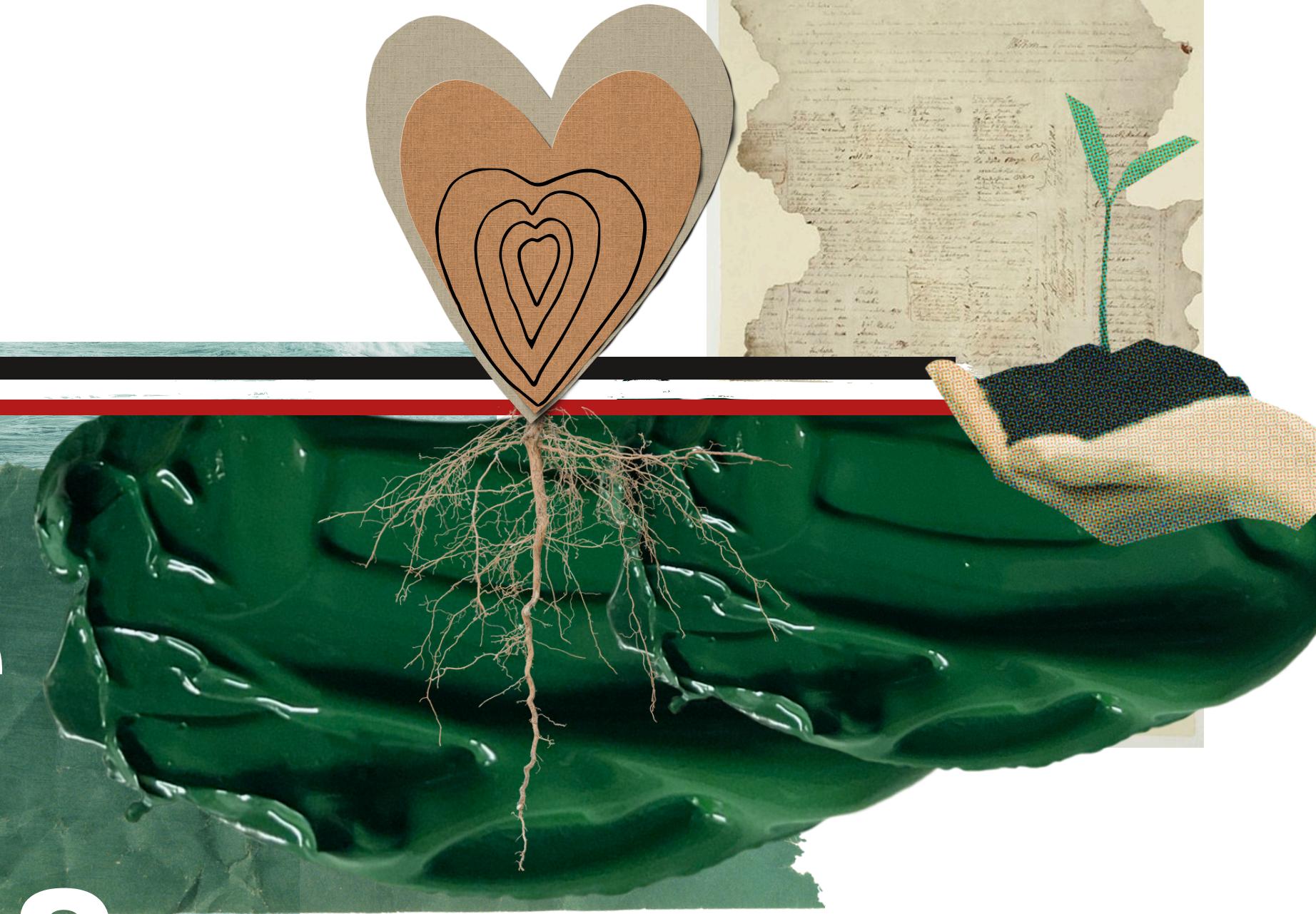
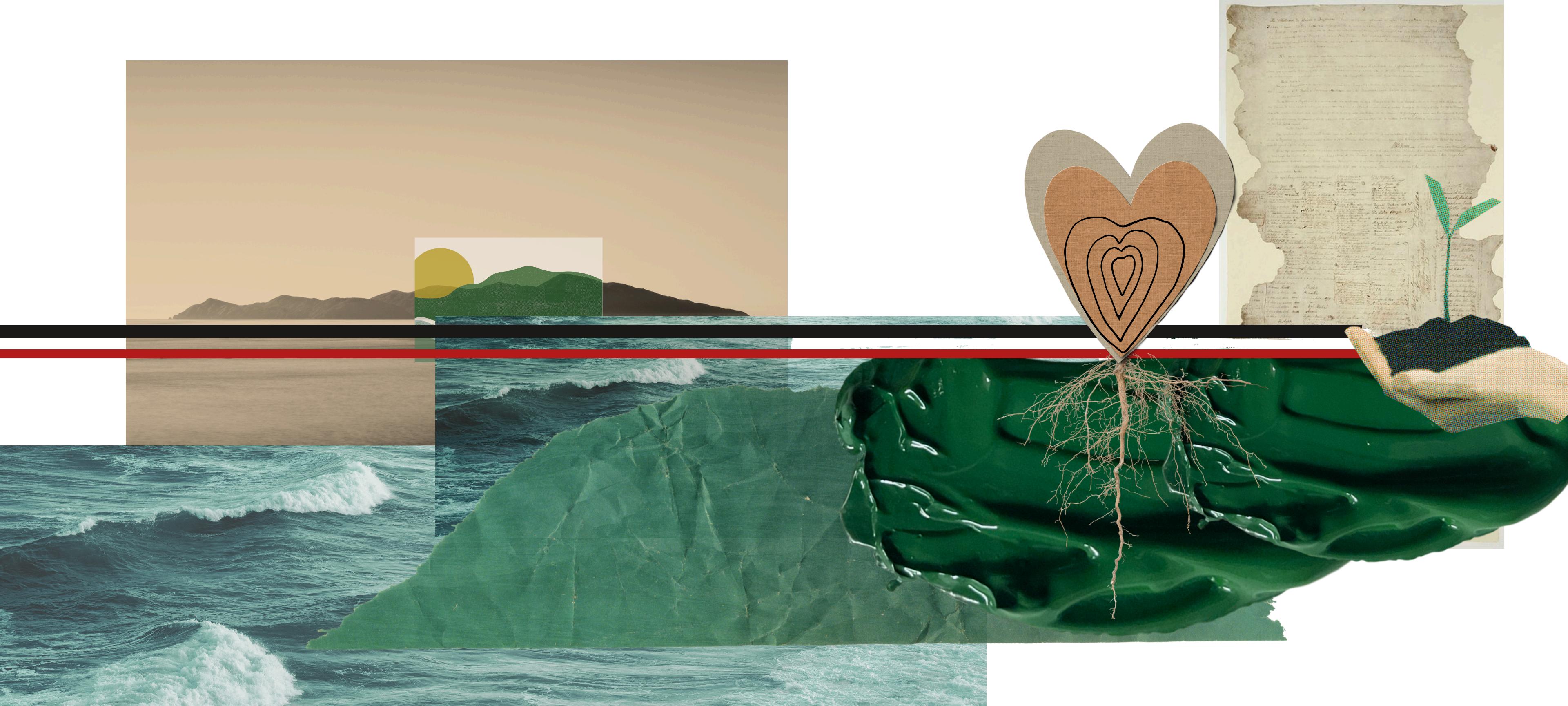


# Constructive conversations

**Te Tiriti and local body elections**





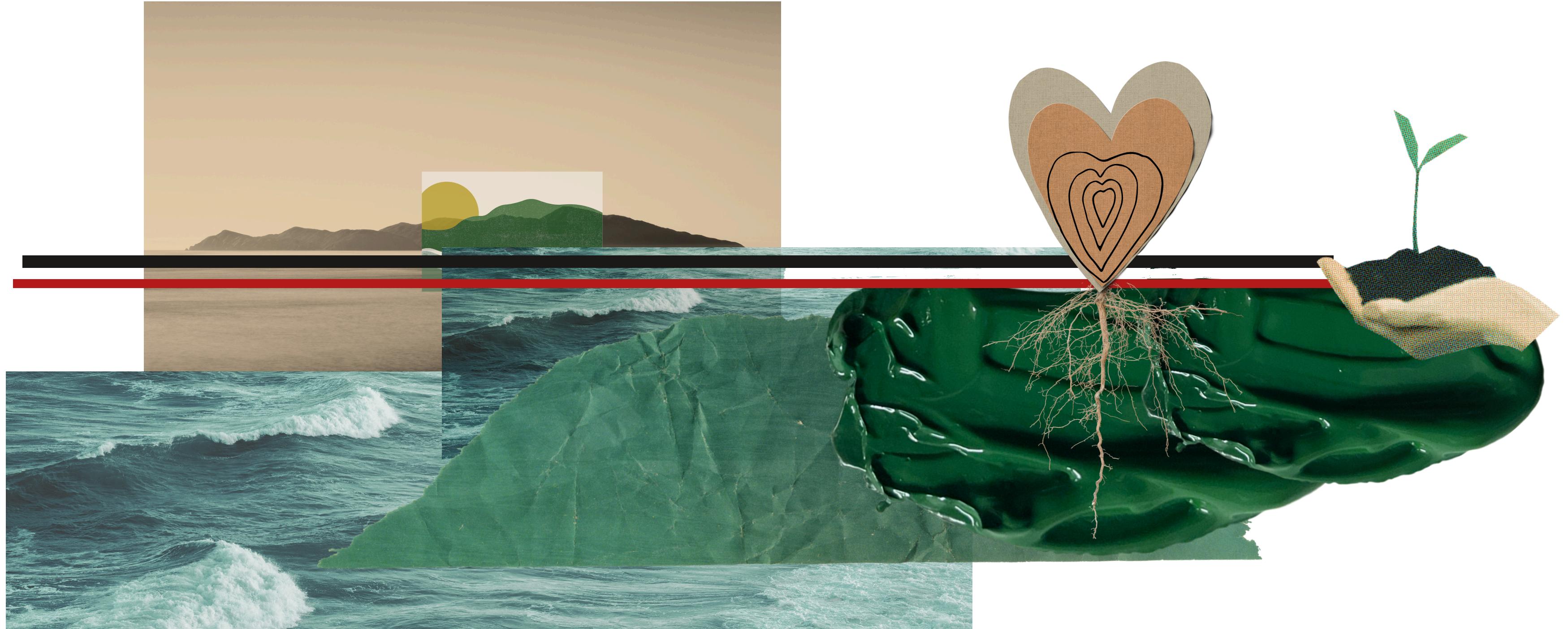
# KARAKIA TIMATANGA

Whakataka te hau ki te uru  
Whakataka te hau ki te tonga  
Kia mākinakina ki uta  
Kia mātaratara ki tai  
E hī ake ana te atakura  
He tio, he huka, he hau hū  
Tīhei mauri ora!

*Cease the winds from the west  
Cease the winds from the south  
Let the breeze blow over the land  
Let the breeze blow over the ocean  
Let the red-tipped dawn come with a sharpened air.  
A touch of frost, a promise of a glorious day.*



# Acknowledgement of place +mana whenua





# Embracing Te Tiriti

- Informal group of Raumati residents connected by a sense of gratitude
- Formed in 2024 with submissions made to local Council supporting the Māori ward
- Meet regularly to plan and organise
- Enjoy home baking and tea

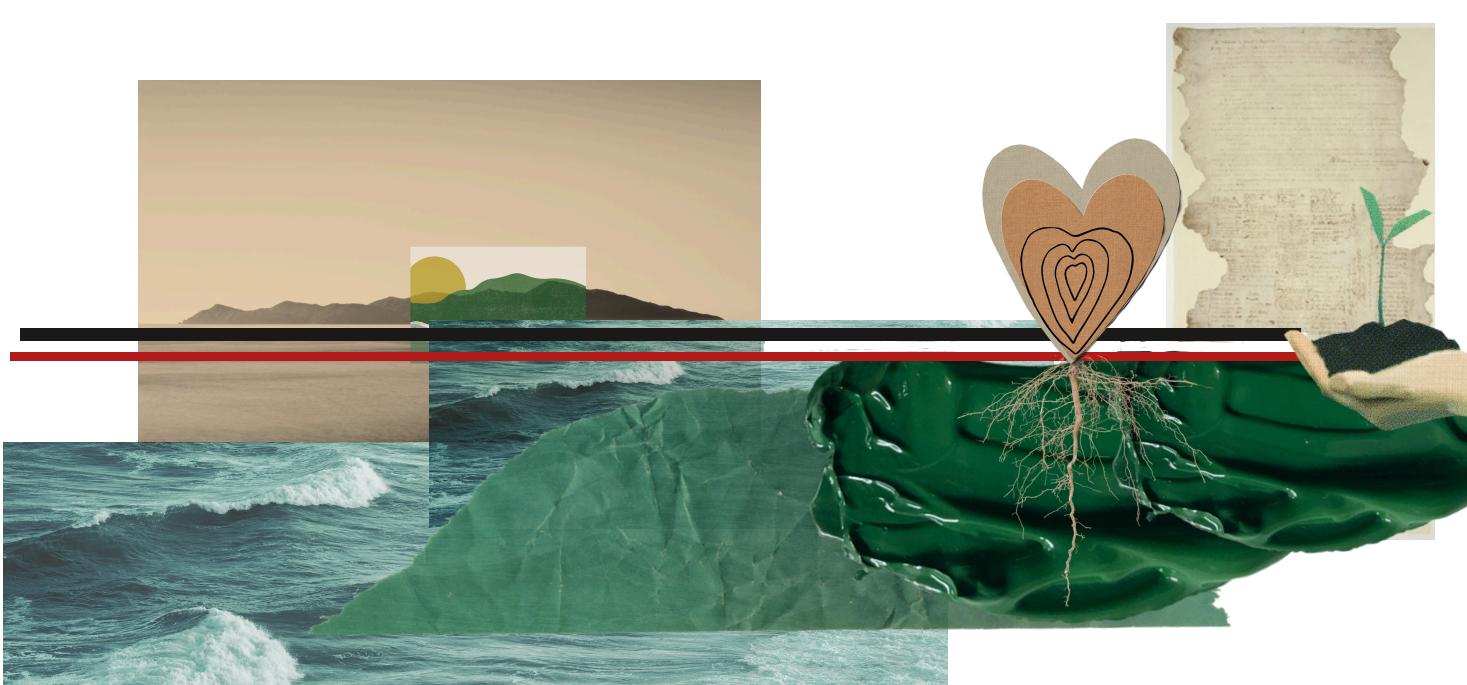


*“...if Pākehā put their energies into educating their own and critiquing the systems and attitudes that need to change, that in a sense makes rather than takes space for Māori, allowing [Māori] to focus on the vital work of restoring te ao Māori.”*

From *Becoming Tangata Tiriti* by Avrill Bell

# Workshop Goals

- Connect and share ideas in community with each other
- Learn skills for constructive conversations with friends and family about the approaching referendum on Māori representation on Council
- Make plans to engage our neighborhood in support of Māori representation



# Intended Flow



**Whakawhanaungatanga**  
**Cup of tea**

**Te Tiriti o Waitangi**  
**What are Māori wards?**  
**Our local context**

**Concepts**  
**Scenario practice**

**What to do next**  
**Actions to take**

# Intended Flow



**Whakawhanaungatanga**  
Cup of tea

Te Tiriti o Waitangi  
What are Māori wards?  
Our local context

Concepts  
Scenario practice

What to do next  
Actions to take

A large, intricate spider web is set against a dark, textured background. The web is composed of numerous thin, light-colored threads that radiate from a central point, creating a complex geometric pattern of triangles and polygons. The background has a subtle, fine-grained texture, possibly a wall or fabric.

What brought you here today?

# Intended Flow



Whakawhanaungatanga  
**Cup of tea**

Te Tiriti o Waitangi  
What are Māori wards?  
Our local context

Concepts  
Scenario practice

What to do next  
Actions to take



# Intended Flow



Whakawhanaungatanga  
Cup of tea

**Te Tiriti o Waitangi**  
What are Māori wards?  
Our local context

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Scenario practice

What to do next  
Actions to take

When Te Tiriti o Waitangi is read in the context of its time, and in the text that most Māori rangatira signed, it is clear that Te Tiriti o Waitangi is an agreement between equals.

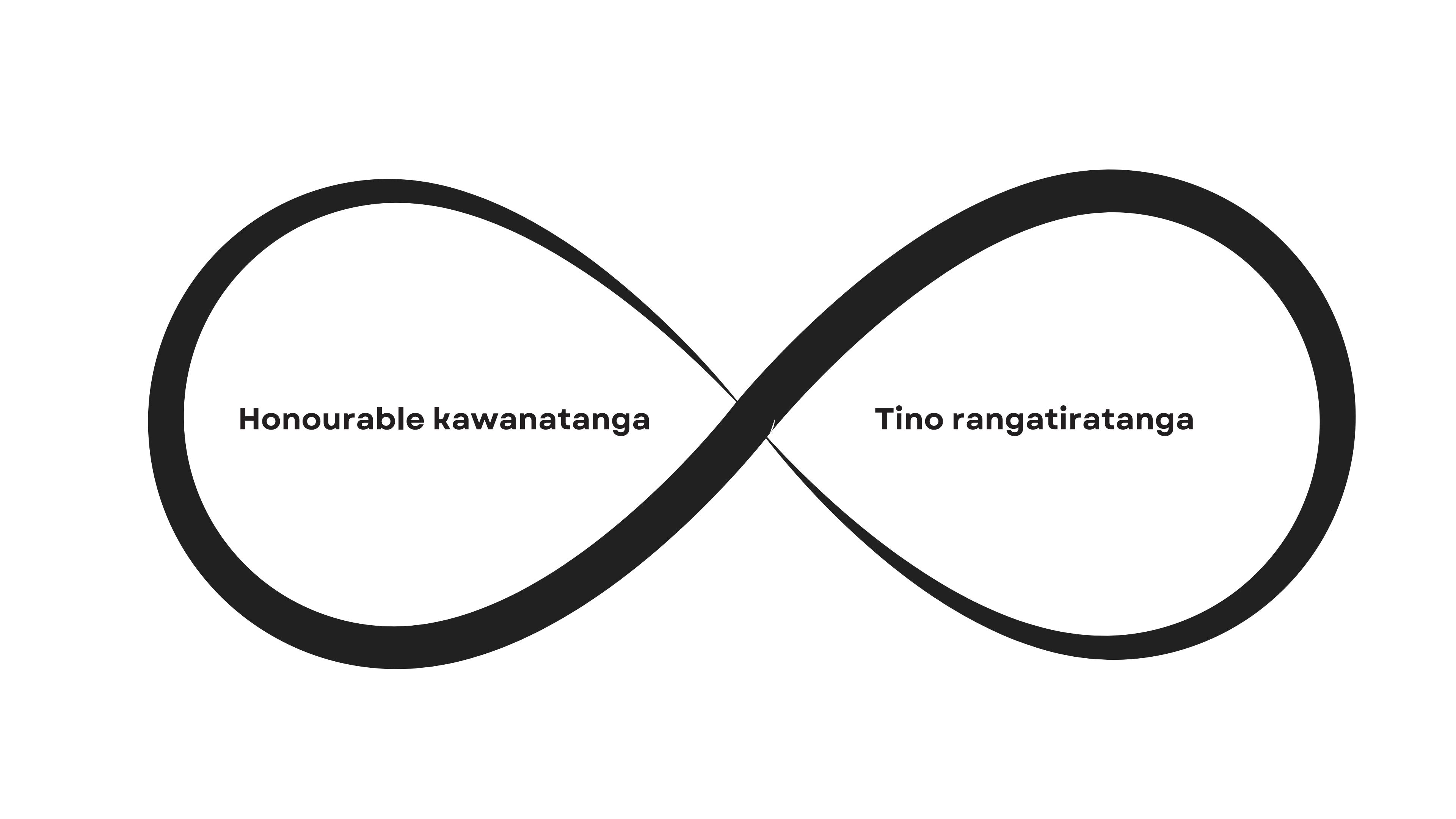
We feel it is our responsibility to be educated and vocal about Te Tiriti o Waitangi, and what it means for us now.

It is a hopeful starting point for belonging for everyone in Aotearoa NZ.



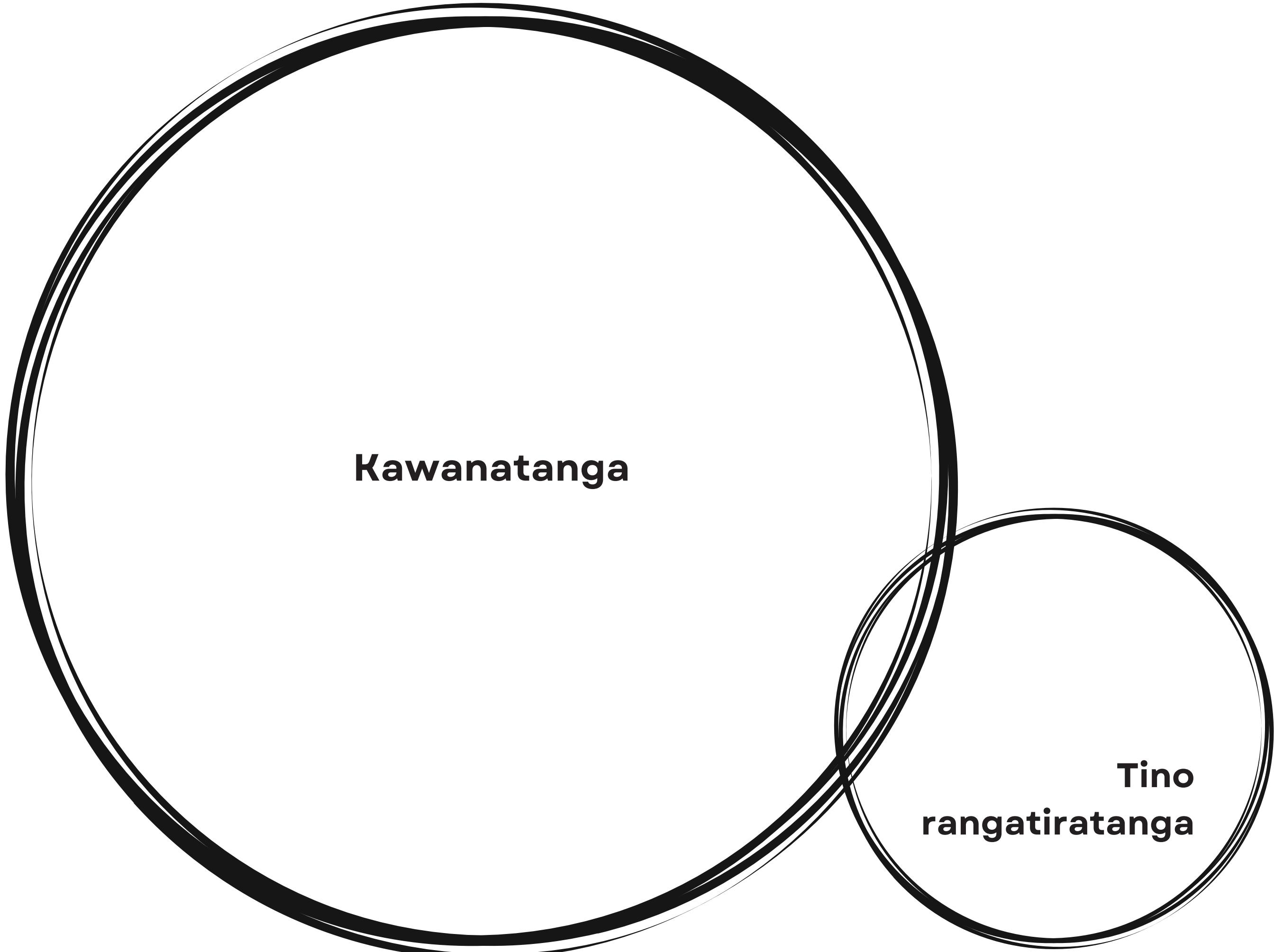
**“In February 1840 the rangatira who signed te Tiriti...did not cede their sovereignty. Rather, they agreed to a relationship in which they and the Governor were to be equal while having different roles and different spheres of influence.”**

- Waitangi Tribunal, 2014.



**Honourable kawanatanga**

**Tino rangatiratanga**



**Kawanatanga**

**Tino  
rangatiratanga**

# Intended Flow



Whakawhanaungatanga  
Cup of tea

Te Tiriti o Waitangi  
**What are Māori wards?**  
Our local context

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Scenario practice

What to do next  
Actions to take

Government made it possible for Māori wards to be established by councils in 2021, without needing a poll.

Kāpiti Coast District Council voted in 2023 to establish a Māori ward.

Then the new Government in 2023 enforced referendums.

Council then began a representation review to determine how the Māori ward would be incorporated into the Council structure for the 2025 local government elections.

# What is at stake this election?

If a referendum on a Māori ward fails, the council will be required to disestablish the ward. This results in no Māori Ward election for the following two elections (2028 and 2031).

# **Benefits of Māori wards**

# Intended Flow



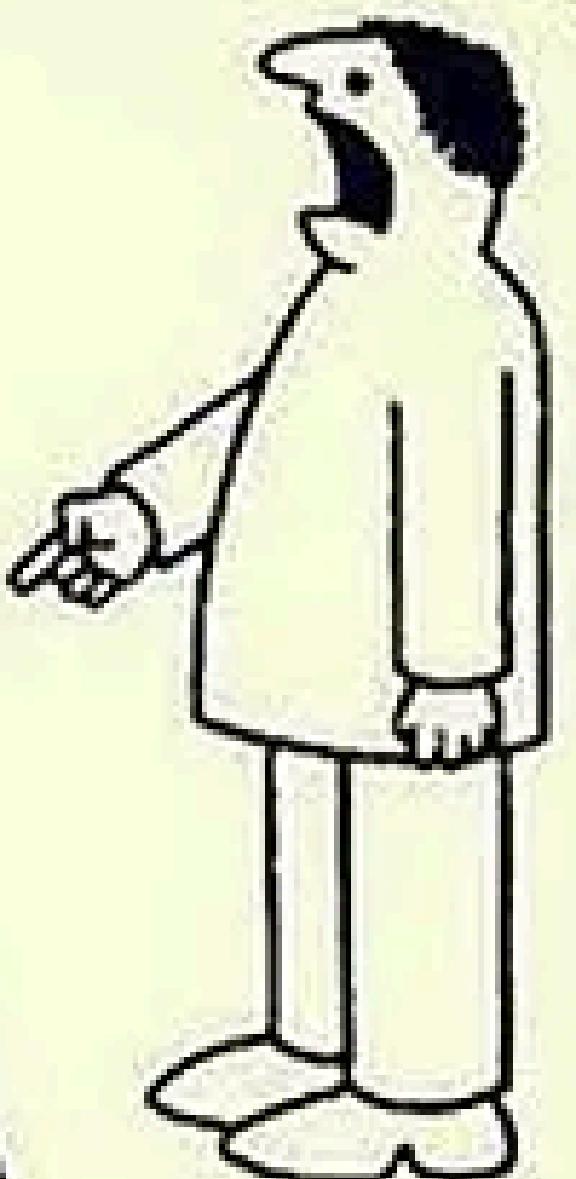
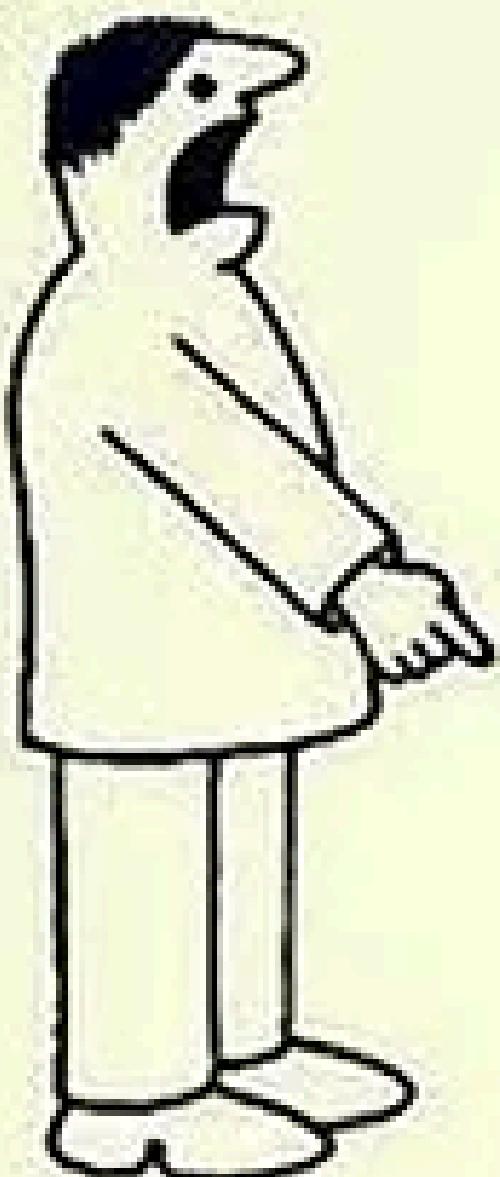
Whakawhanaungatanga  
Cup of tea

Te Tiriti o Waitangi  
What are Māori wards?  
Our local context

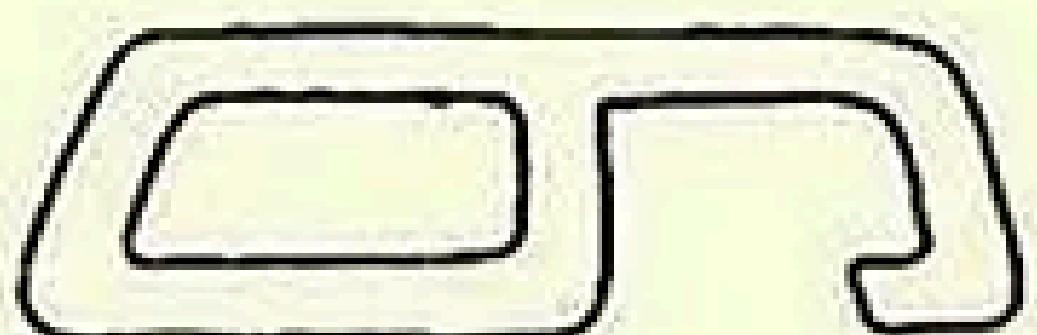
**Concepts**  
Scenario practice

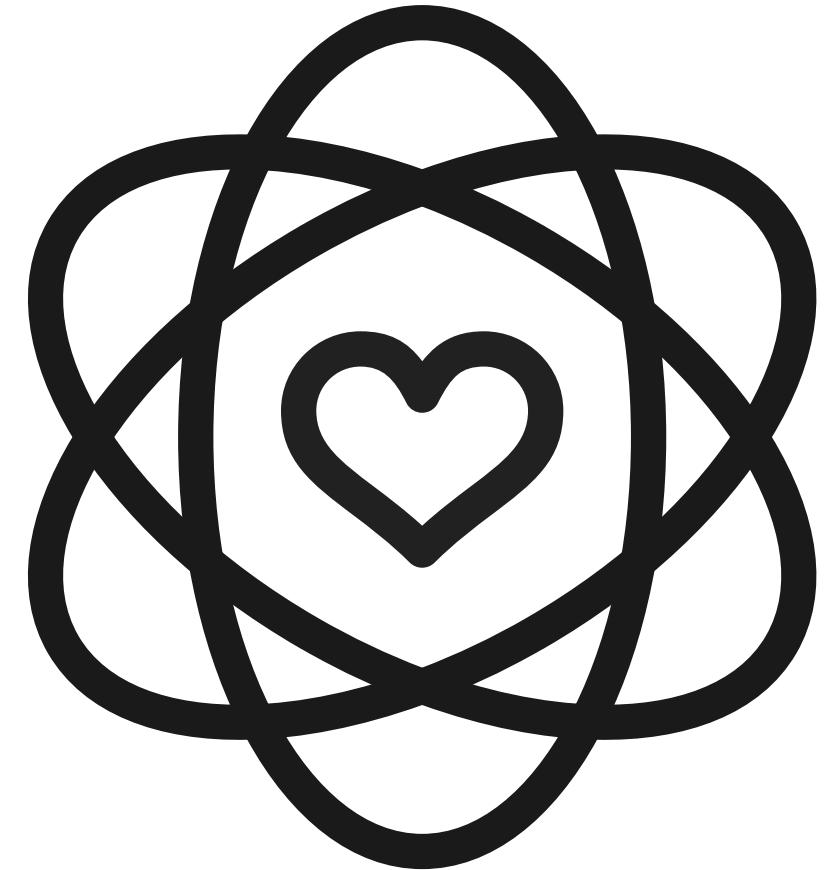
What to do next  
Actions to take

**SIX**

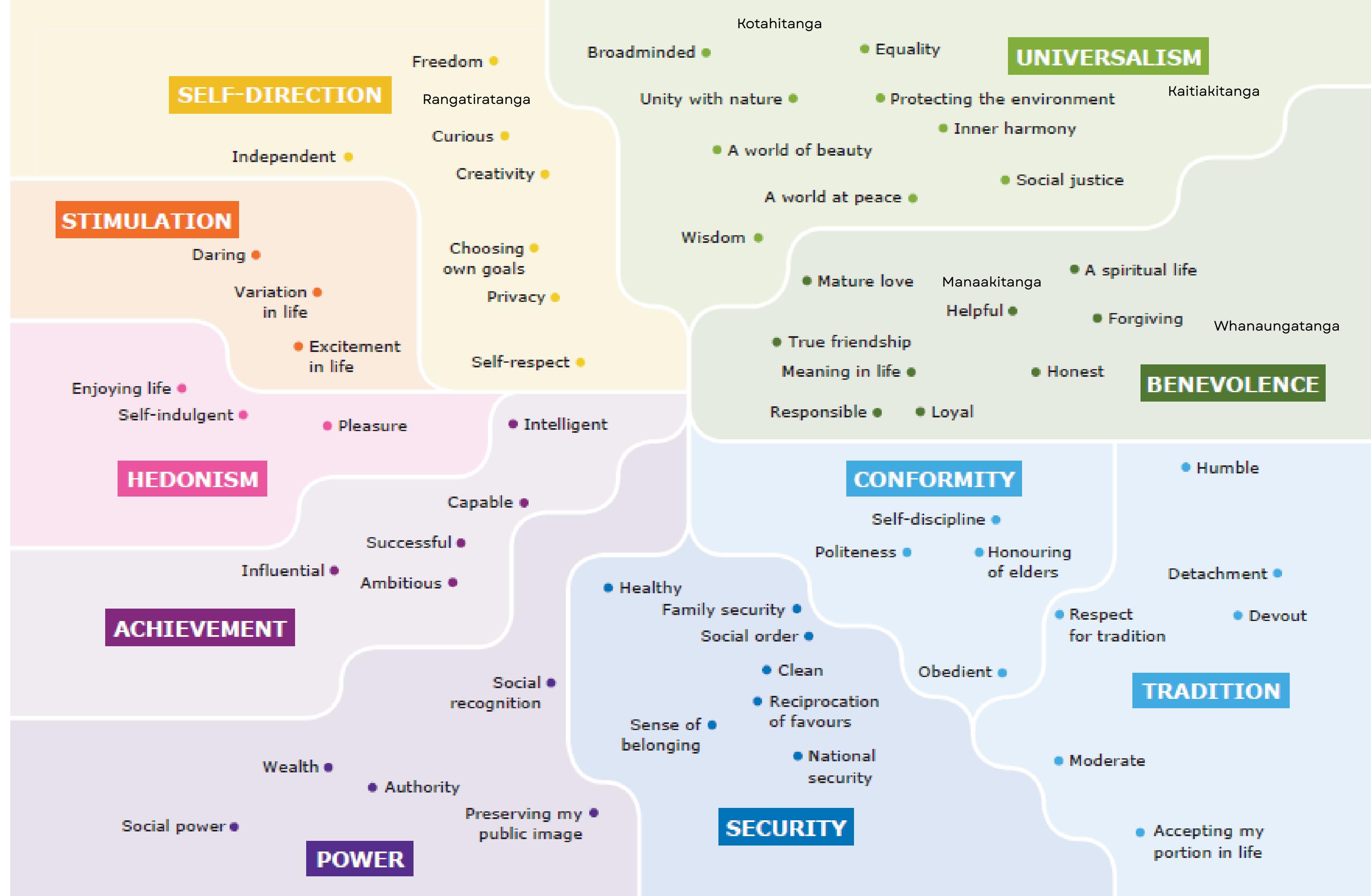


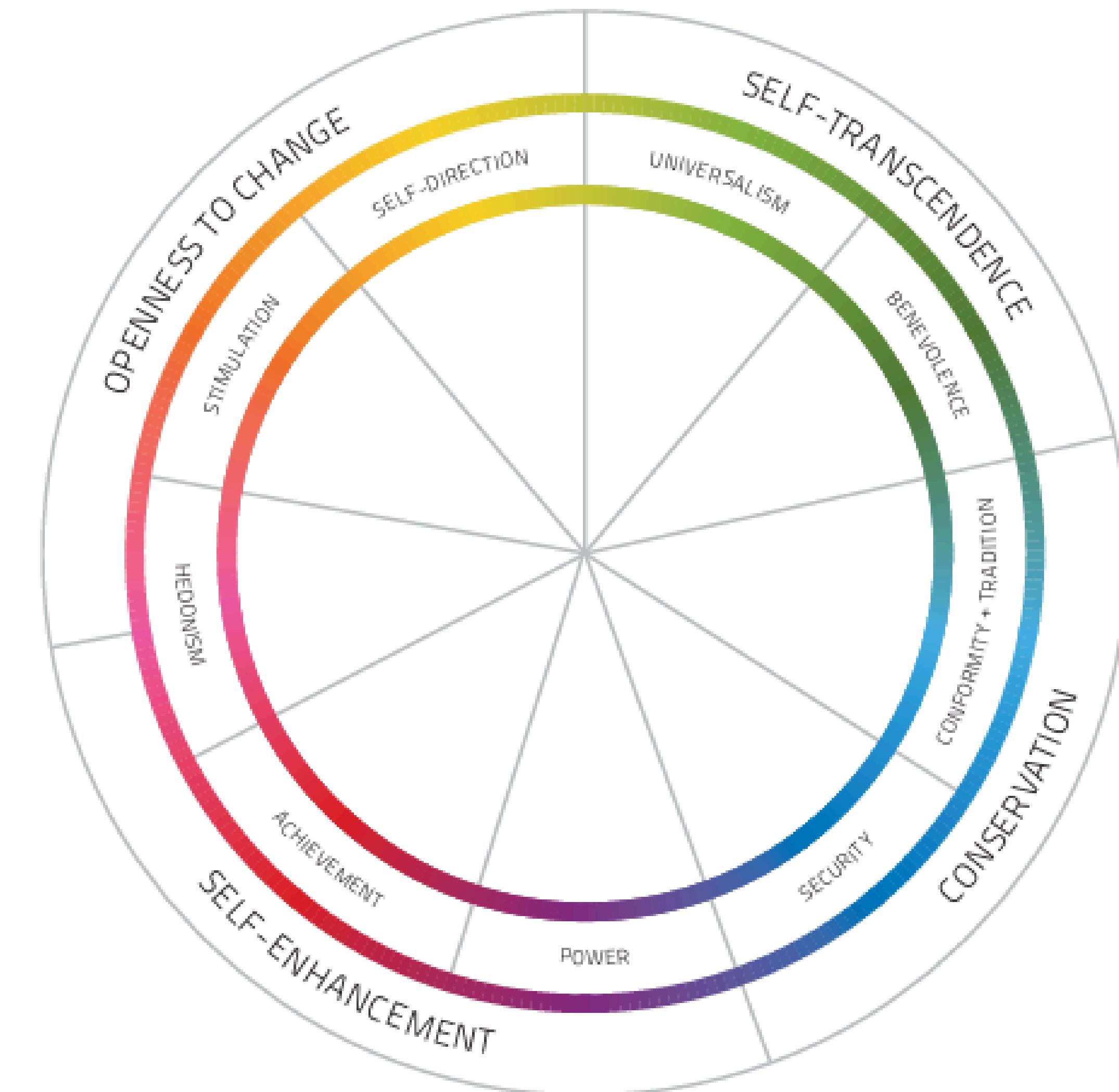
**NINE**

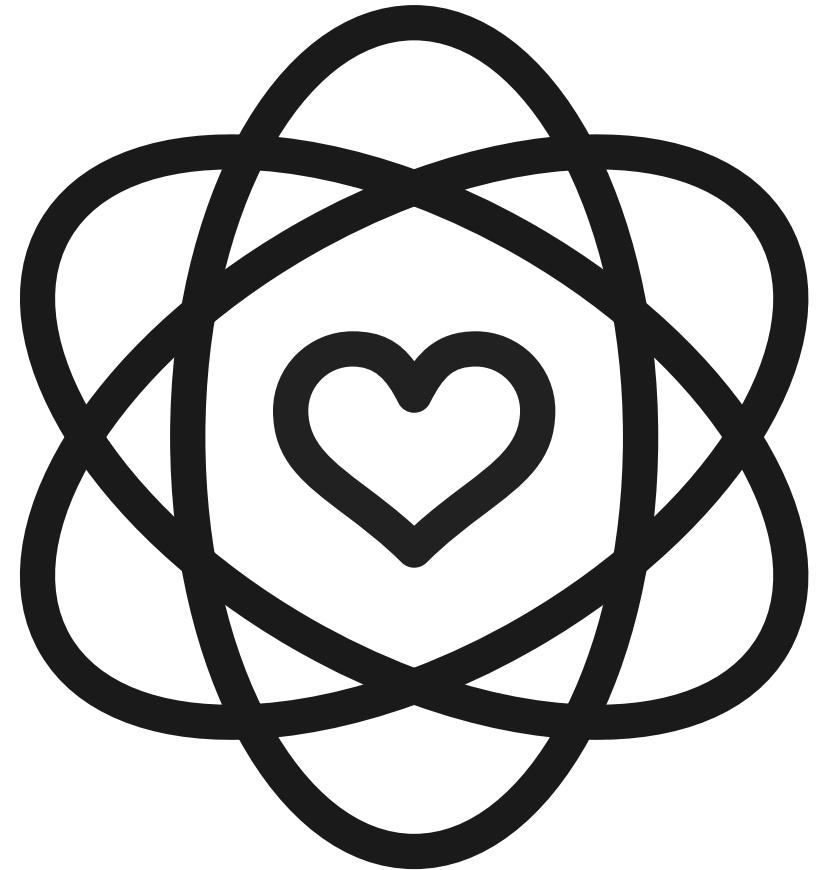




**We're all motivated  
by different values**







What might it mean to listen with an awareness of the values behind someone's words?



**Debating is very different  
to dialogue.**

	DEBATE	DIALOGUE
PURPOSE	To win or convince	To understand + connect
ATTITUDE	Opponents	Partners
LISTENING	Listening to refute	Listening to understand
FOCUS	Defending a position	Exploring complexity
RESPONSES	Counter argument	Curiosity + clarification
EMOTIONS	Tension + competition	Openness + reflection
OUTCOMES	Victory or defeat	Insight + shared meaning



How might understanding others' values change the way you engage in dialogue?

# A framework to guide you into dialogue

**R**



recognise

**A**

allow+affirm

**I**

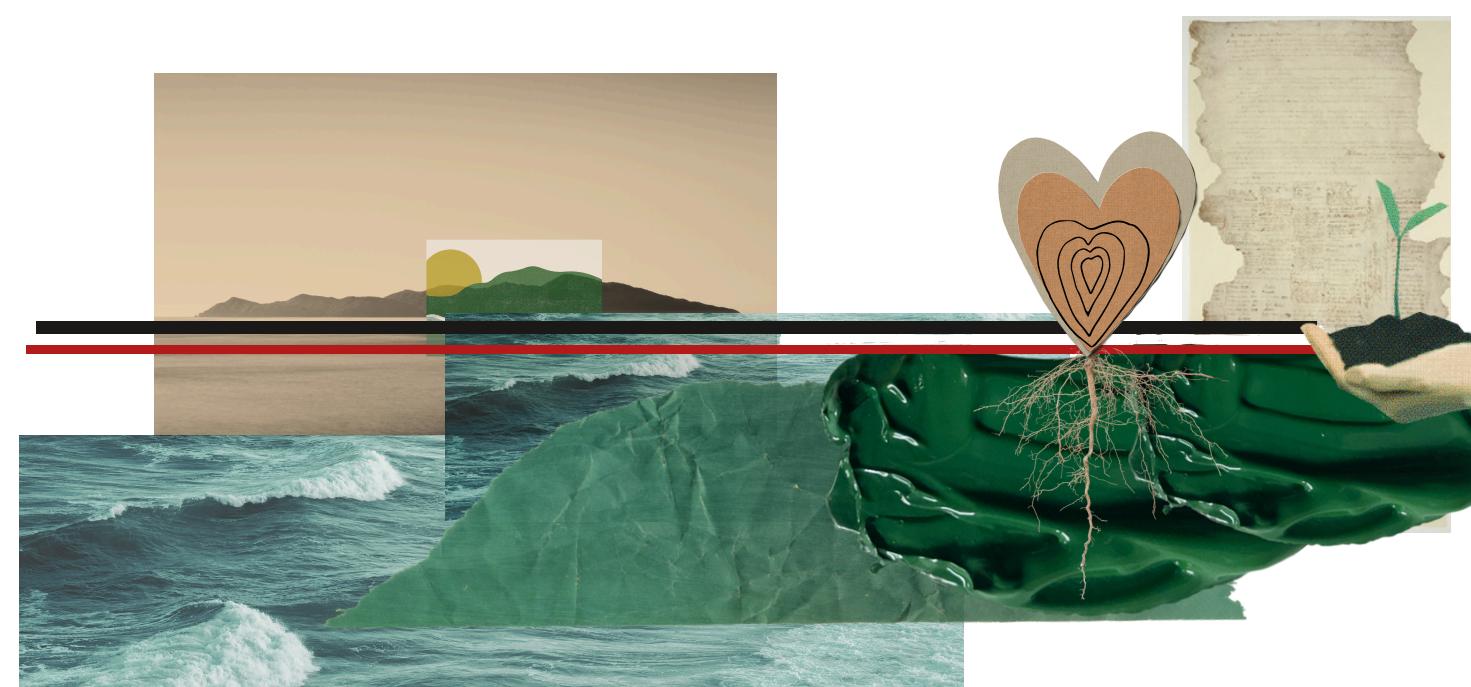
investigate

**N**

nurture

# Recognise

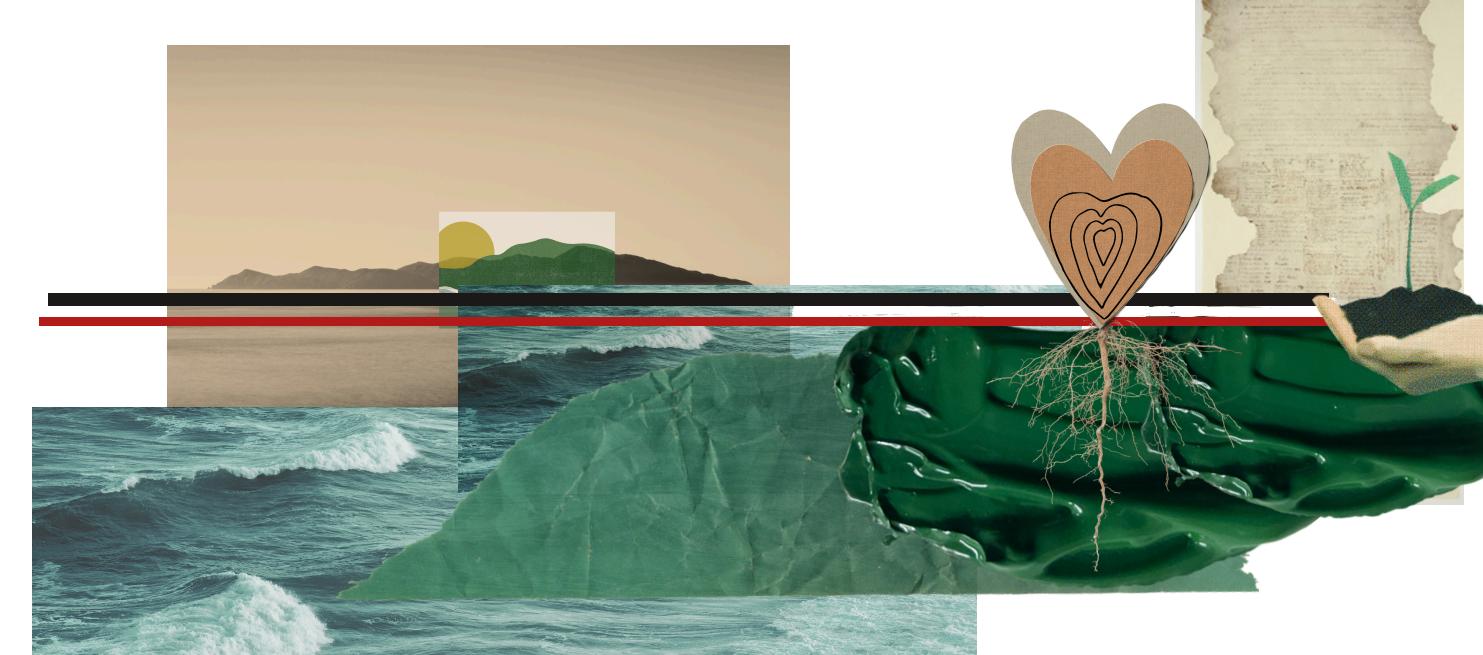
- recognise what is happening
- slow down and connect with RAIN
- recognise your agency  
*is this the right setting to continue into dialogue?*
- recognise the agency of the other person too
- recognise that patterns of thought are from the collective



**We see this issue very differently to each other. I would love to understand your position better - can we talk some more about this?**

# Allow

- allow complexity - we don't need to “win”
- allow their experience - listen, listen, listen
- affirm their experience - one way to do that is to reflect back what you are hearing, this often encourages the speaker to say more
- try not to be ready with a counterpoint

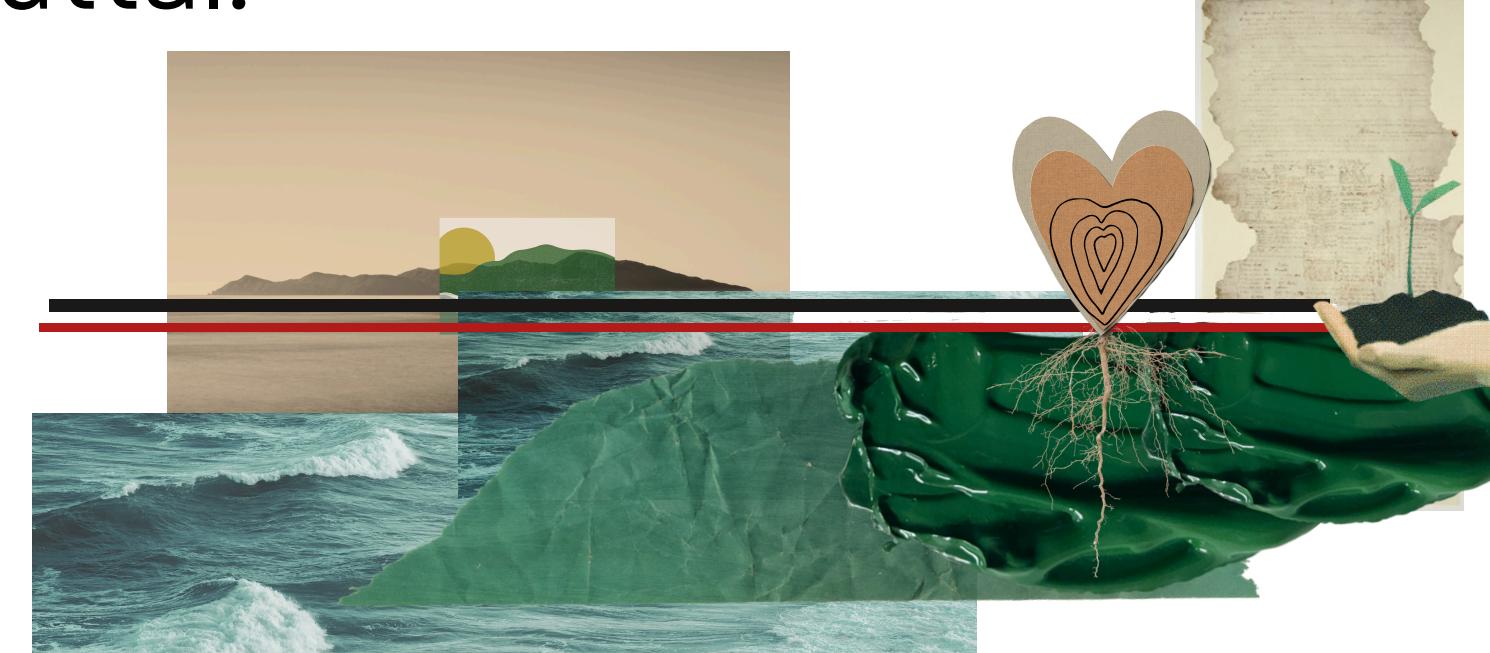


Its so good to listen to you.  
Can I reflect back what you are saying to  
make sure I understand you?  
I am hearing that you feel as though  
Māori keep getting different treatment  
and that feels unfair.

What is your experience of that?

# Investigate

- after listening, listening, listening, THEN we can investigate with gentle curiosity
- try to emphasise common ground
- reflect gently on the way you see the same value, differently. Use I statements, rather than you statements.
- if there is factually untrue information from the other person, you might be able to provide other ways of looking at the same issue but try not to use this as rebuttal.
- Seek consent again before offering more information



I can hear that we share the same value of fairness. Fairness is really important to me too

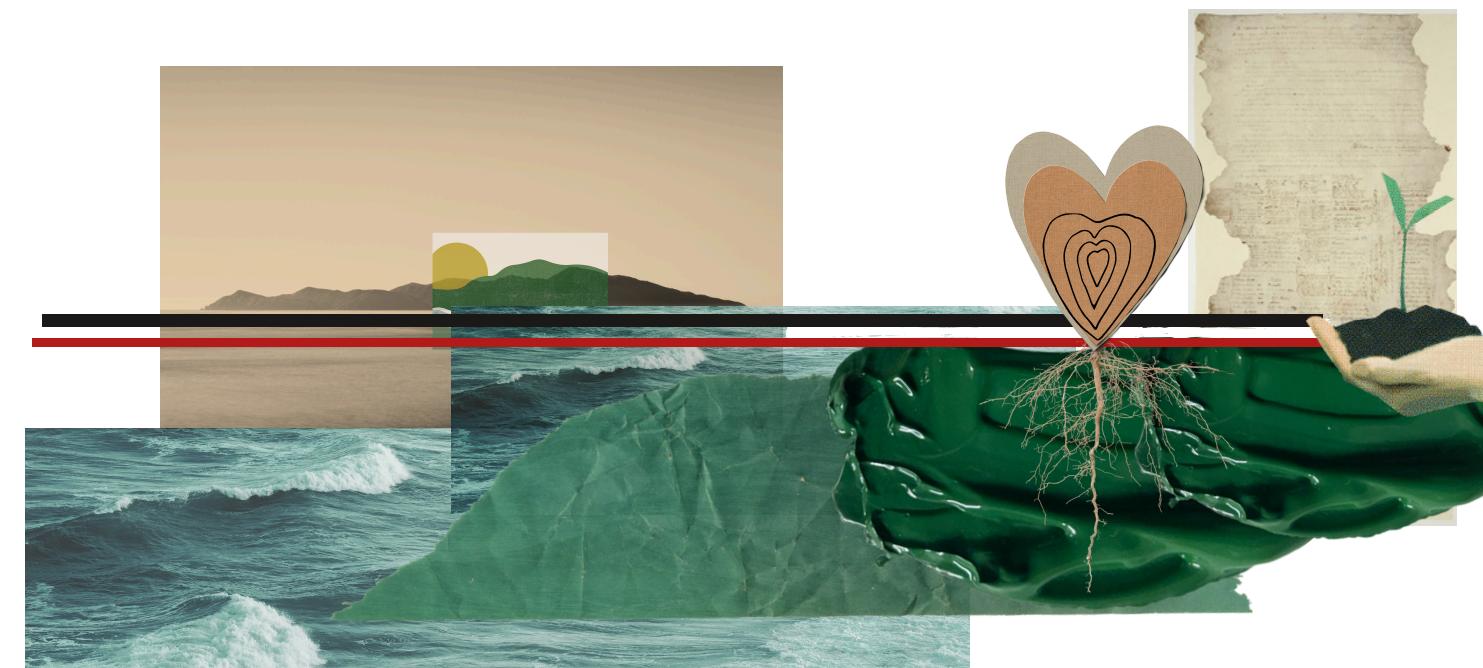
I notice I am feeling tightness in my chest in response to some of the words used because I see this value playing out in society very differently.

Could I share some information with you that I enjoyed reading? Given our shared values, I think you might enjoy it as well.

I would love to know what you think.

# Nurture

- acknowledge their experience
- notice yours is different
- find the common ground and call it in
- imagine positive outcomes
- you don't need to 'win' in fact, if you think you have, you have probably entrenched the opposing position further.

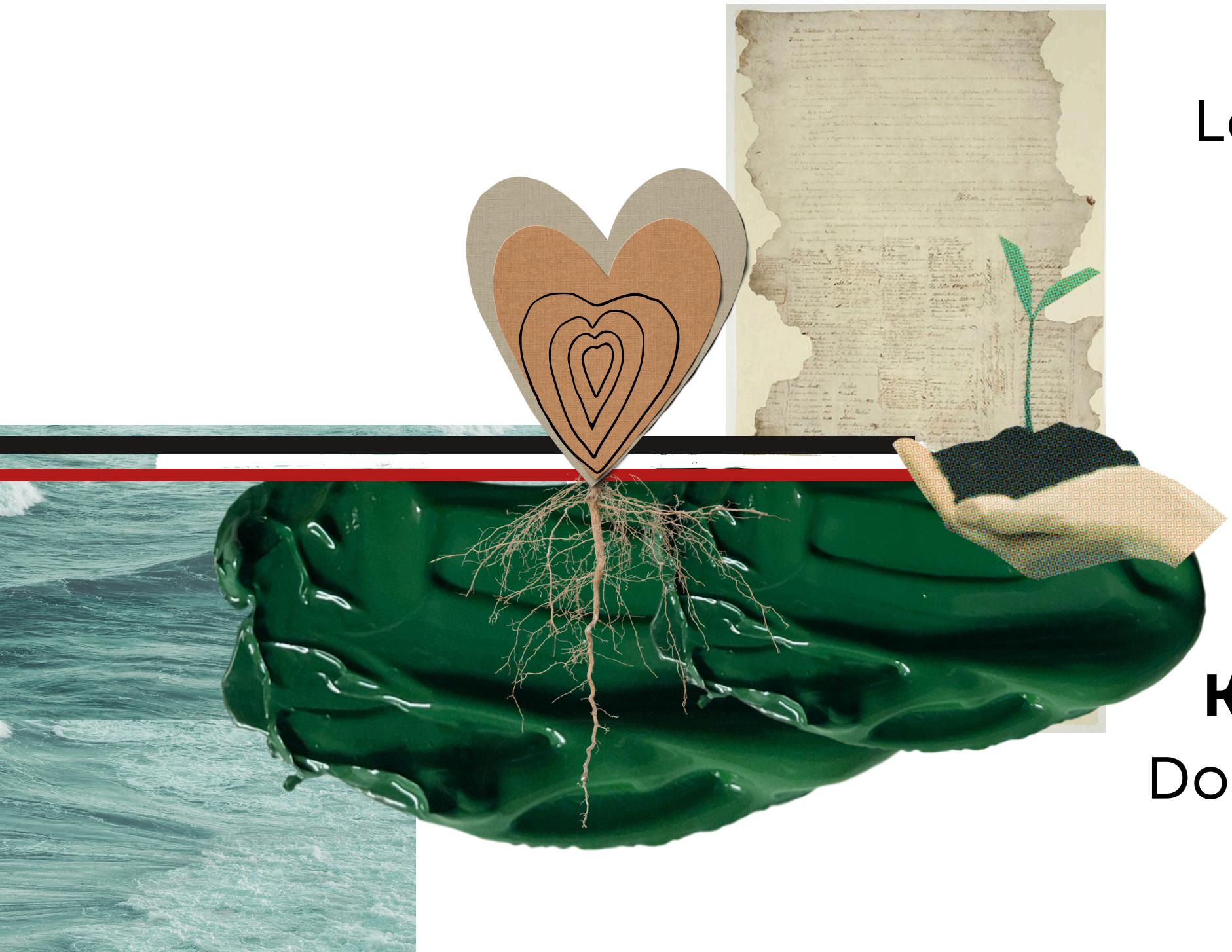


I think you are a brilliant Uncle , and I appreciate you a great deal, It is soooooo good to be able to speak together even though we have such differing positions on this. We've done good!

I can see a little more how you have come to feel the way you do.

Lets talk about this again sometime!

# Ways of being



## **Aroha ki te tangata**

Let love for each other be our guiding force

## **Titiro, whakarongo...kōrero**

Look, listen and then speak.

## **Kaua e takahia te mana o te tangata**

Do not trample on the mana of people.

# Intended Flow



Whakawhanaungatanga  
Cup of tea

Te Tiriti o Waitangi  
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**“Why should I care about  
voting at a local level?”**

**“One person, one vote,  
anything else is a perversion.”**

**“Māori are already represented  
in our politics.”**

# A framework to guide you into dialogue

**R**



recognise

**A**

allow+affirm

**I**

investigate

**N**

nurture

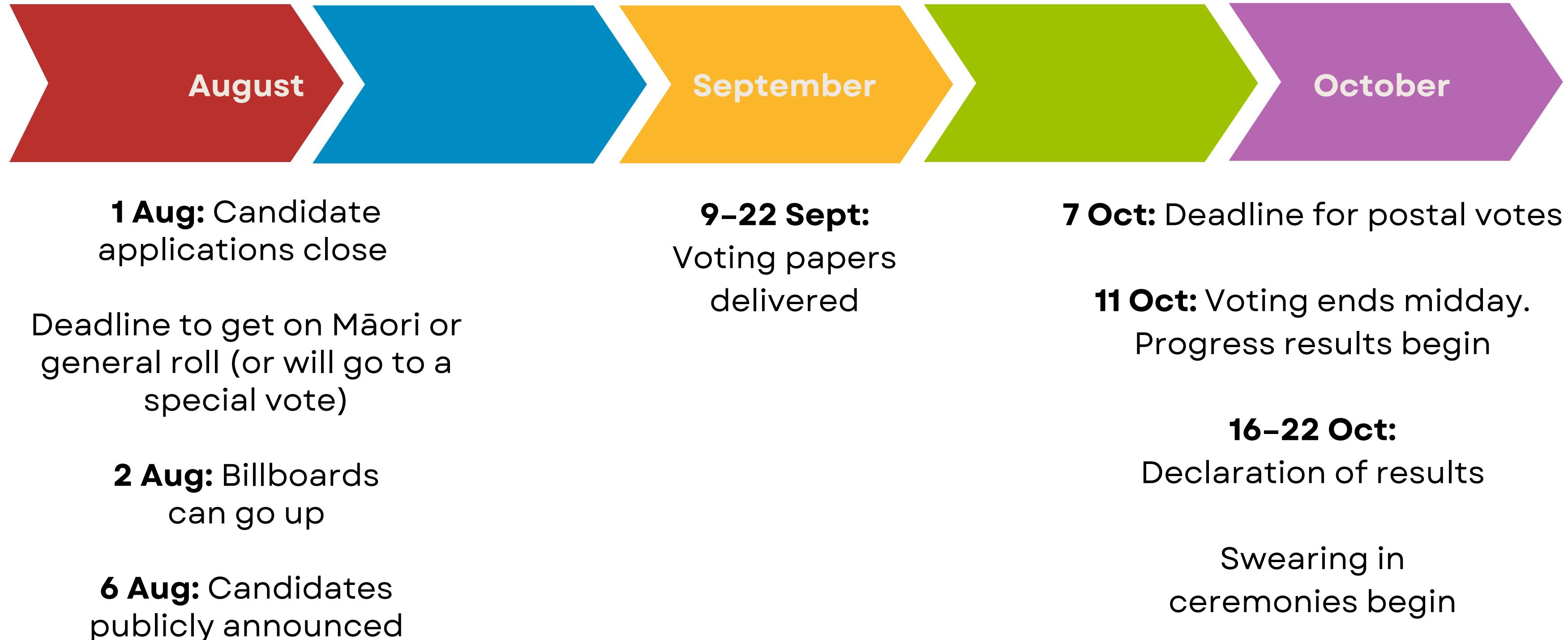


What happens in your body in a debate versus when you are being deeply listened to?

# Intended Flow



# Key dates



# 2022 voting pattern

Ōtaki	2,605
Paekākāriki-Raumati	3,017
Paraparaumu	7,692
Waikanae	6,404
<b>TOTAL</b>	<b>19,718</b>



WHAT  
NEXT?

# TE AROHA

Te aroha

Te whakapono

Me te rangimarie

Tatou tatou e

*Waiata composed by Professor Morvin Te Anatipa Simon in 1983*

*It is love*

*It is faith*

*It is peace*

*That will bind us all together*



# KARAKIA WHAKAMUTUNGA

Kia whakairia te tapu  
Kia wātea ai te ara  
Kia turuki whakataha ai  
Kia turuki whakataha ai  
Haumi e. Hui e. Tāiki e!

*Restrictions are moved aside  
So the pathways is clear  
To return to everyday activities*

