



# Kāpiti Coast District Council

Māori ward consultation  
Summary of submissions  
November, 2023

### **About PublicVoice**

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<b>Author(s):</b>	Jared Bothwell

# Contents

1	Introduction.....	2
2	Key findings.....	3
3	Data analysis methodology .....	4
3.1	Thematic analysis.....	4
3.2	Reporting .....	4
4	Who we heard from .....	5
4.1	Where do you live?/ E noho ana koe ki whea? .....	5
4.2	Are you on the Māori electoral roll?/ Kei te rārangi pōti Māori koe? .....	7
4.3	Ka whai whakaaro koe ki te uru ki te rārangi pōti Māori ā ngā tau e tū mai nei? / Would you consider enrolling on the Māori electoral roll in the future?.....	7
4.4	If you whakapapa Māori, what are your iwi affiliations?/ Mēnā he whakapapa Māori ōu, ko wai ō iwi?.....	8
4.5	What's your age group?/ E hia tō pakeke?.....	9
	Summary of submissions .....	10
5	Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohenga pōti Māori? .....	10
5.1	Support/Opposition for Māori ward by Age/Electoral Roll status.....	11
6	What are your reasons for or against establishing a Māori ward in Kāpiti?/ He aha ō take mō te whakatū, kore whakatū rānei o tētahi rohenga pōti Māori i Kāpiti? .....	12
6.1	Reasons for supporting the establishment of Māori wards.....	12
6.2	Reasons for opposing the establishment of Māori wards.....	15

# 1 Introduction

This report summarises the submissions received during the consultation process on potentially establishing a Māori ward in Kāpiti. The consultation aimed to offer elected members insights into public sentiment regarding this significant governance change.

The consultation is not binding, nor is it a vote, but served as an avenue for the community to express their views. This feedback will inform the Council's decision on establishing a Māori ward in time for the 2025 local elections. The deadline for this decision is 23 November 2023, and if approved, it will trigger a representation review in 2024.

The report analyses the various channels through which feedback was received, including online submissions and physical forms. It also identifies the key themes that emerged from the consultation.

By synthesising the diverse range of opinions and perspectives gathered, this report aims to facilitate informed decision-making by the Council.

## 2 Key findings

548 submissions were received. Below are the key findings from the consultation process.

### Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohenga pōti Māori?



Community members were consulted on whether Kāpiti Coast District Council should retain the status quo or establish a Māori ward. Of the respondents, 31% (n=168) favoured establishing a Māori ward, while 69% (n=379) were against it.

#### Community feedback - key insights

##### Age-based Observations:

- The age group 65+ recorded the highest participation, with 57% of the total respondents in this bracket. However, they also registered the highest opposition to the proposal, with 73% responding "No/Kāo".
- The 15-34 age group, while having the lowest overall participation (5% of respondents), demonstrated the most support for the proposal, with 61% saying "Yes/Ae".
- Middle-aged participants, specifically those in the 45-54 age bracket, showed a balanced opinion with 39% in favour ("Yes/Ae") and 61% opposed ("No/Kāo").
- The age groups of 35-44 and 55-64 had similar sentiment distributions, with affirmative responses ranging between 29%-32%

##### Electoral Roll Observations:

- Respondents on the Māori Electoral Roll are more supportive of establishing a Māori ward, with 56% in favour, compared to 44% opposed.
- Conversely, those not on the Māori Electoral Roll are less supportive, with 67% against and only 33% in favour.

##### Location-based Observations:

- Paekākāriki had the highest percentage of respondents in favour of the proposal, with 87% saying "Yes/Ae".
- Locations such as Waikanae, Raumati, and Paraparaumu had similar opposition levels, with approximately 72-73% saying "No/Kāo".
- The location with the smallest number of respondents was Peka Peka, with a total of 5 participants, displaying a 40% "Yes/Ae" and 60% "No/Kāo" split.

## Reasons provided for supporting the establishment of a Māori ward



31% (n=168) of respondents supported the establishment of a Māori ward. The most frequently cited reasons for supporting the establishment of a Māori ward were:

- Ensuring Māori representation in local governance (18%, n=96)
- Upholding the principles and obligations of Te Tiriti o Waitangi (7%, n=39)

## Reasons provided for opposing the establishment of a Māori ward



69% (n=379) of respondents opposed the establishment of a Māori ward. The most frequently cited reasons for opposing the establishment of a Māori ward were:

- Principles of equality and democracy (41%, n=226)
- Opposition to race-based representation (26%, n=144)
- Concerns of racial divisiveness (23%, n=128)

### 3 Data analysis methodology

#### 3.1 Thematic analysis

PublicVoice used a step-by-step method called thematic analysis to review open-ended responses. This method follows six main steps:

1. **Understanding the Data:** Analysts read the data multiple times to grasp its content.
2. **Initial Coding:** The data was sorted into labelled segments highlighting key points.
3. **Identifying Themes:** These segments were then grouped into broader themes.
4. **Refining Themes:** Themes were checked for relevance and clarity.
5. **Finalising Themes:** Each theme was carefully defined, possibly with sub-themes.

#### 3.2 Reporting

Tables illustrating the frequency of the key themes have been included to demonstrate the significance of each theme.

## 4 Who we heard from

548 submissions were received during the consultation process. This section provides an overview of who responded.

### 4.1 Where do you live?/ E noho ana koe ki whea?

Figure 1 and Table 1 details the location of community members who participated in the consultation process. Note: this question was not mandatory, so the data only reflects those who chose to answer this question.

#### Key Insights:

- Paekākāriki had the highest percentage of respondents in favour of the proposal, with 87% saying "Yes/Ae".
- Locations such as Waikanae, Raumati, and Paraparaumu had similar opposition levels, with approximately 72-73% saying "No/Kāo".
- The location with the smallest number of respondents was Peka Peka, with a total of 5 participants, displaying a 40% "Yes/Ae" and 60% "No/Kāo" split.

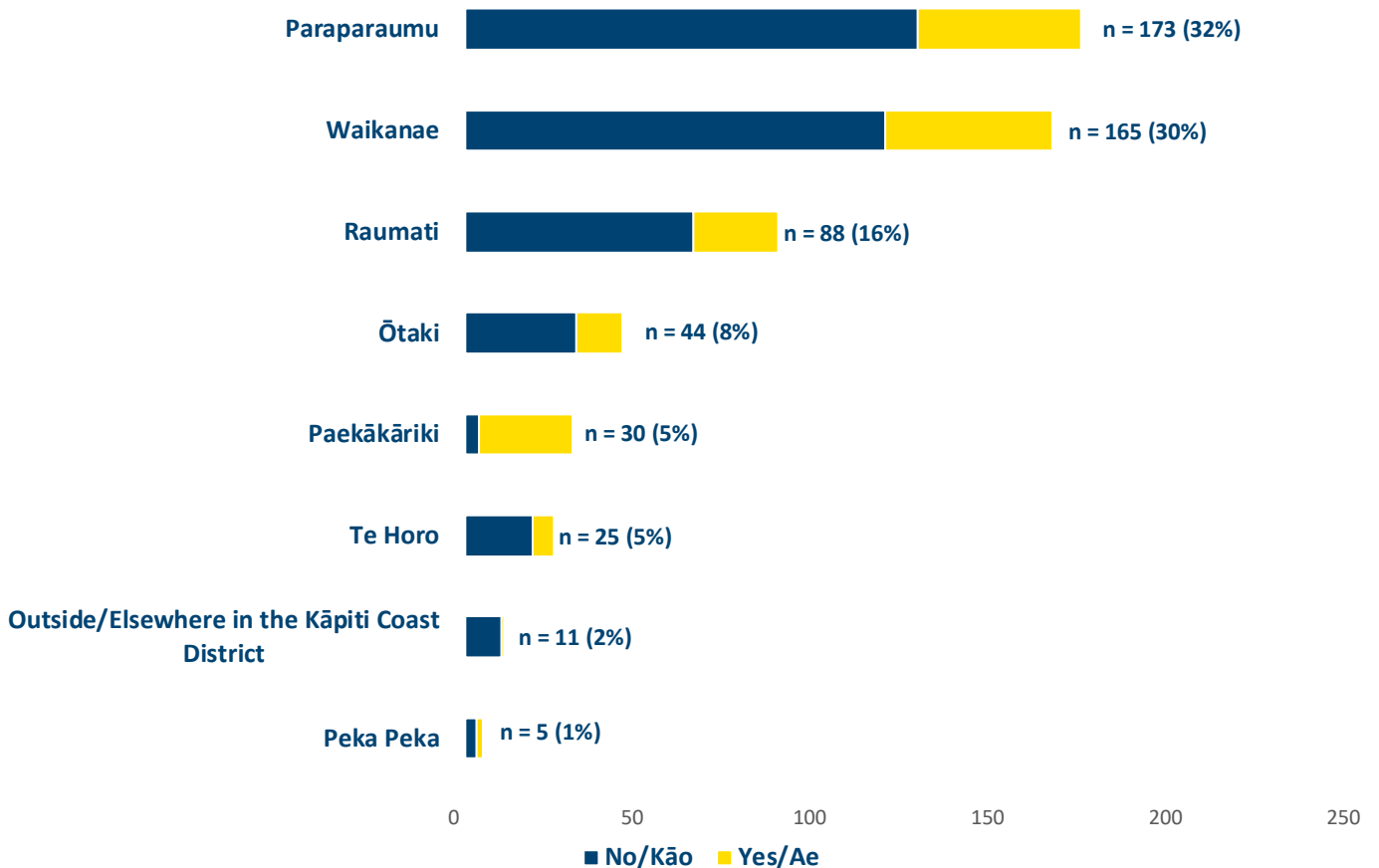


Figure 1: Where do you live?/ E noho ana koe ki whea? By support for the proposal

	Yes/Ae	No/Kāo	n
Paekākāriki	87%	13%	30
Peka Peka	40%	60%	5
Ōtaki	30%	70%	44
Waikanae	28%	72%	165
Raumati	27%	73%	88
Paraparaumu	27%	73%	173
Te Horo	24%	76%	25
Outside/Elsewhere in the Kāpiti Coast District	9%	91%	11

Table 1: Where do you live?/ E noho ana koe ki whea? By support for the proposal

### 4.1.1 Location of respondents compared to the general population

Figure 2 provides a comparative analysis of the locations of community members who participated in the consultation process against the general population distribution. It's important to note that participation in this question was optional, and as such, the data only includes responses from those who opted to provide their location.

**Key Insights:**

- **Waikanae:** Overrepresented in the consultation process by 7% compared to the general population.
- **Paraparaumu:** Underrepresented in the consultation process by 7% compared to the general population.
- **Ōtaki:** Underrepresented in the consultation process by 7% compared to the general population.

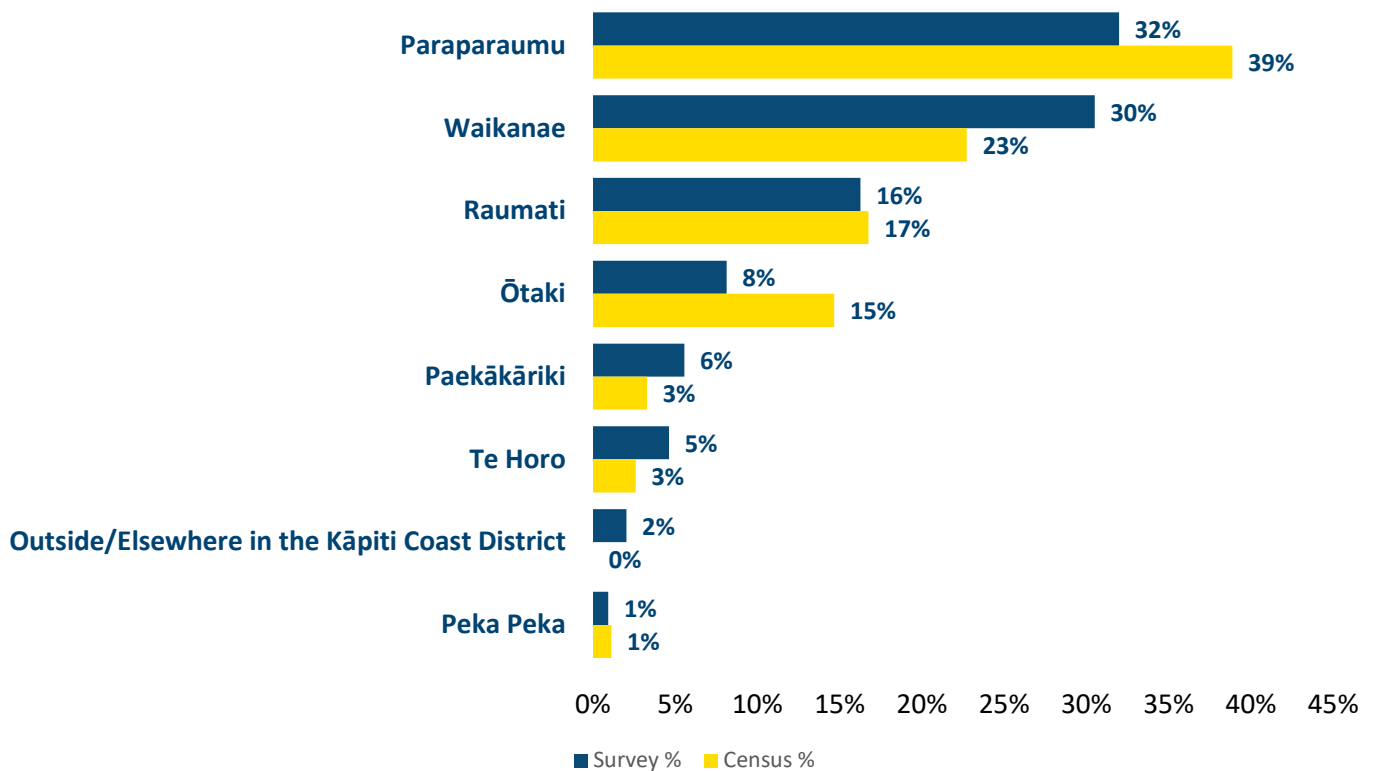


Figure 2: Where do you live?/ E noho ana koe ki whea? vs. population census data



### 4.2 Are you on the Māori electoral roll? / Kei te rārangi pōti Māori koe?

Figure 3 details whether the respondent is currently on the Māori electoral roll. Note: this question was not mandatory, so the data only reflects those who chose to answer this question.

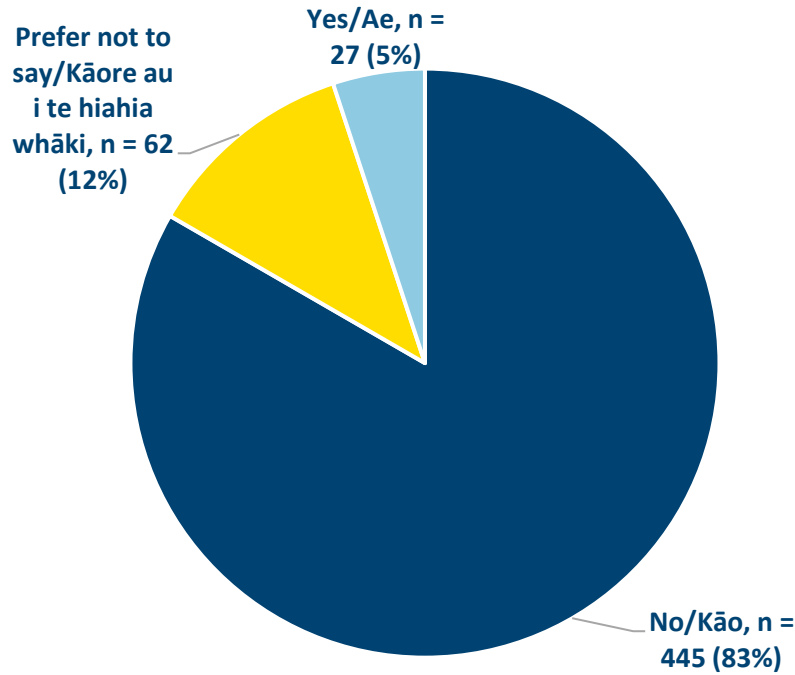


Figure 3: Are you on the Māori electoral roll? / Kei te rārangi pōti Māori koe?

### 4.3 Ka whai whakaaro koe ki te uru ki te rārangi pōti Māori ā ngā tau e tū mai nei? / Would you consider enrolling on the Māori electoral roll in the future?

Figure 4 details whether the respondents would consider enrolling on the Māori electoral roll in the future. Note: this question was not mandatory, so the data only reflects those who chose to answer this question.

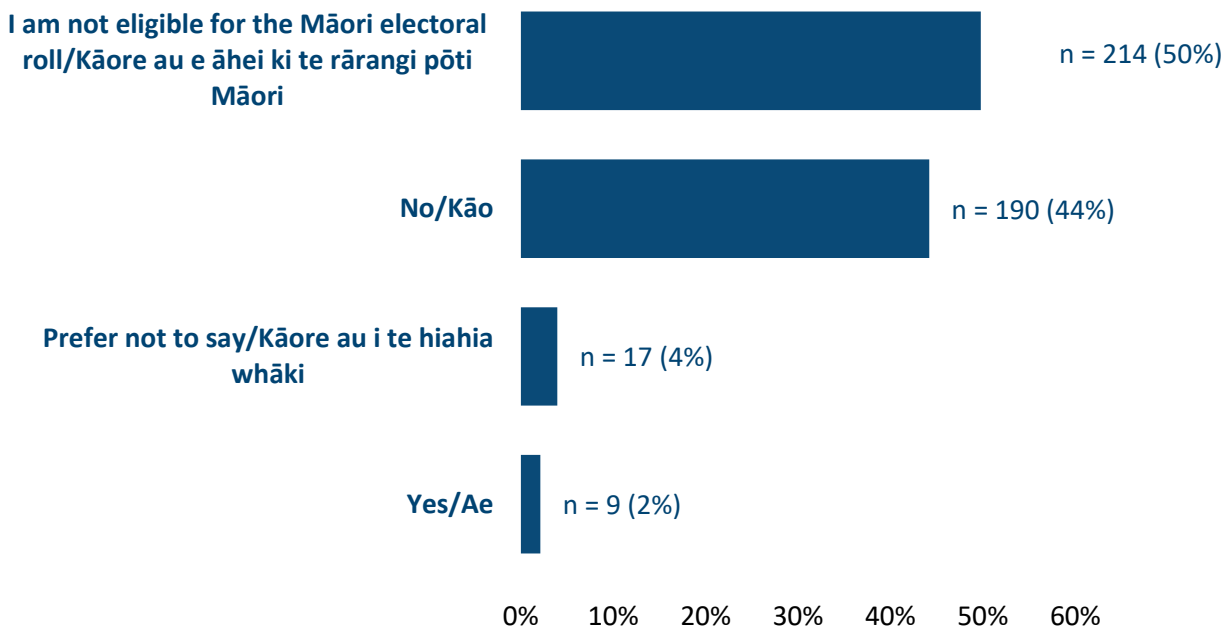


Figure 4: Would you consider enrolling on the Māori electoral roll in the future? / Ka whai whakaaro koe ki te uru ki te rārangi pōti Māori ā ngā tau e tū mai nei?

## 4.4 If you whakapapa Māori, what are your iwi affiliations?/ Mēnā he whakapapa Māori ōu, ko wai ō iwi?

Table 2 outlines the iwi/hapū affiliation of community members who participated in the consultation process. Respondents had the option to select multiple affiliations from a list and/or write in their own. It's important to note that this question was not mandatory; therefore, the data only reflects those who chose to answer this question.

Iwi/hapu	n
Ngāpuhi	9
Ngāti Toa Rangatira	9
Ngāi Tahu	8
Ngā Hapū o Ōtaki	6
Te Ātiawa ki Whakarongotai	6
Ngāti Porou	4
Ngāti Tūwharetoa	3
Ngāti Maniapoto	2
Te Atiwa Iwi	2
Muaūpoko	1
Ngā Rauru	1
Ngāti Apa	1
Ngāti Apakura	1
Ngāti Awa	1
Ngāti Haumia ki Paekakariki	1
Ngāti Kahu ki te Whangaroa	1
Ngāti Kahungunu	1
Ngāti Kinohaku	1
Ngāti Mamoe	1
Ngāti Whātua Ōrākei	1
Rongowhakaata	1
Taranaki Iwi	1
Te Aitanga a Hauiti	1
Te Arawa	1
Te Whānau a Apanui	1
Te Whānau-a-Kai	1
Waitaha	1

Table 2: If you whakapapa Māori, what are your iwi affiliations?/ Mēnā he whakapapa Māori ōu, ko wai ō iwi?

## 4.5 What's your age group?/ E hia tō pakeke?

Figure 5 presents the age distribution of community members who participated in the consultation process. It's worth noting that participation in this question was optional, so the data only represents those who chose to respond.

### Key Insights:

- The age group 65+ recorded the highest participation, with 57% of the total respondents in this bracket. However, they also registered the highest opposition to the proposal, with 73% responding "No/Kāo".
- The 15-34 age group, while having the lowest overall participation (5% of respondents), demonstrated the most support for the proposal, with 61% saying "Yes/Ae".
- Middle-aged participants, specifically those in the 45-54 age bracket, showed a balanced opinion with 39% in favour ("Yes/Ae") and 61% opposed ("No/Kāo").
- The age groups of 35-44 and 55-64 had similar sentiment distributions, with affirmative responses ranging between 29%-32%.

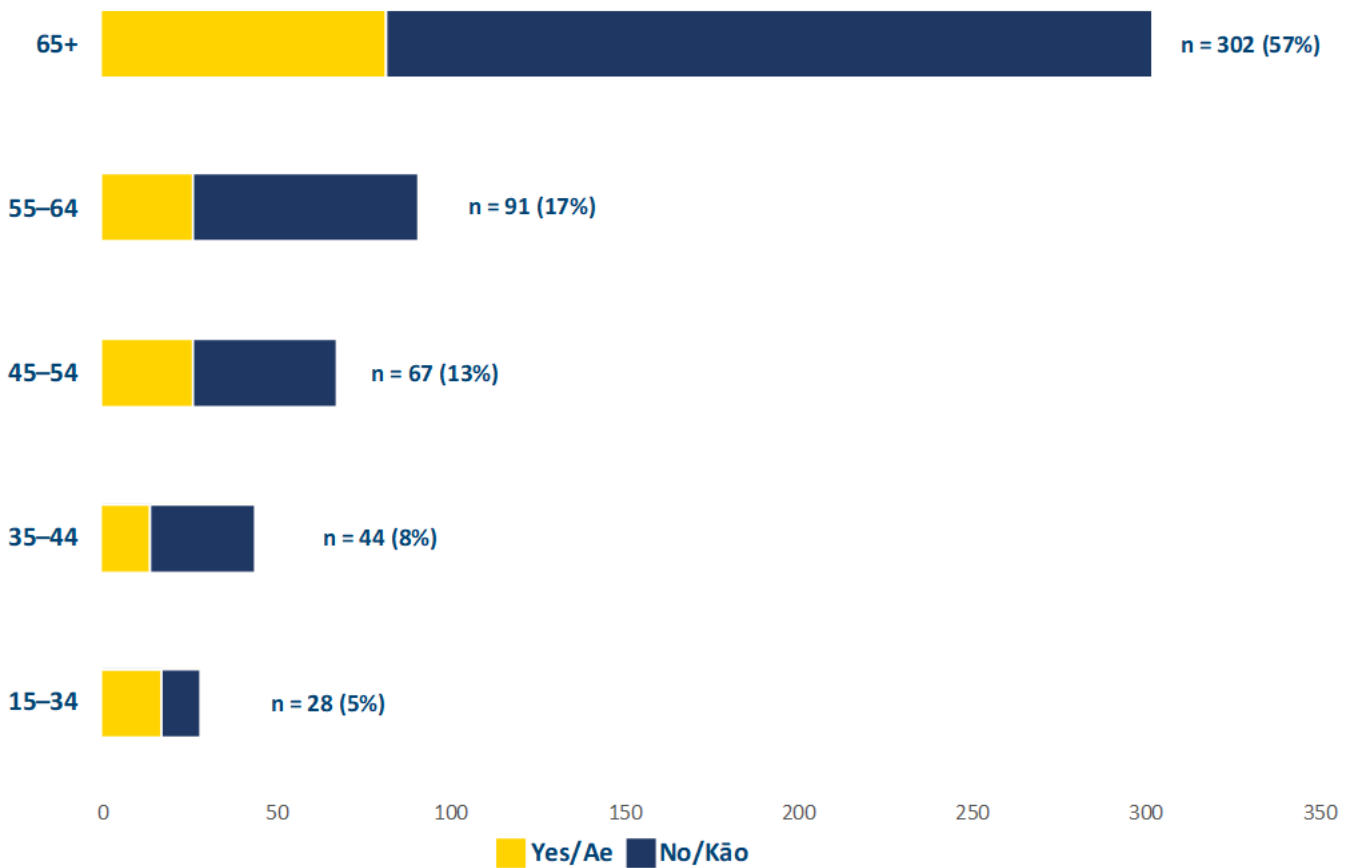


Figure 5: What's your age group?/ E hia tō pakeke? By Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohe henga pōti Māori?

	Yes/Ae	No/Kāo	Row n
15-34	61%	39%	28
35-44	32%	68%	44
45-54	39%	61%	67
55-64	29%	71%	91
65+	27%	73%	302

Table 3: What's your age group?/ E hia tō pakeke? By Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohe henga pōti Māori?

## Summary of submissions

### 5 Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohenga pōti Māori?

Community members were consulted on whether Kāpiti Coast District Council should retain the status quo or establish a Māori ward. Of the respondents, 31% (n=168) favoured establishing a Māori ward, while 69% (n=379) were against it.

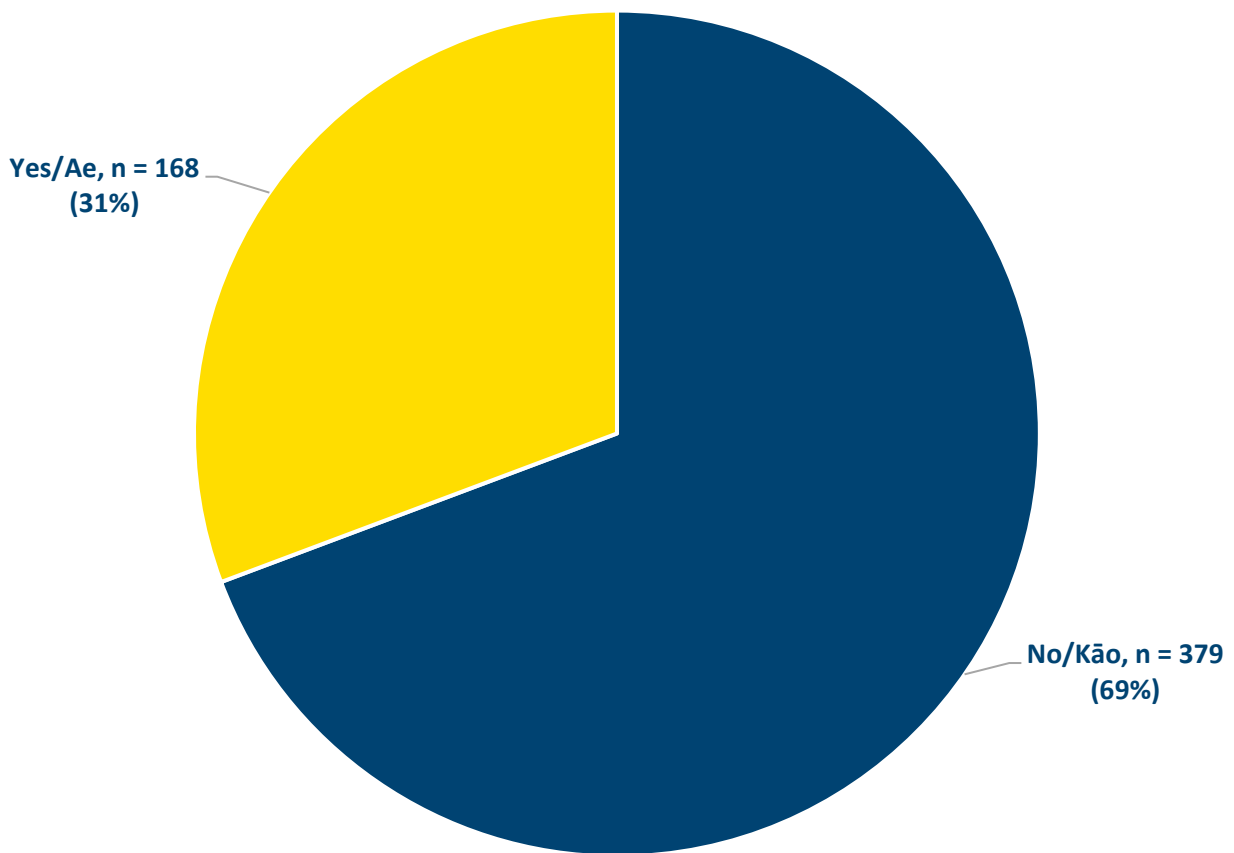


Figure 6: Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohenga pōti Māori?

## 5.1 Support/Opposition for Māori ward by Age/Electoral Roll status

Table 4 presents a breakdown of responses to the proposed Māori ward, categorised by age group and whether the respondent is on the Māori Electoral Roll. It provides the percentage and actual number of responses within each category, offering a comprehensive view of the demographics that supported or opposed the proposal.

### Age-based Observations:

- The age group 65+ recorded the highest participation, with 57% of the total respondents in this bracket. However, they also registered the highest opposition to the proposal, with 73% responding "No/Kāo".
- The 15-34 age group, while having the lowest overall participation (5% of respondents), demonstrated the most support for the proposal, with 61% saying "Yes/Ae".
- Middle-aged participants, specifically those in the 45-54 age bracket, showed a balanced opinion with 39% in favour ("Yes/Ae") and 61% opposed ("No/Kāo").
- The age groups of 35-44 and 55-64 had similar sentiment distributions, with affirmative responses ranging between 29%-32%

### Electoral Roll Observations:

- Respondents on the Māori Electoral Roll are more supportive of establishing a Māori ward, with 56% in favour, compared to 44% opposed.
- Conversely, those not on the Māori Electoral Roll are less supportive, with 67% against and only 33% in favour.

	Age/Pakeke					Māori Electoral Roll/Rārangī Pōti Māori		Total
	15-34	35-44	45-54	55-64	65+	No/Kāo	Yes/Ae	
<b>Yes/Ae</b>	61%	32%	39%	29%	27%	33%	56%	31%
	17	14	26	26	82	145	15	168
<b>No/Kāo</b>	39%	68%	61%	71%	73%	67%	44%	69%
	11	30	41	65	220	300	12	379
<b>Total number of responses</b>	28	44	67	91	302	445	27	547

Table 4: Do you support Council establishing a Māori ward in Kāpiti?/ Kei te tautoko koe i te whakatūnga o tētahi rohe ngā pōti Māori? - by age and electoral status

## 6 What are your reasons for or against establishing a Māori ward in Kāpiti?/ He aha ō take mō te whakatū, kore whakatū rānei o tētahi rohenga pōti Māori i Kāpiti?

Respondents were invited to share their reasons for supporting or opposing the proposed Māori ward. The subsequent analysis categorised these responses into distinct themes detailed in the following sections.

### 6.1 Reasons for supporting the establishment of Māori wards

31% (n=168) of respondents supported the establishment of a Māori ward. The most frequently cited reasons for supporting the establishment of a Māori ward were:

- Ensuring Māori representation in local governance (18%, n=96)
- Upholding the principles and obligations of Te Tiriti o Waitangi (7%, n=39)

Figure 7 presents the analysis of the reasons for supporting the establishment of a Māori ward.

Theme	Frequency	%
Ensures Māori representation	96	18%
Uphold Te Tiriti o Waitangi principles	39	7%
Support if mana whenua support	16	3%
Diversity/Inclusion	13	2%
Ethical/moral obligation	5	1%
Redressing historical wrongs	4	1%
Kaitiakitanga and sustainable practices	3	1%
Redressing inequities	3	1%
Parallels with Māori electorates	2	0.4%
Support if current system removed	1	0.2%

Figure 7: Reasons for supporting the establishment of Māori wards

#### 6.1.1 Reasons for supporting the establishment of Māori wards – theme definitions

This section delves into the primary themes that emerged from the reasons for supporting a Māori ward. Each theme has a definition followed by a representative comment from a participant, offering a direct insight into the sentiment and rationale behind their stance.

**Ensures Māori representation:** Māori wards provide Māori representation in local governance. They acknowledge the unique perspective of Māori and aim to address their current under-representation while honouring Te Tiriti o Waitangi.

*I believe that Māori representation in decision-making in local affairs should be enshrined formally, rather than just hoping that Māori will be elected in 'general' seats, with no guarantee of who will stand and whether an individual 'represents' Māori.*

**Uphold Te Tiriti o Waitangi principles:** Māori wards uphold the principles of Te Tiriti o Waitangi. They recognise the need for structural acknowledgment of Te Tiriti, specific representation for Tangata Whenua, and foster a stronger Māori-local government relationship.

*New Zealand's constitutional Rights were established by the Northern Tribes Declaration of Independence for all NZ citizens. Current government without Māori representation as an equal partner based on the Treaty of Waitangi is an illegal regime. Establishment of Māori Wards is the first step in representation for all New Zealanders.*

**Support if mana whenua support:** Backing for Māori Wards is contingent upon endorsement by mana whenua, reflecting the sentiment that tangata whenua should determine the best representation for their interests in line with Te Tiriti obligations. Some non-Māori stakeholders expressed that the choice should rest primarily with Māori, and they support any decision they make.

*I support the decision of mana whenua (whether that is yes or no) in determining whether there should be a Māori ward. Mana whenua are in the best position to determine whether they consider a Māori ward more beneficial than the current arrangement & Council's decision should facilitate this.*

**Diversity/Inclusion:** Emphasising concerns over the historical and current under-representation of Māori in governance. Including a Māori perspective benefits all, promoting justice, equity, and reverence for indigenous culture. Establishing a Māori ward is a significant stride towards enabling Māori to have a direct hand in shaping their community.

*It is important that Māori are represented and have representation on our council to ensure they are included in decision making. It supports diversity, inclusion and reflects our wider community to have a Māori ward.*

**Ethical/moral obligation:** Endorsing Māori wards is an ethical and moral duty to ensure fairness, justice, and equity for tangata whenua. As the land's indigenous people, Māori should inherently have a continual voice on matters concerning their homeland.

*Because it is the morally correct thing to do*

**Redressing historical wrongs:** Support for Māori wards is viewed as a means to amend historical injustices and enhance Māori representation in local governance. There's a significant emphasis on adhering to the principles of Te Tiriti o Waitangi and confronting systemic inequalities that Māori communities have endured.

*It is all part of the process of righting past wrongs.*

**Kaitiakitanga and sustainable practices:** Incorporating Te Ao and Tikanga Māori perspectives into governance is essential in offering invaluable insights, particularly concerning environmental care,

## Māori ward consultation — Summary of submissions

conservation decisions, land management, and addressing climate issues. The voices of tangata whenua are deemed crucial in charting a sustainable path for the community. An inclusive approach, enriched by environmental sensibilities, is heralded as pivotal for making informed decisions beneficial for both the region's inhabitants and its land.

*Adding an inclusive and environmentally sensitive lens through which to make good decisions for the people and land in this region.*

**Redressing inequities:** Supporting Māori wards is championed as a vital step towards addressing imbalances, especially in ensuring Māori representation, safeguarding voting rights, and tackling the under-representation Māori face in the prevailing system. It's argued that local councils hold significant sway in promoting Māori well-being, and mere reliance on agreements doesn't adequately cater to Māori needs.

*I think it is important for Māori to have voting rights at Council meetings and currently, they do not. Ideally, there wouldn't be a need for a separate Māori ward but they have been under-represented, and the 'system' has not been equal.*

**Parallels with Māori electorates:** Support for Māori wards is linked to the existing framework of Māori electorates in Parliament. The significance of representation and active participation in governmental decision-making processes is underscored.

*We have Māori wards in Parliament, this is no different.*



## 6.2 Reasons for opposing the establishment of Māori wards

69% (n=379) of respondents opposed the establishment of a Māori ward. The most frequently cited reasons for supporting the establishment of a Māori ward were:

- Principles of equality and democracy (41%, n=226)
- Opposition to race-based representation (26%, n=144)
- Concerns of racial divisiveness (23%, n=128)

Figure 8 presents the analysis of the reasons provided for opposing the establishment of a Māori ward.

Theme	Frequency	%
Principles of equality and democracy	226	41%
Opposition to race-based representation	144	26%
Concerns of racial divisiveness	128	23%
Current level of Māori representation satisfactory	59	11%
Concern regarding costs	31	6%
Prefer status quo	26	5%
Opposition to increased bureaucracy	17	3%
Contrary to Te Tiriti o Waitangi principles	12	2%
Prefer meritocratic system	11	2.0%
Concern regarding co-governance	7	1.3%
Referendum for Māori wards	5	0.9%
Support for geographically-defined wards	3	0.5%
Consider alternative solution	1	0.2%

Figure 8: Reasons for opposing the establishment of Māori wards

### 6.2.1 Reasons for opposing the establishment of Māori wards – theme definitions

This section delves into the primary themes that emerged from the reasons given in opposition of a Māori ward. Each theme has a definition followed by a representative comment from a participant, offering a direct insight into the sentiment and rationale behind their stance.

**Principles of equality and democracy:** Māori wards are seen as a challenge to equality and the tenets of democracy. The central argument is that all individuals, irrespective of ethnicity, must be given equal representation and opportunities in council candidacy. The emphasis is on treating all New Zealanders equally without giving perceived preferential or different treatment based on racial heritage.

*It is not a democratic process to establish a separate ward just on race. Everyone can stand for council no matter race religion or believes.*

**Opposition to race-based representation:** Establishing a Māori ward is viewed as discriminatory. The belief is that everyone should be treated equally, with representation based on merit instead of race. Individuals should receive equal treatment regardless of racial background in a multicultural society.

*I believe there is ample opportunity for anyone to serve on the council, without a race based option.*

**Concerns of racial divisiveness:** Establishing a separate Māori ward is seen as divisive. The stance is that every individual, regardless of racial or ethnic background, should have equivalent chances for council representation. There is a concern that policies like this will contribute to societal division.

*I do not believe or subscribe to divisive or separatist politics either in central or local government. We are one people with one voice and vote*

**Current level of Māori representation is satisfactory:** The current level of Māori representation is perceived as sufficient and there is no need for a separate Māori ward. Consultation processes and partnerships with local iwi already exist, and Māori have ample opportunity for representation and participation in council decisions.

*Māori don't need extra representation - they already have plenty of representation and are already consulted on every single aspect. We are one people all working together. We are all kiwis. One person, one vote. Stop trying to divide us by race - it is causing harm to New Zealand.*

**Concern regarding costs:** Implementing Māori wards is perceived to bring significant costs in reviews, consultation, wages, administration, and rebranding. The current system is viewed as providing adequate representation for all, making Māori-specific wards seem superfluous.

*There is plenty of representation already. More unnecessary expenditure on wages, admin, rebranding, signage etc*

**Prefer status quo:** The existing system of council representation is viewed as effective, negating the need for distinct Māori wards. The perspective is that Māori currently have access to the council and introducing Māori wards could result in unbalanced representation. Some feel that the current partnership with Māori entities is sufficient, and changes might lead to discontent. The prevailing sentiment leans towards preserving the current system.

*The current system works and everyone is happy with it. ' If it ain't broken don't try to fix it. '*

**Opposition to increased bureaucracy:** Creating Māori wards is resisted due to apprehensions about increased bureaucracy. Concerns also arise regarding the possibility of tribal politics and the splintering of governance.

*It creates a totally unnecessary layer of bureaucracy, as Māori are already represented within the democratic system plus it creates a 2 tier system.*

**Contrary to Te Tiriti o Waitangi principles:** Claims that Māori wards contradict the principles of Te Tiriti o Waitangi and foster division instead of equality. There are assertions that Māori wards are undemocratic and deviate from the Treaty's original intent.

*Because it's undemocratic. Co-governance, of which Māori wards are a part, is inherently undemocratic and is a bizarre reinterpretation of The Treaty that the Labour Party had no right (no mandate from the people) to implement*

**Prefer Meritocratic system:** The preference for a meritocratic system where candidates are chosen based on their individual merits rather than ethnicity. All candidates, including Māori, should be elected on their abilities, not their racial background.

*I think in a democratic society people should be elected on their merits not race.*

**Concern regarding co-governance:** Co-governance is viewed as undemocratic and inconsistent with equal representation principles, strongly emphasising one vote per individual, irrespective of ethnic background. There's also criticism of the Te Tiriti o Waitangi's reinterpretation and a perceived absence of public endorsement for co-governance implementation.

*I strongly object to the establishment of a "Māori Ward" within the Kapiti Coast District Council. The original Treaty of Waitangi made NO provision for "co-governance". Such a concept is based on faulty/misleading interpretations developed, particularly in the late 20th century...*

**Referendum for Māori wards:** The opposition to Māori wards in Kāpiti is based on the belief that it is undemocratic and offers preferential voting based on ethnicity. Concerns are also raised about potential threats to family unity and a deviation from principles of equal rights. A democratic referendum is proposed as the method to decide on such changes.

*I am strongly opposed to having a separate Māori ward in Kapiti. There needs to be a referendum of rate payers before anything like this proceeds. All political authority should come by Democratic means. All citizens of Kapiti should have the same rights and duties. Nobody should get an extra say because of who their great grandparents were. Public services should be delivered based on need, not race. New Zealand is a multi ethnic democracy where discrimination asked on ethnicity is illegal.*

**Support for geographically-defined wards:** Wards should focus on geographic regions to cater to specific 'local' needs. The implications of race-based wards on other ethnicities and the adequacy of current consultation processes with Māori were noted.

*Wards have been established to represent areas not culture. People of any ethnicity can choose to stand if they wish. The candidates are selected on the attributes and merit determined by the diverse voters. That should be on an equal basis. A Māori ward would elevate Māori culture above other cultures that aren't specifically represented on the same equal basis. Council already consults Iwi so there is already more than adequate representation.*

**Produced by PublicVoice Limited**

**Suite 2, 5 Bouverie Street**

**Petone**

**Lower Hutt, 5012**

**Ph: (04) 909 7463**

Email: [info@publicvoice.co.nz](mailto:info@publicvoice.co.nz)

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