

NETWORK *Waitangi* OTAUTAHI

Report to the 2015 AGM for the period 12 May 2014 to 28 May 2015

Network Waitangi Otautahi supports the development of a multicultural, Treaty-based society.

Because the intent and the actual content of Te Tiriti o Waitangi are not well-known, let alone well-understood, we make our contribution through education to enhance understanding of the indigenous status of Tangata Whenua and the role of Tangata Tiriti - i.e. everyone else.

We focus on what was happening both globally and locally in the period leading up to the signing of the Treaty and also on the importance of implementation in all its 5 aspects – the Preamble and four Articles.

We promote Sustainable Development see <earthslimits.org> and have a strong commitment to a Community Development approach so our workshops and other activities are designed to start where people are at and are non-confrontational. The content for any session / workshop is developed from this basis in consultation with the group and depends on time available, prior knowledge amongst the participants and desired outcomes.

Our website is www.nwo.org.nz

NWO resources, many of which are available on our website to download, are made available under the Creative Commons licence. This means that permission is given to copy, distribute or transmit them provided they are properly attributed, not altered in any way and not sold for profit

NWO is an educational incorporated society with charitable status. We are part of a wider national network of groups and individuals. Apart from relevant legislative and some funding requirements, NWO is independent of government, business interests and political parties. We accept koha in recognition of our work on the basis of what individuals and groups can afford, while taking into account the need to ensure that any amounts paid to us will not disadvantage mana whenua planning and will not put people off engaging in the workshops and other activities.

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The Organising Group currently has six members and meets approximately fortnightly for two hours. The membership of NWO is 71 and members continue to receive email news.

We would like to place on record our thanks to Mike Asmussen and Eileen Gregg who have continued to support our organisation's administrative base at *Te Whakaruruhau ki Otautahi* Christchurch Community House now at 301 Tuam St – to which we shifted from 575 Colombo in September 2014.

Educational challenges from changes in our social context since our last AGM

At last year's NWO AGM **Rachael Harris** spoke about her thesis which was underway on ***The Changing Face of Co-governance in New Zealand – How are Ngāi Tahu and Ngāi Tūhoe promoting the interests of their people through power-sharing arrangements in resource management?***

We have really valued insights from Rachael's work during the year and want to place on record our warmest thanks for her contributions – including to this year's AGM discussion.

One very useful resource she has provided to NWO is an outline of how NZ is the first country in the world to give 'legal personality' to a natural area. 'Legal personality' has been previously ascribed to all sorts of non-human entities, including corporations, ships and nation states but not to a natural area. She suggests that the three arrangements she reviews are promising for the future, as they show that this area is continually changing and that the government is allowing for more and more progress in advancing a more Tiriti-based future.

This year's AGM continues this exploration with the topic **Co-Governance possibilities – where to now?** A key question posed tonight is whether there are existing legal precedents that we could use to envision future developments.

Another major development in our social context is the **Report on Stage 1 of Te Paparahi o Te Raki Inquiry WAI1040** – part one of the Nga Puhi Claim. The conclusions of the Tribunal stated unequivocally in November 2014 that ***the rangatira who signed te Tiriti o Waitangi in February 1840 did not cede their sovereignty to Britain.*** This builds on the resources gleaned during the presentations given to the Waitangi Tribunal on the claim which are published in **Nga Puhi Speaks** referred to in our last Annual Report. Already some commentators are

questioning how the power of tangata whenua to negotiate with the power of government will be exercised.

These two developments along with several others have been included in the **2015 new edition of the Treaty of Waitangi Questions and Answers** which is the third main development in our work during this year. We contributed to this new edition which, like previous editions, we make available to download from our website without cost and as hard copy for \$5 + p&p.

A fourth focus for this year has been to enhance our understanding of Tiriti-based development with its possibilities of achieving the best of both the indigenous and western world views by supporting the independent thinking made possible in NGOs. This independence is not limited or constrained by statutory or commercial imperatives. In Greater Christchurch we have continued to find support of this open and transparent approach, working with other NGOs through **One Voice Te Reo Kotahi (OVTRK)**. The OVTRK Register lists NGOs which are committed to a *New Way of Working* as tangata whenua and tangata Tiriti <onevoicetereokotahi.blogspot.co.nz>. In addition we have committed to becoming a Formal Supporter of the newly established national Third Sector organisation **HuiE! Community Aotearoa**. This is closely associated with the **Tangata Whenua, Community and Voluntary Research Centre**, of which we are also a member.

Our discernment of particular educational aspects of this independent approach is our ongoing challenge. We invite your participation in facing these challenges.

Treaty Education

We continue to respond to requests from **individuals and groups as well as from government, commercial or non-government organisations**.

Our regular emails to **members** update them for their educational work. Much of the information we share is not available through the mainstream media. We organised open meetings for members with

Dr Heather Came on Institutional Racism

Dr Priscilla Brice on her antiracism approach in Australia

NWO member Anna-Claire Hunter and her colleagues reported on their Walkatjurra with indigenous Australians whose territories are at risk from mining

and

Josiah Tuamalii from Pacific Youth Leadership and Training (PYLAT) reported on his involvement in the Waitangi Hui for young people, which was sponsored by NWO.

Groups requesting **workshops and sessions** vary widely - for example, Gap Filler, Ministry of Education Special Needs staff, ENABLE, Literacy Aotearoa Wellington, Community and Public Health re Treaty language with video link, Healthy Christchurch seminar, Christchurch Migrants Centre Ethnic Leaders, Richmond policy, Statistics NZ with video link, Women's Studies Association conference, Rosebank Home and Hospital, Citizens Advice Bureau new citizens, Karoro Learning Centre Greymouth.

Several **one-to-one tuition sessions** have been organised for those who need to be prepared for admission to professional organisations. These have been a significant part of the work, as many such organisations no longer make such tuition - or funding for them - available.

We have been asked to **brief visitors** from Germany, Switzerland, England, USA, Canada, Australia, and Nepal about our approach.

We continue to distribute, on the basis of koha, our NWO **posters of *He Wakaputanga o te Rangatiratanga o Nu Tireni*** (55,000 printed to date) and ***Te Tiriti o Waitangi*** (52,000 printed to date).

The handbook ***The Treaty of Waitangi Questions and Answers*** has been widely distributed through us 500 copies of the previous edition and 1200 of the new edition (which has been available since 4 February 2015). Examples of this distribution, apart from those in our educational sessions and workshops referred to above, are to other Treaty educators in Network Waitangi Whangarei, Tamaki Treaty Workers, Ingrid Huygens, Sylvia Bagnall, Anne Wells, and Tania Te Whenua. In addition 400 copies have been supplied to University of Canterbury Vice Chancellor Maori, and to people working in CPIT, Hagley Community College, Middleton Grange School, NZ Chinese Association, the WEAs, Federation of Multicultural Councils, Hillmorton Hospital, Rannerdale Veterans Home, ADANZ, Aviva, West Christchurch Women's Refuge, Auckland University School of Education, Victoria University Centre for Cross Cultural Studies, Environs Holdings Biodiversity Project, Interpreting Canterbury, Restorative Justice, Sumner Community Centre, Linwood Community Centre, NZ Kindergarten Association, a GCSB briefing at the "cardboard" Temporary Cathedral, Barnardos, Ngaire Button and several other interested individuals.

It was a pleasure to be invited to supply our resources at New Brighton and Rehua, Otakou and Rapaki marae for their Waitangi Day activities. At Rapaki this included all new migrants receiving a copy when they got their citizenship certificates. We also supply All Books in Christchurch and Academy Books in Auckland as they are non-profit educational distributors. Our Treaty and Declaration of Independence posters were distributed at the “cardboard” Cathedral presentation of the Religious Society of Friends 2014 Quaker Lecture *Standing in this place*.

This handbook is just one resource on our **NWO website**, which we continue to maintain and update. We often receive follow-up enquiries from readers who use our website, as well as much positive feedback about the ease of access to these resources.

We want to stress that the provision of information is not necessarily sufficient for developing an understanding of the Treaty. For this reason we emphasise the value of **our workshop process**. As outlined in more detail on our website this process is best offered in a two day workshop. It involves building awareness of tikanga by the participants considering what matters most to them, their ancestry and their cultures as well as of Tangata Whenua . Differences between tikanga and the dominant society are then considered. The focus is then on pre-Treaty history, the Treaty itself and post Treaty colonisation as well as responses for a Treaty-based future. We endeavour to maintain that process even in shorter educational sessions. We can report that feedback from our work is very positive.

Finally we are pleased to report that at the recent Parliamentary Breakfast in March which was addressed by Professor James Liu on *Multiculturalism with Bicultural Foundations – How to create a win-win for managing NZ’s increasingly diverse society* every attendee received a copy of the NZ Federation of Multicultural Council’s policy **Treaty-based Multicultural New Zealand**. This policy was developed in association with NWO and is being used by many organisations as a framework for their Treaty journeys. The recognition of the limitations using of *Biculturalism* as a substitute for the Treaty is now widespread, in our experience.

NWO and Tangata Whenua

Since 1984 NWO has maintained its relationship with Te Runaka ki Otautahi o Kai Tahu which was established in 1936, and have continue to be represented at their hui in May, August, September and November last year. In the absence of hui so far in 2015 we continue to uphold the purpose of *Supporting the kaupapa of the restoration and enhancement*

of Tino Rakatirataka and recognising the need to continue the discussion by working through the Treaty to achieve this collective vision to lay the foundation for the future. We look forward to following up the links made there with Huata Martindale (NZ Police).

We have been pleased to establish closer ties with Ngai Tuahuriri through contacts with the Maori Women's Welfare League, particularly Aroha Reriti Crofts and expanded that contact recently when meeting their national President Prue Kapua. Lynne Te Aika invited us to the Tuahiwi Education committee seminar in July which was particularly informative. Our interest in Treaty education which resulted in a briefing by Te Tapuae o Rehua has made these relationships even more important. Lynne's role at Canterbury University has assisted us in consolidating the contact made at the CU Tertiary Engagement seminar in 2014 through Angus Macfarlane. This year we met with Dr Te Maire Tau and Darryn Russell, Vice Chancellor Maori. These contacts have led to working more closely with Dr Richard Manning in considering the various approaches to Treaty education. We have also been privileged to maintain contact with Matapopore through Rakihia Tau. The work with Bill Karaitiana was a successful example of how we can support organisations to implement their commitment to Treaty-based development – the Canterbury WEA Centennial powhiri by Ngai Tuahuriri was warmly appreciated.

We attended the He Oranga Pounamu AGM and are maintaining relationships with Robyn Wallace as they move to disestablish in 2016.

Links with Rehua and Rapaki marae have also been maintained.

We are preparing further work with the Maori staff in the Ministry of Education.

Other Networks not referred to above

We have particularly valued relationships with the NGOs within the wider Inter Agency Forum for Refugees and Migrants (INFORM) - the Christchurch Migrants' Centre, the Refugee Council and the Christchurch Multicultural Council. Other NGOs with whom we work closely, are Sustainable Otautahi Christchurch (SOC), the Council of Social Services (COSS) – now renamed Social Equity and Wellbeing Network (SEWN) and the National Council of Women both locally and nationally.

In addition we have maintained relationships with Canterbury Communities Earthquake Recovery Network (CanCERN), the Avon

Otakaro River Network (AvON), Gap Filler, Generation Zero, the Viva! Project, Wikihouse, the University of the Third Age (U3A) Network Canterbury, the Women's Centre, the Twigger Women's Endowment Collective, the Child Poverty Action Group and the Living Wage campaign.

We have supported the work of the Keep Our Assets campaign to identify metropolitan and regional strategic assets continue to be held in public ownership, as in a Treaty-based future we envisage these assets would be protected for future generations enabling whanau, hapu, iwi to regain local control of their lands and waters, and an honourable Kawanatanga realised.

Both the Healthy Christchurch and the Human Rights Commission networks provide valuable links.

Nationally we continue our membership of the Adult and Community Education (ACEA), Kotare Research and Education for Social Change, and our links with the national organisations Public Good, Wise Response, Sustainable Aotearoa NZ (SANZ), Environment and Conservation Organisations (ECO) and the Environmental Defence Society.

We continue to participate in the virtual national Treaty People Network. Apart from meeting people at other national gatherings there have been few opportunities to share new thinking face to face. We hope these national Treaty networks will strengthen again so we can develop our collective wisdom that helps sustain us.

All these networking opportunities provide non-formal but vital educational opportunities by sharing resources amongst NGOs

Conclusions

The slogan on our banner ***Understanding the Treaty*** summarises our educational approach.

The five aspects of the Treaty (the Preamble and four Articles) taken together, both as a whole and also as a follow-on from the 1835 Declaration of Independence, form a framework as a basis for thinking through implementation plans for Treaty-based action in our lives and organisations. Both we and the Federation of Multicultural Councils are pleased that the policy resource *Treaty-based Multicultural New Zealand*, available on our website, has been used by several other organisations to assist development of their Treaty policy. We are also

pleased to share our NWO presentation of this framework in our *Handshake Approach*. This has proved widely useful, including when working with those whose English is not fluent.

The two imperatives of Tangata Whenua upholding tino rangatiratanga and the rest of us (as Tangata Tiriti) making sure we have something to contribute require facing particular challenges because Treaty relationships are rooted in the recognition that the local context is critical when developing ways forward.

The strength of the NGO voice can assist in undertaking sound education about the Treaty. Recognising mana whenua we need to get on with what Moana Jackson calls Relational Politics to build a cohesive, multi-cultural, Tiriti-based future where the indigenous status of tangata whenua and the role of tangata Tiriti are both understood.

Leadership from Tangata Whenua, preferably local (bottom up) rather than national (top down), is more essential than ever. And our vision is for Pakeha, together with all others who are not of Maori descent, to be ready to work as Tangata Tiriti alongside Tangata Whenua. This approach is vital for future decision-making by and for all of us living in this country, so that we can take responsibility to clarify what opportunities there are for all citizens of Canterbury and beyond, including all Maori, to participate.

We conclude by posing the same question that we posed at the end of our Annual Report last year. Will the Treaty be named as a framework for the future – *For us and our children after us?*

Acknowledgements

Finally, we thank all our members and friends for their encouragement and on-going commitment.

Averil Williams, Eileen Shewan, John Peet, Tatjana Parsons, Helen Gibson and Katherine Peet

NWO Organising Group

28 May 2015