

KANTAR PUBLIC

# Māori Electoral Option Qualitative Report

DRAFT report

Dec 2022

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# 01

## Research background and approach

# Research background

The Electoral Commission commissioned Kantar Public to undertake research to inform the campaign strategy for the upcoming Māori Electoral Option (MEO, the Option) in 2023.

The need for research comes in anticipation of the recently passed Māori Electoral Option Bill. The changes mean that from 31 March 2023, Māori voters will be able to change between the general and Māori electoral rolls at any time except in the three months before a general election and the local elections. So, there is a greater need than ever to gauge Māori attitudes towards the MEO, and all it entails.

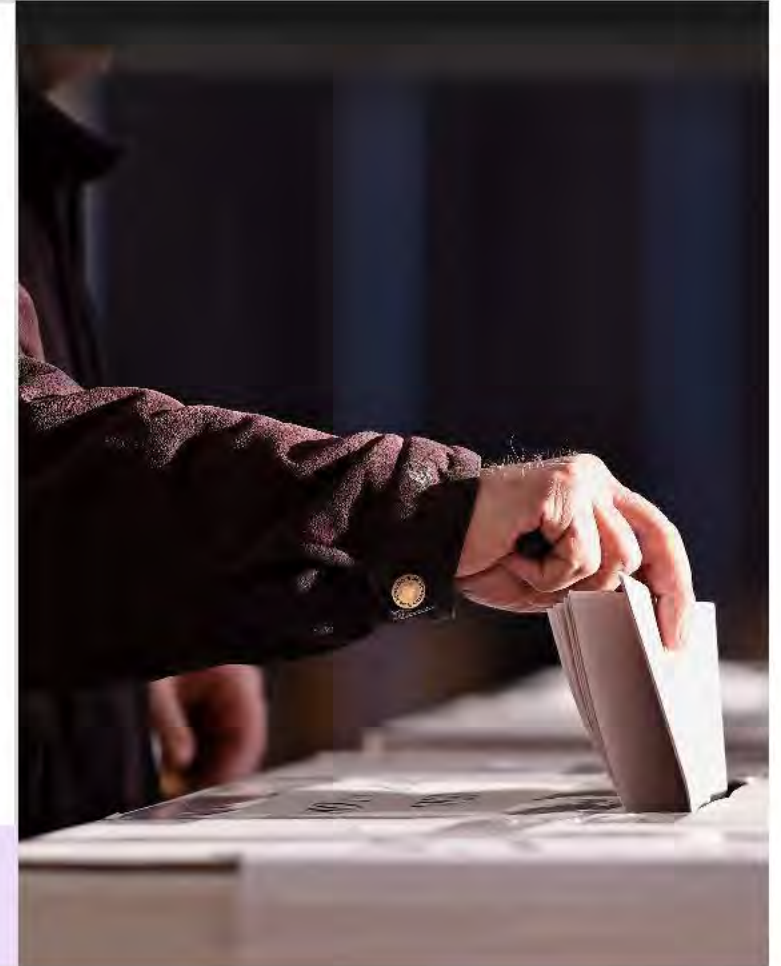
The research also looked to uncover general perceptions towards voting in the general election.

To inform the upcoming campaign strategy, three ads from the previous 2018 campaign were shown to participants to find out what still resonates with Māori and pull out which elements will be most engaging and informative for next year's MEO.

This research is being undertaken in two stages. This report outlines the results from the exploratory qualitative stage only. The following quantitative phase will take place in early 2023.

*Contextual factors that may impact the findings:*

- The passing of the Māori Electoral Option Bill on **15 November 2022**.
- New Zealand Supreme Court releases decision regarding the current voting age on **21 November 2022**.



# Qualitative research approach

This research was conducted by Mahinga Māramatanga Ahurea, Kantar Public's cultural insights practice. We are a Te Tiriti led roopū, with Māori and Pasifika researchers at our core.

We conducted 8 x 2 hour focus groups (6-8 participants in each) with Māori, both online with participants across the motu via Zoom and kanohi-ki-te-kanohi (face-to-face) in Tairāwhiti and Kaitaia.

Fieldwork was undertaken between **21st November – 2nd December**.

Participants were recruited in a range of ways, including through:

- *Whānau and other personal connections*
- *The community engagement team at the Electoral Commission*
- *Dialogue Partners networks*

Our key audience were Māori who self-identified as being less engaged with the MEO and general elections. A smaller group of those who identified as being more engaged were also included, and any significant differences between the attitudes are mentioned throughout.

Across all participants, there were a range of age groups, genders, socio-economic backgrounds and locations represented. A full sample breakdown can be found on slide 44.

All participants received a **\$100** koha to thank them for their time and whakaaro.

*Participants who attended kanohi-ki-te-kanohi, received an additional **\$20** koha to cover transport costs.*



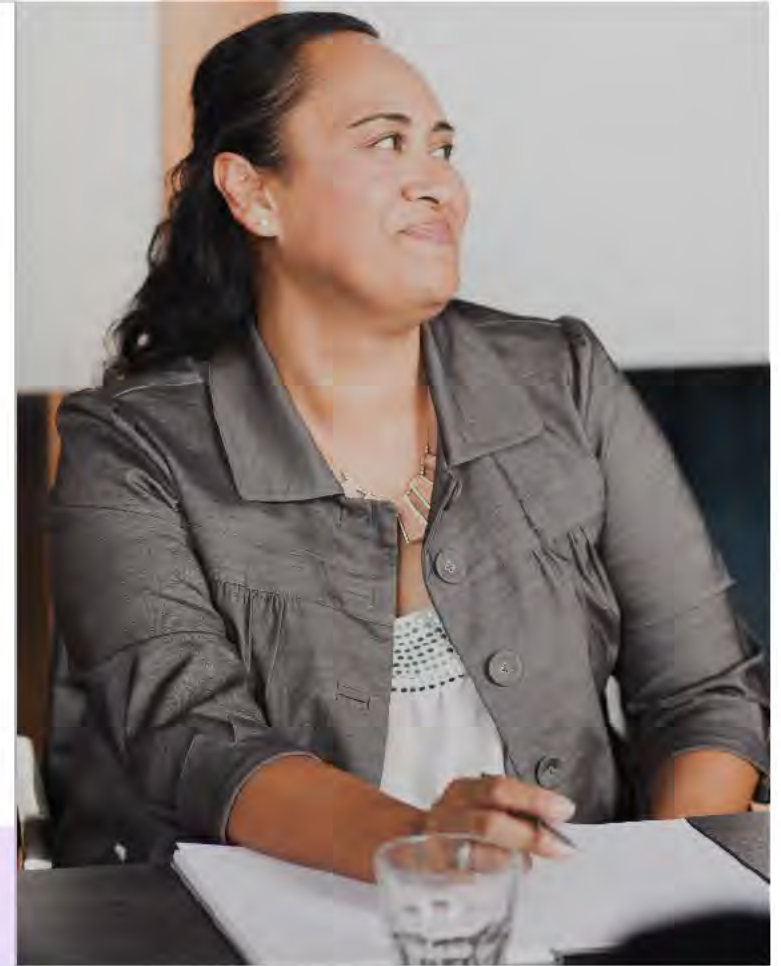
# Māori live in diverse cultural worlds

As expertly summarised by Sir Mason Durie in his 1995 'Ngā Matatini Māori Diverse Māori Realities' report:

*“Māori live in diverse cultural worlds. There is no one reality nor is there any longer a single definition which will encompass the range of Māori lifestyles.”*

Although we engaged with a range of participants across the motu, we want to acknowledge that Māori realities are diverse and nuanced, and vary across whānau, hapū and iwi.

This report represents the whakaaro, thoughts and experiences of the 51 Māori participants who took part in this research. While we refer to 'Māori' throughout, we recognise this only represents a small intersection of Māori experiences, and in no way aims to homogenise, or represent 'one' Māori perspective.

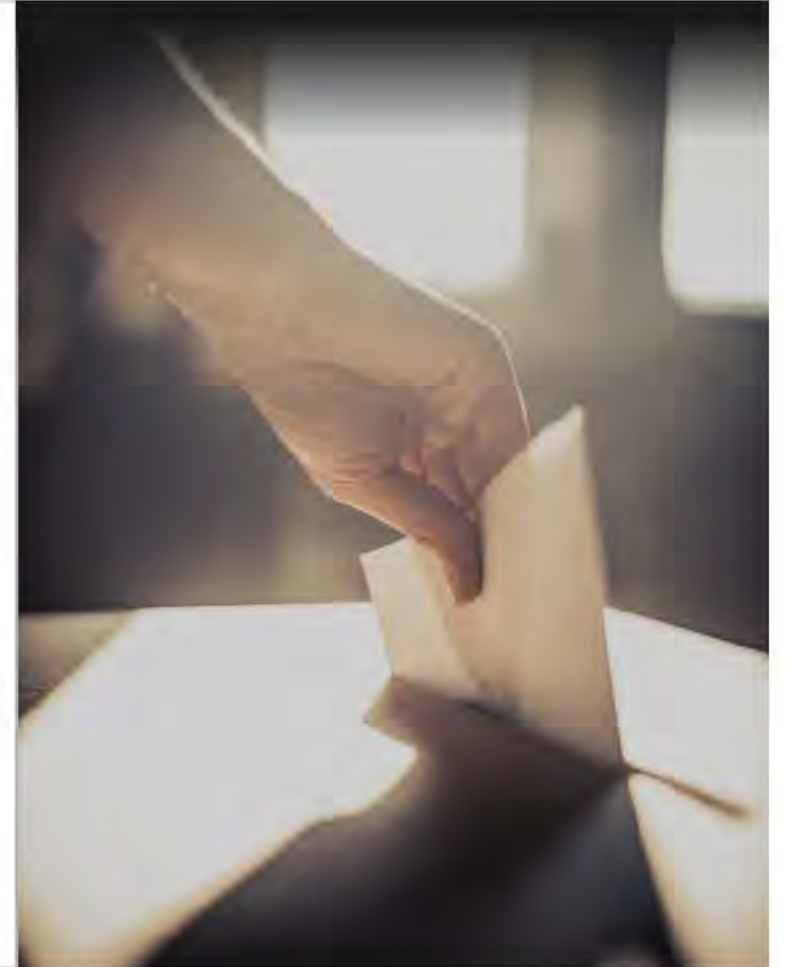


# 02

## Executive summary

## Executive summary

- Many Māori across the motu have a limited understanding and awareness of the MEO, general election and overall voting process. (Slide 16)
- Perceptions of the general election and MEO are impacted by past experiences, both personal and within whānau. (Slide 17)
- Although, confidence grew throughout the sessions, with those less engaged walking away feeling empowered. (Slide 8)
- Most Māori view the changes to the MEO as positive, although some are unsure the impact the changes will make. (Slide 22)
- The previous sand art creative, while visually appealing, lacks a clear connection to the MEO kaupapa. A new direction, to signal change is needed. (Slides 29-31)
- For many Māori, the influence that changing rolls has on the number of Māori electoral seats and their boundaries was new information, and there were mixed whakaaro about it. (Slide 34)
- Influencers vary across age group, geographical locations as well as Māori comfort with their taha Māori and whakapapa. (Slides 24-26)
- Campaigns need to be rolled out across traditional and modern channels, e.g. social media and mainstream television and radio stations. (Slide 27)





## Overall, Māori feel intrigued to learn more about the MEO and share their learnings with those around them

*"I've definitely gained a way better understanding because I honestly didn't really know much. I just knew that I was on the Māori electoral roll. So, this definitely has opened my mind up a lot more towards you know why I should be on here."*

*More engaged wahine, 18-25, Waikato*

*"I really enjoyed tonight you know, hearing everyone's opinions and everyone talking about voting and stuff. You know, I didn't know nothing about the general and Māori roll and now I have a better understanding on why we should vote"*

*Less engaged wahine, 18-25, Te Tai Tokerau*

*"I'm so wrapped that I came tonight. I didn't know what I came to, but I'm gonna go home and do some research now and I'm gonna deliver something on it tomorrow in my class. A lot of my tamariki live with Nanny and Papa and they probably have no idea [about the MEO] so I'm gonna go home and use a bit of time purposefully to do more research about it."*

*Less engaged tāne, 26-39, Te Tai Tokerau*

*"I learnt a lot tonight about why I'm on the Māori electorate roll. It does have a lot more meaning. I mean, we always encourage our kids to do what we do anyway.*

*But now we can give them a reason why. So yeah, that was very good." Less engaged tāne, 40+, Te Tai Tokerau*

*"I'm probably going to go home to do some more research. But I feel pretty empowered. Like, just like all of you fellas coming together all from the same town different walks, and just knowing that there's other young people out there that are like passionate and care about the things that I care about because I have quite a Pākehā friend group, like I have mates that don't identify as Māori. And so it's nice to be around people that are passionate about the same things"*

*Less engaged wahine, 18-25, Te Tai Tokerau*

*"That makes me understand why I made my choice when I did about being on the Māori roll and sort of just reiterated the importance of more Māori getting in the loop, to be part of the decision making. Making your voice heard. And it will never be heard on this unless we take it a little bit more seriously and as a collective, because when we do things as a collective, as a people, then maybe we can make a change collectively as well."*

*Less engaged tāne, 40+, Te Tai Tokerau*

# A campaign that clearly communicates 'what' is changing and 'why' will be necessary to reach Māori audiences in 2023

Across the three ads from 2018, the video with Stacey Morrison resonates most widely across all audiences. A similar creative will be the most effective in communicating the upcoming changes to the MEO in 2023.

## Why it resonates:

- Communicates the 'what' and 'why' through walking through the whakapapa of the MEO.
  - This was new information for many participants, and is seen as motivation to switch to/join the Māori roll.
- Clear and concise format, effectively communicates a large amount of information in a short timeframe
- Stacey is a familiar and trusted face for many Māori, increasing confidence and engagement with the ad
- Uses an upbeat tone with colourful visuals that assist in illustrating the information further
- Creates the curiosity to seek out the 'how'



# Key factors to leverage Māori perceptions of voting in the general election

## 1. Accessibility and visibility

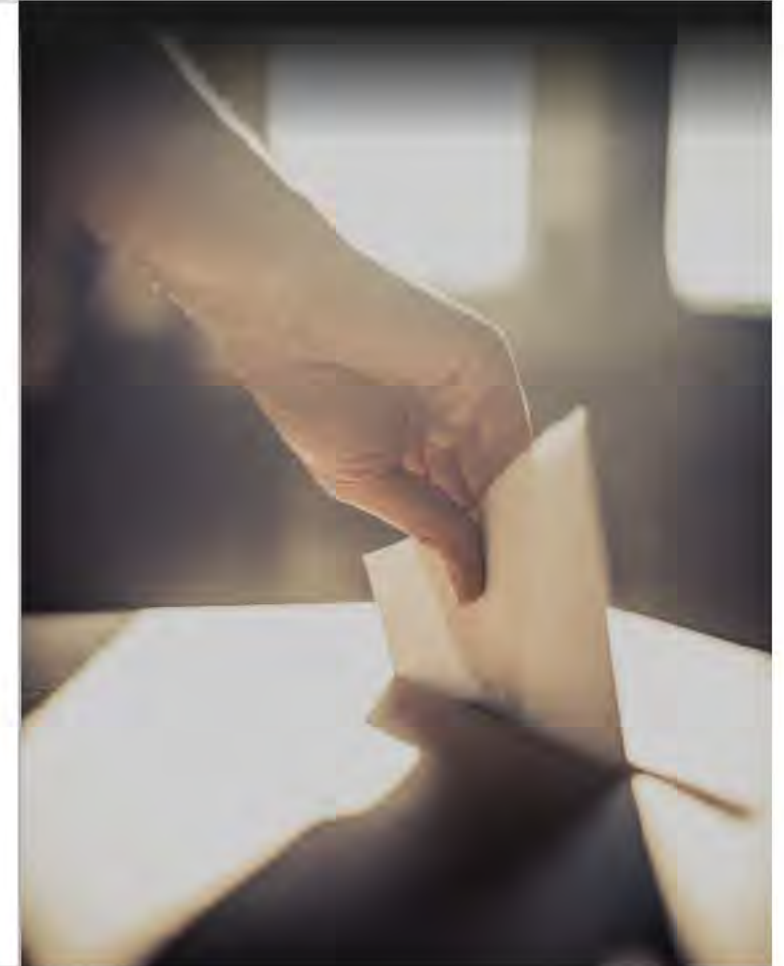
- Both of election candidates and communications about the general election and MEO
- Kanohi-ki-te-kanohi engagement for those in provincial/rural areas is key
- Especially with the impacts of the global pandemic, there is a call for voting to be made accessible online, as well as in-person. This would be particularly motivating for provincial and rural Māori, as well as tāngata whai kaha/immunocompromised people.

## 2. Greater education

- There is a strong desire amongst Māori to know more about and demystify the election process in general.
- There remains a lack of confidence in the power of your vote, rooted in government mistrust, with the overall political system seen by many as a legacy of colonisation.
- Māori want to see tangible examples of how participating in the general election will be directly beneficial for their whānau, hapu, iwi and community.
- Suggested information channels include kura, schools, universities and other institutions and community hubs. This is seen as particularly important for rangatahi, so they can become involved before they need to enrol to vote.
- Hearing from trusted community figures also alleviates the fear of the unknown.

## 3. Whānau is central

- Engaging the whole whānau into the voting process will have the greatest influence on perspectives of other wider whānau members.
- Continue to encourage whānau conversations to further drive engagement



03

Context



## Contextual factors include ongoing legacy of vaccine mandates, the Supreme Court ruling around voting age and recent local elections

- For a young wahine in Te Tai Tokerau, losing her job due to the vaccine mandates put her off voting and getting involved.
  - Other factors, such as the rising cost of living, made voting seem pointless. The connect has been lost between the impact your vote can have for your community.
- Some participants are also interested in how the recent ruling of the Supreme Court will impact these discussions, spotlighting the responsibility of voting for rangatahi especially.
- With the local elections happening in recent months, those in the regions were interested to discuss the difference between voting in the local and general election.
  - A major one relating to visibility of candidates, building trust through proximity and connection.

*"I know it's really important to vote. But I just didn't vote because I lost my job due to the vaccine mandates. I thought: I lost my job so why should I get involved? With so many things happening, with the cost-of-living crisis and everything, it was a little bit pointless to me." Less engaged wahine, 18-25, Te Tai Tokerau*

*"With the recent, I don't know if it was law or whatever, but with the rangatahi being able to vote earlier now. I think that's really important for them. This is their time to make a change or put in their voice and what are the aspirations for you know, Aotearoa. Up here in the north we have so much going for the rangatahi. So, yeah, I think it's really important for our young ones and our old ones, but you know, some of them are hard to convince but if we can get our young ones to try and vote regardless in the General or Māori roll, they can have a voice for themselves." Less engaged wahine, 26-39, Te Tai Tokerau*

*"I missed all my [local] election mail. Every single bit of it. It goes to some other address. People don't stay put anymore, we move house way more than our grandparents and parents." More engaged wahine, 26-39, Tairāwhiti*

*"When you're voting within the Tairāwhiti area, you're whanau. The ones that are trying to get on the board or whatever, you're related to them, or you know them somehow. That plays a part in why you would vote [in local elections]. You know that their values are the same values as what you feel." More engaged wahine, 26-39, Tairāwhiti*

04

Overall  
perceptions of  
MEO and voting





# Confusion is clouding overall perceptions of voting in the general election and the MEO

- Most Māori, regardless of their perceived engagement level, feel their confidence and prior knowledge about the voting system is low.
- Amongst those less engaged, there is confusion about the differences between, and function of, the general and Māori electoral rolls, with some questioning the need for two rolls.
- Those more engaged question why Māori are still confused about how the MEO functions, over the long history that the electoral rolls have been in effect.
- Some voters think to their perceived lack of choices when it comes to who to vote for, particularly when it comes to options that align both with te ao Māori and personal values.
- Others may vote when told by those around them, e.g., whānau members, but without the push, do not see the impact of their vote or potentially the point in voting.

*"I get confused with it... I'm unsure of all the differences. Why, like to be honest, why do we have you know, why are the all the different ones? Why can't we just be on the one [electoral roll]?" Less engaged wahine, 26-39, Te Tai Tokerau*

*"How long have we had Māori seats and why are people still so confused about them?" More engaged wahine, 50+ years, Tairāwhiti*

*"There's not any party that completely aligns with te ao Māori, but also my own individual values." More engaged wahine, 18-25, Te Moana-a-Toi*

*"I didn't vote last time but the time before because my mum and dad told me to. But yeah, I don't think it has much difference." Less engaged wahine, 26-39, Tāmaki Makaurau*



## Perceptions are also impacted by previous personal experiences voting, and those of whānau

- For Māori recalling their first time voting, they remember the stress and uncertainty of the overall experience.
  - One wahine from Kaitaia remembers being taken by her koro to vote, but not knowing what or why she was voting.
  - Another rangatahi from Waikato recalls voting for the first time last election. He remembers the stress of experiencing political conflict with peers, and feeling unsure how to handle those difficult situations.
- The perceptions and opinions of your whānau and household growing up can also have lasting impacts with how you view voting today.
  - A rangatahi from Kaitaia remembers hearing the general roll referred to as the Pākehā roll growing up, reinforcing that she belonged on the Māori roll, again, without understanding the reasons why.

*"Back when I first turned 18, my koro took me out to the school to go and vote. I'm stuck there looking at a paper like, I don't even know any of these people. I don't even know what I'm doing." Less engaged wahine, 26-39, Te Tai Tokerau*

*"For me, the last election was my first time voting and it was a really volatile experience. If [your opinions] don't line up with someone, then you're just in different camps, and you're just arguing with each other. Potentially, us, as a younger generation, struggle to have the wisdom to facilitate those conversations peacefully or be able to actually respect someone else's opinions... Like, chill out! We can have our views and respect each other without having to argue about this." Less engaged tāne, 18-25, Waikato*

*"My parents would always call the [general] roll the Pākehā roll, that's that. It was just the Pākehā roll or Māori roll, my mum just always told us you know, you fall under the Māori roll always." Less engaged wahine, 18-25, Te Tai Tokerau*

*"Some whānau are more politically driven than others. Growing up, I lived in an amazing whānau but we never talked about politics other than that my dad voted for Labour... But I had a friend [growing up] and her whānau were very mana motuhake, so they had a different table talk to us. So, I learnt about politics through her. It's also that influence. The kōrero that happens in the home, influences whether you should vote or not." More engaged wahine, 40+, Tairāwhiti*

## Accessible and relevant information and education, starting from a school age will counter low confidence amongst Māori

- All of these factors are perpetuated by confusion as to where to source accessible and reliable information about the general election and MEO, only reinforcing those who are less engaged to remain that way.
- Many Māori reflect about their experience at school, especially those who went through mainstream education (as opposed to kura kaupapa), not learning much about politics or voting. As a result, the importance and impact of voting is not always known.
  - And this can continue through generations.
- Others would like to see resources that they can share with whānau members, to support informed decision making.

*"I feel like the information for them isn't readily available, it's just not accessible enough. I feel like that's a huge reason why a lot of Māori people don't vote." More engaged wahine, 18-25, Te Moana-a-Toi*

*"When you're at school, you don't really learn much about voting, politics or anything, you hear about stuff on the news, but you don't really learn much about it. So therefore, when you leave school, you're not really that much invested in it. And I guess that culture just carries out throughout the generations..."*

*And if you're not really invested in the general election, then the Māori [roll's] not going to be that much of a difference." Less engaged tāne, 26-39, Tāmaki Makaurau*

*"It's important for us who can vote and who want to, to vote, but also to educate our whānau. Not necessarily telling them who to vote for but give them the information to make an informed decision. Our voices are statistically small, but they need to be heard." More engaged wahine, 26-29, Tāmaki Makaurau*

**“Voting is very important for our people, because when we don’t vote, we get no say. Lots of Māori say, ‘I don’t want to vote because I don’t want to be a part of it’, and that’s wrong... If we become educated, we can vote for the people that help our communities. That’s why I encourage other young people to vote. Because there are people there [in parliament] who are fighting for us [Māori].” Less engaged wahine, 26-39, Tairāwhiti**



## Voting is seen as important by some more engaged Māori because of the potential to mobilise change

- Those who identify as being more engaged are active in voting and advocating for the importance of voting to mobilise change for future generations.
- For those more engaged, they see the ways that your vote counts in less tangible ways as well, especially for Māori.
- For those less engaged, one tāne from Tāmaki Makaurau recognises that it's about wanting to vote, rather than if people actually do. That's how people will become more engaged.
- It is also a way for Māori to be represented from a Māori perspective which is seen as incredibly important.
  - Although, as previously mentioned, there is a perceived lack of options representative of te ao Māori values.
- Others want to believe voting is important, but are unsure why or do not see an impact from their vote.

*"What happens now dictates the future in a certain way. Whether that's economic stance, or in terms of bills, policies, laws. Like the COVID law that kind of rocked Aotearoa, the powers that were given policies, their control and power." More engaged tāne, 26-39, Tāmaki Makaurau*

*"Extremely important to vote in my opinion. There's a lot of things directly that impact our lives in lots of different ways that we often don't recognize or until it gets too late and becomes an emergency. Yeah, I agree that it's important to vote." More engaged tāne, 26-39*

*"It's important to want to vote. Whether people do or not is another thing, but the 'want to vote' is the important connection that we might all have for different reasons. And we might not all be able to get out there and do so, but whether it be a personal reason or a civic duty or whatever, the 'want to vote' is still valid." Less engaged tāne, 40+, Tāmaki Makaurau*

*"I vote but I acknowledge that it's limited in its representation of Māori values." More engaged wahine, 18-25, Te Whanganui-a-tara*

*"I feel like we have to vote but then most of the time we're going into it not knowing what exactly we're voting for" Less engaged wahine, 18-25, Te Tai Tokerau*

05

# Changes to the MEO

## The changes to the Option are seen as positive, taking pressure off the decision

- The changes are seen as especially positive to those less engaged who were previously unaware that the Option was limited to every 5-6 years.
- Those who were unsure about the differences between the general and Māori roll view this as a step in the right direction, allowing for more freedom for Māori, and alleviating pressure off the decision when you first enrol to vote.
- Although some Māori are sceptical about the changes.
- One less engaged tāne has concerns about people now treating the decision lightly, or being influenced by outside parties to change before the election.
  - Although, they believe that the freedom and choice the changes allow counteract any flippant behaviour.
- Another less engaged wahine, while happy about the changes, is underwhelmed.
  - Wanting to see more momentous change made for Māori in the political sphere.

*"It's awesome, because it means we can change a lot sooner than we were able to, we don't have to wait. I didn't know this, and I was wanting to go on [the Māori roll]. I didn't know that I'd have to wait until there was a Māori Electoral Option to change. I actually didn't know that, and every five or six years is a long time. So now it's gonna be anytime bar that three months. I think that's awesome."*

*Less engaged wahine, 40+, Ōtautahi*

*"It feels as though there is more freedom surrounding the decision, there's a little less pressure."*

*Less engaged wahine, 18-25, Ōtākou*

*"I'd be concerned about the risk of people changing willy-nilly because it is an important change. And I would hate to see any outside party try and hijack that prior to election and induce people to change for temporary reasons. For me, it's a long-term choice and long-term change, and to be flippant about it kind of defeats the purpose. But I'd rather have the openness of being able to change and allow flippancy, rather than make it every five or six years."*

*Less engaged tāne, 40+, Tāmaki Makaurau*

*"Stuff like this, it does make me happy to see this, it really does. But I'm being tired of being drip fed changes. I'm over seeing our people being drip fed all of the time."*

*Less engaged wahine, 26-39, Tairāwhiti*

06

Channels and  
influencers

## Māori want to hear from trusted members from their community and across a range of platforms

To resonate with Māori across the motu, a range of Māori figures and faces will need to be represented in the next MEO campaign.

This is largely driven by geographical location, and individual connection with te ao Māori.

However, a common factor is **trust**.

Most participants have a strong desire to hear about the changes to the MEO from someone who is trusted and visible within their community.

*For some participants, the figure being Māori is not as important as seeing someone who advocates for Māori and te ao Māori, e.g., Ruby Tui*

*"I think it's really important to have a Māori leader. Like Tama Iti, or Te Ururoa, or Stacey. It gives you a sense of familiarity."  
Less engaged tāne, 18-25, Te Moana-a-Toi*

*"Their sense of consistency and stability coincides with building trust." Less engaged wahine, 18-25, Ōtākou*

*"For me, it has to be from that perspective of people who are on the [Māori] roll. You have to have made this decision yourself to profess it to anybody else" Less engaged tāne, 40+,  
Tāmaki Makaurau*

*"Social media is really good for aiming at the younger generation, and even people coming into the voting scene. I don't know anyone, even my age, that would go on to NZ Herald or Stuff and read articles. So put stuff out on social media to spread the word and inform people using content that is short, sharp, informative and pretty, and reasonably entertaining as well." Less engaged tāne, 18-25, Waikato*



# Trusted figures in Māori communities...



See the next slide for specific figures mentioned.

# Popular figures Māori want to hear from in the next campaign...



**Tame Iti**



**Oriini Kaipara**



**Taika Waititi**



**Maisey Rika**



**Krystal Murray**



**Cliff Curtis**



**James Rolleston**



**Stan Walker**



**Stacey and  
Scotty Morrison**



**Six60**

# A mixture of traditional and modern channels will be required for a successful campaign



Social media, particularly TikTok, Instagram, and Facebook.



Rangatahi share that they don't take interest of Youtube ads, as they either pay for premium or wait to skip ads.



*"Don't put it on my YouTube video, I'll skip it really fast."*



Traditional channels like TV 1, 2, 3, radio stations and whakaata Māori



07

Sand art video

# The sand art video is visually beautiful and mesmerising

- Most Māori feel the sand art visuals are beautiful, mesmerising and engaging, with the imagery and symbols strongly resonating for some.
  - One less engaged wahine from Tairāwhiti feeling as though she was being taken on a journey of whakapapa.
- For some participants, the sand art video is successful as a prompt to look further into the MEO and start those kōrero with those around you about what roll you are on.
- For others, it is the messaging around your choice impacting who will represent you in parliament that particularly resonated, making the impact of your choice seem quite important.

*“Initially, I was visually inspired. It was beautiful. From the pictures itself, I had a sense of whānau, hapū, iwi. Kaitiakitanga. Especially when he drew the waka on the side of the tree. It took me on a bit of a journey.” More engaged wahine, 40+, Tairāwhiti*

*“The art was beautiful. I was mesmerized with it. I liked seeing Aotearoa then it went to a stingray, the ika, then whānau, the waka – so it did a pepeha/whakapapa type of thing which was just beautiful.” Less engaged wahine, 40+, Tāmaki Makaurau*

*“I remember this ad, and I liked this and I remember how it prompted us, my husband and I, to talk about choosing which roll we’re going to be on.” Less engaged wahine, 40+, Tāmaki Makaurau*

*“The campaign really sent the message out basically saying that it affects who will represent you in Parliament. It made me think hey, actually that is quite important because who I vote for may end up representing me and many others in Parliament.” Less engaged wahine, 18-25, Te Tai Tokerau*

## However, the imagery does not resonate for everyone

**The movement of the sand art, while beautiful, distracts from the message and context of the video.**

- While many Māori recall seeing the ad, there is little recollection of the ads content or context. The message or connection to the MEO are not present or strong.
- Many shared the sentiment that visually pleasing content is less important than clear and concise messaging.
- And while the Māori imagery is familiar, it proved to be divisive for some, with concerns that it will only resonate with Māori who are connected with their taha Māori, alienating others.
- With some even fearing the ad is attempting to use Māori imagery in a malicious way to try connect with Māori.

*"I remember watching that one too. I remember just changing the channel really. Like just completely oblivious to what it was trying to say" Less engaged tāne, 26-39, Tāmaki Makaurau*

*"I found myself caught up in the prettiness of the visual picture of it and then I didn't quite get the message." Less engaged tāne, 40+, Tāmaki Makaurau*

*"They're trying to describe to us that if you're voting from the general or the Māori roll, you're all on the same waka. But you're actually not. That's the concept I got from that, from the sand and the designs... They trying to say we're all jumping on the same waka but we're all paddling in different directions." More engaged wahine, 26-39, Tairāwhiti*

*"I saw the story. I didn't hear the story. Maybe that was their reasoning for it, to connect with [Māori] through the visuals. But it almost desensitizes you to the message. Was it made to do that? I go back to corruption again. Was it made to confuse us." Less engaged wahine, 26-39, Tairāwhiti*

## For others, the messaging lacks the important context that would drive action

- Many Māori feel the tone of the sand art ad and inclusion of message 'you won't get to choose again for another 6 years', puts even more pressure on to make a decision, without the necessary support to feel as though it is an informed one.
  - The messaging still leaves many less engaged Māori confused as to what the Option is, or what it involves.
  - With many shocked to hear that the Option only takes place every 6 years (prior to the passing of the MEO Bill).
- While the idea of sparking conversations with whānau and friends is appreciated by less engaged Māori, they still feel ill equipped with information to effectively kōrero about it.
- Some participants worry that the tone of the ad is targeted towards older generations, and there is fear that they may feel pressure to act on it without any other knowledge, influencing whānau around them to make a change.
- Others more engaged feel that the video is directed at those who actively vote, rather than those who are less engaged, due to the lack of additional information provided.

*"I'm still confused as to what exactly is the choice. Though I think it informed me about as much as I already knew and I'm still undecided. Same as before the ad. The only new thing I got out of it was that you can change it every six years. I didn't know that figure." Less engaged tāne, 40+, Tāmaki Makaurau*

*"I don't get anything out of it. Like not much information like you, they will send out an email. I'll send out a letter in the post but like, not really promoting like you know what they're about?" Less engaged wahine, 26-39, Te Matau-a-Māui*

*"Our whānau don't even know what the electorate, the Māori roll, or the general roll is about? So, if we're going to talk about it with whānau, what are we going to talk about, you know, like, we don't even know what to talk about. And that's what I got out of the video anyway." Less engaged wahine, 26-39, Te Tai Tokerau*

*"I think that [ad] is aimed at someone who wants to vote, rather than trying to engage someone to vote... If you're someone who's completely oblivious and has no intention to engage, you're not really going to be swayed by this." More engaged wahine, 26-39, Tairāwhiti*

08

# Stacey's video





# Stacey's video is seen as inviting and relatable to many

- Stacey Morrison is a trusted face in Te Ao Māori, resonating with many. Many Māori feel that they would stop what they are doing to listen to her, or see what she has to say, for this reason.
- Having a familiar face is engaging and comforting, as they offer a sense of relatability.
- The conversational tone of Stacey's kōrero adds to the relatability of her message, and makes it easy to digest for many.
- Alongside her confident and clear delivery, Māori feel confident in the information she is sharing.
- The animations were seen as clear and simple, supporting Stacey's kōrero without distracting from the main messages. This is key, as a key concern about the sand art was the distracting nature of the visuals.
- Stacey's video is not without concerns, however, with some thinking to the diverse needs of Māori across the motu.
  - For more engaged Māori, there is a concern for those less engaged with their taha Māori and whakapapa that they may not resonate with a figure like Stacey, or the Māori imagery and messages used in this ad.
  - As mentioned on slide 23, a variety of figures will be required in the upcoming campaign to connect with Māori of all backgrounds.

*"I'm not really a TV person at all, rarely watch TV. But with someone like Stacey Morrison or another Māori person, I'm more inclined to stop and pay attention because she's well known." Less engaged wahine, 18-25, Te Tai Tokerau*

*"I also think it was quite helpful having a familiar face doing the speaking, just so you can kind of relate feel like you relate to it a lot more. And the images that were popping up on the sides, there are a lot more relevant to what she was speaking about. So, I think that was good." More engaged wahine, 18-25, Waikato*

*"Compared to [the sand art ad] it really highlights the impact that we have being on the Māori roll. It was very chill and explains the benefits of it rather than being like 'you should.' It explains why you should." Less engaged wahine, 18-25, Whakatū*

*"When I saw the first picture with [Stacey] with the bubbling water and the maunga on the sides, I immediately thought what if Māori don't connect to those [images]... It then puts you into that space of, do I qualify as Māori? Do I have to be in connection with my marae to connect to being Māori to be on the roll? So, then it questions all of that identity stuff." More engaged wahine, 40+, Tairāwhiti*

## The video clearly communicates key information about the MEO, in a short timeframe

- The clarity and concise nature of Stacey's kōrero allowed participants to retain key facts and action points, such as the value of enrolling on the Māori Roll to have an influence on politics for Māori.
  - Some wonder whether this ad is intentionally for rangatahi, as it can connect and share a large amount of information in a short timeframe. This is helpful if you are used to shortform media, such as TikTok.
- Less engaged participants respond positively to the ad's emphasis on the MEO's link to achieving greater Māori representation in Parliament, and better outcomes for Māori. The 'why' participate in the MEO / switch to the Māori roll strongly resonates.
- For many Māori, the influence that changing rolls has on the number of Māori electoral seats and their boundaries was new information, and for some shifts perceptions about the power of the collective Māori voice.
  - Many less engaged Māori feel motivated after watching this ad to share this new information for others around them.
- For some Māori, the messaging feels balanced and direct, especially around why you may want to change rolls or not change. This ads to the trustworthiness of the ad, as Māori do not feel pressured into making one decision.
- For these reasons, Māori feel this ad facilitates informed decision making, more so than the sand art video.

*"I love that. That was way better than the [sand art] ad. They gave me everything that I wanted to know in such a short amount of time... Maybe it also includes a younger audience with our short attention spans. Like it got all the information out everything I wanted to know. And now I'd have a reason why I know exactly why we should be on the Māori electorate roll if we want to increase the number of seats, if you cared about that, then that's your reason straightaway." More engaged tāne, 30-39, Tāmaki Makaurau*

*"I had no idea that the Māori electoral roll was what set the number [of Māori seats] I thought this was an autocratic decision made by a bunch of people in Parliament somewhere probably mostly white men. You know, I didn't have any idea that we were in control. That is the information it has taken me thirty years to find. That's the one thing that's going to make me change to the Māori roll... The number of seats is not growing fast enough because we're not signing up and that's the people's power." Less engaged tāne, 40+, Tāmaki Makaurau*

*"I came away from it feeling like I understand what the Māori electorate is and how it fits into the bigger scheme of how this country is run; how I can influence it; and why I should get other people to be clued up on it as well." Less engaged tāne, 18-25, Waikato*

# For many, understanding the whakapapa of the MEO is a motivating factor to engage further and learn more about Māori and politics

## Knowing the whakapapa of the MEO is significant and empowering.

- For most participants this was a key piece of information that was new, and a highly motivating reason to move over to the Māori roll.
- Some participants expressed surprise that the MEO has its roots in the 19th Century, and appreciated how the whakapapa contextualises the Option. As a result, many were motivated to move to the Māori roll in order to participate in the greater historical narrative of improving representation and outcomes of Māori.
- However, it also leaves questions as to why there have not been significant changes since the establishment of the Māori seats, even following the establishment of the MEO in 1975.
- There is concern that the number of Māori seats should not be up to individual decisions, and rather become entrenched.

*“Knowing the history of it makes me more interested in it. Oh, this actually is important. This is something I need to be concerned about or need to take action on. Whereas if I didn't know that history, I probably would be a bit blasé about it.”* Less engaged tāne, 18-25, Te Moana-a-Toi

*“it gave you the importance of why your vote counts the more Māori people on the electoral than the more seats in parliament which gives us more power and more say.”* Less engaged, Female, 40+, Te Tai Tokerau

*“In 1867 there was four seats, in 2022 there was seven. It seems to be a long time to have gained only three seats. And what I want to know is can they go higher than seven? Or is there a number on how many Māori seats they can have in Parliament?”* Less engaged wahine, 40+, Te Tai Tokerau

*“In terms of the numbers, how more people on the Māori roll, the more seats we would get. That doesn't sit well with me. We've still only got seven seats.”* More engaged tāne, 40+, Tairāwhiti

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09

# Puawai's video

## For some, the whānau feel of Puawai's video resonates

- Many Māori resonate with the ad's emphasis on whānau coming together to kōrero about MEO.
  - For many, the dynamic represents their own lived experiences, reminding them of individual members of their own whānau.
  - Others appreciated how everyone in the whānau brought something to the table, and together they had the necessary information needed.
  - Some rangatahi particularly resonate with the younger characters and appreciate the positive representation in relation to their civic awareness, and rangatahi taking the lead within the whānau.
- Many Māori appreciate that this ad provides more information about 'how' to participate in the MEO.
  - Some participants feel the ad emphasises the accessibility and simplicity of participating in the MEO.
- The comedic tone was entertaining for some, and it shows the fun side of voting and getting involved with the MEO.
- The tone softens the hard decision of choosing which roll to be on, making it seem less intimidating.

*"The main message could be everyone in our family knows bits and pieces about voting and the general roll and the Māori roll, but they don't fully know everything. So it's like, kinda like, you know, some like bits and pieces that like sort of like trying to help us to like, further educate ourselves on that topic." Less engaged wahine, 18-25, Te Tai Tokerau*

*"I loved the concept too. And that's what I was looking for... a whānau kōrero. Having Koro and Nan around and the young ones, you know, and having a cuzzy tiff at each other." Less engaged wahine, 40+, Tāmaki Makaurau*

*"I think for me, it's definitely Māori lingo... a bit drama, fun. It's typical of what you'll hear in a Māori house. That's how your nannies or your auntie's will talk to each other. I guess it was just strongly trying to get the message across to Māori people." Less engaged wahine, 18-25, Te Tai Tokerau*

## Although, for others, the overall style of the video does not land

- However, the overall tone of the ad does not resonate with all Māori.
- Some feel the comedic tone takes away from the seriousness and importance of the decision.
- Some find the delivery too simple, lacking a call to action, or 'so what'.
- For some Māori, the dynamic and characters leaned towards stereotypical, rather than relatable.
  - Others feel that the ad portrays the kuia putting pressure on whānau members to go on the roll, which feels forceful rather than supportive.
- The video still leaves pātai unanswered...
  - Is the video instructing me to send physical documents to an online address? Why?
  - Why do we still have to do things on paper?
  - Where's the 'so what'? What happens if I do switch rolls?

*"For me it didn't resonate because it was just joking about something important.... it's not really a laughing matter" Less engaged wahine, 40+, Te Tai Tokerau*

*"I definitely found this ad to be real simple. But, [Stacey's video] I resonated with the most because it was clear and informative. I'm a person who likes direct information. This video here, you could still understand but it was very simple." Less engaged wahine, 18-25, Te Tai Tokerau*

*"I didn't like how the lady was telling the other person because they weren't concentrating on voting to go vote it's like forcing them to do it, forcing them to learn about it" Less engaged wahine, 18-25, Te Tai Tokerau*

*"I started to think who was the mastermind behind it? Like, they would be funny, and then it could be stereotypical." Less engaged tāne, 26-39, Te Tai Tokerau*

# 10 Appendix



## Full sample breakdown

AGE	TOTAL	LOCATION	TOTAL
18-25	17	Te Tai Tokerau / Northland*	20
26-39	20	Tairāwhiti / Gisborne *	14
40+	18	Tāmaki Makaurau / Auckland	7
		Kirikiriroa / Hamilton	5
		Te Moana-a-Toi / Bay of Plenty	2
		Te Matau-a-Māui / Hawke's Bay	2
		Ōtautahi / Christchurch	2
		Whakatū / Nelson	1
		Te Whanganui-a-Tara / Wellington	1
		Ōtākou / Otago	1

GENDER	TOTAL
Wāhine / Female	34
Tāne / Male	21

ATTITUDE	TOTAL
Less engaged	41
More engaged	14



\*Locations of the four kanohi-ki-te-kanohi groups.





FOR FURTHER INFORMATION PLEASE CONTACT

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