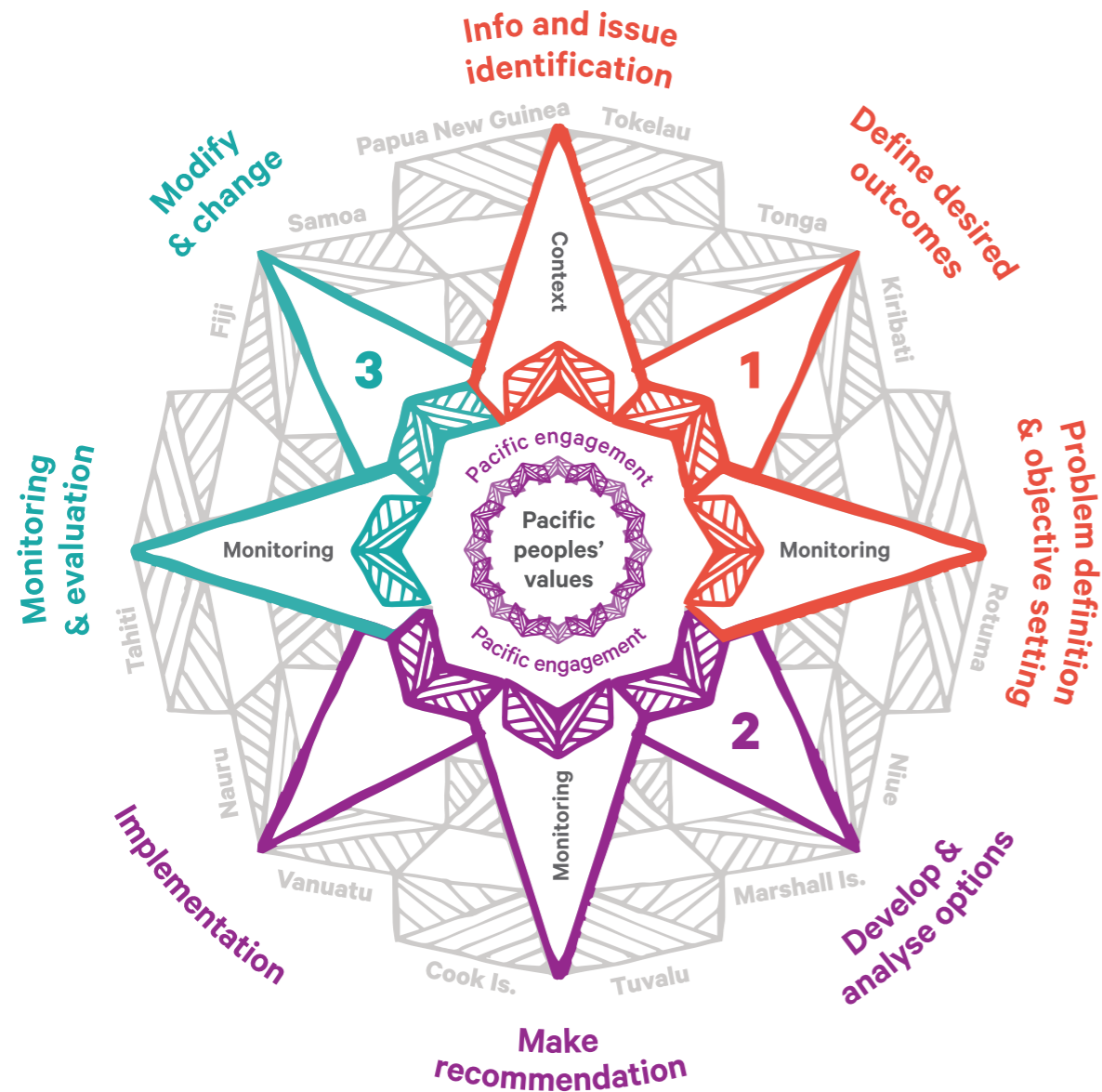


## KAPASA – PACIFIC POLICY ANALYSIS TOOL



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.



# KAPASA – THE PACIFIC POLICY ANALYSIS TOOL

Recommended framework when Pacific peoples are affected by the issue you are trying to solve

## OVERLAY 1: PACIFIC PEOPLES' INFORMATION AND EVIDENCE

# 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?

### 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?*

## OVERLAY 2: PACIFIC PEOPLES' VALUES, STRENGTHS AND 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.*

## OVERLAY 1: PACIFIC PEOPLES' INFORMATION AND EVIDENCE

# 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?

### 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.*

## OVERLAY 2: PACIFIC PEOPLES' VALUES, STRENGTHS AND 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 below as a guide.*

#### Broad values of Pacific people

**Love** – For many Pacific peoples love is the guiding approach for all relationships an individual has with their family, genealogies and environment.

**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.*

## OVERLAY 1: PACIFIC PEOPLES' INFORMATION AND EVIDENCE

# 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

*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 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.*

*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: Love, 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.*