“Oceania is vast, Oceania is expanding, Oceania is hospitable and generous, Oceania is humanity rising from the depths of brine and regions of fire deeper still, Oceania is us.”

‘EPELI HAU’OFA, OUR SEA OF ISLANDS
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Minister’s foreword

Kia Orana, Talofa lava, Mālō e lelei, Taloha Ni, Fakalofa Lahi Atu, Ni Sa Bula Vinaka, Talofa, Kia Ora and Greetings

In 1993, the late ‘Epeli Hau’ofa published the inspirational essay Our Sea of Islands. In it, he reconceptualised conventional thinking about the Pacific region and its people. Hau’ofa argued that “There is a gulf of difference between viewing the Pacific Islands as ‘islands in a far sea’ to ‘a sea of islands’”.

In other words, rather than looking at the Pacific Islands as tiny remote dots of land distanced from world economic centres (as has been historically constructed by colonisers and others), the Pacific Islands encompass a huge ocean area rich in marine resources, cultures and people unhindered by boundaries.

Hau’ofa’s view of the Pacific region and its people is one of empowerment.

It is one of the most impassioned, holistic and optimistic metaphors for Pacific peoples, and it is in the spirit of this work that the Ministry for Pacific Peoples has grounded its revised Pacific Policy Analysis Tool – Kapasa.

The term ‘Kapasa’ refers to the ancient Polynesian compass that our sea-faring ancestors used to navigate the Pacific. It is a fitting concept for this policy tool, which provides agencies with an approach to identifying and incorporating the perspectives of Pacific peoples into the policy process.

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

Most importantly, this refreshed Kapasa encourages a strengths-based approach to policy development where Pacific peoples are concerned. It means recognising that Pacific peoples have valuable skills and strengths – such as Pacific language capabilities and strong community networks – and a wealth of leadership and knowledge that can be mobilised to inform what works for Pacific peoples.

I hope the Kapasa assists you in the planning and development of responsive policy advice for our Pacific communities.

I look forward to our continued journey to improve outcomes for Pacific peoples in Aotearoa.

Meitaki maata

Hon Alfred Ngaro
Minister for Pacific Peoples
As Pacific peoples in New Zealand, we are continuing to make our mark in many areas of cultural, social and economic life. By doing so, we are continually reinforcing New Zealand’s identity as a Pacific nation. With the vibrancy of Pacific cultures and languages, a youthful Pacific population and strong community spirit, Pacific peoples are contributing positively to New Zealand’s future.

Government has a commitment to developing sound public policies that meet the needs of all New Zealanders, including Pacific peoples living in New Zealand. Pacific peoples’ contribution to New Zealand’s society and economy can be further realised through increased participation in important spheres of New Zealand life, where Pacific peoples currently lag behind the rest of the population.

The diversity and unique characteristics of Pacific peoples, coupled with the disparities they sometimes experience, pose a challenge in how the Government formulates and implements policy in order to improve Pacific outcomes. Public 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 Ministry for Pacific Peoples’ Pacific Policy Analysis Tool – Kapasa, has been updated to add value to the public policy development process. It encourages policy advisors to think critically about the issues that affect Pacific peoples. The Kapasa and the Yavu – Foundations of Pacific Engagement are designed to facilitate the ongoing involvement of Pacific peoples in the design and delivery of policies, programmes and services. This revised Pacific policy analysis tool includes updated data and case studies. It also encourages a strengths-based approach to policy development that draws upon the strengths and values of Pacific families and communities. For example, recent research shows that many Pacific young people say their spiritual beliefs are important to them and that they feel proud of their family’s Pacific cultures (Fa’alili-Fidow et al, 2016). These are positive findings and insights that should be front of mind when developing effective policies for young Pacific people.

Thank you to policy colleagues across government, Pacific leaders and scholars who have provided input into this revised Kapasa.

Please contact the Ministry for Pacific Peoples if you require further information or assistance with applying the Kapasa or any other matter associated with this publication.

Fa’aefetai ma ia manuia tele

Pauline A Winter
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 a Government, 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 disparities some communities currently face. Public 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.

This guide challenges and 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 their 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.

Andrew Kibblewhite
Head of Policy Profession
for the New Zealand Public Service
Chief Executive, Department of Prime Minister and Cabinet
Who are Pacific Peoples?

‘Pacific peoples’ is a collective term used to describe the diverse cultures of people from Polynesia, Melanesia and Micronesia countries. There is a rich ethnic and national diversity covered by the term Pacific peoples. The term does not imply Pacific unity and homogeneity.

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’, and this led to the beginning of a culture of migration mainly from the Polynesian islands of Samoa and Tonga to New Zealand. New Zealand citizenship and rights of residence have also encouraged the migration of Cook Islanders, Niueans and Tokelauans. 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 raid’ era in the 1970s when Pacific peoples became 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 Islanders influenced by the American Black Panther movement.

New Zealand has provided a ‘home’ for Pacific migrants because of its geographical proximity, international relations and immigration policies. More Niueans, Cook Islanders and Tokelauans now live in New Zealand than on these respective islands.

The population below highlights the journey and important milestones of Pacific peoples in New Zealand. The Pacific population has rapidly increased from 2,159 in 1945 to 295,941 in 2013 and is estimated to grow from 74 percent of the total population in 2013 to 109 percent in 2038, or over half a million people (Statistics New Zealand, 2014).

Population
Proportion of total population

<table>
<thead>
<tr>
<th>Year</th>
<th>Proportion</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013</td>
<td>7.4%</td>
<td>295,941</td>
</tr>
<tr>
<td>2038</td>
<td>10.9%</td>
<td>500,000+</td>
</tr>
</tbody>
</table>

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. Cook Islands, Samoa, Niue, Tokelau, Tonga, Tuvalu, French Polynesia, American Samoa, Pitcairn, Wallis and Futuna.
6. These countries are self-governed.
Journey of Pacific peoples in New Zealand

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

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

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 to Pacific peoples.

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 start to excel in sports: 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 – to date:
New Zealand and Samoa maintain a Treaty of Friendship.

**1970s**
Population: 61,354 (1976)

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

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

Source: Department of Internal Affairs (2007); Statistics New Zealand (2015); (The Encyclopedia of New Zealand (2017).
1984: Pacific Island Affairs Unit established as part of the Department of Internal Affairs.
1985: The Pacific Business Trust is established. Pacific people start to move up the Public Sector hierarchy.
1990: Pacific Island Affairs Unit becomes Ministry of Pacific Island Affairs.
1993: Taito Phillip Field becomes the first Pacific Labour MP.
1996: Mark Gosche becomes the first Pacific Cabinet Minister.
1996: Anae Arthur Anae becomes the first Pacific National MP.
1999: Laumanuva Winnie Laban becomes the first Pacific woman MP. Pacific peoples continue to excel in sport with national honours, national team captains and world or Commonwealth champions.
2002: A'ea'u Semi Epati becomes the first Pacific District Court Judge.
2006: Sir Anand Satyanand, a New Zealand born Indo-Fijian, becomes the 19th Governor General of New Zealand.
2006: Jonathan Ionatana Falefasa “Tana” Umaga, ONZM is made an Officer of the New Zealand Order of Merit.
2007: Government introduces the Recognised Seasonal Employer (RSE) scheme to bring workers from the Pacific Islands to work in primary sectors.
2009: Dame Valerie Kasanita Adams, ONZM, is appointed as an Officer of the New Zealand Order of Merit.
2010: Alfred Ngaro becomes the first Cook Islander to be elected to Parliament.
2015: Beatrice Roini Lua 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.
2017: Sir La'auli Michael Niko Jones KNZM is appointed a Knight Companion of the New Zealand Order of Merit.


The majority (60 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 people is 22 years compared with 38 years for all New Zealanders (Statistics New Zealand, 2015).

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. 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 contexts in New Zealand. Statistics show 97.1 percent of Pacific peoples have settled in large urban areas, particularly Auckland, Wellington and Christchurch. Specifically, 66 percent (or 194,968) of New Zealand’s total Pacific peoples 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 seven dominant Pacific ethnicities are Samoan, Cook Islands Māori, Tongan, Niuean, Fijian, Tokelauan and Tuvaluan. Fifty-five Pacific ethnicities are listed under the level 4 category of the Standard Classification of Ethnicity (Statistics New Zealand, 2017).7

**Ethnicities**

In 2013, Pacific peoples identified with the following ethnicities:

7. The standard classification of ethnicity is a hierarchical classification of four levels. Level 1 of the classification has six categories and is used solely for output. Level 2 has 21 categories, level 3 has 36 categories and level 4 has 233 categories.
Cultural capital of Pacific peoples

Understanding the unique Pacific cultural capital of who we are, where we come from, how we think and work, the knowledge we bring, our values and our 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/or transform to economic benefits; 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 (Macpherson and Macpherson, 1990; Bennett D et al, 2005). Culture is dynamic and fluid by nature.
The Kapasa relates to the non-materialistic elements of culture. Despite the dynamic nature of culture and Pacific values (e.g., professional values,\(^8\) behavioural values,\(^9\) people-centred values\(^10\) and outcome-related values\(^11\)), 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 cultural values are:

**Family:**
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 and communitarianism:**
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.

**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.

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.

---

\(^8\) Honesty, loyalty, trust, respect, patience, discipline, diplomacy

\(^9\) Humour, protocol, etiquette

\(^10\) Family, relationships, collective, consensus, value other people’s opinions, participation, shared understanding

\(^11\) Self-determined, self-defined, built on relationships, alliances, Pacific leadership

---

“I am not an individual, because I share my tofi with my family, my village and my nation. I belong to my family and my family belongs to me.”

_TUI ATUA TUPUA TAMASESE TA’ISI EFI_
Cultural values influence how Pacific people live on a daily basis and what matters most to their family and community. It is important to note that Pacific culture and Western culture tend to emphasise different values as listed here.

<table>
<thead>
<tr>
<th>Pacific cultures tend to emphasise:</th>
<th>Western culture tends to emphasise:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spirituality</td>
<td>Secularism/science</td>
</tr>
<tr>
<td>Rank/authority</td>
<td>Equality</td>
</tr>
<tr>
<td>Conformity</td>
<td>Individuality</td>
</tr>
<tr>
<td>Interdependence</td>
<td>Independence</td>
</tr>
<tr>
<td>Others’ feelings</td>
<td>Individual rights</td>
</tr>
<tr>
<td>Blood ties</td>
<td>Nuclear family</td>
</tr>
<tr>
<td>Restraint</td>
<td>Criticism</td>
</tr>
<tr>
<td>Specifics</td>
<td>Universals</td>
</tr>
</tbody>
</table>

Source: (Department of Internal Affairs, 2007)

While there have been improvements in certain areas, an overview of social and economic indicators suggests that Pacific peoples generally have:

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

Understanding Pacific peoples’ social and economic position and cultural values provides an important context for applying the Kapasa.

12. Refer to Appendix 2.
What is the Kapasa?

‘Kapasa’ is the Tongan and Samoan translation for compass. Compass is called Kabasi in Fiji and Kamapasi in Niue. The Kapasa echoes how our Pacific ancestors successfully navigated their way across the Pacific Ocean. The Kapasa is used as a metaphor to represent policy navigation in a diverse society like New Zealand. Policy and services will be more effective if the views and values of the groups they affect are considered in the policy process. The Kapasa is a tool for policy managers, advisors and analysts within government agencies to incorporate the needs, values, aspirations and experiences of Pacific peoples in the generic policy development process.

The Kapasa encourages a strengths-based approach to policy development, where Pacific peoples are concerned. This approach is based on the beliefs that people and communities:

- have existing strengths, experience 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.

The redevelopment of the Kapasa was informed by a number of meetings with policy analysts across government. The objective was to ensure that a redeveloped Pacific analytical framework would be fit for purpose, user friendly and accessible to non-Pacific policy analysts, thereby increasing the application of a Pacific lens throughout the policy development process.

“Fakamalolo ke he tau amaamanakiaga, ke mafola ai e tau matakainaga.”
“Strengthen all endeavours and the community will benefit.”
NIUEAN PROVERB
Why do we need the Kapasa?

While there is an increasing focus on improving Pacific outcomes, Pacific peoples continue to experience disparities when compared with other population groups. This signals that policies are not meeting the needs 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 process.

The 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 people. 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 people 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.

### Effective policies for Pacific peoples

<table>
<thead>
<tr>
<th>Ministry of Social Development</th>
<th>Ministry of Education</th>
<th>Ministry of Health</th>
<th>Ministry of Business, Innovation and Employment</th>
<th>New Zealand Qualifications Authority</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overlay 1 – Pacific peoples’ information and evidence</td>
<td>Overlay 2 – Pacific peoples’ values, strength and diversity</td>
<td></td>
<td></td>
<td>Overlay 3 – Pacific peoples’ engagement</td>
<td></td>
</tr>
</tbody>
</table>
Who should use the Kapasa?

The Kapasa is a tool for policy advisors and analysts in both central and local government agencies.

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

• developing strategies;
• considering policy levers or options;
• developing programmes and initiatives;
• assigning priorities and resources;
• developing laws and regulations; and
• determining how services will be delivered.

When should the Kapasa be used?

The 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’.

“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
How does the Kapasa work?

The 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 the Kapasa, where the overlays are applied at all phases of the generic policy process.

**FIGURE 1: THE GENERIC POLICY PROCESS**

The Kapasa is presented fully in the next section. In applying these overlays, the 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 summary of Pacific data along with the main sources of Pacific data, information and research frameworks by sectors are provided in Appendix 2 and Appendix 3.

In the following recommended framework, the main questions are written in coloured type. Supplementary questions and guidance are written in black type.
Kapasa – The Pacific Policy Analysis Tool
Recommended framework when Pacific peoples are affected by the issue you are trying to solve

Kapasa is a tool to navigate through the policy development process, which is represented as the context and outcome phase (orange), analysis and implementation phase (green) 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: 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 and communitarianism: Most Pacific peoples are communal people. Their 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.

Reciprocity: Acknowledging the value of relationships and obligation 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.

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

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?

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?
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.

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

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.

Supporting data and statistics on Pacific peoples are presented in the Contemporary Pacific Status Report (Ministry for Pacific Peoples, 2016). Additional sources of information are referenced in appendices 2 and 3.

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 the 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.

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.

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?

Broad values of Pacific people
Family – including extended family, is central to Pacific communities and their way of life.
Collectivism – the individual in the context of the collective is more important than the individual in isolation, focus on groups and a consensual approach for the input of views.

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.

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.
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 choice during engagement.

Key Questions
Belief in Christianity – religious practices are important considerations.
Reciprocity – as a basis of developing and sustaining relationships.
Respect – for authority and acknowledge status.
Identity – is based on genealogy and family and, for younger people, often in geographic affiliations.

Reminders
- Many Pacific people have multiple ethnicities, particularly young Pacific peoples. 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.

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, Belief in Christianity, Respect, Identity, Reciprocity

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

“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 ISLAND MĀORI PROVERB

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 the Kapasa.

Good engagement amongst Pacific peoples involves creating and maintaining relationships. It can involve a significant investment at the outset because effectively engaging 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.

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:
Ministry for Pacific Peoples
PO Box 833
Wellington 6140
Website: www.mpp.govt.nz
Email: kapasa@mpp.govt.nz

“Koloa ‘a Tonga ko e fakamālō.”
“The treasure of Tonga is in saying thank you.”
TONGAN PROVERB
Appendix 1: Case studies
Case study 1 – Changes to legal requirements for life jackets on boats

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

a. There is concern regarding the relatively high number of recent deaths at sea involving boaties not wearing life jackets.

b. The policy solution focuses on changes to the legal requirements associated with the use of life jackets on boats.

c. A policy analyst has been tasked with developing a Cabinet paper to outline options for addressing the issue.

d. A Cabinet paper is being drafted seeking Cabinet endorsement of options.

TRIGGER QUESTION: ARE PACIFIC PEOPLE AFFECTED BY THE ISSUE? YES

<table>
<thead>
<tr>
<th>Phase 1</th>
<th>Questions</th>
<th>Identify issue, define and research (context and outcome phase)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overlay 1: Pacific peoples’ information and evidence</td>
<td>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?</td>
<td>Drowning data reveals that of the total 113 drownings at sea in 2015, about 14 percent were Pacific peoples, an increase from 6.7 percent in 2014. In November 2016, seven of the eight people who died in the Kaipara Harbour boat tragedy were Pacific (described as the worse maritime disaster in New Zealand in recent years). In this tragedy, rough seas, poor weather judgement and not wearing life jackets were the major causes of death. Reduce dying at sea by 20 percent by 2020 is the targeted outcome to be achieved. Lowering the death of Pacific peoples at sea would contribute significantly.</td>
</tr>
<tr>
<td>Overlay 2: Pacific peoples’ values, strengths and diversity</td>
<td>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)?</td>
<td>Evidence suggests that Pacific men between the ages of 22 and 34 are most likely to be victims of drowning in the sea. Ninety-three percent of the total Pacific population are from Polynesian countries. The traditional value system amongst Polynesian countries defines the societal role of men to provide for their families. Recreational fishing is mainly carried out by Pacific men in New Zealand. Wearing a life jacket is not normal practice for Pacific people when they voyage between islands or go fishing. This practice is still quite strong among Pacific people. Refer to the Kapasa for the Pacific values or Ministry for Pacific Peoples for further in-depth cultural knowledge and narratives.</td>
</tr>
<tr>
<td>Phase 1</td>
<td>Questions</td>
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</table>
| 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 insights could be gained by exploring Pacific peoples’ attitudes to safety on the water, wearing life jackets, and the socio-economic narrative of people affected by the 2016 drownings.  
  - Check if there is a Pacific boating club or similar organisation that you could talk to.  
  - Engage with the Victim Support/Family Intervention Team at New Zealand Police and Pacific agencies that worked alongside New Zealand Police during the tragedy.  
  - Pacific community leaders should be engaged to obtain a wider Pacific community perspective.  
  Community sessions revealed that:  
  - Tongan men were unlikely to stop recreational fishing or work on boats.  
  - The men worried about who would provide for their family if they died.  
  - Knowledge about the sea and fishing is valued.  
  A campaign that links being safe on the water with being in a position of responsibility within the family could be explored (eg. ‘come home safe’).  
  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

<table>
<thead>
<tr>
<th>Questions</th>
<th>Develop and analyse options and recommendations (analysis and implementation phase)</th>
</tr>
</thead>
<tbody>
<tr>
<td>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?</td>
<td>When developing the options, analyse how each option is likely to impact on Pacific peoples. The three options are: (1) do nothing; (2) change the legal requirements to make it compulsory to wear a life jacket and conduct a general awareness-raising campaign or (3) change the legal requirements and, as part of the general awareness-raising campaign, conduct a specific awareness-raising programme for Pacific males. All options have direct impacts on Pacific peoples. Option 1 – Do nothing The current trend of deaths at sea will continue to rise. Children, partners and families will be left in a vulnerable situation. Option 2 – Change the legal requirements to make it compulsory to wear a life jacket and conduct a general awareness-raising campaign The change to the legal requirements and awareness-raising campaign should increase the chances of people wearing a life jacket at sea. <strong>Option 3 – Change the legislation requirements AND conduct a targeted awareness-raising programme for Pacific men (preferred)</strong> Option 3 is preferred because the target audience for Pacific people is predominantly male between the ages of 22 and 34. Implementation of any legal changes ought to consider how important messages are being communicated to the Pacific community. Information can continue to be collected including ethnic-based data, on drowning incidents for monitoring purposes.</td>
</tr>
<tr>
<td>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?</td>
<td></td>
</tr>
<tr>
<td>Do the options address the issues for Pacific peoples in line with their value system? If not, how can this be resolved?</td>
<td>The change means Pacific men will be able to carry out their traditional role in the family and community and be safer and better prepared to deal with New Zealand’s coastal waters. Compliance may be better incentivised if it is linked to messages about family responsibility.</td>
</tr>
<tr>
<td>Are there Pacific-specific engagement approaches required to test the options?</td>
<td>Yes, consider the language barrier and refer to the Ministry for Pacific Peoples’ <em>Yavu – Foundations of Pacific Engagement</em> for guidance on engagement with Pacific peoples.</td>
</tr>
<tr>
<td>Phase 3</td>
<td>Questions</td>
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</tr>
<tr>
<td>Overlay 1: Pacific peoples’ information and evidence</td>
<td>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?</td>
</tr>
<tr>
<td>Overlay 2: Pacific peoples’ values, strengths and diversity</td>
<td>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?</td>
</tr>
<tr>
<td>Overlay 3: Pacific peoples’ engagement</td>
<td>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?</td>
</tr>
</tbody>
</table>
## Case study 2 – Pacific Employment Support Services Programme

The Ministry for Pacific Peoples (the Ministry) has developed a Pacific Employment Support Services (PESS) programme in response to the high rate of Pacific young people not in education, employment or training (NEET). This case study demonstrates how the Kapasa can be used to develop a programme to address Pacific NEET.

### 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?

Among 15 to 24 year olds, 17.1 percent of Pacific peoples were NEET in March 2016. This is an increase from the previous quarter (December 2015). The national NEET rate was 11.5 percent.

The Pacific NEET rate was higher than Europeans (9.2 percent) and Asians (8.1 percent) but lower than Māori (21.1 percent).

Among Pacific youths aged 15 to 24 years, 13.1 percent of males and 21.2 percent of females were NEET.

Pacific youth comprised 17.8 percent of the total Auckland youth population aged 15 to 24.

The high rate of Pacific NEET is of concern because this is likely to lead to lower income, dependence on welfare assistance and poorer living standards.

Piloting a programme that provides sustainable employment and/or training to Pacific NEET would be a way of testing what works for Pacific youth in terms of improving employment and education outcomes. The Ministry plans to deliver a NEET programme in Auckland through third party providers.

#### Overlay 2: Pacific peoples’ values, strengths and diversity

- Have the 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 parents often see themselves as their children’s first teachers through providing their child with a strong foundation that includes language, religion and cultural values. In some cases, decisions are made by parents or guardians for Pacific children and youth. This traditional value system still applies to Pacific students and youth in respect of subject choices and career pathways.

The role of Pacific parents in supporting their children through their education is an important aspect to consider in designing a pilot programme.
<table>
<thead>
<tr>
<th>Phase 1</th>
<th>Questions</th>
<th>Identify issue, define and research (context and outcome phase)</th>
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</thead>
</table>
| 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 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? | Considering the information in overlay 2 (above), the likely success factors in creating a successful NEET programme for Pacific youth are:  
- involving parents in the programme because parents form an important part of the Pacific student and youth decision-making process  
- providing ongoing support for clients, including pastoral care and post-placement support. This is very important from a Pacific perspective  
- providing coaching and mentoring services tailored to the needs of the client  
- considering language barriers and engaging extensively with Pacific communities in order to recruit and enrol Pacific NEET youth, for example, through churches such as the annual Vahefonua Tonga Methodist Church’s Education and Training Expo  
- ensuring the Ministry provides support and guidance to the providers. |

<table>
<thead>
<tr>
<th>Phase 2</th>
<th>Questions</th>
<th>Develop and analyse options and recommendations (analysis and implementation phase)</th>
</tr>
</thead>
</table>
| 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 people?  
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? | Overlay 2 and overlay 3 in phase 1 raise some underlying cultural nuances to consider from a Pacific family perspective. The recommended option would be to design a programme that caters specifically to the needs of Pacific youth and provides the features set out in overlay 3.  
The Ministry undertakes a standard Request For Proposal (RFP) procurement process with specific requirements for providers in terms of catering to the needs of Pacific youth, data collection and reporting. |
### Phase 2 Questions

**Overlay 1: Pacific peoples’ information and evidence**

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

Yes, refer to phase 2 – overlay 1.

The Ministry delivers a piloted PESS programme from 2010 to 2015 in the Auckland region. The purpose of the pilot is to test, monitor, review and evaluate the programme model in reducing Pacific NEET numbers.

The programme focuses on:
- reducing Pacific youth unemployment
- assisting young Pacific people to obtain, maintain and progress in employment and help them to engage in further education or training.

The programme seeks to help Pacific youth to achieve economic independence through developing skills and preparing them for sustainable employment.

### Phase 2 Questions

**Overlay 2: Pacific peoples’ values, strengths and diversity**

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

Yes, engagement needs to target Pacific youth and their parents within their community environments.

**Overlay 3: Pacific peoples’ engagement**

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

Yes, engagement needs to target Pacific youth and their parents within their community environments.

### Phase 3 Questions

**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?

The programme focuses on:
- reducing Pacific youth unemployment
- assisting young Pacific people to obtain, maintain and progress in employment and help them to engage in further education or training.

The programme seeks to help Pacific youth to achieve economic independence through developing skills and preparing them for sustainable employment.

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

An independent evaluation of the PESS pilot programme showed significant quantifiable benefits. The investment of $4.88 million in funding resulted in a reduction of $21.1 million in long-term liability to the Government, and in 2014/15 the programme delivered a return of $15 for each $1 invested.

Eighty-one percent of the pilot programme’s 1,424 participants were placed into employment or training after five years of running the PESS pilot. Pacific youth who were placed into employment experienced improved economic independence, contributing to reduced tension and stress in their households.
<table>
<thead>
<tr>
<th>Phase 3</th>
<th>Questions</th>
<th>Implement, monitor, evaluate and refine (monitoring, adjustment and evaluation phase)</th>
</tr>
</thead>
</table>
| 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? | The success factors of the PESS programme are:  
  - ongoing support for clients, including pastoral care and post-placement support  
  - providers with strong networks into Pacific communities that were encouraged to explore ways to recruit and enrol Pacific NEET youth to meet certain targets  
  - coaching and mentoring services tailored to the needs of the client  
  - an advisory group that provided oversight of the programme and responded to issues as they arose  
  - programme level purpose and high level objectives that were clearly articulated and incorporated in contract documents with the provider  
  - an outcome-based funding model  
  - programme coordination by a dedicated PESS relationship manager working alongside providers in Auckland, providing ongoing guidance and management  
  - provider capability at multiple layers, including effective leadership, motivated and trained staff with systems and processes to allow the providers to continue effectively delivering services even when important personnel move on. A ‘Never give up on the client’ attitude by provider staff demonstrating persistence and perseverance  
  - strong employer relationships, an understanding of what the employer wants and an ability to match clients to appropriate opportunities. |
| 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? | An independent evaluator was contracted to evaluate the programme by meeting with clients, providers and key government agencies.  
The evaluator finds that the PESS Programme model is capable of repeating a similarly high level of return on investment on an ongoing basis.  
The programme has received further funding of $4.6 million over the next four years (2016 to 2020) to operate in the Auckland region and expand to the Hamilton region. |
### Appendix 2:
Summary of Pacific peoples’ social and economic data

<table>
<thead>
<tr>
<th>Measure</th>
<th>Data</th>
<th>Comment</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population number</td>
<td>In 2013, there were 295,941 Pacific peoples in New Zealand.</td>
<td></td>
<td>Statistics New Zealand – 2013 QuickStats about culture and identity.</td>
</tr>
<tr>
<td>Population growth</td>
<td>Between 2006 and 2013, the Pacific peoples’ population increased by 11.3 percent compared with an increase of 5.3 percent in the total population.</td>
<td>Between 2006 and 2013, the Pacific peoples’ population grew by 11.2 percent compared with a 33 percent and a 35.1 percent increase in the Asian and MELAA(^\text{14}) population groups respectively.</td>
<td>Statistics New Zealand – 2013 QuickStats about culture and identity.</td>
</tr>
<tr>
<td>Proportion of total population</td>
<td>In 2013, Pacific peoples accounted for 74 percent of the total population.</td>
<td></td>
<td>Statistics New Zealand – 2013 QuickStats about culture and identity.</td>
</tr>
<tr>
<td>Population projections</td>
<td>By 2038, Pacific peoples are projected to increase to 10.9 percent of the total New Zealand population.</td>
<td></td>
<td>National Ethnic Population Projections, Statistics New Zealand (2015).</td>
</tr>
</tbody>
</table>

\(^{13}\) Refer to the Bibliography for complete references.  
\(^{14}\) MELAA stands for Middle Eastern/Latin American/African.
## Education

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<tr>
<th>Measure</th>
<th>Data</th>
<th>Comment</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in early childhood education</td>
<td>In 2016, 92.9 percent of Pacific children were participating in early childhood education before starting school.</td>
<td>This is 3.8 percent below the national average.</td>
<td>Education Counts, Ministry of Education, March 2017.</td>
</tr>
<tr>
<td>National Certificate of Education Achievement (NCEA) Level 2 (Year 12) achievement rate</td>
<td>In 2016, 79.5 percent of Pacific year 12 students achieved NCEA Level 2.</td>
<td>This is 11 percent above the national average of 78.4 percent.</td>
<td>New Zealand Qualifications Authority, April 2017.</td>
</tr>
<tr>
<td>Age-standardised rate of participation in tertiary education for Pacific peoples</td>
<td>In 2015, 11.4 percent of Pacific peoples participated in tertiary education.</td>
<td>This is compared with 9.7 percent of Europeans and 14.5 percent of Māori.</td>
<td>Education Counts, Ministry of Education, January 2017.</td>
</tr>
<tr>
<td>Proportion of the population that holds a Bachelor’s degree</td>
<td>In 2015, 9 percent of the Pacific population (up from 6 percent in 2010) held a Bachelor’s degree.</td>
<td>This is compared with 21 percent of the total population.</td>
<td>Education Counts, Ministry of Education, January 2017 (educational attainment of the population).</td>
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## Labour Market

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<tr>
<th>Measure</th>
<th>Data</th>
<th>Comment</th>
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<tbody>
<tr>
<td>Unemployment rate</td>
<td>In December 2016, 9.7 percent of Pacific peoples were unemployed.</td>
<td>This is compared with the national unemployment rate of 5.2 percent.</td>
<td>Pacific peoples in the labour market, Ministry of Business, Innovation and Employment, December 2016</td>
</tr>
<tr>
<td>Change in the number of Pacific peoples aged 15–24 years who were Not in Employment, Education or Training (NEET)</td>
<td>This increased by 1100 people to approximately 11,600 people in December 2016.</td>
<td></td>
<td>Pacific peoples in the labour market, Ministry of Business, Innovation and Employment, December 2016</td>
</tr>
<tr>
<td>Proportion of Pacific peoples aged 15–24 years who were Not in Employment, Education or Training (NEET)</td>
<td>This was 17.3 percent in December 2016.</td>
<td>Compared to 12 percent for all ethnic groups.</td>
<td>Census 2013, Statistics New Zealand.</td>
</tr>
</tbody>
</table>
## Labour Market

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</table>
| Pacific labour force sector concentration            | In December 2016:  
- 16.7 percent of the Pacific labour force was active in manufacturing  
- 12.6 percent was in wholesale or retail  
- and 11.4 percent was in utilities and construction. | Pacific peoples in the labour market, Ministry of Business, Innovation and Employment, December 2016. |                                                                       |
| Main jobs held by Pacific women                      | The top five jobs for Pacific women were personal care assistant, sales representative, sales assistant, commercial cleaner and early childhood education teacher. | Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report. |                                                                       |
| Main jobs held by Pacific men                        | Pacific men in the workforce were most likely to be hired as a store person or labourer. | Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report. |                                                                       |
| Proportion of the population being an employer or self-employed | Approximately 16 percent of the Pacific population is either an employer or self-employed.  
Of these:  
- 18 percent of businesses were in construction  
- 10 percent were in transport and warehousing, and  
## Health

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<tbody>
<tr>
<td>Pacific immunisation rate is the highest in New Zealand</td>
<td>95.1 percent immunisation coverage at 8 months. 96.4 percent immunisation coverage at 2 years.</td>
<td>92.4 percent immunisation coverage at 8 months. 93 percent immunisation coverage at 2 years.</td>
<td>Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report.</td>
</tr>
<tr>
<td>Pacific peoples have shorter life expectancy</td>
<td>74.5 years for men and 78.7 years for women.</td>
<td>79.5 years for all New Zealand men and 83.2 years for all New Zealand women.</td>
<td>National Ethnic Population Projections, Statistics New Zealand (2015).</td>
</tr>
<tr>
<td>Pacific adults have the highest rates of obesity in New Zealand</td>
<td>66 percent of Pacific adults were classified as obese in 2014/15.</td>
<td>One out of three New Zealand adults are obese.</td>
<td>Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report.</td>
</tr>
<tr>
<td>About a quarter of Pacific adults are smokers</td>
<td>23.2 percent of Pacific peoples are regular smokers. 81 percent more Pacific smokers than the national average.</td>
<td>15.1 percent of the New Zealand population are regular smokers.</td>
<td>Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report.</td>
</tr>
<tr>
<td>Pacific peoples are highly affected by rheumatic fever</td>
<td>Pacific people first episode rheumatic fever hospitalisation rate is 25 /100,000 in 2016.</td>
<td>National first episode rheumatic fever hospitalisation rate is 3/100,000 people.</td>
<td>Ministry of Health, June 2016.</td>
</tr>
<tr>
<td>Prescription costs affect Pacific peoples’ access to medicine</td>
<td>Prescription costs were three times more likely to have prevented Pacific peoples from collecting prescription medicine than non-Pacific.</td>
<td></td>
<td>Ministry for Pacific Peoples (2016) Contemporary Pacific Status Report.</td>
</tr>
</tbody>
</table>
Based on data sourced from Statistics New Zealand’s Income tables, there was a significant increase in Pacific peoples’ median weekly earnings and median weekly income between 2013 and 2016. Pacific peoples’ median weekly earnings from wages and salaries increased by 11 percent (from $712 to $790), median weekly self-employment income increased by 20.1 percent (from $671 to $806) and median weekly income from government transfers increased by 6.5 percent (from $260 to $277).

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</table>
| Ethnic pay (earnings) gap                           | 15.6 percent lower than ‘all other ethnicities’ in 2016.                                                                             | 19 percent compared with Europeans  
| Median weekly income (wage and salary, as well as all other sources of income) | $547 in 2016.                     | Compared with $600 for all ethnic groups, $625 for Europeans and $509 for Māori.                                                        | Statistics New Zealand, Income tables, retrieved 19 April 2017. |
| Ethnic income gap                                    | 8.8 percent lower than ‘all other ethnicities’ in 2016.                                                                             | 12.5 percent compared with European.                                                                                                  | Statistics New Zealand, Income tables, retrieved 19 April 2017. |
| Median annual income (salaries and wages, as well as all other sources of income) | $28,400 in 2016 (up from $19,700 in 2013).                                       | Compared with $32,500 for Europeans, $26,500 for Māori and $31,200 for all ethnicities.                                              | Statistics New Zealand, Income tables, retrieved 19 April 2017. |
| Age-standardised median net worth (financial and non-financial assets less liabilities) | $12,000 in 2014/15.                        | Nine times lower than Europeans ($114,000) and more than seven times lower than the median net worth of individuals ($87,000). Note that this only includes individual assets and excludes other ownership arrangements (i.e. collective assets). | Statistics New Zealand, Net worth statistics, Household Economic Survey Net Worth Module, retrieved, 19 April 2017. |
### Housing

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<tr>
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</thead>
<tbody>
<tr>
<td>Household size</td>
<td>More than a quarter of Pacific people (27.9%) lived in a household with seven or more people, compared with just 5.6 percent of the total population.</td>
<td>Māori and Pacific home ownership patterns reflect the notion that Pacific people are more likely to live in larger households than other ethnic groups. This is mainly due to having larger families, more multi-family households and more intergenerational households.</td>
<td>Changes in home-ownership patterns 1986–2013: Focus on Māori and Pacific people, Statistics New Zealand, June 2016.</td>
</tr>
<tr>
<td>Measure</td>
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<tr>
<td>Proportion of Pacific peoples who rated being satisfied with their life as 10 on a scale of 1 to 10</td>
<td>26 percent</td>
<td>This was the highest rating of all population groups in New Zealand.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
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<tr>
<td>Proportion of Pacific peoples who rated their sense of purpose as 10 on a scale of 1 to 10</td>
<td>31.2 percent</td>
<td>This was the highest rating of all population groups in New Zealand.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
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<tr>
<td>Proportion of Pacific peoples who rated their sense of belonging as strongly belong or very strongly belong</td>
<td>85.6 percent</td>
<td>Compared with New Zealand’s Māori (95.7%) and European (90.3%) population groups.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
</tr>
<tr>
<td>Proportion of Pacific peoples who reported it easy or very easy to express their identity</td>
<td>70 percent</td>
<td>Compared with 90.3 percent of Europeans, 831 percent of Māori and 71.3 percent of Asians.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
</tr>
<tr>
<td>Proportion of Pacific peoples who indicated that they have experienced discrimination in the past 12 months</td>
<td>20 percent</td>
<td>Compared with 25.8 percent of Māori and 26.6 percent of Asians.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
</tr>
<tr>
<td>Proportion of Pacific peoples who indicated that they did not feel lonely in the past four weeks</td>
<td>65.7 percent</td>
<td>Compared with 59.7 percent of Māori and 57.5 percent of Asians.</td>
<td>2012 New Zealand General Social Survey, Statistics New Zealand.</td>
</tr>
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</table>
## Appendix 3: Sources of information on Pacific peoples

### Pacific peoples’ status overview

<table>
<thead>
<tr>
<th>Source</th>
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### Demographics

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### Socio-economic development

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<tr>
<td>General Social Survey</td>
<td><a href="http://www.stats.govt.nz/nzgss/">www.stats.govt.nz/nzgss/</a></td>
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<tr>
<td>Local Government New Zealand Quality of Life Survey:</td>
<td><a href="http://www.bigcities.govt.nz/survey.htm">www.bigcities.govt.nz/survey.htm</a></td>
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**Health**


**Education**

- Education Counts: www.educationcounts.govt.nz
- Public Achievement Information: www.educationcounts.govt.nz/topics/pai-pipeline
### Families


### Pacific methodological and research frameworks


Economic development


Housing

www.aucklandcouncil.govt.nz/SiteCollectionDocuments/aboutcouncil/planspoliciespublications/technicalpublications/tr2016027pacificpeopleandhousinginauckland.pdf


Ministry of Health – Analysis of Household Crowding based on Census 2013 data. 2014.


