KAPASA

The Pacific Policy Analysis Tool

The Policy Project

"We sweat and cry salt water, so we know that the ocean is really in our blood."
– Dr Teresia Teaiwa, 1968-2017

KAPASA

The Pacific Policy Analysis Tool

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MINISTER'S FOREWORD

Mālō nī, Fakaalofa lahi atu, Kia orāna, Tālofa lava, Mālō e lelei, Tālofa, Ni sa bula vinaka, Noa'ia, Mauri, Tēnā koutou katoa and warm Pacific greetings.

The Government has set its sights on three overarching objectives from 2020:

• To keep New Zealanders safe from COVID-19.

• To accelerate our economic recovery.

• To lay the foundations for a better future.

The role that Pacific peoples play in the pursuit of these objectives is critical, being one of the fastest growing and youngest populations that will shape the future of Aotearoa New Zealand.

As Pacific peoples of Aotearoa New Zealand, we stand strong in our diverse and vibrant languages, cultures, and identities. We connect with our past, present, and our future through our oral family histories and through uniquely Pacific ways of being, knowing, and doing. Our rich histories and innovative solutions guide us every day in our communities and keep us together, despite the storms and headwinds.

The sense of belonging that we share as Pacific peoples is possible because of our unwavering Pacific values. Our growing and youthful population is made up of generation 6Bs - 'brown, beautiful, brainy, bilingual, bicultural and bold' who are already paving the way to a thriving and prosperous future.

In 2018, after extensive talanoa with Pacific peoples nationwide, the vision of a Pacific Aotearoa was set: *"Pacific communities are leading innovations within Aotearoa, the Pacific region and the world. We are confident in our endeavours, we are a thriving, resilient and prosperous Pacific Aotearoa".*

Pacific peoples also set out the four goals required to meet their needs and aspirations:

Goal 1: Thriving Pacific Languages, Cultures, and Identities

Goal 2: Prosperous Pacific Communities

Goal 3: Resilient and Healthy Pacific Communities

Goal 4: Confident, Thriving and Resilient Pacific Young People.

The vision and goals are captured in the Pacific Aotearoa: Lalanga Fou report. These goals are even more important as we consider the longer-term impacts of COVID-19, given Pacific peoples and communities already experienced persistent inequality and unmet needs before the global pandemic. The evidence is undeniable: the inequities faced by Pacific peoples across a range of areas also highlight what young people have bluntly identified as systemic racism and discrimination. The Government's apology for the racism, discrimination and harms caused to Pacific peoples during the Dawn Raid era begins a genuinely deliberate process for addressing these issues and supporting the restoration of Pacific peoples' mana and dignity or to teu le vā.

This Government strongly supports the pursuit of wellbeing for all New Zealanders. We have, through our wellbeing approach, given strong mandate to improve wellbeing outcomes for Pacific peoples. We must lay enduring foundations into the future by applying a Pacific lens to policies and initiatives. This is what underpins the Ministry for Pacific Peoples' refresh of the Pacific Policy Analysis Tool – Kapasa.

The term 'Kapasa' refers to the ancient Polynesian compass that our sea-faring ancestors used to navigate the world's largest ocean. Kapasa is a fitting name as the tool seeks to assist agencies to navigate and unpick complexities for Pacific peoples by weaving their lived experiences into the policy development process. This will help ensure that the policy development process is responsive to the needs and aspirations of Pacific peoples.

Alongside the Kapasa, the Yavu – *Foundations of Pacific Engagement* provides guidance on how to effectively engage Pacific peoples in policy development.

The refreshed Kapasa supports a strengths-based approach to policy development. It recognises valuable skills, strengths, leadership, and knowledge that *should* inform what works for Pacific peoples.

I commend to you the use of Kapasa to assist you in the development of responsive and appropriately tailored policy advice for our Pacific peoples. I look forward to seeing our shared efforts lay enduring foundations to improve outcomes for Pacific peoples in Aotearoa now, and well into the future, and by doing so, collectively lifting the wellbeing of all New Zealanders.

Fa'afetai ma ia manuia tele.

Hon Aupito William Sio
Minister for Pacific Peoples
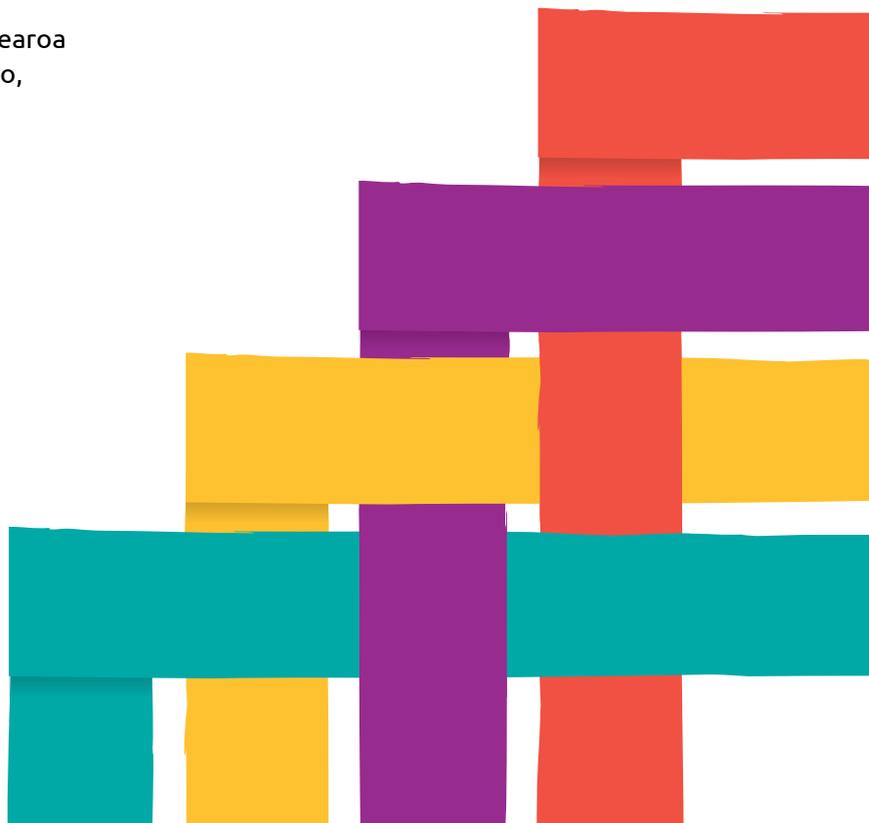
INTRODUCTION FROM THE SECRETARY FOR PACIFIC PEOPLES, CHIEF EXECUTIVE

As Pacific peoples, we continue to make a strong and positive contribution to the cultural, social, and economic fabric of New Zealand. We have diverse languages, cultures, and identities that we wear with pride and honour every day.

We also have our own strategic vision document, Pacific Aotearoa Lalanga Fou, which outlines the Ministry for Pacific Peoples' approach to supporting Pacific peoples in New Zealand to strive for a thriving, resilient and prosperous Pacific Aotearoa.

Even though the vision of a Pacific Aotearoa is clear, Pacific peoples continue to experience persistent inequities across multiple domains in life. How do we reconcile this in the work that we do? For agencies, the key challenge is to recognise, understand, and design into the diversity across and within Pacific communities so that their aspirations and lived experiences are actively captured and reflected in the policy development process.

The Ministry's Pacific Policy Analysis Tool – Kapasa has been refreshed based on what we've learned since it was first launched. The refreshed Kapasa includes recent developments in the strategic direction for Pacific communities and across government, developments in policy thinking regarding equity, updated data sources, and new case studies to ensure it is fit-for-purpose and current.

If Kapasa is our compass, then our Pacific values are our anchor. The refreshed Kapasa includes a set of Pacific values for policy makers to understand if they are to develop policy initiatives, services and programmes that are right for Pacific peoples.

The ongoing impact of COVID-19 on Pacific communities, and our collective efforts to respond and minimise its impact, is a strong reminder about why cultural capability, cultural context and responsiveness is vitally important across all facets of our work.

Kapasa will help support policy development that is both responsive and culturally appropriate for Pacific peoples because it will help you to ensure that Pacific perspectives are weaved into the process.

Importantly, we will continue to evolve Kapasa in the future, to make sure it reflects best policy practice but just as crucially, that it is a relevant reflection of the needs and aspirations of Pacific peoples today.

Fa'afetai ma ia manuia tele.

Laulu Mac Leauanae
Secretary for Pacific Peoples, Chief Executive
Ministry for Pacific Peoples
Te Manatū mō Ngā Iwi o Te Moana-nui-ā-Kiwa

INTRODUCTION FROM THE HEAD OF POLICY PROFESSION

The diverse and unique characteristics of Pacific peoples are a source of strength to New Zealand. As public servants, we have a responsibility to ensure we are formulating and implementing policy with an awareness of these characteristics, to improve Pacific outcomes and reduce the inequities some communities currently face.

Policy advisors need to be aware of this challenge and actively seek ways to incorporate Pacific peoples' perspectives to enhance the quality of their policy advice.

The Kapasa tool helps us all to think about how to include data and information about Pacific peoples in our analysis. It highlights ways to take account of Pacific peoples' values, experiences, diversity, and strengths, and also to ensure effective engagement of Pacific people in policy development and implementation. It is a welcomed and valuable resource for New Zealand's policy community.

Dr Brook Barrington
Head of Policy Profession for the New Zealand Public Service
Chief Executive, Department of Prime Minister and Cabinet

WHO ARE PACIFIC PEOPLES?

'Pacific peoples'[1] is a collective term used to describe the diverse cultures of people from Polynesian, Melanesian and Micronesian countries. There is a rich ethnic and national diversity covered by the term Pacific peoples. While there are commonalities across Pacific cultures, the term does not imply homogeneity.

New Zealand holds a special relationship with the Pacific region because of our strong linkages through a shared history of voyaging, enduring whakapapa connections, and our shared Pacific regionality. The strong cultural, geopolitical, and historical connection between the Pacific and New Zealand can be seen through the collaborative and strengthened efforts to work in partnership with one another to mitigate challenges and amplify opportunities in the region together through the Pacific Reset[2] and resilience focus.

"Ko tou malosi ko tou maumea."
"Your strength, your wealth."
— Tuvaluan proverb

Moreover, New Zealand has unique ties specifically with the Cook Islands, Niue, Tokelau and Samoa. The Cook Islands and Niue became colonial territories of New Zealand in 1901. The Cook Islands gained independence in 1965, and Niue in 1974. Tokelau is a non-self-governing territory of New Zealand. Western Samoa, as it was formerly known, was also subject to colonial occupation and administration by New Zealand between 1914 and 1962. Today, the Cook Islands, Niue and Tokelau are considered part of the Realm of New Zealand. New Zealand also maintains its Treaty of Friendship with Samoa, signed in 1962.

In the mid-twentieth century, Pacific peoples, particularly those from Polynesian countries, developed strong cultural, economic, and political ties with New Zealand. New Zealand was perceived as the "land of milk and honey",[3] and this led to the beginning of a culture of migration mainly from Samoa and Tonga to New Zealand. New Zealand citizenship and rights of residence also encouraged the migration of Cook Islanders, Niueans, and Tokelauans. Today, more Niueans, Cook Islanders and Tokelauans live in New Zealand than on these respective islands.

The labour shortages in the post-war period caused the New Zealand Government to import Pacific labourers. An acute labour shortage in the manufacturing sector in the early 1970s drew many more Pacific labourers. This significant inflow of Pacific labourers ignited the historical 'dawn raids' era in the 1970s where Pacific peoples were targeted as overstayers. The 'dawn raids' ended in the late 1970s after public protests including protests by the Polynesian Panthers, a group of New Zealand-born Pacific people influenced by the American Black Panther

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1   While the Ministry for Pacific Peoples uses Pacific people or Pacific peoples, the terms Pasifika and Pasefika are also used to describe people living in New Zealand who have migrated from Pacific countries or people born in New Zealand who identify with a Pacific ancestry or heritage.

2   New Zealand Ministry of Foreign Affairs and Trade. 2021. *Case Study: The Pacific Reset – A Year On*. Available at: Case Study: The Pacific Reset - A Year On | New Zealand Ministry of Foreign Affairs and Trade (mfat.govt.nz) (Accessed: 23 November 2021).

3   NZ On Screen. 2004. *Children of the Migration*, Television – 2004 Documentary, www.nzonscreen.com/title/children-of-the-migration-2004 (Accessed May 2017).

movement. In 2021, the Government issued a formal apology for the 'dawn raids' and a commitment to redress the wrongs of the past that still impact on Pacific peoples today.

The timeline on the following pages highlights the journey and important milestones of Pacific peoples in New Zealand. The Pacific population has rapidly increased from 2,159 in 1945 to 381,642 in 2018.[4] The Pacific population in New Zealand is estimated to reach up to 650,000 (over 10 percent of the total population) by 2038.

POPULATION

Proportion of total population

2018		2038
8.1%		10.9%
381,642		650,000

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4   Unless otherwise specified, all statistics referenced in this paper are taken from the Pacific Aotearoa Status Report (Ministry for Pacific Peoples, 2021).

JOURNEY OF PACIFIC PEOPLES IN NEW ZEALAND – SOME HIGHLIGHTS

Pre-1950s
Population: 2,159 (1945)

1901:
Cook Islands and Niue became colonial territories of New Zealand.

1914:
Pacific men enlisted by the New Zealand Armed Forces during both world wars as part of a contingent of the Māori Battalion.

Western Samoa subject to colonial occupation and administration by New Zealand.

1925:
Felix Leavai, a Samoan is one of the first Pacific people to be naturalised.

1945:
New Zealand Government Scholarship Scheme established to offer educational opportunities for Pacific peoples.

1947:
PICC first Pacific church founded in Newton, Auckland.

1948:
The Tokelau Act of 1948 passed sovereignty of the Pacific territory of Tokelau to New Zealand.

1921–1946:
Samoa administered by New Zealand under a League of Nations mandate.

1947–1962:
Samoa administered by New Zealand under a United Nations Trusteeship.

1950s
Population: 8,103 (1956)

Pacific labour recruited directly to work in New Zealand's rural primary industries.

The Pacific population in New Zealand continues to rise, and Pacific churches are established.

Pacific peoples sporting talent recognised: The PIC Netball Club forms a Pan-Pacific netball team, including players from most Pacific Island nations and Tau Leota wins the New Zealand Light Heavyweight Title.

1960s
Population: 26,271 (1966)

The Pacific population becomes more significant, especially in industrial areas.

The Tokelau Resettlement Scheme is implemented.

Pacific Island School Journals published by the Department of Education.

1962:
Samoa gains independence.

1962 – to date:
New Zealand and Samoa maintain a Treaty of Friendship.

1965:
Cook Islands becomes self-governing in free association with New Zealand.

1970s
Population: 61,354 (1976)

1974:
Niue becomes self-governing in free association with New Zealand.

1976:
High unemployment and recession leads to tightening of immigration policies. 'Dawn raids' take place and Pacific 'overstayers' deported.

Falema'i Lesā challenges immigration policies and successfully takes the case to the Privy Council in London.

Pacific advisory councils and associations are formed reflecting Pacific peoples' desire to have a voice.

A contemporary 'Pacific Sound' becomes commercially recognised as the Yandall Sisters appear on countless television shows.

1977:
P.A.C.I.F.I.C.A Inc established.

1978:
The Pacific Islanders Education Resource Centre opens in Herne Bay, Auckland.

1979:
Tala Cleverley becomes first Pacific person elected to local governmentin Wellington, New Zealand.

1980s
Population:
130,293 (1986)

1984:
Pacific Island Affairs Unit established as part of the Department of Internal Affairs.

1985:
Pacific Island Employment Development Schemes support viable Pacific business ventures.

1985:
The Pacific Business Trust is established.

Pacific people start to move up the public sector hierarchy.

1990s
Population:
202,236 (1996)

1990:
Pacific Island Affairs Unit becomes Ministry of Pacific Island Affairs.

1993:
Taito Phillip Field becomes the first Pacific Labour MP.

1996:
Vui Mark Gosche becomes the first Pacific Cabinet Minister.

1996:
Anae Arthur Anae becomes the first Pacific National MP.

1999:
Luamanuvao Dame Winnie Laban becomes the first Pacific woman MP.

Pacific peoples continue to excel in sport with national honours, national captains and international champions.

2000s
Population:
265,974 (2006)

2002:
A'e'au Semi Epati becomes the first Pacific District Court Judge.

NZ Government apology to Samoa.

2006:
Sir Anand Satyanand, a New Zealand born Indo-Fijian, becomes the 19th Governor General of New Zealand.

Jonathan Ionatana Falefasa "Tana" Umaga, ONZM is made an Officer of the New Zealand Order of Merit.

Charles Chauvel becomes the first MP of Tahitian descent.

2007:
Aupito William Sio is appointed Deputy Mayor for Manukau City, the first Pacific person to hold the position.

Government introduces the Recognised Seasonal Employer (RSE) scheme to bring workers from the Pacific Islands to work in primary sectors.

Jonah Tali Lomu, MNZM, is appointed as a Member of the New Zealand Order of Merit.

2008:
Carmel Sepuloni becomes New Zealand's first MP of Tongan descent.

2009:
Dame Valerie Kasanita Adams, ONZM, is appointed as an Officer of the New Zealand Order of Merit.

2010s onwards
Population:
295,941 (2013)

2010:
Kris Fa'afoi becomes the first MP of Tokelauan descent.

2011:
Alfred Ngaro becomes the first Cook Islander to be elected to Parliament.

Leaufa'amulia Asenati Lole-Taylor becomes the first Pacific NZ First MP.

2013:
Munokoa Poto Williams becomes the first Cook Islands woman MP.

2014:
Jenny Salesa becomes the first Tongan-born MP.

2015:
Beatrice Roini Liua Faumuina ONZM is awarded the New Zealand Order of Merit.

2017:
Dame Valerie Kasanita Adams DNZM is appointed a Dame Companion of the New Zealand Order of Merit.

Sir La'auli Michael Niko Jones KNZM is appointed a Knight Companion of the New Zealand Order of Merit.

2018:
Pacific Aotearoa Lalanga Fou report is published.

2020:
Highest number of elected Pacific MPs.

2021:
NZ Government Dawn Raids apology.

Toeolesulusulu Damon Salesa becomes the first Pacific person to hold the position of Vice-Chancellor at a New Zealand university.

Source: Department of Internal Affairs (2007); Statistics New Zealand (2018); Te Ara: The Encyclopedia of New Zealand (2017).

The majority (66 percent) of Pacific peoples living in New Zealand were born here, which is a marked change from about 30 years ago when most Pacific peoples in New Zealand were migrants from the Pacific Islands. The Pacific population is also the youngest and fastest natural-growing population in New Zealand. One in three births in Auckland is of Pacific heritage, and the median age for Pacific peoples is considerably younger compared to other ethnic groups, at 23 years compared with Māori (25.4 years), Asian (31.3 years), and European (41.4 years). Currently, 34 percent of the Pacific population are aged under 15 years.

Work undertaken for the Ministry of Business, Innovation and Employment by the New Zealand Institute of Economic Research has identified that, by 2026, Pacific peoples will make up a significant proportion of the New Zealand labour force, and potentially 30 percent of the Auckland working population.[5] The growing Pacific youth population also means there will be an increased contribution to the labour force past the year 2026.

Pacific peoples primarily live in urban areas of New Zealand. Statistics show 97.1 percent of Pacific peoples have settled in large urban areas, particularly Auckland, Wellington, and Christchurch. Specifically, 64 percent (or 243, 996) of New Zealand's total Pacific population live in Auckland.

These changing dynamics create a broad set of perspectives and experiences that characterise Pacific communities in New Zealand today.
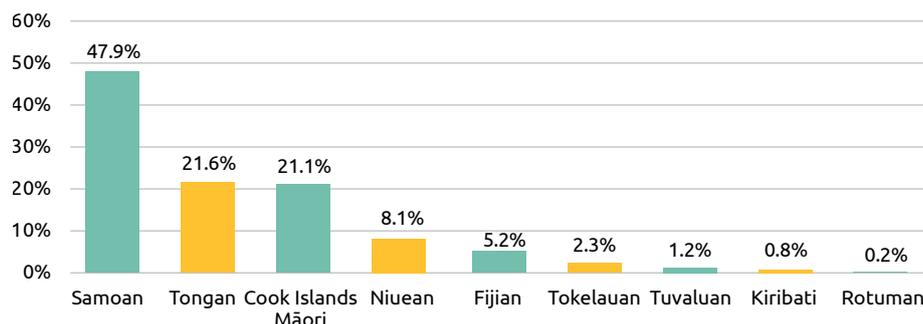
For some Pacific people, living in New Zealand means a constant adjustment between the Pacific traditional world view and the Western world view.

The diversity among the Pacific population is significant. The most populous Pacific ethnic communities in Aotearoa are Samoan, Tongan, Cook Islands Māori, Niuean, Fijian, Tokelauan, Tuvaluan, Kiribati and Rotuman.

PACIFIC PEOPLES' RELATIONSHIP WITH MĀORI

Māori and Pacific peoples share ancient genealogical connections that span millennia. These rich historical ties, include whakapapa connections that determine their special relationship to, and with, each other. Māori and Pacific peoples experience many common and entrenched inequities in New Zealand. There has been a long history and many instances of Māori and Pacific peoples working together, sharing knowledge, solutions, information, and resources to highlight common inequities and the need to address them.

ETHNICITIES

In 2018, Pacific peoples identified with the following ethnicities...

- Samoan 47.9%
- Tongan 21.6%
- Cook Islands Māori 21.1%
- Niuean 8.1%
- Fijian 5.2%
- Tokelauan 2.3%
- Tuvaluan 1.2%
- Kiribati 0.8%
- Rotuman 0.2%

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5   Ministry for Business, Innovation and Business. 2015. *MBIE's Pacific Economic Strategy 2015-2021.*
Available at: https://www.mbie.govt.nz/assets/cf13bcf509/mbie-pacific-economic-strategy-2015-2021.pdf (Accessed: 6 September 2022).

The New Zealand Government's Apology for the Dawn Raids, August 2021.

CULTURAL CAPITAL OF PACIFIC PEOPLES

Understanding the unique cultural capital of who Pacific peoples are, where Pacific peoples come from, how Pacific peoples think, live and work and Pacific peoples knowledge, values and strengths is crucial to effective policy development for Pacific peoples.

Culture is defined as (1) material elements that people create and assign meaning to; and (2) non-material elements that include language, beliefs, ideas, rules, customs, myths, skills, age and generational issues, gender, sexual orientation, geographic location, religion, and socio-economic status. Culture is dynamic and fluid by nature. Kapasa relates to the non-materialistic elements of culture.

PACIFIC PEOPLES' VALUES

Despite the dynamic nature of culture and Pacific values (e.g. professional values,[6] behavioural values,[7] people-centred values[8] and outcome-related values[9]), common Pacific cultural values drive and influence an individual, a family or community's practices, behaviours, decisions, experiences, motivation for change and outcomes. The common Pacific cultural values are:

• **Family:** Many Pacific peoples live in extended families. The family is the centre of the community and way of life. Every person belongs to a family, aiga and kainga, and every family belongs to a person. This brings identity and belonging. Ancestry and a sense of place involve a kinship with what and who has gone before.

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6   Bauer, G. R. (2014). Incorporating intersectionality theory into population health research methodology: Challenges and the potential to advance health equity. Social Science & Medicine, 110, 10-17. doi: https://doi. org/10.1016/j. socscimed.2014.03.022

7   Bauer, G. R. (2014). Incorporating intersectionality theory into population health research methodology: Challenges and the potential to advance health equity. Social Science & Medicine, 110, 10-17. doi: https://doi. org/10.1016/j. socscimed.2014.03.022

8   Bauer, G. R. (2014). Incorporating intersectionality theory into population health research methodology: Challenges and the potential to advance health equity. Social Science & Medicine, 110, 10-17. doi: https://doi. org/10.1016/j. socscimed.2014.03.022

9   Bauer, G. R. (2014). Incorporating intersectionality theory into population health research methodology: Challenges and the potential to advance health equity. Social Science & Medicine, 110, 10-17. doi: https://doi. org/10.1016/j. socscimed.2014.03.022

- **Collectivism:** Most Pacific peoples are communal people. Our way of viewing the world and doing things is mostly driven by what is commonly perceived as acceptable to the community. This includes teamwork, consultation, and co-operation with all members striving to work together to achieve common goals through a consensual approach.

- **Consensus:** Where and when possible, everyone who ought to be consulted is consulted and the decisions are based on the consensus of all.

- **Reciprocity:** Acknowledging the value of relationships and obligations of care between individuals and groups interacting for a shared purpose. Mutual help and interdependence are viewed as more effective than individualism.

- **Respect:** Pacific peoples learn from an early age to show respect when relating to one another. This is an expected behaviour, including respect towards elders, parents, women, children, and people in positions of authority. Respect includes keeping face, acknowledging someone's status, and observing proper etiquette.

- **Spirituality:** An emphasis on Christian spirituality and religious practices, and cultural customs and protocols. These will have developed over time and are the traditional or accepted way of doing things.

- **Love:** For many Pacific peoples love is inherent in all they do and how they behave. In the tone of voice, body language, how they greet, apologise, heal, affirm, console, farewell and forgive. It is multi-dimensional, and guides approaches in all relationships with an individual and their family, their genealogies and environment. To love is to be responsible and have a duty of care for self and for all. It is the thread that enables all other values to be sustained and thrive.

"Has 'e marō"
"Press to win"
"Nā vahia la pō'ia marō ta"
"Give your best effort in order to win"
— Rotuman proverb

Cultural values and worldviews influence how Pacific people live on a daily basis and what matters most to Pacific families and communities. Knowing the core differences between Pacific indigenous worldviews and Western worldviews is an important component in achieving understanding. The differences described below are in very general terms.

Pacific indigenous cultures tend to emphasise:	Western culture tends to emphasise:
Spirituality	Secular/scientific
Rank/authority	Equality
Conformity	Individuality
Interdependence	Independence
Others' feelings	Individual rights
Blood ties	Nuclear family
Restraint	Criticism
Specifics	Universals

Source: (Department of Internal Affairs, 2007)

PACIFIC PEOPLES AND INTERSECTIONALITY

Intersectionality recognises that Pacific peoples are not a homogenous group. The needs and perspectives of Pacific peoples are influenced by multiple and interconnected dimensions of identity (including ethnicity, age, gender, sexuality, migration status and socioeconomic status), as well as issues of power, past experiences and political systems.[10] These dimensions interact to create overlapping and interdependent systems of discrimination or disadvantage.[11]

For example, a young Pacific person who identifies as Rainbow+, or young Pacific person with a disability or chronic condition, will generally face more inequities than those who belong to only one of those identity groups and, on some indicators, they also face higher levels of challenge (higher inequities) than those who belong to only one of those identity groups.[12]

10   Bauer, G. R. (2014). Incorporating intersectionality theory into population health research methodology: Challenges and the potential to advance health equity. Social Science & Medicine, 110, 10-17. doi: https://doi. org/10.1016/j. socscimed.2014.03.022

11   Laia Palència, Davide Malmusi, Carme Borrell. 2014. Incorporating Intersectionality in Evaluation of Policy Impacts on Health Equity A quick guide. Agència de Salut Pública de Barcelona, CIBERESP http://www.sophie-project.eu/pdf/Guide_ intersectionality_SOPHIE.pdf

12   Roy, R., Greaves, L. M., Peiris-John, R., Clark, T., Fenaughty, J., Sutcliffe, K., Barnett, D., Hawthorne, V., Tiatia-Seath, J., & Fleming, T. (2021). Negotiating multiple identities: Intersecting identities among Māori, Pacific, Rainbow and Disabled young people. The Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. This version published April 2021.

PACIFIC PEOPLES' SOCIO-ECONOMIC STATUS

While there have been improvements in certain areas, an overview of social and economic indicators[13] suggests that Pacific people continue to experience unmet needs across multiple domains such as:

- incomes well below the national average, and subsequently fewer assets and higher debt
- lower living standards
- higher unemployment rates
- low self-employment and business ownership
- low home ownership
- larger households, often with multiple generations living in the same home
- poorer health outcomes
- lower educational outcomes
- lower access to support services.

Understanding Pacific peoples' social and economic position and cultural values provides an important context for applying the Kapasa. It is important to understand that many of the existing inequities described here are complex and interrelated and have stemmed from interactions between individual risk factors and wider environmental influences.

"Tauvā ki tō lumanaki nei, ma taofi ki nā mea lelei uma".
"Determine your future now by taking hold of every opportunity"
– Tokelauan proverb

"Taeka n rabakau: Teimatoan te maiu raoi mani babaaire aika a nikoraoi"
"The maintenance of wellbeing comes from just and fair decision-making"
– Kiribati proverb

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13   Unless otherwise stated, all data in this section comes from MPP (2021).

WHAT IS KAPASA?

'Kapasa' is the Tongan (pronounced Kāpasa) and Samoan (pronounced 'Tapasā" or colloquially "Kapasā") translation for compass. Compass is called Kabasi in Fiji and Kamapasi in Niue. Kapasa echoes how our Pacific ancestors successfully navigated their way across the Pacific Ocean. Kapasa is used as a metaphor to represent policy navigation in a diverse society like New Zealand. Policies, programmes and services will be more effective if the views and values of the groups they affect are considered in the policy process. Kapasa is a tool for policy makers across government agencies to incorporate the needs, values, aspirations, and experiences of Pacific peoples in the generic policy development process.
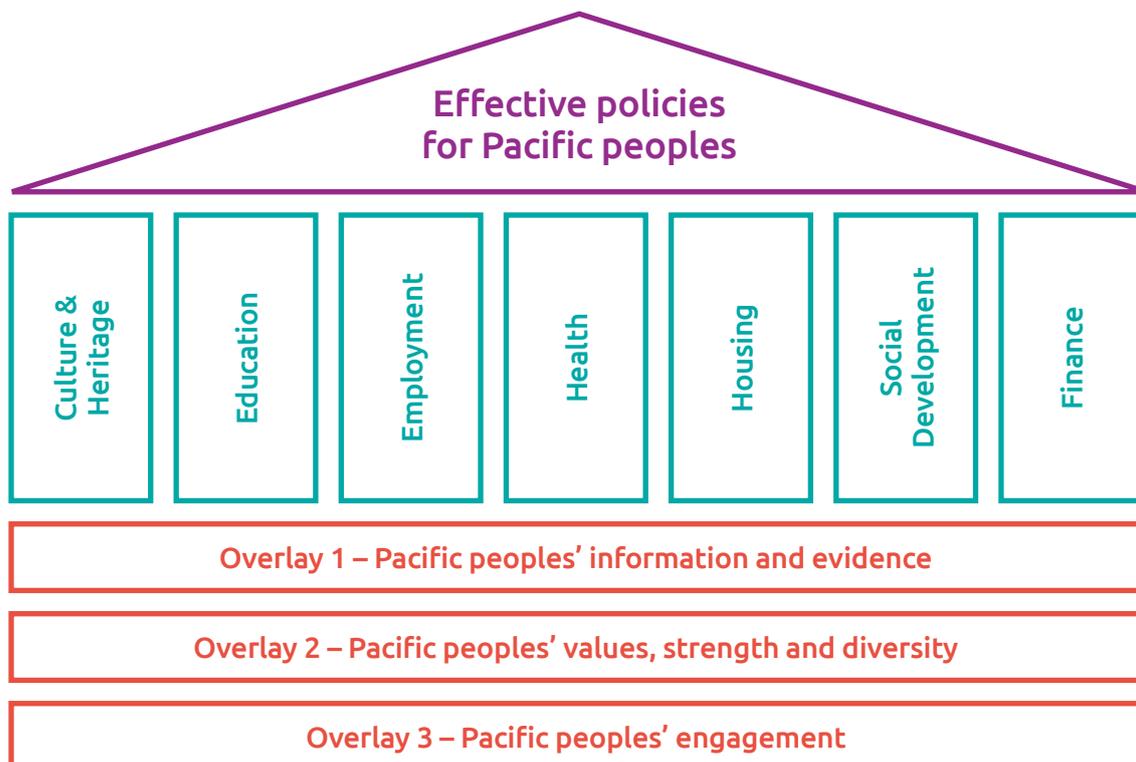
Kapasa encourages a strengths-based approach to policy development, where Pacific peoples are concerned. This approach is based on the beliefs that all people and communities:

- have existing strengths, experiences, and capabilities

- have resources and are capable of learning new skills and solving problems

- can use existing competencies to identify and address their own concerns.

"Fakamalolo ke he tau amaamanakiaga, ke mafola ai e tau matakainaga."

"Strengthen all endeavours and the community will benefit."

– Niuean proverb

Effective policies for Pacific peoples

Culture & Heritage	Education	Employment	Health	Housing	Social Development	Finance

Overlay 1 – Pacific peoples' information and evidence

Overlay 2 – Pacific peoples' values, strength and diversity

Overlay 3 – Pacific peoples' engagement

WHY DO WE NEED KAPASA?

While there is an increasing focus on improving Pacific outcomes, Pacific peoples continue to experience inequities when compared with other population groups. This signals that policies are not meeting the needs and aspirations of Pacific peoples as effectively as they could.

For policies to work optimally for Pacific peoples, it is vital to ensure that the needs, values, and aspirations of Pacific communities are considered throughout the policy development process.

Kapasa recognises that Pacific peoples have a right to equitable outcomes in all aspects of New Zealand life. It encourages users to think critically about the perspectives of Pacific peoples. Specifically, it sets out ways to:

- effectively include data and important information about Pacific peoples

- take account of their values, experiences, strengths, and diversity; and

- ensure effective engagement as policy is developed, implemented, and monitored.

Understanding Pacific stories and what works for Pacific peoples adds rigour to analysis and advice. Effectively engaging Pacific communities in the policy process can enable better understanding of the problem, help identify strengths-based solutions and boost community ownership and action.

Kapasa provides a platform for government agencies to build their understanding of Pacific peoples. This can lead to more effective policy development, improved outcomes, and better quality of life.

WHO SHOULD USE KAPASA?

While Kapasa is aimed primarily at policy makers in government agencies, it can be useful for the private and non-government sectors also.

Kapasa can be applied to a range of policy work and decision-making where Pacific peoples will be affected directly or indirectly, such as:

- developing strategies and action plans

- considering policy levers or options

- developing programmes and initiatives

- assigning priorities and resources

- developing laws and regulations, and

- determining how services will be delivered.

"O le tele o sulu e maua ai figota, e mama se avega pe a ta amo fa'atasi."

"My strength does not come from me alone but from many."

– Samoan proverb

WHEN SHOULD KAPASA BE USED?

Kapasa is designed to be applied at each phase of the policy development process if Pacific people are affected. It breaks this process into three broad phases: 'context and outcome', 'analysis and implementation' and 'monitoring, adjustment and evaluation'.

HOW DOES KAPASA WORK?

Kapasa applies three overlays to the generic policy development process:

- Overlay 1: Pacific peoples' information and evidence

- Overlay 2: Pacific peoples' values, strengths and diversity

- Overlay 3: Pacific peoples' engagement.

These overlays do not alter the generic policy process. Instead, they add value by allowing for better integration of Pacific peoples' perspectives throughout the policy development process.
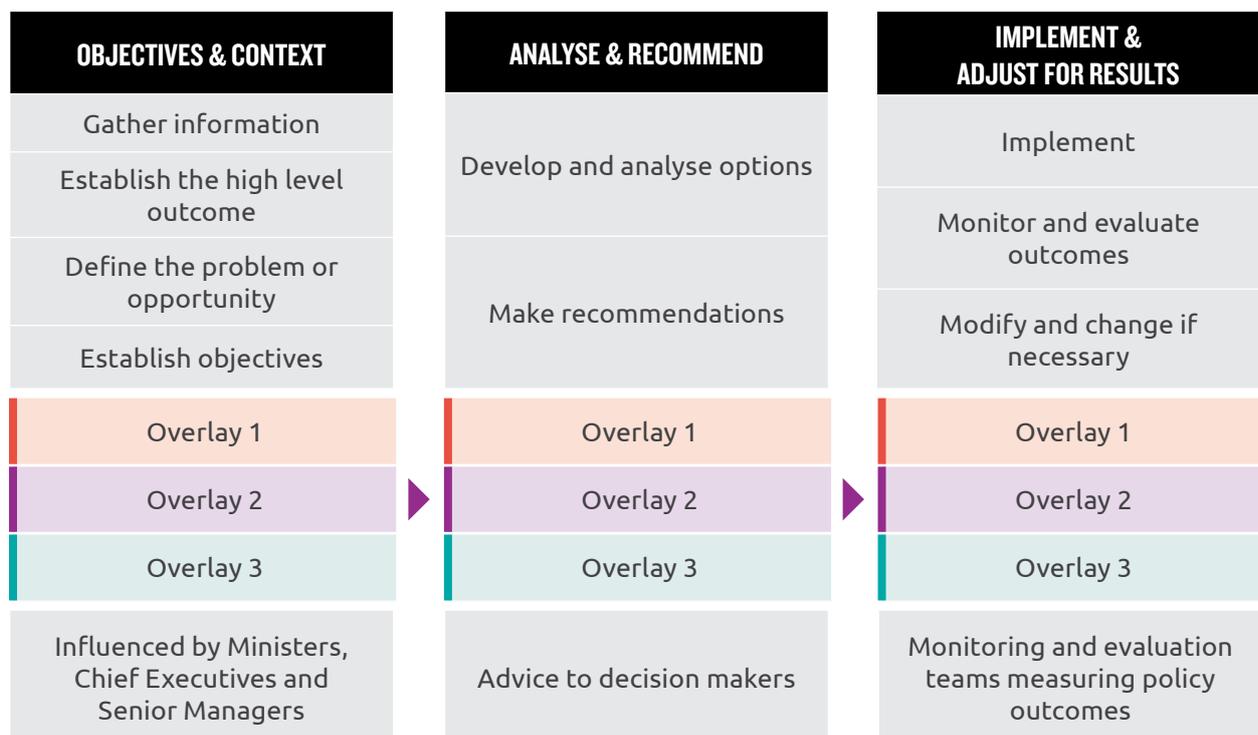
Figure 1 shows an example of the generic policy process undertaken by government agencies. The figure forms the basic template for Kapasa, where the overlays are applied at all phases of the generic policy process.

Kapasa is presented fully in the next section. In applying these overlays, Kapasa offers a set of reminders and asks a number of important questions to inform the thinking in all the policy phases. These questions reflect important characteristics in New Zealand's Policy Quality Framework.
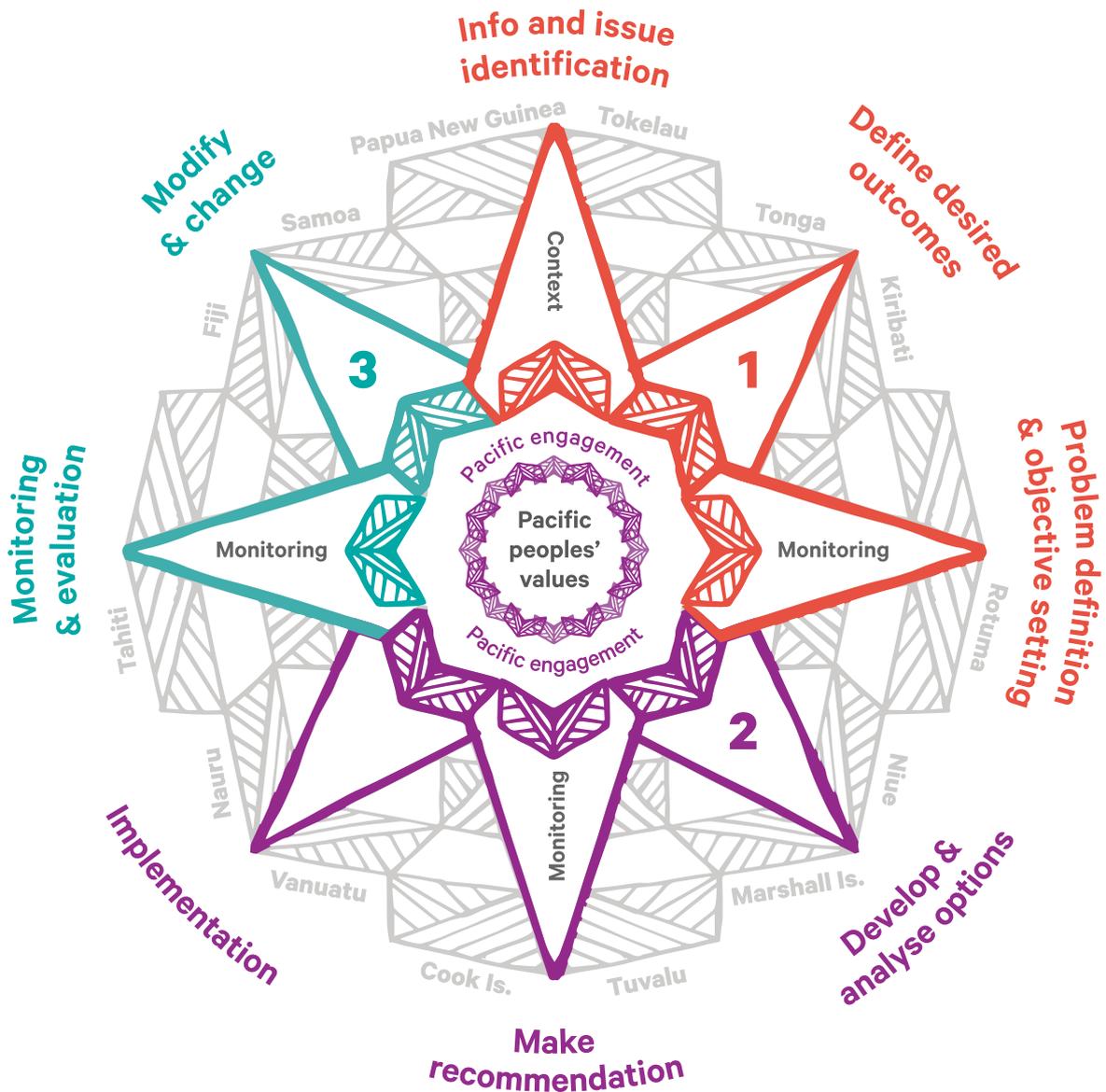
Two case studies demonstrating the application of the Kapasa are provided in Appendix 1. A list of sector-specific sources of Pacific data, information, strategies and research frameworks is provided in Appendix 2.

In the following recommended framework, the main questions are written in red while supplementary questions and guidance are written in blue.

FIGURE 1: THE GENERIC POLICY PROCESS

OBJECTIVES & CONTEXT	ANALYSE & RECOMMEND	IMPLEMENT & ADJUST FOR RESULTS
Gather information		Implement
Establish the high level outcome	Develop and analyse options	Monitor and evaluate outcomes
Define the problem or opportunity		Modify and change if necessary
Establish objectives	Make recommendations	
Overlay 1	Overlay 1	Overlay 1
Overlay 2	Overlay 2	Overlay 2
Overlay 3	Overlay 3	Overlay 3
Influenced by Ministers, Chief Executives and Senior Managers	Advice to decision makers	Monitoring and evaluation teams measuring policy outcomes

KAPASA – PACIFIC POLICY ANALYSIS TOOL

Kapasa is a tool to navigate through the policy development process, which is represented as the context and outcome phase (red), analysis and implementation phase (purple) and monitoring, adjustment and evaluation phase (blue).

Kapasa applies three overlays to this generic policy development process:

- Overlay 1: Pacific peoples' information and evidence

- Overlay 2: Pacific peoples' values, strengths and diversity

- Overlay 3: Pacific peoples' engagement.

The three overlays are the navigation principles. They provide reminders and ask various key questions at different phases of the policy cycle for the policy outcomes and impacts to be realised on Pacific peoples.

Family: Many Pacific peoples live in extended families. The family is the centre of the community and way of life. Every person belongs to a family, aiga and kainga, and every family belongs to a person. This brings identity and belonging. Ancestry and a sense of place involve a kinship with what and who has gone before.

Collectivism: Most Pacific peoples are communal people. Our way of viewing the world and doing things is mostly driven by what is commonly perceived as acceptable to the community. This includes teamwork, consultation, and co-operation with all members striving to work together to achieve common goals through a consensual approach.

Consensus: Where and when possible, everyone who ought to be consulted is consulted and the decisions are based on the consensus of all.

Reciprocity: Acknowledging the value of relationships and obligations of care between individuals and groups interacting for a shared purpose. Mutual help and interdependence are viewed as more effective than individualism.

Respect: Pacific peoples learn from an early age to show respect when relating to one another. This is an expected behaviour, including respect towards elders, parents, women, children, and people in positions of authority. Respect includes keeping face, acknowledging someone's status, and observing proper etiquette.

Spirituality: An emphasis on Christian spirituality and religious practices, and cultural customs and protocols. These will have developed over time and are the traditional or accepted way of doing things.

Love: For many Pacific peoples love is inherent in all they do and how they behave. In the tone of voice, body language, how they greet, apologise, heal, affirm, console, farewell and forgive. It is multi-dimensional, and guides approaches in all relationships with an individual their family, their genealogies and environment. To love is to be responsible and have a duty of care for self and for all. It is the thread that enables all other values to be sustained and thrive.

1

Identify issue, define and research
(context and outcome phase)

Key Questions

How, and to what extent, are Pacific peoples affected by the issue, problem or opportunity?

Good policy advice is clear about what is intended and describes the vision for success; it links outcomes, immediate objectives and recommended actions to that intent. Does the 'line of sight' that you are establishing apply equally to Pacific peoples, or is a different approach required?

When unpacking the problem or opportunity, ask: Are any of the underlying causes or opportunities distinct for Pacific peoples in any way?

Are you making any assumptions about any of the above – how will you confirm these?

Are the evidence sources you are relying on credible? Have they been recommended by the Ministry for Pacific Peoples, or are they coming from some other credible source?

2

Develop and analyse options and recommendations
(analysis and implementation phase)

Key Questions

When considering prior initiatives and evidence or anecdotes of what worked and why, ask: Are any of the results dependent on a particular set of cultural attributes or values, or socio-economic circumstances? Are these present and/or replicable in Pacific communities or the sub-populations being targeted?

When assessing options, ask: How will the options impact on Pacific ethnic groups or other sub-groups of Pacific peoples?

When confronting implementation, ask: Are there any barriers that would prevent Pacific peoples from benefiting from the implementation of this policy? Will implementation and delivery require a specific approach for Pacific peoples?

Considering the indicators of successful delivery and implementation, ask: Are indicators that are specific to Pacific peoples required? Who will collect this information, how and when?

What information do we need to collect in terms of the effectiveness and efficiency of our actions, and how will we collect this information?

What systems and processes are in place to gather evidence of effective and efficient implementation and delivery of the policy or initiative?

What mechanisms are in place to incorporate performance feedback into policy thinking and service delivery?

3

Implement, evaluate and refine
(monitoring, adjustment and evaluation phase)

Key Questions

Revisit the question on implementation flagged in phase 2 above. When confronting implementation, ask: Are there any barriers that would prevent Pacific peoples from benefiting from the implementation of this policy? Will implementation and delivery require a specific approach for Pacific peoples? Can a specific approach be resourced?

Revisit the indicators flagged in phase 2 above: *Considering the indicators of successful delivery and implementation, ask: Are indicators that are specific to Pacific peoples required?*

What impact has the policy had on Pacific communities?

How can you share the knowledge you are generating?

What mechanisms are there to incorporate performance feedback into policy thinking and service delivery?

Reminders

Different types and levels of information may be required to understand a policy problem from a Pacific viewpoint. Use qualitative, quantitative as well as experiential information, for example, statistics, intelligence from communities, academic research.

Consider intersectionality - which are the important intersecting social locations and systems for Pacific peoples in this instance? For example, how do ethnicity, class, sexuality and other social locations and systems of inequality (racism, colonialism, classism, heterosexism) interact in relation to this policy problem?

Key Questions

What are Pacific peoples' experiences of the problem(s)?

What will success look like for Pacific peoples (in relation to the policy under consideration)?

Have Pacific peoples' perspectives, values and strengths been incorporated into thinking about the problem(s), opportunities and possible solutions?

Are the perspectives and values the same for all Pacific peoples, or do they differ based on ethnicity, gender, age, disability status, faith/religion, language, geographic location and family/community circumstances (in addition to other relevant factors, such as social and economic indicators)?

Reminders

The diversity, experiences and strengths within Pacific communities are vast, as reflected below.

- *Diversity can be a source of strength, cultural vitality, national pride and solidarity. Each Pacific group has its own language, beliefs, customs, social structures, etiquettes, protocols, histories and constitutional and political relationships with New Zealand.*

- *Pacific peoples can relate to both 'traditional' Pacific and 'mainstream' New Zealand culture, depending on their background and the situation.*

Reminders

Consider if there are any risks (financial, environmental, political and so on) associated with the various options.

Consider if there is any impact on New Zealand relations with Pacific states and/or New Zealand's international obligations, particularly in regard to the issue.

Information about previous initiatives used to address a particular issue for Pacific peoples will be important. Check relevant government strategies regarding Pacific peoples in relation to this issue.

Further guidance on the standards for good quality policy analysis and advice can be found in the Policy Project's Policy Quality Framework.

Key Questions

Do the options address the issues for Pacific peoples in line with their value system? If not, how can this be resolved?

In what way do the options empower and strengthen Pacific peoples and communities?

Reminders

Policy development is a value-laden process, where values influence both the process and outcomes of policy. While acknowledging the diversity and strengths among Pacific groups, there are some values that Pacific peoples broadly share. These are set out below as a guide.

Broad values of Pacific people

Family, Collectivism, Consensus, Reciprocity, Respect, Spirituality and Love.

Reminders

Ensure that your implementation and communications plans for the policy have adequately considered Pacific peoples' values, experiences, strengths and diversity.

Key Questions

Was the policy implemented in a culturally sensitive, effective and efficient manner from a Pacific perspective? What worked well and why? What would enhance performance in the future?

What Pacific values are being affected by the policy or initiative?

In what way has the implementation of the policy or initiative impacted on Pacific values?

Reminders

When implementing your policy, remember that Pacific peoples are diverse and express a range of attitudes, experiences and motivations within their separate communities that may set them apart from other groups in the wider population. This diversity also needs to be considered in relation to Pacific peoples' different levels of acculturation as part of New Zealand society.

- Many Pacific people have multiple ethnicities, particularly young Pacific people. Be mindful of the intergenerational issues – overseas-born against the New Zealand-born.
- Empower Pacific people based on their own ethnic, social and community groupings.

Key Questions

If you do not know what Pacific peoples' values, experiences, strengths and descriptions of success look like, will this be a significant risk to the success of the policy? If yes, how will you find out about these?

– Who are the Pacific peoples to consult, and what are the best times, geographic coverage and venues for the engagement?

– What existing relationships can you use to support good engagement?

Reminders

Given the problem or issue, consider what input would be most useful from Pacific peoples at each phase and how it is best achieved.

Engagement with Pacific peoples is a mechanism for carrying out a reality check on the information obtained about the issue, as well as on any gaps in the information obtained through conventional sources. Refer to the Ministry for Pacific Peoples' Yavu – Foundations of Pacific Engagement.

Before you consult, check what information is already available about the issue within your organisation. The Ministry for Pacific Peoples is also a good source of information on Pacific peoples.

Older Pacific people may prefer their own language – offer this choice during engagement.

Key Questions

Are there Pacific-specific engagement approaches required to test the options?

How will Pacific peoples find out about any changes following their input?

Do the options offer meaningful opportunities for Pacific peoples to be involved?

Reminders

Use appropriate engagement techniques to check assumptions and decisions throughout the process.

Amend decisions and assumptions to reflect advice provided by Pacific people throughout the process.

Where there are conflicts with mainstream or other values, effort needs to be applied to acknowledge and resolve any differences in a genuine and open manner.

Pacific values: Family, Collectivism, Consensus, Reciprocity, Respect, Spirituality and Love.

Key Questions

Who within the Pacific community should be involved in the ongoing monitoring and evaluation of the policy or initiative? Are these the most appropriate people to consult?

What cultural protocols should be followed to ensure effective engagement with Pacific peoples?

What mechanisms are in place to ensure Pacific peoples are being kept informed of the outcomes of the initiative?

Reminders

Make it clear how Pacific peoples' input will be progressed in the policy process and be sure to communicate any feedback.

For further advice, see the Ministry for Pacific Peoples' Yavu – Foundations of Pacific Engagement.

ENGAGING WITH PACIFIC PEOPLES

The Ministry has developed the Yavu – Foundations of Pacific Engagement to assist agencies to engage with Pacific peoples.

Effective engagement with Pacific peoples and/or service providers is an important element throughout all the phases of Kapasa.

Good engagement amongst Pacific peoples involves creating and maintaining relationships. It can involve a significant investment at the outset because effective and ongoing engagement with Pacific peoples can sometimes be time consuming. Take the time to observe protocols and practices that uphold spirituality through prayers, recognition of church and community leaders, and through thank you gestures or koha.

"E rima te'arapaki, te aro'a, te ko'uko'u te utuutu, 'iaku nei."

"Under the protection of caring hands there's a feeling of love and affection."

– Cook Islands Māori proverb

HOW CAN THE MINISTRY FOR PACIFIC PEOPLES HELP?

We will achieve better outcomes for Pacific peoples if Kapasa is continuously used. The policy team based in Wellington and Auckland is available to provide advice on Kapasa.

Our regional teams in Auckland, Wellington and Christchurch can also provide advice on effective engagement with Pacific communities. The *Yavu – Foundations of Pacific Engagement* is also available to assist agencies.

For information on Kapasa training, or for any other assistance, please contact us at: kapasa@mpp.govt.nz

"Dui seva ga na bua ko tea"

"You will reap the bua (frangipani) that you planted".

– Fijian proverb

"Koloa 'a Tonga ko e fakamālō."

"The treasure of Tonga is in saying thank you."

– Tongan proverb

APPENDIX 1: CASE STUDIES

CASE STUDY 1 – HOW CAN WE INCREASE THE LABOUR MARKET PARTICIPATION RATE OF PACIFIC WOMEN INTO PAID WORK

This fictitious case study demonstrates how the Kapasa could be applied to a policy scenario based on the following assumptions:

a. Policies and initiatives targeting Pacific women often neglect specific barriers or cultural understanding that limit labour market participation.

b. Employment initiatives and services have low uptake and participation of Pacific women.

c. The policy options focus on changes to policy settings to ensure we maximise the potential to improve labour market participation of Pacific women.

d. A policy analyst has been tasked to provide policy options to the responsible Minister to improve labour market participation into paid work focusing on Pacific women.

Trigger question: Are Pacific people affected by the issue? YES

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 1: Pacific peoples' information and evidence	• How, and to what extent, are Pacific peoples affected by the issue, problem or opportunity? • Good policy advice is clear about what is intended and describes the vision for success; it links outcomes, immediate objectives and recommended actions to that intent. Does the 'line of sight' that you are establishing apply equally to Pacific peoples or is a different approach required?	How and to what extent are Pacific women affected by the issue, problem? **Does statistical data on Pacific women provide insights and/or highlight the extent of this issue?** Statistical data available reaffirms this problem/issue which will continue its current trajectory if no intervention is taken to lay enduring foundations into the future of labour market participation into paid work for Pacific women. The recent publication of the *Pacific Aotearoa Status Report: A Snapshot (2020)*[14] shows that Pacific women: • Earn less with a median personal income of $35,001 to $40,000 compared to Pacific men, median personal income is between $60,001 and $70,000. Half of the Pacific female population has an income between $0 and $20,000. • Are largely in the health and social services, education and training industries (16% respectively), followed by manufacturing (10%). These make up the top three industries that employ Pacific women. • Higher unemployment rate of 8.7% (compared to Pacific men at 7.4%).[15] • Lower labour force participation rate for Pacific women at 58.2% (compared to men at 73.4%). • Higher average underutilisation rate of 19.5% (compared to Pacific men at (12.9%). • Lower representation as entrepreneurs with 0.9% (compared to Pacific men at 2%) with a majority of Pacific women New Zealand-born (61%). • Are often undertaking a high level of unpaid work carried out in households and in the community. However, a recent joint report by MPP and the Ministry for Women titled *Pacific Women and Men in Business*[16] highlighted the following point: • There is an opportunity for Pacific women to establish businesses and/or grow their businesses to partake in the rise of professional services. The Pacific Business Trust identified opportunities in three areas for Pacific businesses: digital, procurement and professional services. Pacific women have been identified as heavily represented in the professional services uptake compared to digital (to use and apply digital tools) and procurement (to gain pipeline projects in construction and infrastructure sectors).

14 Unless otherwise stated, all data in this section comes from MPP (2021).

15 Statistics New Zealand (2021). *Household Labour Force Survey December 2020*. Available at: View table - Infoshare - Statistics New Zealand (stats.govt.nz) (Accessed: 17 November 2021).

16 Ministry for Women (2021). Pacific Women and Men in Business. Available at: Pacific women and men in business | Ministry for Women. (Accessed: 16 November 2021).

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 1: Pacific peoples' information and evidence		**Synthesis on available data and opportunities to improve outcomes for Pacific women.** The evidence suggests that Pacific women earn less, are underutilised, have low labour market participation and a majority work in care and support services workforce. In 2020, the gap in average hourly wages experienced by Pacific women was 27 per cent when compared to New Zealand European men[17] which is a stark reminder for why this is such a critical issue. However, there are opportunities in professional services for businesses owned by Pacific women as well as opportunities to improve their underutilisation and earning capability through better pathways into paid work with more cultural understanding, sound advice, and co-design for services and initiatives targeting Pacific women.

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17   Human Rights Commission (2021). *Pacific Pay Gap Inquiry*. Available at: Human Rights Commission :: Pacific Pay Gap Inquiry (hrc.co.nz) (Accessed: 2 December 2021).

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 2: Pacific peoples' values, strengths and diversity	• Have Pacific peoples' perspectives, values and strengths been incorporated into thinking about the problem(s), opportunities and possible solutions? • Are the perspectives and values the same for all Pacific peoples, or do they differ based on ethnicity, gender, age, disability status, faith/religion, language, geographic location and family/community circumstances (in addition to other relevant factors such as social and economic indicators)?	**The call to action from Pacific communities.** Pacific peoples have set out their expectations of government very clear in the Lalanga fou vision and goals. The goals are: • Goal One: Thriving Pacific languages, cultures and identities • Goal Two: Prosperous Pacific communities • Goal Three: Resilient and healthy Pacific peoples • Goal Four: Confident, thriving and resilient Pacific young people. The vision for a brighter future underpins the needs and aspirations of Pacific peoples: *'We are confident in our endeavours, we are a thriving, resilient and prosperous Pacific Aotearoa'.* Pacific women cut across all four Lalanga Fou goals as well as the vision statement for the future. The policy options that are being developed will help achieve the realisation of these goals for Pacific women, particularly Goal Two. **Cultural expectations on roles and responsibilities.** Pacific women fulfil roles and responsibilities that are linked to cultural norms such as distribution of labour in a household, roles in the community and child rearing expectations. Pacific women often take on unpaid and voluntary roles (such as community and church roles) compared to Pacific men. The cultural values and norms may often be reinforced by older Pacific women (intergenerational differences) who are deeply respected and revered in Pacific cultures. As a youthful population, there is a growing number of Pacific women who are becoming entrepreneurs and New Zealand-born. There is an opportunity to amplify earning and career opportunities that appropriately balance cultural norms and protocols with future pathways into paid work in the labour market that can be appealing for, and understanding of, Pacific women. *Refer to the Kapasa for the Pacific values or Ministry for Pacific Peoples for further in-depth cultural knowledge and narratives.*

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 3: Pacific peoples' engagement	• If you do not know what Pacific peoples' values, experiences, strengths and descriptions of success look like, will this be a significant risk to the success of the policy? If yes, how will you find out about these? - Who are the Pacific people to consult, and what are the best times, geographic coverage and venues for engagement? - What existing relationships can you use to support good engagement?	Valuable community insights could be gained by exploring Pacific womens' experiences and barriers into paid work in the labour market as well as attitudes on the cultural roles and responsibilities Pacific women fulfil in the home, wider community, and church. • Check and stock-take on Pacific women's networks and organisations (such as P.A.C.I.F.I.C.A. Inc, church groups, youth groups, ethnic-specific community groups et al) that you could talk to. • Engage with MPP, MfW as well as other Pacific networks across the public sector to gain insights and learnings on what has worked/what has not/what are the barriers/what is the current activity in this area across government. This should also not exclude the opportunity to partner with key agencies and collaborate. • Pacific community leaders should be engaged to obtain a wider Pacific community perspective and add valuable contribution as leaders. Community sessions revealed that: • Pacific women traditionally fulfil child rearing roles and domestic duties in the home as nurturers while the men go out and work as gatherers. • Existing employment invitiatives and services are not appealing and lack understanding of roles and responsibilities Pacific women undertake, specifically, unpaid work. • Highlighted the importance of their cultures and identities and why it is difficult to balance paid work with unpaid work and raising children – the constant tension points many Pacific families experience living in New Zealand as Pacific peoples. • Pacific (and Māori) women spend marginally more time on unpaid work each day compared to European and Asian women. Pacific women often take on community roles (unpaid or voluntary) such as: - Leadership and governance roles within the village and/or active member of the village (i.e., kava group, dance group, village group, MC at cultural events, President of ethnic association, translator, teaching the language); - Leadership or service roles within the church and active member of the church (i.e., member of the women's worship group, church elder, deacon); - Partner, child or family member to a person with the said cultural or church leadership role; and - Leadership and governance roles within the village and/or active member of a sports club or school group (i.e., alumni).

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 3: Pacific peoples' engagement		Refer to the Ministry for Pacific Peoples' *Yavu – Foundations of Pacific Engagement* about appropriate cultural protocols for engaging with Pacific peoples. You can also approach the Ministry for Pacific Peoples and other relevant Pacific service providers for more insights.

Phase 2	Questions	Develop and analyse options and recommendations (analysis and implementation phase)

Overlay 1: Pacific peoples' information and evidence

- When considering prior initiatives and evidence or anecdotes of what worked and why, ask: Are any of the results dependent on a particular set of cultural attributes or values, or socio-economic circumstances? Are these present and/or replicable in Pacific communities or the sub-populations being targeted?

- When assessing options, ask: How will the options impact on Pacific ethnic groups or other sub-groups of Pacific peoples?

- Considering the indicators of successful delivery and implementation, ask: Are indicators that are specific to Pacific peoples required? Who will collect this information, how and when?

When developing the options, analyse how each option is likely to impact on Pacific peoples.

The three options are: (1) establish and implement a pilot to leverage opportunities for Pacific women through entrepreneurial support services and further explore opportunities to remunerate and monetise unpaid and voluntary work; (2) explore levers and opportunities to co-design policy solutions alongside Pacific women's organisations to improve labour market participation with key agencies (MBIE, MfW & MSD) and explore a potential pilot building on what is showing signs of success or (3) Do nothing. All options have direct impacts on Pacific peoples.

(Preferred) Option 1 – Establish and implement a pilot to leverage opportunities for Pacific women through entrepreneurial support services and further explore opportunities to remunerate and monetise unpaid and voluntary work.

This option would build on existing opportunities for Pacific women as entrepreneurs – particularly in professional services given most Pacific women work in care and support services. This option would also entail further exploration of opportunities for Pacific women to be remunerated for their unpaid and voluntary work – which are mainly associated with their ethnic-specific roles and responsibilities within the community and church.

Option 2 – Explore levers and opportunities to co-design policy solutions alongside Pacific women's organisations to improve labour market participation with key agencies (MBIE, MfW & MSD) and explore a potential pilot building on what is showing signs of success.

The standard policy development process often misses the voices and lived experiences of Pacific women. This option would entail meaningful and genuine engagement and partnership with Pacific women to be part of the full process (from beginning - to implementation – to monitoring – to evaluation – to adjusting) with a shared sense of responsibility matched with appropriate resourcing to support this work. This option also entails designing a pilot to build on success and monitor and role model what that looks like to learn from and grow on.

Option 3 – Do nothing.

The current issues persist with no effort across government to improve labour market outcomes for Pacific women and the current trends and trajectory continue without a plan to lay enduring foundations into the future.

Information can continue to be collected including ethnic-based data and insights.

Phase 2	Questions	Develop and analyse options and recommendations (analysis and implementation phase)
Overlay 2: Pacific peoples' values, strengths and diversity	• Do the options address the issues for Pacific peoples in line with their value system? If not, how can this be resolved?	The proposed options for change ensure that the issue is being addressed in a way that is culturally responsive, pragmatic, appropriate and committed to ensuring that Pacific women are empowered to lead solutions and pave the way to improve outcomes for their future. Pacific women should have the right supports in place to enable balancing cultural roles and responsibilities with opportunities to earn in a way that is culturally tailored to their lived experiences and solution-focused to minimise barriers and maximise their labour market participation. The options consider and adopt a strengths-based approach through meaningful engagement and genuine partnership with Pacific women to lead and determine what *will* work as opposed to government prescribing what *ought* to work.
Overlay 3: Pacific peoples' engagement	• Are there Pacific-specific engagement approaches required to test the options?	Yes, consider the language barrier and refer to the Ministry for Pacific Peoples' *Yavu – Foundations of Pacific Engagement* for guidance on engagement with Pacific peoples.

Phase 3	Questions	Implement, monitor, evaluate and refine (monitoring adjustment and evaluation phase)
Overlay 1: Pacific peoples' information and evidence	• Revisit the question on implementation flagged in phase 2 above: When confronting implementation, ask: Are there any barriers that would prevent Pacific peoples from benefiting from the implementation of this policy? Will implementation and delivery require a specific approach for Pacific peoples? Can a specific approach be resourced? • What impact has the policy had on Pacific communities? • What mechanisms are there to incorporate performance feedback into policy thinking and service delivery?	If Pacific data is available, then analyse the data. If not, then approach the Ministry for Pacific Peoples and other relevant Pacific service providers for insights on the issue. Given that Pacific women are a target group, consider including Pacific people in the monitoring and evaluation phase of existing and/or new initiatives. Pacific voices need to be visible, heard and elevated to provide input and advice into policies and initiatives that will affect their lives. Potential barriers are language and how to engage with the target audience. However, refer to the *Yavu – Foundations of Pacific Engagement* for support on this. There are ethnic-specific radio programmes where messages about opportunities to increase labour market participation for Pacific women could be communicated to improve uptake (e.g. Radio 531pi, Planet FM and others). Pamphlets, social media channels and online material are alternative mediums. These approaches could require Pacific input for translation and messaging.
Overlay 2: Pacific peoples' values, strengths and diversity	• Was the policy implemented in a culturally sensitive, effective and efficient manner from a Pacific perspective? What worked well and why? What would enhance performance in the future?	Make sure the implementation of options is culturally appropriate by considering the information in overlay 1 in phase 3. Consider approaching the Ministry for Pacific Peoples for advice and support. Consider recruiting a Pacific provider to deliver the targeted programme for Pacific women to monitor and evaluate the impact and implementation.
Overlay 3: Pacific peoples' engagement	• Who within the Pacific community should be involved in the ongoing monitoring and evaluation of the policy or initiative? Are these the most appropriate people to consult?	Consider ongoing engagement with the same group of people involved in phase 1 – overlay 3.

CASE STUDY 2 – SUPPORTING THE USE OF COMMUNITY AND HERITAGE LANGUAGES IN AOTEAROA NEW ZEALAND

This fictitious case study demonstrates how the Kapasa could be applied to a policy scenario based on the following assumptions:

a. Different community and language groups have requested that government better support their language learning and maintenance needs.

b. Calls to government for community and heritage language support have been made on and off recurrently over time across a range of different language groups.

c. The policy solution focuses on changes to policy settings to strengthen government's role in supporting communities to learn and maintain their languages.

d. A policy analyst has been tasked with scoping policy options for the responsible Minister/s to consider.

e. A briefing paper is being drafted.

Tigger question: Are Pacific people affected by the issue? YES

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 1: Pacific peoples' information and evidence	• How, and to what extent, are Pacific peoples affected by the issue, problem or opportunity? • Good policy advice is clear about what is intended and describes the vision for success; it links outcomes, immediate objectives and recommended actions to that intent. Does the 'line of sight' that you are establishing apply equally to Pacific peoples or is a different approach required?	How and to what extent are Pacific peoples affected by the issue, problem, or opportunity of supporting heritage language use in Aotearoa? To assess if, and to what extent, Pacific peoples are affected by the issue, problem, or opportunity, we have undertaken the following steps below: 1. Scoped a working definition of the two terms: 'community languages' and 'heritage languages'. 2. Analysed official statistics relating to the use of community and heritage languages in Aotearoa New Zealand. 3. Targeted analysis to Pacific language usage in Aotearoa to assess effects and impacts on Pacific peoples. 4. Targeted analysis of the variables for Pacific communities in their use of Pacific languages as captured in evidence as well as directly in talanoa with Pacific communities and people to assess effects and impacts on them. **What do we consider 'community and heritage languages' in Aotearoa New Zealand?** Literature, including government reports and research, on languages and language usage uses a variety of terms to describe languages that fall outside of Aotearoa New Zealand's official languages by law. These terms include community languages, heritage languages, mother tongue, home languages, native languages, minority languages, international languages, and first languages.

Phase 1	Questions	Identify issue, define and research (context and outcome phase)

Overlay 1: Pacific peoples' information and evidence

New Zealand has two official languages: te reo Māori (Māori Language Act 1987) and New Zealand Sign Language (New Zealand Sign Language Act 2006) and this official status affords people the right to use these languages in any legal proceedings. English, as the most commonly spoken language, is often referred to as a 'de facto' official or national language.

For the purposes of this scoping, community and heritage languages refers to languages used in Aotearoa New Zealand that are not te reo Māori, New Zealand Sign Language, or English.

A question for future consideration, particularly regarding heritage languages is to what extent support may be required for heritage languages that are not currently in usage in Aotearoa New Zealand but where there is a resident community here that wishes to learn their heritage language.

What community and heritage languages are in use in Aotearoa New Zealand?

Census 2018 data shows that English is the most common language with 4,482,135 people that could hold a conversation about everyday things followed by:

- Te reo Māori (185,955 people or 4 percent)

- Samoan (101,937 people or 2.2 percent)

- Northern Chinese (including Mandarin) (95,253 people or 2.0 percent) and

- Hindi (69,471 people or 1.5 percent).

New Zealand Sign Language was used by 22,986 people (0.5 percent).

Census 2018 also identifies over 160 languages in use in Aotearoa New Zealand.

What factors influence community and heritage language use?

There is a large body of evidence on the factors that influence language usage, maintenance, and revitalisation. The Ministry of Ethnic Communities 2013 report 'Language and Integration in New Zealand[18] provides an evidenced summary of conditions that are favourable to heritage language maintenance:

- Large communities that regularly interact socially, particularly within religious settings.

- The availability of community language schools.

- Positive attitudes towards the country of origin and the heritage language.

- Intra-ethnic marriage.

- The use of the heritage language in the home.

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18   Ministry for Ethnic Communities. 2013. *Language and Integration in New Zealand*.
     Available at: www.ethniccommunities.govt.nz/assets/Resources/7d40a0074e/LanguageandIntegrationinNZ.pdf
     (Accessed: 6 September 2022).

Phase 1	Questions	Identify issue, define and research (context and outcome phase)

Overlay 1: Pacific peoples' information and evidence

The same report also references Fishman's research on migrant communities and language shift which is described in the following steps:

- Migrants increasingly interact in more social settings or domains that are dominated by mainstream groups, requiring them to use English at the expense of their heritage language.

- An increase in the number of domains in which English is spoken by migrants is likely to increase the time spent using English, resulting in proficiency in English.

- Proficiency in English leads to better employment and educational outcomes.

- The experience of successful employment and educational outcomes motivates migrants to increasingly seek the rewards provided by proficiency in English in favour of the community and cultural rewards given by heritage language maintenance.

Pacific peoples demographic profiles

Looking now at the demographic picture of Pacific peoples and the ethnic-specific Pacific sub-groupings under that umbrella term, we reference the Ministry for Pacific Peoples *Pacific Aotearoa Status Report*.

Of significance is the make up of Pacific people as an aggregate population grouping in Aotearoa New Zealand where, as at 2018 Census, Pacific people made up 8 percent (381,642 people) of Aotearoa New Zealand's population.

And getting underneath the umbrella term of 'Pacific people' we see that this grouping is made up of:

- Samoan 47.9%

- Tongan 21.6%

- Cook Islands 21.1%

- Niuean 8.1%

- Fijian 5.2%

- Tokelauan 2.3%

- Tuvaluan 1.2%

- i-Kiribati 0.8%

- Tahitian 0.5%

- Papua New Guinean 0.3%

- Ni Vanuatu 0.3%

- Rotuman 0.2%

- Australian Indigenous Islander 0.2%

- Solomon Islander 0.2%

- Hawaiian 0.1%

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 1: Pacific peoples' information and evidence		We would further analyse the age profile of each ethnic-specific Pacific grouping, future population growth in each grouping, regional distribution, and other variables as they relate to the evidence base on the factors that both positively and negatively influence usage and subsequent maintenance of community and heritage languages. **Pacific community and heritage languages - usage** The Ministry for Pacific Peoples' *Pacific Aotearoa Status Report* captures official statistics on impactful variables for Pacific community and heritage language usage including – numbers of people that speak more than one language, language use per Pacific language, country of birth etc. **Pacific specific evidence on language revitalisation** Analysis at this phase would also need to take into consideration the New Zealand government's special relationship with the Pacific as well as the formal relationships that manifest in what is commonly referred to as Pacific Realm countries: Tokelau, Niue, and the Cook Islands.
Overlay 2: Pacific peoples' values, strengths and diversity	• Have Pacific peoples' perspectives, values and strengths been incorporated into thinking about the problem(s), opportunities and possible solutions? • Are the perspectives and values the same for all Pacific peoples, or do they differ based on ethnicity, gender, age, disability status, faith/religion, language, geographic location and family/community circumstances (in addition to other relevant factors such as social and economic indicators)?	**Pacific peoples goals and aspirations for their languages** The Pacific Aotearoa Lalanga Fou report 2018) captures the vision that Pacific peoples have for life in Aotearoa New Zealand: *We are confident in our endeavours, we are a thriving, resilient and prosperous Pacific Aotearoa.* The Pacific Aotearoa vision is drawn from talanoa at the time with Pacific people across the country. Four goal areas sit underneath the vision and are referred to as the Lalanga Fou goals: • Goal One: Thriving Pacific languages, cultures and identities • Goal Two: Prosperous Pacific communities • Goal Three: Resilient and healthy Pacific peoples • Goal Four: Confident, thriving and resilient Pacific young people Talanoa with Pacific peoples that culminated in the Pacific Aotearoa Lalanga Fou report as it relates to languages: *'My Tongan church is important to me and my children. I believe they will keep our language if they stay in church.'* *'Our population will grow and double in the future so our language and culture will be vital.'* *'When celebrating our language [Fijian], non-Pacific people don't think it's a good reason to be recognised in a workplace environment.'*

Phase 1	Questions	Identify issue, define and research (context and outcome phase)
Overlay 2: Pacific peoples' values, strengths and diversity		Sitting under the Lalanga Fou Goal One are sub goal areas in response to what Pacific communities articulated for their languages, cultures and identities: • Pacific languages and cultures are valued and recognised as an asset in Aotearoa. • More Pacific peoples are speaking their own languages. • Diversity is recognised and celebrated within Pacific communities. • Faith, and the role of churches amongst Pacific communities, is recognised as a valuable resource, in cultural, social, and economic terms. We would explore the impact, tensions, and efficacy of using a market demand/ supply paradigm in the delivery of government goods and services in relation to languages and linguistic diversity.
Overlay 3: Pacific peoples' engagement	• If you do not know what Pacific peoples' values, experiences, strengths and descriptions of success look like, will this be a significant risk to the success of the policy? If yes, how will you find out about these? - Who are the Pacific people to consult, and what are the best times, geographic coverage and venues for engagement? - What existing relationships can you use to support good engagement?	We would also look to more recent sources of talanoa with Pacific peoples since Pacific Aotearoa Lalanga Fou. This would include consultation and engagement across government that focused on the views and experiences of Pacific peoples. Examples of this would be talanoa associated with the development of the Ministry of Education's Action Plan for Pacific Education and Ministry of Social Development's Pacific Prosperity. At the time of writing, the Ministry for Pacific Peoples was developing New Zealand's first Pacific Languages Strategy and this, along with the Ministry's first Leo Moana o Aotearoa Pacific Languages survey would be critical inputs to gain insight into the government's response to policy needs and to provide a baseline of Pacific language usage and attitudes. There are existing Pacific advisory groups associated with government's work to support Pacific peoples and, wherever possible, we would identify these and leverage opportunities to plug into them to mitigate the consequence of consultation fatigue that comes with separate agencies undertaking disconnected talanoa often with the same community groups. Refer to the Ministry for Pacific Peoples' *Yavu – Foundations of Pacific Engagement* about appropriate cultural protocols for engaging with Pacific peoples. You can also approach the Ministry for Pacific Peoples and other relevant Pacific service providers for more insight.

Phase 2	Questions	Develop and analyse options and recommendations (analysis and implementation phase)
Overlay 1: Pacific peoples' information and evidence	• When considering prior initiatives and evidence or anecdotes of what worked and why, ask: Are any of the results dependent on a particular set of cultural attributes or values, or socio-economic circumstances? Are these present and/or replicable in Pacific communities or the sub-populations being targeted? • When assessing options, ask: How will the options impact on Pacific ethnic groups or other sub-groups of Pacific peoples? • Considering the indicators of successful delivery and implementation, ask: Are indicators that are specific to Pacific peoples required? Who will collect this information, how and when?	*When developing the options, analyse how each option is likely to impact on Pacific peoples.* The options are: (1) status quo - do nothing; (2) – *Strengthen the current provision of support for Pacific languages.*
Overlay 2: Pacific peoples' values, strengths and diversity	• Do the options address the issues for Pacific peoples in line with their value system? If not, how can this be resolved?	This remains to be validated with Pacific communities and we would do this in line with Yavu and, as stated above, leverage existing Pacific community advisory infrastructure.
Overlay 3: Pacific peoples' engagement	• Are there Pacific-specific engagement approaches required to test the options?	Yes.

Phase 3	Questions	Develop and analyse options and recommendations (analysis and implementation phase)
Overlay 1: Pacific peoples' information and evidence	• Revisit the question on implementation flagged in phase 2 above: When confronting implementation, ask: Are there any barriers that would prevent Pacific peoples from benefiting from the implementation of this policy? Will implementation and delivery require a specific approach for Pacific peoples? Can a specific approach be resourced? • What impact has the policy had on Pacific communities? • What mechanisms are there to incorporate performance feedback into policy thinking and service delivery?	Options are at scoping stage but any option to be advanced would be further designed with monitoring, evaluation, and learning as a key output.
Overlay 2: Pacific peoples' values, strengths and diversity	• Was the policy implemented in a culturally sensitive, effective and efficient manner from a Pacific perspective? What worked well and why? What would enhance performance in the future?	Options are at scoping stage but any option to be advanced would be further designed with monitoring, evaluation, and learning as a key output.
Overlay 3: Pacific peoples' engagement	• Who within the Pacific community should be involved in the ongoing monitoring and evaluation of the policy or initiative? Are these the most appropriate people to consult?	Consider ongoing engagement with the same group of people involved in phase 1 – overlay 3.

APPENDIX 2: KEY SOURCES OF INFORMATION ON PACIFIC PEOPLE

KEY RESEARCH LINKS FOR POLICY:

Pacific Population Statistics
MPP Pacific Aotearoa Status Report
StatsNZ 2018 census Pacific Peoples ethnic group summaries (2018)
Manukau Institute of Technology
NZ.Stat
Data.GOVT.NZ
Pasifika in Aotearoa
Pasifika Futures
Samoan population in New Zealand (2020)
Pasifika People in NZ How are we Doing?

Government/Policy Research Repositories
TheHub (SWA)
APO Pacific Research
Massey University Pacific Research and Policy Centre
Living Standards Dashboard
Indicators Aotearoa New Zealand

Government Pacific Strategies

Action Plan for Pacific Education 2020–2030 - Ministry of Education

Pacific Prosperity - Ministry of Social Development

Ola Manuia: Pacific Health and Wellbeing Action Plan 2020–2025 - Ministry of Health

Pacific Economic Strategy 2015-2021 - Ministry of Business, Innovation & Employment

Pacific Strategy 2019-2022 - Education Review Office

Takiala Pasifika 2020-2023 - New Zealand Qualifications Authority

Pacific Arts Strategy 2018-2023 - Creative New Zealand

Pacific Responsiveness Strategy - Pharmac

Bula Sautu - Health Quality & Safety Comission

COVID-19

Ethnic-specific Vaccination uptake (2021)

StatsNZ COVID-19 Portal

MPP Impact of COVID-19 lockdown on Pacific churches

Education

Pacific Education Data (Ministry of Education)

NZCER Research Publications

Pasifika Education Databases

Education Review Office research

MoE Pasifika Education Community

Families

Moana Research

Pasefika Proud

Pacific Islands Families Study

Salvation Army Research and Policy reports

Health

Primary care for Pacific people: A Pacific and health systems view (2011)

Pacific Health Research Guidelines (2014)

New Zealand Health Survey | Ministry of Health NZ

Ministry of Health: Pacific Health

Pacific health research

Pacific Perspectives publications

MoH Health statistics and data sets

Haoura Health Promotion Forum resources

Counties Manukau Health Library Database

NZ Child and Youth Epidemiology Service Pacific Reports

Pacific Health Profiles Waikato DhB

Housing & Social Development

Kainga Ora Statistics

MSD publications and resources

MSD Insights

Child Poverty Monitor

Healthy Housing publications

Income, Employment, Unpaid Work & Volunteering

StatsNZ Business Performance Benchmarker

MPP Pacific Economy Report on Unpaid Work & Volunteering in Aotearoa

MPP Pacific Women & Men in Business

MBIE Pacific Peoples labour market trends

MBIE Pacific economic development

MBIE Labour Market Snapshot

The NZ Pacific Economy: Treasury (2018)

Language, Culture & Identity

Leo Pasifika

Pacific Aotearoa Lalanga Fou

LEAP (MoE)

Research Frameworks and Methodologies

Pacific Models of Health & Wellbeing

Pacific Relational Concepts

Pacific Research Methodologies and Relational Ethics

Va'aifetu

Nga vaka o kaiga tapu

Mana Moana

Fonofale Model

Ta Vaka Atafaga

Pacific Knowledge

Wellbeing & Mental Health

Te Kaveinga – Mental health and wellbeing of Pacific peoples (2018)

NZ Health Survey: Mental Health Data Explorer 2016/2017 (2020)

Te Pou: Mental health, Disability, Addiction, Lived experience

Tobacco Control Data Repository

Pasifika Psychology Resources

Le Va

Kupe data explorer (HPA)

Te Hiringa Hauora/HPA publications

NZ Attitudes & Values study

Youth

Pacific Youth19 Reports

Pacific Youth 2000 Reports

Growing up in New Zealand

Ara Taiohi Youth Development resources

Child & Youth Wellbeing

Department of the Prime Minister and Cabinet

Policy Quality Framework

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