

Tōpūtanga Tapuhi kaitiaki o Aotearoa Te Rūnanga – New Zealand Nurses Organisation Submission on the National Action Plan Against Racism

Questions	Response
1. What is your vision for an Aotearoa New Zealand that is free of racism?	<p>Te Rūnanga o Aotearoa Tōpūtanga Tapuhi Kaitiaki o Aotearoa (Te Rūnanga) is the bicultural Te Tiriti o Waitangi (Te Tiriti) partner to New Zealand Nurses Organisation (NZNO), together there is over 51,000 members with Māori estimated to make-up 9 percent of the total membership. The feedback shared in this submission reflects the needs, concerns and perspectives expressed by our nehi Māori (Māori nurses) workforce, leaders, and the communities we support. The needs and aspirations of our workforce and whānau Māori as tāngata whenua of Aotearoa, New Zealand assures our sovereign authority and right to exercise our mana motuhake and tino rangatiratanga.</p> <p>As iwi-Māori health professionals of Te Rūnanga and NZNO we are obligated to ensure that our members are represented and given equal opportunity to participate in the transformation and decision-making process that contributes to shifting cultural and social norms within our society and environment. Foremost, we welcome any opportunity that is iwi-Māori led. Māori experiences of inequities and unintended consequences is the catalyst of systemic historical abuse and racism leading to intergenerational trauma. The associated causes of poor health and wellbeing can be attributed to a lifetime of social and cultural experiences of discrimination and racism, born from generations before (Moewaka-Barnes et al., 2013).</p> <p>If we were to consider Aotearoa, New Zealand as a country free from racism. Our immediate response is to ensure our workforce, whānau and communities are culturally safe, well and supported to access multiply pathways of healing and learning. As health professionals in a practical sense, we envision cultural standards of learning, training, security, and kaupapa Māori approaches to be adopted across all areas/sectors of health, education, social, and justice that will reduce unsafe experiences for our workforce and the whānau we support (Wilson, 2021). Key recommendations from the Health and Disability Review Final Report, Pūrongo Whakamutunga (Health & Disability</p>

	<p>System Review, 2020) and the Waitangi Tribunal's Wai2575 Stage One report, the Hauora Report (Waitangi Tribunal, 2019) supported evidence that a Māori workforce provides culturally safe and responsive care which can make a significant contribution to addressing racism in the health and disability system (Anderson & Adams, 2015).</p> <p>The long-term vision is to contribute and increase platforms to express and raise awareness of the acute impacts of institutional, interpersonal, and internalised racism (Came, 2012). This requires a universal acceptance that racism is entrenched in the socio-political environment of Aotearoa, New Zealand and globally. A future without racism in Aotearoa, means the Crown has appropriately settled all breaches to Te Tiriti o Waitangi and made a global statement that ratifies justice for racial breaches against human rights. Then we might see Māori and all indigenous communities that are displaced, thriving. Further, the racial shift would then be demonstrated with genuine outcomes of equity across all corners of the whare of Aotearoa, New Zealand personally and professionally. Associated expressions that single out individuals based on race, colour, disability, religion, gender, sex, and national origin will be superfluous. There would be no question of having to ask for permission to exert our mana motuhake, and te reo Māori would be actively spoken and visibility increased nationally.</p>
2. What difference would a racism-free Aotearoa New Zealand make to your life?	<p>The difference of how a racism-free Aotearoa, New Zealand would make to our lives, would mean our lives would finally meet living standards. There would be a conscious focus on equity and whānau centred approaches to improving health and wellness. For Māori, creating quality and genuine relationships is integral to Te Tiriti and the articles that provide active protection. There has been and continues to be many formidable Māori, Pacific, and Indigenous leaders participating at all levels of engagement (Central, local government, strategic, local and whānau) attempting and successfully disrupting the long-standing racist system that continues to cripple the fabrication of our mana, wairua, mauri, rangatira, oranga and whakapapa. That voice remains active and will forever continue until societal biases take accountability for past mistakes and the trauma it has created.</p>

	<p>As health professionals it is our mandate and ethical duty to effectively partner with the receivers (whānau and communities) of our system who need it most. The investment in services to promote health and wellbeing means we will be able to provide a well-supported and skilful culturally appropriate nursing workforce capable of responding to changes in the health and disability system. Equally important is sustained development of advanced nursing models of care and increased support for the expression of hauora Māori models of care and other cultural specific models that are already out in the domain but not widely used, include Pacific models of care. Adopting a wide breadth of models leads to an advanced system of nursing practice that reserves the rights of those most in need, by validating te ao Māori and cultural solutions that provide a wide breadth and scope of decision-making and ultimately multiple pathways of care and protection. Moreover, Te Tiriti articles 2 to 4 enable principles of tino rangatiratanga, equity, protection, options, and overall partnership for Māori and associated indigenous and ethnic groups.</p> <p>The objective is to assure different population groups have the right to self-determine their health outcomes which currently are unfair, unjust, and avoidable (Ministry of Health, 2018). The evidence is compelling for Māori and Pacific however, this is not isolated, globally we see similar and more extreme impacts (Waitangi Tribunal, 2019). Therefore, Te Tiriti rights should correctly interpret and affirm kawanatanga, governance, and tino rangatiratanga. Shadowed approaches that are true to the definition of equity, and apply a quality and safety of services with a specific focus on Māori, Pacific, people with disabilities, and other population groups including LGBTQI and rural communities should be applied.</p> <p>As reported by our nursing leadership and workforce, it is crucial we progress kōrero regarding Te Tiriti partnership outcomes for nursing, as to ensure a responsible Tiriti partner outcome. We need to shift from action of participation to active and meaningful protection which means Māori are joint decision-makers in the governance, design, delivery,</p>
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	and monitoring of services. Developing genuine Te Tiriti partnerships is an enabler to achieving aspirations of Māori health and wellbeing.
3. What are your ideas to enable Aotearoa New Zealand to be free of racism?	<p>For those Indigenous nursing communities who struggle to be heard against structural and institutional racism and conscious bias governments who are the decision-makers (Cormack et al., 2020; 2012). We continue to be disappointed with the online behaviour on social media platforms that attack on the bicultural fabric gifted by our tipuna and those champions, who worked tirelessly to recognise the inequities and discrimination within the healthcare sector. We continue to see bullying and racism which is incredibly difficult to manage. Social media while an effective tool, can be damaging when used as a trial by media without following any complaints process to try and manage in a more appropriate environment culturally safe environment.</p> <p>Furthermore, we know Māori still prolifically continue to experience high incidents of discrimination and racism in the workplace, through interactions with individuals or feeling culturally unsafe in the mahi environment. Some groups of Māori experience amplified and intersecting layers of discrimination such as wāhine, tāngata whaikaha, older Māori workers, and takatāpui and Māori LGBTQI community members. This discrimination is exacerbated where businesses do not have, or give effect to, diversity and inclusion policies in their workplaces. While there have been some moves to include tikanga and te reo in workplaces around Aotearoa, it is largely inconsistent (Haar, 2019). This means that the level of positive inclusion experienced by Māori largely depends on the individual firm where they are working.</p> <p>Following the consultation with Māori members and associated organisations. The consensus is to apply Te Tiriti principles of active protection, to establish what ideas would enable Aotearoa, New Zealand to be free from racism.</p>

	<p>It was concluded that explicit accountability steps to acknowledging the pain and trauma through active mahi of reciprocity and resolution is required.</p> <p>Therefore, instead of wasting valuable time on proposals that seek to invest in diversity, equity, and inclusion mahi, just get on with it, and take a leap of faith and cut the systemic red tape. Guarantee that Māori, Pacific and race is an overt kaupapa addressed within organisations and not overshadowed and ignored by cognitive diversity, gender diversity, etc. Remove the ability for those who give the excuse, that you didn't intend that, or they didn't know... to instead build an accountability measure that is endorsed for aggression and discriminatory behaviour. This will lead to providing a platform that addresses how racial communication is received and impacted on those receivers. Further, allowing a reciprocity process that follow up on what others are going to do next, so that they are aware and intentional in correcting history's mistakes by replacing with a new future (Bethea, 2020)</p>
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