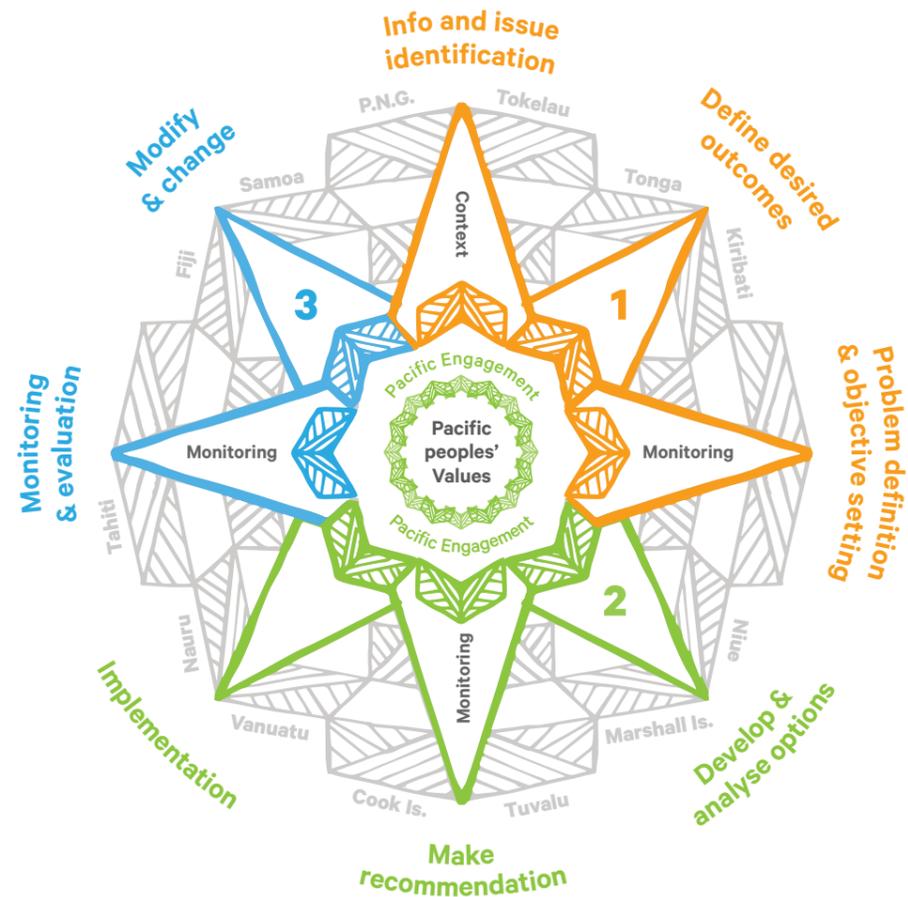# Kapasa – The Pacific Policy Analysis Tool

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.

---

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

OVERLAY 1: PACIFIC PEOPLES' INFORMATION & EVIDENCE

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?

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.

OVERLAY 2: PACIFIC PEOPLES' VALUES, STRENGTHS & DIVERSITY

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.*
- *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.*

OVERLAY 3: PACIFIC PEOPLES' ENGAGEMENT

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.

---

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

OVERLAY 1: PACIFIC PEOPLES' INFORMATION & EVIDENCE

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?

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.

OVERLAY 2: PACIFIC PEOPLES' VALUES, STRENGTHS & DIVERSITY

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 here as a guide.

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.

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.

OVERLAY 3: PACIFIC PEOPLES' 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.

---

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

OVERLAY 1: PACIFIC PEOPLES' INFORMATION & EVIDENCE

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

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

OVERLAY 2: PACIFIC PEOPLES' VALUES, STRENGTHS & 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.

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

OVERLAY 3: PACIFIC PEOPLES' ENGAGEMENT

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.

Journey of Pacific peoples in New Zealand

Ministry for Pacific Peoples
Te Manatū mō Ngā Iwi o te Moana-nui-ā-Kiwa

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.

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 help 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:
Mark Gosche becomes the first Pacific Cabinet Minister.

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

1999:
Laumanuvao 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.

2000s
Population:
265,974 (2006)

2002:
A'e'au 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.

2007:
Jonah Tali Lomu, MNZM, is appointed as a Member of the New Zealand Order of Merit.

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

2010s
Population:
295,941 (2013)

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

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.