with? Tick more than one.

- | | |
|--|---|
| <input type="checkbox"/> With parents | <input type="checkbox"/> Only with father |
| <input type="checkbox"/> Only with mother | <input type="checkbox"/> With grandparent(s) |
| <input type="checkbox"/> With friend(s) | <input type="checkbox"/> With husband/wife and children |
| <input type="checkbox"/> Alone | |
| <input type="checkbox"/> Other: Please specify | |

11. Which church do you regularly attend? Tick only ONE.

- Free Wesleyan Church of Tonga
 Catholic
 Anglican
 Assembly of God
 Free Church of Tonga
 Seventh Day Adventist
 Bahai
 Siasi Tonga Hou’eiki
 Siasi Fakatahataha
 Other: Please specify

12. Please tick your current age.

- 19 – 24 years
- 25 – 30 years
- 31 – 39 years
- 40 – 45 years
- 46 – 50 years
- 51+ years

13. Are you a homeroom/ form class teacher?

- Yes No

14. Think back to when you did your teacher training; did you learn about sex education in your teacher training programme?

- Yes No

15. Again, think back to when you did your teacher training; were you trained on how to deal with gender based violence in school?

- Yes No

16. Which school did you spend most of your high school education?

.....

17. What is your highest level of qualification?

- High School diploma Teaching diploma
- Undergraduate (university) degree Masters degree
- Doctoral degree
- Other: Please specify

SECTION B: Awareness, attitudes and tolerance

Circle the appropriate responses (the number) based on the key below:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

PART 1

1.1 My personal gender identity

No.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Gender identity is to do with an individual's choice as to whether he/she chooses to be masculine or feminine.	1	2	3	4	5

2	My family and community determined my gender identity.	1	2	3	4	5
3	My family and community expects males to act like males.	1	2	3	4	5
4	My family and community expects females to act like females.	1	2	3	4	5
5	Families and villages expect males who identify as <i>'fakaleiti'</i> to act like females.	1	2	3	4	5
6	Families and villages expect females who identify as <i>'fakatangata'</i> to act like males.	1	2	3	4	5
7	I am generally comfortable with how others perceive my gender identity when they look at me.	1	2	3	4	5
8	I am happy with the way my appearance expresses my gender identity.	1	2	3	4	5
9	My physical body represents my gender identity.	1	2	3	4	5
10	I am happy that I have the gender identity that I do.	1	2	3	4	5
11	I have accepted my gender identity.	1	2	3	4	5

1.2 Perceptions of gender identity

No.	<i>Male students...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
12	should not act or behave like girls.	1	2	3	4	5
13	should not wear girls clothes.	1	2	3	4	5
14	are rough looking.	1	2	3	4	5
15	look physically strong and muscular.	1	2	3	4	5
16	who like to dress well and look tidy are all like <i>fakaleiti</i> .	1	2	3	4	5
17	are attracted to girls.	1	2	3	4	5
18	who are rough looking and physically strong are attracted to girls.	1	2	3	4	5
19	are attracted to boys.	1	2	3	4	5
20	do not cry or show emotion.	1	2	3	4	5
21	are intimate and emotional.	1	2	3	4	5
22	who identify as <i>fakaleiti</i> are happy with who they are.	1	2	3	4	5

No.	<i>Female students...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
23	should not act or behave like boys.	1	2	3	4	5
24	should not wear boys clothes.	1	2	3	4	5
25	look neat, tidy and smell nice.	1	2	3	4	5
26	are intimate and emotional.	1	2	3	4	5

27	who don't look after themselves and are untidily dressed are regarded as boys.	1	2	3	4	5
28	who look beautiful and like to dress up nicely are attracted to boys.	1	2	3	4	5
29	are attracted to boys.	1	2	3	4	5
30	are attracted to girls.	1	2	3	4	5
31	who identify as <i>fakatangata</i> are happy with who they are.	1	2	3	4	5

1.3 Gender norms

No	Females are expected to...	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
32	grow their hair long.	1	2	3	4	5
33	always wear long clothing that cover up their skin.	1	2	3	4	5
34	wear tight clothes that are revealing.	1	2	3	4	5
35	always look neat and tidy.	1	2	3	4	5
36	always worry about what they look like.	1	2	3	4	5
37	engage in strenuous or physical activity.	1	2	3	4	5
38	play sport.	1	2	3	4	5
39	all play netball.	1	2	3	4	5
40	choose the sport she wants to play at school.	1	2	3	4	5
41	use physical violence to sort out her problems at school.	1	2	3	4	5
42	deal with difficult situations using verbal arguments.	1	2	3	4	5
43	cry and show their emotions when they are sad or depressed.	1	2	3	4	5
44	feel compassionate towards others.	1	2	3	4	5
45	mock others if they do something bad.	1	2	3	4	5
46	swear at a person because he/she lied.	1	2	3	4	5
47	hit someone for picking on a student with disability.	1	2	3	4	5
48	call someone names for mocking a member of her family.	1	2	3	4	5
49	get an office job.	1	2	3	4	5
50	study hard and make good money for her siblings and parents.	1	2	3	4	5
51	always behave and listen in class.	1	2	3	4	5

52	speak politely and quietly in class.	1	2	3	4	5
53	succeed academically at school.	1	2	3	4	5
54	always do homework and study at home.	1	2	3	4	5
55	do better in literacy-strong subjects i.e., reading and writing.	1	2	3	4	5
56	teach and educate other girls about safe sexual practice.	1	2	3	4	5

No.	<i>Males are expected to...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
57	have short hair.	1	2	3	4	5
58	wear a <i>tupenu ta'ovala</i> .	1	2	3	4	5
59	look muscular and physically strong.	1	2	3	4	5
60	always worry about what they look like.	1	2	3	4	5
61	play contact sport.	1	2	3	4	5
62	act rough and be aggressive.	1	2	3	4	5
63	all play rugby.	1	2	3	4	5
64	choose to play any sport they like.	1	2	3	4	5
65	work outside and in the plantations.	1	2	3	4	5
66	know how to fix and mend things at home.	1	2	3	4	5
67	deal with difficult situations through fighting (physical).	1	2	3	4	5
68	defend one's self using verbal arguments.	1	2	3	4	5
69	not cry and show their emotion when they are sad or depressed.	1	2	3	4	5
70	feel compassionate towards others.	1	2	3	4	5
71	mock others when they do something bad.	1	2	3	4	5
72	swear at a person because he lied.	1	2	3	4	5
73	hit someone for picking on a student with disabilities.	1	2	3	4	5
74	call someone names for mocking a member of his family.	1	2	3	4	5
75	hit someone for mocking a member of his family.	1	2	3	4	5
76	to study hard and make good money for his siblings and parents.	1	2	3	4	5
77	always behave and listen in class.	1	2	3	4	5

78	Speak politely and quietly in class.	1	2	3	4	5
79	Succeed academically at school.	1	2	3	4	5
80	Always do homework and study at home.	1	2	3	4	5
81	Do better at literacy i.e., reading and writing.	1	2	3	4	5
82	Do better in numbers and remembering facts.	1	2	3	4	5
83	Be good at drawing and building things in technology class.	1	2	3	4	5
84	Teach and educate other boys about safe sexual practice.	1	2	3	4	5

1.4 Gender norms at home and in the community

No.	Females are expected to...	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
85	look after her brothers and sisters at home.	1	2	3	4	5
86	cut the grass/ mow the lawn.	1	2	3	4	5
87	wash the dishes and clean the house.	1	2	3	4	5
88	cook food for the family.	1	2	3	4	5
89	go to 'uta and the plantations.					
90	always go to church.	1	2	3	4	5
91	always go to choir practices.	1	2	3	4	5
92	keep the family together.	1	2	3	4	5
93	be a role model for her sisters and female cousins.	1	2	3	4	5
94	be kind and helpful in the village.	1	2	3	4	5
95	to help and support her extended family.	1	2	3	4	5
96	always speak nicely and use kind words.	1	2	3	4	5
97	not swear at others.	1	2	3	4	5
98	not say bad things about others.	1	2	3	4	5
99	not mock other people.	1	2	3	4	5
100	not tease others.	1	2	3	4	5
101	not beat up/ hit other people.	1	2	3	4	5
102	not engage in physical fights with their sisters or female cousins.	1	2	3	4	5
103	respect her brothers and male cousins.					
104	not engage in sexual acts before marriage.	1	2	3	4	5

105	teach and educate her sisters and female cousins about safe sexual practice.	1	2	3	4	5
106	one day eventually get married and have children.	1	2	3	4	5
107	stay home with the children while the husband goes to work.	1	2	3	4	5
108	respect and listen to the husband's family.	1	2	3	4	5
109	not pursue a career.	1	2	3	4	5
110	learn to act and behave like a girl from their grandmothers, mothers and sisters.	1	2	3	4	5
111	learn how to act and behave like a girl from their grandfathers, fathers and brothers.	1	2	3	4	5
112	learn how to act and behave like a girl from their teachers.	1	2	3	4	5
113	learn how to act and behave from other people in their village.	1	2	3	4	5

No.	<i>Males are expected to...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
114	look after his brothers and sisters at home.	1	2	3	4	5
115	cut the grass/ mow the lawn.	1	2	3	4	5
116	wash the dishes and clean the house.	1	2	3	4	5
117	cook food for the family.	1	2	3	4	5
118	go to 'uta and the plantations.	1	2	3	4	5
119	always go to church.	1	2	3	4	5
120	always go to choir practices.	1	2	3	4	5
121	keep the family together.	1	2	3	4	5
122	be a role model for his brothers and male cousins.	1	2	3	4	5
123	be kind and helpful in the village.	1	2	3	4	5
124	to help and support his extended family.	1	2	3	4	5
125	always speak nicely and use kind words.	1	2	3	4	5
126	not swear at others.	1	2	3	4	5
127	not say bad things about others.	1	2	3	4	5
128	not mock other people.	1	2	3	4	5
129	not tease others.	1	2	3	4	5
130	not beat up or hit other people.	1	2	3	4	5

131	not engage in physical fights with their brothers or male cousins.	1	2	3	4	5
132	respect his sisters and female cousins.					
133	not engage in sexual acts before marriage.	1	2	3	4	5
134	teach and educate his brothers and male cousins about safe sexual practice.	1	2	3	4	5
135	one day eventually get married and have children.	1	2	3	4	5
136	stay home with the children while the wife goes to work.	1	2	3	4	5
137	respect and listen to the wife's family.	1	2	3	4	5
138	not pursue a career.	1	2	3	4	5
139	learn to act and behave like a boy from their grandmothers, mothers and sisters.	1	2	3	4	5
140	learn how to act and behave like a boy from their grandfathers, fathers and brothers.	1	2	3	4	5
141	learn how to act and behave like a boy from their teachers.	1	2	3	4	5
142	learn how to act and behave from other people in their village.	1	2	3	4	5

SECTION C: Acts of violence

This section looks at acts of gender based violence. In particular, this section addresses the common **teacher responses** towards particular gender-related incidents in **high school** and in the wider community.

PART 1

1a. What acts of violence towards students have you observed (seen) at high school?

No.	Acts of violence	Always	Very often	Sometimes	Rarely	Never
1	Students are ignored by their peers because they are different	1	2	3	4	5
2	Name calling	1	2	3	4	5
3	Swearing at students and other teachers	1	2	3	4	5
4	Mocked by others	1	2	3	4	5
5	Hit/ slapped	1	2	3	4	5
6	Poked	1	2	3	4	5
7	Mocked on social media for eg, facebook	1	2	3	4	5
8	Mocked via email	1	2	3	4	5
9	Mocked through pictures posted on the internet	1	2	3	4	5
10	Called names via text message	1	2	3	4	5
11	Swore at via text message	1	2	3	4	5
12	Receive rude messages or pictures via mobile phone	1	2	3	4	5

1b. If there are other acts of violence towards students that are not stated above, but they exist in high school – please state below.

.....

.....

1c. What acts of violence have you observed (seen) or experienced in the wider community?

No.	Acts of violence	Always	Very often	Sometimes	Rarely	Never
13	A person being ridiculed for being different	1	2	3	4	5
14	Name calling	1	2	3	4	5
15	Swearing	1		3	4	5
16	Mocked by others	1	2	3	4	5
17	Hit/ slapped	1	2	3	4	5
18	Poked	1	2	3	4	5
19	Mocked on social media for eg, facebook	1	2	3	4	5
20	Mocked via email	1	2	3	4	5
21	Mocked through pictures posted on the internet	1	2	3	4	5
22	Called names via text message	1	2	3	4	5
23	Swore at via text message	1	2	3	4	5
24	Receive rude messages or pictures via mobile phone	1	2	3	4	5

1d. If there are other acts of violence not stated above, but they exist in the wider community – please state below.

.....

.....

PART 2

2a. The acts of violence within particular situations are ranked from 1 – 8, whereby 1 is the most common response, and 8 is the least common response. **Rank** the following situations by writing the appropriate numbers into the empty boxes.

For example:

No.	<i>A girl....</i>	Ignored by peers	Called names	Swore at (<i>kapekape</i>)	Hit/slapped	Poked	Mocked on social media	Mocked via pictures posted on the internet	Bullied via text message
1	who comes to school with her hair unplatted.	5	4	3	1	2	6	7	8

Girls

No.	<i>A girl....</i>	Ignored by peers	Called names	Swore at (<i>kapekape</i>)	Hit/slapped	Poked	Mocked on social media	Mocked via pictures posted on the internet	Bullied via text message
25	with a physical disability.								
26	who hangs out more with boys.								
27	that acts and behaves like a boy.								
28	that dresses like a boy.								
29	who has a deep voice.								
30	who wears short lengthened clothing.								

Boys

No.	<i>A boy....</i>	Ignored by peers	Called names	Swore at (<i>kapekape</i>)	Hit/slapped	Poked	Mocked on social media	Mocked via pictures posted on the internet	Bullied via text message
31	with a physical disability.								
32	who hangs out more with girls.								
33	that acts and behaves like a girl.								
34	that dresses like a girl.								
35	who has a feminine voice and talks like a girl.								

SECTION D: Response to acts of violence

This section is based on how **teachers responded** to students' acts of violence.

SCHOOLING

1a. When thinking about the acts of violence you observed at high school, how did you respond to such violent acts?

Female students

No.	<i>I responded to the violent acts towards female students by...</i>	Always	Very often	Sometimes	Rarely	Never
1	talking to another teacher.	1	2	3	4	5
2	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
3	talking to a friend.	1		3	4	5
4	talking to a group of friends.	1	2	3	4	5
5	talking to my family.	1	2	3	4	5
6	talking to a person in the community.	1	2	3	4	5
7	doing nothing about it/ ignoring it.	1	2	3	4	5
8	hitting the student/teacher who caused the act of violence on the female student.	1	2	3	4	5
9	mocking the person/s who caused the act of violence on the female student.	1	2	3	4	5
10	swearing at the person/s who caused the act of violence on the female student.	1	2	3	4	5
11	using email to get back at the perpetrator/s.	1	2	3	4	5
12	using facebook to get back at the perpetrator/s.	1	2	3	4	5
13	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
14	forgiving the perpetrator/s.	1	2	3	4	5

Male students

No.	<i>I responded to the violent acts towards male students by...</i>	Always	Very often	Sometimes	Rarely	Never
15	talking to another teacher.	1	2	3	4	5
16	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
17	talking to a friend.	1		3	4	5
18	talking to a group of friends.	1	2	3	4	5
19	talking to my family.	1	2	3	4	5
20	talking to a person in the community.	1	2	3	4	5
21	doing nothing about it/ ignoring it.	1	2	3	4	5
22	hitting the student/teacher who caused the act of violence on the male student.	1	2	3	4	5
23	mocking the person/s who caused the act of violence on the male student.	1	2	3	4	5
24	swearing at the person/s who caused the act of violence on the male student.	1	2	3	4	5
25	using email to get back at the perpetrator/s.	1	2	3	4	5
26	using facebook to get back at the perpetrator/s.	1	2	3	4	5
27	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
28	forgiving the perpetrator/s.	1	2	3	4	5

Transgendered students (*fakaleiti/ fakatangata*)

No.	<i>I responded to the violent acts towards transgendered students by...</i>	Always	Very often	Sometimes	Rarely	Never
29	talking to another teacher.	1	2	3	4	5
30	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
31	talking to a friend.	1		3	4	5
32	talking to a group of friends.	1	2	3	4	5
33	talking to his/her family.	1	2	3	4	5
34	talking to a person in the community.	1	2	3	4	5

35	doing nothing about it/ ignoring it.	1	2	3	4	5
36	hitting the student/teacher who caused the act of violence on the transgendered student.	1	2	3	4	5
37	mocking the person/s who caused the act of violence on the transgendered student.	1	2	3	4	5
38	swearing at the person/s who caused the act of violence on the transgendered student.	1	2	3	4	5
39	using email to get back at the perpetrator/s.	1	2	3	4	5
40	using facebook to get back at the perpetrator/s.	1	2	3	4	5
41	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
42	forgiving the perpetrator/s.	1	2	3	4	5

Students with disabilities

No.	<i>I responded to violent acts towards <u>disabled male</u> students by...</i>	Always	Very often	Sometimes	Rarely	Never
43	talking to another teacher.	1	2	3	4	5
44	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
45	talking to a friend.	1		3	4	5
46	talking to a group of friends.	1	2	3	4	5
47	talking to his/her family.	1	2	3	4	5
48	talking to a person in the community.	1	2	3	4	5
49	doing nothing about it/ ignoring it.	1	2	3	4	5
50	hitting the student/teacher who caused the act of violence on the disable male student.	1	2	3	4	5
51	mocking the person/s who caused the act of violence on the disable male student.	1	2	3	4	5
52	swearing at the person/s who caused the act of violence on the disable male student.	1	2	3	4	5
53	using email to get back at the perpetrator/s.	1	2	3	4	5
54	using facebook to get back at the perpetrator/s.	1	2	3	4	5
55	using text messaging to get back at the perpetrator/s.	1	2	3	4	5

56	forgiving the perpetrator/s.	1	2	3	4	5
----	------------------------------	---	---	---	---	---

No.	<i>I responded to violent acts towards <u>disabled female</u> students by...</i>	Always	Very often	Sometimes	Rarely	Never
57	talking to another teacher.	1	2	3	4	5
58	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
59	talking to a friend.	1		3	4	5
60	talking to a group of friends.	1	2	3	4	5
61	talking to my family.	1	2	3	4	5
62	talking to a person in the community.	1	2	3	4	5
63	doing nothing about it/ ignoring it.	1	2	3	4	5
64	hitting the student/teacher who caused the act of violence on the disable female student.	1	2	3	4	5
65	mocking the person/s who caused the act of violence on the disable female student.	1	2	3	4	5
66	swearing at the person/s who caused the act of violence on the disable female student.	1	2	3	4	5
67	using email to get back at the perpetrator/s.	1	2	3	4	5
68	using facebook to get back at the perpetrator/s.	1	2	3	4	5
69	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
70	forgiving the perpetrator/s.	1	2	3	4	5

1b. What are other ways that students respond to acts of violence.

.....

.....

1c. When thinking about the acts of violence you as a teacher observed at high school, how did the student/s (offender) respond to such acts?

No.	<i>Student perpetrator/s respond to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
71	talking to a teacher	1	2	3	4	5
72	talking to the principal/ head tutor/ pastoral leader	1	2	3	4	5
73	talking to a friend	1	2	3	4	5
74	talking to a group of friends	1	2	3	4	5
75	talking to his/her family	1	2	3	4	5
76	talking to a person in the community	1	2	3	4	5
77	doing nothing about it/ ignoring it	1	2	3	4	5
78	continuing to do the same and bully others	1	2	3	4	5
79	asking for forgiveness	1	2	3	4	5
80	apologising to the individual (victim)	1	2	3	4	5

1d. What are other ways that student offenders themselves respond to his/her acts of violence?

.....

.....

WIDER COMMUNITY

1e. When thinking about the acts of violence you observed in the wider community, how did the victims respond to such acts?

No.	<i>Victims responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
81	talking to his/her <i>faifekau</i> (minister).	1	2	3	4	5
82	talking to a community leader/elder.	1	2	3	4	5
83	talking to a friend.	1	2	3	4	5
84	talking to a group of friends.	1	2	3	4	5

85	talking to his/her family.	1	2	3	4	5
86	doing nothing about it/ ignoring it.	1	2	3	4	5
87	taking it out on someone else.	1	2	3	4	5
88	hitting the person who caused the act of violence (i.e., the perpetrator/s).	1	2	3	4	5
89	mocking the person/s who caused the act of violence.	1	2	3	4	5
90	swearing at the person/s who caused the act of violence.	1	2	3	4	5
91	using email to get back at the perpetrator/s.	1	2	3	4	5
92	using facebook to get back at the perpetrator/s.					
93	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
94	forgiving the perpetrator/s.	1	2	3	4	5

1f. When thinking about the acts of violence you observed in the wider community, how did the offender/s respond to such acts?

No.	<i>Perpetrator/s responded to violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
95	talking to his/her faifekau.	1	2	3	4	5
96	talking to the community leader/elder.	1	2	3	4	5
97	talking to a friend.	1		3	4	5
98	talking to a group of friends.	1	2	3	4	5
99	talking to his/her family.	1	2	3	4	5
100	doing nothing/ ignoring it.	1	2	3	4	5
101	continuing to do the same and harass others.	1	2	3	4	5
102	asking the victim/s for forgiveness.	1	2	3	4	5
103	apologising to the person he/she harassed.	1	2	3	4	5

SECTION E: Impacts of gender based violence

This section is based on the impacts or consequences of the acts of violence.

PART 1

1a. What are the impacts of violence on students?

Girls

No.	<i>The impacts of violence on girls makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	feel empowered to help others.	1	2	3	4	5
2	turn to physical exercise.	1	2	3	4	5
3	turn to God.	1	2	3	4	5
4	feel scared.	1	2	3	4	5
5	feel depressed.	1	2	3	4	5
6	not want to go to school.	1	2	3	4	5
7	drop in academic performance	1	2	3	4	5
8	turn to smoking cigarettes.	1	2	3	4	5
9	turn to drinking alcohol.	1	2	3	4	5
10	turn to smoking marijuana.	1	2	3	4	5
11	turn to other drugs.	1	2	3	4	5
12	harass other people.	1	2	3	4	5
13	turn to sexual promiscuity.	1	2	3	4	5
14	take their own lives.	1	2	3	4	5

Boys

No.	<i>The impacts of violence on boys makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
15	feel empowered to help others.	1	2	3	4	5
16	turn to physical exercise.	1	2	3	4	5
17	turn to God.	1	2	3	4	5
18	feel scared.	1	2	3	4	5
19	feel depressed.	1	2	3	4	5
20	not want to go to school.	1	2	3	4	5
21	turn to smoking cigarettes.	1	2	3	4	5
22	turn to drinking alcohol.	1	2	3	4	5
23	turn to smoking marijuana.	1	2	3	4	5
24	turn to other drugs.	1	2	3	4	5
25	harass other people.	1	2	3	4	5
26	turn to sexual promiscuity.	1	2	3	4	5
27	take their own lives.	1	2	3	4	5

Transgendered students (*fakaleiti/fakatangata*)

No.	<i>The impacts of violence on transgendered students makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
28	feel empowered to help others.	1	2	3	4	5
29	turn to physical exercise.	1	2	3	4	5
30	turn to God.	1	2	3	4	5
31	feel scared.	1	2	3	4	5
32	feel depressed.	1	2	3	4	5
33	not want to go to school.	1	2	3	4	5
34	turn to smoking cigarettes.	1	2	3	4	5
35	turn to drinking alcohol.	1	2	3	4	5
36	turn to smoking marijuana.	1	2	3	4	5
37	turn to other drugs.	1	2	3	4	5
38	harass other people.	1	2	3	4	5
39	turn to sexual promiscuity.	1	2	3	4	5
40	take their own lives.	1	2	3	4	5

Disabled female students

No.	<i>The impacts of violence on female students with disabilities makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
41	feel empowered to help others.	1	2	3	4	5
42	turn to physical exercise.	1	2	3	4	5
43	turn to God.	1	2	3	4	5
44	feel scared.	1	2	3	4	5
45	feel depressed.	1	2	3	4	5
46	not want to go to school.	1	2	3	4	5
47	turn to smoking cigarettes.	1	2	3	4	5
48	turn to drinking alcohol.	1	2	3	4	5
49	turn to smoking marijuana.	1	2	3	4	5
50	turn to other drugs.	1	2	3	4	5
51	harass other people.	1	2	3	4	5
52	turn to sexual promiscuity.	1	2	3	4	5
53	take their own lives.	1	2	3	4	5

Disabled male students

No.	<i>The impacts of violence on male students with disabilities makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
41	feel empowered to help others.	1	2	3	4	5
42	turn to physical exercise.	1	2	3	4	5
43	turn to God.	1	2	3	4	5
44	feel scared.	1	2	3	4	5
45	feel depressed.	1	2	3	4	5
46	not want to go to school.	1	2	3	4	5
47	turn to smoking cigarettes.	1	2	3	4	5
48	turn to drinking alcohol.	1	2	3	4	5
49	turn to smoking marijuana.	1	2	3	4	5

50	turn to other drugs.	1	2	3	4	5
51	harass other people.	1	2	3	4	5
52	turn to sexual promiscuity.	1	2	3	4	5
53	take their own lives.	1	2	3	4	5

PART 2

Elements of a safe school environment

No.	<i>Our school environment is safe because...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
54	it is a fun and safe place for girls to learn.	1	2	3	4	5
55	it's a fun and safe place for transgendered (<i>fakaleiti/fakatangata</i>) students to learn.	1	2	3	4	5
56	it's a fun and safe place for students with disabilities to learn.	1	2	3	4	5
57	girls are not allowed to be hit.	1	2	3	4	5
58	transgendered boys and girls (eg, <i>fakaleiti & fakatangata</i>) are respected.	1	2	3	4	5
59	students with disabilities are looked after.	1	2	3	4	5
60	the principal, deputy principals, and head tutor do not encourage hitting or harsh discipline at school.	1	2	3	4	5
61	most teachers are proactive in supporting students who are bullied.	1	2	3	4	5
62	name calling is prohibited at school.	1	2	3	4	5
63	bullying is discouraged by all teachers.	1	2	3	4	5
64	parents are notified when their child is either bullied or harassed at school.	1	2	3	4	5
65	sex education as a subject is taught at school.					
66	there are counselling services available at school.					
67	there are people at school that students can talk to for support.					

1b. How else can teachers ensure the safety of the school environment be improved?

.....

.....

.....

SECTION F: Lifeskills and education

This section is based on lifeskills drawn from by the students to deal with the pressures of violence. As well, this section looks at the kinds of sources of information available to students which may have helped them deal with gender-based violence.

Rank the following sources of information from 1 – 15, whereby 1 is the main source of information and 15 being the least available.

1a. When thinking about the sources of information related to acts of violence and sex education, what were the main sources of information available to you?

<i>Sources of information available:</i>	Rank
Subject teacher	
Homeroom/ form class teacher	
Friends	
Brothers, sisters, cousins	
Kava group	
Parents	
Grandparents	
Family Planning	
Television	
Internet/ website(s)	
Books	
Workshops at school	
Church	
Sports teams	
Subjects at school	

1b. How useful were the sources of information available?

No		Always	Very often	Sometimes	Rarely	Never
1	Subject teacher	1	2	3	4	5
2	Homeroom/ form class teacher					
3	Friends	1	2	3	4	5
4	Brothers, sisters, cousins	1	2	3	4	5
5	Kava group	1	2	3	4	5
6	Parents	1	2	3	4	5
7	Grandparents	1	2	3	4	5
8	Family Planning	1	2	3	4	5
9	Television	1	2	3	4	5
10	Internet/ website(s)	1	2	3	4	5
11	Books	1	2	3	4	5
12	Workshops at school	1	2	3	4	5
13	Church	1	2	3	4	5
14	Sports teams	1	2	3	4	5
15	English subject at school	1	2	3	4	5
16	Religious education subject at school	1	2	3	4	5

1c. Which subjects at school teach sex education? Tick all appropriate subjects.

English	
Lea Tonga	
Mathematics	
Science	
Agriculture	
Biology	
Physics	
Chemistry	
Accounting	
Economics	
Bible studies/ Religious studies	
Tongan Society & Culture (TSC)	
Geography	
History	
Creative Technology	
Movement and Fitness	
Carpentry	
Digital Technology	
Technology (Tech)	
Computing	
Homeroom/ Form Class	

Parent Questionnaire_English Version

SCHOOL-RELATED GENDER-BASED VIOLENCE (SRGBV)

INSTRUCTION

Mālō e lelei. Thank you for showing interest in today’s questionnaire. The purpose of the questionnaire is to identify your perceptions of school-related gender-based violence (SRGBV) in the Tongan context. There are 6 main sections in this questionnaire.

SECTION A: Demographics	Tick box answers
SECTION B: Awareness, attitudes, tolerance	Circle answers
SECTION C: Acts of violence	Circle and Rank answers
SECTION D: Responses to acts of violence	Circle answers
SECTION E: Impacts of gender based violence	Circle answers
SECTION F: Lifeskills and education	Circle and Rank answers

SECTION A: Demographics

18. What is your gender?

- Female Male

19. Where do you live most of the time? State the village.

.....

20. Which church do you regularly attend? Tick only ONE.

- Free Wesleyan Church of Tonga
- Catholic
- Anglican
- Assembly of God
- The Church of Jesus Christ and Latter Day Saints
- Siasi Tokaikolo
- Free Church of Tonga
- Seventh Day Adventist
- Bahai
- Siasi Tonga Hou’eiki
- Siasi Fakatahataha
- Other: Please specify

21. Please tick your current age.

- 25 – 30 years
- 31 – 39 years
- 40 – 45 years

- 46 – 50 years
 51+ years

22. Which high school did you spend most of your education at?

.....

23. What is your highest level of schooling?

- | | |
|---|---|
| <input type="checkbox"/> Some Primary school | <input type="checkbox"/> Some Tertiary |
| <input type="checkbox"/> Completed Primary school | <input type="checkbox"/> Completed Tertiary |
| <input type="checkbox"/> Some High school | <input type="checkbox"/> Some University |
| <input type="checkbox"/> Completed High school | <input type="checkbox"/> Completed University |

SECTION B: Awareness, attitudes and tolerance

Circle the appropriate responses (the number) based on the key below:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

PART 1 – My own view of gender identity

No.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Gender identity is to do with an individual's choice as to whether he/she chooses to be masculine or feminine.	1	2	3	4	5
2	My family and community determined my gender identity.	1	2	3	4	5
3	My family and community expects males to act like males.	1	2	3	4	5
4	My family and community expects females to act like females.	1	2	3	4	5
5	Families and villages expect males who identify as <i>'fakaleiti'</i> to act like females.	1	2	3	4	5
6	Families and villages expect females who identify as <i>'fakatangata'</i> to act like males.	1	2	3	4	5
7	I am generally comfortable with how others perceive my gender identity when they look at me.	1	2	3	4	5
8	I am happy with the way my appearance expresses my gender identity.	1	2	3	4	5
9	My physical body represents my gender identity.	1	2	3	4	5
10	I am happy that I have the gender identity that I do.	1	2	3	4	5

11	I have accepted my gender identity.	1	2	3	4	5
----	-------------------------------------	---	---	---	---	---

PART 2 – The gender identity of female students

No.	<i>Female students...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
12	should not act or behave like boys.	1	2	3	4	5
13	should not wear boys clothes.	1	2	3	4	5
14	look neat, tidy and smell nice.	1	2	3	4	5
15	are intimate and emotional.	1	2	3	4	5
16	who don't look after themselves and are untidily dressed are regarded as boys.	1	2	3	4	5
17	who look beautiful and like to dress up nicely are attracted to boys.	1	2	3	4	5
18	are attracted to boys.	1	2	3	4	5
19	are attracted to girls.	1	2	3	4	5
20	who identify as <i>fakatangata</i> are happy with who they are.	1	2	3	4	5

PART 3 – The gender identity of male students

No.	<i>Male students...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
21	should not act or behave like girls.	1	2	3	4	5
22	should not wear girls clothes.	1	2	3	4	5
23	are rough looking.	1	2	3	4	5
24	look physically strong and muscular.	1	2	3	4	5
25	who like to dress well and look tidy are all like <i>fakaleiti</i> .	1	2	3	4	5
26	are attracted to girls.	1	2	3	4	5
27	who are rough looking and physically strong are attracted to girls.	1	2	3	4	5
28	are attracted to boys.	1	2	3	4	5
29	do not cry or show emotion.	1	2	3	4	5
30	are intimate and emotional.	1	2	3	4	5
31	who identify as <i>fakaleiti</i> are happy with who they are.	1	2	3	4	5

PART 4 – What Tongan society expects of girls and boys

Girls

No	<i>Girls are expected to...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
32	grow their hair long.	1	2	3	4	5
33	always wear long clothing that cover up their skin.	1	2	3	4	5
34	wear tight clothes that are revealing.	1	2	3	4	5
35	always look neat and tidy.	1	2	3	4	5
36	always worry about what they look like.	1	2	3	4	5
37	engage in strenuous or physical activity.	1	2	3	4	5
38	play sport.	1	2	3	4	5
39	play netball.	1	2	3	4	5
40	choose the sport she wants to play at school.	1	2	3	4	5
41	use physical violence to sort out her problems at school.	1	2	3	4	5
42	deal with difficult situations using verbal arguments.	1	2	3	4	5
43	cry and show their emotions when they are sad or depressed.	1	2	3	4	5
44	feel compassionate towards others.	1	2	3	4	5
45	mock others if they do something bad.	1	2	3	4	5
46	swear at a person because he/she lied.	1	2	3	4	5
47	hit someone for picking on a student with disability.	1	2	3	4	5
48	call someone names for mocking a member of her family.	1	2	3	4	5
49	get an office job.	1	2	3	4	5
50	study hard and make good money for her siblings and parents.	1	2	3	4	5
51	always behave and listen in class.	1	2	3	4	5
52	speak politely and quietly in class.	1	2	3	4	5
53	succeed academically at school.	1	2	3	4	5
54	always do homework and study at home.	1	2	3	4	5
55	do better in literacy-strong subjects i.e., reading and writing.	1	2	3	4	5
56	teach and educate other girls about safe sexual practice.	1	2	3	4	5

57	look after her brothers and sisters at home.	1	2	3	4	5
58	cut the grass/ mow the lawn.	1	2	3	4	5
59	wash the dishes and clean the house.	1	2	3	4	5
60	cook food for the family.	1	2	3	4	5
61	go to 'uta and the plantations.					
62	always go to church.	1	2	3	4	5
63	always go to choir practices.	1	2	3	4	5
64	keep the family together.	1	2	3	4	5
65	be a role model for her sisters and female cousins.	1	2	3	4	5
66	be kind and helpful in the village.	1	2	3	4	5
67	to help and support her extended family.	1	2	3	4	5
68	always speak nicely and use kind words.	1	2	3	4	5
69	not swear at others.	1	2	3	4	5
70	not say bad things about others.	1	2	3	4	5
71	not mock other people.	1	2	3	4	5
72	not tease others.	1	2	3	4	5
73	not beat up/ hit other people.	1	2	3	4	5
74	not engage in physical fights with their sisters or female cousins.	1	2	3	4	5
75	not engage in physical fights with their brothers and male cousins.	1	2	3	4	5
76	not engage in verbal arguments with their brothers and male cousins.	1	2	3	4	5
77	respect her brothers and male cousins.	1	2	3	4	5
78	not engage in sexual acts before marriage.	1	2	3	4	5
79	teach and educate her sisters and female cousins about safe sexual practice.	1	2	3	4	5
80	one day eventually get married and have children.	1	2	3	4	5
81	stay home with the children while the husband goes to work.	1	2	3	4	5
82	respect and listen to the husband's family.	1	2	3	4	5
83	not pursue a career.	1	2	3	4	5
84	learn to act and behave like a girl from their grandmothers, mothers and sisters.	1	2	3	4	5
85	learn how to act and behave like a girl from their	1	2	3	4	5

	grandfathers, fathers and brothers.					
86	learn how to act and behave like a girl from their teachers.	1	2	3	4	5
87	learn how to act and behave from other people in their village.	1	2	3	4	5

Boys

No.	<i>Boys are NOT expected to...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
88	have short hair.	1	2	3	4	5
89	wear a <i>tupenu ta'ovala</i> .	1	2	3	4	5
90	look muscular and physically strong.	1	2	3	4	5
91	always worry about what they look like.	1	2	3	4	5
92	play contact sport.	1	2	3	4	5
93	act rough and be aggressive.	1	2	3	4	5
94	all play rugby.	1	2	3	4	5
95	choose to play any sport they like.	1	2	3	4	5
96	work outside and in the plantations.	1	2	3	4	5
97	know how to fix and mend things at home.	1	2	3	4	5
98	deal with difficult situations through fighting (physical).	1	2	3	4	5
99	defend one's self using verbal arguments.	1	2	3	4	5
100	not cry and show their emotion when they are sad or depressed.	1	2	3	4	5
101	feel compassionate towards others.	1	2	3	4	5
102	mock others when they do something bad.	1	2	3	4	5
103	swear at a person because he lied.	1	2	3	4	5
104	hit someone for picking on a student with disabilities.	1	2	3	4	5
105	call someone names for mocking a member of his family.	1	2	3	4	5
106	hit someone for mocking a member of his family.	1	2	3	4	5
107	to study hard and make good money for his siblings and parents.	1	2	3	4	5
108	always behave and listen in class.	1	2	3	4	5
109	speak politely and quietly in class.	1	2	3	4	5

110	succeed academically at school.	1	2	3	4	5
111	always do homework and study at home.	1	2	3	4	5
112	do better at literacy i.e., reading and writing.	1	2	3	4	5
113	do better in numbers and remembering facts.	1	2	3	4	5
114	be good at drawing and building things in technology class.	1	2	3	4	5
115	teach and educate other boys about safe sexual practice.	1	2	3	4	5
116	look after his brothers and sisters at home.	1	2	3	4	5
117	cut the grass/ mow the lawn.	1	2	3	4	5
118	wash the dishes and clean the house.	1	2	3	4	5
119	cook food for the family.	1	2	3	4	5
120	go to 'uta and the plantations.	1	2	3	4	5
121	always go to church.	1	2	3	4	5
122	always go to choir practices.	1	2	3	4	5
123	keep the family together.	1	2	3	4	5
124	be a role model for his brothers and male cousins.	1	2	3	4	5
125	be kind and helpful in the village.	1	2	3	4	5
126	to help and support his extended family.	1	2	3	4	5
127	always speak nicely and use kind words.	1	2	3	4	5
128	not swear at others.	1	2	3	4	5
129	not say bad things about others.	1	2	3	4	5
130	not mock other people.	1	2	3	4	5
131	not tease others.	1	2	3	4	5
132	not beat up or hit other people.	1	2	3	4	5
133	not engage in physical fights with their brothers or male cousins.	1	2	3	4	5
134	not engage in physical fights with their sisters or female cousins.	1	2	3	4	5
135	not engage with verbal arguments with their sisters or female cousins.	1	2	3	4	5
136	respect his sisters and female cousins.					
137	not engage in sexual acts before marriage.	1	2	3	4	5
138	teach and educate his brothers and male cousins about safe sexual practice.	1	2	3	4	5

139	one day eventually get married and have children.	1	2	3	4	5
140	stay home with the children while the wife goes to work.	1	2	3	4	5
141	respect and listen to the wife's family.	1	2	3	4	5
142	not pursue a career.	1	2	3	4	5
143	learn to act and behave like a boy from their grandmothers, mothers and sisters.	1	2	3	4	5
144	learn how to act and behave like a boy from their grandfathers, fathers and brothers.	1	2	3	4	5
145	learn how to act and behave like a boy from their teachers.	1	2	3	4	5
146	learn how to act and behave from other people in their village.	1	2	3	4	5

PART 5 – What is socially acceptable behaviour?

No.	<i>It is acceptable...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
147	to make fun of a boy when he shows emotion.	1	2	3	4	5
148	that a boy is excluded from class activities if he doesn't behave like a boy.	1	2	3	4	5
149	that a girl is excluded from activities in class if she doesn't behave like a girl.	1	2	3	4	5
150	to exclude students with disabilities from classroom activities.	1	2	3	4	5
151	to make fun of girls for the way they look.	1	2	3	4	5
152	to make fun of boys for the way they look.	1	2	3	4	5
153	to make fun of <i>leiti</i> for the way they look and behave.	1	2	3	4	5
154	to make fun of <i>fakatangata</i> students for the way they look and behave.	1	2	3	4	5
155	to spread rumours about other girls and boys.	1	2	3	4	5
156	to spread rumours or post comments about other people on social media.	1	2	3	4	5
157	to post inappropriate pictures of others on social media.	1	2	3	4	5
158	that bullying and harassment is a normal part of growing up.	1	2	3	4	5

PART 6 – Parents’ views of teachers

Female Teacher Identity

No.	<i>Female teachers are/should...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
159	more caring and considerate of students’ emotional needs.	1	2	3	4	5
160	more concerned about students’ academic performance rather than how students feel about learning at school.	1	2	3	4	5
161	considerate of the needs of girls.	1	2	3	4	5
162	considerate of the needs of fakaleiti/ fakatangata students.	1	2	3	4	5
163	considerate of the needs and wants of girls with disabilities.	1	2	3	4	5
164	considerate of the needs and wants of boys with disabilities.	1	2	3	4	5
165	show care and kindness towards their male students.	1	2	3	4	5
166	mainly focus on teaching the syllabus content and not the students’ social wellbeing.	1	2	3	4	5
167	change the way they teach if students are not learning in the classroom.	1	2	3	4	5
168	the best people to show girls how to act and behave at school.	1	2	3	4	5
169	support students’ needs and wants at school.	1	2	3	4	5
170	teach and show girls how to behave like a girl.	1	2	3	4	5
171	teach and show boys how to behave like a boy.	1	2	3	4	5
172	more concerned about students’ academic rank.	1	2	3	4	5
173	more worried about whether students pass or fail and how that would reflect on their teaching.	1	2	3	4	5
174	not concerned about students’ learning progress at all.	1	2	3	4	5
175	aware that students’ learning and wellbeing is the responsibility of their parents and caregivers.	1	2	3	4	5

Male Teacher Identity

No.	<i>Male teachers are/should NOT...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
176	more caring and considerate of students' emotional needs.	1	2	3	4	5
177	more concerned about students' academic performance rather than how students feel about learning at school.	1	2	3	4	5
178	considerate of the needs of girls.	1	2	3	4	5
179	considerate of the needs of fakaleiti/ fakatangata students.	1	2	3	4	5
180	considerate of the needs and wants of girls with disabilities.	1	2	3	4	5
181	considerate of the needs and wants of boys with disabilities.	1	2	3	4	5
182	show care and kindness towards their male students.	1	2	3	4	5
183	mainly focus on teaching the syllabus content and not the students' social wellbeing.	1	2	3	4	5
184	change the way they teach if students are not learning in the classroom.	1	2	3	4	5
185	the best people to show girls how to act and behave at school.	1	2	3	4	5
186	support students' needs and wants at school.	1	2	3	4	5
187	teach and show girls how to behave like a girl.	1	2	3	4	5
188	teach and show boys how to behave like a boy.	1	2	3	4	5
189	more concerned about students' academic rank.	1	2	3	4	5
190	more worried about whether students pass or fail and how that would reflect on their teaching.	1	2	3	4	5
191	not concerned about students' learning progress at all.	1	2	3	4	5
192	aware that students' learning and wellbeing is the responsibility of their parents and caregivers.	1	2	3	4	5

SECTION C: Acts of violence

This section looks at acts of gender based violence. In particular, this section addresses the common responses towards particular gender-related incidents in **high school** and in the **wider community**.

PART 1

1a. What are acts of violence that you as a parent observed (seen) at your child's high school?

No.	Students are often...	Always	Very often	Sometimes	Rarely	Never
1	Ignored by their peers	1	2	3	4	5
2	Called names	1	2	3	4	5
3	Sworn at (<i>kapekape</i>)	1		3	4	5
4	Mocked by their teachers	1	2	3	4	5
5	Hit/ slapped by other teachers	1	2	3	4	5
6	Poked by other students	1	2	3	4	5
7	Subjected to rude and sexual comments	1	2	3	4	5
9	Subjected to unwanted touching	1	2	3	4	5
10	Mocked on social media for eg, facebook	1	2	3	4	5
11	Mocked via email	1	2	3	4	5
12	Mocked through pictures posted on the internet	1	2	3	4	5
13	Called names via text message	1	2	3	4	5
14	Sworn at via text message	1	2	3	4	5
15	Subjected to rude messages or pictures via mobile phone	1	2	3	4	5

1b. If there are other acts of violence towards students that are not stated above, yet they exist in high school – please state below.

.....

.....

1c. What acts of violence have you observed (seen) or experienced in the wider community?

No.	Acts of violence	Always	Very often	Sometimes	Rarely	Never
13	A person being ridiculed for being different	1	2	3	4	5
14	Name calling	1	2	3	4	5
15	Swearing	1	2	3	4	5
16	Mocked by others	1	2	3	4	5
17	Hit/ slapped	1	2	3	4	5
18	Poked	1	2	3	4	5
19	Mocked on social media for eg, facebook	1	2	3	4	5
20	Mocked via email	1	2	3	4	5
21	Mocked through pictures posted on the internet	1	2	3	4	5
22	Called names via text message	1	2	3	4	5
23	Swore at via text message	1	2	3	4	5
24	Receive rude messages or pictures via mobile phone	1	2	3	4	5

1d. If there are other acts of violence not stated above, yet they exist in the wider community – please state below.

.....

.....

PART 2

The acts of violence within particular situations are ranked from 1 – 10, whereby 1 is the most common response, and 10 is the least common response. You can use **n/a** (not appropriate) as a response.

2a. **Rank** the following situations by writing the appropriate numbers into the empty boxes.

For example:

No.	A girl....	is ignored by peers	is called names	is sworn at (<i>kapekape</i>)	is hit/slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
1	who comes to school with her hair unplatted	5	4	3	1	2	6	7	8	9	n/a

Females

No.	A girl....	is ignored by peers	is called names	is sworn at (<i>kapekape</i>)	is hit/slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
30	with a physical disability										
31	who hangs out more with boys										
32	that acts and behaves like a boy										
33	that dresses like a boy										
34	who has a deep voice										
35	who wears short lengthened clothing										

Males

No.	<i>A boy....</i>	is ignored by peers	is called names	is sworn at (<i>kapekape</i>)	is hit/ slapped	is poked	is mocked on social media	is mocked via pictures posted on the internet	is bullied via text message	is called rude names of a sexual nature	receives unwanted touching
36	with a physical disability										
37	who hangs out more with girls										
38	that acts and behaves like a girl										
39	that dresses like a girl										
40	who has a feminine voice and talks like a girl										
41	who does not want to participate in physical or aggressive activities										

SECTION D: Responses to the acts of violence

This particular section is based on how parents respond to the acts of violence towards either their own children or those within their *kāinga* (extended family).

PART 1 – When thinking about the acts of violence towards girls, how did you respond to such acts of violence?

No.	<i>The parents responded to the violent acts towards their daughter by</i> NOT...	Always	Very often	Sometimes	Rarely	Never
1	talking to a teacher about it.	1	2	3	4	5
2	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
3	talking to a friend.	1	2	3	4	5
4	talking to a group of friends.	1	2	3	4	5
5	talking to family.	1	2	3	4	5
6	talking to their minister/pastor or community leader	1	2	3	4	5
7	talking to the minister or pastor/ community leader in which the offender belongs to.	1	2	3	4	5
8	talking to the parents/ caregivers of the offender.	1	2	3	4	5
9	doing nothing about it/ ignoring it.	1	2	3	4	5
10	hitting the student who caused the act of violence towards their daughter.	1	2	3	4	5
11	hitting the teacher who caused the act of violence towards their daughter.	1	2	3	4	5
12	mocking the person/s who caused the act of violence towards their daughter.	1	2	3	4	5
13	swearing at the person/s who caused the act of violence towards their daughter.	1	2	3	4	5
14	using email to get back at the offender/s.	1	2	3	4	5
15	using facebook to get back at the offender/s.	1	2	3	4	5
16	using text messaging to get back at the offender/s.	1	2	3	4	5
17	forgiving the offender/s.	1	2	3	4	5
18	counselling their daughter who was bullied/ harassed.	1	2	3	4	5

19	counselling the offender/s.	1	2	3	4	5
----	-----------------------------	---	---	---	---	---

PART 2 – For parents whose child/children self identified as either a ‘fakaleiti/ a tom-boyish girl’ was offended at high school and in the wider community, how did you respond to such acts of violence towards your child/children?

No.	<i>The parents responded to violent acts towards leiti/fakatangata child/children by...</i>	Always	Very often	Sometimes	Rarely	Never
20	talking to a teacher.	1	2	3	4	5
21	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
22	talking to a friend.	1	2	3	4	5
23	talking to a group of friends.	1	2	3	4	5
24	talking to their family.	1	2	3	4	5
25	talking to their minister/pastor or community leader.	1	2	3	4	5
26	talking to the church minister or pastor/ community leader in which the offender belongs to.	1	2	3	4	5
27	talking to the parents/ caregivers of the offender.	1	2	3	4	5
28	doing nothing about it/ ignoring it.	1	2	3	4	5
29	hitting the student/teacher who caused the act of violence.	1	2	3	4	5
30	hitting the teacher who caused the act of violence.	1	2	3	4	5
31	mocking the person/s who caused the act of violence.	1	2	3	4	5
32	swearing at the person/s who caused the act of violence.	1	2	3	4	5
33	using email to get back at the offender/s.	1	2	3	4	5
34	using facebook to get back at the offender/s.	1	2	3	4	5
35	using text messaging to get back at the offender/s.	1	2	3	4	5
36	forgiving the offender/s.	1	2	3	4	5
37	counselling their child/children.	1	2	3	4	5
38	counselling the offender/s.	1	2	3	4	5

PART 3 – For the parents of a girl with disability who was offended at high school, how did you respond to such acts of violence towards your child?

No.	<i>The parents responded to violent acts towards their daughter with disability by...</i>	Always	Very often	Sometimes	Rarely	Never
39	talking to a teacher.	1	2	3	4	5
40	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
41	talking to a friend.	1	2	3	4	5
42	talking to a group of friends.	1	2	3	4	5
43	talking to family.	1	2	3	4	5
44	talking to a person in the community.	1	2	3	4	5
45	talking to the parents/ caregivers of the victim.	1	2	3	4	5
46	talking to the parents/ caregivers of the perpetrator.	1	2	3	4	5
47	doing nothing about it/ ignoring it.	1	2	3	4	5
48	hitting the student/teacher who caused the act of violence.	1	2	3	4	5
49	mocking the person/s who caused the act of violence.	1	2	3	4	5
50	swearing at the person/s who caused the act of violence.	1	2	3	4	5
51	using email to get back at the perpetrator/s.	1	2	3	4	5
52	using facebook to get back at the perpetrator/s.	1	2	3	4	5
53	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
54	forgiving the perpetrator/s.	1	2	3	4	5
55	counselling their child/children.	1	2	3	4	5
56	counselling the offender/s.	1	2	3	4	5

PART 4 – For the parents of a boy with disability who was offended at high school, how did you respond to such acts of violence towards your child?

No.	<i>The parents responded to violent acts towards their son with disability by...</i>	Always	Very often	Sometimes	Rarely	Never
57	talking to a teacher.	1	2	3	4	5
58	talking to the principal/ head tutor/ pastoral leader.	1	2	3	4	5
59	talking to a friend.	1	2	3	4	5
60	talking to a group of friends.	1	2	3	4	5
61	talking to family.	1	2	3	4	5
62	talking to a person in the community.	1	2	3	4	5
63	talking to the parents/ caregivers of the victim.	1	2	3	4	5
64	talking to the parents/ caregivers of the perpetrator.	1	2	3	4	5
65	doing nothing about it/ ignoring it.	1	2	3	4	5
66	hitting the student/teacher who caused the act of violence.	1	2	3	4	5
67	mocking the person/s who caused the act of violence.	1	2	3	4	5
68	swearing at the person/s who caused the act of violence.	1	2	3	4	5
69	using email to get back at the perpetrator/s.	1	2	3	4	5
70	using facebook to get back at the perpetrator/s.	1	2	3	4	5
71	using text messaging to get back at the perpetrator/s.	1	2	3	4	5
72	forgiving the perpetrator/s.	1	2	3	4	5
73	counselling their child/children.	1	2	3	4	5
74	counselling the offender/s.	1	2	3	4	5

PART 5 – In general, how did the victims themselves respond to such acts of violence?

No.	<i>Victims responded to violent acts by NOT...</i>	Always	Very often	Sometimes	Rarely	Never
75	talking to his/her minister/priest.	1	2	3	4	5
76	talking to a community leader/elder.	1	2	3	4	5
77	talking to a friend.	1	2	3	4	5
78	talking to a group of friends.	1	2	3	4	5
79	talking to his/her family.	1	2	3	4	5
80	doing nothing about it/ ignoring it.	1	2	3	4	5
81	taking it out on someone else.	1	2	3	4	5
82	hitting the offender.	1	2	3	4	5
83	mocking the person/s who caused the act of violence.	1	2	3	4	5
84	swearing at the person/s who caused the act of violence.	1	2	3	4	5
85	using email to get back at the offender/s.	1	2	3	4	5
86	using facebook to get back at the offender/s.	1	2	3	4	5
87	using text messaging to get back at the offender/s.	1	2	3	4	5
88	forgiving the offender/s.	1	2	3	4	5
89	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
90	transferring to another school.	1	2	3	4	5
91	taking his/her own life (committing suicide).	1	2	3	4	5

PART 6 – How did the offender/s respond to his/her acts of violence?

No.	<i>Offender/s responded to their violent acts by...</i>	Always	Very often	Sometimes	Rarely	Never
92	talking to his/her minister/ priest.	1	2	3	4	5
93	talking to the community leader/elder.	1	2	3	4	5
94	talking to a friend.	1	2	3	4	5
95	talking to a group of friends.	1	2	3	4	5
96	talking to his/her family.	1	2	3	4	5
97	doing nothing/ ignoring it.	1	2	3	4	5
98	continuing to do the same and harass others.	1	2	3	4	5

99	asking the victim/s for forgiveness.	1	2	3	4	5
100	apologising to the person he/she harassed.	1	2	3	4	5
101	dropping his/her classes/ subjects/ papers.	1	2	3	4	5
102	transferring to another school.	1	2	3	4	5
103	taking his/her own life.	1	2	3	4	5

SECTION E: Impacts of gender based violence

This section is based on the impacts or consequences of the acts of violence.

PART 1 – What are the impacts of violence on the students?

Females

No.	<i>The impacts of violence on girls makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	feel empowered to help others.	1	2	3	4	5
2	turn to physical exercise such as sport.	1	2	3	4	5
3	turn to God.	1	2	3	4	5
4	feel scared.	1	2	3	4	5
5	feel depressed.	1	2	3	4	5
6	feel lonely.	1	2	3	4	5
7	not feel like talking with anyone.	1	2	3	4	5
8	not want to eat or sleep.	1	2	3	4	5
9	harm themselves.	1	2	3	4	5
10	not want to go to school.	1	2	3	4	5
11	drop in academic performance.	1	2	3	4	5
12	turn to smoking cigarettes.	1	2	3	4	5
13	turn to drinking alcohol.	1	2	3	4	5
14	turn to smoking marijuana.	1	2	3	4	5
15	turn to other drugs.	1	2	3	4	5
16	harass other people.	1	2	3	4	5
17	turn to sexual promiscuity.	1	2	3	4	5
18	take their own lives (suicide).	1	2	3	4	5

Males

No.	<i>The impacts of violence on boys makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
19	feel empowered to help others.	1	2	3	4	5
20	turn to physical exercise such as sport.	1	2	3	4	5
21	turn to God.	1	2	3	4	5
22	feel scared.	1	2	3	4	5
23	feel depressed.	1	2	3	4	5
24	feel lonely.	1	2	3	4	5
25	not feel like talking with anyone.	1	2	3	4	5
26	not want to eat or sleep.	1	2	3	4	5
27	harm themselves.	1	2	3	4	5
28	not want to go to school.	1	2	3	4	5
29	drop in academic performance	1	2	3	4	5
30	turn to smoking cigarettes.	1	2	3	4	5
31	turn to drinking alcohol.	1	2	3	4	5
32	turn to smoking marijuana.	1	2	3	4	5
33	turn to other drugs.	1	2	3	4	5
34	harass other people.	1	2	3	4	5

35	turn to sexual promiscuity.	1	2	3	4	5
36	take their own lives.	1	2	3	4	5

Transgendered students (*fakaleiti/fakatangata*)

No.	<i>The impacts of violence on leiti/fakatangata makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
37	feel empowered to help others.	1	2	3	4	5
38	turn to physical exercise such as sport.	1	2	3	4	5
39	turn to God.	1	2	3	4	5
40	feel scared.	1	2	3	4	5
41	feel depressed.	1	2	3	4	5
42	feel lonely.	1	2	3	4	5
43	not feel like talking with anyone.	1	2	3	4	5
44	not want to eat or sleep.	1	2	3	4	5
45	harm themselves.	1	2	3	4	5
46	not want to go to school.	1	2	3	4	5
47	drop in academic performance	1	2	3	4	5
48	turn to smoking cigarettes.	1	2	3	4	5
49	turn to drinking alcohol.	1	2	3	4	5
50	turn to smoking marijuana.	1	2	3	4	5
51	turn to other drugs.	1	2	3	4	5
52	harass other people.	1	2	3	4	5
53	turn to sexual promiscuity.	1	2	3	4	5
54	take their own lives.	1	2	3	4	5

Female students with disability

No.	<i>The impacts of violence on female students with disability makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
55	feel empowered to help others.	1	2	3	4	5
56	turn to physical exercise such as sport.	1	2	3	4	5
57	turn to God.	1	2	3	4	5
58	feel scared.	1	2	3	4	5
59	feel depressed.	1	2	3	4	5
60	feel lonely.	1	2	3	4	5
61	not feel like talking with anyone.	1	2	3	4	5
62	not want to eat or sleep.	1	2	3	4	5
63	harm themselves.	1	2	3	4	5
64	not want to go to school.	1	2	3	4	5
65	turn to smoking cigarettes.	1	2	3	4	5
66	turn to drinking alcohol.	1	2	3	4	5
67	turn to smoking marijuana.	1	2	3	4	5
68	turn to other drugs.	1	2	3	4	5
69	harass other people.	1	2	3	4	5
70	turn to sexual promiscuity.	1	2	3	4	5
71	take their own lives.	1	2	3	4	5

Male students with disability

No.	<i>The impacts of violence on male students with disability makes them...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
72	feel empowered to help others.	1	2	3	4	5
73	turn to physical exercise such as sport.	1	2	3	4	5
74	turn to God.	1	2	3	4	5
75	feel scared.	1	2	3	4	5
76	feel depressed.	1	2	3	4	5
77	feel lonely.	1	2	3	4	5
78	not feel like talking with anyone.	1	2	3	4	5
79	not want to eat or sleep.	1	2	3	4	5
80	harm themselves.	1	2	3	4	5
81	not want to go to school.	1	2	3	4	5
82	turn to smoking cigarettes.	1	2	3	4	5
83	turn to drinking alcohol.	1	2	3	4	5
84	turn to smoking marijuana.	1	2	3	4	5
85	turn to other drugs.	1	2	3	4	5
86	harass other people.	1	2	3	4	5
87	turn to sexual promiscuity.	1	2	3	4	5
88	take their own lives.	1	2	3	4	5

PART 2 – Elements of a safe school environment

No.	<i>Parents believe that a safe school environment is...</i>	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
89	a fun and safe place for all students to learn.	1	2	3	4	5
90	a fun and safe place for transgendered (<i>fakaleiti/fakatangata</i>) students to learn.	1	2	3	4	5
91	a fun and safe place for students with disabilities to learn.	1	2	3	4	5
92	where girls and boys are not allowed to be hit.	1	2	3	4	5
93	a place where transgendered boys and girls (eg, <i>fakaleiti & fakatangata</i>) are respected.	1	2	3	4	5
94	an environment where students with disabilities are looked after.	1	2	3	4	5
95	a place where the principal, deputy principals, and head tutor do not encourage hitting or harsh discipline at school.	1	2	3	4	5
96	where most teachers are proactive in supporting students who are bullied.	1	2	3	4	5
97	a place where name calling is prohibited at school.	1	2	3	4	5
98	a place where bullying is discouraged by all teachers.	1	2	3	4	5

99	an environment where parents are notified when their child is either bullied or harassed at school.	1	2	3	4	5
100	a learning environment where sex education as a subject is taught at school.	1	2	3	4	5
101	an environment where there are counselling services available at school.	1	2	3	4	5
102	a place where there are people at school that students can talk to for support.	1	2	3	4	5

2a. How else can teachers ensure the school environment is a safe place for students?

.....

.....

.....

.....

.....

.....

.....

.....

SECTION F: Lifeskills and education

This section is based on life skills drawn from by the students to deal with the pressures of violence. As well, this section looks at the kinds of sources of information available to children and parents which may have helped them deal with gender-based violence.

Rank the following sources of information from 1 – 15, whereby 1 is the main source of information and 15 being the least available.

1. When thinking about the sources of information related to acts of violence and sex education, what were the main sources of information available for your children both at school and at home?

<i>Sources of information available:</i>	Rank
Subject teacher	
Homeroom/ form class teacher	
Friends	
Brothers, sisters, cousins	
Kava group	
Biological Parents	
Adopted Parents	
Grandparents	
Family Planning	
Television	
Internet/ website(s)	
Books	
Workshops at school	
Church	
Sports teams	
Subjects at school	

2. How useful were the sources of information below that were available to your children?

No		Always	Very often	Sometimes	Rarely	Never
1	Subject teacher	1	2	3	4	5
2	Homeroom/ form class teacher	1	2	3		
3	Friends	1	2	3	4	5
4	Brothers, sisters, cousins	1	2	3	4	5
5	Kava group	1	2	3	4	5
6	Parents	1	2	3	4	5
7	Grandparents	1	2	3	4	5
8	Family Planning	1	2	3	4	5
9	Television	1	2	3	4	5
10	Internet/ website(s)	1	2	3	4	5
11	Books	1	2	3	4	5
12	Workshops at school	1	2	3	4	5
13	Church	1	2	3	4	5
14	Sports teams	1	2	3	4	5
15	English subject at school	1	2	3	4	5

16	Religious education subject at school	1	2	3	4	5
----	---------------------------------------	---	---	---	---	---

3. Life skills and sex education

No.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
17	Life skills education should be integrated into the curriculum.	1	2	3	4	5
18	Life skills education should be taught by teachers at school.	1	2	3	4	5
19	Sex education should be integrated into the curriculum.	1	2	3	4	5
20	Sex education should be taught by teachers at school.	1	2	3	4	5
21	Life skills education should be taught at home, by the <i>kāinga</i> , and in the community.	1	2	3	4	5
22	Life skills as well as sex education should be taught at church.	1	2	3	4	5
23	Life skills as well as sex education is taught at church.	1	2	3	4	5
24	It is not the teacher's responsibility to teach Life skills.	1	2	3	4	5
25	It is not the teacher's responsibility to teach Sex education.	1	2	3	4	5
26	It is the responsibility of Form class/ Homeroom teachers to teach Life skills and Sex education.	1	2	3	4	5
27	It is not necessary to teach sex education at school because this is the responsibility of the parents and caregivers.	1	2	3	4	5

4. What kind of training is necessary for parents to educate their children on Life skills and sex education?

.....

.....

.....

.....

.....

Student Questionnaire_Tongan Version

SAVEA FANAU AKO**Ko E Ako Felave'i Mo E Tangata Pe Fefine-Fakatefito 'I He
Fakamamahi/Fakamālohi****FAKAHINOHINO**

Mālō e lelei. Fakamālō atu 'i ho'o fie kau mai ke tali e ngaahi fehu'i 'o e 'aho ní. Ko e taumu'a 'o e pepa fehu'i ko ení ke fakamahino'i 'a ho'o ngaahi fakakaukau fekau'aki mo e felave'i 'a e akó mo e ngaahi fakamamahi pe fakamalohi 'o fefine mo tangata (SRGBV) 'i Tonga ní. Ko e ngaahi vahevahe lalahi eni 'e 6 'o e pepa fehu'í ni.

KONGA A: Ngaahi fakamatala fekau'aki mo ha falukunga kakai 'oku nofo 'i ha 'elia.

KONGA E: Ngaahi me'a 'oku lāu'ilo ki aí, ngaahi fakakaukau, me'a 'okú ne matu'uaki pe kataki'i.

KONGA F: Ngaahi ngāue 'a e fakamamahi/fakamālohi.

KONGA H: Ngaahi fakafeangai ki he ngaahi ngāue 'a e fakamamahi.

KONGA I: Ngaahi uesia 'o e tu'unga tangata pe fefine makatu'unga 'i he fakamamahi.

KONGA K: Ngaahi pōto'i ngāue he mo'uí mo e akó.

**KONGA A: Ngaahi fakamatala fekau'aki mo ha falukunga kakai 'oku nofo 'i ha
'elia.**

1. Ko e hā koe?

Fefine Tangata

2. Ko fē kolo 'oku taimi lahi ho'o nofo aí? 'Omi e hingoa 'o e koló.

Kolo

3. Ko hai 'okú ke nofo mo íá? Faka'ilonga'i mai e lahi 'o e ngaahi puha ho'o talí

Fa'éé pē Kuí (ongo kuí)
 Kaungāme'a Husepāniti/Uaifi mo e fānau
 Tokotaha pē
 Ni'ihí kehe: Kātaki 'o fakamahino'i mai

4. Siasi 'okú ke ma'u lotu ma'u pē ki ai? Faka'ilonga'i mai pē e TAHA.

Siasi Uesiliana Tau'atāina 'o Tonga
 Siasi Katolika
 Siasi Mamonga
 Siasi Faka-'Ingilani
 Siasi 'Asemipilī
 Siasi 'o Tonga Tau'atāina
 Siasi 'Ahofitu
 Siasi Pahai

- Siasi Tonga Hou'eiki
- Siasi Fakatahataha
- Siasi Tokaikolo
- Ha toe Siasi kehe: Kātaki 'o fakamahino'i mai

5. Kātaki 'o faka'ilonga'i ho ta'u motu'a lolotonga.

- Ta'u 18
- Ta'u 19
- Ta'u 20 pe lahi hake

6. Ko e hā e kalasi 'okú ke lolotonga 'i aí?

7. Ko e hā e hingoa 'o e 'api ako 'okú ke lolotonga ako aí?

.....

8. Ko e hā e lōloa ho'o kau ki he 'apiako kuó ke fakahā 'i he fehu'i 7?

.....

9. Ko e hā e tu'unga fakaako ma'olunga taha ho'o fa'éé?

- | | |
|--|---|
| <input type="checkbox"/> 'Ikai ha tu'unga fakaako | <input type="checkbox"/> Ako Lautohi |
| <input type="checkbox"/> Ako Kolisí | <input type="checkbox"/> Ako'anga Ngāue |
| <input type="checkbox"/> Ako Ma'olunga ange/'Univesiti | |

10. Ko e hā e tu'unga fakaako ma'olunga taha ho'o tamai?

- | | |
|--|---|
| <input type="checkbox"/> 'Ikai ha tu'unga fakaako | <input type="checkbox"/> Ako Lautohi |
| <input type="checkbox"/> Ako Kolisí | <input type="checkbox"/> Ako'anga Ngaue |
| <input type="checkbox"/> Ako Ma'olunga ange/'Univesiti | |

KONGA E: NGA AHI ME'A 'OKU LĀU'ILO KI AÍ, TU'UNGA 'O E NGA AHI FAKAKAUKAÚ, ME'A 'OKU NE MATU'UAKI PE KĀTAKI'I.

Siakale'i e ngaahi tali 'oku tonú makatu'unga 'i he ngaahi kī 'i laló:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Faka'ikai'i mālohi	Faka'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai

KONGA 1 – Ko hoku tu'unga 'oku 'ilo ai au pe ko e fefine pe tangata

Fika		Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
1	ko e tu'unga 'ilo pe ko e tangata pe fefiné 'oku fekau'aki ia mo e	1	2	3	4	5

	fili fakafu'ituitui pe te te tangata pe fefine					
2	na'e fili 'e hoku fāmilí mo hoku koló 'a e tu'unga 'oku ou 'i aí.	1	2	3	4	5
3	'oku 'amanaki 'a hoku fāmilí mo hoku koló ke tō'onga mo'ui faka-tangata e fānau tangata kotoa.	1	2	3	4	5
4	'oku 'amanaki 'a hoku fāmilí mo hoku koló ke tō'onga fakafefine pē e fānau fefiné kotoa.	1	2	3	4	5
5	'oku faka'amu e ngaahi fāmilí kotoa mo e kakai 'o e koló ko e fānau tangata kotoa pē 'oku nau lau ko e kau fakafāfine ke nau mo'ui hangē tofu pē ha fānau fefiné.	1	2	3	4	5
6	faka'amu e ngaahi fāmilí mo e kakai 'o e koló ko e fānau fefine kotoa pē 'oku nau lau ko e kau 'fakatangata' ke mo'ui hangē tofu pē ha fānau tangatá.	1	2	3	4	5
7	'oku ou fiemālie pē au 'i he tokanga'i mai au 'i he tu'unga 'oku ou 'i aí 'e he ni'ihi kehé 'i he taimi 'oku nau vakai mai ai kiate aú.	1	2	3	4	5
8	'oku ou fiefia pē 'i hoku fōtungá 'a ia 'okú ne tala ai ko hai aú.	1	2	3	4	5
9	ko e fōtungá 'o hoku sinó 'okú ne tala ai ko hai au.	1	2	3	4	5
10	'oku ou fiefia pē au 'i he tu'unga 'oku ou 'i aí.	1	2	3	4	5
11	kuó u tali pē 'a e tu'unga 'oku ou 'i aí.	1	2	3	4	5

KONGA 2 – Ongó'i pe 'ilo'i 'o e tu'unga 'oku tala ai kita pe ko e tangata pe fefine

Fika	<i>Fānau tangatá...</i>	Faka 'ikai'i malohi	Faka- 'ikai'i	Veiveiua	Tui ki ai	Tui malohi ki ai
12	'ikai fiema'u ke tō'onga mo'ui hangē ko e fānau fefiné.	1	2	3	4	5
13	'ikai ke tui e vala fakafefine	1	2	3	4	5
14	fofonga petepete/fulufulua	1	2	3	4	5
15	sino kaukaua mo uoua mālohi	1	2	3	4	5
16	teuteu maau mo faka'ofó'ofa ma'u pē hangē ko e fakafāfiné	1	2	3	4	5
17	manakoa 'e he fānau fefiné	1	2	3	4	5
18	manakoa 'e he fānau fefiné 'akinautolu 'oku fulufulua mo sino kaukauá.	1	2	3	4	5
19	manakoa 'e he fānau tangatá	1	2	3	4	5

20	‘oku ‘ikai ke matatangi pe fakahaa’i ‘ene ongo’i ‘i lotó.	1	2	3	4	5
21	fekoekoe’i mo ongo’i ‘i loto	1	2	3	4	5
22	ko ia ‘oku lau ko e fakafāfiné ‘oku fiefia pē ia he tu’unga ‘oku ‘i aí.	1	2	3	4	5

Fika	<i>Fānau fefine...</i>	Faka- ‘ikai’i mālohi	Faka- ‘ikai’i	Veiveiua	Tui ki ai	Tui mālohi ki ai
23	‘ikai totonu ke tō’onga mo’ui hangē ko e fānau tangatá.	1	2	3	4	5
24	‘ikai totonu ke tui vala fakatangata.	1	2	3	4	5
25	fōtunga maau, angamaau pea manongi lelei.	1	2	3	4	5
26	fekoekoe’i mo ongo’i ‘i loto.	1	2	3	4	5
27	‘ikai tokanga ki honau fōtungá pea fakalālāfua’a (‘ikai teuteu) hangē ha fānau tangatá.	1	2	3	4	5
28	manakoa ‘e he fānau tangatá ha taha ‘oku talavou mo teuteu faka’ofa’ofa mo maau.	1	2	3	4	5
29	manakoa ‘e he fānau tangatá.	1	2	3	4	5
30	manakoa ‘e he fānau fefiné	1	2	3	4	5
31	fiefia pē ia he tu’unga ‘oku ‘i aí ‘i hono taku ‘oku fakatangatá.	1	2	3	4	5

KONGA 3

3.1 Ngaahi me’a ‘oku lāu’ilo ki aí mo e tu’unga ‘o e ngaah fakakaukaú fekau’aki mo e ngaahi ‘amanaki fakasivilaise ‘oku fiema’u ki aí.

Fafine

Fika	<i>‘Oku fie ma’u a fafine ke...</i>	Faka- ‘ikai’i mālohi	Faka- ‘ikai’i	Veiveiua	Tui ki ai	Tui mālohi ki ai
32	tuku ke loloa honau lou’ulú.	1	2	3	4	5
33	tui ma’u pē e vala ke ‘ufi’ufi honau kilí.	1	2	3	4	5
34	tui e vala mano’ono’o ‘aupito.	1	2	3	4	5
35	hā maau mo faka’ofa’ofa ma’u pē.	1	2	3	4	5
36	hoha’a ma’u pē ki honau fōtungá.	1	2	3	4	5
37	femo’uekina ‘i he faivelenga ‘i he ngaahi ngāue lahi mo iviivi’ia.	1	2	3	4	5

38	va'inga sipoti.	1	2	3	4	5
39	va'inga netipolo.	1	2	3	4	5
40	fili e sipoti 'oku manako ke va'inga ai 'i 'apiakó.	1	2	3	4	5
41	ngāue'aki e fakamamahí mo e fakamālohí ke fakalelei'i 'aki hono palopalema 'i he 'apiakó.	1	2	3	4	5
42	ngaue'aki e ngaahi lea fakafekiki ke vete'aki e ngaahi tu'unga faingata'á.	1	2	3	4	5
43	tangi mo fakahaa'i 'ene ongo 'i lotó 'i he taimi 'oku loto mamahi mo puputu'u aí.	1	2	3	4	5
44	ongo'i manava'ofa mo fie kaungā mamahi mo e ni'ihí kehé.	1	2	3	4	5
45	manuki'i e ni'ihí kehé 'i he taimi 'oku fehālaaki ai 'enau ngāue.	1	2	3	4	5
46	kapekape'i ha taha koe'uhí ko 'ene loí.	1	2	3	4	5
47	taa'i ha taha koe'uhí ko 'ene tō'onga ki ha taha faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
48	ui e ni'ihí kehé 'aki ha hingoa faka'aluma'i 'o ha mēmipa 'o hono fāmilí.	1	2	3	4	5
49	ma'u ha ngāue faka'ofisi	1	2	3	4	5
50	ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú.	1	2	3	4	5
51	'ulungaanga lelei ma'u pē mo fakafanongo 'i he kalasí.	1	2	3	4	5
52	lea faka'apa'apa mo fakalongolongo 'i he kalasí.	1	2	3	4	5
53	tu'unga lelei faka'atamai 'i he ako.	1	2	3	4	5
54	fakakakato ma'u pē 'ene akó mo e ngāue mei 'apí.	1	2	3	4	5
55	sai ange 'ene leá – mālohi 'i he ngaahi lēsoní hangē ko e laukongá mo e tohinimá.	1	2	3	4	5
56	ako'i mo fakahinohino'i e fānau fefine kehé fekau'aki mo e founga malu he feohi fakamali.	1	2	3	4	5

Tangata

Fika	<i>Fiema'u e fānau tangatá ke....</i>	Faka- 'ikai'i mālohi	Faka- 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
57	kosi nonou honau 'ulú.	1	2	3	4	5
58	tui tupenu mo e ta'ovala.	1	2	3	4	5
59	fōtunga kaukaua mo uoua mālohi.	1	2	3	4	5
60	hoha'a ma'u pē ki honau fōtungá.	1	2	3	4	5
61	va'inga tau sino.	1	2	3	4	5
62	ngāue makaka mo fita'a.	1	2	3	4	5
63	va'inga 'akapulu.	1	2	3	4	5
64	fili pē ha fa'ahinga sipoti 'oku nau manako ke va'inga ai.	1	2	3	4	5
65	ngāue 'i tu'a mo e ngoue'angá.	1	2	3	4	5
66	'ilo hono monomono mo hono ngaohi e ngaahi me'a 'i 'apí.	1	2	3	4	5
67	veteange e ngaahi tu'unga faingata'a 'i he fuhú.	1	2	3	4	5
68	fakafepaki'i 'aki e fakafekiki lea.	1	2	3	4	5
69	'ikai ke tangi pe fakahā 'ene ongo'i 'i lotó 'i he taimi 'oku loto mamahi ai pe puputu'ú.	1	2	3	4	5
70	ongo'i manava'ofa ki he ni'ihi kehé.	1	2	3	4	5
71	manuki'i e fehālaaki e ngāue 'a ha ni'ihi kehe.	1	2	3	4	5
72	kapekape'i ha taha koe'uhí ko 'ene loí.	1	2	3	4	5
73	taa'i ha taha na'á ne ngaohi kovi'i ha taha faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
74	ui ha taha 'aki ha hingoa 'o manukia ha mēmipa 'o hono fāmilí.	1	2	3	4	5
75	taa'i ha taha 'i he'ene manuki'i ha mēmipa hono fāmilí.	1	2	3	4	5
76	ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú.	1	2	3	4	5
77	'ulungaanga lelei ma'u pē mo fakafanongo 'i he loki akó.	1	2	3	4	5
78	lea faka'apa'apa mo fakalongolongo 'i loki ako.	1	2	3	4	5

79	tu'unga lelei faka'atamai 'i he ako.	1	2	3	4	5
80	fakakakato ma'u pē 'ene akó mo e ngāue mei 'apí.	1	2	3	4	5
81	lelei ange 'ene leá hangē ko e laukongá mo e tohinimá	1	2	3	4	5
82	lelei ange 'i he ngaahi mata'ifiká mo manatu'i e ngaahi makatu'unga.	1	2	3	4	5
83	sai 'aupito 'i he tā fakatātaá mo e langa ha ngaahi me'a 'i he loki ako fakatekinolosiá.	1	2	3	4	5
84	ako'i mo fakahinohino e fānau tangata kehé fekau'aki mo e founa malu he feohi fakamalí.	1	2	3	4	5

3.2 Ko e hā e tō'onga mo'ui 'o e feohi 'oku talí?

Fika	'Oku tali ke.....	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
85	fakakata'aki ha tamasi'i 'i he taimi 'okú ne fakahaa'i ai 'ene ongo 'i lotó.	1	2	3	4	5
86	'oku fakamavahe'i ha tamasi'i mei he ngaahi ngāue 'a e kalasí kapau 'oku 'ikai tō'onga fakatamasi'i	1	2	3	4	5
87	'e fakamavahe'i ha ta'ahine mei he ngaahi ngāue 'i he kalasí kapau 'oku 'ikai tō'onga fakafefine.	1	2	3	4	5
88	'ikai ke fakakau ha fānau ako 'oku faingata'a'ia pe fiema'u makehe 'i he ngaahi ngāue 'a e kalasí.	1	2	3	4	5
89	ke fakakata'aki e fānau fefiné 'i honau fōtungá.	1	2	3	4	5
90	ke fakakata'aki e fānau tangatá 'i honau fōtungá.	1	2	3	4	5
91	fakakata'aki e kau fakafāfiné 'i honau fōtungá pe tō'onga mo'uí.	1	2	3	4	5
92	fakakata'aki e kau fānau 'oku fakatangatá 'i honau fōtungá pe tō'onga mo'uí.	1	2	3	4	5
93	ke fakamafola ha ngaahi faka'aluma fekau'aki mo e fānau fefine mo e fānau tangata kehé.	1	2	3	4	5
94	ke fakamafola ha ngaahi faka'aluma pe ngaahi talanoa	1	2	3	4	5

	fekau'aki mo e kakai kehé 'i he ngaahi mītia fakasōsialé					
95	ko hano fakahoko 'i he mītia fakasōsialé ha ngaahi 'ata ta'efakapotopoto fekau'aki mo ha ni'ihī kehe.	1	2	3	4	5
96	ko e fakamamahí mo e fakamālohí ko e kongā pē ia 'o e mo'ui 'i he tutupu haké.	1	2	3	4	5

3.3 Ngaahi tu'unga faka'avalisi tangata pe fefine 'i 'api mo e 'i he kolo

Fika	<i>Fānau fefiné kuo pau ke</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
97	tokanga'i hono fanga tuonga'ané mo e fanga tehiná 'i 'api.	1	2	3	4	5
98	huo e musie/kosi e loto mala'é	1	2	3	4	5
99	fufulu e 'ū me'a ngaohi kaí mo tauhi ke ma'a e falé.	1	2	3	4	5
100	ngaohi e me'atokoni 'a e fāmīlí.	1	2	3	4	5
101	'alu ki 'uta mo e ngou'anga.					
102	'alu ma'u pē ki he lotu.	1	2	3	4	5
103	'alu ma'u pē ki he ngaahi ako hivá.	1	2	3	4	5
104	tauhi e fāmīlí ke ma'uma'uluta mo fā'ūtaha.	1	2	3	4	5
105	hoko ko e fa'ifa'itaki'anga ki he fanga tokouá mo e fānau fefiné.	1	2	3	4	5
106	anga'ofa mo fa'a tokoni 'i he kolo.	1	2	3	4	5
107	tokoni mo pou pou 'i e kāinga.	1	2	3	4	5
108	lea lelei ma'u pē pea ngāue'aki e ngaahi lea 'ofa.	1	2	3	4	5
109	'oua 'e kapekape ki he ni'ihī kehé.	1	2	3	4	5
110	'oua 'e fai he ngaahi lea kovi fekau'aki mo e ni'ihī kehé.	1	2	3	4	5
111	'oua 'e manuki ki he kakai kehé.	1	2	3	4	5
112	'oua 'e fakamatalili'i pe talauhu'i ki he ni'ihī kehé.	1	2	3	4	5
113	'oua 'e haha pe taa'i e kakai kehé.	1	2	3	4	5
114	'oua 'e kau ki ha fuhu mo honau fanga tokouá pe fānau fefiné.	1	2	3	4	5

115	'oua 'e kau ki ha fuhu mo honau fanga tuonga'ane mo e fanau tangata.	1	2	3	4	5
116	'oua 'e kau ki ha taulau mo honau fanga tuonga'ane mo e fanau tangata.	1	2	3	4	5
117	faka'apa'apa'i hono fanga tuonga'ane mo e fanau tangata.	1	2	3	4	5
118	'oua 'e nofo fakamali 'oku te'eki ke fakahoko e mali.	1	2	3	4	5
119	ako'i mo fakahinohino hono fanga tokoua mo e fanau fefine fekau'aki mo e founa malu 'o e feohi fakamali.	1	2	3	4	5
120	'i ai e 'aho 'e faifai ange pea mali 'o 'i ai mo e fanau.	1	2	3	4	5
121	nofo 'i 'api mo e fanau lolotonga 'oku 'alu e husepaniti 'o ngaue.	1	2	3	4	5
122	faka'apa'apa mo fanongo ki he famili 'o e husepaniti.	1	2	3	4	5
123	'ikai ke ma'u ha ngaue	1	2	3	4	5
124	ako ke ngaue mo fai e to'onga mo'ui 'a e fefine mei he'enu fanga kui fefine, ngaahi fa'ee mo e fanga tokoua.	1	2	3	4	5
125	ako e founa ngaue mo e to'onga 'a e fefine mei he'enu fanga kui tangata, ngaahi tama'i mo e fanga tuonga'ane.	1	2	3	4	5
126	ako e founa 'o e ngaue mo e to'onga 'a e fefine mei he'enu kau faiako.	1	2	3	4	5
127	ako e founa 'o e ngaue mo e to'onga mei he kakai kehe 'i honau kololo.	1	2	3	4	5

Fika	<i>Fiema'u e fanau tangata ke</i>	Faka-'ikai'i malohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui malohi ki ai
128	Tokanga'i hono fanga tokoua mo e fanga tuofafine 'i 'api.	1	2	3	4	5
129	cut the grass/ mow the lawn. Huo e musie/kosi e loto mala'ee.	1	2	3	4	5
130	wash the dishes and clean the house. Fufulu e 'u me'a ngaohi kai mo tauhi ke ma'a e fale.	1	2	3	4	5
131	cook food for the family.	1	2	3	4	5

	Ngaohi e me'atokoni 'a e fāmilí.					
132	go to 'uta and the plantations. 'alu ki 'uta mo e ngoue'angá.	1	2	3	4	5
133	always go to church. 'alu ma'u pē ki he lotú.	1	2	3	4	5
134	always go to choir practices. 'alu mau pē ki he ngaahi ako hivá.	1	2	3	4	5
135	keep the family together. Tauhi ke ma'uma'uluta mo fakataha e fāmilí.	1	2	3	4	5
136	be a role model for his brothers and male cousins. Hoko ko e fa'ifa'itaki'anga ki hono fanga tokouá mo e fānau tangata kehé.	1	2	3	4	5
137	be kind and helpful in the village. Anga 'ofa mo fie tokoni 'i he kolo.	1	2	3	4	5
138	to help and support his extended family. Ke tokoni mo pou pou 'i hono kāingá.	1	2	3	4	5
139	always speak nicely and use kind words. Lea lelei ma'u pē mo ngāue'aki e ngaahi lea 'ofa.	1	2	3	4	5
140	not swear at others. 'ikai kapekape ki he ni'ihí kehé.	1	2	3	4	5
141	not say bad things about others. 'ikai ke lea 'aki e ngaahi me'a kovi fekau'aki mo e ni'ihí kehé.	1	2	3	4	5
142	not mock other people. 'ikai manuki' i e kakai kehé.	1	2	3	4	5
143	not tease others. 'oua 'e fakamatalili' i e ni'ihí kehé.	1	2	3	4	5
144	not beat up or hit other people. 'ikai ke haha pe tā e kakai kehé.	1	2	3	4	5
145	not engage in physical fights with their brothers or male cousins. 'ikai kau 'i he ngaahi fuhu mo honau fanga tokouá pe fānau tangatá.	1	2	3	4	5

146	not engage in physical fights with their sisters or female cousins. ‘ikai kau ‘i he ngaahi fuhu mo honau fanga tuofafiné mo e fānau fefiné.	1	2	3	4	5
147	not engage with verbal arguments with their sisters or female cousins. ‘ikai kau ki he felāuaki mo honau fanga tuofāfiné pe fānau fefiné.	1	2	3	4	5
148	respect his sisters and female cousins. Faka’apa’apa’i hono fanga tuofāfiné mo e fānau fefiné.					
149	not engage in sexual acts before marriage. ‘ikai kau ki he nofo fakamali te’eki ke fakahoko e malí.	1	2	3	4	5
150	teach and educate his brothers and male cousins about safe sexual practice. Ako’i mo fakahinohino hono fanga tokouá mo e fānau tangatá fekau’aki mo e founa malu ‘o e feohi fakamalí.	1	2	3	4	5
151	one day eventually get married and have children. ‘e ‘i ai e ‘aho ‘e faifai ange pea mali pea ‘i ai e fānau.	1	2	3	4	5
152	stay home with the children while the wife goes to work. Nofu ‘i ‘api mo e fānau lolotonga ‘oku ‘alu e uai’i ki he ngāue.	1	2	3	4	5
153	respect and listen to the wife’s family. Faka’apa’apa mo fanongo ki he fāmili ‘o e uai’i.	1	2	3	4	5
154	not pursue a career. ‘ikai ma’u ha ngāue.	1	2	3	4	5
155	learn to act and behave like a boy from their grandmothers, mothers and sisters. Ako ke ngāue mo tō’onga hangē ha tamasi’i mei he’enu fanga kui fefiné, ngaahi fa’eé mo e fanga tuofāfiné.	1	2	3	4	5
156	learn how to act and behave like a boy from their	1	2	3	4	5

	grandfathers, fathers and brothers. Ako ki he founa 'o e ngāue mo e tō'onga hangé ha tamasi'í mei he'enau fanga kui tangatá, ngaahi tamaí mo e fanga tokouá.					
157	learn how to act and behave like a boy from their teachers. Ako e founa ngāué mo e tō'onga hangē ha tamasi'í mei he'enau kau faiakó.	1	2	3	4	5
158	learn how to act and behave from other people in their village. Ako e founa 'o e ngāué mo tō'ongá mei he kakai 'i honau koló.	1	2	3	4	5

KONGA F: NGA AHI NGĀUE ‘O E FAKAMAMAHÍ PE FAKAMĀLOHÍ

‘Oku vakai e kongā ko ení ki he ngaahi ngāue ‘a e tangata pe fefine makatu’unga ‘i he fakamamahi pe fakamālohí. ‘Oku fakapatonu mai e kongā ko ení ki he ngaahi fakafōtunga fekau’aki mo e tangata pe fefine ‘i he’ene felāve’i mo e ngaahi me’a ‘oku hoko ‘i he akó mo e koló.

KONGA 1

1a. Ko e hā e ngaahi ngāue ‘a e fakamālohí pe fakamamahí kuó ke vakai ki ai pe a’usia ‘i he ‘apiakó?

Fika	Ngaahi ngāue ‘a e fakamālohí pe fakamamahí	Ma’u ai pē	Toutou/tu’o lahi	Taimi ni’ihi	Tātaitaha	Hala’atā
1	Ta’etoka’i ia ‘e hono to’ú	1	2	3	4	5
2	Ui’aki e hingoa	1	2	3	4	5
3	Ne kapekape’i	1	2	3	4	5
4	Na’e manukia ‘e he ni’ihi kehé	1	2	3	4	5
5	Ne taa’i/paa’i	1	2	3	4	5
6	Ne hoka’i	1	2	3	4	5
7	Ngaahi lau ta’efaka’apa’apa mo e ngaahi lau fekau’aki mo ‘ete tangata pe fefine	1	2	3	4	5
9	Ala na’e ‘ikai fiema’u (ala kovi)	1	2	3	4	5
10	Manukia ‘i he mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5
11	Manukia fakafounga ‘i he ‘imeilí	1	2	3	4	5
12	Manukia fakafounga ‘i he ngaahi ‘ata na’e fakahū hake ‘i he ngaluopé.	1	2	3	4	5
13	Ne ui ‘aki e ngaahi hingoa ‘o fou mai ‘i he ngaahi pōpoaki he ngaluopé.	1	2	3	4	5
14	Kapekape’i fou mai ‘i he pōpoaki he ngaluopé.	1	2	3	4	5
15	Ma’u e ngaahi pōpoaki ta’efaka’apa’apa pe ngaahi ‘ata fou mai ‘i he telefoni to’oto’ó.	1	2	3	4	5

1b. Kapau ‘oku ‘i ai ha ngaahi ngāue kehe ‘o e fakamamahí pe fakamālohí na’e ‘ikai fakahā atu ‘i ‘olunga, ka ‘oku nau mo’ui ‘i he akó – kātaki ‘o fakahoko mai ‘i lalo.

.....

.....

1c. Ko e hā fua e ngaahi ngāue ‘o e fakamamahí pe fakamālohí kuó ke vakai ki ai pe a’usia ‘i he fonua fakalukufua?

Fika	Ngaahi ngāue ‘o e fakamamahí/fakamālohí	Ma’u ai pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	tātaaitaha	Hala ‘atā
16	Ta’etoka’i ia ‘e hono to’ú	1	2	3	4	5
17	Ui ‘aki e hingoa	1	2	3	4	5
18	Ne kapekape’i	1		3	4	5
19	Manukia ‘e ni’ihi kehé	1	2	3	4	5
20	Ne taa’i/paa’i	1	2	3	4	5
21	Na’e hoka’i	1	2	3	4	5
22	Ngaahi lau ta’efaka’apa’apa mo e ngaahi lau fekau’aki mo ‘ene tangata pe fefine.	1	2	3	4	5
23	Ala na’e ‘ikai fiema’u/ala kovi	1	2	3	4	5
24	Manukia ‘i he ngaahi mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5
25	Manukia fou mai ‘i he ‘īmeilí	1	2	3	4	5
26	Manukia fakafounga ‘i he ngaahi ‘ata ne ‘ohake ‘i he ngaluopé.	1	2	3	4	5
27	Ne ui’aki e ngaahi hingoa fou mai ‘i he ngaahi pōpoaki he ngaluopé.	1	2	3	4	5
28	Ne kapekape’i fou mai ‘i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
29	Ma’u e ngaahi pōpoaki pe ngaahi ‘ata fou mai he telefoni to’oto’ó	1	2	3	4	5

1d. Kapau ‘oku toe ‘i ai ha ngaahi ngāue kehe ‘a e fakamamahí mo e fakamālohí ‘oku ‘ikai ke fakahā ‘i ‘olunga, ka ‘oku nau mo’ui ‘i he fonuá fakalukufua – kātaki ‘o fakahoko mai ‘i lalo.

.....

.....

KONGA 2

Ko e ngaahi ngāue ‘a e fakamamahí pe fakamālohi ‘oku ‘i loto ia ‘i ha ngaahi tu’unga pau kuo fakatu’utu’unga mei he 1 – 10, ‘a ia ko e 1 ko e lahi taha ia ‘o e tali, mo e 10 ko e si’isi’i taha ia ‘o e tali. ‘E lava pē ke ke ngāue’aki e n/a (ko e ‘ikai ke tali) ‘a e tali.

2a. Fakatu’utu’unga ‘a e ngaahi tu’unga ko ení ‘i ho’o tohi ‘a e ngaahi mata’ifika fekau’aki mo e talí ‘i he ngaahi puha ‘ataá.

Fakatātā/sīpinga

Fika	<i>Ko ha ta’ahine</i> ...	Ta’e toka’i ‘e hono to’ú	Ui ‘aki e ngaahi hingoa	Kapekape’i	Taa’i/paa’i	Ne hoka’i	Manukia ‘i he mītia fakasosiale	Manukia fou ‘i he ngaahi ‘ata kuo ‘ohake ‘i he ngaluopé	Fakaaaoao fou ‘i he pōpoaki he ngaluopé	Ngaahi laulea ta’e faka’apa’apa mo e ngaahi lau fekau’aki mo ‘ene tangata	Ala na’e ‘ikai ke fiema’u pe ala kovi
1	Ko hai ‘oku ha’u ki he ako mo e ‘ulu na’e ‘ikai ke fi.	5	4	3	1	2	6	7	8	n/a ‘ikai tali	n/a ‘ikai tali

Kau fefine

Fika	<i>Ko ha ta'ahine</i>	Ta'e- toka'i 'e hono to'ú	Ui 'aki e ngaahi hingoa	Kape- kape'i	Taa'i/ paa'i	Ne hoka'i	Manukia 'i he mītia faka- sōsialé	Manukia fou 'i he ngaahi 'ata 'i he ngaluopé	Fakaaoao fou 'i he pōpoaki he ngaluopé	Ngaahi lau ta'e faka- 'apa'apa mo e lau fekau'aki mo 'ene tangata	Ala ne 'ikai ke fiema'u pe ko e ala kovi
30	mo ha faingata'a'ia fakaesino										
31	lahi ange 'ene feohi holo mo e fānau tangatá.										
32	ngaue mo e tō'onga hangē ha tamasi'í										
33	teuteu hangē ha tamasi'í										
34	ma'u e le'o matolu										
35	tui e vala tātā'olunga										

Tangata

Fika	<i>Ko ha tamasi'i</i>	Ta'e- toka'i 'e hono to'ú	Ne ui 'aki e ngaahi hingoa	Kape- kape'i	Taa'i pe paa'i	Ne hoka'i	Manukia 'i he mītia faka- sosiale	Manukia fou he ngaahi 'ata ne tuku atu he ngaluopé	Fakaaoao fou he pōpoaki he ngaluopé	Ngaahi lau ta'e faka- 'apa'apa mo e lau fekau'aki mo 'ene fefine	Ala na'e 'ikai fie ma'u pe ala kovi
36	mo ha faingata'a'ia fakaesino										
37	lahi ange 'ene feohi holo mo e fānau fefiné.										
38	ngaue mo e tō'onga hangē ha ta'ahine										
39	teuteu hangē ha ta'ahiné										

40	le’o fakafefine pea talanoa hangē ha ta’ahiné										
41	’oku ’ikai ke ne fiema’u ke kau ’i he ngaahi ngāue fakasino mo tōtōivi										

KONGA H: Tali ki he ngaahi ngāue ‘a e fakamamahí/fakamālohí

Ko e konga ko ení ‘oku fakatefito ia ‘i he founa na’e tali ‘aki ‘e he fānau akó ki he ngaahi ngāue ‘a e fakamamahí/fakamālohí.

KONGA 1 - Ako

1a. ‘I he taimi ‘o e fakakaukau fekau’aki mo e ngaahi ngāue ‘o e fakamamahi kuó ke a’usiá, na’e anga fēfē ho’o tali e ngaahi ngāue pehéé?

Fili ha TAHA ‘o e fa’ahinga (A – E) ke fai. Hangē ko ení, fakakakato ‘a e tali ‘i he tēpile ‘i he TAHA ‘o e ngaahi fa’ahingá – fefine, tangata, taha ako ‘oku fakaleití pe fakatangata, ta’ahine ako ‘oku faingata’a’ia pe fiema’u makehe, pe tamasi’i ako ‘oku faingata’a’ia. ‘Omi e fa’ahinga pē ‘e TAHA, ‘ikai ko e kātoa.

A. Fakatonuki - Fefine

Fika	<i>Ne u tali ki he ngaahi ngāue ‘a e fakamamahi/fakamālohi ‘aki</i>	Ma’u pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	Tātaaitaha	Hala ‘atā
1	talanoa ki ha faiako	1	2	3	4	5
2	talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
3	talanoa ki ha kaungāme’a	1	2	3	4	5
4	talanoa ki ha kulupu ‘o e kaungāme’a	1	2	3	4	5
5	talanoa ki hono fāmilí	1	2	3	4	5
6	talanoa ki ha taha ‘i he koló	1	2	3	4	5

7	‘ikai ke fai ha me’a fekau’aki mo ia/ta’e tokanga’i	1	2	3	4	5
8	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
9	taa’i e tokotaha pe ni’ihi ne nau fakatupu ‘a e ngāue ‘o e fakamamahí	1	2	3	4	5
10	kole ki ha taha kehe ke ne taa’i e tokotaha pe ni’ihi ne nau fakatupu e ngāue fakamamahí.	1	2	3	4	5
11	manukia ha taha/ni’ihi ne nau fakatupu e ngāue fakamamahí.	1	2	3	4	5
12	kape’i e tokotaha/ni’ihi ne nau fakatupu e ngāue fakamamahí	1	2	3	4	5
13	ngāue’aki e ‘īmeilí (ngaluope) ke fakafepaki mai ai ki he tokotaha/ni’ihi ngaue ta’efakalaó	1	2	3	4	5
14	ngaue’aki e feisipuka (ngaluope) ke a’u mai ai ki he tokotaha/ni’ihi ngaue ta’efakalaó	1	2	3	4	5
15	ngāue’aki hono fakahoko mai e ngaahi pōpoaki he ngaluopé ke a’u ai ki he tokotaha/ni’ihi ngāue ta’efakalaó.	1	2	3	4	5
16	fakamolemole’i e tokotaha/ni’ihi ngaue ta’efakalao	1	2	3	4	5
17	‘ikai toe fai e ngaahi kalasí/ngaahi lēsoní/ngaahi pepá	1	2	3	4	5
18	hiki ki ha toe ako ‘e taha	1	2	3	4	5

E. Fakatonuki - Tangata

Fika	<i>Ne u tali ki he ngaahi ngāue ‘a e fakamamahí ‘aki</i>	Ma’u pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	Tātaaitaha	Hala ‘atā
19	talanoa ki ha faiako	1	2	3	4	5
20	talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
21	talanoa ki ha kaungāme’a	1	2	3	4	5
22	talanoa ki ha kulupu ‘o e ngaahi kaungāme’a	1	2	3	4	5
23	talanoa ki hono fāmilí	1	2	3	4	5
24	talanoa ki ha tokotaha ‘i he koló.	1	2	3	4	5
25	‘ikai ke fai ha me’a fekau’aki mo ia/ta’etokanga’i	1	2	3	4	5
26	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
27	taa’i ha tokotaha/ni’ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5

28	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihi ne fakatupu e ngaue fakamamahí.	1	2	3	4	5
29	manukia ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5
30	kapekape'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5
31	ngaue'aki e 'imeilí (ngaluope) ke a'u ai ki he taha ngaue ta'efakalaó.	1	2	3	4	5
32	ngāue'aki e feisipuka (ngaluope) ke a'u ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
33	ngaue'aki e tuku atu e ngaahi pōpoaki he ngaluopé ke a'u ai ki he taha ngaue ta'efakalaó	1	2	3	4	5
34	fakamolemole'i e taha/ni'ihi ngaue ta'efakalaó	1	2	3	4	5
35	'ikai toe fai 'eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá	1	2	3	4	5
36	hiki ki ha toe 'apiako 'e taha	1	2	3	4	5

F. Fakatonuki - Fanauako Fakaleiti/fakatangata

Fika	<i>Ne u tali ki he ngaahi ngaue fakamamahi 'aki e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	Tātaaitaha	Hala 'atā
37	talanoa ki ha faiako	1	2	3	4	5
38	talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
39	talanoa ki ha kaungāme'a	1	2	3	4	5
40	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
41	talanoa ki hono familí	1	2	3	4	5
42	talanoa ki ha taha 'i he koló	1	2	3	4	5
43	'ikai fai ha ngaue fekau'aki mo ia/ta'etokanga'i	1	2	3	4	5
44	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
45	taa'i ha taha/ni'ihi ne nau fakatupu 'a e ngaue fakamamahí	1	2	3	4	5
46	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5
47	manukia ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5
48	kape'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí	1	2	3	4	5
49	ngāue'aki e 'imeilí (ngaluope) ke a'u ai ki he taha/ni'ihi ngaue ta'efakalaó	1	2	3	4	5

50	ngāue'aki e feisipuká (ngaluope) ke a'u ai ki he taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5
51	ngāue'aki e 'oatu e pōpoaki he ngaluopé ke a'u ai ki he taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5
52	fakamolemole'i e taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5
53	'ikai ke fai 'eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
54	hiki atu ki ha toe 'apiako 'e taha.	1	2	3	4	5

H. Fakatonuki - Ta'ahine ako 'oku faingata'a'ia pe fiema'u makehe

Fika	<i>Ne u tali ki he ngaahi ngaue fakamamahí 'aki e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihī	Tātaaitaha	Hala 'atā
55	talanoa ki ha faiako.	1	2	3	4	5
56	talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
57	talanoa ki ha kaungāme'a	1	2	3	4	5
58	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
59	talanoa ki hono fāmilí	1	2	3	4	5
60	talnoa ki ha taha 'i he koló.	1	2	3	4	5
61	'ikai ke fai ha me'a fekau'aki mo ia/ta'etokanga'i	1	2	3	4	5
62	tāpalasia ai ha taha kehe pe fua hia ai ha taha kehe	1	2	3	4	5
63	taa'i ha taha/ni'ihī ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
64	kole ki ha taha kehe ke ne taa'i e taha/ni'ihī ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
65	manukia ha taha/ni'ihī ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
66	kape'I e taha/ni'ihī ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
67	ngaue'aki e 'imeilí (ngaluope) ke a'u ai ki he taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5
68	ngaue'aki e feisipuká (ngaluope) ke a'u ai ki he taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5
69	ngāue'aki e 'oatu e pōpoaki (ngaluope) ke a'u ai ki he taha/ni'ihī ngaue ta'efakalaó.	1	2	3	4	5

70	fakamolemole'i e taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
71	'ikai toe fai 'eku ngaahi kalasi/ngaahi lēsoni/ngaahi pepá.	1	2	3	4	5
72	hiki atu ki ha toe 'apiako 'e taha.	1	2	3	4	5

I. Fakatonuki - Tamasi'i ako 'oku faingata'a'ia pe fiema'u makehe

Fika	<i>Ne u tali ki he ngaahi ngaue fakamamahi 'aki</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	Tātaaitaha	Hala 'atā
73	talanoa ki ha faiako	1	2	3	4	5
74	talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
75	talanoa ki ha kaungāme'a	1	2	3	4	5
76	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
77	talanoa ki hono fāmili.	1	2	3	4	5
78	talanoa ki ha taha 'i he koló.	1	2	3	4	5
79	'ikai ke fai ha me'a fekau'aki mo ia/ta'etokanga'i	1	2	3	4	5
80	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe.	1	2	3	4	5
81	taa'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
82	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
83	manukia ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
84	kape'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
85	ngaue'aki e 'imeilí(ngaluope) ke a'u ai ki he taha/ni'ihi ngaue ta'efakalao.	1	2	3	4	5
86	ngaue'aki e feisipuká (ngaluope) ke a'u ai ki he taha/ni'ihi ngaue ta'efakalao.	1	2	3	4	5
87	ngaue'aki hono 'oatu e popoaki he ngaluope ke a'u ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
88	fakamolemole'i e taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
89	'ikai toe fai 'eku ngaahi kalasi/ngaahi lēsoni/ngaahi pepá.	1	2	3	4	5
90	hiki atu ki ha toe 'apiako 'e taha.	1	2	3	4	5

KONGA 2 - Ako

2a. 'I he taimi ko ē fakakaukau atu fekau'aki mo e ngaahi ngāue fakamamahí/fakamālohi kuó ke vakai ki ai 'i he 'apiakó, na'e anga fēfē 'a e tali 'e he fānauakó e ngaahi ngāue peheni?

Kataki 'o fakakakato KĀTOA e ngaahi fa'ungá.

Fafine

Fika	<i>Na'e tali e fānau fefiné e ngaahi ngaue fakamamahí 'aki</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihí	Tātaaitaha	Hala 'atā
1	talanoa ki ha faiako	1	2	3	4	5
2	talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
3	talanoa ki ha kaungāme'a	1	2	3	4	5
4	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
5	talanoa ki hono fāmilí.	1	2	3	4	5
6	talanoa ki ha taha 'i he koló.	1	2	3	4	5
7	'ikai ke fai ha me'a fekau'aki mo ia/ta'etokanga'i	1	2	3	4	5
8	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
9	taa'i ha taha/ni'ihí ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
10	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihí ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
11	manukia ha taha/ni'ihí ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
12	kape'i ha taha/ni'ihí ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
13	ngāue'aki e 'imeilí (ngaluope) ke a'u atu ai ki he taha/ni'ihí ngaue ta'efakalaó.	1	2	3	4	5
14	ngāue'aki e feisipuká (ngaluope) ke a'u atu ai ki he taha/ni'ihí ngaue ta'efakalaó.	1	2	3	4	5

15	ngāue'aki e 'oatu e pōpoaki (ngaluope) ke a'u atu ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
16	fakamolemole'i e taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
17	'ikai toe fai 'eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
18	Hiki atu ki ha toe 'apiako kehe.	1	2	3	4	5

Tangata

Fika	<i>Ne tali 'aki 'e he fānau tangatá e ngaue fakamamahi e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	Tātaaitaha	Hala 'atā
19	talanoa ki ha faiako.	1	2	3	4	5
20	talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
21	talanoa ki ha kaungāme'a	1		3	4	5
22	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
23	talanoa ki hono fāmilí.	1	2	3	4	5
24	talanoa ki ha taha 'i he koló.	1	2	3	4	5
25	'ikai fai he me'a fekau'aki mo ia/ta'etokanga'i ia.	1	2	3	4	5
26	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
27	taa'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
28	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
29	manukia ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
30	kape'i ha taha/ni'ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
31	ngāue'aki e 'īmeilí (ngaluope) ke a'u atu ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
32	ngāue'aki e feisipuká (ngaluope) ke a'u atu ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
33	ngāue'aki e 'oatu e pōpoaki he ngaluope ke a'u atu ai ki he taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
34	fakamolemole'i e taha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
35	'ikai toe fai 'eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5

36	hiki atu ki ha toe 'apiako kehe.	1	2	3	4	5
----	----------------------------------	---	---	---	---	---

Fānauako fakaleiti pe fakatangata

Fika	<i>Ne tali 'aki 'e he fānauako fakaleiti pe fakatangata e ngaue fakamamahi e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihii	Tātaaitaha	Hala 'atā
37	talanoa ki ha faiako	1	2	3	4	5
38	talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
39	talanoa ki ha kaungāme'a	1	2	3	4	5
40	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
41	talanoa ki hono fāmilí.	1	2	3	4	5
42	talanoa ki ha taha 'I he koló.	1	2	3	4	5
43	'ikai ke fai ha me'a fekau'aki mo ia/ta'etokanga'i ia.	1	2	3	4	5
44	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
45	taa'i ha taha/ni'ihii ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
46	kole ki ha taha kehe ke ne taa'i ha taha/ni'ihii ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
47	manukia ha taha/ni'ihii ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
48	kape'i ha taha/ni'ihii ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
49	ngāue'aki e 'imeilí (ngaluope) ke a'u atu ai ki he taha/ni'ihii ngaue ta'efakalaó.	1	2	3	4	5
50	ngāue'aki e feisipuká (ngaluope) ke a'u atu ai ki he taha/ni'ihii ngaue ta'efakalaó.	1	2	3	4	5
51	ngāue'aki e 'oatu e pōpoaki he ngaluopé ke a'u atu ai ki he taha/ni'ihii ngaue ta'efakalao.	1	2	3	4	5
52	fakamolemole'i e taha/ni'ihii ngaue ta'efakalaó.	1	2	3	4	5
53	'ikai toe fai 'eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
54	hiki atu ki ha toe 'apiako kehe.	1	2	3	4	5

Fānauako fefine ‘oku faingata’a’ia pe fiema’u makehe

Fika	<i>Ne tali ‘aki ‘e he fanauako fefine faingata’a’ia e ngaue fakamamahi e ...</i>	Ma’u pé	Tu’o lahi/toutou	Taimi ‘e ni’ihi	Tātaaitaha	Hala ‘atā
55	talanoa ki ha faiako	1	2	3	4	5
56	talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
57	talanoa ki ha kaungāme’a	1		3	4	5
58	talanoa ki ha kulupu ‘o e ngaahi kaungāme’a	1	2	3	4	5
59	talanoa ki hono fāmīlī	1	2	3	4	5
60	talanoa ki ha taha ‘i he koló.	1	2	3	4	5
61	‘ikai fai ha me’a fekau’aki mo ia/ta’etokanga’i ia	1	2	3	4	5
62	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe	1	2	3	4	5
63	taa’i ha taha/ni’ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
64	kole ki ha taha kehe ke ne taa’i ha taha/ni’ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
65	manukia ha taha/ni’ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
66	kape’i ha taha/ni’ihi ne nau fakatupu e ngaue fakamamahi.	1	2	3	4	5
67	ngāue’aki e ‘īmeilī (ngaluope) ke a’u atu ai ki he taha/ni’ihi ngaue ta’efakalaó.	1	2	3	4	5
68	ngāue’aki e feisipuká (ngaluope) ke a’u atu ai ki he taha/ni’ihi ngaue ta’efakalaó.	1	2	3	4	5
69	ngāue’aki hono ‘oatu e pōpoaki he ngaluopé ke a’u atu ai ki he taha/ni’ihi ngaue ta’efakalaó.	1	2	3	4	5
70	fakamolemole’i e taha/ni’ihi ngaue ta’efakalaó.	1	2	3	4	5
71	‘ikai toe fai ‘eku ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
72	hiki atu ki ha toe ‘apiako ‘e taha	1	2	3	4	5

Fānauako tangata mo e faingata'a'ia pe fiema'u makehe

Fika	<i>Ne tali 'aki 'e he fānauako tangatá e ngaahi ngaue fakamamahi e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	Tātaaitaha	Hala 'atā
73	talanoa ki ha faiako.	1	2	3	4	5
74	talanoa ki he pule ako/tiuta lahi/taki fakafaifekau.	1	2	3	4	5
75	talanoa ki ha kaungāme'a	1	2	3	4	5
76	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
77	talanoa ki hono fāmilí	1	2	3	4	5
78	talanoa ki ha tokotaha 'i he koló.	1	2	3	4	5
79	'ikai ke fai ha me'a fekau'aki mo ia/ta'etokanga'i ia.	1	2	3	4	5
80	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe.	1	2	3	4	5
81	taa'i e tokotaha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
82	kole ki ha taha kehe ke ne taa'i e tokotaha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
83	manukia e tokotaha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
84	kape'i e tokotaha/ni'ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
85	ngāue'aki e 'imeilí (ngaluope) ke a'u atu ai ki he tokotaha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
86	ngāue'aki e feisipuká (ngaluope) ke a'u atu ai ki he tokotaha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
87	ngāue'aki hono tuku atu e pōpoaki he ngaluopé ke a'u atu ai ki he tokotaha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
88	fakamolemole'i e tokotaha/ni'ihi ngaue ta'efakalaó.	1	2	3	4	5
89	'ikai ke toe fai 'ene ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
90	hiki atu ki ha toe 'apiako kehe.	1	2	3	4	5

2b. Ko e hā e ngaahi founga kehe 'e lava 'o tali ai 'e he fānauakó e ngaahi ngāue 'o e fakamamahí.

2c. 'I taimi 'o e fakakaukau fekau'aki mo e ngaahi ngāue 'o e fakamamahi kuó ke vakai ki ai 'i he 'apiakó, na'e anga fēfē e fakafōtunga 'a e fanauakó ki he ngaahi ngāue peheni?

Fika	<i>Ne tali 'e he tokotaha/fānauako ngaue ta'efakalaó ki he ngaahi ngaue fakamamahí 'aki.....</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihhi	Tātaootaha	Hala 'atā
91	talanoa ki ha faiako.	1	2	3	4	5
92	talanoa ki he puleako/tiuta lahi/taki fakafai fekau	1	2	3	4	5
93	talanoa ki ha kaungāme'a	1	2	3	4	5
94	talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
95	talanoa ki hono fāmili	1	2	3	4	5
96	talanoa ki ha tokotaha 'i he koló.	1	2	3	4	5
97	'ikai ke fai ha me'a fekau'aki mo ia/ta'e tokanga'i	1	2	3	4	5
98	hokohoko atu hono fai e me'a tatau mo e houtamaki.	1	2	3	4	5
99	kole ke fakamolemole'i	1	2	3	4	5
100	kole fakamolemole ki he tokotaha laveá.	1	2	3	4	5
101	'ikai toe fai 'ene ngaahi kalasi/ngaahi lēsoni/ngaahi pepá.					
102	Hiki atu ki ha toe 'apiako kehe.					

2e. Ko e hā e ngaahi founa kehe ‘e lava ai e tamasi’i/fānauakó ‘iate kinautolu pē ‘o tali ki he ngaahi ngāue ‘o e fakamamahí?

KONGA 3 – Fonua Fakalukufua

3a. ‘I he taimi ‘o e fakakaukau fekau’aki mo e ngaahi ngāue ‘o e fakamamahí kuó ke vakai ki ai ‘i he fonuá fakalukufuá, ne anga fēfē ‘a e fakafōtunga ‘a e ni’ihi ne nau uesiá ‘i he ngaahi ngaue pehení?

Fika	<i>Ne tali ‘e he kau uesia ‘a e ngaahi ngaue fakamamahi ‘aki</i>	Ma’u pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	Tātaaitaha	Hala ‘atā
103	talanoa ki he’ene faifekau.	1	2	3	4	5
104	talanoa ki ha tokotaha taki ‘o e fonua pe ha taha matu’outu’a .	1	2	3	4	5
105	talanoa ki ha kaungāme’a.	1	2	3	4	5
106	talanoa ki ha kulupu ‘o e ngaahi kaungāme’a.	1	2	3	4	5
107	talanoa ki hono fāmīlī	1	2	3	4	5
108	‘ikai ke fai ha me’a fekau’aki mo ia/ta’e tokanga’i ia.	1	2	3	4	5
109	tāpalasia ai ha taha kehe/fua hia ai ha taha kehe.	1	2	3	4	5
110	taa’i e tokotaha ne ne fakatupu e ngāue fakamamahí hangē ko e taha/ni’ihi ngaue ta’efakalao.	1	2	3	4	5
111	manukia e tokotaha/ni’ihi ne fakatupu e ngaue fakamamahí.	1	2	3	4	5
112	kape’i e tokotaha/ni’ihi ne nau fakatupu e ngaue fakamamahí.	1	2	3	4	5
113	ngāue’aki e ‘īmeilī (ngaluope) ke a’u atu ai ki he tokotaha/ni’ihi ngaue ta’e fakalao.	1	2	3	4	5
114	ngāue’aki e feisipuká (ngaluope) ke a’u atu ai ki he tokotaha/ni’ihi ngaue ta’e fakalao.	1	2	3	4	5

115	ngāue'aki hono 'oatu e pōpoaki he ngaluopé ke a'u atu ai ki he tokotaha/ni'ihi ngaue ta'e fakalaó.	1	2	3	4	5
116	fakamolemole'i e tokotaha/ni'ihi ngaue ta'e fakalaó.	1	2	3	4	5
117	'ikai ke fai 'ene ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.	1	2	3	4	5
118	hiki atu ki ha toe 'apiako kehe.	1	2	3	4	5

3b. 'I he taimi 'o e fakakaukau fekau'aki mo e ngaahi ngāue 'o e fakamamahí kuó ke vakai ki ai 'i he fonuá fakalukufua, ne anga fēfē e fakafōtunga 'a e tokotaha/ni'ihi ngaue ta'e fakalaó ki he fa'ahinga ngāue pehení?

Fika	<i>Ne tali 'aki 'e he tokotaha/ni'ihi ngāue ta'e fakalaó ki he ngaahi ngaue fakamamahí 'aki</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	Tātaaitaha	Hala 'atā
119	talanoa ki he'ene faifekau.	1	2	3	4	5
120	talanoa ki he taki 'o e fonuá pe ko ha taha matu'outu'a	1	2	3	4	5
121	talanoa ki ha kaungāme'a.	1		3	4	5
122	talanoa ki ha kulupu 'o e ngaahi kaungāme'a.	1	2	3	4	5
123	talanoa ki hono fāmilí.	1	2	3	4	5
124	'ikai ke fai ha me'a fekau'aki mo ia/ta'e tokanga'i ia.	1	2	3	4	5
125	hokohoko atu hono fai e me'a tatau mo hono fakahoha'asi (fakamamahi'i) e ni'ihi kehé.	1	2	3	4	5
126	kole ki he tokotaha ne uesia pe mamahí ke fakamolemole'i ia.	1	2	3	4	5
127	kole fakamolemole ki he tokotaha na'á ne fakahoha'asi pe fakamamahi'i.	1	2	3	4	5
128	'ikai ke toe fai 'ene ngaahi kalasí/ngaahi lēsoní/ngaahi pepá.					
129	hiki atu ki ha toe 'apiako kehe.					

KONGA I: Ko e ngaahi me'a 'oku fepaki mo e tangata pe fefine tu'unga 'i he fakamamahí.

Ko e konga ko ení 'oku fakatefito ia 'i he ngaahi me'a 'oku fepaki mo ia pe ko e ngaahi ola 'o e ngaahi ngāue 'o e fakamamahí 'i he mo'ui 'a e fānauakó. Fakakaukau fekau'aki mo hono uesia koe 'e he fakamamahí, pe ko e fānauako kehe 'okú ke 'ilo kuo nau a'usia e fakamamahí.

KONGA 1

1a. Ko e hā fua e ngaahi me'a 'okú ne uesia ai e fānauako makatu'unga 'i he ngaahi fakamamahi?

Fafine

Fika	<i>Ko e uesia 'o e fakamamahí 'i he fānau fefiné 'okú ne 'ai kinautolu</i>	Faka-'ikai'i malohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui malohi ki ai
1	ongó'i ne fakaivia ke tokoni'i e ni'ihí kehe.	1	2	3	4	5
2	tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
3	tafoko ki he 'Otuá.	1	2	3	4	5
4	ongó'i ilifía.	1	2	3	4	5
5	ongó'i loto ta'ota'omia/mafasia.	1	2	3	4	5
6	ongó'i ta'elata.	1	2	3	4	5
7	'ikai ke fie talanoa ki ha taha.	1	2	3	4	5
8	'ikai ke fie kai pe mohe	1	2	3	4	5
9	fakalavea kinautolu.	1	2	3	4	5
10	'ikai fie 'alu ki he ako.	1	2	3	4	5
11	tō lalo e tu'unga fakahoko e ngāue fakaakó.	1	2	3	4	5
12	tafoki ki he ifi sikaleti.	1	2	3	4	5
13	tafoki ki he inu kava mālohi.	1	2	3	4	5
14	tafoki ki he ifi faito'o kona tapú.	1	2	3	4	5
15	tafoki ki he ngaahi faito'o kona tapu kehe.	1	2	3	4	5
16	fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
17	tafoki ki he fe'auakí.	1	2	3	4	5
18	ta'onakita.	1	2	3	4	5

Tangata

Fika	<i>Ko e uesia 'o e fakamamahí 'i he fānau tangatá 'okú ne 'ai kinautolu ke</i>	Faka-'ikai'i malohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui malohi ki ai
19	fakaivia ke tokoni'i e ni'ihí kehe.	1	2	3	4	5
20	tafoki ki he fakamālohi-sino hange ko e sipotí.	1	2	3	4	5
21	tafoki ki he 'Otuá	1	2	3	4	5

22	ongo'i ilifia.	1	2	3	4	5
23	ongo'i loto ta'ota'omia/mafasia.	1	2	3	4	5
24	ongo'i ta'elata.	1	2	3	4	5
25	'ikai fie talanoa ki ha taha.	1	2	3	4	5
26	'ikai ke fie kai pe mohe.	1	2	3	4	5
27	fakalavea'i kinautolu.	1	2	3	4	5
28	'ikai ke fie 'alu ki he ako.	1	2	3	4	5
29	tafoki ki he ifi sikaletí.	1	2	3	4	5
30	tafoki ki he inu kava mālohí.	1	2	3	4	5
31	tafoki ki he ifi faito'o kona tapú.	1	2	3	4	5
32	hanga ki he ngaahi faito'o kona tapu kehé.	1	2	3	4	5
33	fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
34	tafoki ki he fe'auaki.	1	2	3	4	5
35	ta'onakita.	1	2	3	4	5

Fānuako 'oku fakafāfine pe fakatangata

Fika	<i>Ko e uesia koi a 'o e fānuako 'oku fakafāfine pe fakatangatá 'e he fakamamahi 'okú ne 'ai kinautolu ke.....</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
36	fakaivia ke tokoni'i e ni'ihí kehe.	1	2	3	4	5
37	tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
38	tafoki ki he 'Otuá.	1	2	3	4	5
39	ongo'i ilifia.	1	2	3	4	5
40	ongo'i ta'ota'omia/mafasia	1	2	3	4	5
41	ongo'i ta'elata.	1	2	3	4	5
42	'ikai ke fie talanoa ki ha taha.	1	2	3	4	5
43	'ikai ke fie kai pe mohe.	1	2	3	4	5
44	falalavea'i kinautolu.	1	2	3	4	5
45	'ikai ke fie 'alu ki he ako.	1	2	3	4	5
46	tafoki ki he ifi sikaletí.	1	2	3	4	5
47	tafoki ki he inu kava mālohí.	1	2	3	4	5
48	tafoki ki he ifi faito'o kona tapu.	1	2	3	4	5
49	tafoki ki he ngaahi faito'o kona tapu kehé.	1	2	3	4	5
50	fakahoha'asi/fakamamahi'i e kakai kehe.	1	2	3	4	5
51	tafoki ki he fe'auaki.	1	2	3	4	5
52	ta'onakita.	1	2	3	4	5

Fānauako fefine faingata'a'ia pe fie ma'u makehe

Fika	<i>Ko e uesia koi a 'o e fānauako fefine faingata'a'ia pe fiema'u makehé 'e he fakamamahí 'okú ne 'ai kinautolu ke</i>	Faka- 'ikai'i mālohi	Faka 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
53	fakaivia ke tokoni e ni'ihi kehé.	1	2	3	4	5
54	tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
55	tafoki ki he 'Otuá.	1	2	3	4	5
56	ongo'i ilifia.	1	2	3	4	5
57	ongo'i ta'ota'omia/mafasia	1	2	3	4	5
58	ongo'i ta'elata.	1	2	3	4	5
59	'ikai ke fie talanoa ia ki ha taha.	1	2	3	4	5
60	'ikai ke fie kai pe mohe.	1	2	3	4	5
61	fakalavea'i kinautolu.	1	2	3	4	5
62	'ikai ke fie 'alu ki he ako.	1	2	3	4	5
63	tafoki ki he ifi sikaletí.	1	2	3	4	5
64	tafoki ki he inu kava mālohí.	1	2	3	4	5
65	tafoki ki he ifi faito'o kona tapu.	1	2	3	4	5
66	tafoki ki he ngaahi faito'o kona tapu kehé.	1	2	3	4	5
67	fakahoha'asi/fakamamahí'í e kakai kehé.	1	2	3	4	5
68	tafoki ki he fe'auakí.	1	2	3	4	5
69	ta'onakita.	1	2	3	4	5

Fānauako tangata faingata'a'ia pe fiema'u makehé

Fika	<i>Ko e uesia koi a 'o e fānauako tangata faingata'a'ia pe fiema'u makehé 'e he fakamamahí 'okú ne 'ai kinautolu ke</i>	Faka- 'ikai'i mālohi	Faka 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
70	fakaivia ke tokoni e ni'ihi kehé.	1	2	3	4	5
71	tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
72	tafoki ki he 'Otuá.	1	2	3	4	5
73	ongo'i ilifia.	1	2	3	4	5
74	ongo'i ta'ota'omia/mafasia	1	2	3	4	5
75	ongo'i ta'elata	1	2	3	4	5
76	'ikai ke fie talanoa ia ki ha taha	1	2	3	4	5
77	'ikai ke fie kai pe mohe	1	2	3	4	5
78	fakalavea'i kinautolu	1	2	3	4	5
79	'ikai ke fie 'alu ki he ako	1	2	3	4	5
80	tafoki ki he ifi sikaletí	1	2	3	4	5
81	tafoki ki he inu kava mālohí.	1	2	3	4	5
82	tafoki ki he ifi faito'o kona tapu	1	2	3	4	5
83	tafoki ki he ngaahi faito'o kona tapu kehé	1	2	3	4	5
84	fakahoha'asi/fakamamahí'í e kakai kehé.	1	2	3	4	5
85	tafoki ki he fe'auakí	1	2	3	4	5

86	ta'onakita.	1	2	3	4	5
----	-------------	---	---	---	---	---

KONGA 2

Ngaahi 'elemēniti pe ngaahi tefito'i me'a 'i ha 'apiako 'ātakai malu.

Fika	'Oku malu 'a e 'ātakai homau 'apiakó koe'uhí.....	Faka-'ikai'i malohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui malohi ki ai
87	ko e feitu'u malu mo fakafiefia ki he fānau fefiné ke nau ako ai.	1	2	3	4	5
88	'oku malu mo fakafiefia ki he ako 'a e fānauako fakafāfiné mo fakatangátá.	1	2	3	4	5
89	'oku malu mo fakafiefia ke ako ai e fānauako faingata'a'ia pe fiema'u makehé.	1	2	3	4	5
90	'oku 'ikai ke ngofua ke ta e fānau fefiné mo e fānau tangatá.	1	2	3	4	5
91	'oku faka'apa'apa'i e fānauako 'oku fakafāfine pe fakatangátá.	1	2	3	4	5
92	'oku tokanga'i lelei e fānauako faingata'a'ia pe fiema'u makehé.	1	2	3	4	5
93	'oku 'ikai ke faka'ai'ai 'e he puleakó, tokoni pulé pe tiuta lahi ke tā pe fai ha tautea fefeka 'i 'apiako.	1	2	3	4	5
94	'oku 'ikai ke pou pou'i 'e he tokolahi 'o e kau faiakó e fānauako 'oku nau houtamakí.	1	2	3	4	5
95	'oku ta'ofi 'i 'apiako 'a hono ui'aki ha fa'ahinga hingoa ha taha.	1	2	3	4	5
96	'oku 'ikai ke fakalotolahi'i 'e he kau faiako e houtamakí.	1	2	3	4	5
97	'oku fakahā ki he mātu'a tauhi fānau 'a houtamaki 'enau 'i 'apiakó.	1	2	3	4	5
98	'oku ako'i 'i 'apiako 'a e lēsoni fekau'aki 'a e fefiné mo e tangatá.	1	2	3	4	5
99	'oku fakahoko foki mo e ngāue fale'í 'i 'apiako.	1	2	3	4	5
100	'oku 'i ai foki e kakai 'i 'apiako 'e lava e fānauakó 'o talanoa mo kinautolu ke ma'u fale'i.	1	2	3	4	5

1b. Ko e hā ha toe me'a 'e lava ke fakalelei'i 'i he 'ātakai 'o e 'apiakó?

.....

.....

KONGA K: Ngaahi pōto’i ngāue mo e akó

Ko e kongā ko ení ‘oku fakatefito ia ‘i he pōto’i ngāue kuo unuhi mai mei he fānauako kuo uesia ‘enau mo’uí ‘e he fakamamahí. ‘Ikai ko ia pē, ka ‘oku vakai e kongā ko ení ki he fa’ahinga ma’u’anga fakamatala ‘e lava ma’u mei he fānauakó na’a tokoni kiate kinautolu ‘I he’enau tali e ngaahi me’a felāve’i mo e fakamamahí.

Fakatu’utu’unga e fa’ahinga ma’u’anga fakamatala ko ení mei 1 – 15, ‘a ia ko e 1 ko e tefito’i ma’u’anga fakamatalá ia mo e 15 ko e si’isi’i taha ia ‘oku faingāmalié..

1a. ‘I he fakakaukau fekau’aki mo e ngaahi ma’u’anga fakamatalá ‘i he’ene felāve’i mo e ngaahi ngāue ‘o e fakamamahí mo e ako felāve’i mo e fefiné mo e tangatá, ko e hā e tefito’i ma’u’anga fakamatala ‘okú ke ala ma’ú?

<i>Ngaahi ma’u’anga fakamatala ‘oku ala ma’u:</i>	Faka-tu’utu’unga
Faiako fakalēsoní	
Lokiako fakakalasi/faiako fakakalasi.	
Ngaahi kaungāme’á	
Tuonga’ane, tuofefine, tokoua’aki	
Kulupu faikava	
Ongo mātu’a totonu na’e tupu aí.	
Ongo mātu’a ohí.	
Fanga kuí	
Fa’ufa’u ‘o e family.	
Fakamafola lea mo e ‘atá.	
Ngaluopé.	
‘ū tohi	
Ngaahi ako ‘i ‘apiako	
Siasi	
Ngaahi timi sipoti	
Ngaahi lēsoni ‘i he ‘apiako.	

1b. Na’e ‘aonga fēfē ‘a e ngaahi ma’u’anga fakamatala na’e ala ma’ú?

Fika		Ma’u pē	Tu’o lahi/ toutou	Taimi ‘e ni’ihi	Veivei-ua	Hala ‘atā
1	Faiako fakalēsoní	1	2	3	4	5
2	Lokiako fakakalasi/faiako fakakalasi	1	2	3	4	5
3	Ngaahi kaungāme’a	1	2	3	4	5
4	Tuonga’ane, tuofefine, tokoua ‘aki	1	2	3	4	5
5	Kulupu faikavá	1	2	3	4	5
6	Ongo matu’a tupu’anga	1	2	3	4	5
7	Fanga kui	1	2	3	4	5
8	Fa’ufa’u fāmilí	1	2	3	4	5
9	Fakamafola lea mo e ‘atá	1	2	3	4	5

10	Ngaluope	1	2	3	4	5
11	‘ū tohi	1	2	3	4	5
12	Ngaahi ako ‘i he ‘apiakó.	1	2	3	4	5
13	Siasi	1	2	3	4	5
14	Ngaahi timi sipotí	1	2	3	4	5
15	Lēsoni lea faka-Pilitānia ‘i he ‘apiakó.	1	2	3	4	5
16	Lēsoni ako fakalotu ‘i he ‘apiako.	1	2	3	4	5

1c. Ko e hā e lēsoni pe ngaahi lēsoni ‘i he ‘apiakó na’á ke ako ai fekau’aki mo e ako ki he tangatá mo e fefiné? Faka’ilonga’i (✓) mai kotoa ‘a e ngaahi lēsoní ‘i he tēpile ‘i laló.

Lea faka-Pilitāniá	
Lea Tonga	
Lēsoni Fiká	
Lēsoni Saienisí	
Lēsoni Ngoué	
Lēsoni Saienisí ‘o e Mo’uí	
Saienisí ‘o e mamafá, velá,maamá, ongó, ivi fakamakinetí mo e ‘uhilá.	
Lēsoni Kemi	
Lesoni Tauhi tohí	
‘Ekonomika	
Ako Tohitapu/Ako fakalotu	
‘Ātakáí mo e ‘ulungaanga faka-Tongá.	
Lēsoni Siokalafí	
Hisitōlia	
‘Aati mo e fakamea’a	
Fakamalohi-sino	
Fakatufunga	
Tekinolosia fakamata’ifika	
Tekinolosia	
Komipiuta	
Lokiako fakakalasi/kalasi	

1d. Na’e ‘aonga fēfē ‘a e ngaahi fakamatala ne ke ma’u mei he ngaahi lēsoni ‘i he ‘apiakó fekau’aki mo e ako ki he tangata mo e fefiné?

Fika		Ma’u pē	Tu’o lahi/ toutou	Taimi ni’ihi	Tātaai -taha	Hala ‘atā
17	Lea faka-Pilitāniá	1	2	3	4	5
18	Lea Tonga	1	2	3	4	5
19	Lēsoni Fiká	1	2	3	4	5
20	Lēsoni Saienisí	1	2	3	4	5
21	Lēsoni Ngoué	1	2	3	4	5
22	Lēsoni Saienisí ‘o e Mo’uí	1	2	3	4	5
23	Saienisí ‘o e mamafá, velá,maamá, ongó, ivi fakamakinetí mo e ‘uhilá	1	2	3	4	5
24	Lēsoni Kemi	1	2	3	4	5
25	Lesoni Tauhi tohí	1	2	3	4	5

26	Ekonomika	1	2	3	4	5
27	Ako Tohitapu/Ako fakalotu	1	2	3	4	5
28	Ātakiá mo e ‘ulungaanga faka-Tongá.	1	2	3	4	5
29	Lēsoni Siokalafí	1	2	3	4	5
30	Hisitōlia	1	2	3	4	5
31	Hisitōlia	1	2	3	4	5
32	Fakamalohi-sino	1	2	3	4	5

1e. Ngaahi pōto’i ngāue he mo’uí mo e ako felāve’i mo e tangata mo e fefiné.

Fika		Faka- ‘ikai’i mālohi	Faka- ‘ikai’i	Veiveiua	Tui ki ai	Tui mālohi ki ai
33	‘Oku totonu ke fakakau ki he ngaahi lēsoni kehekehe ‘oku ako’i ‘i he ‘apiakó ‘a e ako felāve’i mo e pōto’i he mo’uí.	1	2	3	4	5
34	‘Oku totonu ke ako’i ‘e he kau faiako ‘i he ‘apiakó ‘a e ako felāve’i mo e pōto’i he mo’uí.	1	2	3	4	5
35	‘Oku totonu ke kau ki he fa’unga akó ‘a e ako ‘i he felāve’i ‘a e tangatá mo e fefiné.	1	2	3	4	5
36	Totonu ke ako’i ‘e he kau faiakó ‘i he ‘apiakó ‘a e ako ‘i he felāve’i ‘a e tangatá mo e fefiné.	1	2	3	4	5
37	Totonu foki ke ako’i ‘a e ako felāve’i mo e pōto’i he mo’uí ‘i ‘api ‘e he kāingá, mo e kakai ‘o e koló.	1	2	3	4	5
38	Ako’i foki e ako felāve’i mo e pōto’i he mo’uí pea pehē ki he ako ki he felāve’i ‘a e tangatá mo e fefiné ‘i he siasí.	1	2	3	4	5
39	Ne ako’i ‘i he siasí ‘a e ako ki he pōto’i he mo’uí pea pehē foki ki he ako ki he felāve’i ‘a e tangatá mo e fefiné.	1	2	3	4	5
40	‘Oku ‘ikai ko e fatongia ia ‘o e faiako ke akoi e ako ki he pōto’i he mo’uí.	1	2	3	4	5
41	‘Oku ‘ikai ko e fatongia ia ‘o e faiakó ke ako’i e ako ki he felāve’i ‘a e tangatá mo e fefiné.	1	2	3	4	5
42	Ko e fatongia ia ‘o e kalasí/kau faiako fakakalasí	1	2	3	4	5

	ke ako'i e ako ki he imo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné.					
43	'Oku 'ikai fie ma'u ia ke ako'i 'i 'apiako 'a e ako ki he felāve'i 'a e tangatá mo e fefiné koe'uhí ko e fatongia pē ia 'o e mātu'a tauhi fānaú mo kinautolu 'oku tauhi 'i 'apí.	1	2	3	4	5
44	'Oku 'ikai fie mau ke ako'i 'i 'apiako 'a e ako ki he felāve'i 'a e tangatá mo e fefiné he ko e fatongia ia 'o e fānga tuonga'ané, fānga tuofāfiné, ni'ihī 'oku tokoua 'aki mo e ngaahi kaungāme'a.	1	2	3	4	5

Teacher Questionnaire_Tongan Version

KO E AKÓ FELAVE'I MO E TANGATA PE FEFINE-FAKATEFITO 'I HE FAKAMAMAHI/FAKAMĀLOHI

FAKAHINOHINO

Mālō e lelei. Fakamālō atu 'i ho'o fie kau mai ke tali e ngaahi fehu'i 'o e 'aho ní. Ko e taumu'a 'o e pepa fehu'i ko ení ke fakamahino'i 'a ho'o ngaahi fakakaukau fekau'aki mo e felave'i 'a e akó mo e ngaahi fakamamahi pe fakamalohi 'o e fefine mo tangata (SRGBV) 'i Tonga ní. Ko e ngaahi vahevahe lalahi eni 'e 6 'o e pepa fehu'i ni.

KONGA A: Ngaahi fakamatala fekau'aki mo ha falukunga kakai 'oku nofo 'i ha 'elia.

KONGA E: Ngaahi me'a 'oku lāu'ilo ki aí, ngaahi fakakaukau, me'a 'okú ne matu'uakí pe kataki'i.

KONGA F: Ngaahi ngāue 'a e fakamamahi/fakamālohi.

KONGA H: Ngaahi fakafeangai ki he ngaahi ngāue 'a e fakamamahi.

KONGA I: Ngaahi uesia 'o e tu'unga tangata pe fefine makatu'unga 'i he fakamamahi.

KONGA K: Ngaahi pōto'i ngāue he mo'uí mo e akó.

KONGA A: Ngaahi fakamatala fekau'aki mo ha falukunga kakai 'oku nofo 'i ha 'elia.

1. Ko e hā koe?

Fefine Tangata

2. Ko fē kolo 'oku taimi lahi ho'o nofo aí? 'Omi e hingoa 'o e koló

3. Ko fē e siasi 'okú ke ma'u lotu ma'u pē ai? Faka'ilonga'i e TAHA pē.

Siasi Uesiliana Tau'atāina 'o Tonga

Siasi Katolika

Siasi Faka-'Ingilani

Siasi 'Asemipilī

Siasi Tonga Tau'atāina

Siasi 'Ahofitu

Siasi Pahai

Siasi Tonga Hou'eiki

Siasi Fakatahataha

Ha toe Siasi kehe: Kātaki 'o fakamahino mai.....

4. Kātaki 'o faka'ilonga'i mai ho ta'u motu'a lolotongá.

19 – 24 years

25 – 30 years

31 – 39 years

- 40 – 45 years
- 46 – 50 years
- 51+ years

5. Ko e Faiako fakakalasi koe?

- 'Io 'Ikai

6. Fakafoki angé ho'o manatú ki he taimi na'á ke ako fakafaiako aí, na'á ke ako ai ki he ako 'i he felave'i 'a e tangatá mo e fefiné 'i he polokalama ako 'a e ako fakafaiakó?

- 'Io 'Ikai

7. Toe fakafoki pe mu'a ho'o manatú ki ho'o ako fakafaiakó, na'e ako'i ai koe ki he founga ho'o fakafōtunga ki he fakamamahí/fakamālohi 'i he 'apiakó tatau pe ko e tangata koe pe fefine?

- 'Io 'Ikai

8. Ko fē 'apiako na'e taimi lahi ho'o ako aí 'i ho'o kei 'i he Kolisi?

.....

9. Ko e hā ho'o tu'unga fakaako ma'olunga taha?

- | | |
|---|--|
| <input type="checkbox"/> Tipiloma mei he Kolisi | <input type="checkbox"/> Tipiloma fakafaiako |
| <input type="checkbox"/> Mata'itohi mei he 'Univesiti | <input type="checkbox"/> Mata'itohi MA |
| <input type="checkbox"/> Mata'itohi Toketā | |
| <input type="checkbox"/> Ha toe tu'unga kehe: Kātaki 'o fakamahino'i mai. | |

KONGA B: Ngaahi me'a 'oku lāu'ilo ki aí, tu'unga 'o e ngaahi fakakaukaú, me'a 'okú ne matu'uaki pe kātaki'i

Siakale'i e ngaahi tali 'oku tonú (mata'ifika) makatu'unga 'i he ngaahi kī 'i laló

1	2	3	4	5
Faka'ikai'i mālohi	Faka'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai

KONGA 1 – Ko e mahino ki he kau faiako 'a e tu'unga 'o e tangata pe fefine.

Fika		Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
1	Ko e tu'unga 'ilo pe ko e tangata pe fefiné 'oku fekau'aki ia mo e	1	2	3	4	5

	fili fakafo'ituitui pe te te tangata pe fefine					
2	'Oku fili/fakapapau'i 'e he kāingá mo e kakai 'o e koló 'a e tu'unga 'oku 'i ai e fānauakó pe ko e tangata pe fefine.	1	2	3	4	5
3	'Oku 'amanaki 'a hoku kāingá mo e kakai hoku koló ke tō'onga mo'ui faka-tangata e fānau tangata kotoa.	1	2	3	4	5
4	'Oku 'amanaki 'a hoku kāngá mo e kakai hoku koló ke tō'onga fakafefine pē e fānau fefiné kotoa	1	2	3	4	5
5	'Oku faka'amu e ngaahi fāmilí kotoa mo e kakai 'o e koló ko e fānau tangata kotoa pē 'oku nau lau ko e kau fakafāfiné ke nau mo'ui hangē tofu pē ha fānau fefiné.	1	2	3	4	5
6	Faka'amu e ngaahi fāmilí mo e kakai 'o e koló ko e fānau fefine kotoa pē 'oku nau lau ko e kau 'fakatangata' ke mo'ui hangē tofu pē ha fānau tangatá.	1	2	3	4	5
7	'Oku ou fiemālie pē au 'i he tu'unga 'o e fakakaukau mai 'a e ni'ihī kehē ki he tu'unga 'oku ou 'i ai 'i he taimi 'oku nau vakai mai ai kiate aú.	1	2	3	4	5
8	'Oku ou fiefia pē 'i hoku fōtungá 'a ia 'okú ne tala ai ko hai aú	1	2	3	4	5
9	Ko e fōtungá 'o hoku sinó 'okú ne tala ai ko hai au.	1	2	3	4	5
10	'Oku ou fiefia pē au 'i he tu'unga 'oku ou 'i aí.	1	2	3	4	5
11	I have accepted my gender identity. Kuó u tali pē 'a e tu'unga 'oku ou 'i aí.	1	2	3	4	5

KONGA 2 – Ko e ngaahi faka'uhinga 'a e kau faiako ki he tu'unga 'o e tangata pe fefine.

Fānau ako tangata

Fika	<i>Fānau ako tangata</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
12	'oku 'ikai ke totonu ke nau fai e tō'onga hangē ko e fānau fefinē.	1	2	3	4	5
13	'ikai ke tui e vala fakafefine.	1	2	3	4	5
14	Mata fefeka mo mālohi.	1	2	3	4	5
15	Sino malohi mo kaukaua.	1	2	3	4	5

16	Manako ke teuteu maau mo hā faka'ofa'ofa 'o hangē tofu pē ha fakafāfiné.	1	2	3	4	5
17	Manakoa 'e he fānau fefiné.	1	2	3	4	5
18	Mata mālohi mo sino kaukaua pea manakoa 'e he fānau fefiné.	1	2	3	4	5
19	Manakoa 'e he fānau tangatá.	1	2	3	4	5
20	fakahaa'i 'ene ongo 'i lotó.	1	2	3	4	5
21	Fekoekoe'i mo loto 'ofa	1	2	3	4	5
22	Fiefia he tu'unga 'oku 'i aí 'i hono fakahaa'i ko e fakafāfine Iá.	1	2	3	4	5

Fānau ako fefine

No.	<i>Female students... Fānau ako fefine.....</i>	Faka- 'ikai'i mālohi	Faka- 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
23	should not act or behave like boys. 'ikai ke totonu ke fai e tō'onga hangē ko e fānau tangatá.	1	2	3	4	5
24	should not wear boys clothes. 'ikai ke totonu ke tui e vala fakatangata.	1	2	3	4	5
25	look neat, tidy and smell nice. Hā matamatalelei, maau mo manongi.	1	2	3	4	5
26	are intimate and emotional. Fekoekoe'i mo loto 'ofa	1	2	3	4	5
27	'oku 'ikai te nau tokanga'i kinautolu pea fakalālāfua'a 'o hangē ko e tō'onga 'a e fānau tangatá.	1	2	3	4	5
28	'oku hā faka'ofa'ofa mo manako ke teuteu maau mo matamatalelei ke manakoa 'e he fānau tangatá.	1	2	3	4	5
29	Manakoa 'e he fānau tangatá.	1	2	3	4	5
30	Manakoa 'e he fānau fefiné	1	2	3	4	5
31	'oku nau fiefia pē kinautolu 'i hono tala 'oku nau tō'onga fakatangatá.	1	2	3	4	5

KONGA 3

3.1 Ngaahi me'a 'oku lāu'ilo ki a'í mo e tu'unga 'o e ngaah fakakaukaú fekau'aki mo e ngaahi 'amanaki fakasivilaise 'oku fiema'u ki a'í.

Fānau ako fefiné

Fika	'Oku fie ma'u e fānau ako fefiné ke	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
32	'ulu loloa	1	2	3	4	5
33	Tui ma'u pē vala lōloa ke 'ufi'ufi honau sinó.	1	2	3	4	5
34	Tui e ngaahi vala mano'ono'o 'aupito.	1	2	3	4	5
35	Fōtunga matamatalelei mo maa ma'u pē .	1	2	3	4	5
36	'oku nau tokanga ma'u pē ki honau fōtungá.	1	2	3	4	5
37	Femo'uekina 'i he faivelenga 'i he ngaahi ngāue lahi mo iviivi'ia	1	2	3	4	5
38	Va'inga sipoti	1	2	3	4	5
39	Va'inga netipolo kātoa.	1	2	3	4	5
40	Fili 'a e sipoti 'oku manako ke va'inga ai 'i 'apiako.	1	2	3	4	5
41	Ngaue'aki e fakamamahí mo e fakamālohí ke fakalelei'i 'aki hono palopalema 'i he 'apiakó	1	2	3	4	5
42	ngāue'aki e ngaahi lea fakafekiki ke vete'aki e ngaahi tu'unga faingata'á.	1	2	3	4	5
43	tangi mo fakahaa'i 'ene ongo 'i lotó 'i he taimi 'oku loto mamahi mo ta'ota'omia a'í.	1	2	3	4	5
44	Ongo'i manava'ofa mo fie kaungā mamahi mo e ni'ihi kehé	1	2	3	4	5
45	manuki'i e ni'ihi kehé 'i he taimi 'oku fehālaaki ai 'enau ngāué.	1	2	3	4	5
46	Kapekape'i ha taha koe'uhí ko 'ene loí.	1	2	3	4	5
47	Taa'i ha taha koe'uhí ko 'ene tō'onga ki ha taha faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
48	Ui e ni'ihi kehé 'aki ha hingoa faka'aluma'i 'o ha mēmipa 'o hono fāmilí.	1	2	3	4	5
49	ma'u ha ngāue faka'ofisi	1	2	3	4	5

50	Ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú.	1	2	3	4	5
51	'ulungaanga lelei ma'u pē mo fakafanongo 'i he kalasí.	1	2	3	4	5
52	Lea faka'apa'apa mo fakalongolongo 'i he kalasí	1	2	3	4	5
53	Tu'unga lelei faka'atamai 'i he ako.	1	2	3	4	5
54	Fakakakato ma'u pē 'ene akó mo e ngāue mei 'apí.	1	2	3	4	5
55	Sai ange 'ene leá – mālohi 'i he ngaahi lēsoní hangē ko e laukongá mo e tohinimá.	1	2	3	4	5
56	Ako'i mo fakahinohino'i e fānau fefine kehé fekau'aki mo e founa malu he feohi fakamali.	1	2	3	4	5

Fānau ako tangatá

Fika	<i>Ne fie ma'u e fānau tangata ke</i>	Faka- 'ikai'i mālohi	Faka- 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
57	Nonou honau 'ulú	1	2	3	4	5
58	Tui e tupenu mo e ta'ovala	1	2	3	4	5
59	Fōtunga kaukaua mo uoua mālohi	1	2	3	4	5
60	Hoha'a ma'u pē ki honau fōtungá	1	2	3	4	5
61	Va'inga tau sino	1	2	3	4	5
62	Ngāue makaka mo fita'a	1	2	3	4	5
63	Va'inga 'akapulu kātoa	1	2	3	4	5
64	Fili pē ha fa'ahinga sipoti 'oku nau manako ke va'inga ai.	1	2	3	4	5
65	Ngāue 'i tu'a mo e ngoue'angá	1	2	3	4	5
66	ilo hono monomono mo hono ngaohi e ngaahi me'a 'i 'apí	1	2	3	4	5
67	Veteange e ngaahi tu'unga faingata'a 'i he fuhú.	1	2	3	4	5
68	Fakafepaki'i 'aki e fakafekiki lea	1	2	3	4	5
69	'ikai ke tangi pe fakahā 'ene ongo'i 'i lotó 'i he taimi 'oku loto mamahi ai pe ta'ota'omia.	1	2	3	4	5
70	Ongo'i manava'ofa ki he ni'ihi kehé	1	2	3	4	5
71	Manuki'i e fehālaaki e ngāue 'a ha ni'ihi kehe.	1	2	3	4	5

72	Kapekape'i ha taha koe'uhí ko 'ene loí.	1	2	3	4	5
73	Taa'i ha taha na'á ne ngaohi kovi'i ha taha faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
74	Ui ha taha 'aki ha hingoa 'o manukia ha mēmipa 'o hono fāmílí.	1	2	3	4	5
75	Taa'i ha taha 'i he'ene manuki'i ha mēmipa hono fāmílí.	1	2	3	4	5
76	Ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú..	1	2	3	4	5
77	'ulungaanga lelei ma'u pē mo fakafanongo 'i he loki akó	1	2	3	4	5
78	Lea faka'apa'apa mo fakalongolongo 'i loki ako	1	2	3	4	5
79	Tu'unga lelei faka'atamai 'i he ako.	1	2	3	4	5
80	Fakakakato ma'u pē 'ene akó mo e ngāue mei 'apí.	1	2	3	4	5
81	Lelei ange 'ene leá hangē ko e laukongá mo e tohinimá	1	2	3	4	5
82	Lelei ange 'i he ngaahi mata'ifiká mo manatu'i e ngaahi makatu'unga.	1	2	3	4	5
83	Sai 'aupito 'i he tā fakatātaá mo e langa ha ngaahi me'a 'i he loki ako fakatekinolosiá	1	2	3	4	5
84	Ako'i mo fakahinohino e fānau tangata kehé fekau'aki mo e founa malu he feohi fakamalí.	1	2	3	4	5

3.2 Ko e hā e tō'onga mo'ui 'o e feohí 'oku talí?

Fika .	'Oku tali ke.....	Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
85	Fakakata'aki ha tamasi'i 'i he taimi 'okú ne fakahaa'i ai 'ene ongo 'i lotó.	1	2	3	4	5
86	'oku fakamavahe'i ha tamasi'i mei he ngaahi ngāue 'a e kalasí kapau 'oku 'ikai tō'onga fakatamasi'i	1	2	3	4	5
87	'e fakamavahe'i ha ta'ahine mei he ngaahi ngāue 'i he kalasí kapau 'oku 'ikai tō'onga fakafefine.	1	2	3	4	5

88	‘ikai ke fakakau ha fānau ako ‘oku faingata’ a’ia pe fiema’u makehe ‘i he ngaahi ngāue ‘a e kalasí.	1	2	3	4	5
89	ke fakakata’aki e fānau fefiné ‘i honau fōtungá.	1	2	3	4	5
90	Ke fakakata’aki e fānau tangatá ‘i honau fōtunga	1	2	3	4	5
91	Fakakata’aki e kau fakafāfiné ‘i honau fōtungá pe tō’onga mo’uí.	1	2	3	4	5
92	Fakakata’aki e fānau ‘oku fakatangatá ‘i honau fōtungá pe tō’onga mo’uí.	1	2	3	4	5
93	Ke fakamafola ha ngaahi faka’aluma fekau’aki mo e fānau fefine mo e fānau tangata kehé.	1	2	3	4	5
94	Ke fakamafola ha ngaahi faka’aluma pe ngaahi talanoa fekau’aki mo e kakai kehé ‘i he ngaahi mītia fakasōsialé	1	2	3	4	5
95	Ko hano fakahoko ‘i he mītia fakasōsialé ha ngaahi ‘ata ta’efakapotopoto fekau’aki mo ha ni’ihi kehe.	1	2	3	4	5
96	Ko e fakamamahí mo e fakamālohí ko e kongá pē ia ‘o e mo’ui ‘i he tutupu haké.	1	2	3	4	5

3.3 Ngaahi faka’avalisi e tu’unga tangata pe fefine ‘i ‘apí mo ē ‘i he koló

Fafine

Fika	Fiema’u e fānau fefine ke	Faka- ‘ikai’i mālohi	Faka- ‘ikai’i	Veiveiua	Tui ki ai	Tui mālohi ki ai
97	Tokanga’i hono fanga tuonga’ané mo e fanga tehiná ‘i ‘apí	1	2	3	4	5
98	Huo e musie/kosi e loto mala’é	1	2	3	4	5
99	Fufulu e ‘ū me’a ngaohi kái mo tauhi ke ma’a e falé	1	2	3	4	5
100	Ngaohi e me’atokoni ‘a e fāmilí	1	2	3	4	5
101	‘alu ki ‘uta mo e ngoue’anga					
102	‘alu ma’u pē ki he lotu	1	2	3	4	5
103	‘alu ma’u pē ki he ngaahi ako hivá	1	2	3	4	5
104	Tauhi e fāmilí ke ma’uma’uluta mo fā’ūtaha	1	2	3	4	5

105	Hoko ko e fa'ifa'itaki'anga ki he fanga tokouá mo e fānau fefiné.	1	2	3	4	5
106	Anga'ofa mo fa'a tokoni 'i he kolo	1	2	3	4	5
107	Tokoni mo poupou'i hono kāinga	1	2	3	4	5
108	Lea lelei ma'u pē pea ngāue'aki e ngaahi lea 'ofa	1	2	3	4	5
109	'oua 'e kapekape ki he ni'ihī kehé.	1	2	3	4	5
110	'oua 'e fai he ngaahi lea kovi fekau'aki mo e ni'ihī kehé	1	2	3	4	5
111	'oua 'e manuki ki he kakai kehé.	1	2	3	4	5
112	'oua 'e fakamatalili'i pe talauhu'i ki he ni'ihī kehé.	1	2	3	4	5
113	'oua 'e haha pe taa'i e kakai kehé	1	2	3	4	5
114	'oua 'e kau ki ha fuhu mo honau fanga tokouá pe fānau fefiné 'okú ne tokoua 'aki.	1	2	3	4	5
115	'oua 'e kau ki ha fuhu mo honau fanga tuonga'ané mo e fānau tangata 'okú ne tuonga'ane 'aki.	1	2	3	4	5
116	'oua 'e kau ki ha taulau mo honau fanga tuonga'ané mo e fānau tangatá.	1	2	3	4	5
117	Faka'apa'apa'i hono fanga tuonga'ané mo e fānau tangata 'okú ne tuonga'ane 'aki.	1	2	3	4	5
118	'oua 'e nofo fakamali 'oku te'eki ke fakahoko e malí	1	2	3	4	5
119	Ako'i mo fakahinohino hono fanga tokouá mo e fānau fefiné fekau'aki mo e founa malu 'o e feohi fakamalí.	1	2	3	4	5
120	'I ai e 'aho 'e faifai ange pea mali 'o 'i ai mo e fānau	1	2	3	4	5
121	Nofo 'i 'api mo e fānau lolotonga 'oku 'alu e husepānití 'o ngāue	1	2	3	4	5
122	Faka'apa'apa mo fanongo ki he fāmili 'o e husepānití	1	2	3	4	5
123	'ikai ke ma'u ha ngāue	1	2	3	4	5
124	Ako ke ngāue mo fai e tō'onga mo'ui 'a e fefiné mei he'enau fanga kui fefiné, ngaahi fa'eé mo e fanga tokouá	1	2	3	4	5
125	Ako e founa ngāue mo e tō'onga 'a e fefiné mei	1	2	3	4	5

	he'enua fanga kui tangatá, ngaahi tamaí mo e fanga tuonga'ané.					
126	Ako e founa 'o e ngāué mo e tō'onga 'a e fefiné mei he'enua kau faiakó.	1	2	3	4	5
127	Ako e founa 'o e ngāué mo e tō'ongá mei he kakai kehé 'i honau koló.	1	2	3	4	5

Tangata

Fika	<i>Fiema'u e fānau tangata ke....</i>	Faka- 'ikai'i mālohi	Faka- 'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
128	Tokanga'i hono fanga tokouá mo e fanga tuofafine 'i 'apí.	1	2	3	4	5
129	Huo e musié/kosi e loto mala'é	1	2	3	4	5
130	Fufulu e ngaahi me'a ngaohi kai mo fakama'a 'a e falé	1	2	3	4	5
131	Ngaohi e me'atokoni 'a e fāmilí.	1	2	3	4	5
132	'alu ki 'uta mo e ngoue'angá.	1	2	3	4	5
133	'alu ma'u pē ki he lotú	1	2	3	4	5
134	'alu mau pē ki he ngaahi ako hivá.	1	2	3	4	5
135	Tauhi ke ma'uma'uluta mo fakataha e fāmilí	1	2	3	4	5
136	Hoko ko e fa'ifa'itaki'anga ki hono fanga tokouá mo e fānau tangata kehé.	1	2	3	4	5
137	Anga 'ofa mo fie tokoni 'i he kolo.	1	2	3	4	5
138	Ke tokoni mo poupou'i hono kāingá	1	2	3	4	5
139	Lea lelei ma'u pē mo ngāue'aki e ngaahi lea 'ofa	1	2	3	4	5
140	'ikai kapekape ki he ni'ihī kehé.	1	2	3	4	5
141	'ikai ke lea'aki ha ngaahi lea kovi fekau'aki mo e ni'ihī kehé.	1	2	3	4	5
142	'ikai manuki'i e kakai kehé	1	2	3	4	5
143	'oua 'e fakamatalili'i e ni'ihī kehé.	1	2	3	4	5
144	'ikai ke haha pe tā e kakai kehé.	1	2	3	4	5
145	'ikai kau 'i he ngaahi fuhu mo honau fanga tokouá pe fānau tangatá.	1	2	3	4	5
146	'ikai kau 'i he ngaahi fuhu mo honau fanga tuofāfiné mo e fānau fefiné.	1	2	3	4	5

147	'ikai kau ki he felāuaki mo e ni'ihi 'honau fanga tuofāfiné pe tuofefine 'aki.	1	2	3	4	5
148	Faka'apa'apa'i hono fanga tuofāfiné mo e fānau fefiné					
149	'ikai kau ki he nofo fakamali te'eki ke fakahoko e malí.	1	2	3	4	5
150	Ako'i mo fakahinohino hono fanga tokouá mo e fānau tangatá fekau'aki mo e founa malu 'o e feohi fakamalí.	1	2	3	4	5
151	'e 'i ai e 'aho 'e faifai ange pea mali pea 'i ai e fānau	1	2	3	4	5
152	Nofo 'i 'api mo e fānau lolotonga 'oku 'alu e uai'í ki he ngāué.	1	2	3	4	5
153	Faka'apa'apa mo fanongo ki he fāmili 'o e uai'í.	1	2	3	4	5
154	'ikai ma'u ha ngāue	1	2	3	4	5
155	Ako ke ngāue mo tō'onga hangē ha tamasi'í mei he'enu fanga kui fefiné, ngaahi fa'eé mo e fanga tuofāfiné.	1	2	3	4	5
156	Ako ki he founa 'o e ngāue mo e tō'onga hangé ha tamasi'í mei he'enu fanga kui tangatá, ngaahi tamaí mo e fanga tokouá.	1	2	3	4	5
157	Ako e founa ngāué mo e tō'onga hangē ha tamasi'í mei he'enu kau faiakó	1	2	3	4	5
158	Ako e founa 'o e ngāué mo tō'ongá mei he kakai 'i honau koló.	1	2	3	4	5

KONGA F: Ngaahi ngāue ‘o e fakamamahí pe fakamālohí

‘Oku vakai e konga ko ení ki he ngaahi ngāue ‘a e tangata pe fefine makatu’unga ‘i he fakamamahi pe fakamālohí. ‘Oku fakapatonu mai e konga ko ení ki he ngaahi fakafōtunga fekau’aki mo e tangata pe fefine ‘i he’ene felāve’i mo e ngaahi me’a ‘oku hoko ‘i he akó mo e koló.

KONGA 1

1a. Ko e hā e ngaahi ngāue ‘a e fakamālohí pe fakamamahí kuó ke vakai ki ai pe a’usia ‘i he ‘apiakó?

Fika.	Ngaahi ngāue ‘a e fakamālohí pe fakamamahí	Ma’u ai pē	Toutou/tu’o lahi	Taimi ni’ihi	Tātaaitaha	Hala’atā
1	Ta’etoka’i ia ‘e hono to’ú	1	2	3	4	5
2	Ui’aki e hingoa	1	2	3	4	5
3	<i>Ne kapekape’i</i>	1		3	4	5
4	Na’e manukia ‘e he ni’ihi kehé	1	2	3	4	5
5	Ne taa’i/paa’i	1	2	3	4	5
6	Ne hoka’i	1	2	3	4	5
7	Ngaahi lau ta’efaka’apa’apa mo e ngaahi lau fekau’aki mo ‘ete tangata pe fefine pe lau fakalielia	1	2	3	4	5
9	Ala na’e ‘ikai fiema’u (ala kovi)	1	2	3	4	5
10	Manukia ‘i he mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5
11	Manukia fakafounga ‘i he ‘imeilí	1	2	3	4	5
12	Manukia fakafounga ‘i he ngaahi ‘ata na’e fakahū hake ‘i he ngaluopé.	1	2	3	4	5
13	Ne ui ‘aki e ngaahi hingoa ‘o fou mai ‘i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
14	Kapekape’i fou mai ‘i he pōpoaki he ngaluopé.	1	2	3	4	5
15	Ma’u e ngaahi pōpoaki ta’efaka’apa’apa pe ngaahi ‘ata fou mai ‘i he telefoni to’oto’ó	1	2	3	4	5

1b. Kapau ‘oku ‘i ai ha ngaahi ngāue kehe ‘o e fakamamahí pe fakamālohí na’e ‘ikai fakahā atu ‘i ‘olunga, ka ‘oku ha ia ‘i he akó kātaki ‘o fakahoko mai ‘i lalo.

.....

.....

1c. Ko e hā fua e ngaahi ngāue ‘o e fakamamahí pe fakamālohí kuó ke vakai ki ai pe a’usia ‘i he fonuá fakalukufua?

Fika.	Ngaahi ngāue ‘o e fakamamahí/fakamālohí	Ma’u ai pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	tātaaitaha	Hala ‘atā
13	Ko ha taha kuo ‘ikai ke toka’i pe ngaahi kovi’i koe’uhí ko ‘ene makehé	1	2	3	4	5
14	Ui ‘aki e hingoa	1	2	3	4	5
15	<i>Ne kapekape’i</i>	1		3	4	5
16	Manukia ‘e he ni’ihi kehé	1	2	3	4	5
17	Ne taa’i/paa’i	1	2	3	4	5
18	Na’e hoka’i	1	2	3	4	5
19	Manukia ‘i he ngaahi mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5
20	Manukia fou mai ‘i he ‘īmeilí	1	2	3	4	5
21	Manukia fakafounga ‘i he ngaahi ‘ata ne ‘ohake ‘i he ngaluopé	1	2	3	4	5
22	Ne ui’aki e ngaahi hingoa fou mai ‘i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
23	Ne kapekape’i fou mai ‘i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
24	Ma’u e ngaahi pōpoaki pe ngaahi ‘ata fou mai he telefoni to’oto’ó	1	2	3	4	5

1d. Kapau ‘oku toe ‘i ai ha ngaahi ngāue kehe ‘a e fakamamahí mo e fakamālohí ‘oku ‘ikai ke fakahā ‘i ‘olunga, ka ‘oku nau mo’ui ‘i he fonuá fakalukufua – kātaki ‘o fakahoko mai ‘i lalo.

.....

.....

KONGA 2

Ko e ngaahi ngāue ‘a e fakamamahí pe fakamālohi ‘oku ‘i loto ia ‘i ha ngaahi tu’unga pau kuo fakatu’utu’unga mei he 1 – 10, ‘a ia ko e 1 ko e lahi taha ia ‘o e tali, mo e 10 ko e si’isi’i taha ia ‘o e tali. ‘E lava pē ke ke ngāue’aki e n/a (ko e ‘ikai ke tali) ‘a e tali.

2a. Fakatu’utu’unga ‘a e ngaahi tu’unga ko ení ‘i ho’o tohi ‘a e ngaahi mata’ifika fekau’aki mo e talí ‘i he ngaahi puha ‘ataá

Fakatātā/sīpinga

Fikao.	<i>Ko ha ta’ahine</i> ...	Ta’e toka’i ‘e hono to’ú	Ui ‘aki e ngaahi hingoa	<i>Kapekape’i</i>	Taa’i/paa’i	Ne hoka’i	Manukia ‘i he mītia fakasosiale	Manukia fou ‘i he ngaahi ‘ata kuo ‘ohake ‘i he ngaluopé	fakaaao fou ‘i he pōpoaki he ngaluopé	Ngaahi laulea ta’e faka’apa’apa mo e ngaahi lau fekau’aki mo ‘ene tangata/fakalielia	Ala na’e ‘ikai ke fiema’u pe ala kovi
1	Ko hai ‘oku ha’u ki he ako mo e ‘ulu na’e ‘ikai ke fi.	5	4	3	1	2	6	7	8	n/a	n/a

Fafine

Fika	<i>Ko ha ta'ahine</i>	Ta'e- toka'i 'e hono to'ú	Ui 'aki e ngaahi hingoa	<i>Kape- kape'i</i>	Taa'i/ paa'i	Ne hoka'i	Manukia 'i he mītia faka- sōsialé	Manukia fou 'i he ngaahi 'ata 'i he ngaluopé	Fakaaoao fou 'i he pōpoaki he ngaluopé	Ngaahi lau ta'e faka- 'apa'apa mo e lau fekau'aki mo 'ene tangata	Ala ne 'ikai ke fiema'u pe ko e ala kovi
30	mo ha faingata'a'ia fakaesino										
31	Lahi ange 'ene feohi holo mo e fānau tangatá.										
32	ngaue mo e tō'onga hangē ha tamasi'í										
33	Teuteu hangē ha tamasi'í										
34	Ma'u e le'o matolu										
35	Tui e vala tātā'olunga										

Tangata

Fika	<i>Ko ha tamasi'i</i>	Ta'e- toka'i 'e hono to'ú	Ne ui 'aki e ngaahi hingoa	<i>Kape'i</i>	Taa'i pe paa'i	Ne hoka'i	Manukia 'i he mītia faka- sosiale	Manukia fou he ngaahi 'ata ne tuku atu he ngaluopé	Fakaaoao fou he pōpoaki he ngaluopé	Ngaahi lau ta'e faka- 'apa'apa mo e lau fekau'aki mo 'ene fefine	Ala na'e 'ikai fie ma'u pe ala kovi
36	Mo ha faingata'a'ia fakaesino										
37	Lahi ange 'ene feohi holo mo e fānau fefiné										
38	Ngaue mo e tō'onga hangē ha ta'ahine										
39	Teuteu hangē ha ta'ahiné										

40	Le'o fakafefine pea talanoa hangē ha ta'ahiné										
41	'oku 'ikai ke ne fiema'u ke kau 'i he ngaahi ngāue fakasino mo tōtōivi										

KONGA F: Tali ki he ngaahi ngāue ‘a e fakamamahí/fakamālohí

Ko e konga ko ení ‘oku fakatefito ia ‘i he founa na’e tali ‘aki ‘e he fānau akó ki he ngaahi ngāue ‘a e fakamamahí/fakamālohí

KONGA 1 - AKO

1a. ‘I he taimi ‘o e fakakaukau fekau’aki mo e ngaahi ngāue ‘o e fakamamahi kuó ke a’usiá, na’e anga fēfē ho’o tali e ngaahi ngāue peheé?

Fānau ako fefine

Fika.	<i>Ne u tali ki he ngaahi ngāue ‘a e fakamamahi/fakamālohi ‘aki</i>	Ma’u pē	Tu’o lahi/toutou	Taimi ‘e ni’ihi	tātaaitaha	Hala ‘atā
1	Talanoa ki ha faiako kehe	1	2	3	4	5
2	Talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
3	Talanoa ki ha kaungāme’a	1	2	3	4	5
4	Talanoa ki ha kulupu ‘o e kaungāme’a	1	2	3	4	5
5	Talanoa ki hoku fāmīlī	1	2	3	4	5
6	Talanoa ki ha tokotaha ‘i he koló.	1	2	3	4	5
7	Talanoa ki he mātu’a/kau tauhi ‘o e tokotaha mamahí	1	2	3	4	5
8	Talanoa ki he mātu’a/kau tauhi ‘o e tokotaha ngāue ta’e fakalaó	1	2	3	4	5
9	‘ikai ke fai ha me’a fekau’aki mo ia/ta’e tokanga’i	1	2	3	4	5
10	Taa’i e tokotaha akó pe faiako ne nau fakatupu ‘a e ngāue ‘o e fakamamahí ki he ta’ahine ako	1	2	3	4	5
11	Manuki’i ha taha/ni’ihi na’a nau fakatupu ‘a e ngāue ki hono fakamamahi’i ‘o e ta’ahine akó.	1	2	3	4	5
12	Kapekape’i ‘o ha taha/ni’ihi na’a nau fakatupu ‘a e ngāue ki hono fakamamahi’i ‘o e ta’ahine akó.	1	2	3	4	5

13	ngāue'aki e 'īmeilí (ngaluope) ke fakafepaki mai ai ki he tokotaha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
14	ngaue'aki e feisipuka (ngaluope) ke a'u mai ai ki he tokotaha/ni'ihi ngaue ta'efakalaó	1	2	3	4	5
15	ngāue'aki hono fakahoko mai e ngaahi pōpoaki he ngaluopé ke a'u ai ki he tokotaha/ni'ihi ngāue ta'efakalaó.	1	2	3	4	5
16	fakamolemole'i e tokotaha/ni'ihi ngāue ta'efakalao	1	2	3	4	5
17	Akonaki'i 'a e tokotaha ako na'á ne fakaaao/fakaehau'i e taha mamahí	1	2	3	4	5
18	Akonaki'i e tokotaha ako na'á ne fakatupu e fakaaaoó/fakaehauá (ngāue ta'efakalaó)	1	2	3	4	5
19	Ako'i 'eku ngaahi kalasí fekau'aki mo e founa pe ko e ngaahi founa lelei taha 'e ngaue'aki fekau'aki mo e fakamamahí'i 'o e fānau ako fefiné.	1	2	3	4	5

Fānau ako tangatá

Fika.	<i>Ne u tali ki he ngaahi ngāue 'a e fakamamahí 'aki</i>	Ma'u pē	Tu'o lahi/toutou	Tu'o lahi/toutou	tātaaitaha	Hala 'atā
20	Talanoa ki ha faiako kehe	1	2	3	4	5
21	Talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
22	Talanoa ki ha kaungāme'a	1	2	3	4	5
23	Talanoa ki ha kulupu 'o e kaungāme'a	1	2	3	4	5
24	Talanoa ki hoku fāmīlī	1	2	3	4	5
25	Talanoa ki ha tokotaha 'i he koló.	1	2	3	4	5
26	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha mamahí	1	2	3	4	5
27	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó	1	2	3	4	5
28	'ikai ke fai ha me'a fekau'aki mo ia/ta'e tokanga'i	1	2	3	4	5
29	Taa'i e tokotaha ako/faiako na'a nau fakatupu 'a e ngāue 'o e fakamamahi ki he tamasi'i akó.	1	2	3	4	5
30	Manukia ha taha/ni'ihi ne nau fakatupu e ngāue fakamamahí ki he tamasi'i ako.	1	2	3	4	5
31	Kapekape'i ha taha/ni'ihi ne nau fakatupu e ngāue fakamamahí	1	2	3	4	5

32	ngāue'aki e 'imeilí (ngaluope) ke a'u ai ki he taha ngaue ta'efakalaó	1	2	3	4	5
33	ngāue'aki e feisipuka (ngaluope) ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó.	1	2	3	4	5
34	ngāue'aki 'a hono tuku atu ha pōpoaki 'i he ngaluopé ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó.	1	2	3	4	5
35	fakamolemole'i e taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
36	Akonaki'i 'a e tokotaha ako na'á ne fakaaao/fakaehau'i e taha mamahí	1	2	3	4	5
37	Akonaki'i e tokotaha ako na'á ne fakatupu e fakaaao/fakaehauá (ngāue ta'efakalaó	1	2	3	4	5
38	Ako'i 'eku ngaahi kalasí fekau'aki mo e founa pe ko e ngaahi founa lelei taha 'e ngaue'aki fekau'aki mo e fakamamahi'i 'o e fānau ako fefiné	1	2	3	4	5

Fānauako fakaleiti/fakatangata

Fika.	<i>Ne u tali ki he ngaahi ngaue fakamamahi 'aki e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	tātaaitaha	Hala 'atā
39	Talanoa ki ha faiako kehe	1	2	3	4	5
40	Talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
41	Talanoa ki ha kaungāme'a	1	2	3	4	5
42	Talanoa ki ha kulupu 'o e kaungāme'a	1	2	3	4	5
43	Talanoa ki hoku fāmilí	1	2	3	4	5
44	Talanoa ki ha tokotaha 'i he koló	1	2	3	4	5
45	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha mamahí	1	2	3	4	5
46	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó	1	2	3	4	5
47	'ikai ke fai ha me'a fekau'aki mo ia/ta'e tokanga'i	1	2	3	4	5
48	Taa'i e tokotaha ako/faiako na'a nau fakatupu 'a e ngāue 'o e fakamamahi ki he tamasi'i akó.'oku fakafāfine/fakatangata	1	2	3	4	5
49	Manukia ha taha/ni'ihi ne nau fakatupu e ngāue fakamamahí ki he tamasi'i ako 'oku fakafāfine/fakatangata	1	2	3	4	5
50	Kape'i ha taha/ni'ihi na'a nau fakatupu e ngāue 'o e fakamamahi ki he taha ako 'oku fakafāfine/fakatangata	1	2	3	4	5

51	ngāue'aki e 'imeilí (ngaluope) ke a'u ai ki he taha ngaue ta'efakalaó	1	2	3	4	5
52	ngāue'aki e feisipuka (ngaluope) ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
53	ngāue'aki 'a hono tuku atu ha pōpoaki 'i he ngaluopé ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
54	fakamolemole'i e taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
55	Akonaki'i 'a e tokotaha ako na'á ne fakaaao/fakaehau'i e taha mamahí	1	2	3	4	5
56	Akonaki'i e tokotaha ako na'á ne fakatupu e fakaaao/fakaehau'á (ngāue ta'efakalaó)	1	2	3	4	5
57	Ako'i 'eku ngaahi kalasí fekau'aki mo e founa pe ko e ngaahi founa lelei taha 'e ngaue'aki fekau'aki mo e fakamamahi'i 'o e fānau ako fefiné	1	2	3	4	5

Ta'ahine ako 'oku 'i ai hono faingata'a'ia pe fiema'u makehe

Fika.	<i>Ne u tali ki he ngaahi ngāue fakamamahí ki he fānau ako fefine 'oku 'i ai honau ngaahi faingata'a'ia pe fiema'u makehé 'aki e</i>	Ma'u pē	Tu'o lahi/toutou	Taimi 'e ni'ihi	tātaaitaha	Hala 'atā
58	Talanoa ki ha faiako kehe	1	2	3	4	5
59	Talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
60	Talanoa ki ha kaungāme'a	1	2	3	4	5
61	Talanoa ki ha kulupu 'o e kaungāme'a	1	2	3	4	5
62	Talanoa ki hoku fāмили	1	2	3	4	5
63	Talanoa ki ha tokotaha 'i he koló.	1	2	3	4	5
64	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha mamahí.	1	2	3	4	5
65	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó	1	2	3	4	5
66	'ikai ke fai ha ngāue fekau'aki mo ia/ta'etokanga'i ia.	1	2	3	4	5
67	Taa'i e tokotaha ako/faiako na'a nau fakatupu e ngāue fakamamahi ki he ta'ahine akó.	1	2	3	4	5
68	Manukia e taha/ni'ihi ne nau fakatupu e ngāue fakamamahi ki he ta'ahine akó.	1	2	3	4	5
69	Kape'I ha taha/ni'ihi ne nau fakatupu e ngaue 'o e fakamamahi ki he ta'ahine ako.	1	2	3	4	5

70	ngāue'aki e 'imeilí he ngalu'eá ke a'u ai ki he tokotaha/ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
71	ngāue'aki e feisipuká he ngalu'eá ke a'u ai ki he tokotaha/ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
72	ngāue'aki 'a hono tuku atu he ngalue'eá ha pōpoaki ke a'u ai ki he tokotaha/ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
73	fakamolemole'i ha tokotaha/ni'ihi ngāue ta'e fakalao.	1	2	3	4	5
74	Akonaki'i e tokotaha ako ne fakahoko ha ngāue fakaaao/fakaehaua ki ai (mamahi)	1	2	3	4	5
75	Akonaki'i ha tokotaha ako ne ne fakatupu e ngāue fakaaao/fakaehaua (tokotaha ngāue ta'e fakalao)	1	2	3	4	5
76	Ako'i 'eku ngaahi kalasí fekau'aki mo e founa pe ngaahi founa lelei taha ke matatali 'aki e fakamamahi ki he fānau ako fefine 'oku 'i ai honau ngaahi faingata'a'ia pe fiema'u makehé.	1	2	3	4	5

Fānau ako tangata 'oku 'i ai honau ngaahi faingata'a'ia pe fiema'u makehé.

Fika.	<i>Ne u tali ki he ngaahi ngāue fakamamahi ki he fānau ako tangata 'oku 'i ai honau ngaahi faingata'a'ia pe fiema'u makehe 'aki e....</i>	Ma'u pē	Tu'o lahi/toutou	Taimi ni'ihi	tātaaitaha	Hala'atā
77	Talanoa ki ha faiako kehe	1	2	3	4	5
78	Talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
79	Talanoa ki ha kaungāme'a	1	2	3	4	5
80	Talanoa ki ha kulupu 'o e ngaahi kaungāme'a	1	2	3	4	5
81	Talanoa ki hoku fāmilí	1	2	3	4	5
82	Talanoa ki ha tokotaha 'i he koló	1	2	3	4	5
83	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó.	1	2	3	4	5
84	Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó.	1	2	3	4	5
85	'ikai ke fai ha ngāue fēkau'aki mo ia/ta'etokanga'i ia	1	2	3	4	5
86	Taa'i 'o e tokotaha ako/faiako na'a ne fakatupu e ngāue fakamamahi ki he tamasi'i akó.	1	2	3	4	5

87	Manukia e tokotaha/ni'ihi ne nau fakatupu e ngāue fakamamahi ki he tamasi'i akó.	1	2	3	4	5
88	Kape'i e tokotaha/ni'ihi ne nau fakatupu e ngāue fakamamahi ki he tamasi'i akó.	1	2	3	4	5
89	ngāue'aki e 'imeilí he ngaluopé ke a'u atu ai ki he tokotaha pe ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
90	ngāue'aki e feisipuká he ngaluopé ke a'u atu ai ki he tokotaha pe ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
91	ngāue'aki hono fakahoko 'i he ngaluopé e pōpoaki ke a'u atu ai ki he tokotaha pe ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
92	fakamolemole'i e tokotaha pe ni'ihi ngāue ta'e fakalaó.	1	2	3	4	5
93	Akonaki'i e tokotaha ako ne fai ki ai e fakaaaoa pe fakaehauá (mamahi)	1	2	3	4	5
94	Akonaki'i e tokotaha ako ne ne fakatupu e ngāue fakaaaoa pe fakaehauá (ngāue ta'e fakalaó.)	1	2	3	4	5
95	Ako'i 'eku ngaahi kalasí fekau'aki mo e founa pe ngaahi founa lelei taha 'e matatali 'aki e fakamamahi ki he fānau tangata 'oku 'i ai honau faingata'a'ia pe ngaahi fiema'u makehé.	1	2	3	4	5

1b. 'I he taimi 'o e fakakaukau fekau'aki mo e ngaahi ngāue 'o e fakamamahi kuó ke vakai ki ai 'i he 'apiakó, ne anga fēfē e fakafōtunga 'a e tokotaha/ni'ihi ngaue ta'e fakalaó ki he fa'ahinga ngāue peheni?

Fika.	<i>Ne tali 'aki 'e he tokotaha/fānau ako ne ngāue ta'e fakalaó ki he ngaahi ngāue fakamamahi 'aki</i>	Ma'u pē	Tu'o lahi/toutou	Taimi ni'ihi	tātaaitaha	Hala'atā
96	talanoa ki ha faiako.	1	2	3	4	5
97	talanoa ki he puleako/tiuta lahi/taki fakafaipekau	1	2	3	4	5
98	talanoa ki ha kaungāme'a	1	2	3	4	5
99	talanoa ki he kulupu 'o e kaungāme'a	1	2	3	4	5
100	talanoa ki hono fāmilí	1	2	3	4	5
101	talanoa ki ha tokotaha 'i he koló	1	2	3	4	5
102	'ikai ke fakahoko ha ngāue fekau'aki mo ia/ta'etokanga'i ia	1	2	3	4	5

103	hokohoki atu hono fakahoko e me'a tatau mo hono fakaehaua'i e ni'ihiki kehé.	1	2	3	4	5
104	kole ke fakamolemole'i ia	1	2	3	4	5
105	kole fakamolemole ki he tokotaha mamahi.	1	2	3	4	5
106	'ikai ke toe fakahoko 'ene ngaahi kalasi/ngaahi lesoni/ngaahi pepa	1	2	3	4	5
107	Hiki ki ha toe ako kehe.	1	2	3	4	5

1c. Ko e ha ngaahi founa kehe 'e lava ai ke tali 'e he tokotaha ako pe fanau ako 'oku ngaue ta'efakalao ki he'ene ngaue fakamamahi 'oku fai?

.....

.....

KONGA 2 – FONUA FAKALUKUFUA

2a. 'I he taimi 'o e fakakaukau fekau'aki mo e ngaahi ngaue 'o e fakamamahi kuó ke vakai ki ai 'i he fonua fakalukufua, ne anga fefe 'a e fakafotunga 'a e ni'ihiki ne nau uesiá 'i he ngaahi ngaue peheni?

Fika.	<i>Ne tali 'e he kau uesiá pe mamahi 'a e ngaahi ngaue fakamamahi 'aki e.....</i>	Ma'u pe	Tu'o lahi/toutou	Taimi ni'ihiki	tataaitaha	Hala'ata
108	Talanoa ki he'ene faifekau	1	2	3	4	5
109	Talanoa ki ha tokotaha taki pe matu'otu'a 'i he koló	1	2	3	4	5
110	Talanoa ki ha kaungame'a	1	2	3	4	5
111	Talanoa ki ha kulupu 'o e ngaahi kaungame'a	1	2	3	4	5
112	Talanoa ki hono famili	1	2	3	4	5
113	'ikai ke fakahoko ha ngaue ia ki ai/ta'etokanga'i ia	1	2	3	4	5
114	Talanoa'i mo ha tokotaha kehe.	1	2	3	4	5
115	taa'i e tokotaha na'a ne fakatupu e ngaue fakamamahi (tokotaha pe ni'ihiki ngaue ta'e fakalao.)	1	2	3	4	5

116	Manukia e tokotaha pe ni'ihiki ne nau fakatupu e ngāue fakamamahí.	1	2	3	4	5
117	Kape'i e tokotaha pe ni'ihiki ne nau fakatupu e ngāue fakamamahí	1	2	3	4	5
118	ngāue'aki e 'imeilí he ngaluopé ke a'u atu ai ki he tokotaha pe ni'ihiki ngāue ta'e fakalaó.	1	2	3	4	5
119	ngāue'aki e feisipuká he ngaluopé ke a'u atu ai ki he tokotaha pe ni'ihiki ngāue ta'e fakalaó	1	2	3	4	5
120	ngāue'aki hono fakahoko 'i he ngaluopé e pōpoaki ke a'u atu ai ki he tokotaha pe ni'ihiki ngāue ta'e fakalaó	1	2	3	4	5
121	fakamolemole'i e tokotaha pe ni'ihiki ngāue ta'e fakalaó.	1	2	3	4	5
122	'ikai ke toe fakahoko 'ene ngaahi kalasi/ngaahi lesoni/ngaahi pepá	1	2	3	4	5
123	Hiki ki ha toe ako kehe	1	2	3	4	5

1f. 'I he taimi 'o e fakakaukau fekau'aki mo e ngaahi ngāue 'o e fakamamahí kuó ke vakai ki ai 'i he fonuá fakalukufuá, ne anga fēfē 'a e fakafōtunga 'a e ni'ihiki ne nau uesiá 'i he ngaahi ngaue pehení?

Fika.	<i>Ne tali 'e he tokotaha/ni'ihiki ne ngaue ta'efakalaó ki he ngaahi ngāue fakamamahí 'aki.....</i>	Ma'u pē	Tu'o lahi/toutou	Taimi ni'ihiki	tātaaitaha	Hala'atā
124	Talanoa ki he'ene faifekau	1	2	3	4	5
125	Talanoa ki he taki pe tokotaha matu'otu'a 'i he koló.	1	2	3	4	5
126	Talanoa ki ha kaungāme'a	1	2	3	4	5
127	Talanoa ki ha kulupu 'o e ngaahi kaungāme'á	1	2	3	4	5
128	Talanoa ki hono fāmilí	1	2	3	4	5
129	'ikai ke fakahoko ha ngāue ki ai pe ta'etokanga'i ia	1	2	3	4	5
130	Hokohoko hono fakahoko e me'a tatau pē mo hono fakaehau'i e ni'ihiki kehé.	1	2	3	4	5
131	Kole ki he tokotaha mamahí ke fakamolemole'i ia.	1	2	3	4	5
132	Kole fakamolemole ki he tokotaha tangata pe fefine na'e fakaehau'i	1	2	3	4	5
133	'ikai ke toe fakahoko 'ene ngaahi kalasi/ngaahi lesoni/ngaahi pepá.	1	2	3	4	5
134	Hiki ki ha toe ako kehe.	1	2	3	4	5

KONGA I : Ko e ngaahi me'a 'oku fepaki mo e tangata pe fefine tu'unga 'i he fakamamahí

Ko e konga ko ení 'oku fakatefito ia 'i he ngaahi me'a 'oku fepaki mo ia pe ko e ngaahi ola 'o e ngaahi ngāue 'o e fakamamahí. '.

KONGA 1

1a. Ko e hā fua e ngaahi me'a 'okú ne uesia ai e fānauakó makatu'unga 'i he ngaahi fakamamahi?

Fafine

Fika.	<i>Ko e uesia 'o e fakamamahí 'i he fānau fefine 'okú ne 'ai kinautolu</i>	Faka-'ikai'i malohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui malohi ki ai
1	Ongo'i ne fakaivia ke tokoni'i e ni'ihí kehe.	1	2	3	4	5
2	Tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
3	Tafoki ki he 'Otuá.	1	2	3	4	5
4	Ongo'i ilifia.	1	2	3	4	5
5	Ongo'i loto ta'ota'omia/mafasia	1	2	3	4	5
6	Ongo'i ta'elata	1	2	3	4	5
7	'ikai ke fie talanoa ki ha taha	1	2	3	4	5
8	'ikai ke fie kai pe fie mohe	1	2	3	4	5
9	Fakalavea kinautolu	1	2	3	4	5
10	'ikai fie 'alu ki he ako	1	2	3	4	5
11	tō lalo e tu'unga fakahoko e ngāue fakaakó.	1	2	3	4	5
12	Tafoki ki he ifi sikaleti	1	2	3	4	5
13	Tafoki ki he inu kava mālohi	1	2	3	4	5
14	Tafoki ki he ifi faito'o kona tapú.	1	2	3	4	5
15	Tafoki ki he ngaahi faito'o kona tapu kehe	1	2	3	4	5
16	Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
17	Tafoki ki he mo'ui fe'auakí	1	2	3	4	5
18	Ta'onakita.	1	2	3	4	5

Tangata

Fika	<i>Ko e uesia 'o e fakamamahí 'i he fānau tangatá 'okú ne 'ai kinautolu ke</i>	Faka-'ikai'i malohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui malohi ki ai
19	Fakaivia ke tokoni'i e ni'ihí kehe.	1	2	3	4	5
20	Tafoki ki he fakamālohi-sino hange ko e sipotí.	1	2	3	4	5
21	Tafoki ki he 'Otuá	1	2	3	4	5
22	Ongo'i ilifia	1	2	3	4	5

23	Ongo'i loto ta'ota'omia/mafasia	1	2	3	4	5
24	Ongo'i ta'elata	1	2	3	4	5
25	'ikai fie talanoa ki ha taha	1	2	3	4	5
26	'ikai ke fie kai pe fie mohe	1	2	3	4	5
27	Fakalavea'i kinautolu.	1	2	3	4	5
28	'ikai ke fie 'alu ki he ako..	1	2	3	4	5
29	tō lalo e tu'unga fakahoko e ngāue fakaakó.	1	2	3	4	5
30	Tafoki ki he ifi sikaleti	1	2	3	4	5
31	Tafoki ki he inu kava mālohi	1	2	3	4	5
32	Tafoki ki he ifi faito'o kona tapú	1	2	3	4	5
33	Tafoki ki he ngaahi faito'o kona tapu kehe	1	2	3	4	5
34	Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
35	Tafoki ki he mo'ui fe'auakí	1	2	3	4	5
36	Ta'onakita	1	2	3	4	5

Fānauako 'oku fakafāfine pe fakatangata

Fika.	<i>Ko e uesia ko ia 'o e fānauako 'oku fakafāfine pe fakatangatá 'e he fakamamahi' okú ne 'ai kinautolu ke.....</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui mālohi ki ai
37	Fakaivia ke tokoni'i e ni'ihiki kehe	1	2	3	4	5
38	Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
39	Tafoki ki he 'Otuá	1	2	3	4	5
40	Ongo'i ilifia	1	2	3	4	5
41	Ongo'i loto ta'ota'omia/mafasia	1	2	3	4	5
42	Ongo'i ta'elata	1	2	3	4	5
43	'ikai fie talanoa ki ha taha	1	2	3	4	5
44	'ikai ke fie kai pe fie mohe	1	2	3	4	5
45	Fakalavea'i kinautolu	1	2	3	4	5
46	'ikai ke fie 'alu ki he ako	1	2	3	4	5
47	tō lalo e tu'unga fakahoko e ngāue fakaakó.	1	2	3	4	5
48	Tafoki ki he ifi sikaleti	1	2	3	4	5
49	Tafoki ki he inu kava mālohi	1	2	3	4	5
50	Tafoki ki he ifi faito'o kona tapú	1	2	3	4	5
51	Tafoki ki he ngaahi faito'o kona tapu kehe	1	2	3	4	5
52	Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
53	Tafoki ki he mo'ui fe'auakí	1	2	3	4	5
54	Ta'onakita	1	2	3	4	5

Fānauako fefine faingata'a'ia pe fie ma'u makehe

Fika.	<i>Ko e uesia koi a 'o e fānauako fefine faingata'a'ia pe fiema'u makehé 'e he fakamamahí 'okú ne 'ai kinautolu ke</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui mālohi ki ai
55	Fakaivia ke tokoni'i e ni'ihi kehe	1	2	3	4	5
56	Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
57	Tafoki ki he 'Otuá	1	2	3	4	5
58	Ongo'i ilifia	1	2	3	4	5
59	Ongo'i loto ta'ota'omia/mafasia	1	2	3	4	5
60	Ongo'i ta'elata	1	2	3	4	5
61	'ikai fie talanoa ki ha taha	1	2	3	4	5
62	'ikai fie talanoa ki ha taha	1	2	3	4	5
63	Fakalavea'i kinautolu	1	2	3	4	5
64	'ikai ke fie 'alu ki he ako	1	2	3	4	5
65	Tafoki ki he ifi sikaleti	1	2	3	4	5
66	Tafoki ki he inu kava mālohi	1	2	3	4	5
67	Tafoki ki he ifi faito'o kona tapú	1	2	3	4	5
68	Tafoki ki he ngaahi faito'o kona tapu kehe	1	2	3	4	5
69	Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
70	Tafoki ki he mo'ui fe'auakí	1	2	3	4	5
71	Ta'onakita	1	2	3	4	5

Fānauako tangata faingata'a'ia pe fiema'u makehé.

Fika.	<i>Ko e uesia koi a 'o e fānauako tangata faingata'a'ia pe fiema'u makehé 'e he fakamamahí 'okú ne 'ai kinautolu ke</i>	Faka-'ikai'i mālohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui mālohi ki ai
72	Fakaivia ke tokoni'i e ni'ihi kehe	1	2	3	4	5
73	Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
74	Tafoki ki he 'Otuá	1	2	3	4	5
75	Ongo'i ilifia	1	2	3	4	5
76	Ongo'i loto ta'ota'omia/mafasia	1	2	3	4	5
77	Ongo'i ta'elata	1	2	3	4	5
78	'ikai fie talanoa ki ha taha	1	2	3	4	5
79	'ikai ke fie kai pe fie mohe	1	2	3	4	5
80	Fakalavea'i kinautolu	1	2	3	4	5
81	'ikai ke fie 'alu ki he ako	1	2	3	4	5
82	Tafoki ki he ifi sikaleti	1	2	3	4	5
83	Tafoki ki he inu kava mālohi	1	2	3	4	5
84	Tafoki ki he ifi faito'o kona tapú	1	2	3	4	5
85	Tafoki ki he ngaahi faito'o kona tapu kehe	1	2	3	4	5
86	Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
87	Tafoki ki he mo'ui fe'auakí	1	2	3	4	5
88	Ta'onakita	1	2	3	4	5

KONGA 2

Ngaahi 'elemēniti pe ngaahi tefito'i me'a 'i ha 'apiako 'ātakai malu.

Fika	Ko ha 'ātakai malu 'o e 'apiakó	Faka-'ikai'i mālohi	Faka-'ikai'i	veiveiua	Tui ki ai	Tui mālohi ki ai
89	Ko e feitu'u malu mo fakafiefia ki he fānau fefiné mo e fānau tangatá ke nau ako ai.	1	2	3	4	5
90	'oku malu mo fakafiefia ki he ako 'a e fānauako fakafāfiné mo fakatangatá.	1	2	3	4	5
91	'oku malu mo fakafiefia ke ako ai e fānauako faingata'a'ia pe fiema'u makehé	1	2	3	4	5
92	Ko e feitu'u ia 'oku 'ikai ke ngofua ke tā e fānau fefiné mo e fānau tangatá	1	2	3	4	5
93	Ko e feitu'u ia 'oku faka'apa'apa'i ai e fānauako 'oku fakafāfine pe fakatangatá	1	2	3	4	5
94	Ko e feitu'u ia 'oku tokanga'i lelei ai e fānauako 'oku faingata'a'ia pe fiema'u makehé	1	2	3	4	5
95	Ko e feitu'u ia 'oku 'ikai ke faka'ai'ai 'e he puleakó, tokoni pulé pe tiuta lahi ke tā pe fai ha tautea fefeka 'i 'apiako.	1	2	3	4	5
96	Ko e feitu'u ia 'oku 'ikai ke poupou'i 'e he tokolahi 'o e kau faiakó e fānauako 'oku nau houtamakí.	1	2	3	4	5
97	Ko e feitu'u ia 'oku ta'ofi ai 'a hono ui'aki ha fa'ahinga hingoa ha taha.	1	2	3	4	5
98	Ko e feitu'u ia 'oku 'ikai ke fakalotolahi'i 'e he kau faiakó e houtamakí.	1	2	3	4	5
99	'Oku fakahā ki he mātu'a tauhi fānau 'ae houtamaki 'enau fanau 'i 'apiakó.	1	2	3	4	5
100	Ko ha 'ātakai 'oku ako'i ai 'a e lēsoni 'i he fekau'aki 'a e fefiné mo e tangatá	1	2	3	4	5
101	Ko ha feitu'u 'oku fakahoko foki ai mo e ngāue fale'í 'i 'apiako.	1	2	3	4	5
102	Ko e feitu'u ia 'oku 'i ai foki e kakai 'e lava e fānauakó 'o talanoa mo kinautolu ke ma'u fale'i 'i 'apiako.	1	2	3	4	5

1b. Ko e hā ha toe me'a 'e lava ke fakalelei'i 'i he 'ātakai 'o e 'apiakó?

.....

.....

.....

.....

.....

.....

.....

.....

.....

KONGA F: Ngaahi pōto'i ngāue 'i he mo'uí mo e akó

Ko e kongā ko ení 'oku fakatefito ia 'i he pōto'i ngāue kuo unuhi mai mei he fānauako kuo uesia 'enau mo'uí 'e he fakamamahí. 'Ikai ko ia pē, ka 'oku vakai e kongā ko ení ki he fa'ahinga ma'u'anga fakamatala 'e lava ma'u mei he fānauakó na'a tokoni kiate kinautolu 'i he 'enau tali e ngaahi me'a felāve'i mo e fakamamahí.

Fakatu'utu'unga e fa'ahinga ma'u'anga fakamatala ko ení mei 1 – 15, 'a ia ko e 1 ko e tefito'i ma'u'anga fakamatalá ia mo e 15 ko e si'isi'i taha ia 'oku faingāmalié..

1a. 'I he fakakaukau fekau'aki mo e ngaahi ma'u'anga fakamatalá 'i he'ene felāve'i mo e ngaahi ngāue 'o e fakamamahí mo e ako felāve'i mo e fefiné mo e tangatá, ko e hā e tefito'i ma'u'anga fakamatala 'okú ke ala ma'ú?

<i>Ngaahi ma'u'anga fakamatala 'oku ala ma'u:</i>	Faka-tu'utu'unga
Faiako fakalēsoní	
Lokiako fakakalasi/faiako fakakalasi.	
Ngaahi kaungāme'a	
Fanga tuonga'ane, tuofāfine, tokoua'aki	
Kulupu faikava	
Ongo mātu'a tupu'angá	
Fanga kuí	
Fa'ufa'u 'o e fāmilí	
Fakamafola lea mo e 'atá	
Ngaluopé.	
'ū tohi	
Ngaahi polokalama ako 'i 'apiako	
Siasi	
Ngaahi timi sipoti	
Ngaahi lēsoni 'i he 'apiako.	

1b. Na'e 'aonga fēfē 'a e ngaahi ma'u'anga fakamatala na'e ala ma'ú?

Fika .		Ma'u pē	Tu'o lahi/ touto u	Taimi 'e ni'ihi	Tātaai -taha	Hala 'atā
1	Faiako fakalēsoní	1	2	3	4	5
2	Lokiako fakakalasi/faiako fakakalasi	1	2	3		
3	Ngaahi kaungāme'a	1	2	3	4	5
4	Fanga tuonga'ane, tuofāfine, tokoua 'aki	1	2	3	4	5
5	Kulupu faikavá	1	2	3	4	5
6	Ongo matu'a tupu'anga	1	2	3	4	5
7	Fanga kui	1	2	3	4	5

8	Fa'ufa'u fāmilí	1	2	3	4	5
9	Fakamafola lea mo e 'atá	1	2	3	4	5
10	Ngaluope	1	2	3	4	5
11	'ū tohi	1	2	3	4	5
12	Ngaahi ako 'i he 'apiakó	1	2	3	4	5
13	Siasi	1	2	3	4	5
14	Ngaahi timi sipotí	1	2	3	4	5
15	Lesoni Lea faka-Pilitānia 'i he 'apiakó	1	2	3	4	5
16	Lēsoni ako fakalotu 'i he 'apiako	1	2	3	4	5

Ngaahi pōto'i ngāue he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné.

1c. Ko e hā e lahi hono toutou fakahoko 'o e ako peheni ki he kau faiakó?

Fika		Ma'u pē	Toutou fakahoko	Taimi pē ni'ihī	Tātaai-taha	Hala'atā
17	Na'e fakahinohino mo ako'i e kau faiakó ki he founga 'o hono ako'i e ngaahi taukei ki he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné 'i he 'apiakó.	1	2	3	4	5
18	'Oku fakahoko ma'u pē 'a e ako'i ki he kau faiakó e ngaahi taukei ki he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné 'i he 'apiakó, 'a ia ko e kongā pē ia 'o e ako fakafaiakó.	1	2	3	4	5
19	'Oku ma'u 'e he kau faiakó 'a e ako fekau'aki mo e ngaahi taukei ki he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné 'i taimi kuo nau kamata faiako aí.	1	2	3	4	5

1d. Na'e 'aonga fēfē 'a e akó ki he kau faiakó?

Fika		Faka-'ikai'i mālohi	Faka-'ikai'i	Veiveiua	Tui ki ai	Tui mālohi ki ai
20	Na'e 'aonga 'aupito kiate au ko e faiako 'a e ako fekau'aki mo e ngaahi taukei ki he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné.	1	2	3	4	5
21	Na'e 'aonga 'aupito foki ki he kau faiako kehé 'a e ako fekau'aki mo e ngaahi taukei ki he mo'ui mo e ako ki	1	2	3	4	5

	felāve'i 'a e tangatá mo e fefiné					
22	'Oku totonu ke kau ki he fa'unga akó 'a e ako ki he ngaahi taukei ki he mo'uí.	1	2	3	4	5
23	Totonu ke ako'i 'e he kau faiakó 'i he 'apiakó 'a e ako ki he ngaahi taukei ki he mo'uí.	1	2	3	4	5
24	'Oku totonu ke kau ki he fa'unga akó 'a e ako ki he felāve'i 'a e tangatá mo e fefiné.	1	2	3	4	5
25	Totonu ke ako'i 'e he kau faiakó 'i he 'apiakó 'a e ako ki he felāve'i 'a e tangatá mo e fefiné.	1	2	3	4	5
26	Totonu foki ke ako'i 'a e ako felāve'i mo e pōto'i he mo'uí 'i 'api 'e he kāingá, mo e kakai 'o e koló.	1	2	3	4	5
27	Ako'i foki e ako felāve'i mo e pōto'i he mo'uí pea pehē ki he ako ki he felāve'i 'a e tangatá mo e fefiné 'i he siasí.	1	2	3	4	5
28	'Oku 'ikai ko e fatongia ia 'o e faiakó ke akoi e ako ki he pōto'i he mo'uí.	1	2	3	4	5
29	'Oku 'ikai ko e fatongia ia 'o e faiakó ke ako'i e ako ki he felāve'i 'a e tangatá mo e fefiné.	1	2	3	4	5
30	Ko e fatongia ia 'o e kalasí/kau faiako fakakalasí ke ako'i e ako ngaahi taukei ki he mo'uí mo e ako ki he felāve'i 'a e tangatá mo e fefiné.	1	2	3	4	5

1e. Ko e hā e fa'ahinga ako 'oku fe'unga ki he kau faiakó ke fakahoko 'aki hono ako'i 'o e ngaahi taukei ki he mo'uí pea pehē foki ki he ako ki he felāve'i 'a e tangatá mo e fefiné?

.....

.....

.....

.....

.....

Parent Questionnaire_Tongan Version

**KO E FELAVE'I 'A E AKO MO E NGAahi MAKATU'UNGA 'O E
FAKAMAMAHI/ FAKAMALOHI 'O FAFINE MO TANGATA**

FAKAHINOHINO

Mālō e lelei. Fakamālō atu 'i ho'o fie kau mai ke tali e ngaahi fehu'i 'o e 'aho ní. Ko e taumu'a 'o e pepa fehu'i ko ení ke fakamahino'i 'a ho'o ngaahi fakakaukau fekau'aki mo e felave'i 'a e akó mo e ngaahi fakamamahi pe fakamalohi 'o fafine mo tangata (SRGBV) 'i Tonga ní. Ko e ngaahi vahevahe lalahi eni 'e 6 'o e pepa fehu'i ni.

KONGA A: Ngaahi fakamatala fekau'aki mo ha falukunga kakai 'oku nofo 'i ha 'elia.

KONGA E: Ngaahi me'a 'oku lāu'ilo ki aí, ngaahi fakakaukau, me'a 'okú ne matu'uakí pe kataki'i.

KONGA F: Ngaahi ngāue 'a e fakamamahi/fakamālohi.

KONGA H: Ngaahi fakafeangai ki he ngaahi ngāue 'a e fakamamahi.

KONGA I: Ngaahi uesia 'o e tu'unga tangata pe fefine makatu'unga 'i he fakamamahi.

KONGA K: Ngaahi pōto'i ngāue he mo'uí mo e akó.

KONGA A: Ngaahi fakamatala fekau'aki mo ha e taha 'oku tali fehu'i.

1. Ko e fefine ko e pe tangata?

Fefine Tangata

2. Ko fē kolo 'oku taimi lahi ho'o nofo aí? 'Omi e hingoa 'o e koló

.....

3. Ko fē e siasi 'okú ke ma'u lotu ma'u pē ai? Faka'ilonga'i e TAHA pē

- Siasi Uesiliana Tau'atāina 'o Tonga
 Siasi Katolika
 Siasi Faka-'Ingilani
 Siasi 'Asemipilī
 Siasi Tonga Tau'atāina
 Siasi 'Ahofitu
 Siasi Pahai
 Siasi Tonga Hou'eiki
 Siasi Fakatahataha
 Ha toe Siasi kehe: Kātaki 'o fakamahino mai

4. Kātaki 'o faka'ilonga'i mai ho ta'u motu'a lolotongá

- 25 – 30 years
 31 – 39 years
 40 – 45 years

- 46 – 50 years
- 51+ years

5. Ko fē ‘a e Kolisi na’e lōloa ange e taimi na’á ke ako ai ‘i ho’o kei ako he Kolisi?

.....

6. Ko e hā ho tu’unga ako ma’olunga taha?

- Ako Lautohi
- Ako ma’olunga ange
- Toe tu’unga kehe: Kataki ‘o fakamahino’i mai.....
- Ako Kolisi
- ‘Univesiti

KONGA E: Ngaahi Lāu‘ilo, ‘Ulungaanga mo e Matu’uaki pe kātaki’i

Siakale’i e ngaahi tali ‘oku tonú (mata’ifika) makatu’unga ‘i he ngaahi kī ‘i laló

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1	2	3	4	5
Faka’ikai’i Malohi	Faka’ikai’i	Veiveiua	Tui kiai	Tui malohi kiai

KONGA 1 – Ko e mahino ‘a e Matu’a fekau’aki mo e tu’unga ‘ilo’i ‘o e fefine mo tangata

No.		Strongly Disagree Faka- ’ikai’i mālohi	Disagree Faka- ’ikai’i	Neutral Veivei- ua	Agree Tui ki ai	Strongly Agree Tui malohi ki ai
1	Gender identity is to do with an individual’s choice as to whether he/she chooses to be masculine or feminine. Ko e tu’unga ‘ilo pe ko e tangata pe fefiné ‘oku fekau’aki ia mo e fili fakafo’ituitui pe ha taha pe ‘oku ne tangata pe fefine.	1	2	3	4	5
2	My family and community determined my gender identity. Ko hoku famili moe kakai hoku kolo ‘oku nau aofangatuku hoku tu’unga pe ko e tangata pe fefine.	1	2	3	4	5

3	My family and community expects males to act like males. Oku fiema'u ' hoku fāmilí mo e kakai hoku koló ke tō'onga mo'ui faka-tangata e fānau tangata kotoa	1	2	3	4	5
4	My family and community expects females to act like females. 'Oku fiema'u 'e hoku fāmilí mo e kakai hoku koló ke tō'onga fakafefine e fānau fefiné kotoa	1	2	3	4	5
5	Families and villages expect males who identify as <i>'fakaleiti'</i> to act like females. Ko e fakakaukau 'a e ngaahi fāmilí mo e kakai 'o e koló ko e fānau tangata kotoa pē 'oku nau lau ko e kau fakaleitii 'oku nau to'onga fakafefine.	1	2	3	4	5
6	Families and villages expect females who identify as <i>'fakatangata'</i> to act like males. Koe fakakaukau 'a e ngaahi fāmilí mo e kakai 'o e koló ko e fānau fefine kotoa pē 'oku nau lau ko e kau 'fakatangata' 'oku nau to'onga faka-tangata.	1	2	3	4	5
7	I am generally comfortable with how others perceive my gender identity when they look at me. 'Oku ou fiemālie pe 'i he tu'unga 'oku hanga 'e he kakai kehe 'o tala hoku tu'unga, pe koe fefine pe tangata, 'i he anga pe 'enau vakai mai kiate aú.	1	2	3	4	5
8	I am happy with the way my appearance expresses my gender identity. 'Oku ou fiefia pē 'i he founa 'oku fakaha ai 'e hoku fōtungá 'a hoku tu'unga pe koe fefine pe tangata.	1	2	3	4	5
9	My physical body represents my gender identity. Ko e fōtungá 'o hoku sinó 'okú ne tala ai ko e fefine au pe tangata.	1	2	3	4	5
10	I am happy that I have the gender identity that I do. 'Oku ou fiefia pē au 'i he tu'unga (fefine pe tangata) 'oku ou 'i aí.	1	2	3	4	5
11	I have accepted my gender identity. Kuó u tali pē 'a e tu'unga 'oku ou 'i aí, pe ko e fefine pe tangata.	1	2	3	4	5

KONGA 2 – Ko e ngaahi fakakaukau ‘a e mātu’a tauhi fānaú ki he tu’unga ‘o e tangata pe fefiné.

Fānau ako tangata

No.	<i>Male students... Ko e fānau ako tangata.....</i>	Strongly Disagree Faka- ‘ikai’i mālohi	Disagree Faka- ‘ikai’i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
12	should not act or behave like girls. ‘oku ‘ikai ke totonu ke nau fai e tō’onga hangē ko e fānau fefiné.	1	2	3	4	5
13	should not wear girls clothes. ‘oku ‘ikai totonu ke nau tui e vala fakafefine	1	2	3	4	5
14	are rough looking. ‘oku totonu ken au fotunga fefeka mo mālohi	1	2	3	4	5
15	look physically strong and muscular. ‘oku nau sino malohi mo kaukaua	1	2	3	4	5
16	who like to dress well and look tidy are all like <i>fakaleiti</i> . ‘oku manako ke teuteu maau mo hā maau, ‘oku nau hangee pe ha kau fakaleitii.	1	2	3	4	5
17	are attracted to girls. ‘oku nau manako ki he fānau fefiné	1	2	3	4	5
18	who are rough looking and physically strong are attracted to girls. ‘oku fotunga fefeka mo sino kaukaua, ‘oku nau tokanga lahi ki he tamaiki fefiné.	1	2	3	4	5
19	are attracted to boys. nau manako he tamaiki tangatá	1	2	3	4	5
20	do not cry or show emotion. ‘ikai ke totonu ke nau matatangi pe fakahaa’i ‘enau ongo ‘i lotó	1	2	3	4	5
21	are intimate and emotional. ‘oku nau feohi vaofi mo fakaha ‘enau ongo.	1	2	3	4	5
22	who identify as <i>fakaleiti</i> are happy with who they are ‘oku ‘iloa ko e kau ‘fakaleitii’ kinautolu, ‘oku nau fiefia he tu’unga ‘oku nau ‘i aí	1	2	3	4	5

Fānau ako fefine

No.	<i>Female students... Ko e fānau ako fefine</i>	Strongly Disagree Faka- 'ikai'i mālohi	Disagree Faka- 'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
23	should not act or behave like boys. 'oku ikai totonu ke fai e tō'onga hangē ko e fānau tangatá	1	2	3	4	5
24	should not wear boys clothes. 'oku 'ikai totonu ke nau tui e vala fakatangata	1	2	3	4	5
25	look neat, tidy and smell nice. 'oku nau hā matamatalelei, maau mo manongi	1	2	3	4	5
26	are intimate and emotional. 'oku nau feohi fekoekoe'i mo loto ongo'i.	1	2	3	4	5
27	who don't look after themselves and are untidily dressed are regarded as boys. 'oku 'ikai te nau tokanga'i kinautolu, 'oku nau teuteu fakalālāfua'a pea 'oku nau hangē tofu ko e fānau tangatá.	1	2	3	4	5
28	who look beautiful and like to dress up nicely are attracted to boys. 'oku hā faka'ofa'ofa mo manako ke teuteu maau, 'oku nau tokanga ki he tamaiki tangatá	1	2	3	4	5
29	are attracted to boys. 'oku nau manakoa ki he tamaiki tangatá.	1	2	3	4	5
30	are attracted to girls. 'oku nau manako ki he tamaiki fefiné	1	2	3	4	5
31	who identify as <i>fakatangata</i> are happy with who they are 'oku nau 'iloa ko e kau fakatangatá, 'oku nau fiefia he tu'unga 'oku nau 'iai.	1	2	3	4	5

KONGA 3

3.1 Ngaahi lau'ilo mo e fakafotunga ki he ngaahi fiema'u 'o e tukufakaholo.

Fānau fefine

No	<i>Girls are expected to..</i> <i>'Oku fiema'u e fānau fefiné ke</i>	Strongly Disagree Faka- 'ikai'i mālohi	Disagree Faka- 'ikai'i	Neutral Faka- 'ikai'i	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
32	grow their hair long. 'ulu loloa	1	2	3	4	5
33	always wear long clothing that cover up their skin. tui ma'u pē vala lōloa ke 'ufi'ufi honau sinó	1	2	3	4	5
34	wear tight clothes that are revealing. tui e ngaahi vala mano'ono'o 'aupito.	1	2	3	4	5
35	always look neat and tidy. nau fōtunga matamatalelei mo maau ma'u pē .	1	2	3	4	5
36	always worry about what they look like. nau hoha'a ma'u pē ki honau fōtungá.	1	2	3	4	5
37	engage in strenuous or physical activity. nau femo'uekina 'i he ngaahi ngāue lahi mo iviivi'ia	1	2	3	4	5
38	play sport. va'inga sipoti	1	2	3	4	5
39	all play netball. va'inga netipolo kātoa	1	2	3	4	5
40	choose the sport she wants to play at school. fili 'a e sipoti 'oku manako ke va'inga ai 'i 'apiako.	1	2	3	4	5
41	use physical violence to sort out her problems at school. ngāue'aki e fakamamahí mo e fakamālohí ke fakalelei'i 'aki hono palopalema 'i he 'apiakó	1	2	3	4	5
42	deal with difficult situations using verbal arguments. nau ngāue'aki e ngaahi lea fakafekiki ke vete'aki e ngaahi tu'unga faingata'á.	1	2	3	4	5
43	cry and show their emotions when they are sad or depressed.	1	2	3	4	5

	tangi mo fakahaa'i 'ene ongo 'i lotó 'i he taimi 'oku loto mamahi mo ta'ota'omia aí					
44	feel compassionate towards others. ongó'i manava'ofa ki he ni'ihí kehé	1	2	3	4	5
45	mock others if they do something bad. manuki'i e ni'ihí kehé 'i he taimi 'oku fehālaaki ai 'enau ngāué.	1	2	3	4	5
46	swear at a person because he/she lied. kapekape'i ha taha koe'uhí ko 'ene loí	1	2	3	4	5
47	hit someone for picking on a student with disability. taa'i ha taha koe'uhí ko 'ene tō'onga ki ha taha faingata'a'ia pe fiema'u makehe	1	2	3	4	5
48	call someone names for mocking a member of her family. ui e ni'ihí kehé 'aki ha hingoa koe'uhii ko ha'a ne faka'aluma'i ha mēmipa 'o hono fāmilí.	1	2	3	4	5
49	get an office job. ma'u ha ngāue faka'ofisi	1	2	3	4	5
50	study hard and make good money for her siblings and parents. ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú.	1	2	3	4	5
51	always behave and listen in class. 'ulungaanga lelei ma'u pē mo fakafanongo 'i he kalasí	1	2	3	4	5
52	speak politely and quietly in class. lea faka'apa'apa mo le'o vaivai 'i he kalasí	1	2	3	4	5
53	succeed academically at school. a'usia e tu'unga fakaako lelei 'i he ako.	1	2	3	4	5
54	always do homework and study at home. fakakakato ma'u pē 'ene ngāue mei 'apí mo ako 'i 'api.	1	2	3	4	5

55	do better in literacy-strong subjects i.e., reading and writing. lelei ange 'i he ngaahi lesoni 'oku mālohi hono ngaue'aki e lea hangē ko e laukongá mo e tohinimá	1	2	3	4	5
56	teach and educate other girls about safe sexual practice. ako'i mo fakahinohino'i e fānau fefine kehé fekau'aki mo e founga malu he feohi fakamali.	1	2	3	4	5

Fānau tangatá

No.	<i>Boys are expected to...</i> <i>Ne fie ma'u e fānau tangata ke</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
57	have short hair. Nonou honau 'ulú	1	2	3	4	5
58	wear a <i>tupenu ta'ovala</i> . Tui e tupenu mo e ta'ovala	1	2	3	4	5
59	look muscular and physically strong. Fōtunga kaukaua mo sino mālohi	1	2	3	4	5
60	always worry about what they look like. Hoha'a ma'u pē ki honau fōtungá	1	2	3	4	5
61	play contact sport. Va'inga tau sino	1	2	3	4	5
62	act rough and be aggressive. Ngāue makaka mo fita'a	1	2	3	4	5
63	all play rugby. Va'inga 'akapulu kātoa	1	2	3	4	5
64	choose to play any sport they like. Fili pē ha fa'ahinga sipoti 'oku nau manako ke va'inga ai	1	2	3	4	5
65	work outside and in the plantations. Ngāue 'i tu'a mo e ngoue'angá	1	2	3	4	5
66	know how to fix and mend things at home. ilo hono monomono mo hono ngaohi e ngaahi me'a 'i 'apí	1	2	3	4	5
67	deal with difficult situations through fighting (physical). Vete e ngaahi faingata'a 'i he fuhú	1	2	3	4	5

68	defend one's self using verbal arguments. malu'i ia mei he fakafepaki ngaue'aki e fakafekiki lea	1	2	3	4	5
69	not cry and show their emotion when they are sad or depressed. ikai ke tangi pe fakahā 'ene ongo'i 'i lotó 'i he taimi 'oku loto mamahi ai pe ta'ota'omia.	1	2	3	4	5
70	feel compassionate towards others. ongo'i manava'ofa ki he ni'ihiki kehé	1	2	3	4	5
71	mock others when they do something bad. manuki'i e fehālaaki e ngāue 'a ha ni'ihiki kehe	1	2	3	4	5
72	swear at a person because he lied. kapekape'i ha taha koe'uhí ko 'ene loí.	1	2	3	4	5
73	hit someone for picking on a student with disabilities. taa'i ha taha na'á ne ngaohi kovi'i ha taha faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
74	call someone names for mocking a member of his family. ui ha taha 'aki ha ngaahi hingoa koe'uhi ko ha'ane manuki ki ha mēmipa 'o hono fāmilí.	1	2	3	4	5
75	hit someone for mocking a member of his family. taa'i ha taha 'i he'ene manuki'i ha mēmipa hono fāmilí.	1	2	3	4	5
76	to study hard and make good money for his siblings and parents. ke ako mālohi pea ngāue pa'anga ke mo'ui ai 'ene ongo mātu'á mo e toenga e fānaú	1	2	3	4	5
77	always behave and listen in class. 'ulungaanga lelei ma'u pē mo fakafanongo 'i he loki akó	1	2	3	4	5
78	speak politely and quietly in class. lea faka'apa'apa mo le'o vaivai 'i he kalasi.	1	2	3	4	5
79	succeed academically at school.	1	2	3	4	5

	a'usia 'a e tu'unga lelei fakaako 'i he ako.					
80	always do homework and study at home. Fakakakato ma'u pē 'ene ngāue mei 'apí mo ako 'i 'api.	1	2	3	4	5
81	do better at literacy i.e., reading and writing lelei ange 'i he ngaue leá hangē ko e laukongá mo e tohinimá	1	2	3	4	5
82	do better in numbers and remembering facts. lelei ange 'i he ngaahi mata'ifiká mo manatu'i e ngaahi makatu'unga	1	2	3	4	5
83	be good at drawing and building things in technology class. sai 'aupito 'i he tā fakatātaá mo e langa ha ngaahi me'a 'i he loki ako fakatekinolosiá	1	2	3	4	5
84	teach and educate other boys about safe sexual practice. ako'i mo fakahinohino e fānau tangata kehé fekau'aki mo e founa malu he feohi fakamalí.	1	2	3	4	5

3.2 Ko e hā e tō'onga 'oku fe'unga ki he anga e nofo?

No.	<i>It is acceptable.... 'Oku tali ke.....</i>	Strongly Disagree Faka- 'ikai'i mālohi	Disagree Faka- 'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
85	to make fun of a boy when he shows emotion. fakakata 'aki ha tamasi'i 'i he taimi 'okú ne fakahaa'i ai 'ene ongo 'i lotó.	1	2	3	4	5
86	that a boy is excluded from class activities if he doesn't behave like a boy. fakamavahe'i ha tamasi'i mei he ngaahi ngāue 'a e kalasí kapau 'oku 'ikai tō'onga fakatamasi'i	1	2	3	4	5
87	that a girl is excluded from activities in class if she doesn't behave like a girl. ke fakamavahe'i ha ta'ahine mei he ngaahi ngāue 'i he	1	2	3	4	5

	kalasí kapau 'oku 'ikai tō'onga fakafefine.					
88	to exclude students with disabilities from classroom activities. ke fakamavahe'i ha leka ako mei he ngaahi ngāue 'i he kalasí kapau 'oku 'iai hano fa'ahinga faingata'a'ia, mele pe fiema'u makehe.	1	2	3	4	5
89	to make fun of girls for the way they look. ke fakakata'aki e fānau fefine 'i he anga honau fōtungá	1	2	3	4	5
90	to make fun of boys for the way they look. ke fakakata'aki e fānau tangatá 'i he anga honau fōtungá	1	2	3	4	5
91	to make fun of <i>leiti</i> for the way they look and behave. ke fakakata'aki e kau fakafāfiné 'i he anga honau fōtungá pe tō'onga mo'uí.	1	2	3	4	5
92	to make fun of <i>fakatangata</i> students for the way they look and behave. ke fakakata'aki e fānau 'oku fakatangatá 'i he anga honau fōtungá pe tō'onga mo'uí.	1	2	3	4	5
93	to spread rumours about other girls and boys. ke tukuatu ha ngaahi talanoa ta'emo'oni fekau'aki mo e fānau fefine mo e fānau tangata kehé.	1	2	3	4	5
94	to spread rumours or post comments about other people on social media. ke tuku ha ngaahi talanoa ta'emo'oni fekau'aki mo e kakai kehé 'i he ngaahi mītia fakasōsialé	1	2	3	4	5
95	to post inappropriate pictures of others on social media ke tuku hake ha ngaahi 'ata ta'etaau fekau'aki mo ha ni'ihiki kehe 'i he 'i he mītia fakasōsialé.	1	2	3	4	5
96	that bullying and harassment is a normal part of growing up. ke hoko 'a e fakamamahí mo e fakamālohí ko e kongā angamaheni pē ia 'o e mo'ui 'i he tutupu haké	1	2	3	4	5

3.3 Ngaahi tu'unga angamaheni 'o e tangata pe fefine 'i 'apí mo ē 'i he koló

Fafine

No.	<i>Girls are expected to... Fiema'u e fānau fefine ke</i>	Strongly Disagree Faka- 'ikai'i mālohi	Disagree Faka- 'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
97	look after her brothers and sisters at home. tokanga'i hono fanga tuonga'ané mo e fanga tehiná 'i 'api	1	2	3	4	5
98	cut the grass/ mow the lawn. huo e musie/kosi e loto mala'é	1	2	3	4	5
99	wash the dishes and clean the house. fufulu e 'ū me'a ngaohi kaí mo tauhi ke ma'a e falé	1	2	3	4	5
100	cook food for the family. ngaohi e me'atokoni 'a e fāmilí	1	2	3	4	5
101	go to 'uta and the plantations. 'alu ki 'uta mo e ngoue'anga					
102	always go to church. 'alu ma'u pē ki he lotu	1	2	3	4	5
103	always go to choir practices. 'alu ma'u pē ki he ngaahi ako hiva	1	2	3	4	5
104	keep the family together. tauhi e fāmilí ke ma'uma'uluta mo fā'ūtaha	1	2	3	4	5
105	be a role model for her sisters and female cousins. hoko ko e fa'ifa'itaki'anga ki he fanga tokouá mo e fānau fefiné.	1	2	3	4	5
106	be kind and helpful in the village. anga'ofa mo fa'a tokoni 'i he kolo	1	2	3	4	5
107	to help and support her extended family. ke tokoni mo pou pou ki hono kāinga	1	2	3	4	5
108	always speak nicely and use kind words. lea lelei ma'u pē pea ngāue'aki e ngaahi lea 'ofa	1	2	3	4	5
109	not swear at others. 'oua 'e kapekape ki he ni'ihi kehé.	1	2	3	4	5

110	not say bad things about others. 'oua 'e fai he ngaahi lea kovi fekau'aki mo e ni'ihiki kehé	1	2	3	4	5
111	not mock other people. 'oua 'e manuki ki he kakai kehé.	1	2	3	4	5
112	not tease others. 'oua 'e fakamatalili'i pe talauhu'i ki he ni'ihiki kehé	1	2	3	4	5
113	not beat up/ hit other people. 'oua 'e haha pe taa e kakai kehé	1	2	3	4	5
114	not engage in physical fights with their sisters or female cousins. 'oua 'e kau ki ha fuhu mo honau fanga tokouá pe fānau fefiné 'okú ne tokoua 'aki.	1	2	3	4	5
115	not engage in physical fights with their brothers and male cousins. 'oua 'e kau ki ha fuhu mo honau fanga tuonga'ane mo e fānau tangata 'okú ne tuonga'ane 'aki	1	2	3	4	5
116	not engage in verbal arguments with their brothers and male cousins. 'oua 'e kau ki ha taulau mo honau fanga tuonga'ane mo e fānau tangatá.	1	2	3	4	5
117	respect her brothers and male cousins. Faka'apa'apa'i hono fanga tuonga'ane mo e fānau tangata 'okú ne tuonga'ane 'aki.	1	2	3	4	5
118	not engage in sexual acts before marriage. 'oua 'e nofo fakamali 'oku te'eki ke fakahoko e malí	1	2	3	4	5
119	teach and educate her sisters and female cousins about safe sexual practice. ako'i mo fakahinohino hono fanga tokouá mo e fānau fefiné 'oku ne tokoua'aki fekau'aki mo e founa malu 'o e feohi fakamalí.	1	2	3	4	5
120	one day eventually get married and have children. ke 'i ai e 'aho 'e faifai ange pea mali 'o 'i ai mo e fānau	1	2	3	4	5

121	stay home with the children while the husband goes to work. nofo 'i 'api mo e fānaú lolotonga 'oku 'alu e husepānití 'o ngāue	1	2	3	4	5
122	respect and listen to the husband's family. faka'apa'apa mo fanongo ki he fāмили 'o e husepānití	1	2	3	4	5
123	not pursue a career. 'ikai ke ma'u ha ngāue	1	2	3	4	5
124	learn to act and behave like a girl from their grandmothers, mothers and sisters. ako ke ngāue mo fai e tō'onga mo'ui 'a e fefiné mei he'enu fanga kui fefiné, ngaahi fa'eé mo e fanga tokouá	1	2	3	4	5
125	learn how to act and behave like a girl from their grandfathers, fathers and brothers. Ako e founa ngāue mo e tō'onga 'a e fefiné mei he'enu fanga kui tangatá, ngaahi tamaí mo e fanga tuonga'ané.	1	2	3	4	5
126	learn how to act and behave like a girl from their teachers. Ako e founa 'o e ngāué mo e tō'onga 'a e fefiné mei he'enu kau faiakó.	1	2	3	4	5
127	learn how to act and behave from other people in their village. Ako e founa 'o e ngāué mo e tō'ongá mei he kakai kehé 'i honau koló.	1	2	3	4	5

Tangata

No.	<i>Boys are expected to... Fiema'u e fānau tangata ke....</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
128	look after his brothers and sisters at home. Tokanga'i hono fanga tokouá mo e fanga tuofāfine 'i 'apí	1	2	3	4	5
129	cut the grass/ mow the lawn. Huo e musié/kosi e loto mala'é	1	2	3	4	5
130	wash the dishes and clean the house.	1	2	3	4	5

	Fufulu e ngaahi me'a ngaohi kaí mo fakama'a 'a e falé					
131	cook food for the family. Ngaohi e me'atokoni 'a e fāmilí.	1	2	3	4	5
132	go to 'uta and the plantations. 'alu ki 'uta mo e ngoue'angá	1	2	3	4	5
133	always go to church. 'alu ma'u pē ki he lotú	1	2	3	4	5
134	always go to choir practices. 'alu mau pē ki he ngaahi ako hivá.	1	2	3	4	5
135	keep the family together. Tauhi ke ma'uma'uluta mo fakataha e fāmilí	1	2	3	4	5
136	be a role model for his brothers and male cousins. Hoko ko e fa'ifa'itaki'anga ki hono fanga tokouá mo e fānau tangata kehé.	1	2	3	4	5
137	be kind and helpful in the village. Anga 'ofa mo fie tokoni 'i he kolo.	1	2	3	4	5
138	to help and support his extended family. Ke tokoni mo pou pou 'i hono kāingá	1	2	3	4	5
139	always speak nicely and use kind words. Lea lelei ma'u pē mo ngāue'aki e ngaahi lea 'ofa	1	2	3	4	5
140	not swear at others. 'ikai kapekape ki he ni'ihí kehé.	1	2	3	4	5
141	not say bad things about others. 'ikai ke lea'aki ha ngaahi lea kovi fekau'aki mo e ni'ihí kehé.	1	2	3	4	5
142	not mock other people. 'ikai manuki'i e kakai kehé	1	2	3	4	5
143	not tease others. 'oua 'e fakamatalili'i e ni'ihí kehé.	1	2	3	4	5
144	not beat up or hit other people. 'ikai ke haha pe tā e kakai kehé.	1	2	3	4	5
145	not engage in physical fights with their brothers or male cousins. 'ikai kau 'i he ngaahi fuhu mo honau fanga tokouá pe fānau tangatá 'oku tokoua'aki.	1	2	3	4	5

146	not engage in physical fights with their sisters or female cousins. 'ikai kau 'i he ngaahi fuhu mo honau fanga tuofāfiné pe fanau fefine 'oku tuofefine 'aki.	1	2	3	4	5
147	not engage with verbal arguments with their sisters or female cousins. ikai kau ki he felāuaki mo e ni'ihī 'honau fanga tuofāfiné pe tuofefine 'aki.	1	2	3	4	5
148	respect his sisters and female cousins. Faka'apa'apa'i hono fanga tuofāfiné mo e fānau fefiné 'oku ne tuofefine 'aki.					
149	not engage in sexual acts before marriage. 'ikai kau ki he nofo fakamali te'eki ke fakahoko e malí	1	2	3	4	5
150	teach and educate his brothers and male cousins about safe sexual practice. Ako'i mo fakahinohino hono fanga tokouá mo e fānau tangatá 'oku tokoua'aki fekau'aki mo e founga malu 'o e feohi fakamalí	1	2	3	4	5
151	one day eventually get married and have children. 'e 'i ai e 'aho 'e faifai ange pea mali pea 'i ai e fānau	1	2	3	4	5
152	stay home with the children while the wife goes to work. Nofo 'i 'api mo e fānaú lolotonga 'oku 'alu e uaiifí ki he ngāué.	1	2	3	4	5
153	respect and listen to the wife's family. Faka'apa'apa mo fanongo ki he fāмили 'o e uaiifí.	1	2	3	4	5
154	not pursue a career. 'ikai ma'u ha ngāue	1	2	3	4	5
155	learn to act and behave like a boy from their grandmothers, mothers and sisters. Ako ke ngāue mo tō'onga hangē ha tamasi'í mei he'enau fanga kui fefiné, ngaahi fa'eé mo e fanga tuofāfiné.	1	2	3	4	5
156	learn how to act and behave like a boy from their	1	2	3	4	5

	grandfathers, fathers and brothers. Ako ki he founa 'o e ngāue mo e tō'onga hangé ha tamasi'í mei he'enau fanga kui tangatá, ngaahi tamaí mo e fanga tokouá.					
157	learn how to act and behave like a boy from their teachers. Ako e founa ngāué mo e tō'onga hangē ha tamasi'í mei he'enau kau faiakó	1	2	3	4	5
158	learn how to act and behave from other people in their village. Ako e founa 'o e ngāué mo tō'ongá mei he kakai 'i honau koló.	1	2	3	4	5

KONGA F: Ngaahi to'onga 'o e fakamamahí pe fakamālohí

'Oku vakai e konga ko ení ki he ngaahi to'onga 'o e fakamamamahi 'o makatu'unga he fefine pe tangata. 'Oku fakapatonu mai e konga ko ení ki he ngaahi fakafōtunga fekau'aki mo e tangata pe fefine 'i he'ene felāve'i mo e ngaahi me'a 'oku hoko 'i he akó mo e koló.

KONGA 1

1a. Ko e hā e ngaahi to'onga fakamālohí pe fakamamahí kuó ke vakai ki ai pe a'usia 'i he 'apiakó?

No.	Acts of violence Ngaahi ngāue 'a e fakamālohí pe fakamamahí	Always Ma'u ai pē	Very often Toutou/tu'o lahi	Sometimes Taimi ni'ihi	Rarely Tātaaitaha	Never Hala'atā
1	Being ignored by peers Ta'etoka'i ia 'e hono to'ú	1	2	3	4	5
2	Name calling Ui'aki e hingoa	1	2	3	4	5
3	Swore at (<i>kapekape</i>) <i>Ne kapekape'i</i>	1		3	4	5
4	Mocked by others Na'e manukia 'e he ni'ihi kehé	1	2	3	4	5
5	Hit/ slapped Ne taa'i/paa'i	1	2	3	4	5
6	Poked Ne hoka'i	1	2	3	4	5
7	Rude and sexual comments Ngaahi lau ta'efaka'apa'apa mo fakalielia	1	2	3	4	5
9	Unwanted touching Ala na'e 'ikai fiema'u (ala kovi)	1	2	3	4	5
10	Mocked on social media for eg, facebook Manukia 'i he mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5

11	Mocked via email Manukia fakafounga 'i he 'imeilí	1	2	3	4	5
12	Mocked through pictures posted on the internet Manukia fakafounga 'i he ngaahi 'ata na'e fakahū hake 'i he ngaluopé	1	2	3	4	5
13	Called names via text message Ne ui 'aki e ngaahi hingoa 'o fou mai 'i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
14	Swore at via text message Kapekape'i fou mai 'i he pōpoaki he ngaluopé	1	2	3	4	5
15	Receive rude messages or pictures via mobile phone Ma'u e ngaahi pōpoaki ta'efaka'apa'apa pe ngaahi 'ata fou mai 'i he telefoni to'oto'ó	1	2	3	4	5

1b. Kapau 'oku 'i ai ha ngaahi to'onga kehe 'o e fakamamahí pe fakamālohí ki he tamasi'i pe ta'ahine ako na'e 'ikai fakahā atu 'i 'olunga, ka 'oku hoko ia 'i he akó – kātaki 'o fakahoko mai 'i lalo.

.....

.....

1c. Ko e hā fua e ngaahi to'onga 'o e fakamamahí pe fakamālohí kuó ke vakai ki ai pe a'usia 'i he kolo fakalukufua?

No.	Acts of violence Ngaahi to'onga 'o e fakamamahí/fakamālohí	Always Ma'u ai pē	Very often Tu'o lahi/toutou	Sometimes Taimi 'e ni'ihi	Rarely tātaaitaha	Never Hala 'atā
13	A person being ridiculed for being different Ko ha taha kuo fakaanga'i koe'uhí ko 'ene makehé	1	2	3	4	5
14	Name calling Ui 'aki e hingoa	1	2	3	4	5
15	Swearing	1	2	3	4	5

	<i>Ne kapekape'i</i>					
16	Mocked by others Manukia 'e he ni'ihi kehé	1	2	3	4	5
17	Hit/ slapped Ne taa'i/paa'i	1	2	3	4	5
18	Poked Na'e hoka'i	1	2	3	4	5
19	Mocked on social media for eg, facebook Manukia 'i he ngaahi mītia fakasōsialē hangē ko e feisipuká	1	2	3	4	5
20	Mocked via email Manukia fakafounga 'i he 'īmeilí	1	2	3	4	5
21	Mocked through pictures posted on the internet Manukia fakafounga 'i he ngaahi 'ata na'e fakahū hake 'i he ngaluopé	1	2	3	4	5
22	Called names via text message Ne ui 'aki e ngaahi hingoa 'o fou mai 'i he ngaahi pōpoaki he ngaluopé	1	2	3	4	5
23	Swore at via text message Kapekape'i fou mai 'i he pōpoaki he ngaluopé	1	2	3	4	5
24	Receive rude messages or pictures via mobile phone Ma'u e ngaahi pōpoaki ta'efaka'apa'apa pe ngaahi 'ata fou mai 'i he telefoni to'oto'ó	1	2	3	4	5

1d. Kapau 'oku 'i ai ha ngaahi to'onga kehe 'o e fakamamahí pe fakamālohí na'e 'ikai fakahā atu 'i 'olunga, ka 'oku ha ia 'i he 'ata kai 'o e kolo kātaki 'o fakahoko mai 'i lalo

.....

.....

KONGA 2

Ko e ngaahi to'onga fakamamahí pe fakamālohi kuo fakahokohoko ia mei he 1 – 10, 'a ia ko e 1 ko e to'onga ia 'oku lahi taha ia hono fakahoko, pea ko e 10 ko e to'onga ia 'oku si'isi'i taha ia hono fakahoko ki he ngaahi tukunga 'oku ha atu. 'E lava pē ke ke ngāue'aki e n/a ki ho'o tali (kapau 'oku ko 'ikai ha fekau'aki) .

2a. Ngaue'aki 'a e mata'ifika 'oku hoa mo e tali ke fakahokohoko 'a e ngaahi tukunga ko ení 'aki ho'o tohi'i 'a e ngaahi mata'ifika 'i he ngaahi puha 'oku 'ataá atu.

Fakatātā/sīpinga

No.	<i>A girl.... Ko ha ta'ahine ...</i>	Ignored by peers Tukunoa'i 'e hono to'ú	Called names Ui 'aki e ngaahi hingoa	Swore at (<i>kapekape</i>) <i>Kapekape'i</i>	Hit/ slapped Taa'i/paa'i	Poked Ne hoka'i	Mocked on social media Manukia 'i he mītia fakasosiale	Mocked via pictures posted on the internet Manukia fou 'i he ngaahi 'ata kuo ne tuku atu he ngaluopé	Bullied via text message Fakamamahi'i fou 'i he pōpoaki he ngaluopé	Rude and sexual comments Ngaahi laulea ta'etaau mo fakalielia	Unwanted touching Ala na'e 'ikai ke fiema'u pe ala kovi
1	who comes to school with her hair unplatted. 'oku ha'u ki he akó 'oku 'ikai ke fi hono 'ulu.	5	4	3	1	2	6	7	8	9	n/a

Fafine

No.	<i>A girl.... Ko ha ta'ahine</i>	Ignored by peers Tukuno a'i 'e	Called names Ui 'aki e ngaahi hingoa	Swore at (<i>kapekape</i>) <i>Kape- kape'i</i>	Hit/ slapped Taa'i/ paa'i	Poked Ne hoka'i	Mocked on social media Manukia 'i he mītia	Mocked via pictures posted on the internet	Bullied via text message Fakama mahi'i fou 'i he	Rude and sexual comments Ngaahi laulea ta'etaau	Unwanted touching Ala ne 'ikai ke fiema'u pe

		hono to'ú					faka-sōsialé	Manukia fou 'i he ngaahi 'ata ne tuku atu 'i he ngaluopé	pōpoaki he ngaluopé	mo fakalielia	ko e ala kovi
30	with a physical disability. 'oku faingata'a'ia fakaesino										
31	who hangs out more with boys Lahi ange 'ene feohi holo mo e fānau tangatá										
32	that acts and behaves like a boy. ngaue mo e tō'onga hangē ha tamasi'í										
33	that dresses like a boy. Teuteu hangē ha tamasi'í										
34	who has a deep voice. Ma'u e le'o matolu										
35	who wears short lengthened clothing. Tui e vala tātā'olunga										

Tangata

No.	<i>A boy.... Ko ha tamasi'i</i>	Ignored by peers Tukuno a'i 'e hono to'ú	Called names Ui 'aki e ngaahi hingoa	Swore at (<i>kapekape</i>) <i>Kapekape' i</i>	Hit/slapped Taa'i pe paa'i	Poked Ne hoka'i	Mocked on social media] Manukia 'i he mītia faka-sosiale	Mocked via pictures posted on the internet Manukia fou he ngaahi 'ata ne tuku atu	Bullied via text message Fakama mahi'i fou he pōpoaki he ngaluopé	Rude and sexual comments Ngaahi lau ta'etaau mo fakalielia	Unwanted touching Ala na'e 'ikai fie ma'u pe ala kovi
-----	--	---	---	---	-------------------------------	--------------------	---	--	--	---	--

								he ngaluopé			
36	with a physical disability. 'oku faingata'a'ia fakaesino										
37	who hangs out more with girls. Lahi ange 'ene feohi holo mo e fānau fefiné										
38	that acts and behaves like a girl. Ngaue mo e tō'onga hangē ha ta'ahine										
39	that dresses like a girl. Teuteu hangē ha ta'ahiné										
40	who has a feminine voice and talks like a girl. Le'o fakafefine pea talanoa hangē ha ta'ahiné										
41	who does not want to participate in physical or aggressive activities. 'oku 'ikai ke ne fiema'u ke kau 'i he ngaahi ngāue fakaesino mo hoha'a.										

KONGA H: Tali ki he ngaahi ngāue ‘a e fakamamahí/fakamālohí

Ko e konga ko ení ‘oku fakatefito ia ‘i he ngaahi ola tamaki ‘o e ngaahi ngāue ‘o e fakamamahí pe ko e fakamālohí.

KONGA 1

1a. ‘I ho tu’unga ko e matu’a tauhi fanau, ko e taimi koe ‘oku ke fakakaukau ai fekau’aki mo e ngaahi ngāue ‘o e fakamamahí kuó ke fakatokanga’i ‘oku hoko ‘i he akó, ko e ha nai ho’o tali ki he ngaahi ngāue fakamalohi ‘oku anga pehení?

No.	<i>Parents respond to violent acts towards their children by... Ko e tali eni ‘a e mātu’a tauhi fānaú ki he ngaahi ngāue ‘a e fakamamahí/fakamālohi ki he’enau fanau</i>	Always Ma’u pē	Very often Tu’o lahi/toutou	Sometimes Taimi ‘e ni’ihi	Rarely tātaaitaha	Never Hala ‘atā
1	talking to a teacher about it. Talanoa ki ha faiako fekau’aki mo ia	1	2	3	4	5
2	talking to the principal/ head tutor/ pastoral leader. Talanoa ki he puleako/tiuta lahi/taki fakafaifekau	1	2	3	4	5
3	talking to a friend. Talanoa ki ha kaungāme’a	1	2	3	4	5
4	talking to a group of friends. Talanoa ki ha kulupu ko e kaungāme’a	1	2	3	4	5
5	talking to family. Talanoa ki he fāmilí	1	2	3	4	5
6	talking to a person in the community. Talanoa ki ha tokotaha ‘i he koló	1	2	3	4	5
7	talking to the parents/ caregivers of the victim. Talanoa ki he mātu’a/kau tauhi ‘o e tokotaha mamahí	1	2	3	4	5
8	talking to the parents/ caregivers of the perpetrator. Talanoa ki he mātu’a/kau tauhi ‘o e tokotaha ‘oku ne fakahoko ‘a e ngaue ta’efakalao.	1	2	3	4	5
9	doing nothing about it/ ignoring it.	1	2	3	4	5

	‘ikai ke fai ha me’a fekau’aki mo ia/tukunoa’i pe					
10	hitting the student/teacher who caused the act of violence on the female student. Taa’i e tokotaha akó pe faiako na’a ne fakatupu to’onga fakamamahí ki ha ta’ahine ako	1	2	3	4	5
11	mocking the person/s who caused the act of violence on the female student. Manuki’i e tokotaha/ni’ihi na’a nau fakatupu ‘a e to’onga fakamamahi’i ‘o e ta’ahine akó.	1	2	3	4	5
12	swearing at the person/s who caused the act of violence on the female student. Kapekape’i ‘o ha taha/ni’ihi na’a nau fakatupu ‘a e ngāue ki hono fakamamahi’i ‘o e ta’ahine akó	1	2	3	4	5
13	using email to get back at the perpetrator/s. ngāue’aki e ‘imeilí (ngaluope) ke a’u atu ai ki he tokotaha/ni’ihi ngāue ta’efakalaó	1	2	3	4	5
14	using facebook to get back at the perpetrator/s. ngaue’aki e feisipuka (ngaluope) ke a’u atu ai ki he tokotaha/ni’ihi ngaue ta’efakalaó	1	2	3	4	5
15	using text messaging to get back at the perpetrator/s. ngāue’aki hono fakahoko mai e ngaahi pōpoaki tohi he telefoni ke a’u ai ki he tokotaha/ni’ihi ngāue ta’efakalaó	1	2	3	4	5
16	forgiving the perpetrator/s. fakamolemole’i e tokotaha/ni’ihi ngāue ta’efakalao	1	2	3	4	5
17	counsel the student bullied/ harassed (victim). Akonaki’i ‘a e tokotaha ako na’e fakahoko kiai ha ngaue houtamaki pe fakaehau’i (taha mamahí).	1	2	3	4	5
18	counsel the student who caused the bullying/ harrassment (perpetrator). Akonaki’i ‘a e tokotaha ako na’a ne fakahoko ‘a e ngaue houtamaki pe fakaehau (taha faihia).	1	2	3	4	5

No.	<i>Parents respond to violent acts towards leiti/fakatangata children by...</i> Ko e tali eni 'a e mātu'a tauhi fānaú ki he ngaahi to'onga fakamamahi 'oku fakahoko ki he fanau tangata 'oku nau to'onga fakaleiti pe fakatangata...	Always Ma'u ai pē	Very often Tu'o lahi pe toutou hoko	Sometimes Taimi pē ni'ihī	Rarely tātaaitaha	Never Hala'atā
19	talking to a teacher. Talanoa ki ha faiako.	1	2	3	4	5
20	talking to the principal/ head tutor/ pastoral leader. Talanoa ki he pule ako/tiuta lahi/tokotaha taki fakafaipekau.	1	2	3	4	5
21	talking to a friend. Talanoa ki ha kaungāme'a	1	2	3	4	5
22	talking to a group of friends. Talanoa ki ha kulupu ko ha ngaahi kaungāme'a	1	2	3	4	5
23	talking to family. Talanoa ki he fāmīlī	1	2	3	4	5
24	talking to a person in the community. Talanoa ki ha tokotaha 'i he koló	1	2	3	4	5
25	talking to the parents/ caregivers of the victim. Talanoa ki he mātu'a/kau tauhi 'o e tokotaha mamahí	1	2	3	4	5
26	talking to the parents/ caregivers of the perpetrator. Talanoa ki he mātu'a/kau tauhi 'o e tokotaha ngāue ta'e fakalaó	1	2	3	4	5
27	doing nothing about it/ ignoring it. 'ikai ke fai ha me'a fekau'aki mo ia/tukunoa'i pe.	1	2	3	4	5
28	hitting the student/teacher who caused the act of violence. Taa'i e tokotaha ako/faiako na'a nau fakatupu 'a e ngāue fakamamahi	1	2	3	4	5
29	mocking the person/s who caused the act of violence. Manukia ha taha/ni'ihī ne nau fakatupu e ngāue fakamamahi	1	2	3	4	5
30	swearing at the person/s who caused the act of violence. Kapekape'i ha taha/ni'ihī ne nau fakatupu e ngāue fakamamahi	1	2	3	4	5
31	using email to get back at the perpetrator/s. ngāue'aki e 'īmeilī (ngaluope) ke a'u atu ai ki he taha/ni'ihī na'a nau fakahoko e ngaue ta'efakalaó	1	2	3	4	5
32	using facebook to get back at the perpetrator/s.	1	2	3	4	5

	ngāue'aki e feisipuka (ngaluope) ke a'u atu ai ki he taha/ni'ihi na'a nau fakahoko e ngāue ta'efakalaó					
33	using text messaging to get back at the perpetrator/s. ngāue'aki 'a hono tuku atu ha pōpoaki tohi 'i he telefoni to'oto'o ke a'u ai ki he taha/ni'ihi na'a nau fakahoko 'a e ngāue ta'efakalaó.	1	2	3	4	5
34	forgiving the perpetrator/s. fakamolemole'i e taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
35	counsel the student bullied/ harassed (victim). Akonaki'i 'a e tokotaha ako na'e fakahoko kiai ha ngaue houtamaki pe fakaehaua'i (taha mamahí).	1	2	3	4	5
36	counsel the student who caused the bullying/ harrassment (perpetrator). Akonaki'i e tokotaha ako na'á ne fakatupu e ngaue houtamaki pe fakaehauá (taha ngaue ta'efakalaó)	1	2	3	4	5

No.	<i>Parents respond to violent acts towards children with disability by...</i> Ko e tali eni 'a e mātu'a tauhi fānaú ki he ngaahi ngāue fakamamahi 'oku fakahoko ki he fanau faingata'a'ia' 	Always Ma'u ai pē	Very often Tu'o lahi pe toutou hoko	Sometimes Taimi pē ni'ihi	Rarely Tātaaitaha	Never Hala'atā
37	talking to a teacher. Talanoa ki ha faiako	1	2	3	4	5
38	talking to the principal/ head tutor/ pastoral leader. Talanoa ki he pule ako/tiuta lahi/tokotaha taki fakafaifekau	1	2	3	4	5
39	talking to a friend. Talanoa ki ha faungāme'a	1	2	3	4	5
40	talking to a group of friends. Talanoa ki ha kulupu ko ha ngaahi kaungāme'a	1	2	3	4	5
41	talking to family. Talanoa ki he fāmilí	1	2	3	4	5
42	talking to a person in the community. Talanoa ki ha tokotaha 'i he koló	1	2	3	4	5
43	talking to the parents/ caregivers of the victim. Talanoa ki he mātu'a/kau tauhi 'o e tokotaha mamahí	1	2	3	4	5

44	talking to the parents/ caregivers of the perpetrator. Talanoa ki he mātu'a/kau tauhi 'o e tokotaha na'a ne fakahoko 'a e ngāue ta'e fakalaó	1	2	3	4	5
45	doing nothing about it/ ignoring it. 'ikai ke fai ha me'a fekau'aki mo ia/tukunoa'i pe.	1	2	3	4	5
46	hitting the student/teacher who caused the act of violence. Taa'i e tokotaha ako/faiako na'a nau fakatupu 'a e ngāue fakamamahi	1	2	3	4	5
47	mocking the person/s who caused the act of violence. Manukia e toko taha/ni'ihi ne nau fakatupu e ngāue fakamamahi	1	2	3	4	5
48	swearing at the person/s who caused the act of violence. Kape'i ha taha/ni'ihi na'a nau fakatupu e ngāue fakamamahi.	1	2	3	4	5
49	using email to get back at the perpetrator/s. ngāue'aki e 'imeilí (ngaluope) ke a'u atu ai ki he taha/ni'ihi ngaue ta'efakalaó	1	2	3	4	5
50	using facebook to get back at the perpetrator/s. ngāue'aki e feisipuka (ngaluope) ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
51	using text messaging to get back at the perpetrator/s. ngāue'aki 'a hono tuku atu ha pōpoaki tohi 'i he telefoni to'oto'o ke a'u ai ki he taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
52	forgiving the perpetrator/s. fakamolemole'i e taha/ni'ihi ngāue ta'efakalaó	1	2	3	4	5
53	counsel the student bullied/ harassed (victim). Akonaki'i 'a e tokotaha ako na'e fakahoko kiai ha ngaue houtamaki pe fakaehaua'I (taha mamahi)	1	2	3	4	5
54	counsel the student who caused the bullying/ harrassment (perpetrator). Akonaki'i e tokotaha ako na'a ne fakatupu e ngaue houtamaki pe fakaehaua (taha ngāue ta'efakalaó)	1	2	3	4	5

KONGA 2 – FONUÁ FAKALUKUFUA

1e. 'I he taimi 'o e fakakaukau fekau'aki mo e ngaahi ngāue 'o e fakamamahí kuó ke vakai ki ai 'i he fonuá fakalukufuá, ne anga fēfē 'a e fakafōtunga 'a e tokotaha mamahi 'i he ngaahi ngāue pehení?

No.	<i>Victims responded to violent acts by...</i> <i>Ko e tali 'a e tokotaha mamahí ki he ngaahi to'onga fakamamahí 'aki 'oku fakahoko ia 'aki 'ene ...</i>	Always Ma'u ai pē	Very often Tu'o lahi pe toutou hoko	Sometimes Taimi pē ni'ihi	Rarely tātaaitaha	Never Hala'atā
55	talking to his/her <i>faifekau</i> (minister). Talanoa ki he'ene faifekau	1	2	3	4	5
56	talking to a community leader/elder. Talanoa ki ha tokotaha taki pe matu'otu'a 'i he koló	1	2	3	4	5
57	talking to a friend. Talanoa ki hano kaungāme'a	1	2	3	4	5
58	talking to a group of friends. Talanoa ki ha kulupu ko hono ngaahi kaungāme'á	1	2	3	4	5
59	talking to his/her family. Talanoa ki hono fāmilí	1	2	3	4	5
60	doing nothing about it/ ignoring it. 'ikai ke fakahoko ha ngaue ia ki ai/tukunoa'i pe.	1	2	3	4	5
61	taking it out on someone else. 'ita ki ha tokotaha kehe	1	2	3	4	5
62	hitting the person who caused the act of violence (i.e., the perpetrator/s). taa'i e tokotaha na'á ne fakatupu e ngāue fakamamahí (tokotaha na'a ne fakahoko 'a e ngāue ta'e fakalao.)	1	2	3	4	5
63	mocking the person/s who caused the act of violence. Manukia e tokotaha pe ni'ihi ne nau fakatupu e ngāue fakamamahí	1	2	3	4	5
64	swearing at the person/s who caused the act of violence. Kape'i e tokotaha pe ni'ihi ne nau fakatupu e ngāue fakamamahí	1	2	3	4	5
65	using email to get back at the perpetrator/s.	1	2	3	4	5

	ngaue'aki 'a e imeili ke a'u atu ki he tokotaha pe ni'ihī ne nau fakatupu e ngāue fakamamahī					
66	using facebook to get back at the perpetrator/s. ngāue'aki e feisipuká he ngaluopé ke a'u atu ai ki he tokotaha pe ni'ihī ngāue ta'e fakalaó	1	2	3	4	5
67	using text messaging to get back at the perpetrator/s. ngāue'aki hono fakahoko 'i he ha pōpoaki tohi 'i he telefoni to'oto'o ke a'u atu ai ki he tokotaha pe ni'ihī ngāue ta'e fakalaó	1	2	3	4	5
68	forgiving the perpetrator/s. fakamolemole'i e tokotaha pe ni'ihī ngāue ta'e fakalaó.	1	2	3	4	5
69	dropping his/her classes/ subjects/ papers. li'aki 'ene ngaahi kalasí/ngaahi lesoní/ngaahi pepá	1	2	3	4	5
70	transferring to another school. Hiki ki ha toe 'apiako kehe.	1	2	3	4	5

1f. 'I he taimi 'oku ke fakakaukau ai ki he ngaahi ngāue fakamamahī 'oku fakahoko 'i he fonuá fakalukufuá, ne anga fēfē 'a e fakafōtunga 'a e ni'ihī ne nau fakahoko 'a e ngaue fakamamahi pe ngāue ta'e fakalao pehení?

No.	<i>Perpetrator/s responded to violent acts by... Ne tali 'e he tokotaha/ni'ihī ne ngāue ta'efakalaó ki he ngaahi ngāue fakamamahī 'aki 'ene.....</i>	Always Ma'u ai pē	Very often Tu'o lahi pe toutou fakahok	Sometimes Taimi pē ni'ihī	Rarely Tātaaitaha	Never Hala'atā
71	talking to his/her faifekau. Talanoa ki he'ene faifekau	1	2	3	4	5
72	talking to the community leader/elder. Talanoa ki he tokotaha taki pe tokotaha matu'otu'a 'i he koló.	1	2	3	4	5
73	talking to a friend. Talanoa ki hano kaungāme'a	1	2	3	4	5
74	talking to a group of friends. Talanoa ki ha kulupu ko hano ngaahi kaungāme'a	1	2	3	4	5
75	talking to his/her family. Talanoa ki hono fāmilí	1	2	3	4	5

76	doing nothing/ ignoring it. 'ikai ke fakahoko ha ngāue fekau'aki mo ia pe tukunoa'i pe.	1	2	3	4	5
77	continuing to do the same and harass others. Hokohoko atu hono fakahoko e me'a tatau pē mo fakaehaua'i e ni'ihī kehé.	1	2	3	4	5
78	asking the victim/s for forgiveness. Kole ki he tokotaha mamahī ke fakamolemole'i ia.	1	2	3	4	5
79	apologising to the person he/she harassed. Kole fakamolemole ki he tokotaha na'a ne fakaehaua'i	1	2	3	4	5
80	dropping his/her classes/ subjects/ papers. Li'aki 'a 'ene kalasi/lesoni/ngaahi pepa.	1	2	3	4	5
81	transferring to another school. Hiki ki ha toe 'apiako kehe.	1	2	3	4	5

KONGA I: Ko e ngaahi uesia ‘o e to’onga fakaemamahi fekau’aki mo tangata pe fefine.

Ko e konga ko ení ‘oku fakatefito ia ‘i he ngaahi uesia pe ola tamaki ‘o e ngaahi to’onga ‘o e fakamamahí.

KONGA 1

1a. Ko e hā e ngaahi me’a ‘okú uesia ai e fānauakó makatu’unga ‘i he fakamamahí?

Fafine

No.	<i>The impacts of violence on girls makes them...</i> <i>Ko e uesia ‘o e fakamamahí ‘i he fānau fefiné ‘okú ne ‘ai kinautolu ke nau ...</i>	Strongly Disagree Faka- ‘ikai’i malohi	Disagree Faka- ‘ikai’i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui malohi ki ai
1	feel empowered to help others. Ongo’i veveveke ke tokoni’i e ni’ihi kehe.	1	2	3	4	5
2	turn to physical exercise such as sport. Tafoki ki he fakamālohi-sino hangē ko e sipotí.	1	2	3	4	5
3	turn to God. Tafoki ki he ‘Otuá	1	2	3	4	5
4	feel scared. Ongo’i ilifia.	1	2	3	4	5
5	feel depressed. Ongo’i mafasia	1	2	3	4	5
6	feel lonely. Ongo’i li’ekina.	1	2	3	4	5
7	not feel like talking with anyone. ‘ikai ke fie talanoa ki ha taha.	1	2	3	4	5
8	not want to eat or sleep. ‘ikai ke fie kai pe fie mohe.	1	2	3	4	5
9	harm themselves. Fakalavea’i kinautolu	1	2	3	4	5
10	not want to go to school. ‘ikai fie ‘alu ki he ako	1	2	3	4	5
11	drop in academic performance. holo e tu’unga ngāue fakaakó.	1	2	3	4	5
12	turn to smoking cigarettes. Tafoki ‘o ifi sikaleti	1	2	3	4	5
13	turn to drinking alcohol. Tafoki ‘o inukava malohi	1	2	3	4	5
14	turn to smoking marijuana. Tafoki ‘o ifi malisuana.	1	2	3	4	5
15	turn to other drugs.	1	2	3	4	5

	Tafoki ki he ngaahi faito'o kona tapu kehe.					
16	harass other people. Fakahoha'asi/fakamamahi'i e kakai kehe.	1	2	3	4	5
17	turn to sexual promiscuity. Tafoki 'o mo'ui fe'auaki.	1	2	3	4	5
18	take their own lives. Taonakita	1	2	3	4	5

Tangata

No.	<i>The impacts of violence on boys makes them...</i> <i>Ko e uesia 'o e fakamamahi' i he fanau tangata 'oku ne 'ai kinautolu ke nau....</i>	Strongly Disagree Faka-'ikai'i malohi	Disagree Faka-'ikai'i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui malohi ki ai
19	feel empowered to help others. Ongo'i kuo fakaivia ke tokoni'i e ni'ihiki kehe	1	2	3	4	5
20	turn to physical exercise such as sport. Tafoki ki he fakamalohi-sino hange ko e sipoti.	1	2	3	4	5
21	turn to God. Tafoki ki he 'Otuá	1	2	3	4	5
22	feel scared. Ongo'i ilifia	1	2	3	4	5
23	feel depressed. Ongo'i loto mafasia	1	2	3	4	5
24	feel lonely. Ongo'i li'ekina.	1	2	3	4	5
25	not feel like talking with anyone. 'ikai fie talanoa ki ha taha	1	2	3	4	5
26	not want to eat or sleep. 'ikai ke fie kai pe fie mohe	1	2	3	4	5
27	harm themselves. Fakalavea'i kinautolu	1	2	3	4	5
28	not want to go to school. 'ikai ke fie 'alu ki he ako..	1	2	3	4	5
29	drop in academic performance holo 'enau tu'unga ngaue fakaako.	1	2	3	4	5
30	turn to smoking cigarettes. Tafoki 'o ifi sikaleti	1	2	3	4	5
31	turn to drinking alcohol. Tafoki 'o inu kava malohi	1	2	3	4	5
32	turn to smoking marijuana. Tafoki 'o ifi malisuana.	1	2	3	4	5
33	turn to other drugs. Tafoki 'o ngaue'aki 'a e ngaahi faito'o kona tapu kehe	1	2	3	4	5
34	harass other people.	1	2	3	4	5

	Fakahoha'asi/fakamamahi'i e kakai kehé.					
35	turn to sexual promiscuity. Tafoki 'o mo'ui fe'auakí	1	2	3	4	5
36	take their own lives. Taonakita	1	2	3	4	5

Fānauako 'oku fakaleiti pe fakatangata

No.	<i>The impacts of violence on leiti/fakatangata makes them... Ko e uesia ko ia 'o e fakamamahi 'i he fānauako fakaleiti pe fakatangata, 'okú ne 'ai kinautolu ke nau.....</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
37	feel empowered to help others. Ongo'i kuo fakaivia ke tokoni'i e ni'ihiki kehe	1	2	3	4	5
38	turn to physical exercise such as sport. Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
39	turn to God. Tafoki ki he 'Otuá	1	2	3	4	5
40	feel scared. Ongo'i ilifia	1	2	3	4	5
41	feel depressed. Ongo'i loto mafasia	1	2	3	4	5
42	feel lonely. Ongo'i li'ekina.	1	2	3	4	5
43	not feel like talking with anyone. 'ikai fie talanoa ki ha taha	1	2	3	4	5
44	not want to eat or sleep. 'ikai ke fie kai pe fie mohe	1	2	3	4	5
45	harm themselves. Fakalavea'i kinautolu	1	2	3	4	5
46	not want to go to school. 'ikai ke fie 'alu ki he ako	1	2	3	4	5
47	drop in academic performance tō lalo e tu'unga ngāue fakaakó.	1	2	3	4	5
48	turn to smoking cigarettes. Tafoki 'o ifi sikaleti	1	2	3	4	5
49	turn to drinking alcohol. Tafoki 'o inu kava mālohi	1	2	3	4	5
50	turn to smoking marijuana. Tafoki 'o ifi malisuana.	1	2	3	4	5
51	turn to other drugs. Tafoki 'o ngaue'aki e ngaahi faito'o kona tapu kehe	1	2	3	4	5
52	harass other people. Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
53	turn to sexual promiscuity. Tafoki 'o mo'ui fe'auakí.	1	2	3	4	5

54	take their own lives. Taonakita	1	2	3	4	5
----	------------------------------------	---	---	---	---	---

Fānauako fefine 'oku faingata'a'ia .

No.	<i>The impacts of violence on female students with disability makes them...</i> <i>Ko e uesia 'e he ngaue fakamalohi pe fakamamahi e fānauako fefine faingata'a'ia pe fiema'u makehé, 'okú ne 'ai kinautolu ke nau</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
55	feel empowered to help others. Ongo'i kuo fakaivia ke tokoni'i e ni'ihiki kehe.	1	2	3	4	5
56	turn to physical exercise such as sport. Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
57	turn to God. Tafoki ki he 'Otuá	1	2	3	4	5
58	feel scared. Ongo'i ilifia	1	2	3	4	5
59	feel depressed. Ongo'i loto mafasia	1	2	3	4	5
60	feel lonely. Ongo'i li'ekina.	1	2	3	4	5
61	not feel like talking with anyone. 'ikai fie talanoa ki ha taha.	1	2	3	4	5
62	not want to eat or sleep. 'ikai ke fie kai pe fie mohe.	1	2	3	4	5
63	harm themselves. Fakalavea'i kinautolu.	1	2	3	4	5
64	not want to go to school. 'ikai ke fie 'alu ki he ako.	1	2	3	4	5
65	turn to smoking cigarettes. Tafoki 'o ifi sikaleti	1	2	3	4	5
66	turn to drinking alcohol. Tafoki 'o inu kava mālohi	1	2	3	4	5
67	turn to smoking marijuana. Tafoki 'o ifi faito'o malisuana.	1	2	3	4	5
68	turn to other drugs. Tafoki 'o ngaue'aki e ngaahi faito'o kona tapu kehe	1	2	3	4	5
69	harass other people. Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
70	turn to sexual promiscuity. Tafoki 'o mo'ui fe'auakí	1	2	3	4	5
71	take their own lives. Taonakita	1	2	3	4	5

Fānauako tangata faingata'a'ia.

No.	<i>The impacts of violence on male students with disability makes them...</i> <i>Ko e uesia 'e he fakamamahi 'o e fānauako tangata faingata'a'ia pe fiema'u makehé, 'okú ne 'ai kinautolu ke nau</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
72	feel empowered to help others. ongo'i kuo fakaiuia ke tokoni'i e ni'ihiki kehe	1	2	3	4	5
73	turn to physical exercise such as sport. Tafoki ki he fakamālohi-sino hangē ko e sipotí	1	2	3	4	5
74	turn to God. Tafoki ki he 'Otuá	1	2	3	4	5
75	feel scared. ongo'i ilifia.	1	2	3	4	5
76	feel depressed. Ongo'i loto mafasia	1	2	3	4	5
77	feel lonely. Ongo'i li'ekina.	1	2	3	4	5
78	not feel like talking with anyone. 'ikai fie talanoa ki ha taha	1	2	3	4	5
79	not want to eat or sleep. 'ikai ke fie kai pe fie mohe	1	2	3	4	5
80	harm themselves. Fakalavea'i kinautolu	1	2	3	4	5
81	not want to go to school. 'ikai ke fie 'alu ki he ako	1	2	3	4	5
82	turn to smoking cigarettes. Tafoki 'o ifi sikaleti	1	2	3	4	5
83	turn to drinking alcohol. Tafoki 'o inu kava mālohi	1	2	3	4	5
84	turn to smoking marijuana. Tafoki 'o ifi faito'o malisuana.	1	2	3	4	5
85	turn to other drugs. Tafoki 'o ngaue'aki e ngaahi faito'o kona tapú kehe.	1	2	3	4	5
86	harass other people. Fakahoha'asi/fakamamahi'i e kakai kehé.	1	2	3	4	5
87	turn to sexual promiscuity. Tafoki 'o mo'ui fe'auakí	1	2	3	4	5
88	take their own lives. Taonakita	1	2	3	4	5

KONGA 2

Ko e ngaahi 'elemēniti 'o e 'apiako 'oku 'ātakai malu.

No.	<i>Parents believe that a safe school environment is...</i> <i>'Oku tui e mātu'a tauhi fānaú ko e 'apiako 'oku malu hono 'ātakai,</i>	Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
89	a fun and safe place for all students to learn. Ko e feitu'u fakafiefia pea malu ki he fānau ako kotoa ke nau ako ai.	1	2	3	4	5
90	a fun and safe place for transgendered (<i>fakaleiti/fakatangata</i>) students to learn. Ko e feitu'u 'oku fakafiefia pea malu ki he fānauako 'oku nau to'onga fakaleitii mo fakatangatá ke nau ako ai.	1	2	3	4	5
91	a fun and safe place for students with disabilities to learn. Ko ha feitu'u 'oku fakafiefia pea malo ki he fānauako 'oku 'i ai honau faingata'a'ia pe fiema'u makehé ke nau ako ai.	1	2	3	4	5
92	where girls and boys are not allowed to be hit. Ko e feitu'u 'oku 'ikai ke ngofua ke tā ai e fānau fefiné mo e fānau tangatá	1	2	3	4	5
93	a place where transgendered boys and girls (eg, <i>fakaleiti & fakatangata</i>) are respected. Ko e feitu'u 'oku faka'apa'apa'i ai e fānauako 'oku nau to'onga fakaleitii pe fakatangatá.	1	2	3	4	5
94	an environment where students with disabilities are looked after. ko e 'ātakai ia 'oku tokanga'i lelei ai e fānau ako 'oku 'i ai honau faingata'a'ia pe fiema'u makehe.	1	2	3	4	5
95	a place where the principal, deputy principals, and head tutor do not encourage hitting or harsh discipline at school. Ko e feitu'u 'oku 'ikai ke faka'ai'ai ai 'e he puleakó, tokoni pulé pe tiuta lahi e tā pe fakahoko 'o ha ngaahi tautea fefeka 'i 'apiako.	1	2	3	4	5

96	where most teachers are proactive in supporting students who are bullied. Ko e feitu'u ia 'oku longomo'ui ai hono tokanga'i 'e he kau faiako 'a e fanauako kuo uesia 'e he houtamakí.	1	2	3	4	5
97	a place where name calling is prohibited at school. Ko e feitu'u ia 'oku ta'ofi ai 'a hono ui'aki ha fa'ahinga hingoa ko ha faka'aluma'i 'o ha taha.	1	2	3	4	5
98	a place where bullying is discouraged by all teachers. Ko e feitu'u ia 'oku matu'aki ta'ofi ai 'a e houtamaki 'e he kau faiakó.	1	2	3	4	5
99	an environment where parents are notified when their child is either bullied or harassed at school. Ko ha 'ātakai ia 'oku nau fakahā ki he mātu'a tauhi fānau kapau 'oku uesia 'enau fanau 'e ha houtamaki 'i 'apiakó.	1	2	3	4	5
100	a learning environment where sex education as a subject is taught at school. Ko ha 'ātakai 'oku ako'i ai 'i he 'apiako 'i ha lesoni mavahe ki he ngaahi me'a 'o e feohi fakamali.	1	2	3	4	5
101	an environment where there are counselling services available at school. Ko ha feitu'u 'oku fakahoko foki ai mo e ngāue fale'í 'i 'apiako.	1	2	3	4	5
102	a place where there are people at school that students can talk to for support. Ko e feitu'u 'oku 'i ai foki e kakai 'e lava e fānauakó 'o talanoa mo kinautolu ke ma'u fale'i 'i 'apiako.	1	2	3	4	5

1b. Ko e hā ha toe me'a makehe 'e lava 'e he kau faiakó ke fakalelei'i 'i he 'ātakai 'o e 'apiakó ke fakapapau'i 'aki ko ha feitu'u 'oku malu ki he fānau akó?

.....

.....

.....

.....
.....
.....
.....
.....

KONGA K: Ngaahi pōto'i ngāue 'i he mo'uí mo e akó

Ko e kongā ko ení 'oku fakatefito ia 'i he pōto'i mo'ui kuo unuhi mai mei he fānauako, ka ko e ngaahi founa 'oku nau matu'uaki 'aki 'a e ngaahi uesia 'oku fakatupunga 'e he fakamamahí. 'Ikai ko ia pē, ka 'oku to e vakai'i foki e he kongā ko ení e ngaahi ma'u'anga fakamatala 'oku ala tokoni ki he fanau mo e matu'a tauhi fanau ke nau malava ai 'o ngaue ki he ngaahi fakamamahi 'oku felave'i mo fafine mo tangata.

Fakatu'utu'unga e fa'ahinga ma'u'anga fakamatala ko ení mei 1 – 15, 'o fakatatau ki he lahi taha hono ngaue'aki ko e ma'u'anga fakamatala. Ko e 1, 'oku 'uhinga ia ko e tefito'i ma'u'anga fakamatalá ia, pea ko e 15, 'oku 'uhinga ko ha ma'u'anga fakamatala 'oku si'isi'i taha 'a e faingāmalié ke ngaue'aki.

1a. 'I ho'o fakakaukau ki he ngaahi ma'u'anga fakamatalá felāve'i mo e ngaahi ngāue fakamamahí mo e ako felāve'i mo e feohi fakamali, ko e hā nai e ngaahi tefito'i ma'u'anga fakamatala 'oku ma'u 'i he 'apiakó mo 'api ke ngaue'aki 'e ho'o fanaú?

<i>Sources of information available:</i> <i>Ngaahi ma'u'anga fakamatala 'oku ala ma'u:</i>	Rank Faka-tu'utu'unga
Subject teacher Faiako fakalēsoní	
Homeroom/ form class teacher Lokiako fakakalasi/faiako fakakalasi.	
Friends Ngaahi kaungāme'á	
Brothers, sisters, cousins Fanga tuonga'ane, tuofāfine, tokoua'aki	
Kava group Kulupu faikava	
Biological Parents Ongo mātu'a tupu'angá	
Adopted Parents Ongo mātu'a ohi	
Grandparents Fanga kuí	
Family Planning Kautaha Fa'ufa'u 'o e fāmilí	
Television Televisone / 'Ata mo e Lea	
Internet/ website(s) Ngaluopé / Ngaahi tu'asila faka'initaneti	
Books 'ū tohi	

Workshops at school Ngaahi ako 'oku fakahoko 'i 'apiako.	
Church Siasi	
Sports teams Ngaahi timi sipoti	
Subjects at school Ngaahi lesioni 'i 'apiako.	

1b. 'Oku 'aonga fēfē 'a e ngaahi ma'u'anga fakamatala 'oku hāatu 'i laló 'i he 'ene ala ma'u ke ngaue'aki 'e ho'o fānau?

No		Alway s Ma'u pē	Very often Tu'o lahi/ toutou hoko	Sometimes Taimi pē ni'ihī	Rarely tātaaitaha	Never Hala- 'atā
1	Subject teacher Faiako fakalēsoni	1	2	3	4	5
2	Homeroom/ form class teacher Lokiako fakakalasi/faiako fakakalasi	1	2	3		
3	Friends Ngaahi kaungāme'a	1	2	3	4	5
4	Brothers, sisters, cousins Fanga tuonga'ane, tuofāfine, tokoua 'aki	1	2	3	4	5
5	Kava group Kulupu faikavá	1	2	3	4	5
6	Parents Ongo matu'á	1	2	3	4	5
7	Grandparents Fanga kuí	1	2	3	4	5
8	Family Planning Kautaha Fa'ufa'u fāmilí	1	2	3	4	5
9	Television Fakamafola lea mo e 'atá	1	2	3	4	5
10	Internet/ website(s) Ngaluope / Ngaahi tu'asila faka'initaneti.	1	2	3	4	5
11	Books 'ū tohi	1	2	3	4	5
12	Workshops at school Ngaahi ako 'i he 'apiakó	1	2	3	4	5
13	Church Siasi	1	2	3	4	5
14	Sports teams Ngaahi timi sipotí	1	2	3	4	5
15	English subject at school Lesoni Lea faka-Pilitānia 'i he 'apiakó	1	2	3	4	5
16	Religious education subject at school	1	2	3	4	5

Lēsoni ako fakalotu 'i he 'apiako					
-----------------------------------	--	--	--	--	--

1c. Ngaahi pōto'i ngāue he mo'uí mo e ako ki he felāve'i mo e feohi fakamali.

No.		Strongly Disagree Faka-'ikai'i mālohi	Disagree Faka-'ikai'i	Neutral Veiveiua	Agree Tui ki ai	Strongly Agree Tui mālohi ki ai
17	Life skills education should be integrated into the curriculum. 'Oku totonu ke fakakau ki he fa'unga polokalama akó 'a e ako ki he ngaahi taukei ki he mo'uí.	1	2	3	4	5
18	Life skills education should be taught by teachers at school. 'Oku totonu ke ako'i 'e he kau faiakó 'i he 'apiakó 'a e ako ki he ngaahi taukei ki he mo'uí	1	2	3	4	5
19	Sex education should be integrated into the curriculum 'Oku totonu ke fakakau ki he fa'unga polokalama akó 'a e ako felāve'i mo e feohi fakamali 'a e tangatá mo e fefiné.	1	2	3	4	5
20	Sex education should be taught by teachers at school. 'Oku totonu ke ako'i 'e he kau faiakó 'i he 'apiakó 'a e ako felāve'i mo e feohi fakamali 'a e tangatá mo e fefiné.	1	2	3	4	5
21	Life skills education should be taught at home, by the <i>kāinga</i> , and in the community. 'Oku tonu ke ako'i 'a e ako felāve'i mo e pōto'i mo'uí 'i 'api 'e he kāingá, mo e kakai 'o e koló.	1	2	3	4	5
22	Life skills as well as sex education should be taught at church. 'Oku totonu ke ako'i 'a e ngaahi poto'i 'ilo ki he mo'ui mo e feohi fakamali 'a e fefine mo tangata 'i he siasi.	1	2	3	4	5
23	Life skills as well as sex education is taught at church. 'Oku lolotonga ako'i pe 'e he siasí ia 'a e ngaahi pōto'i 'ilo ki he mo'uí pea pehē foki ki he	1	2	3	4	5

	felāve'i fakamali 'a e tangatá mo e fefiné.					
24	It is not the teacher's responsibility to teach Life skills. 'Oku 'ikai ko ha fatongia ia 'o e faiakó ke ne ako'i e ngaahi poto'i 'ilo ki he mo'ui.	1	2	3	4	5
25	It is not the teacher's responsibility to teach Sex education. 'Oku 'ikai ko ha fatongia ia 'o e faiakó ke ne ako'i 'a e felāve'i fakamali 'a e tangatá mo e fefiné.	1	2	3	4	5
26	It is the responsibility of Form class/ Homeroom teachers to teach Life skills and Sex education. Ko e fatongia ia 'o e faiako fakakalasi/kau faiako fakakalasi ke nau ako'i e ngaahi poto'i 'ilo 'i he mo'ui pehee foki ki he feohi fakamali 'a e tangatá mo e fefiné.	1	2	3	4	5
27	It is not necessary to teach sex education at school because this is the responsibility of the parents and caregivers. 'Oku 'ikai fiema'u ia ke ako'i he 'apiako 'a e feohi fakamali 'a e tangatá mo e fefiné he ko e fatongia ia 'o e ngaahi mātu'a mo e kau tauhi fānaú.	1	2	3	4	5

1d. Ko e hā ha fa'ahinga ako 'oku fe'unga ke fakahoko ki he matu'á ke tokoni'i 'akinautolu ki hono ako'i 'enau fanau ki he ngaahi taukei mo poto'i 'ilo ki he mo'uí pea pehē foki ki he felāve'i fakamali 'a e tangatá mo e fefiné ?

.....

.....

.....

.....

.....

.....

Student In-depth Talanoa Questions

A. Social Status & Socio-economic Status

1. Tell me about your view of your **status** in Tongan society.
2. Tell me about your **family status** (*kainga's* status).
3. What role does **status** play in wider society? (community)
4. What role does **status** play in your *kainga*?
5. What role does **socio economic** play in your *kainga*?
6. Tell me about your view of urban youth identity.
 - a. Are your parents'/*kainga's* expectations different to your school's expectations?
 - b. Are the expectations on students at schools in the city different to students who attend rural schools?

B. Forms and impacts of SRGBV on **girls from nobility/ well-off/ well to do families**

7. What are your thoughts about the forms of school related gender based violence that impact **girls from nobility/ well-off/ well to do families**?
 - i. Is there a difference between the impacts on **girls from lower income families**? Please explain.
 - ii. If there is a difference, how do girls from lower income families respond to the acts of violence?
 - iii. How do **girls from nobility/ well-off/ well to do families** respond to acts of violence towards **girls from lower income families**?

C. Forms and impacts of SRGBV on **transgendered students from nobility/ well-off/ well to do families**

8. What are your thoughts about the forms of school related gender based violence that impact **fakaleiti/ fakatangata girls (transgendered students)** from **nobility/ well-off/ well to do families**?
 - a. Is there a difference between the impacts on **fakaleiti/fakatangata girls from lower income families**? Please explain.
 - b. If there is a difference, how do **transgendered students from lower income families** respond to the acts of violence?
 - c. How do **transgendered students from nobility/ well-off/ well to do families** respond to acts of violence towards **transgendered students from lower income families**?

D. Forms and impacts of SRGBV on **disabled girls from nobility/ well-off/ well to do families**

9. Tell me what you think about girls with **disabilities**.
 - a. How do you define disability?
10. What are your thoughts about the **forms** of school related gender based violence that impact **disabled girls from nobility/ well-off/ well to do families**?

- a. Is it different for **disabled girls from lower income families**?
Explain how.

E. Forms and impacts of SRGBV on disabled boys from nobility/ well-off/ well to do families

11. Tell me what you think about boys with **disabilities**.
12. What are your thoughts about the **forms** of school related gender based violence that impact **disabled boys from nobility/ well-off/ well to do families**?
 - a. Is it different for **disabled girls from lower income families**? Explain how.

Teachers' In-depth Talanoa Questions

A. Social Status & Socio-economic Status

1. Tell me about your view of your **status** in Tongan society.
2. Tell me about your **family status** (*kainga's* status).
3. What role does **status** play in wider society? (community)
4. What role does **status** play in your *kainga*?
5. What role does **socio economic** play in your *kainga*?
6. Tell me about your view of urban youth identity.

B. Forms and impacts of SRGBV on girls from nobility/ well-off/ well to do families

7. What are your thoughts about the forms of school related gender based violence that impact **girls from nobility/ well-off/ well to do families**?
 - i. Is there a difference between the impacts on **girls from lower income families**? Please explain.
 - ii. If there is a difference, how do girls from lower income families **respond** to the forms of violence?
 - iii. How do **girls from nobility/ well-off/ well to do families** **respond** to acts of violence towards **girls from lower income families**?
 - iv. How do **teachers/ school leaders** respond to the acts of violence towards girls from nobility/ well-off/ well to do families compared to girls from not so well-off or well to do families?

C. Forms and impacts of SRGBV on transgendered students from nobility/ well-off/ well to do families

8. What are your thoughts about the forms of school related gender based violence that impact **fakaleiti/ fakatangata girls (transgendered students)** from **nobility/ well-off/ well to do families**?
 - a. Is there a difference between the impacts on **fakaleiti/fakatangata girls from lower income families**? Please explain.
 - b. If there is a difference, how do transgendered students from lower income families **respond** to the acts of violence?
 - c. How do **transgendered students from nobility/ well-off/ well to do families** **respond** to the acts of violence towards **transgendered students from lower income families**?
 - d. How do **teachers/ school leaders** respond to the acts of violence towards transgendered students from nobility/ well-off/ well to do families compared to transgendered students from not so well-off or well to do families?

D. Forms and impacts of SRGBV on disabled girls from nobility/ well-off/ well to do families

9. Tell me what you think about girls with **disabilities**.

- a. How do you define disability?
10. What are your thoughts about the **forms** of school related gender based violence that impact **disabled girls from nobility/ well-off/ well to do families?**
 - a. Is it different for **disabled girls from lower income families?** Explain how.
 - b. How do **teachers/ school leaders** respond to the acts of violence towards disabled girls from nobility/ well-off/ well to do families compared to disabled girls from not so well-off or well to do families?

E. Forms and impacts of SRGBV on disabled boys from nobility/ well-off/ well to do families

11. Tell me what you think about boys with **disabilities**.
12. What are your thoughts about the **forms** of school related gender based violence that impact **disabled boys from nobility/ well-off/ well to do families?**
 - b. Is it different for **disabled girls from lower income families?** Explain how.
 - c. How do **teachers/ school leaders** respond to the acts of violence towards disabled boys from nobility/ well-off/ well to do families compared to disabled boys from not so well-off or well to do families?

Parents' In-depth Talanoa Questions

A. Social Status & Socio-economic Status

1. Tell me about your view of your **status** in Tongan society.
2. Tell me about your **family status** (*kainga's* status).
3. What role does **status** play in wider society? (community)
4. What role does **status** play in your *kainga*?
5. What role does **socio economic** play in your *kainga*?
6. Tell me about your view of urban youth identity.

B. Forms and impacts of SRGBV on **girls from nobility/ well-off/ well to do families**

7. What are your thoughts about the forms of school related gender based violence that impact **girls from nobility/ well-off/ well to do families**?
 - i. Is there a difference between the impacts on **girls from lower income families**? Please explain.
 - ii. If there is a difference, how do girls from lower income families respond to the forms of violence?
 - iii. How do **girls from nobility/ well-off/ well to do families** respond to acts of violence towards **girls from lower income families**?
 - iv. How do **teachers/ school leaders** respond to the acts of violence towards girls from nobility/ well-off/ well to do families compared to girls from not so well-off or well to do families?
 - v. How do **parents** respond to the acts of violence towards girls from nobility/ well-off/ well to do families compared to girls from not so well-off or well to do families.

C. Forms and impacts of SRGBV on **transgendered students from nobility/ well-off/ well to do families**

8. What are your thoughts about the forms of school related gender based violence that impact **fakaleiti/ fakatangata girls (transgendered students)** from **nobility/ well-off/ well to do families**?
 - a. Is there a difference between the impacts on **fakaleiti/fakatangata girls from lower income families**? Please explain.
 - b. If there is a difference, how do transgendered students from lower income families respond to the acts of violence?
 - c. How do **transgendered students from nobility/ well-off/ well to do families** respond to the acts of violence towards **transgendered students from lower income families**?
 - d. How do **teachers/ school leaders** respond to the acts of violence towards transgendered students from nobility/ well-off/ well to do families compared to transgendered students from not so well-off or well to do families?
 - e. How do **parents** respond to the acts of violence towards fakaleiti/ fakatangata girls from nobility/ well-off/ well to do families

compared to fakaleiti/fakatangata girls from not so well-off or well to do families.

D. Forms and impacts of SRGBV on disabled girls from nobility/ well-off/ well to do families

9. Tell me what you think about girls with disabilities.
 - a. How do you define disability?
10. What are your thoughts about the forms of school related gender based violence that impact disabled girls from nobility/ well-off/ well to do families?
 - a. Is it different for disabled girls from lower income families? Explain how.
 - b. How do teachers/ school leaders respond to the acts of violence towards disabled girls from nobility/ well-off/ well to do families compared to disabled girls from not so well-off or well to do families?
 - c. How do parents respond to the acts of violence towards disabled girls from nobility/ well-off/ well to do families compared to disabled girls from not so well-off or well to do families.

E. Forms and impacts of SRGBV on disabled boys from nobility/ well-off/ well to do families

11. Tell me what you think about boys with disabilities.
12. What are your thoughts about the forms of school related gender based violence that impact disabled boys from nobility/ well-off/ well to do families?
 - d. Is it different for disabled girls from lower income families? Explain how.
 - e. How do teachers/ school leaders respond to the acts of violence towards disabled boys from nobility/ well-off/ well to do families compared to disabled boys from not so well-off or well to do families?
 - f. How do parents respond to the acts of violence towards disabled boys from nobility/ well-off/ well to do families compared to disabled boys from not so well-off or well to do families.