

NWO focuses on education to enhance understanding of the indigenous status of Tangata Whenua and the role of Tangata Tiriti – i.e. everyone else. We support the kaupapa of the restoration of Tino Rangatiratanga by Māori and the establishment of honourable Kawanatanga by the Crown.

ANNUAL REPORT

28 February 2020

(for the period from the previous NWO AGM on 22 November 2018)

INTRODUCTION

Statement of Our Purpose

Network Waitangi Ōtautahi (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 Māori 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 the 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 Tirenī.

Preamble: Peace with justice for all

Article 1: Practising honourable KĀWANATANGA

Article 2: Promoting TINO RANGATIRATANGA by Tangata Whenua

Article 3: Maori participation in Kāwanatanga in ways determined by Māori 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 Kāwanatanga 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 Māori. In a Treaty-based future it will be recognised as relevant to all of us, with all political relationships between Tangata Whenua and Tangata Tiriti based on it.

Main Activities

Our main activities are:

- Introductory and implementation workshops, with follow through
- Supporting others who approach us for help in their Treaty work
- Organising meetings on topics of interest
- Ensuring a commitment to 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 has five members and meets approximately fortnightly for two-three hours. The conversations we have at these meetings are pivotal to the work of NWO.

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 tātou' 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 tātou”.

EDUCATIONAL OPPORTUNITIES FROM CHANGES IN SOCIAL CONTEXT

In our last [Report to the 2018 AGM for the period 12 October 2017-19 November 2018](#) we highlighted the focus we place on

- the actual content of Te Tiriti O Waitangi
- the reality that the text in te reo *is* the Treaty and takes precedence over the English version, as explained on the NWO [1840 TREATY AND 1835 DECLARATION POSTERS](#)
- the Government's commitment to move forward in ways that "honour the original Treaty promise" (Prime Minister's Speech from the Throne, 8 November 2017)
- the responsibilities of tangata Tiriti
- a values-based approach

NOTE: The meaning we give to "Tangata Tiriti" is outlined by Moana Sinclair who directed a documentary [JUSTICE DURIE \(DVD\)](#) on Sir Edward Taihakurei Durie (KNZM), current Chair of the Māori Council. She refers to him as finding a place for non-Māori. It was in 1989 at Waitangi, when he was Chair of the Waitangi Tribunal, that he referred to such people as tangata Tiriti, those who belong to the land by right of the Treaty, and noted that without the Treaty there would be no lawful presence for them in this part of the Pacific.

These have remained to the forefront during the period of this report as we have continued to address the results of the promotion of the many substitutes for the Treaty, primarily the so-called "English Version". We are clear that development based on the Treaty cannot be substituted by:

- Equal/equitable development
- Culture, cultural differences, cultural safety and intercultural development
- Biculturalism or bicultural development
- Just understanding history and colonisation alone
- Treaty "settlements"
- Any of the several sets of Principles of the Treaty e.g. Partnership, Protection and Participation
- The so-called 'English Version' (which was not present at Waitangi on 6 February 1840)

As an illustration of the problems arising from such substitutes we remind readers of the concern when, in 2008, the Public Health Bill led to the replacement of references to Te Tiriti in health policy with substitutes. At that time Dr Papaarangi Reid and Bridget Robson commented on the Bill:

Māori have the right to monitor the Crown and to evaluate the Crown action and inaction – a right which derives from the indigenous rights of tangata whenua enshrined in Te Tiriti o Waitangi and embodied in the United Nations Declaration on the Rights of Indigenous Peoples.

This year we have noted two important new directions in Government which we believe to be truly congruent with te Tiriti. The Cabinet office Circular of October 2019 on *Te Tiriti o Waitangi / The Treaty of Waitangi in Policy Development*, which sets out guidance for Government policy-makers, includes recognition of the importance of a holistic approach:

The Treaty must be considered 'on the whole'. No article of the Treaty stands apart from the others. Consideration of how the Treaty applies in any situation will require consideration of all the articles and the relationship each has to the other.

Also the Cabinet Manual states the Treaty of Waitangi is to be regarded as a founding document of government in New Zealand and that it "may indicate limits on majority decision-making".

Our responsibilities as tangata Tiriti have focused on:

- the creation of further resources to reflect changes in the social context of which we have become aware
- the development of the NWO website and the new Facebook educational posts
- the launch and promotion of pre-Treaty stories podcasts

Our mahi is informed by the importance of the local context in all that we do, wherever we go.

Finally we take this opportunity to record the words of the Minister of Justice at Waitangi three weeks ago:

There is another agreement [than the Treaty] we cannot ignore. It is very important to Māori of the north.

It is He Wakaputanga. Neither He Wakaputanga nor Te Tiriti stand on their own.

We have talked much about Te Tiriti. We must talk about He Wakaputanga.

There are many thoughts about it. But we must talk about it. We must understand.

OUR RESOURCES

NWO Treaty Poster with the associated 1835 Declaration poster

We continue to widely distribute this resource. The posters 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 87,000 *Te Tiriti o Waitangi* posters.

Treaty of Waitangi Questions and Answers Booklet

This handbook continues to be widely distributed. In addition to the many hundreds that have been downloaded, NWO has distributed over 8380 hard copies. Specifically, 500 copies of the 2009 edition, 1850 copies of the 2015 edition, 2504 of the 2016 edition and 3530 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 Tāmaki Makaurau and Palmerston North as well as Network Waitangi Whangarei, Tauwiwi Solutions, Workwise (Ingrid Huygens), Project Waitangi Palmerston North, and Whenua Consulting (Tania Te Whenua). They have also been distributed through the Okains Bay Museum, Te Wānanga o Aotearoa, the University of Canterbury, the Ministry of Education, Hagley College, Unitec, and the Dunedin and Christchurch City Councils for use in their citizenship ceremonies.

We also continue to supply the Auckland and Canterbury University Bookshops, AllBooks in Christchurch and Wheelers and Academy Books in Auckland, as they are all educational distributors.

NW Whangarei has begun to print the Q&As booklet to supply its own workshops and events. 500 have been printed to date.

NWO Website

The website has had several new additions of resources – for example [‘Understanding the Treaty with everyone who does not have a Māori ancestor’](#), [a radio interview](#) by 3CR’s Emma Kefford with Katherine Peet on the significance of the Treaty and [the NWO Implementation Chart](#) (described below).

In the seven months of July 2019 – January 2020, we had over 3,100 visitors to our website and over 7,700 page views. Currently, the most visited page is the ‘Report of Matike Mai Aotearoa – The Independent Working Group on Constitutional Transformation’ followed by our ‘Resources’ page.

New NWO Facebook page

In January 2020, we launched the [NWO Facebook page](#). Our aim is to use this platform to connect with a wider audience to share educational resources.

New NWO Resources

5 Minute Pre-Treaty Story Podcasts

We were delighted to collaborate with Plains FM, and NASDA (National Academy of Singing and Dramatic Art) to produce [podcasts of the pre-Treaty stories](#). The project was done as part of the Becca Christchurch Heritage Festival 2019, who partially funded the production, along with the Rātā Foundation. The podcasts were released at a special event held at Tūranga in October which was opened by Ngāi Tūāhuriri tāua, Aroha Reriti Crofts.

Educational Posts

At the beginning of January this year we began producing educational posts based predominantly on pieces of information from the Treaty of Waitangi Questions and Answers booklet (Q&A). Our aim is to promote and share the content of the Q&A and other Treaty-related information more widely using new channels available to us, such as our Facebook page.

TREATY EDUCATION PRACTICE

Implementation of Te Tiriti approach

While we continue to provide both Introductory and Refresher workshops and shorter sessions to update individuals and organisations, we have noted a greater emphasis by those who approach us on Treaty implementation. People are looking for updates, solutions and pathways to implement the Treaty in their lives and work.

Because implementation of a Treaty-based approach often cannot be addressed within the limitations and constraints of policy already established in many institutions our [NWO Treaty Implementation Chart](#) simply asks three questions:

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

Also vital is ensuring that people involved have worked together on understanding what really matters to them. This provides an important basis for values-based and place-based conversations about identity and belonging to develop.

The sessions, tutorials and conversations that result from using this Implementation Chart have proved encouraging. They illuminate the fact that those with this commitment are already “making the road by walking it”. There are many different approaches to implementation and it has proved valuable for the chart to act as a reference point to ensure the Treaty is being considered as a whole. It is refreshing to hear from participants that honest dialogue and communicating with each other despite our differences and our different worldviews can create a picture of hope that te Tiriti o Waitangi will be honoured and indigenous peoples’ rights fully realised. Using the chart can be a useful way to make a contribution towards relational politics between tangata whenua and tangata Tiriti.

Publicising the new developments in the social context referred to above, including the Minister of Justice’s words at Waitangi Day this year about the importance of He Wakaputanga, can assist in this approach.

Groups organising more formal workshops and sessions

Groups hosting workshops lasting 2 days (12 hours+) or equivalent:

Canterbury WEA public class; Lincoln Agritech staff

Groups hosting workshops lasting about 1 day (7 – 10 hours):

Canterbury WEA public class; NZ Education Council (now NZ Teaching Council) managers; Waimakariri District Council Migrants and Newcomers Group; Christian World Service staff

Groups hosting shorter sessions lasting 1 – 5 hours:

The Great Scott Company (four times); NZ Teaching Council staff (twice - 1 introductory, 1 refresher); Salvation Army Bridge programme staff; a class at Te Wānanga o Aotearoa; Sunday Assembly monthly meeting; Hurunui Together network of new migrants within Hurunui District Council; Summerset Rest Home staff; OMEP early childhood tutors national meeting; Plunket North Christchurch staff; the Women’s Centre board and staff; CDHB Mana Ake (twice); University of Canterbury School of Education postgrad teachers class; Aranui Community Trust (usually referred to as ACTIS); Salvation Army trainers South Island gathering; NZ Council of Social Services, Burwood Academy of Independent Living and the Community Networks Aotearoa national conference.

Because the flow for any session / workshop is developed in consultation with the group according to the time available, the prior knowledge amongst the participants and their desired outcomes, there is an ongoing relationship with these groups and many of the individuals involved – see next section.

Sessions with individuals

These sessions are a major part of our work and are best 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 work is done with people from statutory bodies, national, regional and local government and educational institutions, as well as commercial entities and 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. Few people are able to acknowledge this mahi with koha.

We do not list here the names or organisations because we recognise that the person's commitment may not have been shared (yet) with their institution.

NWO membership

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

NWO members are sent *Snippets*, our regular newsletter, in order to resource and update them for their educational work. Alongside news from the mainstream media, we share information not generally available to the public. Once feedback has been received on a current issue of Snippets that issue is put up on the website [NWO Reports](#) page.

Our membership is currently 81.

NWO Networking

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. In addition to the Third Sector Organisations listed below we have engaged with **AKO Aotearoa, Human Rights Commission** (including their work on Religious Diversity), **Manu Taki** at Community and Public Health, **Waka Toa Ora** Healthy Greater Christchurch, CDHB **Wellbeing Index, Interagency Network for Refugees and Migrants** (usually referred to as INFORM), **ECan Networking for the Environment, CCC Heritage Strategy, WDC Newcomers Network, Office of Ethnic Communities, CCC Multicultural subcommittee** and their **Working Party** which wound up in July 2019 but which has recently been reconstituted as a Committee of CCC.

NWO at Waitangi Day and other events

On Waitangi Day 2020 NWO was represented at **I Love New Brighton**, the **Kaiapoi Waitangi Day Celebrations** and at **Okains Bay**. During the period since our last AGM we also either attended or had our posters etc. available at **Culture Galore**, a CCC organised event in Ilam each February/March, the **Inner City East Multicultural Festival** hosted by Te Whare Roimata in Linwood, and the **Lincoln Multicultural Festival**. We are actively looking at ways to increase the profile of Te Tiriti at these events. There is significant interest in our resources and people engage at a personal level in discussion on Te Tiriti, contributing to our noticing a growing and welcome shift in attitudes. These contacts often result in further work with organisations and individuals.

Other Treaty Workers

We connect with other Treaty Workers whenever we can. The connections are difficult to maintain in the ongoing absence of the national gatherings which used to be organised.

We have supported the work in Auckland on **Treaty-based Futures** and hosted two gatherings to discuss connections with the events planned which coincide with the anniversary of the Christchurch mosque shootings.

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) that are committed to a Treaty-based future. As TSOs are not much limited or constrained by statutory or commercial imperatives they are best positioned to do the independent thinking needed in order to develop the bases of the strategies and policies for Tiriti-based ecological development that take into account the best of both indigenous and western world views.

Nationally

NWO is a member of **Hui! Community Aotearoa**, the **Tangata Whenua, Community and Voluntary Research Centre** (their webinars have been particularly useful), and **ACE Aotearoa (ACEA)**. We have links with **Community Network Aotearoa**, **NZ Council of Christian Social Services**, **Inclusive Aotearoa**, **Asians for Tino Rangatiratanga**, **SOUL** at Ihumātao, **Sustainable Energy Forum**, **Engineers for Social Responsibility**, **The Royal Society**, **Fabians**, **Aotearoa Water Action**, **Peace Movement Aotearoa**, **Parihaka Committee**, **United Nations Association**, **NZ Alternative**, **Women's Studies Association**.

Ōtautahi Christchurch

NWO is a local member of **Sustainable Ōtautahi Christchurch** (usually know as SOC), **Social Equity and Wellbeing Network** (formerly COSS, now known as SEWN) and of **Volunteering Canterbury**.

One Voice Te Reo Kotahi (OVTRK)

We continue to support OVTRK and their Organising Group in their important role of advocating for TSO voices to be heard. Their kaupapa is Tiriti-based and their focus on developing strategy and policy for our Third sector assists NWO's awareness of these voices. The role of the Third Sector, alongside the First (national, regional and local government) and the Second (commercial organisations) was clarified in OVTRK's work on urban development during the OUR SPACE deliberations. That resulted in the recognition of the Third Sector *within* the wider community. So often the Third Sector is misnamed the Community Sector. Government and commercial organisations are also part of the wider community. The most recent [Report from OVTRK Forum with Hon Poto Williams 4 Nov 2019](#) illuminates these important matters. Third Sector voices are not formed from statutory or commercial imperatives. They bring a complementary approach to the development of strategy and policy – and in OVTRK's case this is Tiriti-based.

Other TSO Connections:

Te Pūtahi (Christchurch Centre for Architecture and City Making), **Sustainable Ōtautahi Christchurch**, **EnviroHub**, **ECO Canterbury Network**, **Ihutai Trust**, **Avon Ōtākaro Network**, **Canterbury WEA** and the nationwide **Federation of WEAs**, **Te Whare Roimata**, **Project Lyttelton**, **Social Equity and Wellbeing Network (SEWN)**, previously the Council of Social Services), **Te Pūtahitanga** (Commissioning Agency for Whānau Ora for Te Wai Pounamu), **Christchurch Resettlement Services**, **Christchurch Multicultural Council**, **Save West Papua**, **Canterbury Refugee Centre**, **Interfaith Council**, **Peace and Disarmament Centre**, **Child Poverty Action Group**, **Living Wage campaign**, **Women's Centre**, **The Howard League for Penal Reform**, **Tenants' Protection Association**, **Campaign Against Foreign Control in Aotearoa**, **Christian World Service**, **Sunday Assembly**, **U3A Pegasus**, **Public Health Association**, **Mount Pleasant and Sumner Community Centres**.

SUBMISSIONS

During the period since the 2018 AGM we have made submissions to the **Christchurch City Council (CCC) Long Term Plan**, **CCC Arts Strategy** and **CCC Heritage Strategy**, **Land Information NZ** proposal to include place names in te reo, **Charities Act Review**, **Environment Canterbury Representation Review** and the **Ōtākaro Avon River Draft Regeneration Plan**.

We made both a written and oral submission to the **Amendments to the Local Government Act 2002**, the **Crown Maori Relations Consultation**, on the **Zero Carbon Bill** and to **Local Government New Zealand** on their discussion paper *Reinvigorating Local Democracy – the case for localising power in decision-making to councils and communities*. In the last month we submitted on the **Education and Training Bill** and the **Public Service Legislation Bill** and have asked to be heard on those.

In addition we gave extensive feedback to **Statistics NZ** on their *Indicators Aotearoa NZ Report*, to the **Ministry of Education** about their TUIA programmes and the new School Journal graphic publication on Te Tiriti o Waitangi, to the **Ministry of Culture and Heritage** about both the expression in English of the text in te reo of Te Tiriti o Waitangi and the TUIA 250 programme, and to the **Department of Internal Affairs** about their publication for new citizens CHOICE.

NWO AND TANGATA WHENUA

Our connection with the 6 papatipu marae, Rehua marae with its association to Ngāi Tūāhuriri and Te Rūnanga o Ngāi Tahu (TRONT) are complemented by relationships with several Maori educators and commentators.

We are particularly grateful to Angus Macfarlane at UC, Helen Leahy at Te Pūtahitanga and Helen Brown in TRONT Archives for their interest in our *Treaty of Waitangi Questions and Answers* handbooks and to Morgan Godfery for his presentation to us in May 2019 on *Is the Government's co-design of Māori Crown partnerships Treaty-based?*

As reported in previous years these connections build on our understandings that have developed during our long-term relationship with Te Rūnaka ki Ōtautahi o Kāi Tahu, which began in 1984 with Project Waitangi Ōtautahi (the five year project which preceded the forming of NWO).

ACKNOWLEDGEMENTS

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

Dave Evans's expert work when needed on our website www.nwo.org.nz and his creative support is really appreciated.

In particular we record with sadness the resignation of Eileen Shewan from the Organising Group (OG) late in 2019. Eileen was with Project Waitangi Ōtautahi and then NWO since the beginning and has made a huge contribution to the work over those 35(!) years. She has been invaluable and we already miss her warmth and range of expertise terribly. We wish her all the best for the future.

AC Hunter has been on the OG since April 2019 and has somehow managed to fit in well very quickly. We have greatly benefitted from their wisdom, insight, creativity, facility with social media and the careful thoughtfulness they have brought to whatever they have done. Unfortunately for us they are moving to Australia tomorrow, but will remain a NWO member.

Nicky Taylor (you may remember her lovely mother Sue Taylor of WEA, HART, WILPF...) was with us for 5 months but had to resign due to a new job taking more time and energy than her last one. We want to thank her for her willingness to take on jobs we needed done and especially for her enthusiasm for te Tiriti.

We would also like to place on record again this year our very warmest thanks to Mike Asmussen, Eileen Gregg and now her successor Jax Maguire who continue to give great support to our organisation's administrative base at Te Whakaruruhau ki Ōtautahi Christchurch Community House, 301 Tuam St. They have recently taken over most of the mailing-out of the orders we get for bulk copies of the Q&A booklets and posters.

Thanks also to The Rātā Foundation with whom we have recently had more in-depth conversations and who were very supportive of our work, and to COGS.

Averil Williams, AC Hunter, John Peet, Kathy Duncan and Katherine Peet with, as mentioned above, Nicky Taylor for 5 months and Eileen Shewan until September last year.

- NWO Organising Group 28 February 2020