

November 15 Webinar – How to talk about co-governance of our bioheritage

Questions

1. Please can you post a link to the guide you just mentioned.
 - a. <https://data.bioheritage.nz/dataset/how-to-talk-about-co-governance-of-our-bioheritage>
2. Is there a place for us to see the Future Visions for te Taiao videos?
 - a. These are available on Bioheritage Challenge Youtube Channel now!
3. Kia ora Carwyn & Shaun, I am fortunate to be working for a govt organisation who has a strong Māori leadership presence and from what I have observed is working hard to promote and give effect Te Tiriti into its policies & decision making processes. However, there are other govt departments who have a lot of catching up to do. I guess my question is how do we encourage those orgs to really see the value in Te Ao Māori & working in partnership with Māori?

Leading by example- sharing a strong vision for equity and solidarity! There will be huge benefit from working well and productively with Māori communities and this will become obvious to those organisations that are falling behind.
4. Would or could co-governance include an overall governance structure for biodiversity in NZ? if so, how could that work?

Co-governance on a national level would be best supported by constitutional change- where Māori and the Crown work in true partnership together as envisioned in te Tiriti o Waitangi. See the briefing on He Puapua for some further notes on this: <https://bioheritage.nz/wp-content/uploads/2019/04/Copy-of-He-Puapua-Lands-Territories-and-Resources-Briefing.pdf>
5. Co-governance at an individual iwi level is one thing, any suggestions about working at regional or national levels? How to get multiple iwi to work together on a single, co-governance model with the Crown.

National level co-governance again would be best supported by constitutional change. This will require the Crown to be more adaptable and flexible when working with the varied needs and contexts of iwi and helping to resource and support iwi to work together in ways that suit their aspirations, tikanga and self-determination.
6. What forums might be most effective in having these conversations?

All forums! Private and public forums are equally significant to discussions around co-governance. Although social media does not always allow for safe and robust discussions. The Short-guide provides helpful tips for written communication but also for ways to frame your verbal communication too.
7. Given how risk-averse the Crown is, what suggestions do you have for engaging with Crown agencies on co-governance?

Leading with a vision that includes notions of solidarity and mutual benefit as is discussed in more depth the Short- guide.

8. Surely this must be more effective if led by Maori? Is it an insurmountable challenge to have effective narratives if you are not Maori?

Of course, Māori need to led the narratives around our own self-determination but tangata Tiriti allies need to be leading conversations within their own communities and spaces on the importance of partnering with Māori. There is lots of unlearning to do in Aotearoa when it comes to racism and privledge. This is the work that tangata Tiriti allies need to take up to support Māori.

9. Kia ora, Who/what is The Workshop and which Jess are you refering to?
10. How did Jess get into 'narratives for change' work/research? Why is this work so important?

Kia ora, The Workshop is an independant research, consulting and training organisation; see <https://www.theworkshop.org.nz/> Dr Jess Berentson-Shaw is a Co-Director and co-author of the report with Jordan Green (Te Whānau-ā-Apanui, Ngāti Porou)

- a. We got into this work from being people researching and advocating for changes that will make a big difference to people's wellbeing and the health of the environment, and coming to understand that such changes need us to address with the mindsets that hold the existing systems and practices and structures in place that need changing. Mindsets that are reflected and reinforced by the narratives and stories we tell. By understanding unhelpful mindsets and narratives, and locating more helpful mindsets and narratives it is possible, the research showed us, to help improve people's understanding of the issues and build support for changes that will make a big difference- like for example co-governance.

11. It seems to me that strengthening co-governance on te taiao in Aotearoa would benefit from the country acceding the UN's Aarhus Convention (<https://unece.org/environment-policy/public-participation/aarhus-convention/introduction>). This grew out of Principle 10 of the 1992 Rio Earth Summit Declaration (<https://www.unep.org/news-and-stories/story/unep-implementing-principle-10-rio-declaration>). Have Carwyn and Jess heard of the Aarhus Convention?
12. Some NZ context on Aarhus here: <https://www.transparency.org.nz/blog/accesion-to-the-aarhus-convention-will-benefit-new-zealand>

The emphaise this convention has to environmental rights and human rights, obligations to future generations and to democratic processes for decision making definitely aligns with our research on co-governance between Māori and Crown. Thanks for drawing our attention to this.

13. It can be quite hard to unlearn unhelpful thinking and unhelpful narrative framing-why do you think this is?

There are a few reasons for this:

1) our fast thinking mental processing system (refer to Daniel Kahneman's work) means we have minds built to take many mental short cuts to reduce the load of processing a lot of information- fast thinking will work to confirm what we already know and believe (and that may be too shallow)

2) Our information environment is filled with unhelpful narratives- they dominate for many reasons, including the sheer volume of complex info, but also because some unhelpful narratives serve the desires of powerful people to maintain existing ways of doing things.

3) As people with important complex information to communicate, we tend to use default ways of communicating: leading with problems and facts, assuming people need filling up with good information, addressing the arguments of the strongly opposed, or relying on emotive stories. None of these have the power to overcome fast thinking, or the dominant mindsets and narratives.

14. What is the role of tangata Tiriti in creating helpful thinking and narratives for co-governance?

It really important that we talk to other tangata Tiriti in ways that can deepen their understanding, and shift their mindsets to understanding the value of co-governance and tino rangatiratanga. Tangata Tiriti are important messengers for other Tangata Tiriti and can do this work well if they are enabled with effective narratives.