

You are invited to the **2019 OVTRK Forum** on  
**Decision-making for the Wellbeing Budget**

**Monday 1 April 7 – 9pm**

at Environment Canterbury, (car park access off St Asaph St)



**We will gather at 7pm** for light refreshments provided by koha from Christchurch City Council

**The Forum will start promptly at 7.30pm**

New Zealand is about to implement its first **Wellbeing Budget** in May, leading the world.

Adie Gray will talk about the work being done by Statistics NZ. This work has links to the Treasury's Living Standards Framework and the CDHB Canterbury Wellbeing Index.

Adie's particular role in the project is as Māori Partnership and Design Lead, tasked with ensuring Te Ao Māori perspectives are not tokenistic and are meaningfully applied within the project.

She will present for around 30 minutes on **Challenging tokenism toward decision-making for**

**Wellbeing**. Participants will then break into the four wellbeings (social, environmental, cultural and economic) and workshop responses - including talk about who is at the table in deciding what wellbeing looks like. Adie will be available during the discussions.

We note that these developments are alongside the impending return of a primary purpose for local government to uphold the four wellbeings and hope there will be an update on this aspect by the time of the Forum.

For further information on

- the Forum - email [tsvoices@gmail.com](mailto:tsvoices@gmail.com)
  - OVTRK - see [onevoicetereokotahi.blogspot.co.nz](http://onevoicetereokotahi.blogspot.co.nz)
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**"Everything we know about urban Māori is probably wrong"**

writes Morgan Godfery, in his review of a new study by Bradford Haami.....

The first urban Māori were probably eighteenth century Sydneysiders. Until 1912, a laneway near the Australian Heritage Hotel, a whalers' pub in The Rocks, was known by locals as "**Māori Lane**" – a nod to the 700 or so Māori who were living, working, or passing through Sydney in the half-century before the Treaty signing. Māori were the country's first expatriates, and a good number were more familiar with metropolitan life than many of the early settlers in New Zealand's tiny outposts...

- *continue reading at [The Spinoff](#).*

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Some articles in the media around the time of Waitangi Day:

**Optimism the message as Waitangi Day brings hope to Kiwis old and new**

by Dominic Harris, Stuff, 6 February, 2019

A citizenship ceremony was held during Waitangi Day commemorations at Onuku Marae, Banks Peninsula.

See full article: [HERE](#)

## Never mind Don Brash's views on Māoridom, here are 5 Māori thinkers to listen to this Waitangi Day

by Carmen Parahi, Stuff, 6 February 2019

*Stuff invited five Māori leaders at the coalface of Māori issues, who didn't get an invitation to speak at Waitangi, to share their perspectives.*

See full article: [HERE](#)

### A new name, a new approach

Dr Carwyn Jones, 6 February 2019

*The symbolism of renaming the country 'Aotearoa New Zealand' could then be enhanced by reflecting the Te Tiriti o Waitangi partnership in our constitutional arrangements...*

*A petition to include Aotearoa in the official name of our country recently stirred up a little bit of murmuring on social media. And it got me thinking about the symbolism of the change and what that might suggest about the Maori Crown relationship.*

See full article [HERE](#)

### Political Roundup: Fixing Treaty ignorance in politics and schools

by Bryce Edwards, NZ Herald, 11 February, 2019

*From the media - This year's Waitangi commemorations will be mostly remembered for two debates – whether the Prime Minister should be able to recite the detail of the Treaty of Waitangi, and whether the teaching of the Treaty and colonial history in New Zealand should be compulsory.*

See full article: [HERE](#)

### History teachers decry 'shameful' ignorance of colonial, Māori history

by John Gerritsen, Scoop, 05 February, 2019

*In the lead-up to Waitangi Day, history teachers are calling for compulsory teaching of New Zealand's Māori and colonial history in schools, but government representatives are rejecting the idea.*

See full article: [HERE](#)

### Petition reignites debate over teaching New Zealand's colonial history in schools

by Adele Redman, Stuff, 05 February 2019

*History teachers behind a new petition say the Government should seize a "zeitgeist moment" in Māori-Pakeha relations to "give young people their history".*

See full article: [HERE](#)

### Jacinda Ardern fumbles over what Treaty of Waitangi articles say - 'Article One? On the spot?'

by TVNZ, 4 February 2019

*Prime Minister Jacinda Ardern was caught off guard when asked at Waitangi today what the articles of the Treaty of Waitangi actually say.*

See full article: [HERE](#)

### Community reflections on Te Tiriti today

Hapai Te Hauora, Scoop, 6 February 2019

*Committing to truth, committing to change: Community reflections on Te Tiriti today. Over the last few weeks, Hāpai Te Hauora gathered the perspectives of those in our communities about Te Tiriti o Waitangi.*

See full article: [HERE](#)

### Explainer: the significance of the Treaty of Waitangi

by Sandra Morrison and Ingrid Huygens, The Conversation, 6 February 2019

*The Treaty of Waitangi is New Zealand's foundation document. On February 6, 1840, the treaty was signed by representatives of the British Crown and Māori chiefs who acted on behalf of their hapū (sub-tribes).*

See full article: [HERE](#)

### The Treaty of Waitangi and its influence on identity politics in New Zealand

by James Liu, The Conversation, 6 February 2019

*I argue that the Treaty of Waitangi, whose 1840 signing New Zealand marks today, has endowed New Zealanders with a convention for working through issues of equality and inequality, inclusion and exclusion; where some commitment to cultural diversity is threaded through the processes for constructing national identity.*  
See full article: [HERE](#)

#### Te Tiriti o Waitangi – how long is the the wait for justice?

by Auckland Peace Action, Scoop, 04 February 2019

*"As Waitangi Day approaches, we join with people across Aotearoa to demand justice for Māori, for decolonisation and for transformative constitutional change. It is long overdue," said Valerie Morse, member of Auckland Peace Action.*

See full article: [HERE](#)

#### Waitangi Treaty: Letters shed light on Māori plight for sovereignty

by Jessie Chiang, Radio NZ, 5 February 2019

*RNZ got a firsthand look at some of the letters that talk about land negotiations and the importance of kōrero with iwi.*

See full article: [HERE](#)

#### DNA test confirms blank parchment is part of Treaty of Waitangi

by Felix Desmarais, Stuff, 4 February 2019

A DNA test has confirmed a blank piece of parchment found in 1929 was part of the Treaty of Waitangi.

See full article: [HERE](#)

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#### ARTICLE: What is the sea telling us?: Maori tribes fearful over whale strandings

by Eleanor Ainge Roy, The Guardian, 3 January 2019

*New Zealand's whale whisperers worry that manmade changes in the ocean are behind the spike in beachings.*

See full article: [HERE](#)

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#### ARTICLE: A pledge that never was?

NZ Herald, 12 January 2019

**Dr Danny Keenan** recently contributed to the debate in the

Whanganui *Chronicle* through the letters columns which has focussed on whether Governor William Hobson ever uttered the phrase "He iwi tahi tatou" ("We are now one people") as he shook the hands of Māori who signed the Treaty in 1840. Hobson's supposed pledge, as told by Colenso in 1890, reflected a regard for Māori, as supposedly expressed by Hobson, which also absolved pākehā for the ravages inflicted on Māori since 1840. But to most Māori, this all rang hollow .... as it does today.....

See full article: [HERE](#)

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#### What Ihumātao reveals about NZ's protection of Māori heritage sites

by Sally Blundell, Noted, 31 January, 2019

*For generations, Māori heritage sites have been lost through wilful ignorance and a steamroller mentality. Though recognition is growing, inconsistency prevails.*

See full article: [HERE](#)

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#### ARTICLE: How we can overcome cancer inequality in New Zealand

by Donna Chisholm, Noted, 5 February, 2019

*Māori are 20% more likely than non-Māori to get cancer, and nearly twice as likely to die from it, and addressing disparities in incidence and care will be a key focus of cancer strategy in the future.*

See full article: [HERE](#)

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Did Pākehā painters Goldie and Lindauer exploit their Māori subjects?

by Sally Blundell, Noted, 9 February, 2019

*Celebrated Pākehā portrait painters Charles Goldie and Gottfried Lindauer are said to be guilty of exploiting and romanticising Māori, but their subjects didn't think so, and nor do the tangata whenua of today.*

See full article: [HERE](#)

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