



# Annual Report

22 June 2022

**TREATY-BASED  
MULTICULTURAL  
FUTURE**

Understanding the Treaty as a framework  
for the future for all of us

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Network Waitangi Ōtautahi (NWŌ) is a Third Sector Organisation (TSO) whose members cover a wide range of expertise, including educational, scientific, technical, and sociological.

Over coming years, as we cope with Covid-19, global Climate Crisis and the many other environmental, social, economic and political threats we face, building connections by creating an Aotearoa in which decision-making is Tiriti-based will be key to the long-term strong sustainability of our country and its peoples. We see such a society, driven through the authority of rangatiratanga and built on mutually creative and respectful relationships and understandings, as resulting in a values-based, place-based society which is nourished by whanaungatanga, manaakitanga and kaitiakitanga, and enabled by a shift from individual self-interest alone to a society based on generosity.

For our sake, and the sake of all who come after us, we need to move beyond reliance on monocultural approaches inherited from the Westminster system of government during colonisation, which rely on majoritarian decision-making. We believe a commitment to the restoration of Tino Rangatiratanga as the context and the Treaty as the framework for the future will result in a shift to relational politics and to greater understanding of mutual interdependence between people in this country as well as between people and the natural world. This will benefit us all.

Te Tiriti o Waitangi sets out the relationship between hapū and the Crown, providing a place for us all to belong and live here in harmony as Tangata Whenua and Tangata Tiriti. Te Tiriti has in effect been ignored by the dominant system until very recently, and even then, at best, only imperfectly taken into consideration. Māori have suffered mightily as a consequence. NWŌ supports the restoration of Tino Rangatiratanga by Tangata Whenua and we are committed to Te Tiriti as the framework for a multicultural and strongly sustainable future. Its implementation requires development of the honourable Kāwanatanga envisioned in Te Tiriti, which we believe is essential to collective and individual wellbeing for all.

NWŌ recognises the text in te reo as the Treaty.

No English language version was signed at Waitangi on 6 February 1840.

Any NWŌ references to the Treaty/Te Tiriti are to that text in te reo. A modern - accurate - expression in English of its text in te reo is available on the NWŌ website [here](#).

NWŌ actively works towards this future by:

- providing formal learning opportunities
- creating resources that are open access under the Creative Commons licence
- providing mentorship to people wanting one-to-one support
- advocating for Te Tiriti to be centred as the framework for a safe, inclusive and non-racist future in this country in order to interrupt the monocultural dominance
- exposing the way decision-making based on majority-thinking often contributes to oppression and silences minorities
- encouraging relationships that help address the effects on those experiencing multiple dimensions of oppression
- supporting organisations to make sustainable changes to their policies and processes, establishing values-based, place-based approaches.

In summary, our focus is not on "racism" and "anti-racism" but on supporting the struggle for decolonisation and a Tiriti-based future – a multicultural future where the indigenous status of Tangata Whenua is understood. We want to encourage people to see Te Tiriti as a values-based and place-based creative framework for the future to use in their families, communities, organisations and institutions on which we can all work together.

## MANA WHENUA/TANGATA WHENUA

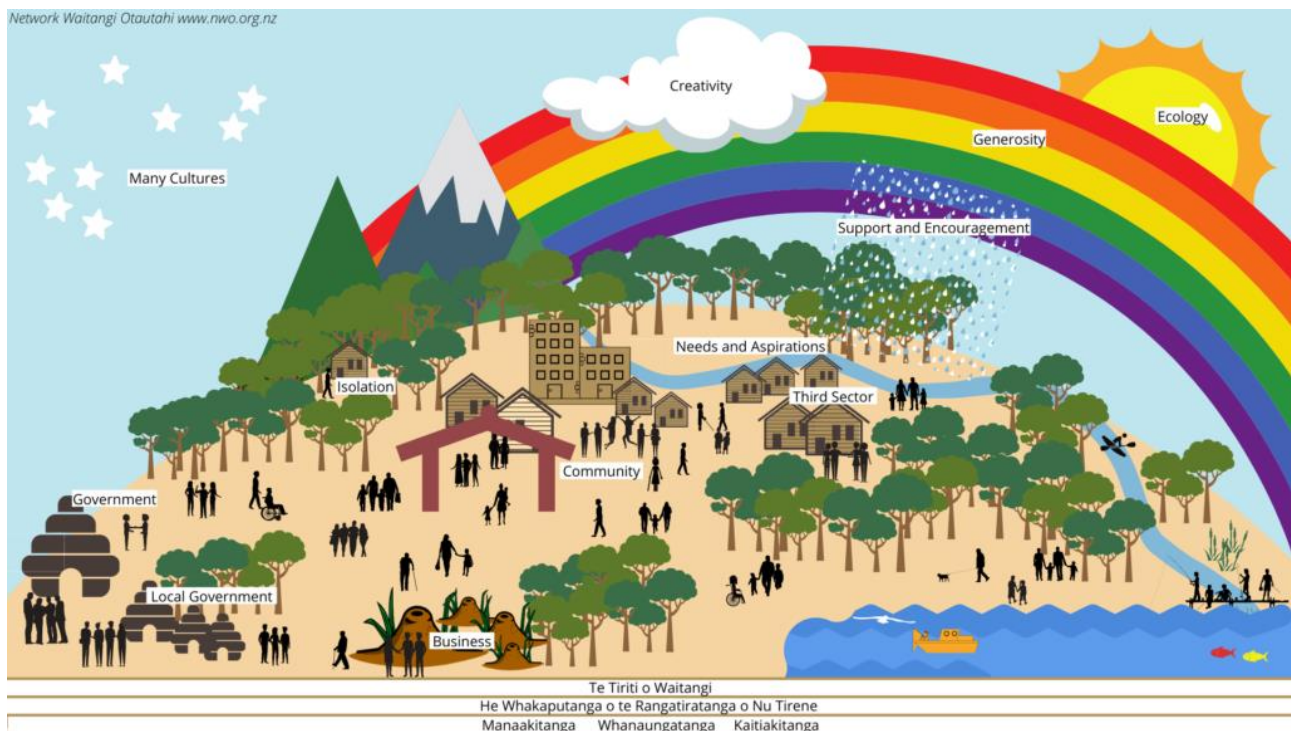
Our relationships with mana whenua/tangata whenua since we began in 1984 as Project Waitangi Ōtautahi have been pivotal for us. Being based in Ōtautahi has highlighted the importance of place and of being accountable to mana whenua in our work. (Project Waitangi nationally concluded in 1990 and we reformed as Network Waitangi Ōtautahi).

Initially our relationships were through Te Rūnaka ki Ōtautahi o Kāi Tahu, which was established in 1936. Their Upoko at the time we were established in the 1980s was Waha Stirling. Rev. Maurice Manawaroa Gray was passed the role as Upoko. Sadly he passed away in January 2021 and is dearly missed. We were blessed by being included in wānanga that Maurice led, and by his ongoing tutoring, along with other members of the Ōtautahi Rūnaka with whom, in some cases, we worked directly: Kiwa Hutchen, Murray Parsons, George Ehau, Elsie Roder, Elizabeth Cunningham, Jim Anglem and Rex Gibson. We supported Hui Whakamana Tiriti, which was established by the Ōtautahi Rūnaka to provide opportunities to share information and to converse about key Treaty issues with people from many different organisations.

When Ngāi Tahu were taking their claim to the Waitangi Tribunal, we supported Jim McAloon's contribution. After Te Rūnanga o Ngāi Tahu (TRONT) was established we informed the then Kaiwhakahaere Mark Solomon of our work. Our ongoing relationship with Te Rūnanga o Ngāi Tahu (TRONT) has recently been transferred by Arihia Bennet to Trevor McGlinchey who has given us useful direction in liaising with TRONT.

It was pleasing that Arihia arranged for our contribution to the Iwi Chairs Forum call, encouraging people to share their vision for this country post-Covid-19 as follows:

### RE-IMAGINING THE FUTURE



We continue to value our receipt from TRONT of Te Pānui Rūnaka, and wish to record here our warm thanks to Helen Brown for her generosity liaising with us on Waitangi Day at Okains Bay and giving us access to publications of the Ngāi Tahu Archive.

We have continued to complement these relationships with several other Māori educators and commentators whenever possible as referred to elsewhere in this report. Helen Leahy at Te Pūtahitanga was always encouraging.

After the CCC established Te Hononga with the 6 Papatipu rūnaka in Greater Christchurch, we valued the support of Gabrielle Huria of Ngāi Tūāhuriri and Kaharoa Manihera, as well as of Manaia Cunningham when he was based at ECan.

We continually attempt to maintain connections with those 6 papatipu Rūnaka – we wrote a six-monthly report to each after sending them each our Annual Report in May 2021.



We liaise with Rehua Marae where appropriate, and with Mahaanui Kurataiao Ltd - a company owned by those six rūnaka whose work after the 2011 earthquake has created a much less monocultural rebuild of the city. Te Marino Lenihan's leadership of the recent tour of the central city was most appreciated.

This year we have been most grateful to Te Maire Tau, Upoko of Ngāi Tūāhuriri and Co-Chair of Te Hononga, for his continuing support of our mahi after sheltering our last AGM.

NWŌ were deeply saddened to hear of the passing of Dame Aroha Reriti-Crofts (Ngāi Tūāhuriri). She has been a wonderful advocate for whānau ora, mana wāhine, wāhine ora and many other kaupapa in our communities for many decades. She has been a constant supporter of Network Waitangi Ōtautahi's work over this time, and we, like so many others, will miss her love, her support, her spunk and her utmost dedication to improved outcomes for her people and for our community.

The impacts of the pandemic has very much limited our interactions with mana whenua in person, but NWŌ value the communication over the last 14 months and look forward to renewing the connections as we emerge from restrictions. We will continue to seek guidance on how best to maintain these connections.

We were also deeply saddened by the recent death of Dr Moana Jackson. We have gained so much from his deep intelligence, his generosity, his clarity and calm determination over the entire time we have been working in this space. We agree with Morgan Godfery - *"This country is so much poorer for his passing, but so much richer for his life."* The last story Moana shared with us in the months before his death is such testimony to his influence. His young moko was up at 4.30am, ready for school and trying to cook his own breakfast. The previous evening the child had asked Moana what the "future" was. Moana said he had explained with some difficulty! When told so early the next morning to go back to bed the child urgently responded *"but I have to go to the future"*. What a legacy to leave! Thank you Moana for your vision, deep wisdom, expertise in communication, generosity, and so much more.

## **EDUCATIONAL OPPORTUNITIES IDENTIFIED SINCE APRIL 2021**

Particular opportunities to explore our thinking in the period since our last [Report to the 2021 AGM for the period 1 March 2020 to 27 April 2021](#) to have arisen from:

- Chief Human Rights Commissioner Paul Hunt address at the 2021 NWŌ AGM - [Refreshing Human Rights for our Times – The Role of the Treaty of Waitangi](#)
- Issues on Co-governance including the Three Waters policy developments
- Te Tiriti-Based Futures and Anti-racism [Decol 2022](#) webinars

This has led to an **emphasis on** both the values-based and place-based nature of our work.

The educational opportunities provided by He Whaakaro Here Whakamu Mō Aotearoa [The Report of Matike Mai Aotearoa](#) The Independent Working Group on Constitutional Transformation have been pivotal. We have emphasised their focus on the importance of recognising **the following values are all inter-related**, are also **sourced in or stress the importance of relationships**; whether they are environmental values or those that give meaning to the structure of a constitution. They suggest they may be conceptualised under the following broad headings –

1. **The value of tikanga** – that is the need for a constitution to relate to or incorporate the core ideals and the "ought to be" of living in Aotearoa.
2. **The value of community** – that is the need for a constitution to facilitate the fair representation and good relationships between all peoples.
3. **The value of belonging** – that is the need for a constitution to foster a sense of belonging for everyone in the community.
4. **The value of place** – that is the need for a constitution to promote relationships with, and ensure the protection of, Papatūānuku.
5. **The value of balance** – that is the need for a constitution to ensure respect for the authority of rangatiratanga and kāwanatanga within the different and relational spheres of influence.
6. **The value of conciliation** – that is the need for a constitution to have an underlying jurisdictional base and a means of resolution to guarantee a conciliatory and consensual democracy.
7. **The value of structure** – that is the need for a constitution to have structural conventions that promote basic democratic ideals of fair representation, openness, and transparency.

Finally we can report that the educational opportunities resulting from the use of the strengths-based [NWŌ Implementation Chart](#) have been heartening.

The Chart is prefaced by:

The Preamble and 4 Articles need to be taken together as a whole and as a follow-on to the 1835 Declaration and is in 5 columns based on the 5 aspects of the Treaty:

Preamble: Peace with justice for all	Article 1: Practising honourable KAWANATANGA	Article 2: Promoting TINO RANGATIRATANGA by tangata whenua	Article 3: Māori participation in Kāwanatanga in ways determined by Māori in relation to tikanga	Article 4: Everybody's belief systems upheld
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This is followed by three questions to encourage action:

How are each of the 5 aspects (above) relevant to (you/your organisation) today?

What will you do next?

Who will you do that with?

How will you know it is done?

We invite further feedback to this approach.

## **MAIN ACTIVITIES**

### **INFORMATION SHARING**

#### **NWŌ WEBSITE**

We continually update resources for our courses and shorter sessions and these updates are reflected in resources we make available to download from our website e.g. [\*Who are Tangata Tiriti?\*](#) In the 11 months from July 2021 to May 2022 (inclusive), we had over 37 900 visitors to our website (an average of 3621 per month) and just under 35 000 page views. Currently, the most visited pages are our Welcome and Resources pages. Most viewed resource pages are [Matike Mai](#), and the [Q & A](#).

All content on this web site is subject to a [Creative Commons attribution-Non-Commercial-Non-Derivative New Zealand 3.0 Licence](#)

NWŌ welcomes feedback on all resources. Please send to [organisers@nwo.org.nz](mailto:organisers@nwo.org.nz). Hard copies of the resources listed below are available to order from NWŌ by sending an email to us at [office@nwo.org.nz](mailto:office@nwo.org.nz) indicating how many are needed and supplying a postal address. These are:

[NWŌ Treaty and Declaration posters](#) for which we invite [koha](#)  
[NWŌ Questions & Answers booklet](#) which has a price attached (@\$5 + p&p)  
[Briefing Paper](#) on the forthcoming National Action Plan Against Racism (@\$5 +p&p)  
Both [Decolonisation posters](#) for which we invite [koha](#)

Those can also be collected by arrangement at Te Whakaruruhau ki Ōtautahi *Christchurch Community House*. Detail on some of these resources is outlined below.

#### **SNIPPETS**

This [NWŌ newsletter](#), in which we record recent developments impacting on a Treaty-based future, is available to NWŌ members and to Treaty workers around the country on request. Currently there are 121 such *Snippeteers*, 104 of whom are NWŌ members. NWŌ Organising Group (OG) members contribute to and circulate *Snippets*, approximately 10 editions per year.

#### **NWŌ FACEBOOK PAGE**

Just before the AGM in January 2020, the OG launched the [NWŌ Facebook page](#). Our aim is to use this platform to connect with a wider audience to share educational resources. Facebook posts are now updated regularly with topical items throughout the year and we have increased our followers, currently 209.

#### **NWŌ TWITTER PAGE**

In February 2022 the OG launched a [Twitter page](#). This gives us another media presence for sharing resources and information. This is updated regularly and currently has 32 followers.

#### **WORKBOOK**

The workbook, used for educational opportunities, is updated throughout the year with new material and updated presentations. The current Workbook is provided at 2-day courses open to the public. It is amended

for each specific course and session with different organisations and in working with/mentoring many individuals.

### NWŌ TREATY POSTER WITH THE ASSOCIATED 1835 DECLARATION POSTER

NWŌ have been producing posters of the 1835 Declaration of Independence *He Wakaputanga o te Rangatiratanga o Nu Tireni* and *Te Tiriti o Waitangi, the Treaty of Waitangi*, each with some comment and explanation, for well over 26 years. The posters are available to [download](#) from our website and also in hard copy.

Since the last NWŌ AGM on 27 April 2021 we have ordered

5000 hard copies of *He Wakaputanga o te Rangatiratanga o Nu Tireni* posters, making a total of 85,000 printed to date – at 31 May 2022 we have 4895 on hand.

5000 hard copies of *Te Tiriti o Waitangi* posters making a total of 92,000 printed to date – at 31 May 2022 we have 3547 on hand.

The current (2018) 'expression' in English of the text of the Treaty in te reo Māori is the result of input that NWŌ has received from te reo speakers over many years after wide and open consultation. The most recent conversation has been with Professor Margaret Mutu.

The text of the Declaration was originally supplied by Te Whakakotahitanga o Ngā Iwi o Aotearoa/the Māori Congress in 1994 to the Federation of WEAs in alliance with Network Waitangi Ōtautahi (NWŌ). NWŌ has continued to reproduce this since 1997 and in 2018 updated it after following up sovereignty issues outlined on the Treaty poster and acknowledging the Government's commitment to honour the original promise of the Treaty.

### THE TREATY OF WAITANGI QUESTIONS AND ANSWERS BOOKLET

This handbook can be downloaded from the website and continues to be widely distributed. Since the last NWŌ AGM on 27 April 2021 a further 2700 hard copies of Q&As have been printed. This means a total of 11,980 hard copies have been printed by NWŌ since distribution began – at 31 May 2022 we have 511 on hand. The current edition is in the process of being revised. This is being led by Moea Armstrong of Network Waitangi Whangārei (NWW) and is warmly supported by NWŌ.

### DECOLONISATION POSTERS

Two posters, one for tauiwi individuals and another for tauiwi-led organisations, were added to our offerings in 2020. Tamaki Treaty Workers gifted us 3000 and asked that we distribute these on the same koha basis as our other posters. Since the last NWŌ AGM on 27 April 2021 we have printed 2000 more of each poster making a total of 7000 printed to date – at 31 May 2022 there are 2246 of the one for tauiwi individuals, and 1935 of the one for organisations in hand.

### DESTINATION OF HARD COPY RESOURCES

The hard copies are widely distributed - for example, places which have been mailed significant numbers of Q&As over recent months have included:

North Island – Auckland, Hamilton, Hutt Valley, Wellington, Palmerston North, Ngaruawahia, Napier, Tauranga, Masterton, Porirua and Napier.

South Island – Christchurch, Dunedin, Invercargill, Greymouth and Timaru

Distribution of hard copies at displays and events has been reduced over the period since our last AGM, as several of these have been cancelled/held on-line due to the pandemic.

### **NETWORKING**

This involves local, regional, and nationwide organisations in all three sectors – government, commercial and the third sector.

Recognition of the Third Sector *within* the wider community can overcome confusion often created by the way this sector is often misnamed as the Community Sector – government and commercial sector organisations are also part of the wider community! The Third Sector comprises organisations (TSOs) that form around common interests, identities, issues, or places. According to Statistics NZ there are well over 100,000 in this country and only 10 percent have any paid staff. These organisations are also referred to as NGOs, Civil Society Organisations, Non-Profit Organisations, Community-led groups. They complement and are not limited by statutory obligations or commercial imperatives.

We are involved in many Third Sector Organisations (TSOs) particularly in order to build understanding of the Treaty in 2022. For the same reason we also maintain some links to organisations in both the commercial and statutory sectors.

## LINKS WITH GOVERNMENT

We are pleased that this link: [Network Waitangi Ōtautahi](#) is now available on the Ministry of Culture and Heritage with the explanation: “*Teaching resources and ideas to support units of work relating to Te Tiriti o Waitangi.*”

NWŌ sees this as a time of increased momentum in the evolution of educational approaches to understanding the constitutional underpinnings of government. We continue to tautoko Treaty-based support for retaining and regaining Tino Rangatiratanga and the establishment of honourable Kāwanatanga. We have summarised recent developments in government in this evolution in the NWŌ resource [Recent Changes in the Social Context](#).

We have offered **advocacy to various agencies** to tautoko Te Tiriti (in te reo) being the foundational pillar of government agencies. NWŌ sees Te Tiriti as a (small p – it is about power) political document rather than an ethnic/cultural one. As the momentum moves towards constitutional change, as highlighted in the Matike Mai and He Puapua Reports, it is imperative that Te Tiriti forms the basis of these constitutional discussions. In order to better understand what to currently focus on we are trying to discern the relationship between the roles of:

- Te Arawhiti – Office for Māori Crown Relations
- The Ministry of Ethnic Communities work on social cohesion
- The Ministry of Social Development work on social cohesion

NWŌ has provided written and/or oral submissions to the following government initiatives:

- The Aotearoa New Zealand Histories School curriculum content draft
- The Ministry of Social Development Social Cohesion Survey
- The Natural and Built Environment Bill
- Pae Ora (Healthy Futures) Bill
- Te Kawa Mataaho Public Service Commission (PSC) current work with civil society groups – TSOs – on the fourth National Action Plan for this country’s Open Government Plan (OGP) – see PSC website for news updates. NWŌ has been involved with this PSC work along with the PSC Expert Advisory Panel, contributing in particular to:
  - How can honourable kāwanatanga be applied through the planning and implementation of the NAP4 and OGP commitments (Article 1).
  - How can tino rangatiratanga be enhanced through the commitment (Article 2)
  - How can equality and equity be enhanced particularly for Māori through the commitment (Article 3).

We further note an ongoing opportunity to contribute to government agencies is the requirement of the new Public Service Act 2020 for chief executives of government agencies to produce Long Term Insights Briefings, and do this in consultation with the public. No briefings are currently open to public consultation – past briefings are on the PSC website - see [Long Term Insights](#). Comments, questions and ideas can be emailed to [ogpnz@publicservice.govt](mailto:ogpnz@publicservice.govt).

## LINKS WITH THIRD SECTOR ORGANISATIONS (TSOs)

### NATIONALLY

NWŌ is a member of HuiE! Community Aotearoa, the Tangata Whenua, Community and Voluntary Research Centre (their webinars have been particularly useful), and ACE Aotearoa (ACEA) whose annual conference we attended, and which links with UNESCO and Asian South Pacific Basic and Adult education ASPBAE. We value the National Community Law Centre’s manual chapter on Treaty Activism and maintain links with the Human Rights Commission.

NWŌ has provided input to the following proposals/surveys:

- Human Rights Commission National Action Plan Against Racism for Government
- Human Rights Commission recent Survey
- Adult and Community Education (ACE) survey and several policy matters.

We have links with Action Station, Community Networks Aotearoa, NZ Council of Christian Social Services, Transparency International, Inclusive Aotearoa Collective, Tauīwi mō Matike Mai, Asians for Tino Rangatiratanga, STIR, Environmental Defence Society, Environment and Conservation Organisations (ECO), Wise Response, Sustainable Energy Forum, Engineers for Social Responsibility, The Royal Society, Fabian Society national seminars, Institute of Policy Studies, Aotearoa Water Action, Peace Movement Aotearoa, Parihaka Committee, United Nations Association, NZ Alternative, Alternative Aotearoa, Women’s Studies Association, Kotare Research and Education for Social Change, Federation of WEAs, Public Service

Association seminars, Save West Papua campaign, Child Poverty Action Group, Living Wage campaign, Council of Trade Unions, Gen Zero, Ara Taiohi Youth Council.

### ŌTAUTAHU CHRISTCHURCH

NWŌ is a local member of Sustainable Ōtautahi Christchurch (usually known as SOC), Enviro Hub, Social Equity and Wellbeing Network (formerly COSS, now known as SEWN).

Other local TSO connections include Te Pūtahi (Christchurch Centre for Architecture and City Making), ECO Canterbury Network, 350.org, Ihutai Trust, Te Ahu Patiki, Avon Ōtākaro Network, Canterbury WEA Programme Advisory Committee and Council, Te Whare Roimata, Te Kete Koha (Time Banks collective), Phillipstown Hub, Project Lyttelton, Te Pūtahitanga (Commissioning Agency for Whānau Ora for Te Wai Pounamu), Christchurch Resettlement Services, Speak UP Koreroia, SHAKTI, Community Languages Information Network (CLING), Christchurch Multicultural Council, Canterbury Refugee Centre, Interfaith Council, Peace and Disarmament Centre, Women's Centre, The Howard League for Penal Reform, Tenants' Protection Association, Campaign Against Foreign Control in Aotearoa, Christian World Service, Christchurch ACE Network/Festival Adult Learning, U3A Pegasus, Public Health Association, Mount Pleasant, Redcliffs and Sumner Residents' Associations.

While NWŌ liaises widely with a range of TSOs we work particularly closely with One Voice Te Reo Kotahi (OVTRK) and the OVTRK Organising Group whose focus is on developing strategy and policy for our Third Sector. The OVTRK kaupapa promotes an ecological Tiriti o Waitangi-based multicultural future and upholds the four well-beings (environmental, social, economic and cultural) now reintroduced to the primary purpose of the Local Government Act. OVTRK advocates for the value of and expertise within TSOs and acknowledges that they speak from, not for, the Third Sector – their deliberations expand NWŌ's understanding of working with others to advocate for TSO voices with this kaupapa to be heard.

Currently in light of the many 'wicked problems' facing us - the climate crisis, pandemic, supply chain shortages in the light of the Ukraine war, etc – OVTRK is focussed on the interface between government and TSOs and acknowledging that:

**We are in the same boat for a just transition to a Treaty-based future**  
Mō tātou, ā, mō kā uri ā muri ake nei – for us and our children after us



NWŌ is continuing to work with this group of committed TSOs to discern the priorities needed for OVTRK to focus on adjusting the sails towards this Treaty-based, just transition to a future that will sustain us and our children after us.

NWŌ attended Ōtautahi Christchurch community events. There were several others cancelled due to Covid-19 restrictions:

- Matariki celebration at New Brighton
- Rehua Open Day
- Networking for Environment
- HuiE! SDG summit
- Mahia te Aroha – launch of Christchurch Invitation
- Several Te Putahi events
- Katherine Peet spoke at the local event for the anniversary of West Papua independence



NWŌ's Katherine Peet participated in a Plains FM (Canterbury radio station) [Speak Up Kōrerotia podcast](#) discussing Te Tiriti o Waitangi and human rights legislation with Paul Hunt, Chief Commissioner, Human Rights Commission; Katherine Peet, NWŌ and Richard Tankersley, Ngāi Tahu, Kaitiaki Mana Māori Medical Council. NWŌ also made a submission to the Christchurch Community Strategy.

#### LINKS WITH TREATY EDUCATION GROUPS AROUND THE COUNTRY

NWŌ really values our intermittent contact with Treaty workers who order our resources (listed above). It has been difficult during Covid-19 period to re-establish links we established before lockdown at the meeting of a local network of Treaty workers. Beyond this local network and those who order hard copies of our resources, we continue to liaise closely with Network Waitangi Whangarei and most *Snippeteers* who live outside this city. NWŌ is a partner organisation to [Te Tiriti Based Futures](#) who have organised bi-annual conferences on decolonisation, The Treaty and anti-racism. Their recent [webinars](#) re-established connections.

#### **ORGANISING COURSES AND SESSIONS**

The flow for any courses/sessions is developed in consultation with the interested group according to time available, prior knowledge amongst the participants and desired outcomes. These learning opportunities start from where people are and are non-confrontational. They are aimed at exploring what it means to live in this country, what te Tiriti o Waitangi says and how to think about and work toward the Treaty as a framework for the future.

General areas covered include:

- ancestry and culture, values, cultural difference and cultural safety
- what was happening before 1840, including the 1835 Declaration of Independence
- the Treaty documents
- post-Treaty legislation and actions taken by Māori attempting to call the Crown to account
- monocultural/bicultural/bilateral/multicultural/partnership issues
- colonisation and decolonisation
- personal, cultural and institutional racism, social statistics and economic issues
- Treaty 'settlement' matters
- new ways of thinking, living and working
- models and possible actions for moving towards a Treaty based society, particularly in relation to a "strongly sustainable" future.

Participants are encouraged to develop a plan of action. We do not set fees for our workshops but ask that our expenses be covered and invite [koha](#) in relation to provision of the education (receipts will be sent). Invitations to work outside Ōtautahi are considered.

#### SUMMARY OF COURSES AND FORMAL SESSIONS HELD SINCE LAST AGM

	HOURS	NUMBER	ORGANISATION
<b><u>COURSES 2021</u></b>			
29 June&2 July	14	15	CWEA at Aldersgate
26 July & 29 July, 5&12 Aug	7+ 1 x 3 = 11	30	Rudolf Steiner School staff
27&28 September	14	22	CWEA at Aldersgate (for public)
16&18 November	14		CWEA at Aldersgate (for public)
<b><u>Shorter but formal sessions 2021</u></b>			
20 May	3	34	Early Start follow up
22 May	4	6	Skillwise Board
31 May	4	12	ACTIS follow up
9 June	1.5	16	Te Wananga O Aotearoa
19 June	1.5	11	Canty Permaculture Inst.
30 June [KD]	2	30	BAIL & BAT
3 August	3	16	Uni of Canterbury CEDEM649
7 August	1.5	15	CAB Resettlement Services
2 September	1.25	25	UN SDG Virtual Summit
<b><u>COURSES 2022</u></b>			
24&25 January	14	24	Yoobee College

3 March	7	5	Conservation Volunteers
<b>Shorter but formal sessions 2022</b>			
1 & 3 February	2 x 1 hour sessions	No.1 = 90 No.2 = 70	Fire & Emergency NZ (FENZ) nationwide (on-line)
14 April	2	1	Herbie Mues (on-line ex CWEA postponed course)
19 May	1 hour	9	Canterbury College English Language School

## **FOLLOWING UP AFTER COURSES AND SESSIONS, INCLUDING ORGANISING IMPLEMENTATION**

While time-consuming, this usually leads to organisations taking responsibility for their own action plans. Our role is to respond to requests, review plans, and suggest amendments to align with the Treaty as a framework for the future. As outlined in more detail earlier in this Report, educational opportunities resulting from the use of the strengths-based [NWŌ Implementation Chart](#) have been heartening.

## **SUPPORTING THOSE DEVELOPING THEIR TREATY WORK**

### NON-FORMAL SESSIONS

This is the primary work of NWŌ. Many of these sessions are unable to be named because they are with individuals and groups who seek advice from us as to what actions/resources we have to assist them in their mahi to increase understanding of Te Tiriti o Waitangi as a framework for the future for all of us in their organisation or workplace (those includes government departments as well as large TSOs which have not updated their understanding since the policy was first written).

### NWŌ MEMBERSHIP

Once a workshop has been completed, we offer membership to NWŌ. The current membership stands at 104. Members receive *Snippets*, our regular update with news and views on the Treaty referred to earlier in this Report.

### ORGANISING MEETINGS ON TOPICS OF INTEREST

Apart from our AGM, face to face meetings have been difficult to organise due to the pandemic. We have given notice of several webinars and Zoom/Teams meetings

### NWŌ ORGANISING GROUP

2021 saw the departure of Kathy Duncan in May 2021 and Kathryn Wilson in June 2021. We really valued the insights of Kathryn Wilson, particularly in relation to her work with refugees for the year she was an OG member. Kathy Duncan gave an invaluable three years of contribution to NWŌ. Her skills have been greatly appreciated and her presence is missed.

The work of the OG is multifaceted, and we welcomed three new members in 2021. Katherine O'Brien, who joined in May 2021, brings long involvement in understanding tikanga and has taken up the role of producing our newsletter *Snippets*, record-taking, and administration. Fay Brorens, who has a particular interest in the Climate Crisis, also joined in May and has taken on the particular role of coordinating the purchasing and distributing of resources in addition to her OG general role. Kelly Dorgan joined in October 2021 - her active involvement in the health sector, particularly Māori health, and her general knowledge base and social media skills are a most welcome addition.

NWŌ wishes to place on record our appreciation of the work of Lydia Dixon as our Project Worker based at office base in Te Whakaruruhau ki Ōtautahi *Christchurch Community House*. She unfortunately departed in September for a work opportunity. Her contribution was truly valued. We welcomed Martha Allan in October as the new Project Worker. Martha has been doing a sterling job and we are most grateful for her mahi. She will be a vital part of our organising the upcoming shift of our office base in September this year.

In May 2022 the OG welcomed Laura-Lee Whyte, an experienced accountant who will be overseeing the finances of NWŌ. The OG is most grateful to John Peet who stepped into the breach taking on the role of treasurer after the sudden departure of Averill Williams last year.

Our office base at Te Whakaruruhau ki Ōtautahi *Christchurch Community House* continues to be a vital resource for our work and we record her, with warmest thanks our appreciation of the willing assistance on so many fronts by Mike Asmussen and Jax Maguire. Their role as our reception desk is invaluable.

Fortnightly OG meetings have been predominantly held via Zoom and where possible in person.

## LOOKING TO THE FUTURE

The Financial and Service Statements tabled at this meeting and our financial indicators since balance date are within acceptable ranges, and we do not see any large changes on the horizon that would cause alarm as far as finances go. NWŌ is in excellent heart financially. (NWŌ's Financial and Service Statements were distributed to members separately and are deposited on the Charities Register).

The Government's new Incorporated Societies Act will bring some changes that will require some effort, but that is not imminent.

## CONCLUSION

Te Tiriti o Waitangi was and is an invitation to Tangata Tiriti to belong in this land IF the Treaty is honoured. It is the basis of the developing culture of Tangata Tiriti and of their nationhood.

Acceptance of the Treaty as a shared frame of reference for attention to bilateral Tangata Whenua - Tangata Tiriti relationships, along with the recognition of the indigenous status of Tangata Whenua as outlined in the *UN Declaration on the Rights of Indigenous Peoples*, can assist settlers as Tangata Tiriti to identify their appropriate role in establishing a multicultural honourable Kāwanatanga - the one promised in the Treaty.

As mentioned in the introduction, we are heartened by shifts in wider societal reliance on majoritarianism alone. Consensual politics and values-based, place-based approaches are sought by many Third Sector Organisations. Organising these independent voices in the context of all 5 aspects of the Treaty framework could have a critical role to play, alongside academics who have a statutory responsibility to be critic and conscience of society in encouraging relational politics based on the Treaty of Waitangi.

NWŌ is pleased to continue to tautoko the kaupapa of realising a Treaty-based, multicultural future for the benefit of Tangata Whenua and Tangata Tiriti. Nāu te rourou, nāku te rourou, ka ora ai te iwi.

Me kia kaha tātou

Katherine Peet, John Peet, Annie Gordon, Katherine O'Brien, Fay Brorens and Kelly Dorgan

NWŌ Organising Group as at 22 June 2022