THE UTILIZATION OF A QUALITATIVE RESEARCH TO CONDUCT A CONGRUENT ACULTURALLY UNIT

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THE UTILIZATION OF A QUALITATIVE RESEARCH TO CONDUCT A CONGRUENT ACULTURALLY UNIT

A Project

by

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Abstract

of

THE UTILIZATION OF A QUALITATIVE RESEARCH TO CONDUCT A
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This project was oriented towards a study of the emic worldview of the Tongan population in Sacramento. The data that was collected in this study was utilized as a frame of reference for the curriculum. The lesson plans in the project are based upon the Single Study approach in multicultural education. This approach was utilized because the members of the Tongan populations have specific educational needs to be addressed in the process of acculturation into American Society.

____________________________, Committee Chair
Forrest Davis, Ph.D.

____________________________
Date
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I would conclude with the Tongan wealth and gem of ‘Fakamalo’

Te u haka he langi kuo tau
He ngaue kuo lava pea kuo u tatau atu
Ki ha taha pe kuo ke fakaa’u
Hoku ta’emalava he fakakaukau

‘Isa kuo ngalomia e kona
Ka e patapata he lavame’a ta’e ‘amanekina
Ha ‘aho pehe ni ke talanoa’I ai hoku Tonga
Pea laukau kei tonga pe ‘a hoku fonua Tupu’a

‘Oiaue s’ai i lango kaho pea kuo tau kafa taha
Ke fi e fi a ‘eku maea
Pea tangane e ‘aho mo hono a’usia
‘ikai ha lea ‘e mou’a ke fakahounga’ia
‘a e okooko ne mou fai ki he finemotu’a tu’a
Ke paotoloaki ‘aki e ako ki he lelei taha

Kapau kuo ngalomia ho hingoa
Katak ‘alaa he ko e potopoto ‘a niu mui kita
‘ofa ke tapuekina moutolu hono kotoa
Pea hoko ‘a e tohi ni ke fa’i tokonia ‘a e to’utupu tupu’a
Ke paotoloaki e ako ki he lelei taha.
Leveleva he ka mou nofo aa..

‘ofa atu fau
Lesieli Hingano Fa’aoso Tutu’u
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Chapter 1

INTRODUCTION

Purpose of the Study

The purpose of this project was to conduct qualitative research on Tongan culture to examine culturally congruent educational processes to serve the members of my society. The following represents a description of the cultural values and belief systems associated with Tongan Culture.

The culture has many examples from which to draw upon, but the allegory of the ‘Kava’ the leper daughter of Fevanga and Fefafa of Faaimata by Bloomfield (1990) is one of the most utilized. Tala ‘ō Tonga; Tohi ma’ae faiako 1 & 2 (Bloomfield, 1991; Mahina, Alatini, Mahina, Potauaine, & Tuai, 2009). Tala ‘ō Tonga: Tohi ngaue maae fanau; The Origin of the Kava, these derive from an oral history of a Tongan culture, which is included in the literature review. It is a popular and traditional illustration of loyalty and love shown by the Tongan people. In ancient culture, a couple’s leper daughter’s life was the only offering they had for a visiting king to their small island. They sacrificed her life and placed her remains in an open underground oven for the king to feast upon, for they knew he was very hungry and tired from sailing. As they sacrificed her remains in the underground oven, the king found out and was very reluctant to partake. He demanded them not to open the underground oven and requested that she be buried there, that it be her graveyard. This is what is meant for a Tongan to give. If they have to sacrifice they will do so no matter what it takes. This is an
illustration of the history of Tongan culture, which I think makes us more unique and outstanding in the world and it needs to be studied and embraced.

This project focused on Tongan immigrants and emphasizes the importance and necessity for Tongan immigrants in the United States of America to hold onto the traditional Tongan identity, cultural values, while not ignoring or losing these national values through the process of adapting to a dominant cultural paradigm. If all Tongan immigrants in the United States of America valued and lived up to the traditional cultural values, they would be able to adapt more efficiently and take advantage of opportunities available to them in the United States of America while maintaining the Tongan culture. Unfortunately, the American Tongan immigrants in Sacramento tend to drift away through the process of adaptations that are influences, assimilation, instead of through acculturation.

The cultural values of respect, honor and love of God, service, and many others are fundamental for all Tongans. Such fundamental beliefs are exhibited in their desire to serve the nation’s royal family and nobly ranked members of the society. Many Tongan cultural values are so important to Tongans, and they will always value and live with them no matter where they may be. These are some of the most highlighted cultural values that are very common and continually being valued in the Tongan society.

Tauhi’ekii

Tauhi Vaha’a or Va

Mamahi’i me’a
Anga Faka ‘pa’apa

Loto to

Feveitokai ‘aki

Anga’ofa

Eric B. Shumway, President of Brigham Young University in Hawaii, once said the dictionaries and great books cannot translate these Tongan cultural value vocabularies into English. As a result, terminology cannot fully describe it in sentences and paragraphs for the outsider to fully understand moral values specifically translated by the Tongan people. At the same time, in the film Tuku Fonua, Eric Shumway (2005) touched bases with these Tongan values mentioned above. Some of them are significant to each other. These words are values that must be acted upon to express its traditional and cultural moral values and true meaning. These values are part of a dynamic cultural process that cannot be understood unless the person has incorporated these values into their lives.

Tauhi ‘eiki is ‘keep lord’ or ‘in the service of the lord,’ the best translation I can think of which is a critical value in the lives of Tongans as mentioned in the allegory of “Kava.” Since Tonga is the last remaining kingdom of the South Pacific and a dotted island on the globe, it is known to be a religious country in which every store, work force, and all business dealings are closed when servicing the lord. William Mariner (Martin, 1817), the writer, recorded a brief history of Tonga stating,

The island is also known as the Friendly Islands because of the friendly reception accorded to Captain Cook on his first visit in 1773. He happened to arrive at the
time of the ‘inasi festival, the yearly donation of the first fruits to the Tu’i Tonga, the islands’ paramount chief, and was invited to the festivities. (pp. 64-65)

The commoners (people of Tonga) are the regular, ordinary, and mainly poor and less fortunate people in the community; but to them, they have everything no matter what others may say. They are the ones who need to work, toil, and labor hard in preparedness to serve their lord who is their king. Nobles and even a foreigner or visitors could be counted high in rank to be their ‘eiki’ (lord). They tend to have that mentality to serve their kings, nobles, and leaders who are more vital than their lives. For instance, in Bloomfield (1990), in Tala ‘o Tonga, which describes a time when there is a ‘Tapa cloth’ making families and the community come together to sing and cheerfully chat while peeling, binding, and making ‘Tapa’ out of the Mulberry plant bark. Such collaboration proves the love of service in the lives of the Tongan people. Tapa is making bark out of Mulberry plants and includes binding or the peeling of the park of the Mulberry plant, soaking and continuously binding it to enlarge its size. Then they are glued together, aired out, and painted with traditional designs and patterns for the purpose of serving kings and others. Mafile’o (2005) described the procedures of the Tapa clothing, a metaphor of the living standards of Tongans and their unity and love to serve. This is a fact, for it takes a lot of time and hard work to make ‘Tapa.’ This must be done in collaboration otherwise it will take forever for an individual to do it alone.

More importantly, to a Tongan ‘in the service of their lord’ (tauhi’eiki) is their first priority no matter how hard their labor in the long days and months in making tapa cloth. Along the ‘ututa’u’ (festivities) mentioned by Willam Mariner, the many sacrifices
and long days and months of nothing but serving others are more crucial to the lives of Tonga (History of Tonga, n.d.). This piece of work must be given as a token of their love of kings, nobles as mentioned the cultural value of ‘tauhi ‘eiki.’ The hard work done is not a big deal but the joy of serving the authorities and others matters more to them.

On the other hand, ‘Tauhi Vaha’a’ is another cultural value which reminds me of a Tongan proverb studied by mostly every generation and recorded in ‘Tala ‘o Tonga’ Ngaahi Lea Tonga; “Tauhi Vaha’a Ngatae.” Ngatae is a tree that has to be planted. One must make sure there is enough space between each Ngatae tree or else it will not grow well. The nutrients from the soil must be equally distributed to feed the Ngatae as it grows up.

According to Thaman (2004) in Intercultural Education,

The notion of tauhi vaha’a literally means nurturing and/or protecting the spaces between two or more persons or among groups who are related to one another in some way. This is considered desirable for good inter-personal as well as inter-group relations. However, the nature and scope of vaa in modern Tongan society continue to be dependent on the context in which relationships exist and are played out. (p. 33)

Parallel to this is Feveitoka’i’aki, which means the same thing or being considerate of others. Keeping the distance or space out the Ngatae tree is a metaphor of keeping a good bond and relationship with others, especially neighbors. Back in the island of Tonga, it is tradition to keep this cultural value. The Tonga National Food and Nutrition Committee, in ‘Mahu’inga ’o e me’akai Tonga = Nutrient values of Tongan Food (1987), conducted a study on how Tongans value food as part of their traditional values. For instance, every Sunday after church families will have lunch together, but
before serving and helping themselves of their well prepared lunch or meal there has to be a plate of food taken to the neighbors as part of every Sunday luncheon meal.

_Feveitoka‘i‘aki and tauhi va_ is the mentioned action of Tongans towards food on Sundays is the first priority before a Tongan eats or serves the immediate family. Others are first before everyone else. This is the day in which Tongan families prepare the best meal; the only day in the week that meat such as pork, chicken, fish and other meats can be served along with the root crops that have been cooked in an underground oven just for this Sunday luncheon. Once they give the best of all food to the neighbors, then they can eat and enjoy their meal. Love of service and caring for others is very essential in the Tongan community. This means it can happen physically, emotionally, spiritually, and mentally. According to Dr. Ka‘ili (2005), “For Tongans, va is organized through one’s genealogy and kinship ties….Tongans generally view reciprocal exchanges, whether within Tonga or transnational, as tauhi va: taking care of sociospatial ties with kin and kin-like members” (p. 112). Ka‘ili, T. O. mentions that in his communication with Mahina, a Tongan historian and anthropologist, he realized she gives va important attention and looks at it deeply. She is also the primary scholar investigating its partner, ta, or time. To Mahina and Ka‘ili, va, in tauhi va, connects to all dimensions but mostly the social one.

Henceforth, it is indeed a great value that proves the willingness to do service. It is serving one another no matter what it takes. Selfishness and pride are being demolished by this Tongan value, which means that young generations of Tongan learned
and educated themselves from home to master and apply this inner beauty of unselfish love of others starting from home. For example, one of the in-laws has no money to offer to the mother-in-law’s funeral. She has to take out a loan first instead of feeding her children, paying bills and dealing with other necessities. Therefore, the first priority is to serve her in-law. This is an example of ‘tauhi va’ which is taking risks to one’s life to serve another member of the community. This is similar to the quotation in the Western Bible “Love thy God with all thy heart, might, mind, and strength.” This is an illustration of the law Tongans apply in their ways of living.

Moreover, ‘Anga Faka’apa’apa’ (respect) is respecting others especially in the nuclear family. For instance, children must respect their fathers by not touching his head or eating his food; sisters are prohibited from entering the boy’s room and boys are not supposed to enter their sister’s room or share anything they use. The father’s sister (fahu) must be respected by the wife and children and even when she is present on special occasions the fahu is one of the highly recognized and well-respected person in such occasion. These are traditional values in Tongan culture, which are implemented in the lives of all Tongans when they say MALO E LELEI to acknowledge that their family and friends are still well. In Tonga, one should greet others with Malo e lelei even when there may be some sad feelings or a harboring of evil thoughts. Moreover, Tongans still say Malo, or thanks, even though the individual is having a hard time with someone or even when given something that is not to his/her taste, as a token of appreciation. This
greeting exchange is primarily practiced on the homeland island and appears to lack importance and popularity in the United States.

Finally, these few cultural values mentioned are very important for the outsider to understand because they represent who Tongans are and what their Tongan perspective is. This is how a Tongan lives and if there is a need for their time, talents, and even their life, one has to give to fulfill these cultural values and obligation to do service.

Seemingly, counter to Tongan respect, when someone gives to another, the person often requires repayment. Assimilation is responsible for behavior that is selfish and resists sharing within their communities. Younger generations are very self-possessive of what they have rather than willing to share among their peer groups and friends. Tongans have great traditional values, cultures, legacies and beautiful customs, but they are drifting away. There is a concern about the loss of respect, love, and care for others. In America, Tongan people appear to be selfish, and it seems that it matters more who you know and what you have in order to say Malo e lelei to or share your fortune with others.

Hau’ofa (as cited in Mila-Schaaf, 2009) describes the fact that Tongan people maintain their allegiance to their home though they live in America. They tend to resist any promotion of Tongan traditions or values.

History of Tonga

Understanding the importance of Tongan values requires a historical and geographical perspective. William Mariner wrote,

The island nation has a rich history that stretches back 3000 years with the Polynesian colonization and 1616 Dutch exploration. In 1777, British explorer
James Cook called the Tonga the “Friendly Island” in reference to the affable disposition of its people. The current royal dynasty has been in place since the early nineteenth century. Taufa'ahau Tupou, who took the name George I, consolidated the kingdom and instituted the island’s first hereditary constitutional monarchy. Later, his great-grand son, George II signed a friendship treaty with Great Britain that eventually led to Tonga gaining its independence on June 4, 1970. (pp. 64-65)

This hereditary constitutional monarchy is an ongoing process and because of it, Tongans happen to continue living under control and maintain ‘tauhi’eiki’ as to all Tongans ‘we are in the service of our Lord.’ According to Hau’ofa (2004), ‘Island of the Oceania’ describes that Tonga’s soil, flowers, and environmental belongings are called the Fonua, or land. All of its possessions are our traditional inheritance with such wondrous and meaningful, eternal properties and purposes which are our birthright and heritage. The Tongan people are a part of this birthright and should live to honor our natural inheritance, even in America.

On the other hand, the motto of Tonga is found on the zeal and flag of Tonga which reads, ‘God and Tonga are my heritage.” ‘Otua mo Tonga ko hoku tofi’a’, which means God and Tonga’s land are my purpose and one has to live up to that value and the expectations from a Tongan point of view. It is the conversant and oath of a Tongan to feel the obligation for his/her country no matter where he/she may be or what they do. A Tongan’s perspective has been molded and shaped by those generations in the past; therefore, teaching must continue in these later days so its expected values and traditions are valued. According to the Government of Tonga’s report (Tonga History, 2010), Tonga lived a long time surviving its kingdom without been colonized under a foreign
power and is the last remaining kingdom of the South Pacific Ocean. It is an archipelago in the South Pacific Ocean consisting of 169 islands. Ninety-six of them are inhabited and are located over a distance of about 800 kilometers, which is 500 miles in a north-south line. It is south of Samoa and about a third of the way between New Zealand and Hawaii. The Tongan people are very proud of their autonomy and adherence to tradition. However, as Hau’ofa (2004) mentions Tongans in America have to work in two different ways, which they often call anga fakatonga, the traditional Tongan way and anga fakapalangi, the Western way. A Tongan who has become adept at both has learned the rules and traditions of both and can switch between them.

This fact decides the actions of assimilation or acculturation. This process is good in a way and bad. There are some Tongan values that are bad and appear barbarian, which means foreign attitudes ‘anga fakapalangi’ take over the good cultural value of ‘anga fakatonga’. For instance, in a private personal conversation with a young woman, she kept on repeating one question as the conversation went on. “Why is it important for my Tongan friends to value and hold onto their Tongan culture? Can they acculturate to some cultures?” In replying to her, I said, “Yes, acculturation is okay but the worst thing is to completely assimilate.” Embracing changes is great but it has to be something good and positive that uplifts oneself and helps one mold one’s life to become the person he/she should become.
Statement of the Problem

Unfortunately, Tongan immigrants in the United States of America assimilate so fast and are influenced by the negative effect of dominant cultures. This has created situations in which Tongan immigrants are forced to easily forget who they really are and lose interest in learning about their roots and identity as Tongans. Furthermore, the degradation of their traditional cultural values and legacies has had a negative effect relative to the process of Americanization. Consequently, Tongans are given a set of values and perceptions that are adverse to their Tongan cultural roots.

Research Questions

These questions provide the framework of this project on the process of acculturation of Tongan immigrants in America.

If Tongans value their homeland, why are they quick to ignore their heritage, and even quicker to assimilate to such negative Americanization?

Are such feelings about the Tongan culture, or the lack thereof, a product of generational teachings or have they fallen prey to the effects of the American community values, which are far from traditional Tongan values?

Why are the traditional values so different here in America than portrayed on the island of Tonga?

Should parents teach their children the Tongan language?

Should the American education system include Tonga’s history and culture in their curriculum in order to educate and celebrate Tongan heritage?
Why are some Tongan children resistant to higher education in America, and how does this issue relate to the economic disparities among Tongan immigrants?

What, if any, are some possible solutions to cultural and identity losses facing Tongan immigrants in America?

What are the ways to promote the process of acculturation in Tongan History and Culture?

Goal of the Project

In this project, I explored how Tongan immigrants and some other cultures value their traditional culture and customs in America. This project is another way of providing or giving back to the community as a documentary source to aid those students, younger generations, youth, and immigrants who might need help in this field. Erikson, (1950) argued, “The effects of the children’s education achievement is determining on her background and support from home” (p. 34). Tongans are strictly taught and disciplined at home, their first classroom. It is where Tongan children should be taught. If cultural values are alive at home then there is a hope of acculturation but not assimilation. From that will come more studying of Tongan history, poetry, music, and dancing, which, as a sample, might help immigrants lighten the burden of those future generations who might be seeking higher education and to those who may read this project.

Those who do lose Tongan cultural awareness and values may lack the ability to get into higher education, lack self-reliance, and become at-risk for deviant behavior.
Recording Tongan culture legacies and traditional identities are necessary to address growing acculturation. Creating a curriculum of lessons plans and collections of life history interviews will promote the process of acculturation in the youth of America so they will have pride and embrace the differences in this country’s education system.

Moreover, adding voices to the cultural silence in the educational system will promote their traditional cultures and histories of their various home countries, thereby creating more unity among Americans. This will also help immigrants be successful students and educators. They need to work towards an educational climate and set of practices that include the adoption of positive attitudes, love of their identity and heritage, and most of all, appreciate their purpose and identity in a foreign country.

This project will serve as a resource for educators and other cultural partners. It will influence the authority to allow the cultural silence to speak, and more importantly, students to learn from one’s culture and heritage by which we will all celebrate our differences. At the same time, this will be a way to further more studies on Tongan culture curriculum and instructional practices in the future.

**Theoretical Framework**

Psychologist ‘Inoke Funaki (1984) conducted a study on the Tongan immigrants in the US and how their vision and goals are being shifted from the original plan of migrating to a foreign land. He states that first generation Tongan parent comes to America with the hope of providing their children with a high quality education. However, once settled into their new communities in America, they begin to assume a
different belief about education. Furthering education is not their priority anymore but wanting to get access to fast money and wealth is their goal and biggest desire for their children. Many parents often view a high school diploma as a stopping point or the highest education their child could get. Since their children can earn a living performing such jobs as yard servicing, elderly caregiving, babysitting, and trimming, many parents do not encourage education beyond a high school diploma. For that reason, Tongan parents consider higher education irrelevant. Tongan students lack sufficient education in technology, academia, and other areas in order to work in skilled labor positions (Funaki, 1984, p. 1).

Moreover, many Tongan immigrants place a higher value on material wealth than on attaining an education beyond their high school diploma. Some of them need to partake and enjoy the work and salary of their children while they still survive. Therefore, migration to America has had a negative effect on Tongan identity. Degradation of traditional cultural values and legacies and the impact of Americanization leave Tongans with the wrong assumptions and perceptions of America. The perception of wealth brings shame upon the family unit. It furthers the effect of the loss of cultural values and identity among Tongan immigrants in the United States.

The problem is obviously the loss of understanding and knowledge of Tongan history and cultural values. For instance, on a personal conversation with Dr. Aiona Teu, member of the Pan Pacific and representative of the Tongan women’s association in Sacramento commented, “whenever the elders speak, a Tongan would look down and just
listen to an elder. In America, a teacher may say, ‘look at me.’ In the Tongan culture, such a statement is a demand” (A. Teu, personal communication, March 12, 2010). This subtle cultural difference in communication between teacher and student confuses many Tongan children, and many lose this part of their cultural identity. Therefore, this clash in cultural communication style warrants sensitivity and understanding that is critical to teaching Tongan children. To shed light on these confusing cultural terms, we must ask ourselves these questions: How do we make such requests of Tongan students without de-valuing their culture?

This is why Tongans come to America, to make a better life. It has long been a dream of many Tongan immigrants, even if it meant being smuggled into the country to gain entry. America is the “Promise Land” for Tongans, and it is their dreamland. Because of the negative Americanization of many Tongan immigrants, idealization of higher education and economic success has created hardships in many ways. This has influenced the Tongans’ traditional values, identity, and heritage.

Definition of Terms

Defining the following terms is necessary for clarification of specific traditional Tongan values and cultural word meaning as they are used in context to immigrants living in the United States. On the other hand, some of the meanings are based also on a Tongan perspective and how it connects to the culture and values of Tongans. Some of the words might be viewed differently in other cultures, but this is mostly according to the Tongan point of view and also to the researcher’s clarification of the writing.
Tongan Immigrants

This applies to undocumented and documented Tongans in the United States from the Tonga Island.

Fahu

A father’s sister who is holding high rank and receives special treatment by the children of the brothers as their honored guest at any occasion or at any time. The same fahu relationship is exercised by one’s father’s sister (mehekitanga) over her brother’s children (fakafotu, both male and female) as is exercised by any individual over their mother’s brothers (fa’e tangata). A Tongan female sibling is always higher in rank than her brother.

Acculturation

All the knowledge and values shared by a society.

Assimilation

Integration into group; the process in which one group takes on the culture and other traits of a larger group. Integration of new knowledge or information with what is already known; the process of becoming part of or more like something greater.

Emic

Using categories of people studied; relating to the organization and interpretation of data that makes use of the categories of the people being studied. How Tongans sees themselves or how I see myself.
Etic
Term used to describe how another sees you or other cultures view Tongans.

Feveitoka’i’aki
Synonym of Tauhiva, Tauhi vaha’a, which is keeping a good relationship and bonding with others.

Kava
Based on the Allegory of ‘Kava the leper’ from ‘Eueiki. Roots are used for a traditional ceremony in which they are partaken or drunk as a metaphor for or as symbolic of taking in the land and its obligation as an oath and covenant to Tongans.

Pluralism Acculturation
Different cultures integrated into one society.

Tonga Masiva
Very poor Tonga with no natural resources on the island, but this does not apply when Tongans want to give. No matter what they have their might strengthens their heart and even their all will be given as a token of their love and appreciation of something.

Limitations
The culturally congruent limitations of this project are the sample of five adults used in this study who might not represent the population of any other given Tongan population in America. It would be presumptuous to believe that all Tongan immigrants
have ignored traditional and cultural Tongan values. Therefore, the analysis, findings and conclusions of this project may not apply to all Tongan immigrants. The data collected for this study is sufficient for primarily a narrative qualitative study focusing on the life history of the Tongans in Sacramento.

Significance of the Project

This project scaffolds an understanding while it builds the relationship of trust among the younger generation of Tongans and other cultures so they can master and have pride within their Tongan culture and history in the American educational system.

Tongan parents come to America with a hope of providing their children with an education. However, once their settle into their new communities, they begin to assume a different belief about education. Many parents often view a high school diploma as a stopping in a child’s education. Since their children can earn a living performing such jobs as yard servicing and trimming, many parents do not encourage education beyond a high school diploma. For that reason, Tongan parents consider higher education irrelevant. (Funaki, 1984, p. 3)

Many Tongan immigrants place a higher value on material wealth than on attaining an education beyond their high school diploma. This is an effect of the natural values and traditional qualities of a Tongan known as ‘Tonga Masiva’ (poor Tonga). Tonga is still a developing country in the world, but the word ‘masiva’ is more like beating around the bush or being ‘humble;’ that does not mean that person is poor but it is a way of humility that is not bragging about something. It is a way of humbling one’s self. For example, if a Tongan invites someone to come over and have lunch, the conversation will be like this; “Ha’u ke ta o ‘o kai me’akai ‘i hoku ‘api masiva.” Come and have food with me at my ‘poor home.’ This is not really a poor home, it is beating
around the bush; but it is a way of expressing humility that one is not boasting about what one has at home. Therefore, migration to America has had a negative effect on Tongan identity. Degradation of traditional cultural values and legacies and the impact of the dominant cultures leave Tongans with the wrong assumptions and perceptions of America.
The Utilization of Qualitative Research to Create a Culturally Congruent Unit

From my perspective, Tongan immigrants should maintain their Tongan cultural values and commit to pass these great values on to the next generation. According to the Western Bible, Exodus 20:12, (King James Version), one must “Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” This scripture is requesting Tongans in the US to still ‘Anga Faka’apa’apa’ (honor) their parents or elders. Unfortunately, Tongans in the US mostly neglect this value. I made reference to the Bible because some of the scriptures seem to parallel the Tongan thought process. For instance, one young woman disrespects her mother by sassing back to her, which is a taboo in the Tongan culture. In another example, a son swore to his mother for loading all the new donated blankets, which took up all the space in the truck and left no space for their own belongings. Such behavior is not traditionally tolerated within the Tongan culture.

Furthermore, there are cultural beliefs that indicate fathers and mothers are equal to God, and they must both be respected no matter what happens. One of the primarily literal sources on which I am basing my assertion about Tongan culture is Fanua and Rott’s (1981). Po fananga = Folk tales of Tonga. In this compiling of fables, legends, and even medicinal Tongan healing power for disease, Toafa, Moata’ane, and Guthrie (n.d.) emphasize,
With folk medicines the curative properties are believed to be within the herbs but with medicines prepared according to a faito’o the healing power is additional to the herbs alone because the medicine remains linked to the healing power of the faito’o within the healer. (p. 162)

This cultural belief system is still prevalent. The maintenance and utilization of this alternative treatment system is intricately tied to the Tongan culture. As a result the withdrawal from these cultural behaviors or lack of belief in the medicinal healing power will eventually lead to adopting American ways. This is why the people in Tongan culture pay a high level of support for maintaining the respect of and caring for the elders who communicate this information to us.

Tongans still believe that a particular leaf can heal them, and there is no need to go to the hospital. Such superstitious beliefs leading to a change in medicinal healing powers can lead to adapting. If the Tongans believe in leaves but slowly believe in western medicine instead, this change may apply to the youth such that they totally assimilate and ignore the value of respecting their elderly people. It is a tradition to take the old one instead of taking them to a nursing home and disrespecting them by sassing and talking back (Bloomfield, 2002). Moreover, showing respect to elders will provide positive cultural values to the younger Tongans living in America. Paulo Freire (2009) in Pedagogy of the Oppressed, states, “human activity consists of action and reflection: it is praxis; it is transformation of the world. And as praxis, it requires theory to illuminate it. Human activity is theory and practice; it is reflection and action” (p. 125). There has to be action and ongoing sacrifice to avoid patterns of behavior that lead to full assimilation.
This is the reason why children fully value and live the “Anga Faka’apa’apa” (respect) to the parents, which is a moral value of Tongans.

There are traditions important to practice and preserve for the benefit of the Tongan people. However, there are some that are not civilized and appear to be barbarian that should be cut off and let go. Hau’ofa (2004), in *The Island of Oceania*, states, “Human reality is human creation; if we fail to create our own reality someone else will do it for us” (Hau’ofa, 2004, p. 23). If the Tongan parents in the United States will not teach their children at home to value their language and cultural values, it appears their peers, schools, friends, the internet, and the media will teach their children wrong values that will hurt them. The children will bring it home and also apply it there.

Therefore, there are great Tongan stories and cultural beliefs that are hidden but need unfolding and put into action and practice. For instance, if Tongan immigrants do not value their cultural identity, they will lose it. It is important to teach Tongan youth to always remember who they are and appreciate their Tongan identity even though they are in a foreign land. McNeil (2000) asserted,

> The long-term effects of standardization are even more damaging; over the long term standardization creates inequities, widening the gap between the quality of education for poor and minority youth and that of more privileged students. (p. 3)

This will happen to minorities because everything in America has its rules and policies. Moreover, if the Tongan immigrants refuse to keep their cultural standards and values firm, the dominant culture will overrule their great values and loss of identity will occur.
To maintain our Tongan identity, we must carry on with the respect, love of kings and gods, being considerate of others, and being in America, but not totally assimilating. Loreman (2007) states, “Immigrant students and essential conditions in schools which support the inclusion of the diverse range of learning preferences and needs found in today’s classrooms” (p. 75). Therefore, for the Tongan immigrants to be successful educators, they need to work towards an educational climate and set of practices which include the adoption of positive attitudes, love for their identity and heritage, and most of all, appreciation of who they are and their purpose in a foreign country. This is the reason why a subsequent segment part of the literature review I have included references on the single group studies approach. Lipman (2004) conducted a study in which he states, “educational and social equity, the agency of adults and children, the valuing of cultures and languages, and possibilities for making schools places where children develop to critique authorized knowledge and challenge social injustice” (p. 18). Tongan immigrants tend to lose their language and from this they lose their identity and lack pride in their Tongan homeland. Therefore, traditional Tongan cultural values have been promoted by Tongan royalty, orators (punake), and the Tonga Government Ministry of Education to help teach and train of the people to value such culture and history. Wood-Ellem (2001) states,

In 1954, Queen Salote asserted her position about the traditional values of her Tongan people. She mentioned how she wanted to maintain traditional values, improve skills and knowledge and the working conditions for women. Additionally, Queen Salote had a strong desire to improve the quality of life for all Tongans. Her majesty stated “with these skills and knowledge, a woman
would gain confidence in her abilities and become less dependent and more self-sufficient: and would take pride in her traditions and heritage. (p. 213)

It remains vital for Tongan immigrants in America to resist losing their great cultural qualities and identity.

Finally, some of the Tongan youth and younger generations are not doing well in school because of the loss of their traditional values. Such children and families tend to become low-income and rely on welfare. In response to the above outlined academic needs, I have designed a collection of lesson plans and curriculum that will be a great help for the youth of Sacramento to educate and train them about their history and values as they adapt to the US.

Tongan History & Culture

This section contains ample literature sources on Tongan history and culture, which represent the important publications on the topics. Paula Sunia Bloomfield (1991a), director of Tonga Government Ministry of Education, in forward to the Teacher’s resource book “Tala ‘o Tonga Volume 1,” he provides a collection of information, including royalty genealogy, a history of migration, the formation of society in Tonga, socialization and relationships within Tongan society, government, laws and constitutions, environment, and many others, which are the core purpose of The ‘Tala ‘o Tonga’. The book is more like a handbook for the teachers to help in training and teaching the Tongan culture here in the US.

Along with the ‘Tala o Tonga’ (1991a), Volume 3 was created and compiled by the Department of Syllabus of the Government of Tonga Ministry of Education and is a
great resource for teachers to use for the blood line and genealogy of the Kings since the
time of Queen Salote and her descendants. It explains how each noble is picked and how
they rule in their various village. Again, it deals with the ‘Hingoa’ namesake of each
village, the meaning of each village’s name, and the important event or historical site of
the place. It gives the details on the rulers and nobles of the villages and how commoners
or the people of the village relate to their nobles and also how they should serve. It is a
way of ‘tauhi va’, nurturing Tongan sociospatial ties and relationships to others and with
their royalties. Above all the genealogical information, caring for people and leadership
skills will keep the relationship of all Tongans connected no matter where they are.

On the other hand, volume 1 of ‘Tala ‘o Tonga’ (1990) done by the student
teachers of Tonga’s teacher training school, which is mainly about the origin of Tongans.
Unfortunately, there is no certainty about the reality of the Tongan origin but it is an
assumption and the closest to the truth are collections of information teachers and
archeologists have gathered based on legend, fables, and other stories of those in the past.
It also gives information about the migration of Tongan ancestors from South America
and South Asia.

Moreover, in his article “Nurturing Tongan Sociospatial Ties I Maui and
beyond…,” Tevita O. Ka’ili (2005) states, “relatives abroad send money and goods such
as appliances, clothes, and watches to their relatives in the homeland. Homeland
relatives reciprocate with goods such as mats, tapa, kava, taro, and yams-goods they
produce and grow” (p. 84). This is still happening in which Tongan immigrants in the
US feel there are chores and duties to do for their country. At the same time, the land of Tonga is overpopulated and the benefit of migration overseas is to find a good life in order to accomplish their duty to their family back home and other obligations for the country.

In addition, homeland relatives maintain ancestral roots and lands, and another source that goes hand-in-hand with Hau’ofa (1994), “homes with their identities before they move on” (p. 157). This is how Tongans connect their rational values and cultures back to their roots in Tonga, which should be prolonged and promoted by the Tongan immigrants of the US.

More importantly, this is the type of lifestyle; Tongans should keep their distance relationships but make bonds with those back on the island. Doing so will point or lead them to the covenant as Eric B. Shumway (2005), in his film Tuku Fonua, documented. It was directed by the Polynesian Culture Center of Hawaii highlighting a psychologist ‘Inoke Funaki, who states, “To plant in all the hearts of all Tongan this is a duty to accept, a work to be accomplished.”

Tuku fonua means Tonga’s land and everything was given by the King of Tonga to Heaven or to God to protect instead of giving it to a foreign land or strong country. Inoke is commenting on that event because the whole video is all about Tuku Fonua, “Give in the Land” to God. This is his wish that it should be planted or become a seed (metaphor) to grow or to remain in the hearts of all Tongans to be his/her obligation to our homeland country because each citizen of Tonga has a duty or chores. No matter
where we are as Tongans, we will either send things to help out in Tonga, or go back to Tonga to help; it is more like giving back to the community.

If only Tongans remember what their King did in Pouono (a town in Vava’u Island); he gave Tonga to God of Heaven. Tuku Fonua is a milestone, but it is not enough to talk about it and lament about it. One must live the value by action, words, and in dealings with others. It is a way of reminding those in the US to maintain the cultural values and traditions rather than assimilate.

Tevita O. Ka’ili quoted Mike Evans (2001) presenting a study of Tongan gift exchange in his book, *Persistence of the Gift: Tongan Tradition in Transnational Context*. He identified three Tongan principles of giving at Tongan society: ‘ofa (love and generosity); faka’apa’apa (respect); and fetokoni’aki (mutual assistance) (p. 57). These are not all the core principles of Tongan values but this is an evidence that the goodness of Tongans are well identified by some outsiders as qualities to preserve here in America.

Tuku’aho, Taumoefolau, and Wood-Ellem (2004) conducted a study on the works of Queen Salote, which Prince Tupouto’a quotes,

these are the exact collections of songs, poetries, dancing, genealogy, tunes and notation of Tonga’s greatest poet. Tonga’s Queen whom rules for almost 48 years. These are classic Tongan style, which is an observation; emphasize the delicate grace in the things that described Queen Salote’s personality and sovereignty in the Government of Tonga. (Forward)

Queen Salote faced a lot of pain and she is no stranger to being a fighter for her triumph in a hectic life of public applause and private misfortune during her reign. She is
a role model and a great exemplar of her traditional values, cultures, and history. In the
coronation of Queen Elizabeth II in London, she put down her umbrella during the wet,
heavy rains and soaked ceremony to prove to London and the world that she was there to
honor Queen Elizabeth’s coronation, not herself. Her humility and endurance of many
wonderful things allowed Tongans to have pride within their culture and values no matter
where they may be. The youth of today will implement their study of traditional Tongan
history and culture to master the language, customs, and many other traditional legacies
and values.

Again, Wood-Ellem (2001) states that Queen Salote of Tonga was a heroine in
her own reigning time. Queen Salote said,

The objective that is before me and which inspires all my thoughts is to unify and
consolidate at this time the Kingdom of Tonga, that we may really achieve the
reputation that is credited to us in the world outside: There is not in the world a
little Kingdom like Tonga, peaceful, contented and happy. (p. 23)

The heroic style of leadership Queen Salote offered to Tonga marked the Friendly Islands
as the only remaining kingdom and the jewels of the South Seas. Her endurance and
struggle to upgrade the lives and standard of living through the educational system was
amazing because of her wish that every Tongan should be educated. Since the major
difficulty of studying Tongan history and culture was the lack of written records and their
distant locations, this project will help the diverse culture in the Americas to get access to
the Tongan history and cultures. Most of the work of the Queen and other great orators
of Tonga were just oral presentations and there were no records stored. This whole
documentary of the Queen’s life will allow youth and parents to appreciate the fight she
has made for her people. Her expertise in traditional cultures, dancing, poetries, musical authenticity, and many other talents will help any educational system in the US or in any other part of the world to maintain their love of their country, relationships with outsiders, and mainly to appreciate their traditional legacy. This will train moral character and persuade Tongan people to accept the process of acculturation but still be proud to be a Tongan.

Although there are problems Tongans in the US face, in *The Evolution of the Polynesian Chiefdoms*, Kirsch (1984) conducted a study and found that all scholars are concerned with the problems of cultural adaptation and the evolution of complex socio-political systems. This will benefit the youth in the process of acculturation currently happening, but they should never assimilate their traditional values through the negative impact of other cultures, such as having a wrong assumption of being American.

Tonga was never colonized by a foreign country but very much able to rely on its own will and power. As Kirsch (1984) continues to reflect, “History is always structured by society; there are only more or less dynamic models of affecting this (Marshall Sahlins, 1976:220)” (p. 79). Hau’ofa (2004) echoed the same thing, “Human reality is human creation, and if we fail to create our own reality someone else will do it for us” (p. 23). There are great Tongan stories and cultural beliefs, which are hidden but need unfolding and put into action and practice. If Tongans here in the US would not be able to live, value their traditional cultural values, and understand their own Tongan history
and culture, assimilation will rule. People must be able to love their own history, make use of it by living it, value it, and even act upon it.

In Cox and Benack’s (1991), *Islands, Plants, and Polynesians: An Introduction to Polynesian Ethno Botany Book*, they emphasize that the importance of the interaction between culture and environment lies at the hearth of ethno botany. It is how the migration of Polynesia proceeds and the relationship there in the Pacific Rim, particularly important in the case of the most ecologically diverse and environmentally unpredictable areas on earth. It is, again, testimony that this study of the history of Tongan culture and how the people of the island use the plant environment in agricultural practices, such as medicine, is important. In addition, the traditional historical beverage kava and its connection to the Tongan’s history and value must be studied.

Due to the lack of honest, real history of Tonga, its people tend to live upon stories and legends of past ancestors upon which they more likely live depending on how the society is organized and how superstition works. Whitcombe (1930) wrote *Notes on Tongan Ethnology*, a book that provides a framework consisting of house-building, canoes, native methods for educating Tongan immigrants in the US and other cultures to understand the ways and methods of living in Tongan culture. The author identifies each category of building, fishing, or games representing a symbolic way of living traditionally. It is a great metaphor for the youth to appreciate and understand how the Tongan society lives and why there are different statuses of living. For example, this is to edify the youth of how the community’s intense sharing obligations, service-oriented
chieftainship, and a flexible system of extensive kinship reckoning define a lifestyle that differs fundamentally from modern Western society. Its significant to this project is that the ways of living in a Tongan household, such as having a nuclear family and extended family or any type of communities, will allow the youth to adapt the ‘anga faka’apa’apa,’ and to the process of acculturation. They will see from a different angle why it is important to keep the traditional values and cultural history of a Tongan in the US.

Because of different ranks and lifestyles in Tonga, Gailey (1987), in *Kinship to Kingship: Gender Hierarchy and State Formation in the Tongan Islands*, describes a study done in Tonga concerning how and why gender relatives skewed when classes and the state emerge in a society. This process of the neocolonial world and how women are being treated in Tonga is a very important issue to respect. It is highly recommended that Tongan women should be treated well above the men. It is great to teach the young generations from a Tongan point of view. Young boys and men in the US should be trained to respect and honor ladies. Women are always recognized and treated as the first priority in mostly everything in Tonga with lots of taboo when they are around; but due to social change, especially state origins or a revolution, it becomes difficult to explain the historical changes and transformations of political institutions.

Multicultural Education, the Utilization of the Single Group Studies Approach

Since Tongan young generations are fast to assimilate, there is a need to push and strengthen the importance of celebrating the diverse community in Sacramento. There is a need for equity and equality in education for all students no matter a student’s color,
features, or race but every child. According to President Bush and No Child Left Behind Act of 2002, students must be educated to the best of the teachers’ abilities and they must be proficient in all level. Sonia Neito and Patty Bode (2003) quoted John Dewey, “Democracy cannot flourish where the chief influences in selecting subject matter of instruction are utilitarian ends and narrowly conceived for the masses, and for the higher education of the few, the traditions of a specialized cultivated class” (p. 117). Because the United States is a democratic country, it is important for all voices of constituents and residents to be heard and equally educated. These actions are a reminder of the voice of Paulo Freire (2009) from his book Pedagogy of the Oppressed in which he advertises the importance of having a voice no matter what happens. Take a stand and make sure there is no “Cultural Silence.” Because the United States is governed and ruled by its people, there is a need to make sure that every student, especially Tongan students are been taught well.

On the other hand, Freire (2009) says “Banking Education” is a transaction of the teacher and the students. It is when the oppressor oppresses the oppressed, ignoring the rights of the students or its people. He studied that the teacher thinks she/he is the most knowledgeable one and is the super smart person in the classroom forgetting that students are being oppressed and the teaching is not done according to the culture, needs, and wants of the students. He also emphasizes the importance of “Praxis,” which allows students to name and rename in order to understand words with the similar picture or the pictures matching names.
On the other hand, Neito (2003) conducted a study and found that curriculum is thought to be important. Unfortunately, she found that only a tiny fraction of the vast array of available knowledge in the teacher’s textbooks and teacher’s guides is neutral. She suggested teachers, parents, and students should be part of the curriculum creation. Students would be interested in any educational career if they knew that part of the planning and creation of the curriculum was specifically done according to their needs, cultures, and history, which will better them. It is very necessary to consider the students’ environment and background such as their cultural values, community background, and needs, thereby bringing effectiveness to the progression of students’ academic achievement. On the other hand, curriculum and subjects should be taught by a scheme of work and syllabus that correlate with the student’s culture, values, and standard of living. Hence, it is important to conduct a qualitative culturally congruent unit to facilitate the Tongan students who are having a hard time knowing their culture and roots. This will allow parents and those from the communities to help out in implementing the culturally congruent lesson plans to train the youth into the Tongan culture.

Moll, Amanit, Neff, and Gonzalez (1992) conducted a practical theory on the discontinuity between the schools and the community. “Our claim is that by capitalizing on household and other community resources. We can organize classroom instruction that far exceeds in quality the rote-like instruction these children commonly encounter in schools” (p. 132). Curriculum and lesson plans should include the cultures, background,
and environment of the students. This is very vital for the self-esteem of the students and it would encourage them to participate in the instruction and value the teaching. The Tongan lesson plans in this project will make learning more meaningful and fun for students of Tongan society and other cultures.

In “New Directions in Multicultural Education,” Gloria Ladson-Billings (2003) examines the ways current multicultural ideas. She states,

the current ideas about the term multicultural must give way to new expressions of human and social diversity. It argues for reconceptualized views of difference that often are forced to operate in old social schemes. …Multicultural education, like America itself, is about expression of freedom, but notions of freedom and liberation almost always involve contestation. (p. 50)

This is very true! If Tongan students are studying about Blacks, Latinos, Europeans, and many other cultures in the United States of America’s educational system, then why are they not studying Tongan culture and history? If there is no Tongan curriculum to serve my society, there will be a great loss of their identities and cultural values, and assimilation will govern and bind them forever.

Moreover, in his “I have a dream” speech, Martin Luther King had a vision and revelation that one day there would be one United America, meaning White and Black will be able to live together and celebrate the differences in one place such as America. Again, it is applicable today that multicultural education is needed. Teaching a variety of different cultural values including Tongan history and culture one day in the US educational system is important for the Tongan students. This could apply to any minority group in the United States. Then the dreams of King will be fulfilled.
Although there are other cultures being studied in schools, Tongan is excluded, for the culture is not noticed by the Census of the States (Utah State Office of Pacific Islander Affairs, 2000). The Tongan population and statistics are under the “Asian group.” Hence, multicultural education is needed for all cultures. Hidalgo, Siu, and Eptein (2003), in their “Research on Families, Schools, and Communities: A Multicultural Perspective,” found that parental involvement in the community is very important for the success of the students learning in school. Once the parents and the student’s environment and background have been considered, then the census will notify the populations if there is a Tongan community to be counted and considered in the future.

Within Latino communities, parents have joined together to form coalitions to advance community educational and social interests. Community-based organizations have been created to meet educational and political needs. Latino parent groups have organized locally and statewide to promote equal educational opportunity and appropriate bilingual educational programs.

Self-Identification

Living in a society as a minority, Tongan people should understand and have that knowledge of knowing who they really are. Otherwise, the dominant majority will shape their identity for them. Identity has a great impact on how people behave. People behave in certain ways because their perception creates their attitude and behaviors. Immigrants learn how they fit in the larger society through the contacts they establish in familiar
environments (Portes, 1996). “How others approach them and how they feel about others’ behaviors determine their self-identification. Ethnic and linguistic minorities often face enormous pressures from the dominant culture to abandon their own culture (Tse, 1998)” (Portes, p. 6). Erickson (1950) proved that the identity disaster for minorities was stimulated by the experience of emigration, immigration, and Americanization, in a country that “attempts to make a super-identity of all the identities imported by its constituent immigrants” (p. 282). As Tongans living in America as minorities, it is believed that in order for the minorities to assimilate fully to the mainstream, the minorities have to first let go and get rid of their language because language and culture cannot be discerned from each other.

Moreover, Amituanai-Toloa, McNaughton, and Lai (2009) conducted a study on how immigrants learn English especially those who do not speak any English at home. She states, “The education achievement of English language learners has become one of the most important issues in all of educational policy and practice across the globe” (p. 47). For instance, increasing numbers of children in the US schools come from homes that do not speak English and the majority is bilingual. Because English is more important than the Tongan language, the focus is always on how good and proficient the minorities are in the English language. This is a way that the mainstream pushes the language of the minorities away, they must fit in first with the dominant language, English. If the dominant society could remove the language from the Tongan students, they can also get rid of the culture. Proposition 227 is more evidence that English
learners should have a fair and equal share of knowledge in education, especially those who speak English as the second language. If English is the language spoken in the schools, nothing else, then why not implement a Tongan (or other cultural) curriculum? If only Tongan immigrants in America master and value the Tongan language at home will the youth grow to love their language and have pride in it.

At the AERA Annual Conference, Valentina Blonksi Hardin (2009) presented a study that was undertaken to find methods to aid bilingual teachers and familiarize them with the diversity and also to educate them in critical literacy. She quotes, “many of the bilingual preserves teachers in our Urban Education Department enrolled in our Spanish Reading Methods and on the brink of entering their Practicum, do not always appear to acknowledge student diversity in their lessons” (p. 3). On the other hand, Gonzalez and Yawkey (1994) conducted a study on how a bilingual child benefit from their overall backgrounds. Additionally, they discovered that some teachers tend to ignore the process of developing one’s sense of belonging to an ethnic group along with the feelings, attitudes, and behaviors associated with that membership. It is true that most Tongan parents struggled for either themselves or their children to be successful in society. It allowed the parents to borrow money in order to put one of the sons into an acting career or the entertainment business. Since there is not enough money, the parents tend to sacrifice in order to accomplish the son’s goal. It is believed that the best classroom for the children starts from home. As Tongan children are well trained and taught at home
concerning their traditional cultural values, there is a belief that child will more likely become the person she/he is molded or trained to be.

Therefore, home is the center of all things. Young Tongan immigrants should be educated and trained by parents at home with their language, culture, and many other traditional values before everything else. Of the ethnic identity development in minority group adolescents, Phinney (1989) came up with the result that adolescents’ identities depend on how they were taught at a young age. Fusitu’a and Coxon (1998) conducted a study on the impact of ethnic and cultural factors that emphasize that the extended family system of Tongan family is the foundation of Pacific cultures, along with the dominant social structures (matrilineal, patriarchal, chiefdom systems). They continue to identify specific ethnic identities that have had an impact upon career development. Therefore, Tongans should be careful, otherwise children will be taught by peer pressure, norms, and the dominant culture.

Acculturation and Assimilation

If the homes are the first classroom for the young generation then why are they assimilating so fast? Why do they tend to devalue their cultural values and standards of living? Did the parents not bring with them the Tongan values and cultures in which they lived and valued and, thus, molded it to the hearts of their children? It is a concern that Tongan children tend to adapt so fast to the negative Americanization rather than hold onto their roots and own culture as Tongans. The question here is, is it bad to adapt to Americanization?
According to Tevita (2005), “tauhi va: taking care of sociospatial ties with kin and kin-like members” is important (p. 92). It is okay to keep relationships with the others but be mindful of what one will lose and never be able to get it back. This is where the problems happen. Tongans have been molded and taught to “tauhi va;” therefore, if visitors visit a Tongan house then those very visitors are the first priority in that moment, no matter how hungry the children are. A Tongan family will focus and concentrate on those visitors but ignore the children’s needs and wants if there is food prepared for the family whom visits.

In reality, Tongans tend to ignore their very own family but keep the relationship with the visitors, which is very vital in a Tongan society. This is why assimilation tends to be very fragile in the lives of the Tongan here in the US. This is why the youth end up in gangs, drop out of school early, and lose the good qualities of Tongan values due to the “tauhi va” with the friends and others. It is more likely building the relationship of trust with their friends. Then, sometimes the assimilated children ignore parents, disrespect elderly people, and tend to do their own thing; they believe they have their own free will.

The following scriptures are the rationale for the utilization of the single group studies. Banks (1981) conducted research on some people from small populations. He emphasized the need for all cultures or cultural groups to include their history and culture in the educational system and take a stand. Churchill (1992), in Fantasies of the Master Race: Literature, Cinema, and the Colonization of American Indians, focused on African Americans. He made his assertions regarding the negative impact of the process of
colonizing native people. The author specifically described the limitation of mass media and how Whites are portrayed as superior over other ethnic groups.

In a similar manner Deyhle’s (1995) “Navajo Youth and Anglo Racism: Cultural Integrity and Resistance” focused on the impact of racism and the problem of self-identification on Navajo youth. She emphasized the development of Native American studies on the basis of cultural violence.

Finally, Sleeter and Grant (2002), in *Making Choices for Multicultural Education: Five Approaches to Race, Class, and Gender*, present studies from diverse cultural populations and emphasize the need for the single group studies approach in the literature to promote positive self-esteem and ethnic identity for specific groups. The utilization of this approach is directly related to this project because it focuses on the academic needs of the Tongan population.
Chapter 3

METHODOLOGY

The methodology is divided into two parts. Part A consists of data collected of five life histories from Tongan respondents. Part B consists of a curriculum based on the single group studies approach. The content of the curriculum includes specific information about the history and culture of the Tongan people. Also, the contents of the curriculum are based on the information and content of the five respondents’ life histories.

Research Design

This study employed narrative qualitative research using a single group study approach of Tongan people in the Sacramento, California region in the United States of America, included in part A.

Part A: Longitudinal Qualitative Research Method: Five Tongan Adults’ Life History Interviews

The content of this section of the project consists of longitudinal qualitative research based on the transcription of five Tongan life history interviews. The Tongans chosen were from the age group of 50-80. The participants were from the Tongan Community in the South Sacramento region who were also part of my community. They were interviewed (see questions in next section) and questioned concerning their life experiences, which will then be analyzed later in this chapter and summarized in Chapter 4. The data collection method consisted of conducting interviews based on a set
questions that solicited open-ended responses to allow the participants to freely share their life histories in-depth and assisted the researcher in identifying a secondary set of questions related to the first questions.

Following are the questions the researcher utilized in the initial segments of the interviewing sections.

*Primary Questions*

- **Background**
  1. Please state your name, your educational background.
  2. Are you a Tongan immigrant or US citizen?
  3. When did you migrate to the US?

- **Definitions**
  1. Give your definition of Tongan culture and history?
  2. What makes Tongan culture unique to you?

- **Comparing and Contrasting Present to the Past**
  1. What is/was your motivation to continue to participate in promoting Tongan culture?
  2. How do you get students or the younger generation to engage with Tongan culture in the community, home, and at school?
  3. How do you know you are helping the younger generations value their Tongan culture?
  4. Can you describe the changes you see today with the Tongan younger generations and how it is different from your time?
5. Why does the younger generation adapt to American ways rather than Tongan cultural values so fast?

- **Benefits**

1. How did you benefit from participating in a Tongan community program?
2. What aspect of acculturation and assimilation do you connect with that keeps/kept you involved with the Tongan community?
3. Did you bring the Tongan value with you and continue teaching it to your children at home to value what you valued?
4. What did you hope for America?
5. What did you hope for the younger generation concerning their love of Tongan culture and history?

- **Final Reflections/Thoughts**

1. Do you have a defining moment and/or experience as a Tongan having pride within your identity as a Tongan in the US?
2. Would you like to share any final thoughts and/or reflect on your experience as a Tongan?
3. Do you have any recommendations to improve or enhance the school program based on your experiences?
4. What made you want to come to America?
5. What happened along your journey here in America compared to your journey in Tonga?
6. Are Tongan culture and history alive in your life and being valued at home by your family?

The interviews were digitally recorded and their responses were transcribed for the use of this project. Each participant signed a consent form allowing the interview to be used for this project (see Appendix A). The information contained a collection of true personal experiences, emotions, and behavioral adaptive responses of the participants. The data permits the researcher and the reader of the content of the project to gain awareness and an understanding of the life circumstances of the participants. Also, the reader will be able to gain a deeper level of understanding as well as to some extent analyze and evaluate the Tongan processes of adaptation. The information in the interviews is imbedded in the life experiences of the participants and directly related to the cultural process determined by Tongan culture and history. One of the primary objectives of collecting the data was to utilize the data to develop a culturally congruent educational process to serve the members of the Tongan culture. The information derived from the interviews served as the data to assist me in creating the lessons for the Tongan youth of the Sacramento area (see Appendix B).

Setting of the Project

The interview of the selected five Tongan adults from the Friendly Pacific Islanders Community known as (FPI) in South Sacramento took place at the Community Center, Sheriff Station, and County’s Human Services at 24th Street and Florin. This is where all Tongan and Pacific Islander Community activities are usually held. The setting
of the interviews varied depending on the participant’s wish. If the participants could not make it to the Community Center, then they could choose whether to hold it at their homes or anywhere according to their wish. The participants who were selected and signed a consent form were board members of the FPI (Friendly Pacific Islanders Community of Sacramento).

Participants were picked up by the researchers and helpers available to transport them to the Community Center to begin the interview. Snacks such as cups of tea, bottled water, and light refreshments were served for the elderly people during the interviews. A seating arrangement within a circle is appropriate for the group to share as they wait for their one-on-one interview. The one-on-one interview was held at the back room near the community center kitchen so the individual could freely express and explain his/her reactions to the questions given. Each participant had at least 30 minutes for the interview.

Population and Sample

During this study, five Tongan adults selected from three sets of Groups joined in the conducting of life history interviews. The researcher examined three male and two female adults in Tongan age groups that ranged from ages in the 50s to the 80s. Five adults accepted and committed to doing a life history interview of how they adapted in America with their Tongan history and culture.

Part A contains the life interviews of three segments of the population. The first group was one male and one female. They were between the ages of 70 and 90. The
second group was one male and one female. They were in the age group of 60-70. Lastly, one woman from the age group of 50-60 was interviewed. The attempted interviews were one-on-one. These are their life history stories and were compiled to help develop the Culturally Congruent Curriculum lesson plans using the single group studies. It is a collection of real in-depth life histories for the purpose of training and teaching the youth of the Tongan community in Sacramento.

**Data Collection**

The interviews were recorded with a digital recorder and were later transcribed for the publication of this project. Each participant had at least 30 minutes to share and answer questions concerning Tongan History and Culture. The life history interviews were based on their knowledge, understanding, action, and love of Tongan culture. Table 1 lists of participants’ names, sex, and age group. The participants’ names were changed into popular Tongan names to protect their identities.

Table 1

**Participants**

<table>
<thead>
<tr>
<th>PARTICIPANTS</th>
<th>SEX</th>
<th>AGE GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fonua, Tonga</td>
<td>Male</td>
<td>50</td>
</tr>
<tr>
<td>Lava, Semisi</td>
<td>Male</td>
<td>60</td>
</tr>
<tr>
<td>Tupou, Heilala</td>
<td>Female</td>
<td>50</td>
</tr>
<tr>
<td>Ofo, Mele</td>
<td>Female</td>
<td>77</td>
</tr>
<tr>
<td>Tonga, Sapate</td>
<td>Female</td>
<td>83</td>
</tr>
</tbody>
</table>
Transcription of the Five Participant Interviews

Respondent 1: Tonga, Fonua

He has two children and is a very active and reliable person in his religion and the community. This interview was done in the dining room at his home where his wife was there sitting on the couch and giving feedback to her husband while we were sitting at the dining table. I was sitting across on the other side, and Fonua was a bit reluctant to do the interview because he was rushing to go to a church meeting. It was 5:58 p.m. He told me if there is a possibility to do the interview right away so he could go to a church meeting it would be good.

I then oriented him to the questions, gave him the consent letter to sign, and then we proceeded with the questions.

Background

1) Give your definition of Tongan Culture and history.

Fonua: Culture is the value of the family and also the value tradition was brought up in Tonga. History is again the value of Tonga which was more religiously founded.

2) What makes Tongan culture unique to you?

Fonua: The uniqueness of the Tongan culture is the family togetherness, respecting the elderly people and the overall respect system.

3) Me: What is respect system?

Fonua: It is the core center and foundation of all Tongan culture. Respect master the family, brother, and sister and so forth. Tongan don’t tolerate those who are disrespectful.
Compare Past and Present

4) What is/was your motivation to continue to participate in promoting Tongan culture?

Fonua: My motivation is my children. Every time I see them I hope that they will become better than me so taking them to youth programs in the community even my church motivates me to be persistent in prolonging their culture by having them join the community activities.

Another motivation is my upbringing. I was taught by my parents, teachers to respect, and be the person I should become by respecting no matter how old I am. This is why I want to promote the Tongan culture so my children could follow. To me as a Tongan, once I remember what my parents and those in the past did I will continue on passing it to those in the community.

5) How do you get students or the younger generation to engage with Tongan culture in the community, home and at school?

Fonua: I am a bilingual parent. The children don’t understand fluent Tongan so I have to use simple words in Tongan to describe culture or whatever message needed to be given in order for the children to understand. Due to the lack of Tongan understanding especially in old versions of the Tongan vocabularies of our Tongan youth we must be bilingual. Therefore, I have use easy words so the communication could flow. This is how I know that the youth engage in the community program when they started to speak Tongan with their friends during the community activities.
6) How do you know you are helping the younger generations value their Tongan culture?

*Fonua:* I will know the effectiveness of my performance through their action and reflection of their lifestyle by the way they live and value moral values of Tongan.

7) Can you describe the changes you see today with the Tongan younger generations and how it is different from your time?

*Fonua:* Oh, my time is totally different from these nowadays. There are many changes but I just want to use a few. In the old days life was harder with my schooling, which I walked with barefoot and we have to cook outside. Using firewood and trying to start the fire is one of our daily things to do in the island of Tonga. Comparing to those whom are in the US now life is easier which they just punch a button and electricity comes on, stoves are handy and many other things.

Another thing in the olden days was my parents were very struck in disciplinary of us children. The discipline was done by mostly everybody especially those whom are older and teachers and whoever has the authority Tongan were strictly discipline by them. This is call discipline and love in the culture. It is part of the respect for the elderly is never to sass back.

On the other hand, in the US, it is very simple discipline but to the youth they could call 911 or police as they are verbal and harshly discipline. To them it is hatred, abuse, and torture. The law bound them even me to identify my cultural disciplinary procedure as a criminal thing to do.
Another difference is the ‘tapu’ (taboo) which children and young ones must respect the elders. Children are to respect father and mother no matter what it takes. Sisters and brothers are to respect each other. This is no tolerance in the culture back home.

On the other way around, in the US nowadays children are allowed to hang around their parents and old ones. Sisters could enter the brothers’ rooms and use their comp and even wearing the same clothes. Share stuff and worst of all watching movies and hearing the same movies.

Again, in my days in Tonga family closeness were more unique. Mom and Dad were mostly at home especially mothers were at home waiting for us children to come home from GPS. Dad was the only provider who goes to the bush and the ocean to get food. In the US both parents are working and usually there is no one at home to wait for the homecoming of the children from school. Television is the children guardians. They would come home and watch movie, eat fast food and they are been neglected at home with no parent.

In my time there was not enough higher education because of the lack of facilities and materials which I would say it is the lack of resources, while here in the US are more advance and resources are available for higher and quality education.

The highlight of my youth is when all Tongan closed their business, stores and even their daily chores but to attend church as a family and meal are been served as a luncheon on Sunday. No more games play or anything done on Sunday but reverence and praising to the Lord is done. Sunday are been kept holy in Tonga whereas America they don’t.
8) Why is it so fast for the younger generation to adapt Americanization rather than Tongan culture value?

Fonua: I think younger generation is mostly at school every day. Eight or more hours of their daily life is been surrounded by friends and teachers of different culture and values in school. Their peer pressure and self-identity is very lacking and they tend to shame of who they are by trying to go with the flow. Some of the Tongan children are ashamed of being a Tongan because of the negative stories and experiences of their upbringing caused them to look down at their roots and claimed Tongan are sucks! Another thing is the life styles here in the state is easier to sleep over at night, go out with boyfriends and even technology, TV, and phones are easily accessible to them to assimilate.

Benefits

9) How do you benefit from participating in a Tongan community program?

Fonua: I have learned from the others’ experiences such as I have learned how to deal with other people. Facilitate meetings and organization. From this community program I have learnt to cope with the problems of those that we usually meet in the community and get in touch with. More importantly I have learnt to enjoy the beauty of the smiling faces of the Tongan children as they dance and participate in many activities of the community. The children are doing great and advance in school and most of those whom participate in the Tongan culture they move on to the higher education level instead of stopping at the high school level.
10) What aspect of acculturation and assimilation you connect with that keeps/kept you involved with the Tongan community?

Fonua: I think I would say that we should accommodate some of the great Americanization ways of living. For example, Tongan should let go of the spending and excessive wasting of food, money, and time in Weddings, birthdates, and family gathering. These celebrations I think we should adjust the Western Style instead of going broke and keep on doing such occasions because it does not help us Tongans to grow and live within our means.

We should hold on to our Tongan language by teaching our children at home the way they should be living, how they dress and interact with others. I am all for the training of the children otherwise assimilation will take over like Hawaii being assimilated by mostly the Japanese and in New Zealand the Maori are been taken over by the Whites, also Fiji is been taken over by the Indians. This is why I think accommodate the good things from other cultures and let go the bad values of the dominant cultures.

11) Did you bring the Tongan Value with you and continue teaching it to your children at home to value what you valued?

Fonua: Yes, I brought my religion, respect and personal value and teach them here at home to my children.

12) What did you hope for America?

Fonua: I came here with the hope that America will give me a better life and good education.
13) What did you hope for the younger generation concerning their love of Tongan culture and history?

Fonua: I hope that the youth and children of Tongans could be able to live our teaching role model and action starting from church and at home. As they go public places they should make sure they behave and represent well our Tongans.

Final Reflections/Thoughts

14) Do you have a defining moment and/or experiences as a Tongan having pride within your identity as a Tongan in the US?

Fonua: Yes, I think when I am a rugby referee I am always been proud of being a Tongan. Since I am the only Tongan in our usual Rugby meeting I always make sure that I represent Tonga well. I make sure that my attitude that portrait shine and reflects my Tongan hood and who I am? My work habits and attitude must reflect the value I live as a Tongan in the midst of Americans.

15) Would you like to share any final thoughts and/or reflect on your experiences as a Tongan?

Fonua: I usually talk with one of my Tongan friend about our time in Tonga. Usually this is the most enjoyable time for me and my friend to talk about our educational career in Tonga. Our children will stop us and told us why did you come here to America if you had enjoyed your education in Tonga? We told him yes, we should come here but due to the lack of higher and better education in our time we wanted to migrate here to give you
better education. No matter where I go, how far I will be I will always be a Tongan. It will never change me.

16) Would you like to share any final thoughts and/or reflect on your experience as a Tongan?

Fonua: If I were in Tongan I will complete my education. I will get what I want in education. I will be a teacher for that is my goal ever since I was brought up and I think I was always meant to be a teacher because I have the talent of a teacher. I was born to be a teacher. Probably I will be in a different field. As of now I am an IT technician which will be different if I were in Tonga.

17) Do you have recommendations to improve or enhance the school program based on your experiences?

Fonua: Yes, parents should be the first teacher at home for their children.

18) Do you think Tongan studies should be including in the Educational system here in the US?

Fonua: Yes, it should include Tongan studies because it will keep our heritage. For rugby intimidate or other cultures sometimes are been afraid of our Tongan boys whom are claimed to be rough and harsh as they play, but as we educate the other cultures to know that to the Tongan a hero or warriors in sport does not mean to kill but to encourage and never to give up. They might use words which are dreadful and fearful for the others but in reality they are been tough and encouraging their teammate to play on and endure the game.
Respondent 2: Lava, Semisi

Semisi was interviewed at Fonua’s house at the same place but at 10 o’clock at nighttime.

Definitions

1) Give your definition of Tongan Culture and history?

Semisi: I would say culture and history are both based on respect such as the culture of a Tongan identify who you are and what social class you may be. For instance, when I say respect it is the center of all values in Tonga. The commoners (ha’a me’a vale) are the ordinary people respect their kings, nobles and leaders by using different sets of language to different class. Respect both found in families and also fonua (land).

2) What makes Tongan culture unique to you?

Semisi: I think the uniqueness of the Tongan culture is when the children really know it is a ‘tapu’ to deal with their father. Children respect their mother and father no matter what happen and no matter where they may be. I think we are the only country in the whole world that has certain class of vocabularies for the people, nobles and kings. This is why I teach my child at home the type of language to use and when to use it because it is inappropriate to use commoner’s (people) language neither to the king nor to the nobles. From this type of language categorizes the values and standard of living in the Tongan society.

Comparing and Contrasting Present to the Past

3) What is/was your motivation to continue to participate in promoting Tongan Culture?
*Semisi:* My motivation is my ‘children’ or ‘parenting’ these two lay the foundation of the Tongan society especially the family. Children are very special but due to the lack of good parenting children here in the US tend to assimilate such as girls don’t really value their value of ‘Anga nofo’ they tend to go out easily at night and date freely with their boyfriends whereas in my time my sisters were not allowed to go out like that but to ‘anga nofo’ to maintain their moral cleanliness and to be virtuous before getting married to their husband. This is where my motivation begins because my children are my first priority and they need to be fully taught to know their self-esteem and manage to keep and hold on to their values.

Parenting’s another motivation for me which I have to teach them to know who they are and ‘faka’apa’apa’ (respect) their parents; the sisters and brothers must respect each other and should every male must respect females no matter who they are. This is why I think my most motivate area for I love to compose music and put them into dances (faiva). Once the child is been taught to them the music and traditional dancing they will learn more about their history and values. For instance, ‘faiva’ (dance) tells stories so if I am motivated by my children then I must think about something fun and they might enjoy in order for the learning to be effective taken places.

4) How do you get students or younger generation to engage with Tongan Culture in the community, home and at school?

*Semisi:* Children in America are very hard to teach them the Tongan language due to their background and mostly speak in English at home, school; with their friends and
others so I believe dancing and music will engage them also. In the youth program at my church I compose songs and teach them to dance with feelings and first of all I taught them the Tongan words first by telling them the meaning and why it is in the composed music. I think it is simple for the children to dance and sing along then actually speaking in Tongan because this is where their interest is. Once I gave them the songs, teach them of the meanings and purposes then they are more likely to jump in and participate with the others in singing and dancing.

5) How do you know you are helping the younger generations value their Tongan Culture?

*Semisi:* when they are participating and dance gracefully and enjoyed the music and the dancing. They even volunteer to do dancing when there is an occasion happen or chores to be done.

6) Can you describe the changes you see today with the Tongan younger generations and how it is differ to your time?
**Semisi:-**

<table>
<thead>
<tr>
<th>PAST</th>
<th>PRESENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anga-Faka’apa’apa (respect) in the past respect was the core center</td>
<td>Anga-faka’apa’apa (respect) is started to loosen, washed away and even</td>
</tr>
<tr>
<td>of the lives of Tongans. Very strong to live and value it especially</td>
<td>demolished. Youngsters don’t know their level and seems to talk back and</td>
</tr>
<tr>
<td>in the unit of ‘family’. Children or youngsters were always</td>
<td>freely share their opinions no matter who they are talking to.</td>
</tr>
<tr>
<td>respecting the elderly people and the adults.</td>
<td></td>
</tr>
<tr>
<td>No ‘taungutu’ (sassy/talk back). In my days when I was a young man</td>
<td>-Now are days kids don’t have that knowledge that they need to keep that</td>
</tr>
<tr>
<td>whenever my parents call I must say ‘Koau’ (yes here I am) and I</td>
<td>‘anga faka’apa’apa (respect), and they sassy and talk back to mom and</td>
</tr>
<tr>
<td>have to run right away to check what mom and dad wants.</td>
<td>dad even to their elderly people. They even tease their grandparents.</td>
</tr>
<tr>
<td>‘Family Unity’ in Tonga even my young age my family and even</td>
<td>Whoever get the money and wealth she/he rule and runs the family.</td>
</tr>
<tr>
<td>families in Tonga were more united together. The father rules and</td>
<td>Again, ‘ulumotua’ (father’s oldest brother) don’t rule the family even</td>
</tr>
<tr>
<td>provide while mom support and mostly stay home to cook and do</td>
<td>the ‘Fahu’ too. Whoever gets the wealth and provided more that person</td>
</tr>
<tr>
<td>house wife which is the most fun time for me to go to school and</td>
<td>rules the family.</td>
</tr>
<tr>
<td>excitedly running home for I know mother already cook ‘haka’ (food</td>
<td></td>
</tr>
<tr>
<td>in the pot) for me to eat.</td>
<td></td>
</tr>
<tr>
<td>‘Fahu Loa’ (the grandfather’s sister). In the olden days families</td>
<td>Now some families here in America even in Tonga don’t care much about</td>
</tr>
<tr>
<td>used ‘Fahu Loa’ meaning longer version of the ‘fahu’ not</td>
<td>the ‘Fahu loa’ because they just wanted their gifts, which are</td>
</tr>
<tr>
<td>concentrating only on the actual father’s</td>
<td></td>
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</tbody>
</table>
sister but extend it to the grandfather’s sister which is a model used for the ‘Fahu system’ in the past. This shows how family unity were because they don’t mind who the ‘fahu’ is at least it is the father’s lineage.

‘ulumotu’a (father’s oldest brother) runs the family occasions and programs.

supposed to be given to the ‘Fahu’ will remain and should rotate within their immediate family. Therefore, ‘Fahu Loa’ (grandfather’s sister) does not even exist anymore. Families now even just bring their friends to take over the ‘fahu’. This friends or whoever they get acquainted with has things in their hands such as money and ‘Koloa’ (wealth). Not anymore which is another example the ‘ulumotu’a’ (father’s oldest brother) rules and run the family because families just bring their friends or someone whom they are used to do the spokes person for the family. This happens because that ‘ulumotu’a’ usually give that family help or provide when they are in need.
In Tonga, the correct ‘Fahu’ is the one that is mostly highly recognized in any family occasion.

Here in America even in Tonga as I visited there. The ‘Fahu’ is been decided by the mother not the father and the extended family. Now if there is someone died or let’s say a child died. Remember the ‘Fahu’ is the sister of the child’s father. No it is not like that anymore here. The children’s of the sister’s are the ‘fahu’ in their uncle’s funeral, birthdays, and other occasions. Sometimes a sister is the ‘fahu’ over the brother’s occasions, which is a ‘tapu’ (taboo) in the Tongan culture.

7) Why is it so fast for the younger generation to adapt Americanization rather than Tongan Culture Value?

 Semisi: I think it starts from home. Home is the cause of assimilation for the Tongan children. I bet 99% of the Tongan children lose their Tongan language at school because English is more likely to be the dominant language used there; as they come back to their homes they even speak in English there. This is a shame because some parents are not even fluent and proficient with English language but it looks like they are also using English no matter how they speak.
Another thing is the ‘economic status’ Tongan families get a little bit more money in the US where as in the island of Tonga was very hard to get money. Therefore, parents are more self-reliance here in the US to provide their children’s needs and wants. They tend to get easily to new things such as technology and other stuff. They tend to change the way they dress because it is believed in their time that they have to go with their style. Therefore, dressing and grooming must match their peers’ desire and likes. I think this is why they assimilate and get influenced by the negative impact of the other cultures because they have to be liked by their friends, schoolmates and many other dealings.

Benefits

8) How did you benefit from participating in a Tongan community program?

*Semisi:* I think my most benefit that I am happy and mostly when participating in the Tongan community program especially the ‘faiva’ (dancing) it brings me joy and above of all it takes away my worries and never remember the bills to be paid and just focus on my enjoyments and pleasure as dancing is part of my life

9) What aspect of acculturation and assimilation do you connect with that keeps/kept you involved with the Tongan community?

*Semisi:* The aspect of assimilation, which is ‘fakapale’. Fakapale is part of the Tongan culture and traditionally when you ‘faiva’ (dance) people are being uplifted and when they enjoys the dancing of the ‘faiva’ they would put ‘tapa cloth or fala’ fine woven mats around the one who is dancing. Now are days the assimilated Tongans used money to put on the heads of those whom are dancing.
10) Did you bring the Tongan Value with you and continue teaching it to your children at home to value what you valued?

Semisi: I brought with me anga-faka’apa’apa (respect) and this is the center of all Tongan values which I want my children to keep it and continue on teaching their children in the future to value it then they would not have problems living in America.

11) What did you hope for America?

Semisi: I want a better life for my children.

Final Reflections/Thoughts

12) Would you like to share any final thoughts and/or reflect on your experience as a Tongan?

Semisi: I think there’s something that makes us Tongan more unique than any place in the world. Our language is very unique because there are different category of languages used to King, Noble, and commoners (people). Remember the words we use to Kings are not appropriate at anytime to use it to Nobles or us people. What we use daily in our lives are not to be used in churches, public and even in meetings. That goes to us and the nobles we have different type of language used for us. There is never a time we will use the nobles’ vocabularies to us or the kings. Therefore, I think this is one of the most important as a Tongan that I have pride within is the language which identify who you are and the social status you belong to.
Respondent 3: Tupou, Heilala

Heilala Tupou was born on November 5, 1952 and she is 58. Heilala refused to do her interview at the community center but asked to do hers in her new home. She just moved into that new house and she was excited to show off her new house by allowing and inviting me to come over and do her interview at home. Instead of me offering little snacks I brought she told me not to worry because her children already cooked. Therefore, our snack was a ‘haka’ (food in the pot), and some fish. After eating we started the interview in the dining room. I sat at the table across from her.

Background

1) Please state your name, your educational background.

Heilala: I am Heilala Tupou

2) Are you a Tongan immigrant or US Citizen?

Heilala: No

3) When did you migrate to the US?

Heilala: in 1991

Definitions

4) Give your definition of Tongan Culture and history?

Heilala: Tongan culture is something that you customary do and it becomes your value and tradition. For example, when there is a wedding or funeral we already know in our head that we had chores and duty to do in such occasions.
Another thing is that we love to live in a crowd and it is one of the things that we are used to it and we are customarily doing it as part of our living standards in our Tongan culture. Another tradition we have is the ‘anganofo’ (virtue) ladies remain in the house and men are the one whom deal with the outside job and mostly the man are the one that goes to women’s home to date and to propose. I would say ‘angama’a’ (another word for virtue). It is our customary ways of living and therefore, our habitual actions could become our culture and it is our value as Tongans.

5) What makes Tongan Culture unique to you?

*Heilala:* What is unique about me is my belief or my religion. I was brought up as a religious woman and most of all that Tongans are more into religion and have faith in a Living God. For example, on Saturdays we prepare for Sundays in which we washed our hairs, sweep our house and also outside. All we do on Saturdays is just preparing for Sundays. In Tonga we even iron our cloths and do everything on Saturday to prepare for Sundays. We iron our clothes and even do shopping just for Sunday. Preparing for Sunday and we do keep the Sabbath Day holy and such; I am grateful for such a country that put God as their first priority. Sunday is just praising to God.

*Comparing Present to the Past*

6) What is/was your motivation to continue to participate in promoting Tongan culture?

*Heilala:* children’s own good and benefit. My children are my motivation. They are my first priority as we live in a foreign land I want them to still get connected to their roots
and country of Tonga. Therefore, I permit them to join in any program host by the community and I also follow them to support them as they perform and participate in dancing and any other program.

7) How do you get students or younger generation to engage with Tongan Culture in the community, home and at school?

*Heilala:* allowing my children to participate in any activity or any program in the community especially church program. I told my children the only way to engage in the community program is never say ‘no’ to any program. You must participate and actively join.

8) How do you know you are helping the younger generations value their Tongan Culture?

*Heilala:* By my children. They stayed home and just do their own thing at home. They go work or to programs come home and just sit and talk with me. They are good children. My son is a homeboy and he is just as sweet as my girls. They respect each other and as their mother I am proud of them. Again, I have been teaching them to stand in a higher ground and value them high. Their self-esteem is very high and not to forget that they are very ‘anganofo’ (virtuous) children. They are not in any gangs or in trouble. I believe teaching them here at home is my way of allowing them to value their Tongans cultural values.

9) Can you describe the changes you see today with the Tongan younger generations and how it is differ to your time?
**Heilala:**

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<td>‘Anganofo’ (virtue) In the past I still remember that virtue (anganofo) was always at home. What I mean it starts from our very home. Girl’s stays home and be the lady while men or boys come to hunt and look for them. In Tonga in my time I see girls stay home and when the boy friend come to ask permission from the parents to date with the girl they sit nicely and date in the house. If they have to go out there has to be someone chaperoning them. There is a ‘no, no’ to get out on their own.</td>
<td>Now here in the US girls and their boyfriends are going out without any chaperon. Men just stays home and the girls are the one picking up the boy friends. They just go out and there is no need for someone to watch them. I think it is weird now as girls and boys are more into necking, petting and necking easily before getting married because they are totally free to date on their own. This action in our culture is not appropriate before getting married.</td>
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<td>In my time we were more appreciative of what we have. We mostly live and survive on natural things such as food, clothing. Even though there was no steak, ham and good meat but just fish but we were so thankful and grateful for it.</td>
<td>The US children tend to waist the food like eating cereal and if there is a left over it is throwing away into the trash. I am aching and hurt when I see my children do that and it seems they easily get what they have here such as good meat, clothes to wear and they tend to ignore those blessing by misusing it or not been grateful of what they have.</td>
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<td>Dressing and grooming was more modest in my time. We wear clothes that do not expose our body but keep us as ladylike.</td>
<td>Now the girls are wearing tight clothes that portray their features and figure. The clothes they wear are expensive.</td>
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Respect (Anga-faka’apa’apa) was demonstrating and valued by everyone. It was prohibits for girls to go to boys house to propose or to date but must remain at home and wait for the men to come and ask for her to date and must be approved by dad and mom. Kissing and holding hands even sitting close to each other was never allowed.

Now some Tongan girls are (ta’e nana) more weird and rude. They act like animals and it looks like men are remaining their dignity while girls are doing what boys suppose to do. For instance, girls dating their boy friend in their own house and if the boys is not kissing they are more likely the one who start and cause the action. Sometimes boys are more like to be more respectful than the girls. Kissing in front of mom and dad even others are not even a problem to the Tongans anymore. Parents seems don’t worry because it is part of their culture now.

Parenting is another issue which was great in my time. Parents were always at home to teach and guide children. What I mean father go to the bush to get food from the plantation and provide for the family and mother will always remain home to do house work, cook and mostly to counsel children as they return back from GPS(Government Primary School) and to await with ‘haka’(food) for children. Parents conduct family prayers every morning.

Parents now are sleeping too much. I mean parents are just remaining in their comforting zone which destroy their children. For instance, both parents are working forgetting they have children at home to be taking care of. The mother goes to Frisco to do caregiver and live in 24 hours within seven days, and neglect children to do their own thing at home. This is the cause of kids stealing, gamesters and also getting into trouble. Parents forgot to conduct prayers in the morning.
10) Why is it so fast for the younger generation to adapt Americanization rather than Tongan Culture Value?

_Heilala_: Parents are not at home to teach children. Therefore, the TV, media, phone, friends, school and others became their teachers and they teach values that are opposite with the Tongan cultural values.

_Benefits_

11) How did you benefit from participating in a Tongan community program?

_Heilala_: My children are staying home and take my counsel. Even thou I am a widow I don’t have any headache from my children. They are just been good kids. I am happy and we live a very easy life here in America. This is how I got benefit from participating in the Tongan community program.

12) What aspect of acculturation and assimilation do you connect with that keeps/kept you involved with the Tongan community?

_Heilala_: I could see that assimilation is caused by the parents. They don’t have enough knowledge to teach their children at home. If they teach them at home they would understand the values they should be living.

13) Did you bring the Tongan Value with you and continue teaching it to your children at home to value what you valued?

_Heilala_: Yes, I brought with ‘maau’ (order). The Tongan cultural value I think that I have brought with me which was part of our value and especially at home was ‘maau’ or doing things in order and behaving accordingly. This value of ‘order’ is valued at home
and my children are actually living it. I also teach them to “Love God” which is the first thing I value and it will help them throughout their lives.

The other value that I brought with me which is part of my life is “Fa’a fakama’uma’u” (Self-mastery). To control oneself and I don’t waste my time running around to judge or correct any bad behaviors I caused. Family unity is one of the value that I have been living with which my children are living as one good loving family.

14) What did you hope for America?

Heilala: I wish that the whole country should live the great value of integrity and make this land as it suppose to be which fits its namesake, ‘the promise place.’

15) What did you hope for the younger generation concerning their love of Tongan culture and history?

Heilala: My hope for the younger generation is to ‘tui tala’ (faith in the teaching) strictly listen and take heed the counsel and the legacies of their parents and the elderly people. I also want them to stay in America but attract and bring the entire attitude and the Tongan cultural values and live it in America. I hope that they will value the Sunday as Tongans keep Sunday holy. This environment of America is rough and there is no ‘order’ but free agency is given to children, which tear them apart.

Final Reflections/Thoughts

16) Do you have a defining moment and/or experience as a Tongan having pride within your identity as a Tongan in the US?

Heilala:
17) Would you like to share any final thoughts and/or reflect on your experience as a Tongan?

Heilala: I grew up and saw my grandmother sacrificing to feed her children and her family. My grandfather was a school teacher but divorce my grandmother and remarried and moved out from the island of ‘Felemea’ (an island in the Ha’apai Group). She was a single mother but her reputation in the island was precious to me. Ever since I grew up her legacies remain ringing and still echoes in my ear. Her role model of living and especially a mother has trained me to be the person I am now.

Even though she was single parent but her great stories were highlighted in the small island such courageous and endurance was her fame. She was very poor but managed to fish in the ocean to provide meat; plant root crops in the bush to provide food; weave mats to sell for money to donate in her church offerings. Even though she struggles but managed to teach, train my mother and here I am a living testimony of that faithful mother. I am a widow and I am actually living the legacies of my mother and her mother’s faithful story and mostly her great example proves the strength of a Tongan cultural values.

18) Do you have any recommendations to improve or enhance the school program based on your experiences?

Heilala: I wish that there is a curriculum for the Tongan students to educate them their traditional values and this is a way of helping them not to assimilate but to accommodate the good attitude.
19) What makes you want to come to America?

*Heilala*: To educate my children

20) Is Tongan culture and history alive in your life and are been valued at home by your family?

*Heilala*: Yes, that is my value and my children are living it too.

**Respondent 4: Ofo, Mele**

Mele Ofo refused to talk about her background and she chose to come to my house and do her interview there. Even though it was done in my house, she was very open and freely expressed her replies to the questions.

*Definitions*

1) Give your definition of Tongan Culture and history?

*Mele*: My definition to Tongan culture is all about family, extended family, religions and faith in God; Following the Patriarchal or the matriarchal of the Family system.

2) What makes Tongan Culture unique to you?

*Mele*: Their love for each other whether they are family, family, friends even loving others and respect for their elderly and their love for the king old Queens and the name fits the culture itself.
Comparing Present to the Past

3) What is/was your motivation to continue to participate in promoting Tongan Culture?

Mele: My motivation is my ‘father.’ He told me if you could make a difference in the lives of the children the go and participate in promoting the Tongan culture.

4) How do you get students or younger generation to engage with Tongan Culture in the community, home and at school?

Mele: I join in the board of ‘TOFA’ (Youth of Friendly Islands Association of Sacramento) and my membership caused me to recruit children so we host a lot of activity and also run few career workshop. I was also the Comcast Human Resource Manager and I used that career of mine to bring TV to the TOFA and this was the best motivation for the youth to participate in the Tongan Community Culture program. Because children joined their parents came along with them.

5) How do you know you are helping the younger generations value their Tongan Culture?

Mele: When I see the kids excelling from who they were before. When you start educating them in the culture they want to know more about Tongan culture and eager to know who they really are in America.

6) Can you describe the changes you see today with the Tongan younger generations and how it is differ to your time?

Mele:
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<th>PAST</th>
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<tr>
<td>My parents never allow me to sleep over.</td>
<td>My own children are allowed to sleep over and it is to other children too.</td>
</tr>
<tr>
<td>Children respect parents. It does not matter how old you are but children were always taking the counsel; listen and obey to their parents.</td>
<td>Children talk back and been disrespectful</td>
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<td>My parents always teach me of my ‘roots’ as it is in the island of Tonga. As I grow older I do likewise to my children. The parent’s culture became my culture such as my religion as my culture also.</td>
<td>The children kids don’t have the respect because of the US have told our Tongan that they have ‘right.’ Children get the idea that if mom and dad strictly discipline them they would say or tell their parents. “I am going to call 911 and tell the police that you abuse or harass me. What I see is a negative impact of America that America tells our children that our law and policies would say forgetting that the parents are one who gave children roof over my head. It is hard for parents to integrate Tongan culture and US Culture.</td>
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<td>Clothing in the past was more modest and proper. It was long enough to cover the body but not to expose.</td>
<td>More disrespectful and children are going with the fashion of time. Most style are either naked or most of the body are exposed.</td>
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In a Tongan life it was no tolerate to have tattoo especially for the girls. Women’s body were to cover. If there was a woman wearing tattoo her reputation stings and self-esteem is counted low. Boys and girls are having tattoo.

Where adults are children are not around. “Children are to be seen but not heard” Now children are always around when adults are talking and chatting. Sometimes children are joining in talking along with the adults.

7) Why is it so fast for the younger generation to adapt Americanization rather than Tongan Culture Value?

Mele: I think children nowadays are smart and intelligence because the technology. Look at the internet and more technology savvy. Before we socialize with others but now we could text 24/7 and more advance. What we are losing from our children is the ‘human touch.’ Very dangerous because they think it’s correct to learn from the computer.

Benefits

8) How did you benefit from participating in a Tongan community program?

Mele: When I participate in the Tongan community program I interact with each other as Tongan and found who our ancestors are. When participating in our community activities helps us to remember who we are. For the US they have to do background
checks in order to find criminal history or records. For the Tongans we just have to know the last name, parents and we will easily find out who they are. People are known by the last name for who they are?

9) What aspect of acculturation and assimilation do you connect with that keeps/kept you involved with the Tongan community?

Mele: I am very picky and selective in choosing which community activity I should join. If there are some events in our community I feel is not necessary for me to be there I would not go. If I could make a difference in any of the program then I will go and join.

10) Did you bring the Tongan value with you and continue teaching it to your children at home to value what you valued?

11) What did you hope for America?

Mele: My hope was not mine to be here but it was the hope of our parents to be in the land of opportunity which is the promise land. The hope of our parents is for their children to bind a better life. However, prior they did not know that their children will change by America. They were not well told or oriented before migrating. I think they should be reading or study information’s of how to live in America. Unfortunately, there was no writing but they come and use things that were not in the island or things they were not accustom with but believe it is their luck or good fortune for them which ruin their reputation.
Respondent 5: Tonga, Sapate

This respondent was very picky with the questions but asked to give her questions to type in her answer and also to go in-depth with it. She chose to be interviewed at her home. She provided the snack for me and even had me take the snack home which is a cake for my children. This is a voluntary action because some of the questions she wanted to elaborate more on so she asked me to give her those questions in order for her to go in-depth.

Benefits

1) 2. What aspect of acculturation and assimilation do you connect with that keeps/kept you involved with the Tongan community?

_Tonga Sapte: Education and acculturation._ Education prioritized in families and in educational curriculums and institutions is a key not only to opportunities but to appropriate acculturation. Face it America today is multicultural and we need face it that all cultures have strengths to contribute. We need learn to live side by side with understanding and tolerance as Americans, the reason I keep involved in Community not just the Tongan community. Acculturation have to do with accepting the others cultural values and not necessarily loosing one’s own. Some perspectives opt for total American assimilation to an all American mainstream society, even worldwide. That concept of all American mainstream society assimilation am afraid is the cause of the horrifying terrors of home security problems America having today. We have to accept others cultural values and in schools especially students need opportunity to view their
culture from the point of view of other cultures and groups Arabs, Pacific Islanders, Hispanics what have you. Students then are able to understand the unique features of their upbringing and culture and figure out how best to relate, dialogue and interact in peacefully rather than violent ways.

Even though I am retired and over 70 years old I am actively still involved with education issues and community. With community leaders I helped organize and set up a Tongan University College "Lavengamlie Christian University" Incorporated officially here in California and abridged with a campus in Tonga recognized officially by the Tonga Government Department of Education. The vision is the same as when I helped establish the University of the South Pacific branch in Tonga ..." To preserve all that’s Tongan in the Universe

(ii) Acculturation and community family support...

One aspect of acculturation that keeps me in contact with community is helping community and families survive the problematic impacts of immigration and cultural discontinuity ,having to interact and socialize in a new multicultural environ. Example in a communication mode a Tongan child listens to a parent while looking down quietly at the mat on the floor. In that impact the Tongan child listens with his "heart, soul and head" it listening/learning/inciporporation situation ““MAHINO?”? ("GOT IT?")"IO" (YES ).Whereas in the host environ the teacher expects the child to "pay attention" meaning to look at him straight in the eye .Such cultural discontinuity communication conflict confuse the child , upset the parents and with many other such similar problems island
homes get broken down. A way to help address acculturation problems is to support “enculturation activities” within the community...empowering families with positive resources, do cultural celebrations, education access strategies, encourage good church leadership, and abridge the Tongan community to resources such as school parent education, job training, and family economic counseling. Acculturation in a new country is no easy task but with the "Tonga mo'unga-kihe-loto" (Climb every Mountain, Ford every Stream!) cultural value as in the "Sound of Music" There you'll find your dream! And similarly with Tonga History much as our ancestors school us with their

*Final Reflections*

2) 6. Is Tongan Culture and history alive in your life and are being valued at home by your family?

If it is a question of whether Tongan Culture and history is alive in my life, the answer is yes and no. No means I am not perfect in imparting the cultural life nuances nor strict in enforcement. I try to impart culture for what it is, a loving humane way of life living the best qualities of mankind. I try to incorporate relevant Tongan cultural values speak Tongan respect elders, aunts and uncles, brother sister relations, knowing when to speak and close up. We do island dress and codes for funerals "tauanga'a" "tupenu", "ta'ovala" for weddings "kie" "ngatu" "mohenga" and so on. On food and health we eat island fresh dishes of Fish, shellfish, Lu, Ufi, Talo, Manioke, crabs, bananas, oranges, papaya, avocado. Regularly weekly we do bible studies reading the Bible in Tongan and in English so they understand both issues. We discuss morals and ethics everyday
compounding the need to know "right from wrong" and the ensuing consequences. I have made it clear that should police come and take a family member for some problem it would be their responsibility to solve. We impart and discuss home rules so they know that the world also have rules, and people held accountable for their behavior and choices. And talking about choices during their youthful years they had more disciplinary rules than choices. In youthful years in America today I find there is much need to impart consistent expectations. We need to consistently impart that we expect a standard of integrity, of morals right and wrong. Youth problems of today are caused by parents lax and lack of parental morals and consistency. I try to teach moral and ethical living at home and in community like my parents and all parents in Tonga do.

However in the multicultural world of today I know that my Tongan culture alone cannot dominate the world. Family members need respect others when they go out to the American multicultural world. We have to be alert and respect other cultures at points where ethics collide and in order to avoid confrontations. Example in a school parent conference I had to explain to the devastated teacher that the child does have four or more different fathers explaining that all males on his paternal side are fathers and all people male and female on his maternal side of the family are mothers. The teacher then asks so who does the disciplining and raising of family? I said all 4 fathers and all 5 or so mothers. The cultural values that collide here is the "individuality" oriented main stream culture versus the island "group" centered culture. The Tongan family concept is extended and grouped such that all adults are fathers and mothers.
Version of legacy and family history passed down lovingly thru the ages and generation, foreign writers insist that what they write down was indeed our history. Tongan history is written in the heart and soul and passed down precious thru the years in turn I do the same discussing with family our legacies and family history in such a way they remember and cherish precisely appreciating their ancestors and life journey.

Final Reflections

3) 5. What happened along your journey here in America comparing to your journey in Tonga?

My journey in America began as a young college student full of curiosity and wonderment the U.S Government as my host. I was given the best of everything travelling from Hawaii across to Chicago bus with a group of exchange students to New York, Boston down Virginia to Washington, DC, Denver, Utah, and Arizona, America exposed at its best. At the same time I saw for myself what America had to go through the sweat wars and tears America suffered to reach this magnificent status. You have to bend, slouch, push, and heave laboriously to attain this height of goodness; it didn’t come easy. This is America from the green battlefield hills of Virginia to the majestic Washington Memorial at DC. The experience jolted in my mind the Tongan word said with pride "FITA" meaning 'WORK' and not just Work. "Fita," has an adjunct word "FITEFITA'A" meaning aggressively determined to toil, to ruthlessly labor, even savagely stopping at nothing the resulting work outcomes earned with sweat and tears the person is said to be a "FITA" ..a person who sacrificed
for good; this was America and its great pioneers. It brought out the spiritual elements in me that our Heavenly Father decreed Adam to come multiply and replenish the earth and with his sweats Adam would reap the goodness of the earth; the same apply to us all today whether Tongan or American. We have to be realistic get moving Work!! same with Tongans in America today you need get up from our warm seats and work, be a "Fita". Of course, the same holds true in Tonga there is the "Fita" and the "Fakapikopiko" (lazy bones). Oftentimes we blame the Systems here in America for our plights of poverty, homelessness, school failure, and broken homes, truth be told people have to get up and work not just physically but mentally, socially and spiritually. We have to help ourselves, each ethnic group know best their ways and means, we should help ourselves in this great land of opportunity. The only difference in my life experience Tonga versus America is that in Tonga, people are themselves and are proud to be Tongans. Tongans come to America they are neither Tongans nor Americans. Tongans in Tonga "MATE MA'A TONGA" (they sacrifice for Tonga, they would die for country whatever the circumstance.) America the same, they died for freedom they died that we may enjoy it today. America’s creed "IN GOD WE TRUST" is the same as that of Tonga "GOD AND TONGA IS MY INHERITANCE." 'Otua mo Tonga ko hoku tofi'a"

Final Reflections

4) What made you come to America?

In retrospect, the main reason for coming to America was my guest for family to have a good life. Tonga is a family centered people, evryone is related, everything evolve round
family. Education being a catalyst and hope for good families. I realized that in American families could have access to good education. Education in the Tongan sense meaning "Olunga he Kaliloa" grandparents and ancestors fathers, mothers and families, teachers passing onto posterity the values of a good life. All the Tonga physical elements of star galaxies, seasons, tides, winds, fishes, plants, animals and ancient technology all have congruence relativity to the humane life. And in coming to America I was looking at horizons like we do in the Islands we see the sky meet the ocean all the time; in horizons we set sail and see new islands, new life, new directions real different interesting things and we get to view our world with different perspectives, and thus grow adjust and better our selves and making us better people and in turn "Olunga on our Kaliloa" and give it to others continuously making for a better world. That is the reason I came to America, not to loose my Tongan perspectives and identity but to help build and share the same Island values and goodness to make for a better world.

**Final Reflections/Thoughts**

5) What made you want to come to America?

I guess people have different reasons for wanting to come to America, for families, opportunity, adventure, curiosity but for me it was incidental for I had not anticipated coming to America. Under a Tonga Government scholarship I had attended College in New Zealand, went back home got a good job and was holidaying in Fiji when a cousin James Makasiale introduced me to studies in Hawaii under a US Government Federal program at the East-West Center University of Hawaii. Youthful and still single I,
became curious and interested in the term East-West Center; it sounded like an adventure so I applied and got accepted. It was a life blessing East-West Center was exactly as I had envisioned, adventure in advanced international studies and full of interesting international students. I was in seventh heaven America indeed is land where dreams can come true. After studies I went back home to Tonga and decided that for future I would like the same opportunity for my children and grandchildren.

6) 3. Do you have any recommendations to improve or enhance the school program based on your experience.

(i) School-Community partnership experience. Much as schools try to improve student performance and achievement they know full well they cannot do it alone, all departments must outreach to the community and work together. I have worked at many school districts and I have found that the outreach to the community fluctuate terribly, only at the whim of many. Educators know that the home is a crucial element in education and that school/home partnership is a must but they do not do it. So it is up to parents too to be proactive and hound out unproductive teachers, staff and administrators. There must be school-community partnership to work, digest, upgrade and improve on school programs.

(ii) College bound and academic tutoring. There is need to support upward college bound minority students. When I was doing graduate studies one of my projects was organizing after school tutoring and counseling at local high schools to enable promising students to go on to college. I did the project with help of Pacific college students willing
to volunteer; it was the inception of the present Sacramento Tonga Youth program "TOFA". Nowadays many local university, colleges and high school districts streamline activities to cater only for the successful mainstream students, and that’s a fact. Thanks to the present Mayor of Sacramento he saw the need to help the migrant and minority population and started his own Sacramento Charter school.

(iii) Experience in Curriculum content and Multicultural Learning/teaching Methodology strategies. 1980s I was a member of the Sacramento City School district Ethnic Advisory Board and same at with State of California Department of Education. Here we discussed recent ethnic related Curriculum contents and findings, highlight methodology strengths and weaknesses and so on, it was a good process one that was soon discarded by the change in Administration. I found out that this was the way America works, on whims of whoever is dictator. One sad experience at this foray was looking at the statistics of failing minority students, it was appalling. The same situation holds today, more than ever students are falling behind while school fees and expenses accelerate. Educators today need be accountable. Universities are doing a good job forging researching new curriculum strategies, and digesting cultural ways and means, BUT they must be put to practice genuinely at schools.

Benefits

7) 3. Did you bring the Tongan value and continue teaching it at home?

Yes I brought my Tongan value and continue teaching it at home to the children as best as I can, but there were problems. I had no problem imparting the Tongan basic character
values of respect, love, honesty, frugality, self-control, morals, modesty and such, but bilingualism was a problem. Language is a major carrier of culture and for better family interaction and understanding my husband and I needed to be more fluent in both Tongan and English. The children growing up in a dual world of bilingualism festered a need for better efforts in enculturization. I was helping my children learn Tongan concept words of self-control and respect like "Tulou" (excuse me) but around them in the mainstream culture they did not see it. Another major problem was that of mainstream peer pressure. Youth being conscious about their physical looks, and what is popular out there, I taught my children to be themselves and to be proud of their beautiful natural Island features.

8) 4. What did you hope for America?

My hope for America was "opportunity," the land of opportunity as they say it. For me personally, opportunity is here and very much alive today in America. It is the land of opportunity and I have found it for myself working hard sweating day and night. You cannot sit idle and watch the world go by whether in Tonga or here in America. I have watched my ancestors and grandparents rise in their world slaving with pride for it, it was not easy but they succeeded, I inherit and carry their genetics.

In the White House Executive Order # 13216 on July 7, 2000 when President W. Bush proposed the initiative to establish an "Asian-Pacific Islander Commission," I was the one invited from the Pacific Islander Community to speak at the Opening Ceremonies. At that time I was a member of the State of California Education Ethnic Advisory Board. It was the ultimate opportunity I had always dream of," America the land of opportunity! In
part of my speech I thanked the President of the United States and the Legislature for having recognized and included us Pacific Islanders in the American forum and dialogue, now we feel at home, but complained about the title of the Commission "The Presidential Commission for Asian Americans and Pacific Islanders," Asian Americans? Weren’t we Pacific Islanders Americans too? It’s the kind of opportunity I know my Tongan grandchildren and posterity will reach if they work hard for it being themselves, it’s in the Tongan genetics.

9) 4. Can you describe the changes you see today with the younger generation and how it was different in your time?

*Sapate*: The major change I see today is that positively there are more Tongan young people going into technical and higher education; many working in businesses and government services. Today more young people and families realize the advantage of having a good education, utilize their hardy Tongan survivor spirit and forge forward in spite of family economic hard times. There are many Tongan women lawyers like Laura Vuki in Nevada State goverment, Lani Taumoepeau private practice in L.A. On the University faculty Ms.Fuiupe Niumeitolu at U.C. Berkeley, and Dr. Halaevalu Ofahengaue in Washington, DC to mention some. On the other hand, many more Tongan young people today are on the fast lane and are problematic.

10) Why is it that younger generation adapt faster to Americanization rather than Tongan Cultural values.
Firstly youth being what they are in that stage of life, whatever is more popular and attractive that will be their first choice and normal route. With Tongan youth problems today, they react faster to Americanization where the home environ is deficient or lacking in familiar cultural values. It goes back to the home and family to build good self-worth, self identity, family values and cultural strengths. It would be great if the many Tongan churches in the Tongan communities help out and pay greater attention to the sheep, to the young in their fold, their problems and issues, rather than the sheep gathering huge amount of money all the time for the church upkeep and neglect their familiar responsibility.

Analysis of the Data

Analyzed Data

This is a pilot project because one of the limitations was there were only five respondents. However, significant results were revealed from only five respondents. One of the major issues that came out of this is that this project points in a direction indicating what the next project should be. The data was collected from one generation of the ages 50-80. Even though there were similarities in what the respondents reported, it made me aware of what differences the respondents exhibited from the younger generations, not to mention those who are currently in school.

I made an attempt to confront the younger generation in the academic environment. However, both generations will have to confront each other because of the difference in the worldview. Both generations are members of the Tongan culture;
however, the younger generation represents more of a degree of Tongan American, which represents a unique type of adaptation. The overall benefit of developing a curriculum is to enable the young generation to meet the challenges in the contemporary culture milieu. Therefore, I have identified the next study that would represent the broadening of this study in addition to selecting a significant number of respondents across two generations with new objectives and that is to assist members from either generation in making a more positive adaptation to America society.

Findings

As mentioned in the Population and Sample section of the project, there were to be two females and three males from ages 50-80, which was the goal for the project. Unfortunately, the whole sample and population plan totally shifted, changing into two males and three females who refused to go to the community center for their interview. Instead, they held it at their various homes. I found it was very easy for me to deal with them freely and open heartedly because they are all Tongans. It was a blessing to get acquainted with my own people who have the same perspective as Tongans.

I found that the respondents had the love for their country and even though one of them was raised here since the age of four, she still mastered her Tongan language by speaking and writing, and she is very fluent with it. Another finding is that this same respondent had a love for her identity, roots, and cultural values because she vividly remembered what her parents taught her at a young age. This is very shocking to me because I realized that my assumption of assimilation at such an age was wrong. I finally
realized and testify that if this woman can do it why could the other youth not do it. This confirms my perception that youth learning starts from their home.

I found that the two males responded differently from the women. For instance, males were more sensitive to someone of the opposite sex like myself as the interviewer. It was harder for them to express the reality and the facts; they beat around the bush to bring out their message. One of them tried to explain the word ‘Anganofo’ (virtue). It was tough for him to use Tongan words but shift to English to simplify and ease out of his hard time in trying to use ‘anganofo’ which is a strong value for women. He went on to compare his time and the present on how Tongan girls do not value this Tongan woman value. One of them responded that girls goes out freely nowadays with their boyfriends and are not scared by not having a chaperon like they had in their time, in the olden days.

On the other hand, men were more into authorities’ purpose while females were more at ease with those leadership skills. For example, both males were more into the ‘Teaching Strategies’ of Tongan in Tonga, which was more simple and strict discipline. They use it to listen, obey, and take heed the counsel of their parents. Another finding that shocked me in this project was the ‘Fahu’ system. As mentioned before, it is more likely women or mothers will always talk about or worried about ‘Fahu’ (father’s sister). Usually women will care about it if there is an occasion such as birthday parties, weddings, and other ceremonies so they could collect gifts of fine mats and tapa to donate or offer the Fahu. Now I finally realized that the two males were worried too and they
both thought the ‘Fahu’ should be a highly recognized person in their family and Tongan society. This also determined that the two males apply to other Tongan males, with ‘Anga faka’apa’apa’ as their focus, because if the Tongan values the ‘Fahu’ system, that means the male’s sisters are being continuously respected also. This is a great finding for me because what he says shocked me. As he said, the ‘fahu’ of today, especially in America, depends on who you are. If you are wealthy or get something special then you become the ‘fahu’ and the spokesperson. This is not the exact ‘Fahu’ in the traditional Tonga.

Even though there were only five respondents in this project, I found it very vital for the creation of the curriculum. Without the five participants, I would not know what exactly to do in the curriculum. Most of them were ‘Poneke’ (Orators) and composers who could be instructors and trainers for the curriculum. Another finding was their willingness to promote their traditional Tonga culture and how much they still love their roots and their culture. I found that the respondents were broken hearted when the youth totally assimilate.

Interpretation

As I pondered about the respondents’ reactions to the questions, I could see that some of them were slowly assimilating, not knowing they were quickly attaching to the dominant culture. I could see the loss of their values and the things about which they should walk their talk. On the other hand, some of them tried to act as if they were proud of who they were, but the way they lived and valued things traditionally was totally
different from what they said. In my opinion, there will be changes and adjustments made, but to have pride in their identity and who they really are is what matters. No wonder the youth or the younger generation is drifting away with their cultural values.

Moreover, without guidance, the Tongan children may choose another elective culture instead of gathering their own, or perhaps another style of living instead of Tongan culture. That would surely be a mistake. It would be like adding one more brick to the house of knowledge when there is little mortar to hold it all together. Parents should encourage the children to participate in this project’s curriculum as a pilot class so they can enjoy and have fun learning their Tongan cultural values.

Part B: A Culturally Congruent Curriculum

The methodology was creating a culturally congruent unit based on Tongan people’s culture and history. This is to be taught in the classrooms in the educational system of the Sacramento region and also at various community centers or any availed facilities. The lessons have to be creative and should be effective in order to make learning fun and enjoyable to the youth and those who will be implementing it in their various capacities.

Research Design

The one-unit curriculum is a set of lesson plans to teach and train the young generation in the school system of the US. Tongan culture and history are mostly oral presentations, which include music, poetry, and dancing in which lesson plans are built
upon to emphasize the connections between the youth and their culture. Dancing,
singing, and using those stanza verses will enhance the value and culture of a Tongans.

At the same time this curriculum will educate other cultures about Tongan history
and culture. Within the culturally congruent lessons plans strong ties to the Tongan
language, tradition, and youth will be built. They will be able to start valuing their culture
as they dance, sing, and move to their own legacies. It will be a great instrument to
promote and teach younger Tongans and other cultures in school. The lessons plans (see
Appendix B) consist of oral presentation of songs, poetry, and dancing that will teach the
history and culture of Tonga.

Moreover, if these cultures and values are alive and valued by the Tongans, they
would be able to be self-reliant. They will encourage younger generations to educate
themselves to the highest and do well in education and can get further in education, to a
higher level. They will be able to live within their means and not rely on welfare and
become a low-income family. They would be able to have higher values and live in a
higher standard of living. They will be able to master their Tongan language in order to
understand their elderly parents in which they will master great values such as respect,
honor thy mother and thy fathers, and also bring the values and culture to their homes in
the US. It will help other cultures study and value the Tongan culture and they would be
able to appreciate and celebrate the diversity of living in an advanced place. Building a
relationship of trust between different and diverse cultures allows for a different
residency in the US and allows people to remember who they are, their purpose, and why they exist in the United States of America.

Creating the lesson plans was based on the live interviews of the five Tongan adults. They provided ideas and ways to know what, when, and how to present the lessons to the youth. Again, the lessons plans are from various sources. For example, one lesson is based on the personal experience of those five adults; some will are from the internet and media; some are directly from ‘Tala ‘o Tonga’ lessons; some are from Tongan educators and writers; and some are my own creations. The lessons can be taught or presented in any school or any available schools.

It is a unit of Culturally Congruent Lesson Plans that primarily focuses on the Single Group Studies Approach. The Tongan people and its culture and history will be the core center of the lessons, which consist of oral presentation as the foundation of the lessons. There are 10 lesson plans divided into grammar, writing, music, poetry, and dancing. There are special Tongan lessons that are simply the old Tongan versions of music and wordings in order to be understood and easy to teach other cultures and especially those who do not know the Tongan Language. The unit of lesson plans will be on media, technology, trainers and other creativity in order to master the effectiveness of the lessons. This could apply to anyone who wanted to study and was interested in studying Tongan culture and history. The hope is that it is possible to implement it in the Sacramento region or any US educational system.
Curriculum

I decided to utilize the Single Group Studies Approach for the benefit of the Tongan student. The benefit of this curriculum could be based on lessons about cultural beliefs and values in the Tongan culture. The single group study approach focuses on one particular culture system. I have decided to include information about the Tongan culture in the lesson plans to enable students to maintain their primary culture in the process of adaptation. Also I will introduce specific information about their culture to promote self-esteem. For instance, Zuzuki (1980) indicated that minority students should study about themselves and their history to maintain their identities and have a sense of direction for their lives.

List of Lessons Plan

Lesson 1: Legend of God ‘Unufe’ (worm divided into three parts by the birds)
Lesson 2: ‘Aho’eitu (Descendents of Kings & Genealogy)
Lesson 3: Allegory of the Kava (Traditional Ceremonies)
Lesson 4: Nuclear Family (Extended Family in Tonga)
Lesson 5: The origin of the Ta’ovala (Respect/cultural values of Tongans)
Lesson 6: Traditional food
Lesson 7: Language/Grammar (The Usage of Tongan Language)
Lesson 8: Ngaah Lea Tonga (Vocabularies/Proverbs)
Lesson 9: ‘Punake’ (Traditional Music)
Lesson 10: Traditional Dances
The lesson plans were done as an example of what may be taught in the curriculum. Lesson plans were taken from the ‘Tala ‘o Tonga,’ a guide for teaching Tongan Studies in Tonga, but most of the plan consists of songs, dances, and oral presentations. It can be applied to any age group in the US educational system because lesson plans are simplified to fit the learning skills of those who are new to the Tongan culture.

_Interpretation_

This project has not been implemented yet, but I think it will be a great tool to facilitate the teaching of Tongan youth and even those of other cultures so they will have a feeling of who Tongans are. At the same time I believe that this will derive openness for the youth to have fun in learning their traditional cultural values. Moreover, the youth will come to learn from this curriculum, and they will be able to form a committee to ask for their curriculum to be part of the Sacramento educational system. This will be a lifesaver and also a curriculum to celebrate the diversity and differences. One of my favorite leaders Elder Boyd K. Packer (1984), also an educator states that if you want your child to learn a language, have her around people how speak it and have her memorize the grammar and vocabulary. She must know how to pronounce it by practicing. But some time, the child must learn the principles because there is no paved road to learning. My whole interpretation of this curriculum is in parallel with this quotation from Elder Baker. If one wants to know the doctrine and principle values of a Tongan, one must participate in studying, reading, testing, singing, and even by dancing.
Then one will master the feelings of who Tongans are. It is what Paulo Freire (2009) emphasizes in his writing, *Pedagogy of the Oppressed*.

**Description of the Project**

This project is a collection of Lesson Plans. They are mostly for encouraging and pushing the desire of the youth to study about their traditional cultural values through writing, reading, and singing, and even by dancing. In this curriculum, the youth of Tonga or any other culture will have the courage to break the ‘culture silence’ as Paulo Freire (2009) emphasizes. This will also help in any place and it does not have to be just in the classrooms but other places like the community centers, home, and other places. The lesson plans are being taught the way they are handled.
Chapter 4
CONCLUSIONS AND EVALUATION

Conclusions

Chapter 1 consisted of an introduction of a historical background on Tongan people that included their cultural beliefs and values that constitute their worldview. The rationale for presenting this information was to utilize it to teach courses to the Tongan youth. One of the major issues associated with this project was that the youth were losing their culture. As a result, this process can be reprinted to preserve Tongan culture for future generations.

Chapter 2 was the literature review where I conducted research from resources on Tongan culture. For example, I cited the writings of Tongan writers, educators, and philosophers such as ‘Epeli Hau’ofa, Tevita Ka’ili and ‘Inoke Funaki. In addition, I gathered sources on multicultural education based on the publication of Sleeter and Grant (2002). As a result, I adapted the Single Group Studies Approach to the academic needs of the Tongan population. This enabled me to develop a culturally congruent curriculum I will be teaching to primarily Tongan youth.

Chapter 3 consisted of the methodology pertaining to conducting five life histories interviews. I describe the findings of the research that provided me with an emic description of the worldview of the five Tongan respondents. Furthermore, I cited the delimitations of the study, which included the small sample size. I included these five interviews because they were qualitative and provided me with in-depth information
about the five respondents. This data was highly useful in guiding me in the selection of
the content of the curriculum of the 10 lesson plans.

On the other hand, the data presented me with the recognition of the educational
need of Tongans in the future. Those challenges consisted of a process of instruction to
address the generational conflicts. This is one of the main issues I identified as a result of
conducting those life histories. It is the difference in the worldview of a younger
generation compared to the older generation that represented the respondents in the
project. However, I already identified instructional strategies that will assist me in
helping both segments of the Tongan population in meeting those challenges. This is the
reason I generated a curriculum in response to the content of the interviews.

In conclusion I think the objectives associated with this project have been
accomplished. At the same time, I identified the parameters of a subsequent doctoral
dissertation. It would consist of data collection on a larger sample size that would be
both quantitative and qualitative and will be designed to represent a cross-section of both
generations. This study will be necessary towards developing an educational and social
ethnocase to meet the needs of the Tongan populations.

Evaluation

The data that collected from the five respondents was based on the worldview of
the specific generation of 50-80 years of age. Even though there were similarities in
what the respondents reported, I became increasingly aware of what the differences
would be from respondents of the younger generations, not to mention those who are
currently in school. The area of generational differences is a topic on which I will focus in my Ph.D. dissertation.

However, I made an attempt to address the needs of the younger generation by developing a culturally congruent curriculum to address their academic needs. In a similar manner, I would include their mental and behavior responses to the curriculum in a subsequent study. I would anticipate, based upon the courses I am currently teaching to the Tongan youth, another major issue will be the generational conflicts based on the difference in the worldview. Both generations are part of the Tongan culture; however, the younger generation has adapted as a Tongan American to a higher degree, which represents a unique type of adaptation.

The focus of this project was to embed students with their Tongan primary culture. I managed to accomplish this objective by developing a curriculum on Tongan culture. The overall benefit of developing this curriculum is to assist them in developing the situated self in the adaptive process. As a result, the younger generation will be able to meet the challenges in the contemporary dominant culture milieu. Therefore, I have identified the parameter of next study that would represent the broadening of the current pilot project. In conclusion, I indicated in my analysis that I did not select a significant number of respondents that included those of two generations. The completion of this project has provided me with a set of new objectives and that is to assist members from either generation in making a more positive adaptation to America society. Recently, the Tongan population has been reclassified from Asian to Pacific Islanders. Since this
redesignation occurred there will be more resources in mark for this population.

However, these resources cannot be utilized effectively without having the database from which to draw to address their needs.
APPENDIX A

Consent Form

Informed Consent to Participate in a Research Study

My name is Lesieli Hingano Tutuu, a graduate student in the Bilingual Multicultural Education Department at California State University, Sacramento. The purpose of this research project is to conduct a research study on Tongan Culture in order to outlook culturally congruent educational process to serve the members of Tongan culture.

I will conduct research to collect in-depths life histories from older generations Tongan Adults to be part of the Tongan history and culture Scheme of work and syllabus to educate young generations about Tongan Culture and the process of acculturation and assimilation. I am requesting your participation as a subject because you have participated in so many Tongan cultural programs and also a volunteer in the Tongan Community.

If you agree to participate in this interview, the following will occur:

- The interview will be approximately an hour depending on how long it takes you to answer each question.
- The interview will be digitally recorded to ensure accuracy in your answers and statements.
- The interview will take place at a time and location convenient for you.
- The researcher will contact you later for the opportunity to review, clarify, and approve the transcribed data before any use for this case study.
- The researcher may contact you later to clarify your interview answers for whatever time convenient to you.
- Total commitment time will be no more than three and a half hours.

There is minimal risk involved in this interview because you voluntarily participated in the program. Your overall experiences are generally positive and a discussion of any negative experience(s) is minimal. All information will be kept confidential. All research data will be kept in a locked cabinet in my home. All audio files and transcribed data will be stored in a password-protected program. The researcher will be the only person who will have access to all research data. Your name and any other names mentioned during the interview(s) will be protected through the use of pseudonyms to protect your privacy.

In the final analysis, pseudonyms will be used for the program, university, and schools. Transcribed data will be changed by the use of pseudonyms. Information to contact you for future research on this topic will be retained only if you give your permission on this consent form. You do not have to answer any question, and you can stop the interview at
any time without penalty. If you experience discomfort during or after the interviews you can contact the Sacramento Region, Psychological Services at the Asian Pacific Community Counseling at 7273 14th Avenue, Suite 120-B, Sacramento, CA 95820. Phone: 916-388-4282.

In order to ensure the confidentiality of participant and research material obtained during interviews, all research data will be kept in a password-protected program and locked in a secure location in my home. Only the researcher will have access to all research data. Any identifiers will be removed from all transcribed data & materials that will be used for the final analysis. Once all audio files have been transcribed, all audio files will be destroyed at the end of the study. Participants will have the opportunity to review and approve the transcribed data before any kind use for this research project.

Participants will benefit for sharing their experiences that will assist in creating a curriculum for students in the Tongan community. Water, tea, and healthy snacks will be provided during the interview. There will be no cost to you for participating in this research.
If you have any further questions about the study, you may contact the researcher Lesieli Hingano Tutuu via email at lhinganofutuu@yahoo.com or you may contact the researcher’s advisor, Dr. Forrest Davis at frdavis@sonic.net (916) 278-4574.

Do you agree to participate in this research project?  ________Yes
_______No

_________________________________________  __________________________
Signature                                           Print Name

Do you agree to be audio taped for this research project?  ________Yes
_______No

_________________________________________  __________________________
Signature                                           Print Name

Do you agree to have the research retain your contact information and contact you in the future, if necessary, for purposes consistent with this study?
_______Yes   ________No

_________________________________________  __________________________
Signature                                           Print Name
APPENDIX B

Lesson Plan

Tongan Community Center
All Level – Sacramento Unified District School
Sacramento South Region
Unit Plan

Unit Title: “Celebrating the Differences”

Rationale: The diversity of the US Society and miss-assumption of the immigrants residing in this beautiful land, which derived a lot of problems such as racism, violence, domestic problems, educational disparities and most of all feeling equity and in equality in their own home which is America. In order to fix or find solution for this many conflicts mentioned there has to be something done which starts from the various communities, home, school and this will create a very big secure place as our home ‘America.’ It is very important for the authorities that pieces of the parcel are worth in completing the whole picture. Therefore, Tongan people in Sacramento should know who they are first by training their children to have pride and enjoy who they are by studying about their culture along with the other culture already exist which unite us as a whole big family and celebrate our differences by dancing, singing and have fun with traditional curriculum lessons plan to remind them of their roots, ancestors and mostly to act accordingly in a foreign country which celebrates the differences but not rejecting them.
Goals: It is important for the students of any culture especially the Tongans to at least know who they are first, before they celebrate the other cultures. On the other hand they should be able to know that even though they are in color, language, skin and features but we are all in one family. Tongan students should be able to study their own culture as well as other cultures in school or any community center.

2. Tongans are not diverse people but they are residing in an environment which is diverse. Therefore, the goal is to allow the diversity and the differences to merge with the Tongan culture in a very positive impact in which they accommodate the good effective cultural values of others but still maintain the good quality value of their Tongan hood.

3. Within Oral Presentation in music, dancing, reading, acting in Tongan Language should be able to allow Tongans and whoever will be studying from these plans to master the Tongan Cultural values and have pride within their difference and master it by living and valuing it in order to influence for the good in America.

Objectives: At the end of the Unit,

A. Tongans or any other students would like to
   1. Listen to Tongan traditional music
   2. Speak in Tongan at home or anywhere
   3. Participate in Tongan Cultural Community Program

B. 1. Write and try speak by using Tongan Language in their lives
   2. Know their genealogy and how a Tongan family lives
3. Support Community Program

4. Distinguish what is learned and what is inherited.

5. Compose Tongan music and dance accordingly.
Lesson One

Grade Level: All Level

Subject: Tongan Studies

Topic: “Legend of God ‘Unufe’

Time period: 3 hours

Objectives: Students should be able to;

a. Be a good listener and identify if the story is a fable, fantasy or fact
b. Use simple Tongan sentences to response and participate in discussion of the story
c. List down 10 words and write a sentence of their own by using the 10 words.
d. Oral discussion of the ‘plot’ of the story
e. Watch a traditional movie of the ancient God of Tonga
f. Brainstorm what has been seen in the movie.
g. Oral presentation of what has been seen by mini group.
h. Write down an outcome sentence of what has been learned from the movie.

Resources/Materials:

1. Color makers
2. Pen/Pencils
3. TV & Duplicated Film/video ‘Legend of God’
4. Paper
5. Classroom whiteboard/blackboard
6. Colorful Yarn or thread

7. Chairs

Activity/Procedures:

1. Activity “Tribe Game”

2. Write on the blackboard “Tribe Game”

3. Oral Discussion of: What is Tribe? How are you relating to this word?

4. Have students circle up in one whole group.

5. Provide one person with a yarn or thread.

6. Have the person inside call a name of a student and then throw the roll of yarn to someone. That person received the yarn/thread to herself/himself whom she/he had been calling.

7. Whoever received the yarn/thread must introduce her/him and make sure she/he says something that it’s unique about her/him.

8. Once he/she finished introducing himself/herself then he/she choose or pick someone to throw the yarn/thread to and continue on doing the same procedure until everyone participated.

9. As students finished doing this game then the teacher should be talking about the purpose of ‘Tribe Game.’ How it relates to us. Different tribes or individual is important to completing the pattern. Everyone is important for the connection and relationships of the tribe or community.
10. Have students go back to their own seat and get ready to watch ‘video’ “The Legend of God in Tonga.”


12. During the oral discussion have someone write the Tongan words on the blackboard as the discussion goes.

13. After the oral discussion about what they are about to write.

14. Have them pick 10 words from the word listed and write sentences about them. and have them read out their sentences and share what’s the meaning of it.

15. (Share in pairs). Have shared their sentences and explain or talk about the meaning of the sentences alone.

16. Have each pair pick one sentences and read aloud and share to the whole class what’s the meaning of it, while the other one who did not share explain to the group what’s the feeling when actually writing and speaking in Tongan to her or him.

14. Make sure students are freely choosing their place to sit and watch the film.

15. Use technology to play the film “The Legend of God in Tonga.”

16. After watching follow up by dividing them into groups of 4.

17. Brainstorm: Have students brainstorm the plot of the movie and assigned someone to be the co-teacher to write the responses on the blackboard.

17. Have them act or do role play of any portion in the movie they would like to act according to their own little group’s desire.
Assessment:

- Pass out a piece of paper. Sentence. What have you learned from today’s lesson.

- Have them draw/color or write down their response in these formats.

Evaluation: This is where the trainers or the teachers write their feedback of what has been done and what is needed to be done to fulfill the goals and objectives of the lesson. Next lesson could be based from this portion or the trainer and the teachers must come back to this and accomplished it later.
Lesson 2

Grade Level: All Level

Subject: Tongan Studies

Topic: Genealogy- ‘Descendants of King’

Time period: 3 hours (2 days)

Objectives: Students should be able to;

a. Identify kings lineage
b. Discuss myths/legend
c. Identify new Tongan vocabularies within the lesson
d. Label and fill in the blanks
e. Watch movies of King Taufa Tupou IV.
f. Identify a traditional cultural value in the film

Resources/Materials:

1. Video/films
2. Genealogical map
3. Paper
4. Pen
5. TV
6. Radio
Activity/Procedure:

1. Start telling the legend of King ‘Aho’eitu. Use a’ hiva kakala’ (Tongan song which demonstrate the story).

2. Have students guess if it’s a fantasy or true story.

3. Have students practice the song (make sure every student understand the song and its meaning).

4. Put up the Kings lineage of ruling on the blackboard.

5. Discuss how Tonga’s king are throne.

6. Have them label the missing kings’ name.

7. Play TV and have students watch “King Tupou IV”.

8. As they watched the film has them identify a cultural value in the movie.

9. Group them up.

10. Grouping: Have them create

   a. Poems
   b. Song
   c. Advertisement
   d. Dramatize
   e. A story.
   f. Dance

10. Have them make creative report of the value they identify.


Assessment:

- Group Presentation
- Have them prepare that for a ‘culture day’
Evaluation:______________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Lesson 3

Grade Level: All Level

Subject: Tongan Studies

Topic: Traditional Ceremonies (‘Kava’)

Time period: 1 week/more (can be vary depending on how fast the learning).

Objective: Students should be able to:

a. Know the origin of traditional ceremonies
b. Identify the symbolic and metaphor of each ceremony
c. Be able to sing along with the story telling
d. Origin of the fananga (fairy tales)
e. Dance and perform ‘Kava Ceremony’ and other traditional ceremonies
f. List all traditional ceremonies
g. Oral presentation

Resources/Materials:

- Tala o Tonga text book of all kinds (Bloomfield, 1990)
  1. Vol. 1
  2. Vol. 2
  3. Vol. 3
- Po fanganga fairy tales (Tupou Fanua)
- Kava equipments and tools
- Punake (traditional orator/back up group)
Activity Procedure:

1. Bell Work: List all the Tongan traditional ceremonies you know.
2. Oral Discussion of their responses
3. Follow up questions:
   - What do you know about the ‘Kava Ceremony?’
   - What does it symbolizes?
4. Conduct the oral discussion and make sure that all answer and responses are been recorded on the blackboard.
5. Tell the story of the ‘Allegory of the Kava’
6. Teachers & Orator/back group present and demonstrate the ‘Kava Ceremony’
7. Have students in mini group and practice the ‘Kava Ceremony’ with the help of the trainers/adults.

Assessment:

- Presentation and demonstration of the ‘Kava Ceremony’
- Identify the traditional values of the ‘Kava’
- Prepare an individual oral presentation of the ‘Kava Ceremony’

Evaluation:________________________________________________________________________

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Lesson 4

Subject: Tongan Studies
Grade Level: All Level
Topic: Nofo ‘a Kainga-Nuclear Family/Extended Family in Tonga
Time perioda: One Week
Objective: Students should be able to:
  a. Identify the Tongan family style
  b. Use and demonstrate new words about family
  c. Distinguish the different types of Extended Family
  d. Label and identity the connection and the certain words for each relation
  e. Create sentences and demonstrate a conversation or ‘fatongia’ by using those words.

Resources/Materials:
  a. Tala ‘o Tonga manual
  b. Nuclear Family charts paste on the blackboard
  c. New words; ‘ulumotu’a, fahu, tu’onga’ange, tu’ofefine, tokoua, fanau, fakafotu, foto tehina, ta’okete, fa’e tangata, tu’a sina, fa’e, tamai etc.

Activity Procedure:
  1. Bell work:
     • Write down your household and how you call them in English.
• Put down your family Tongan names and how you would call them.

1. Have students come to the blackboard and draw or put down their own answers on the blackboard.

2. Use tape to stick the nuclear charts on the blackboard.

3. Teach from the blackboard how a Tongan family should be and look like.

4. Guided Practice:
   • Trainers demonstrate few ‘fatongia’ and have students watched and take note.

Assessment:
• Draw their own family tree and label
• Faifatongia: act as you are the ‘ulumotu’a/fahu or any position in the family. Use new words and their chores to present or demonstrate a ‘fatongia’ on a family occasion.

Evaluation: ________________________________________________________________
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Lesson 5

Subject: Tongan Studies

Time Period: Two Weeks (This lesson could be done one month or more depending on the trainer and the teacher).

Topic: The origin of the Ta’oval (Respect/cultural Values/Koloa of Tongans)

Objectives: Students should be able to:

a. Weave or can do art and craft
b. Identify and list the Tongan cultural values
c. Tell the values and its own story (history)
d. Compare any art of work along with its traditional values
e. Prepare a cultural day show
f. Create a committee of communication
g. Enjoy appearing on news or media.

Activity Procedure:

1. Display all different kind of mats, ta’ovala and other koloa
2. Have students tour around
3. Answer questions as they tour and listen to their response/feedback
4. Oral Discussion: Why do Tongan wearing ‘ta’ovala’ around their waist?
5. Share and tell the story of ‘Teputepu’imaka’ (Origin of the ta’oval)
6. Use the ‘Po Fananga’ (Fairy tales) and read one story to them.
7. Have them choose a story to read and share.
8. Plan and prepare for the display (form a committee of communication with TV)

9. Have women and men demonstrate how to ‘Weave/art work’

10. Have students follow the guided practice done by the adults’ demonstration.

Assessment:

- Read in Tongan their choice story and share the plot of the story to the class.
- ‘ā’ahi (displaying of the Koloa) –Culture Day Show

Evaluation: __________________________________________________________
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Lesson 6

Subject: Tongan Studies

Grade level: All level

Time Period: One Week

Topic: Traditional Food

Objective: Students should be able to:

a. Know the names for the Tongan food
b. List down the Tongan food and its value to the society
c. Know the recipes
d. What time and when certain food is cooked and how its is prepared
e. Allocate the food according to the social status of a Tongan living
f. Cook food
g. Prepare a feast
h. Prepare a Speech that fits with certain occasion.

Resources/Materials:

- Display of food
- Label the food
- Handout with recipes
- Stove
- Tala o Tonga text.
• Lu leaves, coconut, ufi (yam) etc. (it can be vary depending what available at the time)

Activity Procedure:

1. Display food with labeling

2. Oral Discussion: Why is food important to the Tongans?
   Responses will be vary
   Feedback and discuss as a whole

3. Allow students to list down into their exercise book the names of food in Tonga they know and its cultural values.

4. Once they finish have them list on the blackboard their response while one/two people record their response on the board.

5. Allocate food according to its social status in the Tongan Society.

6. Talk and share ideas about the social status of Tongans.

7. Guest speakers to talk about a certain feast in the society.

Assessment:

• Cooking either inside on the stove or underground oven.

• Prepare a Feast

• Present a Speech

Evaluation:

Resources/Materials:
Lesson 7

Subject: Tongan Studies

Grade level: All level

Time Period: Time will be Vary depending on the Teacher or the trainer

Topic: Language/Grammar

Objective: Students should be able to,

a. Speak Tongan in daily lives.

b. Write simple proper Tongan sentences

c. Write in Tongan

d. Know the tenses

Resources/Materials:

- Tongan Grammar text (Tala ‘o Tonga)
- Paper
- Pen
- Blackboard
- Tape recorder/TV or any type of recorder

Activity Procedure:

1. Bell Work: have students write down sentences using these words in the past tense Lele

Lue, kata, fuhu, ta’olunga, ‘ofa, lele.
Discuss their sentences by sharing or voluntarily reading it out.

(Teacher can be creative here so they enjoy start learning about the grammar)

2. Pass out handout of words with its tenses

3. Oral discussion: Teacher randomly pick some vocabularies to talk about and discuss.

4. Teach them the correct way of writing sentences:

   *Na’e lele ʻa Sione ki Kolo.*

   *Sione ran to town.*

   Na’e-tense (time)

   Lele(verb)

   ‘a-(article)

   Sione (Noun-Subject)

   Ki (pre position)

   Kolo (object)

5. Teach them to write sentences

6. Train them how to write a paragraph

Assessment:

- Write sentences
- Paragraph writing
- Read aloud
Evaluation: ________________________________________________________________

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Lesson 8

Subject: Tongan Studies

Grade Level: All level

Time Period: Ongoing process depending on the Teacher/trainer

Topic: Ngaahi Lea Tonga (Vocabularies/Proverbs)

Objective: Students should be able to;

a. Know the social status of Tongan
b. Identify the different formation and language communication for certain class
c. Distinguish the different class of people in Tonga
d. Know the meanings of the vocabularies
e. Use new words on an oral discussion
f. Take note and use words to proper class.

Resources/Materials:

a. Tala ‘o Tonga
b. Proverbs and Vocabulary
c. Pictures of kings, nobles, commoners
d. Papers
e. pen

Activity Procedure:

1. Discuss the social status of Tongan
2. Put up on the blackboard

<table>
<thead>
<tr>
<th>TUI Kings</th>
<th>HOU’EIKI Nobles</th>
<th>KAKAI (ME’A VALE) People (commoners)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ha’ele</td>
<td>Me’a</td>
<td>‘alu (walk)</td>
</tr>
<tr>
<td>Taumafa</td>
<td>‘ilo</td>
<td>Kai (eat)</td>
</tr>
<tr>
<td>tofa</td>
<td>toka</td>
<td>Mohe (sleep)</td>
</tr>
<tr>
<td>Hala</td>
<td>pekia</td>
<td>Mate (die)</td>
</tr>
<tr>
<td>lika</td>
<td>misi</td>
<td>Mohevale (dream)</td>
</tr>
</tbody>
</table>

3. Discuss from the blackboard the sets of vocabularies on the board. This is very important to know especially if the Kings or Nobles present one must know what to say and how to say it. This will take more weeks even months in order to master such teachings.

4. Make sentences using any of these words

5. Tell students that Tongans society are divided into 3 parts and there is a certain way of how to talk and words to use.

6. Proverbs:

- **Ki’i Kuma si’i toe vela hono iku.**

  A small tiny rat burned its tail

  (Something very small but has been shared or taken away)

- ‘A faka’amu mei
Waking up wishing for a bread fruit
(someone who repetitiously wishing for the same thing.)

Tangi ke vikia kae ‘au e kainga
Crying to be praised caused family and relatives to wash away in the current.
(Someone Who is selfish. Usually Tongan will host big feast and loose their belongings in order to get what they need for the occasion and ignoring that the family suffered and broke from their action.)

7. Discuss the proverbs and understand the meaning.

8. Identify the reasons of each proverb.

Assessment:

- Write the vocabs into their book
- Use the vocabs to the different status
- Use proverbs in their talking
- Do presentation by choosing a proverb and speak from.

Evaluation:____________________________________________________________
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Lesson 9

Subject: Tongan Studies

Grade level: All Level

Time Period: one week or more

Topic: ‘Punake’ (Traditional Music)

Objectives: students should be able to,

a. Have fun in singing Tongan music
b. Know the meaning of each verses
c. Know how the Punake works
d. Sing along
e. Write poems

Resources/Materials:

1. DVD
2. Sound system
3. TV and video

Activity Procedure:

1. Talk about how the punake uses ‘heliaki’
2. Study a given song or music then have them write a poem about it.
3. Post Queen Salote’s composes song
4. Connect the origin of the song with the ‘Punake’
• Use Wood-Ellem’s book to sing from Queen Salote’s collections.

• Have each student pick a song of their own does not matter and sing it out

Assessments:

• Sing out loud

• Sing by groups

• Sing and dance it.

Evaluation:____________________________________________________________

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Lesson 10

Topic: Traditional Dances

Objectives: Base on all lessons this plan is oral presentation

Assessment:

TONGA CULTURE DAY-Dance and costumes. Perform and Dance even sing along.
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