

**NETWORK** *Waitangi* **OTAUTAHI**

# ANNUAL REPORT

12 October 2017

(for the period from the previous NWO AGM on 28 July 2016)

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## INTRODUCTION

### Statement of Purpose

Network Waitangi Otautahi (NWO) supports the development of a multicultural, Treaty-based society. Because the intent and 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 (people who whakapapa to a Maori ancestor) and the role of Tangata Tiriti (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 its five aspects – the Preamble and four Articles.

All five aspects of the Treaty need to be taken together as a whole and as a follow-on to the 1835 Declaration of Independence – He Wakaputanga o te Rangatiratanga o Nu Tireni.

Preamble: Peace with justice for all

Article 1: Practising honourable KAWANATANGA

Article 2: Promoting TINO RANGATIRATANGA by tangata whenua

Article 3: Maori participation in kawanatanga in ways determined by Maori in relation to tikanga

Article 4: Everybody's belief systems upheld

This work supports the kaupapa of the restoration of tino rangatiratanga and establishment of honourable kawanatanga. Through developing this understanding of the Te Tiriti o Waitangi we can assist in the process of working toward a Treaty-based, multicultural New Zealand.

The quote 'He iwi kotahi tatou', meaning 'now we are one people', from Captain William Hobson who signed Te Tiriti on behalf of the British Crown was put in context in a speech by Dr Pita Sharples in Wellington, 17 August 2006. Dr Sharples explained:

*"As Nelson Mandela had said, 'It is difficult to negotiate with those who do not share the same frame of reference'. If we are able to recognise and come to have a shared view of this political document called the Treaty of Waitangi, as our shared frame of reference, then and only then, can we perhaps say – He iwi kotahi tatou".*

### NWO Main Activities and Membership

Our main activities are:

Introductory and Implementation workshops, with follow through.

Support of others who are developing their Treaty work.

Organising meetings on topics of interest.

Ensuring a commitment of accountability to each other and to mana whenua.

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.

The Organising Group currently has six members and meets approximately fortnightly for two hours. These meetings are pivotal to the work of NWO. Our membership currently stands at 55.

## **EDUCATIONAL CHALLENGES FROM CHANGES IN SOCIAL CONTEXT**

### **Waitangi Tribunal Conclusions**

The Waitangi Tribunal's conclusions in November 2014 of the Report on Stage 1 of Te Paparahi o Te Raki Inquiry WAI1040 – part one of the Nga Puhi Claim, were as follows:

- *The rangatira who signed te Tiriti o Waitangi in February 1840 did not cede their sovereignty to Britain. That is, they did not cede authority to make and enforce law over their people or their territories.*
- *The rangatira agreed to share power and authority with Britain. They agreed to the Governor having authority to control British subjects in New Zealand and thereby keep the peace and protect Maori interests.*
- *The rangatira consented to the treaty on the basis that they and the Governor were to be equals, though they were to have different roles and different spheres of influence. The detail of how this relationship would work in practice, especially where the Maori and European populations intermingled, remained to be negotiated over time on a case-by-case basis.*
- *The rangatira agreed to enter into land transactions with the Crown, and the Crown promised to investigate pre-treaty land transactions and to return any land that had not been properly acquired from Maori.*
- *The rangatira appear to have agreed that the Crown would protect them from foreign threats and represent them in international affairs where that was necessary.*

These conclusions have brought into focus what was happening both globally and locally leading up to the signing of the Treaty. This has created challenges for us to locate resources for understanding this period of history.

### **Treaty Principles**

A further challenge arises from the Crown agencies' definition of the Treaty PRINCIPLES as Partnership, Protection and Participation. Over the years various politicians and academics have named or claimed as many as 54 PRINCIPLES of the Treaty.

### **Maori Text of Te Tiriti o Waitangi**

We focus on the Maori text of Te Tiriti o Waitangi. Its five aspects, when taken together both as a whole and also as a follow-on from He Wakaputanga o Te Rangatiratanga o Nu Tireni/1835 Declaration of Independence, continue to form a basis for our work. These also form the framework for implementation plans for Treaty-based action in our lives and organisations.

### **Importance of Local Context**

Further challenges arise from acknowledging that Treaty relationships are rooted in the local context. This has involved recognising mana whenua and working to understand RELATIONAL POLITICS to build a cohesive, ecologically sound, multi-cultural, Tiriti-based future where the indigenous status of tangata whenua and the role of tangata Tiriti are understood. Leadership from tangata whenua, preferably local mana whenua (bottom up) rather than national (top down) is vital. A place-based approach is therefore central to our thinking.

### **Use of ‘Biculturalism’ as a Substitute**

An ongoing issue is the use of *‘biculturalism’* as a substitute for the Treaty. This use has proved to be especially alienating for people whose first language is not English and those who are bilingual at home. Such people have to be *bicultural* anyway and they appeal for this word to be used semantically accurately. They welcome the use of a statement such as *“Treaty-based with recognition of the indigenous status of tangata whenua”*. Other appropriate ways to address a situation where *“bicultural”* has been used (often as shorthand) is to refer instead to the *limitations of a monocultural approach* or to *bilateral relationships* between tangata whenua/tangata Tiriti, or Maori/Crown, etc.

### **Responsibility by Tangata Tiriti**

Another challenge is to encourage responsibility by Tangata Tiriti (all those who are not of Maori descent) to work alongside tangata whenua. This is pivotal 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 to participate. There is a tendency by those who are not of Maori descent to leave everything about the Treaty to Maori. To get the best of both indigenous and non-indigenous world views we **all** need to face the challenges in 2017 to promote Te Tiriti o Waitangi as a general framework for the future – *For us and our children after us*. The Treaty framework provides a unique opportunity for relational politics (mutual knowledge, influence and collective actions).

## **OUR EDUCATIONAL APPROACH**

Our statement of purpose summarises our educational approach to understanding the Treaty.

We particularly note the importance of *enhancing understanding of the indigenous status of Tangata Whenua (people who whakapapa to a Maori ancestor) and the role of Tangata Tiriti (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 its five aspects – the Preamble and four Articles.

At our 2016 AGM Pereri Hathaway from the Human Rights Commission (HRC) was generous in sharing the work the HRC is doing in becoming a Treaty-based Organisation (TBO). He overviewed the last 1200 years, referred to several issues relating to colonisation in this country, and spoke of what he saw as needed for Respect, Understanding and Recalibration to achieve Unity (RURU). Apart for the two new acronyms TBO and RURU(!) we wish to place on record the influence that contribution has made to our work this year.

## **Report of Matike Mai Aotearoa**

A major influence on our work this past year is our ongoing reflection in responding to the Report of MATIKE MAI AOTEAROA - *the Independent Iwi Working Group on Constitutional Transformation* report *He Whakaaro Here Whakaumu Mo Aotearoa*. That Report is the result of 252 hui, written submissions, organised focus groups and one-to-one interviews with tangata whenua held from 2012-2015. It approaches the idea of constitutional transformation (instead of change or reform) with a fresh and innovative view. It gives us a context with which to re-imagine what a new constitutionalism could look like. The Terms of Reference for the Group did not ask “How might the Treaty fit within the current Westminster system?” but required the Group to seek advice on a different type of constitutionalism based on tikanga, He Wakaputanga o te Rangatiratanga o Niu Tirenī of 1835, the 1840 Te Tiriti o Waitangi and other international resources. It highlights six indicative constitutional possibilities to incorporate rangatiratanga and kawanatanga. These provide for what the Waitangi Tribunal described as “different spheres of influence” as well as an expectation that there would also be an interdependent sphere. Te Tiriti relationships will need conciliatory and consensual democracy. The Report is realistic in that the outcome from discussions is not anticipated before 2040. It has been available on the NWO website since our attendance at the launch at Waitangi on 6 February 2016.

Following our NWO discussion on the Report on 31 May 2016 (where we noted the need for a lot more dialogue!) we were fortunate to reflect over lunch in November 2016 with co-author Moana Jackson. In a recent article *How about a politics that imagines the impossible?* Moana notes that Matike Mai outlines a different political and constitutional reality, stressing the need for a new values-based conception of politics which evolves to an artful courage to see what the Treaty relationship might really mean. Some of the common values that were identified related to the equality provided for in the Treaty and the sense of belonging which it reaffirmed for Maori and offered to others. They were very tikanga-driven and linked to the land. He refers to the cause for hope from young people. He refers here to Max Harris’s description of a new politics of love and to how economics will continue to be important but hopefully not in its current neo-liberal acquisitiveness. Thinking, discussing, imagining and doing more about a different politics seems highly relevant as we receive the results of the recent nationwide election.

We also participated in the Peace Movement Aotearoa ‘*Constitutional Transformation*’ gathering in Wellington in March this year and in the ‘*Tauīwi Responding to Matike Mai and Constitutional Transformation*’ workshop organised by Tamaki Treaty workers in July. We are linking with other Treaty educators around the country who are considering what educational resources can be developed to assist this informed discussion which recognises tikanga, the 1835 Declaration and the Treaty as a framework for the future.

## **A Constitution for Aotearoa New Zealand**

We have also met and discussed with Sir Geoffrey Palmer and Dr Andrew Butler their approach to the Treaty in their recent publication *A Constitution for Aotearoa New Zealand*. There is an imperative for the Treaty to be considered the framework of as this work continues.

## **Power of the Executive in Government**

Related to this work on a constitution is the identification by the Human Rights Commission in their report on the Red Zone in Christchurch of the need to develop some curb on the power of the Executive in Government. Without such curb the Executive can make decisions without referring to Parliament - as long as they are not explicitly illegal e.g. declare the Red Zone in Christchurch. Commitment to a Treaty-based framework would introduce a form of relational politics which would avoid the results of such unilateral action.

## **He Tohu Exhibition**

An exciting development this year has been our involvement in the Treaty aspects of the Learning Resources Project for HE TOHU EXHIBITION at the National Library. It was a privilege to be invited to the launch of the Exhibition in May this year. The resources exploring stories of He Wakaputanga, Te Tiriti o Waitangi and the Women's Suffrage petition are inspiring. We agree with their reference to Te Tiriti remaining a source of hope and optimism for the future of our country and recommend that every reader of this Report allow time to make a visit to the Exhibition.

## **Pre-Treaty History**

An initiative currently underway is production of a collection of pre-Treaty short stories on early contacts between Maori and visitors from other lands. This collection complements our NWO pre-Treaty history line and is built on the study of a number of new publications which have not yet been widely distributed in the public arena. We note the recent Maori TV series on Tupaia and encourage the reading of publications such as *Nga Puhi Speaks*, *Tuui: A Traveller in Two Worlds*, *Words Between Us*; *First Maori-Pakeha Conversations on Paper*, *Tears of Rangī: Experiments across Worlds*, and exploration of resources in local schools that encapsulate place-based pre-Treaty histories.

## **OUR KEY RESOURCES**

### **NWO Treaty Poster (November 2015 edition)**

We continue to widely distribute our November 2015 edition of the Treaty poster both electronically and in hard copy. This poster records both the above conclusions of WAI1040 and a very recent expression in English of the text in Te Reo. This expression, published by Network Waitangi Otautahi, is a result of feedback from Maori linguists and other scholars over several years. As with all our resources we have sought feedback and will continue to use this Treaty poster. To date we have received many positive comments and have had no amendments suggested.

Our contact with Archives NZ reported in last year's Annual Report was in association with the **Treaty Times 30 Project** which printed its work of translating the Treaty into thirty languages at the end of 2016. The organisers of that project made a commitment to produce updated translations of Te Tiriti based on NWO's recent rendition into English. We acknowledge the support of Nuk Korako MP who contacted the Minister of Culture and Heritage (Hon Maggie Barry) and stated that the directive to use a particular version is not any decision of the government. This second stage was likely to start in the first quarter of 2017. To date we have had no follow up on this matter. Recent approaches by researcher

Jane Simpson to share her work emphasises the importance for all, including new migrants, of the fourth article for people of all faiths or none.

During our lengthy follow up with **Archives NZ** we approached Te Runanga o Ngai Tahu with whom we have a number of working relationships. Feedback from Archives NZ includes their note that they understand from one of their advisors, Ngai Tahu representative Helen Brown, that NWO is keen to know which back-translation of the Treaty of Waitangi will be used in their project. They note that this has been an issue that has been with their Maori Technical Advisory Group (MTAG) for some time, that it is complex and requires careful consideration. They also shared with us that after a number of conversations and meetings the MTAG has recommended to **He Tohu** (see the reference earlier in this Report) governance board that the Kawharu back translation of Te Tiriti was used in He Tohu, with the view to make an exercise out of a new He Tohu back translation to replace the Kawharu translation within 12 months of opening. The people responsible for this work have recently updated us to say that the back translation exercise is definitely something they are committed to exploring further and working towards resolving. However they say that work is unlikely to begin before the end of 2017. They have also informed us that a major conference at He Tohu is currently being scoped to be held around the beginning of winter 2018 and that it is likely that the back translation exercise will be a major discussion in the scoping of the conference but that no firm commitments have been made yet. We expect to be kept informed.

We have also had a lengthy correspondence with **Te Papa** about their display on the Treaty which has the text in te reo alongside the English Version. This conversation began in earnest at the 2016 Human Rights Commission Diversity Forum. Te Papa has recently informed us that the copy of the Treaty of Waitangi Questions and Answers handbook was received by Dr Charles Royal at the Forum and that they have not yet started on the renewal of the Level 4 exhibitions at Te Papa so cannot tell us anything more about any update. They also stated that their team has not had any direct links with the detailed development of He Tohu at the National Library and have assured us that our details are with their New Zealand and Pacific Cultures team so that we can be contacted in future should further consulting take place.

The poster records that the Treaty in the Maori language was signed by Captain Hobson and over 500 Rangatira, over 40 of them at Waitangi on February 6th 1840. The English version, only written after February 6th, was signed at Port Waikato/Manukau, where the discussion would have been of the content of the Maori text, but the English version was signed (by approximately 40 Rangatira).

It also highlights that when two documents conflict, in International Law where there is any ambiguity:

- the contra proferentem principle applies, which means that a decision is made against the party that drafts the document
- the indigenous language text takes preference. In oral cultures such as Maori, verbal agreements take preference over what is written.



This means that for the Treaty of Waitangi, the text in te reo takes precedence on all these counts and also that the Treaty is an instrument of the Declaration of Independence of New Zealand – He Wakaputanga o te Rangatiratanga o Nu Tireni – which was made on 28 October 1835. It is between the Crown and the many Hapu.

- Tino Rangatiratanga was retained by Maori in Article Two of the Treaty.
- Kawanatanga was granted to the Crown in Article One.
- Article Three assured to Maori the same rights as the people of England.
- The Fourth Article guaranteed Crown protection of religious freedom for all. It established a relationship with Maori, giving Pakeha and other settlers a place - if it is honoured.

In 1840 'Pakeha' referred to all those who were not Maori - now often referred to as 'tangata Tiriti.'

### **Treaty of Waitangi Questions and Answers Booklet (2016 edition)**

We also draw attention here to the 2016 edition of the handbook *Treaty of Waitangi Questions and Answers*, which we make available to download from our website without cost and as a hard copy for \$5 plus post and packaging. This handbook incorporates the new expression in English of the Te Reo text of the Treaty, the WAI1040 conclusions and many other significant updates. Feedback on the post-Treaty historical record in that handbook continues to demonstrate the widespread lack of knowledge on these matters in the community.

### **OUR WORKSHOP PROCESS**

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 so that information can be fully understood. It involves building awareness of tikanga by the participants considering what matters most to them, their ancestry and their cultures as well as those of tangata whenua. Differences between tikanga and the mores of 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 - the simple provision of information is not necessarily sufficient for developing an understanding of the Treaty. Our *Implementation* workshops have been particularly valued and interesting. We are happy to report that feedback from our work, including our *Implementation* workshops is very positive.

### **OUR WORK AS A THIRD SECTOR ORGANISATION**

We have continued to uphold respect and recognition of Third Sector Organisations (TSOs) which are committed to a Treaty-based future. One member of our Organising Group is the tangata Tiriti co-chair of **One Voice Te Reo Kotahi** (OVTRK) and works alongside the tangata whenua co-chair. TSOs which support the OVTRK kaupapa put themselves on the OVTRK Register. The OVTRK Project on VALUING TSOs focusses on the need to *measure what we treasure and not just treasure what we measure* and highlights those activities that rely on

generosity. Many activities are not driven by government or commercial contracts alone. Making these more visible assists in gaining respect and recognition of mahi in the Third Sector, thereby increasing understanding of the imperative for a broader, Treaty-based ecological approach to policy formation.

Independent thinking is possible in TSOs because their independence is not limited or constrained by statutory or commercial imperatives. This can enhance our understanding of Tiriti-based ecological development in order to achieve the best of both indigenous and western world views. Our NWO membership of **HuiE! Community Aotearoa** and the **Tangata Whenua, Community and Voluntary Research Centre** have also resourced this approach.

Recently developed OVTRK strategy and policy relationships with the Greater Christchurch Partnership Group have resulted in a formal Working Agreement which should enable further profiling of our Treaty-based approach with the statutory partners - Te Runanga o Ngai Tahu, the Christchurch City Council, Selwyn and Waimakariri District Councils, Canterbury District Health Board, Environment Canterbury, Regenerate Christchurch and the Department of Prime Minister and Cabinet Greater Christchurch Group. OVTRK representation on the Canterbury District Health Board Psychosocial Committee ensures links with developments in the Healthy Christchurch project are maintained.

It will be interesting to discern the possible frameworks for further development in Greater Christchurch after the 2017 general election.

The 29 June OVTRK **Matariki Forum** Report includes in-depth **Voices of the Third Sector** on environmental, cultural, social and economic wellbeing and outlines people's hopes and aspirations for the future.

See [onevoicetereokotahi.blogspot.co.nz](http://onevoicetereokotahi.blogspot.co.nz)

## **VALUING HOLISTIC TRANSITION**

It is imperative that Treaty-based ecological development values a holistic transition to the future where people shift from dominating nature to aligning with it.

Our work this year has had a focus on the recognition that the term ***tangata whenua*** speaks to the relationship between people and the planet – separation does not make sense. We have aligned our work more deliberately with the development of stronger presence of environmental groups in Greater Christchurch in order to encourage relationships between environmental and social, cultural and economic wellbeing.

NWO is now part of the ECO Canterbury Network and one of our Organising Group has been invited to be a trustee of the new Christchurch EnviroHub. Warmest thanks are due to Colleen Phillip, Dave Evans and Diana Shand for their hard work in developing these relationships holistically.

In setting the stronger organising of environmental groups in the wider holistic framework of transition to:

*an ecological Tiriti o Waitangi-based multicultural future where the indigenous status of tangata whenua and the role of tangata Tiriti (everyone else) is understood*  
we have deliberately networked to enhance relationships between TSOs focused on each of four well beings - environmental, cultural, social and economic. To this end we have linked the OVTRK blogspot to our NWO website.

We report here on a few key aspects of our work to uphold all four of these well-beings:

#### Environmental

We were represented recently at the Environment and Conservation Organisations (ECO) conference in Nelson. Betsan Martin's presentation *Environmental responsibilities and democracy for the future: limits, pathways and actions* emphasised the need to develop a relational, integrated approach to public policy in a framework of responsibility. Mindful of the current development of rights for the environment, she suggested an approach of responsibility recognises that life evolves from reciprocal relationships. This approach to transitions was acknowledged as countercultural to the basic liberal value of freedom because it puts restraints on freedom.

#### Economic

The *Living Economies* conference at the end of March this year continues to resource our thinking. We record our thanks to Margaret Jefferies and Juliet Adams for their constant updating of these resources.

#### Cultural

Our Organising Group member who was on the *CCC Multicultural Strategy* Working Party report was pleased that our NWO concern expressed at the loss of direct reference to the environment in the draft Christchurch City Council Multicultural Strategy was addressed before the launch of the Strategy ***Our Future Together*** at Rehua marae in May this year. The Strategy *Our Future Together* acknowledges Ngāi Tahu are mana whenua - the indigenous people of our area in Christchurch - and that Te Tiriti o Waitangi is one of the foundation document of New Zealand.

*Aroha ki te whenua, te tūāpapa o te manaaki. Kia atawhai ki te iwi.*

*Love and respect to the land, which is the foundation of hospitality.*

*Care for the people.*

*Ōtautahi Christchurch is an inclusive multicultural and multilingual city that honours Te Tiriti o Waitangi and values our environment – a city where all people belong.*

*Our Future Together* was developed in partnership with community leaders and seeks three outcomes:

- 1. Ngā Pou Haumarū – The sheltering mountains – the land.** A safe place that people are welcomed into, where each person is cared for and Rangatiratanga is respected.
- 2. Te Wairua Rāhiri – The welcoming spirit – the home people.** A commitment to welcoming all who arrive in Ōtautahi with aroha and manaakitanga. A commitment to reciprocity when given such a welcome.
- 3. Te Waka Eke Noa – A purpose and model – the canoe we all are part of.** An environment we can access where we can achieve common goals and understand the importance of working together.

### Social:

We maintain close connections with the **Social Equity and Wellbeing Network (SEWN)** and note the value of their newsletter.

Other relationships that we value, not mentioned elsewhere in this report are with the **Avon Otakaro Network, Project Lyttelton, The Harbour Coop, Ihutai Trust, Generation Zero, 350.org, Water Rights Trust, Wise Response, Environmental Defence Society, Sustainable Aotearoa NZ (SANZ), Engineers For Social Responsibility, Parihaka Committee, Peace and Disarmament Centre, Peace Movement Aotearoa, Twigger Trust, Adult and Community Education Association, Tertiary Education Union, Vodafone Foundation, University of the Third Age Network, EcuAction, Te Raranga, Jonathan Oosterman and Richard Manning's** research on place-based approaches as well as insights from **Bronwyn Hayward, Katja Brundiers and Max Harris.**

This Tiriti-based approach, making intrinsic connections between people and the natural environment will we hope assist those who are not of Maori descent to align with the retaining and regaining of tino rangatiratanga by tangata whenua. This is vital for the development of appropriate and honourable kawanatanga where we think and act outside narrow materialism and unify our individual human efforts within the total ecology in which we are embedded on this fragile planet.

## **TREATY EDUCATION PRACTICE**

### **NWO Members**

Our regular emails to NWO members continue to update them for their educational work. Much of the information we share is not available through the mainstream media.

### **Wider Community**

We continue to respond to requests from individuals and groups in Government, commercial and third sector organisations. Several sessions, for example a five minute slot at the Bank of New Zealand Newcomers Group are little more than an opportunity to share the basic information about our work. Nevertheless this networking often leads to further more in-depth opportunities.

### **Sessions with individuals**

These sessions are a major part of our work. Many people who have done introductory Treaty work find their workplace / organisation is not responding to their deeper understanding of implementing a Treaty-based approach. It is sometimes unsafe for them to table their concerns in the workplace and they discuss with us their strategies for dealing with this challenge. Our advice is usually supplied pro bono. This includes work with staff in statutory bodies, commercial organisations and some of the larger third sector organisations.

Other sessions are a result of individuals needing to be prepared for admission to professional organisations. Many such organisations require this pre-admission knowledge, yet tuition/funding for them is not available through those same organisations. We

encourage a koha in response to these sessions. Fitting such people into a 'public' workshop is seldom appropriate as their professional needs are often quite specific.

### **Groups organising more formal workshops and sessions**

These vary widely. During the period of this report we have worked with **Rangiora Primary School, Save Animals From Exploitation (SAFE), Te Wananga o Aotearoa, Canterbury WEA,** the **Ministry of Education Special Education Services** in Christchurch, Nelson, Invercargill and Dunedin – for both introductory and advanced workshops. A major piece of work was undertaken with the **NZ Education Council** managers in Wellington who engaged in an advanced / implementation two day workshop and all their staff were offered a four hour introductory session.

The **Christchurch Multicultural Council** continues to be supportive of their national Federation Multicultural NZ's commitment to Treaty-based multiculturalism. Opportunities arise through our participation in that Council to reach out to migrants and refugees many of whom are involved in the Inter-agency Network for Refugees and Migrants (INFORM). The success of this networking was manifest at **Linwood College's Cultural Celebration, Culture Galore** in Christchurch and Selwyn District Council's **Culture Fest**. As a result of our Memorandum of Understanding with **Multicultural NZ** we were invited to their AGM where their work on *Huarahi Hou* Pathway to Treaty-based Multicultural Communities and their commitment to promotion of cultural competency was discussed.

We have also been asked to **brief overseas visitors** and to participate in **focus groups for several researchers**. While this is time consuming it increases our range of networks and understanding of the issues associated with Treaty work.

## **DISTRIBUTION OF RESOURCES/WEBSITE**

### **Posters/ Treaty of Waitangi Questions and Answers Booklet**

We continue to distribute, on the basis of koha, our NWO posters of *He Wakaputanga o te Rangatiratanga o Nu Tireni* (74,000 printed to date) and *Te Tiriti o Waitangi* (69,000 printed to date).

[http://nwo.org.nz/files/Treaty\\_Poster\\_with\\_Declaration\\_of\\_Independence.pdf](http://nwo.org.nz/files/Treaty_Poster_with_Declaration_of_Independence.pdf)

The handbook *The Treaty of Waitangi Questions and Answers* has been widely distributed through us - 500 copies of the 2009 edition, 1850 of the next edition available from 4 February 2015 plus 2504 of the 2016 edition. These hard copies are in addition to the many that have been downloaded – see the website section of this Report. Examples of this distribution, apart from those in our educational sessions and workshops referred to elsewhere in this Report are a number of interested individuals including Nuk Korako MP, Treaty educator colleagues in Tamaki Makaurau and Palmerston North as well as in Network Waitangi Whangarei, Tauwi Solutions, Workwise (Ingrid Huygens) and Whenua Consulting (Tania Te Whenua), they have been distributed to Parihaka, Okains Bay Museum, Te Wananga o Aotearoa, UniTec, North Tec, Adult and Community Education Aotearoa (ACEA), Auckland Kindergarten, Canterbury Westland Kids First, Burnside School, Rangiora School, Cancer Society, Christchurch West Women's Refuge, Save Animals From Exploitation (SAFE), Restorative Justice, Social Equity and Wellbeing Network (SEWN), Canterbury

Workers Educational Association (WEA), Environment Canterbury, and the Green Party. We also continue to supply Arts Centre and All Books in Christchurch and Wheelers and Academy Books in Auckland as they are non-profit educational distributors.

<http://nwo.org.nz/files/QandA.pdf>

### **NWO Website**

We continue to maintain and update the NWO website <http://nwo.org.nz/> and receive many complimentary comments on how useful people find that. We often receive follow-up enquiries from readers who use our website, some of which can be time consuming.

Over the year ending 30 September 2017 there were more than 13,000 unique visitors to the NWO website generating nearly 40GB of traffic. More than 80% of the traffic was to New Zealand visitors, but traffic to the USA was also significant (this may have been largely web search engines indexing the site).

The vast majority of people found their way to the site via a link in an email and nearly everyone else by using a search engine, predominantly Google.

Naturally the bulk of the traffic was file downloads and overwhelmingly the file most often downloaded was *The Treaty of Waitangi: Questions and Answers*. The three other files most often downloaded were: *The Relevance of the Treaty Today*, *Linguistic Evidence of Patu Hohepa to WAI1040* and *Ngā Rerenga o Te Tiriti: Community Organisations Engaging with the Treaty*.

### **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 we continue to be represented whenever the hui occur. We wish to place on record the support Rex Gibson has provided in his role as tangata whenua co-chair of OVTRK. Links re-established with Bill Karaitiana at the Canterbury WEA Centennial in 2015 have been maintained. As the 20<sup>th</sup> anniversary of the Ngai Tahu Settlement approaches we reflect on our early days as Project Waitangi Otautahi when we funded Jim McAloon to work on the Claim.

University of Canterbury (UC) Maori Vice Chancellor Darryn Russell recently ordered 600 more copies of the *Treaty of Waitangi Questions and Answers* to complement smaller earlier orders. He has been very supportive of our approach. Relationships have been maintained through our involvement in a number of events at UC, the latest being to mark the 10<sup>th</sup> anniversary of the adoption of the UN Declaration on the Rights of Indigenous Peoples.

We have delivered our resources to Rehua and Rapaki for their open days and continue to liaise with staff there.

A highlight this year was a visit to the new facilities at *Koukourarata*, organised by Manaia Cunningham in preparation for the *Living Economies* conference. Manaia's involvement of Kaharoa Manihera in our 2016 AGM has also enhanced our connections with *Ngai Tuahuriri*.

Relationships with people from Onuku, and Rapaki marae have also been maintained. With the death of John Panirau our connections with Wairewa are less straightforward and historic relationships at Te Taumutu through Ruku Arahanga ensure we can make connections there. We approached the Chairs of the six papatipu runaka involved in Te Kahui Kahukura initially through their Chair Dr Te Maire Tau who has been very supportive of our work over many years. He arranged for us to meet with their Executive Officer Puamiria Goodall. After discussing our current work with Puamiria we received a recommendation that we approach each of these six Runaka to arrange a meeting with their executives. That process has begun.

Finally we would like to place on record our thanks to Hemi Te Hemi at Te Runanga o Ngai Tahu who has been most supportive of our work and has accessed our resources for his educational purposes as he sees appropriate.

## **CONCLUSION**

We conclude by posing the same question that we posed at the end of our Annual Reports in 2014, 2015 and again in 2016, viz:

***Will the Treaty be named as a framework for the future – For us and our children after us?***

Without such a framework we are likely to continue with what sociologist Ulrich Beck (2000) describes as *“organised irresponsibility”*.

## **ACKNOWLEDGEMENTS**

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

Helen Gibson and Tatjana Parsons stepped down from the Organising Group during the year due to family commitments and we place on record our warmest thanks to them for their service and their insights. As a result the remaining members co-opted Sharon Tipene and Annie Gordon. Sadly Sharon was unable to continue serving after a few months due to family commitments.

Much of our work is made possible by Dave Evans’ expert work on our website [www.nwo.org.nz](http://www.nwo.org.nz) - his willing, creative support is deeply appreciated.

We would like to place on record again this year our warmest thanks to Mike Asmussen and Eileen Gregg who continue to support our organisation’s administrative base at *Te Whakaruruhau ki Otautahi* Christchurch Community House, 301 Tuam St.

Averil Williams, Eileen Shewan, John Peet, Kathy Duncan, Annie Gordon and Katherine Peet.

- *NWO Organising Group 12 October 2017*