

ANNUAL REPORT

22 November 2018

(for the period from the previous NWO AGM on 12 October 2017)

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 5 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 by Tangata Whenua and the establishment of honourable Kawanatanga by the Crown. Through developing this understanding of Te Tiriti o Waitangi we can assist in the process of working toward a Treaty-based, multicultural future. Currently Te Tiriti o Waitangi is usually seen as relating almost exclusively to Maori. In a Treaty-based future it will be relevant to all of us, with all political relationships between Tangata Whenua and Tangata Tiriti based on it.

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 to accountability to each other and to Mana Whenua

In a speech in Wellington on 17 August 2006, Dr Pita Sharples referred to the words spoken by Captain William Hobson who signed Te Tiriti on behalf of the British Crown 'He iwi kotahi tatou' meaning 'now we are one people'. Dr Sharples notes:

“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 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 five members and meets approximately fortnightly for two-three hours. These meetings are pivotal to the work of NWO. Our membership currently stands at 58.

EDUCATIONAL OPPORTUNITIES FROM CHANGES IN SOCIAL CONTEXT

Focus On Actual Content of Te Tiriti O Waitangi

The Waitangi Tribunal's summary of their conclusions on the Nga Puhi claim (Wai 1040) has raised the profile of the actual content of Te Tiriti o Waitangi.

One of the key resources NWO has developed over several years in order to assist understanding of the content of Te Tiriti o Waitangi is an expression in English of the text in Te Reo. This 'expression' is the result of input that NWO has received from Te Reo speakers over many years after wide and open consultation. The opportunity arose after the 2014 summary from the Waitangi Tribunal on Part one of the Nga Puhi claim for us to have a conversation with Professor Margaret Mutu. This work resulted in NWO publishing, in April this year (2018), an updated expression in English of the text of the Treaty in Te Reo. It is as follows:

THE TREATY OF WAITANGI
AN EXPRESSION OF THE ENGLISH TEXT IN TE REO

(Signed at Waitangi on the 6th February 1840 and afterwards around the country by over 500 Rangatira)

Victoria, the Queen of England, in her gracious thoughtfulness to the Rangatira and Hapu of New Zealand, and in her desire to record both her recognition of their paramount authority and that the lands are theirs, so that all may live in peace and good order, has thought it right to send an officer to make arrangements with the Maori people of New Zealand. Let the Rangatira agree to the Kawanatanga (governorship – the delegated duty to govern Pakeha and other non-Maori) of the Queen over all parts of this land and its islands. This is to be done because a great number of her people have settled in this country, and others will come.

The Queen desires to arrange Kawanatanga so that no evil will come to the Maori people or to the Pakeha, who are living here in a state of lawlessness. Now the Queen has been pleased to send me, William Hobson, a Captain in the Royal Navy, to be the Kawana for all parts of New Zealand which have been allocated, or shall be allocated, to the Queen. And she says to the Rangatira of the Confederation of the Hapu of New Zealand and the other Rangatira, these are the laws spoken of:

THIS IS THE FIRST

The Rangatira of the Confederation and all the other Rangatira who have not joined that Confederation delegate Kawanatanga to the Queen of England forever for lands entrusted to Pakeha and other non-Maori.

THIS IS THE SECOND

The Queen of England will make the arrangements and recognises the Tino Rangatiratanga (retained paramount and ultimate authority, which includes sovereignty) of the Rangatira, Hapu and all the people of New Zealand over their lands, villages and everything else that is held precious. But the Rangatira of the Confederation and all the other Rangatira allow the Queen to trade for the use of those pieces of land that the owners consent to allocate, subject to agreement over payment which will be agreed to between the Rangatira and an agent who will be appointed by the Queen.

THIS IS THE THIRD

This is the arrangement for the agreement to the Queen's Kawanatanga. The Queen will care for all the Maori people of New Zealand and ensure that they have the same access to the laws and customs as the people of England.

THIS IS THE FOURTH

The Governor says that all faiths - those of England, of the Wesleyans, of Rome and also Maori custom and religion - shall all alike be protected by him.

(This fourth article was agreed to before any of the Rangatira had signed the Treaty. It came about when the Catholic Bishop Pompallier asked Hobson that there be a guarantee of freedom of religion. The Anglican missionary William Colenso subsequently worded the article then Hobson and the Rangatira agreed to it.)

Now we, the Rangatira of the Confederation of the Hapu of New Zealand, assembled here at Waitangi and we, the other Rangatira of New Zealand, understand the intent of these words and agree to their entirety, and so we put here our names and our marks.

Done at Waitangi on the 6th day of February in the year of our Lord 1840.

Our description of this being an 'expression' rather than a 'translation' is deliberate and important. Most Te Reo words cannot be simply translated into an English word or two. Often there is just no English equivalent. When a single Te Reo word is swapped for a single English word (if one exists), the depth and cultural significance of the Maori word is missed.

To date we have received only warm support for this expression. Like all NWO resources, it is open to further amendment.

Further to our previous involvement in the He Tohu Exhibition Learning Resources Project (National Library) we had the opportunity to meet with Hugh Karena. He was particularly interested in our Treaty work with Pakeha and our work around what really matters, the unlearning we find is needed (particularly in relation to Treaty principles), and our Treaty implementation chart.

As Hugh is with the Department of Internal Affairs (DIA) we discussed with him the possibilities of the new expression of the text of the Treaty in Te Reo being profiled nationwide. He has raised it with the citizenship ceremony managers in DIA Service Development and Operations and asked about possible distribution of the posters at citizenship ceremonies. He has also raised verbally with the manager of He Tohu – the exhibition at the National Library which profiles the original texts of the 1835 Declaration, Te Tiriti and the Women's Suffrage petition - about the use of the new expression in He Tohu. This will be put to the He Tohu Board for its consideration. He notes however, that He Tohu will not undertake a major refresh for several years yet. We are pleased this is being considered as a component towards any refresh.

We are hoping to approach Te Papa for similar consideration.

The Primacy Of The Text In Te Reo

NWO is clear that the text of the Treaty in Te Reo takes precedence.

The Treaty in the Maori language (Te Tiriti o Waitangi) 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 and other places, where the discussion would have been of the content of the Maori text, but the English version was signed (by approximately 40 Rangatira in all).

The text in Te Reo takes precedence not only because the majority of signatures are on it but also because in oral cultures such as Maori, verbal agreements take preference over what is written. Also, in International Law, when two documents conflict, where there is any ambiguity, the contra proferentem principle applies which means that a decision is made against the party that drafts the document and the indigenous language text takes preference.

On all these counts the text in Te Reo takes precedence.

We note here, for the reader's interest, that Te Ture mō Te Reo Māori The Māori Language Act 2016, section 12, Interpretation of Act generally records:

(2) *The Māori and English versions of this Act are of equal authority, but in the event of a conflict in meaning between the 2 versions, the Māori version prevails.*

To our knowledge, this is a first – and a precedent.

The New Government's Commitment to Te Tiriti O Waitangi

After noting that the Confidence and Supply Agreement between the New Zealand Labour Party and Green Party of Aotearoa New Zealand included the commitment - *no.17. Honour Te Tiriti o Waitangi as the country's founding document* we have followed with interest the Coalition Government's position.

In her ***Speech From The Throne, 8 November 2017***, the Rt. Hon. Jacinda Ardern clearly outlined the Government's commitment to the Treaty: *...It is time to start considering what the Treaty relationship might look like after historical grievances are settled and to consider how we, as a nation, can move forward in ways that honour **the original Treaty** [NWO emphasis] promise. A promise of a nation in which Maori values – diverse as they are – stand in their rightful place alongside those of European New Zealanders and other more recent arrivals. A nation in which manaakitanga and kaitiakitanga and whanaungatanga inform our decision-making. A nation in which fairness and equality of opportunity are not just aspirations but facts. And a nation in which all communities are empowered.* In particular we draw attention to the reference to the text of **the original Treaty** - which was the one signed on 6 February 1840, and was in Te Reo.

As a result of these developments we removed from our poster profiling the 1835 Declaration of Independence that *the Declaration has been ignored by NZ governments and the education system.*

Announcement of a 2019 Wellbeing Budget

The Coalition Government is also creating the country's first *Wellbeing Budget*. When Minister of Finance, Hon. Grant Robertson announced this development he explained: *The economy is not an end to itself, it is the means to the end of allowing our people to live good and fulfilling lives... We have long held the view that GDP is an inadequate measure not only of the quality of our economic growth, but the value of the other things that affect how we live our lives...*

This work points towards a new form of economics, summarised by economist and philosopher Amartya Kumar Sen as being *to enable people to live the lives they have reason to value.*

Our NWO records of contributions from participants in our Treaty sessions and workshops to whom we always pose the question *What REALLY Matters?* show how pivotal it is for work on a Treaty-based future that all people consider what they value. By acknowledging these values they recognise who they are, and that relationships are vital for people to give more

meaning of their lives. This shift to a Wellbeing Budget may enable a new form of economics based on collective values rather than individual preferences.

Relational Approaches

The Prime Minister's Waitangi powhiri speech on Waitangi Day this year was very encouraging with respect to the importance we place on building relationships with mana whenua: *Now we as a government, we know what we have to do, we know all of the failings that we have as a nation, but we won't always know exactly how to change it. For that we will come to you, we will ask you to help us, we will form partnerships together because we cannot do it alone.* This speech followed several days in which the Prime Minister (PM) had been hosted by local papatipu marae – we know of no other PM who has spent such time in the lead up to Waitangi Day.

Following our commitment to action in relation to the Report *MATIKE MAI AOTEAROA* from *The Independent Iwi Working Group on Constitutional Transformation* which worked with tangata whenua from 2012-2015, we have followed up the work we did with other Treaty workers last year in Peace Movement Aotearoa's '*Constitutional Transformation*' gathering (March 2017) and the '*Tauiwi Responding to Matike Mai and Constitutional Transformation*' workshop organised by Tamaki Treaty workers (July 2017). The NWO focus has been on the references in that report to Te Tiriti relationships needing conciliatory and consensual democracy.

The constitutionalism proposed in the report was based on tikanga, He Wakaputanga o te Rangatiratanga o Nu Tireni of 1835, the 1840 Te Tiriti o Waitangi and other international resources. Some common values were identified and the report reaffirmed the sense of belonging which Maori offered to others. This was very tikanga-driven and linked to the land.

The Report posits six indicative constitutional arrangements, five of which incorporate separate rangatiratanga and kawanatanga spheres (what the Waitangi Tribunal described as "different spheres of influence"). Four of those five also include an interdependent relational sphere. The sixth proposes just the one sphere, in which everyone participates together.

The Report is realistic in that the outcome from discussions is not anticipated before 2040. It has been available on the NWO website www.nwo.org.nz since our attendance at its launch at Waitangi on 6 February 2016. We are continuing to work on our response. We have valued a recent article from Moana Jackson, *How about a politics that imagines the impossible?* in which he stresses the need for a new values-based conception of politics - relational politics - which evolves to an artful courage to see what the Treaty relationship might really mean. He refers to the cause for hope from young people, including Max Harris's description of a new politics of love, and how economics will continue to be important but hopefully not in its current neo-liberal acquisitiveness.

Thinking, discussing, imagining and doing more about such a different economics - and relational politics - seems highly relevant to making progress in a Treaty-based future. A new workshop resource summarises some current developments on the ideas behind the proposal for the Government's proposed 2019 Wellbeing Budget.

Responsibilities of Tangata Tiriti

Another opportunity arising from the recognition of the relationships needed for a Treaty-based future is to encourage Tangata Tiriti to take responsibility for thinking about what a Treaty-based future might mean for them. This then can build awareness of how to work alongside tangata whenua.

Taking such responsibility is pivotal for future decision-making by and for all of us living in this country, so that we can clarify what opportunities there are for everyone to participate in a multicultural Treaty-based future where the indigenous status of tangata whenua is understood. To get the best of both indigenous and non-indigenous world views we **all** need to face challenges to promote Te Tiriti o Waitangi as a framework for the future – *For us and our children after us.*

We continue to work with others, on developing understanding around identity for those who are not Tangata Whenua but who identify with this land i.e. Tangata Tiriti.

Biculturalism

An ongoing issue of the relational aspects of our mahi is that the word *biculturalism* is regarded by many as too exclusive while *multiculturalism* is seen as too inclusive —and diverting attention away from the Treaty. Quite often *biculturalism* is used as shorthand for *Treaty-based* approaches and / or for ensuring recognition of the status of Maori as tangata whenua, but we eschew its use - Maori are not to be regarded as just another ethnic group.

Use of *biculturalism* can be especially alienating for people, some of whom are new migrants, whose first language is not English and / or who are bilingual at home. Such people are bicultural and they appeal for this word to be used semantically accurately. They often struggle with how they, and particularly their children, effectively live between two cultures – their own and the so-called main-stream society – the dominant system in which decisions are made. They have welcomed reference to a *Treaty-based multicultural society where the indigenous status of tangata whenua is recognised.*

Other appropriate ways to address a situation where *bicultural* has been used - again often as shorthand - is to refer instead to the *limitations of a monocultural approach* or to *bilateral relationships*, for example between tangata whenua and tangata Tiriti, or Maori and the Crown, etc.

There are ongoing limitations from the use of the word *biculturalism*. It has become entrenched in documentation, for example, we met with staff from Canterbury Public Library to discuss the use of this label to tag their categories - while they appreciated the points we raised, they noted the tag is used by libraries internationally.

Finally, we note here that, as referred to above, many Pakeha citizens are excited by the possibilities of changes to the dominant system of how decisions are made. Those who identify with this land, but are not of Maori descent, may, like NWO, be excited by the potential for a Treaty-based future, more aligned with their values.

Christchurch City Council and Te Tiriti O Waitangi

The Christchurch City Council (CCC) recently established a new subcommittee - *Te Hononga* which comprises representatives from Te Kahui Kahukura and city councillors. Te Kahui Kahukura is made up of representatives from the six papatipu marae in the Greater Christchurch region.

Two mana whenua staff have been appointed to work from the CCC CEO's office and NWO is privileged to have their support. We make every effort not to exploit the resulting relationships.

In addition, Deputy Mayor Andrew Turner organised a meeting for relevant staff to further our request to include the NWO new Declaration and Treaty posters in the resources given to new citizens at the citizenship ceremonies. This is now happening. We are aware that the support of the mana whenua staff was vital to this step.

At the first citizenship ceremony where this occurred on 25th September 2018, Deputy Mayor, Andrew Turner stated: *Finally it's my pleasure to inform you that at this citizenship ceremony for the first time, we will be distributing some excellent additional information on the founding documents of our country, namely the Declaration of Independence of 1835 and The Treaty of Waitangi of 1840. This material comes courtesy of Network Waitangi Otautahi, an organisation of dedicated Christchurch members working over the last 40 years to increase awareness and understanding of the Treaty of Waitangi, who support the development of a multicultural, Treaty-based society. You will find these informative posters enclosed within the citizenship book you receive this evening. We have also been invited to participate in the presentations to new citizens at these ceremonies.*

OUR EDUCATIONAL APPROACH

Delegation to Associate Minister of Education

This delegation came about after Ingrid Huygens (WorkWise) wrote on behalf of Treaty workers a letter, co-signed by Jen Margaret (Groundwork), Moea Armstrong (Network Waitangi Whangarei), Katherine Peet (NWO) and Carl Chenery to Prime Minister Jacinda Ardern and Minister of Education Chris Hipkins. It was referred by Chris Hipkins to Kelvin Davis as Associate Minister of Education. The matters raised in the letter, which focused on the content of what is taught in schools regarding New Zealand history, fall within his portfolio.

After the delegation, Hon Kelvin Davis wrote to say *'The Ministry of Education has committed to providing you with further information of the supports and other levers that exist to ensure teachers are equipped to deliver Te Tiriti o Waitangi/The Treaty of Waitangi education. The Ministry is also able to inform you of opportunities to gain Professional Learning and Development (PLD) accreditation or funding for the work you do... or how they might become a member of the PLD Provider Panel'*. Ingrid has been following up on this while NWO decided to prioritise developing resources and education beyond the limitations of the current curriculum.

We were heartened by Minister Davis's asking for copies of the new posters and the 2018 edition of *The Treaty of Waitangi Questions and Answers* handbook. We hope to maintain contact with his office.

Current Curriculum

In a recent Ministry of Education officials' briefing to the Maori Affairs Select Committee on the "Teaching and Learning of Maori History in The New Zealand Curriculum", officials told the committee that although "all teachers are expected to understand and acknowledge the histories, heritages, languages and cultures of partners to the Treaty" the curriculum itself does not make Treaty education or New Zealand history compulsory. There is currently a push on Te Reo which we of course support. However, as Treaty workers we continue to focus on understanding of the Treaty which includes an understanding of tikanga, the 1835 Declaration and the five aspects of the Treaty, along with the importance of becoming active as tangata whenua and tangata Tiriti.

NWO member Richard Manning, with Garrick Cooper, both staff at the University of Canterbury, made a submission to the Maori Affairs Select Committee in response to the New Zealand History Teachers Association briefing regarding the teaching New Zealand colonial history. That submission noted that: *'Maori have contested the interpretations of history provided by previous curriculum documents which have treated one group's view of New Zealand history as the only view, and have actively ignored what we know to be more accurate accounts of the relationship between Maori and Europeans... this situation is ironic given the New Zealand Government's national strategy for Maori education prescribes that school boards and trustees ensure Maori learners can see their 'identity' reflected in the*

curriculum so they “are enjoying and achieving educational success as Maori”... That the matter of considering what is taught, and not taught, in our curriculum, is framed in terms of “compulsion”, reveals an antagonistic view of New Zealand’s colonial history, and its status in the curriculum has already been predetermined’. Richard had previously, in 2010, requested that the New Zealand Land Wars be included in the New Zealand Curriculum.

Importance of Local Context

Just as Richard and others are asking Government at this time, ‘What will you do to ensure that all New Zealand learners engage with our New Zealand colonial histories and wider Maori histories to help them to become informed citizens for the sake of our society’s future social cohesion and wellbeing?’, NWO continues to recognise the importance of curriculum content being led by the cultural narratives of our own communities past, present and into the future. Treaty relationships are rooted in the local context and a place-based approach has therefore become central to our thinking. We have had one meeting with Janina Konia (Rapaki) on understanding the use of mana whenua cultural narratives in schools and look forward to further contact.

Our work with the NZ Education Council

Our first workshops with the Education Council were reported on to our AGM last year. Ongoing contact has been very positive and we continue to discuss ideas around what any future Treaty work with them may involve. They are also keeping us in touch with their links with the Ministry of Education review processes currently underway. With respect to discussion on implementation of the Treaty, we continue to develop resources which acknowledge that substitutes for the Treaty do not address educational opportunities for development based on The Treaty. Working through a list of those substitutes has proved useful. All these “substitutes” are important fields of study, but alone they take away the focus from the study of the Treaty itself. Seeing them in the wider context of Treaty-based development elicits the value of place-based, values-based approaches to education, where the analysis inherent for example in an approach like *Give Nothing To Racism* is seen in a different light. Some of the substitutes discussed are:

- Equal/equitable development
- Culture, cultural differences, cultural safety and intercultural development
- Biculturalism
- Understanding history and colonisation
- Treaty settlements
- Principles of the Treaty e.g. Partnership, Protection and Participation
- The English Version of The Treaty (not present on 6 February 1840)

This work also highlights the ‘unlearning’ that is required in order to address what the Treaty means, now in 2018 and beyond.

OUR RESOURCES

NWO Treaty Poster with the associated 1835 Declaration poster - 2018 edition

We continue to widely distribute these new resources referred to earlier in this Report. As with previous editions they are available both electronically to download from our website and in hard copy. Hard copies are distributed on the basis of koha. To date we have produced 75,000 of *He Wakaputanga o te Rangatiratanga o Nu Tireni* posters and 82000 *Te Tiriti o Waitangi* posters.

Treaty of Waitangi Questions and Answers Booklet (2018 edition)

The updated expression in English of the text in Te Reo of the Treaty is included in the 2018 edition of the handbook *The Treaty of Waitangi Questions and Answers*. A further appendix (4) outlines international law in relation to conflicting documents, the WAI 1040 conclusions, and the conclusion that the Treaty is an instrument of the Declaration of Independence. This

handbook has been widely distributed. In addition to the many hundreds that have been downloaded, NWO has distributed over 6700 hard copies. Specifically, 500 copies of the 2009 edition, 1850 copies of the 2015 edition, 2504 of the 2016 edition and 1850 to date of the 2018 edition.

Examples of this distribution, apart from those to participants in our educational sessions and workshops referred to elsewhere in this Report, include to a large number of interested individuals, and in bulk to Treaty educator colleagues in Tamaki Makaurau and Palmerston North as well as Network Waitangi Whangarei, Tauwi Solutions, Workwise (Ingrid Huygens), and Whenua Consulting (Tania Te Whenua). They have also been distributed to the Okains Bay Museum, Te Wananga o Aotearoa, the University of Canterbury, the Ministry of Education, Hagle College, Unitec, and the Christchurch City Council. In our last Annual Report we referred to the distribution of the posters and some Treaty handbooks to members of the then National Government by the MP Nuk Korako from Rapaki. This year they have been distributed to the Green Party and to the Labour caucus.

We also continue to supply the Auckland University Bookshop, All Books in Christchurch and Wheelers and Academy Books in Auckland as they are educational distributors.

Archiving of NWO resources

This year we have put together an archive database of all of the resources we have accumulated over the years. Despite many documents being lost due to the Christchurch earthquakes, we have hundreds of documents in the archive. Please contact us if you are searching for work of which we may have copies. In addition, if you wish to find a home for any relevant documents you may have. Because they have been stored in the Cloud and documented they should be earthquake-proof.

NWO Website

The website has had several new additions of resources from the national network of which we are a part – for example, *Te Tiriti o Waitangi-based practice in health promotion*.

We were very pleased to launch our new website in October 2018. It still contains all of the information from the old site however has a more contemporary look: <http://nwo.org.nz/>

New NWO Resources

Pre-Treaty History

Our collection of pre-Treaty short stories on early contacts between Maori and visitors from other lands has now grown to 28, with more coming. Collectively these 5-minute narratives enable a larger picture of what was happening here around the time of Te Tiriti to unfold. This year we developed a new resource on this period in South Island history which includes the location of signings of the Treaty there.

Looking back / forward (depending on whether you use the Western sense of the past being behind you, or the Maori one which is the reverse) into the pre-Treaty history opens us up to notions of Maori nationhood and the “retained authority” that Maori were guaranteed in Article Two of Te Tiriti. The conclusion from this kind of study is that the Treaty represents what is good for everyone; a new way of working. This was encapsulated in an excerpt from the epilogue of the book ‘Tuai: A Traveller in Two Worlds’... ‘*Tuai tried so hard to embrace, and control, a Maori future that few others could possibly foresee. With each new Pakeha arrival, he would have looked out over his beautiful bay to the ship below on the shimmering sea, wondering, for the hundredth time, how he could get some Pakeha friends to come and live amongst his people as maori.*’

Colonisation

As we work toward seeing the Treaty implemented as a framework for a new way of working together, an understanding of colonisation and its origins is needed. As part of the

colonisation of New Zealand, The South Island was claimed by 'Right of Discovery' in May 1840. The influence of the 'Doctrine of Discovery' throughout the western world has been significant. The Doctrine, rooted in Roman law, "gave" the discovering power the right of first occupation if there were no previous inhabitants. Then, in the 15th century, it evolved to "permit" invasion and the subjugation of enemies of the Church. Dominant governing groups have continued to invade and oppress populations, enforcing more and more penal laws to suppress the resulting rebellions and revolutions. This year we developed a new resource summarising the links between the Doctrine of Discovery and colonisation events in England, Scotland, Wales and Ireland as they set the scene for what happened here in Aotearoa NZ.

Peace Education

The preamble of the Treaty records the foundation of peace and goodwill which the Treaty was to establish. The preamble also recognises that "more [people] will come" which extends the Treaty to all who came later. This has strengthened our understanding of the relationships needed between all those who are not of Maori descent – tangata Tiriti. New resources in this field include:

The Crown apology to the people of Parihaka. This was notable because it was not given by the Minister of Treaty Negotiations but by the Attorney General (Hon Chris Finlayson) and it was acknowledged for the first time that the protestors had actually been political prisoners.

Raa Maumahara (the New Zealand Wars). In a summary from a 2017 article by Keith Newman *Remembering The Future – Finding Healing in Our History* it is clear from Heke's first flagpole protest in May 1840, through to the invasion of Parihaka in 1881, that a commitment to peace and reconciliation has been demonstrated throughout times of conflict in our nation.

The Peace and Disarmament Centre Stories of Peace Project. This new project aims to help create a more peaceful future by sharing inspiring stories of people who are living their passion for peace, in this country and around the world. A link to this project is on our website.

We note here that the position of Minister for Disarmament and Arms Control has been reinstated and Hon. Winton Peters appointed to the position. We hope this will assist in profiling the value of peace education.

Treaty-based Citizenship

NWO facilitated a workshop 'ACE implications for citizenship in the light of the current Government's commitment to honour Te Tiriti o Waitangi' at the ACE Aotearoa annual conference this year. Morgan Godfery's paper *Whose Citizenship is it anyway?* was most useful in our preparation. This workshop was well received with active engagement by the participants. It highlighted the value of the NWO approach to Te Tiriti in the light of what really matters to people and the importance of values-based and place-based approaches.

Other New Resources

With permission from Jenny Rankin, NWO reprinted the '**Alternatives to Anti-Maori Themes in the News Media**' booklet which was originally published in 2014 by Kupu Taea: Media and te Tiriti Project, Te Ropu Whariki, Massey University. This is very useful in addressing the invisible bias in the news media that is actually not neutral nor objective.

TREATY EDUCATION PRACTICE

Groups organising more formal workshops and sessions

These Organisations vary widely and we cover the general areas described on our website. During the period of this report we have worked with Te Raranga (a group established after the earthquakes of members from different churches) the Ministry of Education in

Christchurch, the NZ Education Council, Te Wananga o Aotearoa, Canterbury WEA, Hagley College, The Great Scott Company, the University of Canterbury, and the Campaign Against Foreign Control of Aotearoa (CAFCA). We continue to ask participants to fill out a questionnaire in order to feed back their opinions of the workshops to us, which we all read and use to refine future work.

Sessions with individuals

These sessions are a major part of our work and are better described as conversations or mentoring. 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 so they discuss with us their strategies for dealing with this challenge. Our advice is supplied pro bono and always includes connection to available resources. This includes work in statutory bodies, commercial organisations and in small and 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 and/or funding for them is not available through those same organisations. Fitting such people into a 'public' workshop is seldom appropriate as their professional needs are often quite specific.

While we still provide Introductory and Refresher workshops and sessions to update individuals, as described above, 2018 has brought a greater emphasis on Treaty implementation: people are looking for updates, solutions and pathways to implement the Treaty. Our implementation approach when doing this work simply asks:

- How are each of the five Treaty aspects relevant today?
- What can we do next, and with whom?
- How will we know it has been done?

The resulting sessions, tutorials and conversations have proved encouraging in illuminating that those with this commitment are already "making the road by walking it." We are mapping a New Way of Working!

Few people are able to acknowledge this mahi with koha. We recognise that their commitment is often not (yet?) supported by their institution or organisation.

After people have engaged with NWO we may offer them NWO membership.

NWO Members

We send *Snippets*, our regular newsletter, to NWO members in order to resource and update them for their educational work. Most of the information we share is not available through the mainstream media.

Wider Community

We continue to participate in and attend as many as we can of the wider community events and other opportunities to listen and to share basic information about the Treaty. This networking has often led to further in-depth work.

We have opportunities to present to the Christchurch City Council Multicultural sub-committee. We attend the Interagency Network For Refugee and Migrants (INFORM) meetings. INFORM is now convened alternately by CCC and the local Office of Ethnic Affairs (OEA). OEA recently invited NWO to their consultation for ethnic groups to share what they want from schools.

NWO was also represented at the 'I Love New Brighton' and 'Kaiapoi Waitangi Day Celebrations', as well as 3 other similar community events, where there was significant

interest in our resources. People engaged at a personal level in discussion on Te Tiriti, indicating an ongoing welcome shift in attitudes.

Other Treaty Workers

We connect with other Treaty Workers whenever we can.

This year we have met with **Sharon Tipene** on several occasions and have both attended a workshop led by the other. We also keep in touch with **Cathy Sweet**. Both are local Treaty educators and NWO members. Sharon spent some time on the NWO Organising Group until family commitments intervened.

We were delighted that the Canterbury WEA responded to our suggestion to invite **Susan Healy** to Christchurch. Susan is one of the authors of *Nga Puhi Speaks*, the independent report on the first Ngapuhi claim to the Waitangi Tribunal, which we consider a really valuable resource. We all attended her evening workshop 'Sharpening our awareness of what happened at Waitangi on 6 February 1840'.

Three of our NWO Organising Group members attended the Kotare summer school in January 2018 *Looking ahead and learning to listen* which was also a great opportunity to catch up with **Moea Armstrong** of Network Waitangi Whangarei.

We were pleased to again support **Peace Movement Aotearoa's** (PMA) submission on the UN Review of NZ's Human Rights Issues. PMA provides a reliable link with the international work on indigenous issues

We continue to be part of the nationwide network of **Treaty People** and contribute whenever we can.

OUR WORK AS A THIRD SECTOR ORGANISATION

We continue to uphold respect for and recognition of Third Sector Organisations (TSOs) which are committed to a Treaty-based future.

TSOs are not much limited or constrained by statutory or commercial imperatives. This independent thinking together can enhance our understanding of strategies and policies that are needed for Tiriti-based ecological development while considering the best of both indigenous and western world views.

Nationally

NWO membership of **HuiE! Community Aotearoa** and the **Tangata Whenua, Community and Voluntary Research Centre** have also resourced this approach.

Our work directly with the Federation of Multicultural Councils (now known as **Multicultural NZ**) is currently not progressing. We were invited to attend their noho marae on 28/29 October which focused on their project *Huarahi Hou: Pathway to Treaty-based Multicultural Communities*. The invitation was to observe, listen and advise. To date there has been no follow up.

Because of the connection in Wellington between Multicultural NZ and HuiE! our involvement with HuiE! strengthens our local work on following up with the Christchurch City Council Multicultural Strategy reported earlier. We continue to work on values-based and place-base approaches to Treaty education for a multicultural future where the indigenous status of tangata whenua is recognised.

Our national membership of ACE Aotearoa (ACEA) encouraged us to put forward a remit relating to their constitution. NWO recommended a change to the English in the Values section – Item 5 of the constitution: *Independence, respecting and reflecting diversity in the ACE Sector* be amended to *Respecting and reflecting diversity in the ACE Sector, embracing interdependence with maximum autonomy*. Here we are quoting Tamati Kruger of Tuhoe. We were required to put the remit directly to the AGM in spite of having previously asked to work with the executive to prepare for the AGM – we wanted to discuss how to highlight the value of collective thinking that we see as a hallmark of ACE. Unsurprisingly the bald remit was not well received at the AGM and we withdrew it, but the AGM resolved to pursue this.

The *ACE Sector Strategic Alliance Strategy 2017 – 2020* was tabled at the ACE Conference. The Strategic Alliance is made up of Adult and Community Education Aotearoa (ACEA), Community Learning Association through Schools, English Language Partners New Zealand, Federation of Workers' Education Associations, Literacy Aotearoa, Pasifika Education Centre, REAP Aotearoa New Zealand and Te Ataarangi. Our link to this Alliance (along with other groups without a national body) is through ACEA. We have noted the lack of policy to date for organisations like ours.

We have just received an email from the ACEA Director noting the lack of contact and we are optimistic that there will be follow up.

Christchurch

One Voice Te Reo Kotahi (OVTRK)

We continue to support OVTRK in their important role of advocating for TSO voices to be heard. Minister Hon. Peeni Henare joined the korero on *Big New Ideas – for us and our children after us* at the OVTRK Matariki Forum on 18 June. He expressed interest in the OVTRK Tangata Whenua/Tangata Tiriti Relationships organisational approach. The Minister clearly communicated his interest in the understandings of those present from the very broad range of TSOs who attended. The group discussions about the lived experience of people with whom TSOs are working was very productive. OVTRK continues to explore strategy and policy to enhance both the role of the Third Sector and also relationships with both Healthy Greater Christchurch and the Greater Christchurch Partnership.

Other TSO Connections

We attended the '**Creative Transitions to Sustainable Futures**' workshop series coordinated by Colin Meurk which was very interesting, well resourced, well received and there was plenty of discussion. Our contribution to sustainable development is to bring our understanding of the pre-Treaty stories, of colonisation, of local cultural narratives and of peace education to add to their ecological approach.

We continue our membership of **Sustainable Otautahi Christchurch (SOC)**. SOC is an important resource for understanding the development of the collective commons, *Strong Sustainability* and the limitations of the current dominant-society emphasis on independent, individual property rights. Their kaupapa is enhanced by their relationship with other more environmentally-focused groups in the ECO Canterbury Network and the national Environment and Conservation Organisations (ECO).

In March we attended an excellent session on the Christchurch recovery - *Indigenous Identity, Design and the City*. This was organised by **Te Pūtahi** (Christchurch Centre for Architecture and City-making: growing people and places together) in liaison with **Matapopore** (the mana whenua voice in earthquake recovery with responsibility for ensuring Ngāi Tūāhuriri/Ngāi Tahu values, aspirations and narratives are realised in the recovery of Christchurch).

Especially memorable, was the keynote address by Haare Williams (Tuhoe) who renamed 'recovery' as a deeper and more spiritual 'restoration', to be shaped by Te Tiriti o Waitangi. He suggested that with adversity, e.g. from the earthquakes, the human spirit digs deeper. Some key points: the Treaty is pulling us together - stories are often not generic and are place based - the narrative of 'winners and losers' must be put aside - most of the work is talking and the built environment needs to come out of that conversation - a values transition is needed - it's all about process and the process comes from Te Tiriti.

A panel, including indigenous Canadians, an Australian and three New Zealand design activists, elicited a theme that can be summarised as: rather than 'brownifying' the current system, indigenous voices must be heard in each place and stories must be respected and embedded so that a just future, based on Te Tiriti, may emerge.

This year **Social Equity and Wellbeing Network (SEWN)**, previously Council of Social Services) celebrated 40 years of working for social equity and wellbeing in Christchurch. As part of the celebrations they reflected on the many social movements which have historical roots in Christchurch and have influenced the work of the sector.

A YEAR FOR SUBMISSIONS

Consultation by Central, Regional and Local Government

This has been a year of taking opportunities to make submissions and contribute to consultations in relation to the Treaty as a framework for the future. We have also had the opportunity to attend many hui that have been part of submission processes. These are always excellent networking and collaboration opportunities. As an educational organisation the focus of our submissions is to highlight the educational approaches needed.

Central Government

Crown/Maori Relations: The new Government created a new Crown/Maori Relations portfolio and undertook public engagement around the idea. NWO attended the local hui at Tuahiwi Marae in April and made a written submission through the formal process in July. This work was closely linked to our Local Government Act submission (see below). We are encouraged that the following quotes from our submission are in the Government's summary report from the hui held around the motu:

- *Page 7: While talk of Te Tiriti may not have been common in Pākehā society and in Parliament over the past 178 years, it is constantly upheld on every Marae as the foundational relationship agreement in this land.*
- *Page 9: Until the priority becomes supporting Tino Rangatiratanga and establishing honourable Kawanatanga, [Treaty] breaches will not stop.*
- *Page 19: For this relationship to work more effectively there needs to be an agreed shared frame of reference ... We submit that Te Tiriti o Waitangi should be that shared frame of reference.*
- *Page 36: innovative ideas need to be encouraged by open, connected and accountable local, regional and central government with a common broad purpose. Many innovations in thinking on a range of social, cultural, environmental, sustainable energy and related issues are best developed at grassroots levels alongside tangata whenua/mana whenua innovations.*
- *Page 55: Te Tiriti is between the Crown and the many Hapū. This means that relationships need to be established locally and local government empowered to be included in Crown Māori Relations.*

Local Government Amendment Act: The NWO submission was in support of the proposal to return to the primary purpose of the broad role of local government in *promoting the social, economic, environmental, and cultural well-being of their communities, taking a sustainable*

development approach. This had been in the Act before the then National Government removed it.

We also proposed to the Minister of Local Government Nanaia Mahuta that the primary purpose of the Act make provision for local authorities to give effect to honouring Te Tiriti o Waitangi as the country's founding document. We received the following response from the Minister: *I am encouraged by the many good examples of local authorities around New Zealand that consider Te Tiriti, and engage with local iwi and hapū as part of their decision-making processes. You may note that the Local Government Act and the Resource Management Act 1991 both already oblige local authorities to consult and engage with tangata whenua.*

Nevertheless, we took the opportunity to make a written and oral submission to the Select Committee on this topic. In the presentation to the Committee we contrasted a Treaty-based future with a mono-cultural future. It seemed to be well received by several members. We await the final wording of the Act.

Zero Carbon Act: We submitted that, as an example of honourable Kawanatanga, the Government could uphold and respect kaitiakitanga by mana whenua.

Statistics NZ Indicators Aotearoa New Zealand (IANZ) Nga Tutohu Aotearoa: This work began from being asked to select only five things from a list of 17 in order to help put together a broad set of measures to assess well-being. Our response was that the initial call was inappropriate due to many aspects being impossible to separate. The outcome was a conversation about the process of the consultation itself. We have appreciated HuiE!'s invitation to a Christchurch forum with Statistics NZ; these forums which are ongoing. We have brought to their attention the plethora of initiatives to assess wellbeing that we are aware of. These include Regenerate Christchurch using *Integrated Assessment* criteria, Community and Public Health are developing *Wellbeing Indicators*, and there is the Government's *Social Investment Approach*. We trust these will be collated or linked somehow.

Welcoming Communities Standard: We focused on how honouring Te Tiriti o Waitangi is the first step in welcoming anyone to any community, as the first official welcome to this land was extended by Maori. We also highlighted the importance of 'place-based' strategies and drew attention to the three proposed outcomes of the CCC *Christchurch Multicultural Strategy*.

- 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.
- Te Wairua Rāhiri – The welcoming spirit – the home people. A commitment to welcoming all who arrive to Ōtautahi with aroha and manaakitanga. A commitment to reciprocity when given such a welcome.
- 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.

United Nations Periodic Review of New Zealand Human Rights: We attended the presentation in Christchurch and were given the opportunity to speak. We spoke about issues of individualising rights and the differences between co-management (such as Waikato River) and co-governance (such as Whanganui River). We also made links between WAI 262 ('flora and fauna' claim) which addresses the use of trademarks around Maori words/symbols and patents for inventions/plant variety rights which rely on Maori traditional knowledge and the current threat to the Creative Commons Licence (which allows the sharing of but not profiting from intellectual property held in common).

Regional Government

ECan Long Term Plan: our submission focused on two main areas – supporting relationships with mana whenua and the engagement process for Third Sector Organisations (which ECan still refers to as Non-Government Organisations).

ECan Representation Review: Currently, through the special legislation to establish ECan Commissioners, there are two Ngai Tahu representatives on the ECan Council. Ngai Tahu undertook an extensive democratic process to select these appointees but this legislation is only in effect until 30 April 2019. Our submission in support of continuing to have mana whenua representation after that date was once again an educational one. We also made an oral submission. ECan has recently informed us that work has been underway on a Local Bill on Ngāi Tahu Representation. That Bill, which was proposed by ECan, will be sponsored by MP for Te Tai Tonga Rino Tirakatene and will be introduced to the House on a members day in December. The basis of that Bill is to allow for Te Rūnanga o Ngāi Tahu to appoint two representatives to the Council. Information about the local Bill and the timetable can be found here:

<https://www.ecan.govt.nz/get-involved/news-and-events/2018/environment-canterbury-promotes-local-ngai-tahu-bill-to-parliament/>

Local Government

Christchurch City Council Long Term Plan: similar to our submission to the ECan Long Term Plan, this submission focused around two main areas – supporting relationships with mana whenua and the engagement process for TSOs. We also submitted that the Community Water Partnership was an opportunity to try something new that was Treaty-based.

Christchurch City Council (CCC) Heritage Strategy 2019-2029: We attended workshops hosted by the CCC Heritage Team and were very encouraged that the heritage strategy is no longer predominantly about built heritage; it now also encompasses how stories / memories connect the many people, identities and places, past and present, to the future. We have now submitted that this Strategy should include a strand of stories of the Christchurch people who have initiated social movements and that the exemplary process used for this strategy development be documented so it can be used to advise how future policy/strategy development processes can better involve the wider community.

Canterbury Water Management Strategy (CWMS) We were invited to participate in the Canterbury Mayoral Forum consultation to ensure that the strategy is fit for the future needs of the region. We focused on the connection between people and planet, and on how the policy language is constrained by managerialism – references to social capital, human resources, etc. limit the understanding to be gained from a focus on relationships and a relational approach to strategy and policy.

The Rata Foundation We also participated in a community engagement hui around their area (Nelson, Marlborough, West Coast, Canterbury, Chatham Islands) in regard to a strategy for Maori and, as requested by them, submitted feedback.

NWO AND TANGATA WHENUA

As referred to earlier in this Report we really value the support of Kaharoa Manihera and Gabrielle Huria of **Ngai Tuahuriri** who are also pivotal in the relationships we have with the CCC. Gabrielle also supplied us with a very positive and comprehensive reference in support of a funding application. We were encouraged by the feedback on our work:

I often seek feedback from people who have taken the course and to date all have been very positive, old assumptions have been challenged and participants often come out with a new improved perspective on us as Maori and on our countries' origin stories.

Lynne Te Aika has also had some contact and we continue to pursue the connections she has established.

Manaia Cunningham of **Koukourarata** has been very generous – our visit there was very moving. His links with ECan have also been pivotal.

Our meeting with Janina Konia at **Rapaki** and our visits there on Parihaka Day and in preparation for Waitangi Day, including meeting with their manager Andrew Scott, a NWO member, have established a closer connection.

Our inclusion in the 2018 Waitangi Day celebrations at **Wairewa** and the associated citizenship ceremony established our first connection there since the passing of Matua John Panirau.

It was great to meet people from **Taumutu** at the Welcoming Communities launch at Selwyn District Council. This connection re-establishes past links with Taumutu which we enjoyed when Taua Ruku Arahanga was living in Awhitu House.

Our links with **Onuku** have really only been through Debbie Tikao this year. We hope that with the Ngai Tahu Waitangi Day celebrations there in 2019 they may wish to distribute our resources as they did the previous time that the celebrations were held there.

These connections with the papatipu marae are complemented by our long term relationship with **Te Runaka ki Otautahi o Kai Tahu**. This relationship began in 1984 with Project Waitangi Otautahi (the five year project which preceded the forming of NWO). Where possible we attend the occasional Runaka meeting still being held.

A particular joy this year has been our educational work with Gaylene Steven at **Te Wananga o Aotearoa**.

CONCLUSION

We conclude by posing the same question that we have posed at the end of our Annual Reports for the past four years, namely:

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.

Much of our work is made possible by Dave Evans’ expert work on our website 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.

Thanks also to The Rata Foundation and COGS.

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

- NWO Organising Group 22 November 2018