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Kia ora <<First Name>>,
Welcome to the latest edition of SNIPPETS; Treaty news from around the
network.
Issue 2022, No. 3

In this resource, we share information about current conversations and issues;
local, national and sometimes international.

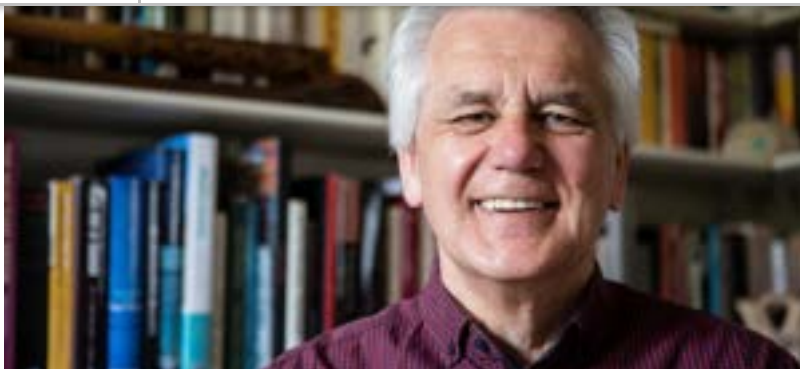
Please note, NWŌ is not aligned with any political party.

NWŌ does not necessarily agree with all of the content in some articles, but we
include them because they are current and often just the best online resource we
could find on particular topics; please feel free to direct us to better ones, including
to books, articles, podcasts, etc.

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THE IRREPLACEABLE MOANA JACKSON 1945 - 2022

We are deeply saddened to hear the news of Matua Moana Jackson's passing. We have gained so much from his deep intelligence, his generosity, his clarity and calm determination over the entire time we have been working in this space. We agree with Morgan Godfrey - *"This country is so much poorer for his passing, but so much richer for his life."* Arohanui to his whānau.



"He was always searching for ways to uplift the mana of others. This is another mark of a rangatira of the highest rank." Read Morgan Godfery's eulogy [here](#)

"I'm absolutely sure transformation is coming" - Matthew Tukaki had a korero with Dr Jackson last November [read more](#)



Several people who knew him share their whakaaro on Dr Jackson [here](#)

His legacy will endure... [read more](#)

Dame Tariana Tuiria reflects on Moana [here](#). More reflections can be viewed at www.e-tangata.com

Moe mai, moe mai ra e te rangatira...

Loss of whenua continues to have effects on health and wellbeing for many Māori

Professor Arthur Grimes writes: *"An important feature of the history of Aotearoa New Zealand is the loss and confiscation of Māori land (whenua) in the 19th and 20th centuries. Before the arrival of European settlers and the signing of Te Tiriti o*

He Oranga Ngākau research team is looking at ways to heal intergenerational pain and prevent whānau violence



Linda Tuhiwai Smith writes *"There's growing recognition that historical trauma can be reproduced and passed down through the generations, where it shows up in a wide range of social harms seen in colonised peoples around the world — including family and sexual violence."* [Read more](#)

Pae Ora (Healthy Futures) one step closer for Māori

Minister of Health Andrew Little and Associate Minister of Health (Māori Health) Peeni Henare have today marked a further step in Aotearoa New Zealand's health reforms with the interim Māori Health Authority (iMHA) [Read more](#)



Catherine Delahunty writes: *"Drinking water, stormwater, wastewater. These 'three waters' are identified as being in crisis in this country. But there is so much more to water politics than water. The water itself seems to be the least of it."* [Read more](#)

Dame Anne Salmond gives a presentation on Three Waters [Watch here](#)

The New Zealand history curriculum inches closer

"At last, the final curriculum is out, but what will students actually learn about and

Don Rowe breaks the curriculum down [here](#)

UPFRONT

Apocalypse never

Characterising the He Puapua report as being apartheid-by-stealth is the opposite of its intent, writes RICHARD RANDERSON.

Circulating late last year was a video link suggesting that the recently published He Puapua report is an exercise in separatism that will take Aotearoa New Zealand down a path to apartheid.

Against an apocalyptic background of darkened skies, lightning and thunder, presenter Elliot Baker, a recent leader of the New Conservative Party, warns viewers of a looming political disaster that will engulf the nation.

He Puapua is a document that opens an 18-year window for public discussion to formulate proposals to mark in 2040 the 200th anniversary of the signing of Te Tiriti o Waitangi. He Puapua means a break, as in the breaking of waves, in this case the breaking of impossible political and constitutional structures.

The He Puapua working group was set up to consider how to give effect to the 2001 United Nations Declaration on the Rights of Indigenous Peoples, signed in 2000 by the John Key Government. A letter of protest is in preparation urging a new government in 2023 to withdraw from the declaration.

Last July, the Dominion Post wrote of He Puapua: "The crux of it is this outcome for indigenous people: choose when they are in charge of their own destiny."

"The principle of one person, one vote lies at the heart of democracy, but parliamentary democracies in the Western world inevitably lead to majority white rule, which preferences the majority. Like runners in a race, all have an equal right to enter, but in this one, some are starting way behind the rest.

There can be no doubt of the need for greater equity in Aotearoa. Socio-economic indicators show that Māori and Pacific people are at the bottom of the heap in housing, incomes, employment, health, education, imprisonment, longevity and inequality. The trends have worsened since 1983. Inequality is the result of institutional racism, whereby major firms are lifted to the effect of institutions and the dominant culture in our society.

He Puapua aims to "refocus on rangatiratanga (Māori self-determination)", which could range from "full independence at one end of the spectrum to participation in state government at the other". Central to the report are "government's priorities of well-being, inclusivity and pride in Aotearoa".

The slow roll-out of Covid-19 vaccinations for the Māori and Pacific communities was greatly improved when the planning of the process was handed to indigenous leaders. Replacing district health boards with a new body, Health New Zealand, and the creation of a Māori Health Authority with equal standing, is likewise recognition of the principle that "by Māori for Māori" is likely to improve health outcomes.

Since the 1970s, the work of the Waitangi Tribunal has been another example of partnership between Māori and the Crown. Investigation of the wrongful alienation of Māori land and tino rangatiratanga in the 19th century has led to acknowledgment and apologies by the Crown, a framework for compensation and the recognition of hui as kaitiaki of sacred sites and indigenous species. The recognition of wrong has been a key feature in enabling a spirit of reason and goodwill in the settlement process.

He Puapua asks how we can make democracy work to provide a better outcome for all New Zealanders. There may be different strategies, but no special privileges for one race over another. Rangitiratanga enables Māori to do better across the whole range of social and economic measures in which they lag. Restorative justice, under judicial oversight and with its emphasis on rehabilitation rather than retribution, likewise offers a better future to both victims and offenders, not just for Māori but for all citizens.

He Puapua lays down a challenge: as a nation, do we want to be enmeshed by the apocalyptic visions of the far left, or will we choose to build on our experience of partnership and focus a better future for 2040 and beyond?"

Richard Randerson, UNZM, is a retired Anglican bishop and former social justice worker.



Yusufu McFarlane gets a Covid booster shot from Māori health worker Julie Gendley, giving a gift to Māori vaccination rates.

He Puapua asks how democracy can work to provide a better outcome for all New Zealanders.

In search of a place to just be Maori

Meriana Johnsen writes "The aspiration, I've so often been told, usually by well-meaning Pākehā, is to walk in both worlds. It is positioned like a special gift, the beauty of our experience as Māori, one where we can traverse te ao Māori and te ao Pākehā seamlessly. This, I'm coming to believe, is a bicultural fantasy." [Read more](#)

Transforming our ideas of justice

"We can build an enormous amount of te Tiriti, te reo and tikanga knowledge in the

A new home for our founding documents: The mana whenua makeover of Archives NZ



[Read more](#)

The relationship between mana whenua and the Christchurch City Council

Shayne Te Aika from the Treaty Relationship Team at CCC recently presented to the Multicultural Committee of CCC. Notes of the presentation can be [read here](#)

Findings of Ngāpuhi Speaks

In this interview Moea advocates attention to the Findings from [Ngāpuhi Speaks](#). [Watch here](#)



Hilda Halkyard-Harawira, a woman unafraid to fight for what she believes in. [Watch here](#)

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UPCOMING NWO 2-DAY OPPORTUNITY**UNDERSTANDING THE TREATY IN 2022 - Network Waitangi Ōtautahi****Tuesday 5 and Thursday 7 July, 9.30am - 4.30pm**

(Due to the Covid situation the April dates have been vacated)

\$60**Venue: Aldersgate Methodist Church Centre,
309 Durham Street North, Christchurch****This is organised by Canterbury WEA and will be run by Network Waitangi Ōtautahi www.nwo.org.nz. [Click here](#) for more information and to register.**

"Climate change isn't just affecting our environment, it's having huge impacts on the wellbeing of people and culture – that's the message from the latest Intergovernmental Panel on Climate Change (IPCC) report." [Read more](#)

"The Enigma of Climate Inaction – On the Human Nature of Policy Failure"
[Watch here](#)

Is poisoning pests the Maori Way?

Some of those opposed to the use of 1080 poison to control pests say it's 'un-Māori'. Tame Malcolm unpacks these claims, arguing that to the contrary, protecting the environment is at the heart of whakaaro Māori [Read more](#)

Bryce Edwards who runs the *Democracy Project* at Victoria University of Wellington regards the delay on hate speech law reforms as "sensible"

"Although law reforms might seem like an easy fix for a government wanting runs on the board for progressive transformation of society, there is no getting around the fact that social cohesion arises more from the economic and material position of the citizenry. When public policy leads to inequality, poverty, homelessness, educational

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