

# NGĀ RERENGA O TE TIRITI:

*Community organisations engaging  
with the Treaty of Waitangi*

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*For Joan Macdonald (1932-2016)*

*A woman committed to a peaceful,  
Treaty-honouring Aotearoa*

*He wahine hūmārie, he wahine toa.*

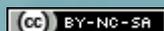
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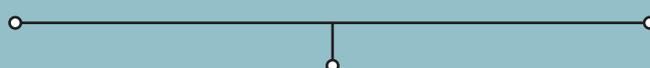
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## HE MIHI: *Acknowledgements*

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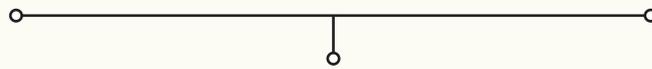
Ko koutou katoa ngā ringa tohau nui, e kore e oti te whakamānawa atu. Tēnā koutou katoa.

*Jen Margaret*



# HE KUPU WHAKATAKI:

## *Introduction*



**Ko tō hoe, ko taku hoe, ka tere te waka e**

*With your paddle and my paddle,  
the waka will travel quickly*

***We have a dynamic, living model, which keeps evolving. There isn't a set formula for organisational Treaty relationships, we have just forged a way of doing this particular relationship. The universal aspect of these relationships is power-sharing and partnering with Tangata Whenua. (TOAH-NNEST Taiwi Caucus)***

Ngā Rerenga o Te Tiriti responds to the aspiration of groups and organisations within the community sector to be more engaged with the Treaty of Waitangi. It brings together many years of practice and reflection by Treaty practitioners, community organisations, and mana whenua. In doing so, it provides guidance, inspiration and sustenance to community organisations engaging with the Treaty.

Like a sea voyage, organisational Treaty journeys involve factors that can be influenced and others that can't. Engaging with the Treaty of Waitangi is on-going, relational work which constantly evolves in response to the conditions. There isn't one map or a fixed route to a specific destination; navigation requires preparation and skill. These are not entirely uncharted waters however, community organisations have been engaging in this work for many years.

This resource provides reflections from community organisations at different stages of their Treaty voyages. Organisations can learn from the experiences of others, but cannot simply follow the same route – each organisation must track its own course. Ngā Rerenga o Te Tiriti supports organisations by outlining preparatory steps and things for you to consider throughout these exciting journeys.

Just as it was for those who travelled great distances by sea to arrive here in Aotearoa, the voyages of organisations engaging with the Treaty may entail periods of calm, of storms, and of many unknown elements. Voyaging requires skill and commitment, but is rewarding and full of possibility.

## WHO IS THIS RESOURCE FOR?

This resource is intended for community organisations in Aotearoa that have been established under the authority of the New Zealand government, and whose rights and responsibilities are linked to those of the Crown. It is not intended for organisations established under hapū authority – this would be a separate piece of work. We recognise the complex situation for Māori organisations that identify with the hapū side of the Treaty relationship but who are accountable to the government in terms of law and funding, etc. This resource is aimed particularly at organisations who are primarily Tangata Tiriti/ Tauīwi/Pākehā in their current ways of working.

Ngā Rerenga o Te Tiriti is for organisations who are clear that they want to engage, or enhance their existing engagement, with the Treaty. It does not contain background information about the origins of the Treaty and its content, or about colonisation and its impacts, or about the imperatives for community organisations to engage with the Treaty. While it's critical for organisations to understand this background, other resources<sup>1</sup> already exist to refer to.

*Organisations reading this resource may have differing understandings of the Treaty and what it means in their context. Ngā Rerenga o Te Tiriti is premised on the Māori Text of the Treaty (Te Tiriti o Waitangi), and on the understanding that relationships of mutual benefit are at the heart of the Treaty.*

## HOW WAS THIS RESOURCE CREATED?

This resource is the result of a Treaty Resource Centre project, Treaty Application in Community Organisations, led by Jen Margaret with support from Alex Hotere-Barnes and Christine Herzog. The project received funding from the Lottery Community Sector Research Fund. The project utilised Treaty-informed processes and involved:

- Discussions with Ngāti Tamaoho Trust, the Treaty Resource Centre's mana whenua Treaty partner
- Bringing together a group of researchers to consider the implications of their work for Treaty application
- Case study interviews with six diverse community organisations regarding their experiences in applying the Treaty
- Māori practitioners providing feedback on the theoretical framing and content of the resource.

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1. See the reading list here:  
[www.trc.org.nz/application/introduction](http://www.trc.org.nz/application/introduction).

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## HOW IS THIS RESOURCE ORGANISED?

Ngā Rerenga o Te Tiriti is intended for organisations at different stages of organisational Treaty journeys - on the shore, out at sea, or perhaps having come into port to consider the next stage of the voyage. The resource is structured to be relevant at every stage of the journey.

The resource is organised into two parts. While the first part is more extensive, this does not mean there is less to do once your voyage is underway! Engaging with the Treaty is a non-linear process; you will need to revisit and develop your preparatory work as you navigate the voyage.

**Te whakarite:**  
**preparing for the voyage**  
addresses the following questions:

- Why are we making this voyage?
- What do we mean by the Treaty?
- Where might we start?
- Where are we heading?
- What sort of vessel do we need?
- Have we got the provisions we need?
- Who do we need on board?
- What resources could help guide us?

**Te whakaterere:**  
**navigating the voyage**

explores these additional elements to consider while voyaging:

- How might we embed our Treaty commitment?
- What challenges might we encounter and how might we respond?
- How can we sustain the voyage?

Core ideas are provided in response to these key questions, supported by quotes and references to other relevant resources. Key considerations are provided throughout the document; these are also collated at the end of the document.

Ngā Rerenga o Te Tiriti is supported by a collection of [online resources](#) which includes organisational stories, researchers' reflections and other resources to guide community organisations engaging with the Treaty.

## ORGANISATIONAL STORIES

Ngā Rerenga o Te Tiriti draws on and quotes from interviews conducted with a range of organisations:<sup>2</sup>

### Multicultural New Zealand:

the umbrella body for New Zealand's 18 regional Multicultural Councils. This story considers the relationship between Te Tiriti and multiculturalism. It shows a national umbrella organisation supporting regional member councils to develop skills and to nurture local Treaty relationships.

### Occupational Therapy New Zealand/ Whakaora Ngangahau Aotearoa (OTNZ-WNA):

a membership body for occupational therapists. Supported by external advisors, OTNZ-WNA is engaged in a transformative journey to a new Treaty relationships governance model. This story reflects on critical factors so far, and on what OTNZ-WNA needs to do to embed their model.

### Raetihi Community Charitable Trust:

a small local community trust in the rohe of Ngāti Rangi and Uenuku. The Trust enjoys an instinctive and practical Treaty engagement. Their story considers the value of documenting ways of working and emphasises that effective relationships are underpinned by a respect for values, and for Te Ao Māori.

### Te Ohaakii a Hine – National Network Ending Sexual Violence Together (TOAH-NNEST):

an organisation with an established two whare/house structure. Ngā Kaitiaki Mauri contains those working from kaupapa and tikanga Māori worldviews. The Tauwiwi Caucus contains those working from Tauwiwi worldviews. Separate interviews with representatives of each whare reinforce the primacy of relationships, and explore the effort required to sustain those relationships.

### Te Huarahi mo te puawaitanga o ngā kura whānau ngatahi o Te Puaha o Waikato (Te Huarahi):

a broad local network aiming to improve educational outcomes for Māori students in Pukekohe. This story examines the power of a community working collectively to address entrenched attitudes. It identifies community training workshops and hapū-based Treaty relationships as pivotal.

### Youthline Otago:

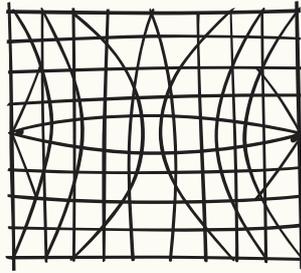
a support service for Otago's young people. This story explores an organisation that has a stated commitment to the Treaty, and that has undertaken regular Treaty training, but that has found it challenging to put this commitment and training into practice. Recent changes to Youthline Otago's Treaty training have sparked new enthusiasm for applying the Treaty in practical ways.

In addition, Barnardos has also shared key documents and initiatives from their organisational voyage.

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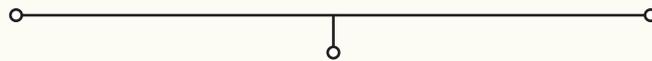
2. For the full stories go to:  
[www.trc.org.nz/application/organisational-stories](http://www.trc.org.nz/application/organisational-stories).

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# TE WHAKARITE:

## *Preparing for the voyage*



**Tē tōia, tē haumatia**

*Nothing can be achieved without a plan,  
a workforce and a way of doing things*

### WHY ARE WE MAKING THIS VOYAGE?

***One of our strategic goals was building authentic relationships between our schools and whānau... We concluded you can't have a good relationship if you don't understand each other. We felt that schools and whānau having an understanding of Te Tiriti o Waitangi – the foundation document in our country – would support building authentic relationships. (Te Huarahi)***

Organisations will have different drivers for engaging with the Treaty. You may be wanting to respond appropriately to the needs of Māori clients and communities; to enhance the effectiveness of your work; to ensure professional competencies can be met; or to ground your work firmly in Aotearoa.

You need to understand your organisation's drivers to properly determine the direction you need to head. Understanding how your organisation might benefit from engaging with the Treaty is critical to building support for, and an on-going commitment to, your organisation's Treaty voyage.

***As migrants we need to pay homage and respect to the owners of the land. We can only actualise multicultural policies with the understanding and support of Tangata Whenua. The statement, "What is good for Māori is good for everyone" is profound; that is the spinal cord of anything we do. (Multicultural New Zealand)***

***The professional competencies focused on the Treaty and biculturalism are a requirement, there is no opting out, we need to know this stuff. Anyone within OTNZ-WNA saying "I don't want a Treaty relationship model" would find themselves out of step with the changes in the profession. (OTNZ-WNA)***

For an organisational Treaty commitment to be sustained and successful, you need to understand clearly how the Treaty fits with your organisation's values and work.

***Whānau transformation is the big picture for us as a trust. The Ruapehu Whānau Transformation Project has come out of iwi aspirations and is now supported by the community... The Transformation Project has given shape to the vision that we had as a Trust and is the catalyst that will help us achieve our vision. (Raetihi Community Charitable Trust)***

## A willingness to change

Embracing the Treaty is about engaging in a process of change at both the organisational and personal level. It requires an openness and a willingness to operate differently.

*We have a very non-Māori volunteer base and we know it should be more inclusive... We need to think about whether our processes and procedures exclude Māori from joining as volunteers. What is it about us as an organisation, is it systemic, is it our advertising, how the training works, or our programme that excludes people from joining us? Some of the answers are not that easy to address. The Youthline Otago training has an underlying philosophy of individualism which doesn't work well with cultures which value collectivism. We need to work on that. (Youthline Otago)*

The Treaty is about relationships where power is shared. Embracing relational change asks that we be open to the unknown. Working with the unknown creates uncertainty and can feel both exciting and scary. It requires courage. Recognising this, and learning from the reflections of others engaging in this work, may help us negotiate this integral aspect of the Treaty voyage.

*As Pākehā this is about thinking differently, not always having the answers, and being okay to admit you don't know. Being honest that we don't know how it is going to work but that we respect both parties - there is equal respect and equal responsibility. That goes both ways, this is new for us as Māori as well, this isn't the same as going off to a hui and following a tikanga process. (OTNZ-WNA)*

### Why are we engaging with the Treaty?

#### What are our drivers?

#### How does the Treaty relate to our values and work?

.....

#### Are we prepared to embrace change?

#### Are we open to working with ambiguity?

.....

## WHAT DO WE MEAN BY THE TREATY?

*“Knowledge and awareness are critical to change. Some people thought the English version of the Treaty was it. Schools had the English version displayed and that translated into strategic plans and implementation. It was empowering to hear the facilitator say, “When I talk about the Treaty I am talking about Te Tiriti o Waitangi the Māori Text.” For some people that was an adjustment.” (Te Huarahi)*

Before you set out on your journey, it's critical that your organisation has a clear and shared understanding of what the Treaty means to you.

Is your organisation referring to the Māori Text and to the Treaty articles? If not, are you guided by Treaty principles? If so, what set of principles are you working with and who has decided to use them instead of the articles?

It is important to elaborate on generic statements such as, “We are committed to the Treaty of Waitangi,” by adding, for example, “We understand the Treaty as..., and this means we...” (see page 21 for examples) Your language needs to reflect your context and needs to point the way towards practical application in your organisation. Your organisation can more clearly set its course if you can explicitly describe your Treaty commitment. Doing so will also help others to understand where you are going and why.

Treaty education can be a useful way to build a shared understanding about what the Treaty means for your organisation. Be aware that clarifying meanings will be an on-going process as understandings may shift as you engage in relationships and learn more about the Treaty. There is also an on-going need to ensure that understandings are shared both within your organisation and externally.

## Key terms

A key intent of the Treaty of Waitangi was to uphold relationships of mutual benefit between the indigenous peoples of Aotearoa and all those who had come, and were to come, to settle here. The *Māori Text* outlines the intended relationship and provides a solid base for organisations to work from. Organisations may however use other terms to describe their Treaty commitment, each of which can enable or constrain your Treaty voyage, depending on how your organisation understands, communicates and enacts them.

### *Treaty principles versus Treaty articles*

***It was neat to see how motivating Treaty workshops were for members of the community. The Treaty is no longer just the “3Ps,” it is my life, my work, my history, how I work with whānau, how I relate. We had to look past the articles to ask, “What does this mean for you in your practice to get to those hard to reach whānau? How are you going to change what you do to help raise Māori achievement?” (Te Huarahi)***

Treaty principles, derived from the Treaty, are often conflated with the Treaty itself. Of the many sets of principles that exist, those of partnership, participation and protection (often referred to as “the 3Ps”) are the most well known. If your organisation refers to Treaty principles, it is important to acknowledge that these have been defined through government action. They have not been initiated, or agreed to, by hapū. If you base your Treaty commitment on the 3Ps, it is critical that you expand them in ways that reflect the intent of the Treaty articles.

The articles of the *Māori Text* provide a more solid foundation for developing Treaty strategies within community organisations.

### *Bicultural/Biculturalism*

***We’ve probably all worked in organisations that have tried to be bicultural. In the end our experience has been that rather than being partners alongside each other we have just become another subgroup under Pākehā authority and worldview, and bit by bit our kaupapa Māori way of working has been diminished so we can no longer call it that. The two house relationship needs to happen at every level, or otherwise we will only ever get what our Taiwiwi colleagues say we can have. (TOAH-NNEST Ngā Kaitiaki Mauri)***

Many organisations use the term bicultural to refer to their Treaty journey. Biculturalism is variously defined and can be a problematic term for the following reasons.

- While many organisations who have committed to biculturalism have defined the word to encompass political decision making, the term itself suggests a focus on cultural rather than political engagement. While it is important to address cultural competency in order to engage productively, the Treaty is a political relationship – it is about power. Often biculturalism becomes equated in organisational contexts with a focus on ritual aspects of Te Ao Māori, for example, karakia, waiata, mihi whakatau, rather than shifting power relationships, for example by moving to co-governance. Re-normalising Māori culture is a critical aspect of being Treaty honouring. However, organisations could be/ become bicultural – with all people within the organisation equally fluent in each culture (though that is not easy) – and still not address power and decision making, which are at the heart of the Treaty.
- The term does not embody the diversity within Māori and Pākehā cultures and can exclude those who are not Māori or Pākehā. It often leads to a tension between bi- and multiculturalism, rather than a recognition of the Treaty relationship as providing a place for all ethnic groups within Aotearoa.
- It does not acknowledge hapū as the Crown’s Treaty partners. This also makes invisible that Treaty relationships in different parts of the country are different – because the hapū are different.

***“A concern raised in our initial discussions with members was to do with having a focus on biculturalism rather than multiculturalism. To address that we shifted from talking about being a bicultural organisation to talking about Treaty relationships.”***  
(OTNZ-WNA)

## Partnership

**One of the most critical parts of the Treaty is relationship. When we focus on partnership, without thinking about relationship, it makes the way we work together more difficult. There are complex issues that we have to consider and that is more possible if we think about relationship. Talking about relationship makes talking about equity more possible. (TOAH-NNEST Ngā Kaitiaki Mauri)**

Partnership is another commonly used but problematic term. Partnership implies equality and does not accurately reflect the Treaty relationship, in which the power granted to the British Crown to govern their people (kāwanatanga) sits beneath the power affirmed for hapū (tino rangatiratanga). With its implication of equality, the term partnership also doesn't acknowledge the impacts of colonisation and the consequent imperative to address inequity.

## Hapū/iwi/Māori

The Treaty relationship is between hapū and the Crown. It is therefore important for community organisations who aspire to build the types of relationships envisioned by the Treaty, to hold an understanding of Māori as nations of hapū and iwi.

Nevertheless, organisations are at different stages in their voyage. This resource refers broadly to Māori alongside hapū and iwi to acknowledge the range of relationships, including those with Māori organisations and advisors, that community organisations may develop to support their Treaty related aspirations.

What terms do we currently use to describe our engagement with the Treaty?

Why do we use these terms?

How do they reflect the intent of the Treaty?

.....

Do we have a shared organisational understanding of what we mean by these words?

How do we communicate this internally and externally?

.....

## WHERE MIGHT WE START?

*In the early 2000s we identified there was a gap as we had no Māori on our Council. We went about addressing that gap in a Pākehā way, by establishing one seat for a 'Māori perspective', however it was a beginning. (OTNZ-WNA)*

To begin with, organisations need to ensure they apply the principles of any respectful relationship to their relationships with hapū/iwi and Māori organisations. This needs to be coupled with an awareness of, and a respect for, Māori authority and differences in worldview.<sup>3</sup>

Understanding the histories specific to your location, organisation and field of work, and the implications of these when engaging with the Treaty, provides a valuable foundation.

***We are learning that if we want to support Māori student achievement we need to do that in a relationship, built around co-construction. The reality of fulfilling that is scary for schools. Damage was done in the past in these relationships, when hapū/iwi wanted to work together with schools and were turned away. Now schools are wanting to have the relationships, so there is some repair to be done in order to build the relationships. (Te Huarahi)***

It is critical to any relationship that there is mutual benefit. Identifying who might share your interests or vision, and what your organisation can offer in a relationship, is a critical step.

***If you don't know where to start, begin by asking, "Who are our natural Māori partners in this work?" If you don't have any, then consider who they should be. (TOAH-NNEST Taiwi Caucus)***

It's useful to understand your organisation's current positioning in determining where to head. An organisational Treaty review or Treaty workshop focused on organisational application are useful ways of clarifying current positioning, identifying current ways of working and highlighting areas for action.

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3. See [www.awea.org.nz/allies\\_resources](http://www.awea.org.nz/allies_resources) and Ingrid Huygen and Rachel Fabish's responses in Researchers' reflections on Treaty application.

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***Our organisation is not Treaty-structured. We are thinking about where next for governance and how does that translate operationally - how do we apply our policy? There are key issues, like how do we extend our practice in terms of engagement with Māori? There are questions of relationships with local iwi and with local Māori agencies. We also have questions like, "What if someone came through the helpline and wanted to speak te reo?" There are discussions about our name too. There are all these conversations about how to bring this into the organisation at all levels. (Youthline Otago)***

Engaging with the Treaty is a process shaped by relationships, positions and different approaches. These will necessarily shift over time as relationships develop, and the organisational voyage evolves. While some preparation is necessary, do not be held back by a sense of needing to have the 'right' starting point.

***If other organisations are wondering what to do about the Treaty I'd say, "You need to start, you are way past needing to start, get walking." (TOAH-NNEST Taiwi Caucus)***

**What is the history of the land we are located on?**

.....

**What is our organisation/sector's history in terms of relationships with Māori generally and specifically with mana whenua?**

.....

**Who might share our vision/interests?**

.....

**What might we bring to a relationship?**

**What do we want from a relationship?**

.....

## WHERE ARE WE HEADING?

***When Te Huarahi started we invited everyone and then started with who came on the day. Many of us were Māori but we were educators as well. That has influenced the path we have taken. When we presented our plan to mana whenua the response was polite but basically, “We didn’t have any input so good luck with that.” What we have learnt and embraced from that response is the desire to include them more in the planning ahead. (Te Huarahi)***

The ultimate destination for community organisations engaging with the Treaty might be described as, “living the relationships envisioned by the Treaty (honourable kāwanatanga and tino rangatiratanga).” Within this broad destination, each organisation needs to determine the specific landing place relevant to their context.

A Treaty voyage is shaped by relationships, which means that both the route and the specific destination may change as relationships evolve. You need to be flexible and reflective in order to chart a sound course to your destination. In order to inform your direction, both at preparatory stages and throughout the journey, consider where you are currently positioned, why you are there, and what conditions are influencing your voyage. Conditions may include internal factors, such as your organisational capacity and relationships, and external factors such as constitutional issues, hapū/iwi relationships and relationships with government or funders.

Where you are positioned and how the Treaty aligns with your organisation’s values and strategic priorities will influence where you direct your energy and focus. Engaging with the Treaty can mean developing a range of different relationships, including internal power sharing relationships, and/or external relationships with Māori organisations and/or hapū/iwi.

Organisations may engage in a range of relationships simultaneously or prioritise working in particular ways. For example, some organisations establish co-governance at board level as a means of both strengthening organisational practice and supporting the development of relationships with hapū/iwi. For others, the current priority may be to address equity issues for Māori, and in this context focus is on developing equitable relationships internally, and working with Māori organisations who have a similar kaupapa.

Embracing the ambiguity that comes with relational work is critical, as is working to build trust with those you are engaging with on your journey.

***You might not be able to see how we are getting somewhere, you might not understand it, but we are going to get there with you. There needs to be some trust in the other party. Each will meander in their own way, but we are heading in the same direction. (TOAH-NNEST Ngā Kaitiaki Mauri)***

Assess the constraints and possibilities for your organisation in engaging with the Treaty. Establish a clear picture of your context: how are you positioned, who are your accountabilities to, what resources do you have or need? These questions are critical in determining direction and strategy in relation to applying the Treaty.

**Where are we heading on this voyage?  
How does this vision align with our organisational values and work?**

.....

**Where are we at now in our Treaty voyage?  
Why have we reached this point?  
What are the current conditions?**

.....

**What are the constraints and possibilities for our organisation in relation to our Treaty voyage?**

.....

## WHAT SORT OF VESSEL DO WE NEED?

*There were various steps along the way to our current position a Treaty relationships governance structure. Establishing relationships with Māori occupational therapists involved workforce development, supporting the Māori rōpū, and appointing tikanga advisors. (OTNZ-WNA)*

Understanding why you are undertaking the journey and your general direction will inform which organisational structure may be appropriate to your Treaty voyage. Vessels need to be fit for purpose and adaptive to changing relationships and conditions. As with all aspects of the voyage, determining the appropriate vessel is an iterative process, the type of vessel influences relationships and relationships influence the type of vessel.

Including Māori within existing structures, while a useful dimension of change, is in itself not enough. To develop robust structures, Māori need to be represented in decision making processes at all levels.

*It's not about us Pākehā saying, "Here is the structure, we will be nice and share it with you." (Raetihi Community Charitable Trust)*

Many organisations make incremental changes in their structures as they grow their engagement with the Treaty. In the community sector, a two house or waka hourua (double-hulled) approach to organisational structuring has been embraced by many organisations.<sup>4</sup> This internal power sharing can be powerful in itself, and can also support the development of external relationships with Māori organisations and with hapū/iwi.

*A concern raised by some members about the Treaty relationships model was that it would be more time consuming to make decisions. An answer to that was, that as you use the model the time needed will reduce as you will have a better understanding of each other's decisions. It is about growing understanding of different worldview perspectives. (OTNZ-WNA)*

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4. See [www.trc.org.nz/application/supporting-resources](http://www.trc.org.nz/application/supporting-resources) for resources detailing this approach.

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*In general, government want to speak to one voice. Our Tauīwi colleagues are usually the ones who have been contacted, and they have said, "We will only come with our Māori colleagues." That has been really critical to us, otherwise many times our voice would have been invisible. The two whare structure means those with power over resources are confronted with the conversation because the structure makes that possible. (TOAH-NNEST Ngā Kaitiaki Mauri)*

Regardless of the structure adopted, critical considerations include whether the structure:

- supports and values different worldviews
- reflects your Treaty commitment in terms of sharing decision-making power
- is sustainable.

It is important to consider how your organisational structure might support both internal and external power sharing relationships, for example, through internal positions, advisory roles, governance and relationships with external parties.

### Structural constraints

*The trust operates in a taha Pākehā "worldview perspective about governance - due diligence, contractual obligations, accountability to funders. It is a Pākehā structure but the way in which we operate is not - it is true partnership, based on our values and the respect that we have."*

*(Raetihi Community Charitable Trust)*

Most community organisations are constituted under Pākehā law and are required to fit within Pākehā structures. This creates tensions for community organisations engaging with the Treaty, and particularly for Māori working within these structures, and for hapū/iwi and Māori organisations that work for, and with, Māori but are accountable to the government in terms of law.

*The Tauīwi worldview of governance and management doesn't really work well for us as Māori, and that's difficult. How as governance do we manaaki our staff? How do we hold concepts of whanaungatanga and rangatiratanga? (TOAH-NNEST Ngā Kaitiaki Mauri)*

Within these constraints, it is possible to adopt approaches that support Treaty engagement, for example by using approaches which encompass Māori values, two-house/power-sharing structures, and alternatives to majority decision-making processes.<sup>5</sup>

*One of the intentions of the structure is to minimise the restrictions imposed by Pākehā colonising law on Māori. Fundamental to the structure is that each house is self-determining in terms of how it operates... There are tensions ... in terms of accountability, which we have to keep working on. (TOAH-NNEST Tauīwi Caucus)*

## National organisations

*At a national level, we encourage our local organisations to build relationships with the local iwi. We purposefully move the national meetings around, and the first choice is to be at the local marae. Meeting at the local marae gives the leverage to start a relationship, and after the meeting there is the potential to continue to build that relationship. (Multicultural New Zealand)*

Community organisations working across Aotearoa need to consider their role and positioning both nationally and at the local level. National networks and umbrella organisations can play an important role in supporting members and local level organisations to “act locally”, for example through holding hui on marae, providing training and resources to support learning about the Treaty and Te Ao Māori,<sup>6</sup> and modelling approaches.

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5. For example see Suzanne Manning's discussion in Researchers' reflections on Treaty application.

6. See for example, the approach taken by Barnardos: [www.trc.org.nz/application/barnardos](http://www.trc.org.nz/application/barnardos).

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*Member organisations across the country have a range of different relationships. Some have a Māori caucus internally, some are bicultural, others are Tauīwi but support by-Māori-for-Māori services. Everyone does what they have grown to do within their own community setting, based on what is available and their belief system. TOAH-NNEST doesn't monitor that. We don't go out and tell others this is what they should do, we just model working within a Treaty-based structure. (TOAH-NNEST Tauīwi Caucus)*

In instances where national organisations are active in building local relationships, consideration needs to be given to how those relationships are balanced. For example, what will happen if iwi/hapū partners in different rohe suggest different approaches to a shared national issue.

## How do/might our decision-making structures reflect our commitment to the Treaty?

- How does our organisational culture support Māori values and ways of working?
- How are hapū/iwi/Māori currently represented in organisational decision-making?
- How do our decision-making structures and approaches support and value different worldviews?

.....

## How are we attending to both internal (for example with Māori staff) and external (hapū/iwi/Māori organisations) relationships?

.....

How can we ensure our structures are sustainable?  
.....

For national organisations: What is our positioning and role with regard to national and local relationships?  
.....

## HAVE WE GOT THE PROVISIONS WE NEED?

On an ocean voyage, provisioning refers to loading the vessel with required goods – fuel, food and water. On a Treaty voyage, essential resources include time and money.

There needs to be budget for this work and organisations should consider where that budget sits. Engaging with the Treaty is “whole of organisation” rather than “Māori” work. While Māori staff should play a key role in budget allocation, the work itself should not be funded out of existing Māori staff or team budgets unless this is mutually agreed.

It is also important to determine how staff contributions over and above existing roles will be recognised.

**The division of resources is also critical, that it is 50/50 without Māori having to ask for that.**  
(TOAH-NNEST Taiwi Caucus)

What resources are we allocating to this work?  
.....

Who is funding the work?  
Who is making the decisions about funding?  
.....

How are we recognising people’s contribution?  
.....

## WHO DO WE NEED ON BOARD?

**The involvement of outstanding individuals has been critical to our journey. People who hold goodwill through thick and thin, who communicate well and always try and understand the other. People with the attributes to make the relationships work – qualities like generosity and respect.**  
(TOAH-NNEST Taiwi Caucus)

The crew are critical to any Treaty voyage. Successful voyaging requires organisational leadership, direction from Māori, and staff/members who are willing and able to be on board. There are many roles to be filled, including: keeping watch, charting the course, steering the waka, feeding the crew and provisioning. Crew need to be equipped with the right skills and attitude for the voyage.

## Leadership

**Leadership is critical – without principals and school leadership on board we would not have made the headway we have around changing the intergenerational issues... The kōrero in the first Treaty workshop was pivotal in helping schools consider how they were leading and how they were impacting on Māori whānau.** (Te Huarahi)

For organisational change to occur, leadership is required to ensure engagement with the Treaty is prioritised, valued, resourced and implemented. Governance can play a key role by promoting and modelling organisational change.<sup>7</sup>

**We practised using the Treaty relationships model and reflecting on it for a year before the AGM where it was introduced. This practice included having a Tangata Whenua Chair and a Tangata Tiriti Chair, and caucussing as Tangata Whenua and Tangata Tiriti rōpū as necessary when decision-making. The year of practice gave us confidence to say to members, “We’ve been doing it for a year and it’s been working really well.”** (OTNZ-WNA)

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7. For example, see Occupational Therapy New Zealand/ Whakaora Ngangahau Aotearoa (OTNZ-WNA) [www.trc.org.nz/application/organisational-stories](http://www.trc.org.nz/application/organisational-stories).

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Treaty voyages are distinct from other organisational change processes. People often hold roles that differ from their day-to-day organisational relationships. Those best equipped to fill leadership roles for the Treaty voyage may not necessarily be those who lead the organisation on a daily basis.

Notions of leadership differ within Te Ao Māori and Te Ao Pākehā, and this influences leadership within an organisational Treaty voyage.

***You have CEOs of mainstream agencies and you have practitioners, but when we sit around the table we are talking rangatira ki rangatira - there is a concept of mana in that. We as Māori don't see the roles as important. What is important is that we are rangatira in our field. If we look at the word rangatiratanga, ranga means the weaving, the weaving together of the tira haere, of the people. So we sit together at the same level. (TOAH-NNEST Ngā Kaitiaki Mauri)***

## Direction from Māori

***There were critical people and decisions along the way, for example: deciding that our first national coordinator would be Māori; and having Moana Jackson, along with skilled people within the organisation, to develop the organisation's structure. (TOAH-NNEST Taiwi Caucus)***

Treaty voyages are a whole-of-organisation responsibility, which critically require direction from Māori. Māori staff may have important skills to bring to an organisation's Treaty voyage. However, it should not be assumed that Māori staff are equipped to take on these roles or that they will want to do so. If they do and this work is additional to existing roles, it needs to be recognised within staff position descriptions and remuneration.

Organisations can find useful support from external Māori advisors, who can provide advice, facilitation and direction. External support is particularly necessary when there are small numbers of Māori within the organisation. In addition to support from Māori staff and external advisors, Māori in governance positions can play a key role in providing direction to this work.

***Having the first Māori president of the organisation was also critical to the change to a Treaty relationships governance model. She had a vision and she has kept us going in the right direction. She provided confidence and trust that this is where we would head. (OTNZ-WNA)***

Organisations need to be mindful that having a sole person responsible for leading the voyage at any level (staff, management or governance) presents risks of isolation and burnout. Organisations need to actively work to address this, through strategies which ensure existing staff are well supported, for example through internal collectives and external advisors/mentors, and by ensuring that other staff are upskilled to get more involved.

## Skilled crew

***This journey is not only about organisational development; it is also about personal development. At a personal level, upskilling about the Treaty and finding mentors is important. Most people in Aotearoa don't understand the complexities of the Treaty and what happened after it was signed. (OTNZ-WNA)***

It is important that everyone in the organisation understands the purpose of engaging with the Treaty sufficiently to be on-board. All staff need to be willing to engage and need to be provided with opportunities to grow their understanding of the Treaty's relevance to their work.

Learning needs to encompass:

- The Treaty of Waitangi (the context and content)
- Colonisation and its impacts
- Skills for working across cultural difference
- The relevance and application of the Treaty in relation to professional roles of individuals and the organisation as a whole.

***Resources like the Treaty of Waitangi Questions and Answers, A Treaty-Based Multicultural New Zealand, and the Treaty Resource Centre website have all helped our understanding. The noho marae have also been an important part of our learning as they have supported us to understand Māori processes. (Multicultural New Zealand)***

*“It is important to have an understanding of Māori culture and values, and a respect for tikanga, along with an understanding of the Treaty.” (Multicultural New Zealand)*

To work effectively across cultural difference, an understanding of one’s own culture and a respect for difference are essential.

***Pākehā have a growing sense of identity, it isn’t strong but it is growing. We have found that people who come here from other countries and have a strong sense of who they are often have a greater understanding of our culture and of cultural difference. So one thing for Pākehā to do is to know their own identity and be secure about that. (TOAH-NNEST Ngā Kaitiaki Mauri)***

As well as willingness and understanding, people who are active in building relationships with hapū/iwi/Māori need personal skills and qualities which support respectful relationships.

***You can have all the written stuff but it might not work, you have to have the qualities to work together – an empathy for difference... It is about the people in these relationships – there needs to be alignment of values. As Māori there is always that thing in the back of your mind about being dominated. The Pākehā in this group are aware of where the lines are in terms of cultural values and beliefs and they carry the relationship in balance. (Raetihi Community Charitable Trust)***

**Are our organisational leaders, at governance and management levels, supportive of engaging with the Treaty?**  
.....

**Where does/might direction come from Māori for our Treaty voyage?**

**How are/will these people be supported and recognised for their contribution?**  
.....

**How are we ensuring that everyone in our organisation has an understanding of the Treaty, colonisation and its impacts, skills for working across cultural difference, and the application of the Treaty to the roles of individuals and the organisation as a whole?**  
.....

**Who might support us on this voyage?**  
.....

***“The key point in Treaty relationships is how we work, and walk together. There have been lots of ups and downs along the way on this journey, personalities and so forth, but that is all part of a relationship. It is about getting to know each other and getting to know how we think, because Māori and Tauīwi whakaaro is different. It is recognising and accepting that.” (TOAH-NNEST Ngā Kaitiaki Mauri)***

## WHAT RESOURCES COULD HELP GUIDE US?

*As well as maps and star charts, navigators use a range of tools to guide a voyage. These include consulting with others who have made or are making the journey. This section provides descriptions and links to other resources that have been developed for community organisations to support their engagement with the Treaty.<sup>8</sup>*

Organisations can work through these resources, if possible with the support of people who can interpret and contextualise the information provided. The differing approaches taken in these resources are not mutually exclusive – it may be that some, or all, are relevant to your organisation.

### *A New Way of Working, The Community Sector Taskforce*

This document responds to the question of, “How can the Tangata Whenua, Community and Voluntary Sector think about Te Tiriti/Treaty of Waitangi and work with it positively and productively?” by outlining a values and relationship based approach. “If Tiriti/Treaty practice is developed and maintained in relation to the power to protect, define and decide, there is enhanced potential for both parties to operate in ways that are consistent with the different worldviews that underpin the values of each group.” The resource proposes the two house model, and outlines it in detail. Organisations working with a Treaty relationships approach, may also find this caucusing guide useful.

***This two house approach isn't about two separate things, it is about creating a third space, a together space that maintains the integrity of both sides. That is what we are moving towards. (OTNZ-WNA)***

*A New Way of Working* is relevant to any organisation considering a two house or values/relational approach to organisational change.

### *Te Tiriti/Treaty Relationship Framework Community and Organisation Development Package, The Community Sector Taskforce*

This resource builds from *A New Way of Working* and outlines using a Tiriti/Treaty relationships framework and methodology in primarily Tangata Tiriti organisations. The package includes the following components:

- Methodology
- Policy and strategy development guidelines
- Education and training modules
- Change management guidelines
- External relationships development guidelines
- Resource allocation model for planning purposes.

The checklists are useful tools for organisations to use to assess their readiness for change and to identify good starting points for action.

This resource is relevant to organisations that are ready to act and want guidance regarding a methodology to follow in making organisational change.

### *Treaty Application Framework, Treaty Resource Centre*

This framework for Treaty application is premised on the understanding of Te Tiriti o Waitangi as an agreement between hapū and the Crown; the framework defines Treaty relationships as those between community organisations and hapū. It has been written for Tangata Tiriti/Tauīwi community organisations. The framework is comprised of four interdependent dimensions which need to be attended to:

- Equity for Māori
- Knowing our organisation
- Working across difference
- Developing Treaty relationships.

For each dimension, key questions are provided for organisations to explore both at the outset and throughout their organisational Treaty journey. There are also related audit tools and other application resources.

This resource is relevant to organisations wanting to explore how they are engaging with the Treaty and consider what they might need to attend to as they develop Treaty relationships with hapū.

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8. These resources are available at:  
[www.trc.org.nz/application/supporting-resources](http://www.trc.org.nz/application/supporting-resources).

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### *Treaty Journeys, Treaty Resource Centre*

This resource was developed for the Council for International Development (CID) to support its member organisations in applying the Treaty of Waitangi to their work. It provides organisational case studies within a theoretical framework for Treaty application. While created as a resource primarily for international aid agencies, much of the material within this resource is useful to any type of organisation committed to applying the Treaty.

The resource is relevant to organisations wanting to understand key dimensions to consider in their Treaty journey and see how these are reflected in the experiences of other organisations.

### *The Treaty of Waitangi and School Governance: Kei tua atu o te matapaki kōrero ko te mahi, NZ Schools Trustees Association*

This set of resources focusses on enabling trustees to better understand the Treaty of Waitangi and its implications for school governance. It includes:

- The Treaty of Waitangi and School Governance information booklet
- Board activities and inquiry scenarios
- Video clips offering a snapshot of school and community practice in relation to Treaty partnerships.

The related resource *Hautū: Māori cultural responsiveness self review tool for boards of trustees* supports school boards to assess how culturally responsive their school is for Māori and to identify priorities for development. While developed specifically for the school setting, it provides an example of a framework which could be adapted for other contexts.

### *Engaging with the Treaty: organisational stories*

The organisational stories collected for Ngā Rerenga o Te Tiriti and for Treaty Journeys reflect organisations at a range of stages in their organisational Treaty voyage. These stories of engagement with the Treaty can provide insights and inspiration for other organisations.

### *Researchers' reflections on Treaty application*

A small group of social science researchers, all engaged in research and community action in relation to Tangata Whenua – Tangata Tiriti relationships, provide brief responses to the question: “From your research in relation to Te Tiriti, what is the most significant idea of relevance to Treaty application in community organisations?” The responses provide different perspectives on Treaty application which may prompt reflection for community organisations.

### *Working as Allies, Jen Margaret*

In the book *Working as Allies*, non-indigenous supporters of indigenous justice in Australia and Aotearoa New Zealand discuss their practice. Through in-depth interviews they candidly share the challenges of this work and their responses to these. They reflect on what led them to become involved in indigenous justice issues, what informs their approach and how they know if their work is useful. These reflections are supported by discussions starters/think pieces for allies. The work is useful to Tangata Tiriti (particularly Pākehā) individuals and organisations exploring their positioning and practice in relation to the Treaty.

### *Wayfinding Leadership: Groundbreaking wisdom for developing leaders, Dr Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho*

This book uses sea voyaging metaphors, and particularly explores wayfinding. “Wayfinders go beyond the known, and journey on voyages of discovery to new horizons. Central to the wayfinding approach is seeing what is really going on – discerning the detail and seeing the whole. The wayfinder has a deep understanding of themselves, their crew, their waka and the environment. Drawing upon ancient wisdom, modern wayfinders hold insights that can make a big difference for leaders, their teams and organisations and for the future of society – for us all individually and collectively.”

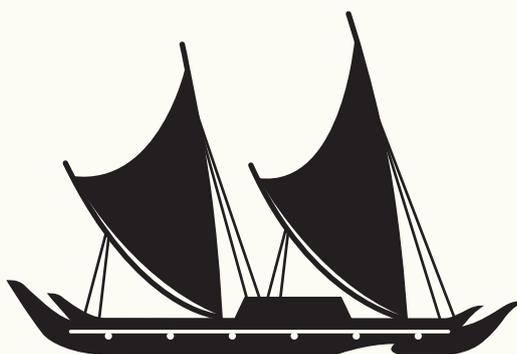
While not specific to community organisations, this book may be of interest to those who wish to explore the concept of voyaging and organisational leadership in more depth.

### **Which resources are relevant to our organisation currently?**

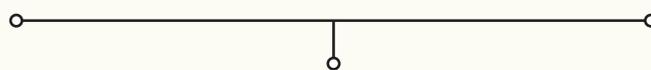
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### **Which might be relevant in the future?**

.....



## TE WHAKATERE: *Navigating the voyage*



Ehara ko te ia o te wai  
Ehara hoki ko te pupuhi o te hau  
Engari ko te whakatika kē o ngā rā  
Ka tae ora te waka ki uta

*It is not the direction in which the current flows  
Nor is it the direction in which the wind blows  
Rather it is the setting of the sails  
That enables a canoe to reach its destination*

### HOW CAN WE EMBED OUR TREATY COMMITMENT?

***Initially we didn't need to have the commitment to how we work on paper; it was organic... Now it has come to a stage where things need to be written for succession planning, so there is clarity about the way that we operate. People are key, and things shift when they move on. Once it is written down it is not necessarily there so that people keep on doing what we do, but rather as a starting point for them to work out what is best for them to do at that time. (Raetihi Community Charitable Trust)***

Now you have set sail, how might you maintain a course to your destination? Embedding your organisation's Treaty commitments within your organisation's core documents – your constitution, values and objects, strategic plans and policy statements will help guide, strengthen and sustain your voyage. Be as thorough and explicit as possible in your documentation – it can provide critical reference points as challenges arise on your journey.

***Even if you start with a well-informed group, when you begin to enact this type of approach you have all sorts of disputes because people have different ideas about what it looks like... When we have different views we come back to our organisation's mission and focus and remind each other of what we are here for. (TOAH-NNEST Taiwi Caucus)***

Below are some reflections on, and examples of, constitutional commitments.

***Our commitment to the Treaty of Waitangi has been embedded in our constitution since our establishment in 1989. The Federation believes that New Zealand is a multi-ethnic society in which Māori have special status as Tangata Whenua (people of the land) and special rights under the Treaty of Waitangi. (Multicultural New Zealand)***

*The special character of Newton Central Primary School is based on our aspiration to achieve the types of relationships between Tangata Whenua and Tangata Tiriti which were envisioned by Te Tiriti o Waitangi, in the belief that this will provide an effective framework for the best possible educational outcomes for all. This aspiration for our school community includes, but is not limited to, renormalising use of te reo me ōna tikanga, being culturally inclusive and promoting equity. (Newton Central Primary School)*

***In 2012, a significant constitutional change was made with the addition of a rule stating: In giving effect to the objects for which the association is established, the association shall encourage policies and practices that reflect Aotearoa/New Zealand's cultural diversity, and shall, in particular, have due regard to the provisions, and to the spirit and the intent of Te Tiriti o Waitangi. (OTNZ-WNA)***

To expand on your constitutional commitments and high-level position or strategic statements, it can be valuable to develop relationship agreements and position documents.

***The relationship agreement, which was developed at the time of the setting up the Trust and the constitution, is our pinnacle document. It is like a marriage agreement. It grounds us and tells us what to do if we get into trouble. (TOAH-NNEST Taiwi Caucus)***

***We have developed a document, A Treaty-Based Multicultural New Zealand. The aim of the document is to promote and explain our position in relation to the Treaty - both to members and to Tangata Whenua. (Multicultural New Zealand)***

Operationalising strategic commitments through policy and plans can be valuable. You can bring focus and direction to this work by developing a programme framework which shows the interaction between your vision, goals and outcomes and the targets you will measure.<sup>9</sup>

While documented commitments are important, action is critical. To have integrity, your stated intentions and your actions should align.

*“As an organisation we believe in honouring the Treaty. We don't want a dusty policy on a shelf. If we are honouring it, we need to be in relationship with Māori.”  
(Youthline Otago)*

At the level of implementation, working together on a project or initiative of mutual benefit supports the development of relationships.

***People don't make a single decision to go into a relationship, there are tiny steps towards each other. Shared projects allow for new experiences. (Researcher reflection)***

**How is our Treaty commitment reflected in our strategic and operational documents?**

.....

**What processes and initiatives do we have in place to ensure our stated commitments are actioned?**

.....

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9. See *Responsiveness to Māori the business case* at [www.trc.org.nz/application/barnardos](http://www.trc.org.nz/application/barnardos). The Families Commission Partnerships with Māori He Waka Whānui (p.146-149) also provides examples of NGO approaches.

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# WHAT CHALLENGES MIGHT WE ENCOUNTER AND HOW MIGHT WE RESPOND?

*In working to make these sorts of organisational changes, it is important to have faith in the vision, particularly at times when it might seem like you are not moving forward. Don't be scared, it is enriching, so approach it with an open mind. Educate yourselves about what the Treaty was and is. Be kind to each other. Involve kaumātua and advisors. (OTNZ-WNA)*

Embodying new ways of working, addressing injustice and developing relationships requires commitment, skill and effort. Creating just relationships in a society built on injustice is inherently difficult. Treaty voyages consequently require organisations to navigate through many challenges. This section explores common challenges you may encounter on your voyage and suggests potential responses.

## Not knowing how to proceed

A common sticking point for organisations at any stage of their Treaty voyage is the sense that there is a *right* way to approach this work. This can lead to inaction, due to concern about making the *wrong* move.

***At the national level, there are a number of different leadership groups, like the Iwi Leaders Forum and the New Zealand Māori Council. We don't want to make the wrong move so the challenge is, "Who are the right people to engage with at the national level?" It is difficult to work that out. (Multicultural New Zealand)***

As Pākehā learn about the Treaty and understand the destructiveness of colonisation for Māori and the privileges generated for Pākehā, a range of emotional responses are possible, including denial, guilt, shame and anger. This can lead to "Pākehā paralysis": inaction in response to the sense that there is no way that Pākehā can effectively contribute to addressing injustice. However, not acting is in itself a privilege. There is therefore the imperative to act in considered and well-informed ways.<sup>10</sup>

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10. For expansion on these ideas see [www.awea.org.nz/allies\\_resources](http://www.awea.org.nz/allies_resources) and Alex Hotere-Barnes and Avril Bell's discussions in Researchers' reflections on Treaty application.

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*One of the issues that regularly comes up with Tauwiwi when we are sitting around the table talking about cultural issues, and Māori are expressing their reality, is that Tauwiwi feel like it is their fault. Part of the relationship is helping our Tauwiwi colleagues not to take responsibility for all of the issues that have happened in the past but for them to take responsibility and understand the impacts of the decisions they are making in the present day. (TOAH-NNEST Ngā Kaitiaki Mauri)*

## Understand the sticking point:

- What is holding us up/back?
- How can we navigate through this?
- What or who might help us?

.....

## Return to your intent:

- Why are we engaging with the Treaty?
- What are we aspiring to in our commitment?
- Why is this commitment central to our work?

.....

**Remember this an evolving journey in which you are making incremental steps towards change.**

.....

**Learn from the experiences of others, be courageous and act!**

.....

**Understand the relationship of Pākehā to the Treaty and the potential roles of Pākehā as allies.**

.....

# He moana pukepuke e ekengia e te waka

*Choppy seas can be navigated*

## Being overwhelmed by competing priorities and complexity

Community organisations face a range of pressures; particularly, a greater demand for their services and less funding to provide them. Unless a Treaty commitment is understood as part of an organisation's core work, and is embedded in values, strategy, policy and projects, it can be difficult to prioritise.

*Within our member organisations there is a continuum of where individuals and agencies are at in relation to this journey. We are an under-resourced sector and there are times when Tauwiwi just can't marry up the complexities of the Treaty relationship approach with efforts to deliver on the ground. Part of our role as Tauwiwi Executive members is to address racism and the impacts of colonisation, and to build a shared knowledge as Tauwiwi of how to work alongside Tangata Whenua. (TOAH-NNEST Tauwiwi Caucus)*

Responding to the requirements of funders and to the growing needs of communities, while operating with limited resources, can lead to organisations feeling stretched.

*When people are so exhausted by meeting outcomes within a particular framework it is a challenge for people to take the time to think about how to do things differently or to feel like that is a safe thing to do. At the same time there is the government push for collaboration. We need to find ways that are exciting, freeing and hopeful.*

*It is really difficult for organisations working with established processes to think about doing things differently. It is really pushing against the stream. (Researcher reflection)*

As your organisational understanding of the Treaty develops, awareness of the complexity of meaningful engagement can feel overwhelming.

*Building Treaty relationships with hapū is a challenge. It is great to know that you should. The next step is how to do that. It is not a simple thing. You don't just turn up to the marae and say, "We want to build a Treaty relationship with you." They would say "Who are you? Why are you here? Why have you turned up now? Where have you been all this time? Actually we would like to chat with you about some hurt that we have. What are you doing for our children?" (Te Huarahi)*

Ensure that your organisational Treaty commitments are embedded within values, strategy and policy, and the relevance of these commitments to the work of your organisation is understood.

.....

Reflect on how engaging in relationships which embody the intention of Treaty might create new and hopeful ways of working.

.....

Consider what is possible in your context and identify the incremental steps you can make towards change.

.....

Seek support from others who have engaged in the voyage – talk to other organisations and/or find external advisors.

.....

# Encountering conflict

In working to realise Treaty commitments, the relationships within community organisations and between community organisations and hapū/iwi/Māori often reflect a microcosm of broader relationships within Aotearoa. Engaging with the Treaty requires acknowledging that Aotearoa is a colonial society structured on racism and injustice.

Working across worldview difference in a colonised context means that tensions and conflict are inherent in this work. You need to be willing to engage with conflict as part of being in relationship. It can be useful to recognise and understand cultural differences in expressing and responding to conflict, and to accept the discomfort created by conflict. Tensions can create new understandings and strengthened ways of working.<sup>11</sup>

*I would encourage organisations considering a two house model, and say, “Go in with your eyes wide open. Don’t go in expecting it is going to be a smooth experience. Expect that friction will be part of the honing and polishing, and don’t be afraid of it, embrace it.” We’ve always said a crisis is a great opportunity. It is the same with differences and conflicts - use that energy to create something that takes you forward together. (TOAH-NNEST Ngā Kaitiaki Mauri)*

Understand the impacts of Aotearoa’s history on current interactions.

.....

Understand the tensions that can arise in working across worldview difference, and how these tensions can be generative; how they can support new understandings and ways of working.

.....

Seek support from external parties who can provide guidance for relationships.

.....

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11. See Anna Parker and Suzanne Manning’s discussions in Researchers’ reflections on Treaty application.

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# Key people leaving

The Treaty voyage is often led by key people, and challenges can arise when those people leave. It is important to consider how your organisation’s Treaty voyage is being documented and shared, and how you might work to build organisational rather than individual relationships.

Conflict, the complexity of the work, or general overload may also lead to people jumping or falling off the waka. Sound organisational practices can reduce the likelihood of people being lost overboard and can support appropriate responses when people do leave.

## Plan for succession

- Document your intentions and your voyage so that others can be brought on board more easily.
- Work to ensure relationships are held collectively rather than individually.

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Develop culturally appropriate processes to address conflict.

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Ensure people are properly recognised (through remuneration and other forms of acknowledgement) for their contributions to the voyage.

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Ensure the work is shared rather than resting on one or two people.

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## HOW CAN WE SUSTAIN THE VOYAGE?

***As an organisation it is important that we take feedback, we reflect, we keep improving and pushing the boundaries. In applying the Treaty you need to take an honest look at yourself and ask, 'Are we applying our policy or are we paying lip-service? Where is the evidence of our policy in practice?' (Youthline Otago)***

A successful voyage requires constant trimming of the sails to ensure the best performance in the conditions and that you move in the direction you wish to go. You need to ensure the crew are motivated and nourished, that they understand why they are on the voyage and the general direction in which you are heading. Your organisation needs to maintain momentum.

Committing to this voyage requires you to continually revisit the factors covered in this resource, and to keep making changes as a result. On-going learning opportunities can help maintain focus and energy and enhance your organisational practice. It's important to review your progress in an on-going way, to ensure the you are continuing to head towards your destination.

***Our organisation had a vision statement that talked about honouring the Treaty. When we looked at it and thought, 'How are we actually doing that?', we found that we weren't. That was a big push to bring in the Treaty governance model. (OTNZ-WNA)***

At times the voyage may seem long and difficult; returning to your intention can strengthen the commitment and help maintain motivation.

***Our intention keeps us going, we can see the light at the end of the tunnel, we just have to get there together. It is an intention to find a way forward together that honours both worldviews. That is my understanding of our relationship agreement. We just have to keep going, even at times when it's frustrating, we are not being heard, or are misinterpreted, or we have hurt others' feelings... I don't think it is ever going to be easy. Because we have got two different worldviews there is always going to be that rubbing up against one another. (TOAH-NNEST Ngā Kaitiaki Mauri)***

Meaningful engagement with the Treaty is a significant undertaking for organisations. It requires courage, creativity and commitment to working towards a just society.

***It is a really massive thing to be living a true Treaty relationship. It is not just about understanding the document that was signed all those years ago and looking for little ways that you apply that at home and in your workplace. It is a much bigger concept. The steps are big but we are on the journey. (Te Huarahi)***

**How do we continue to learn, innovate and enhance our work?**

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**What helps us maintain our energy and passion for this voyage?**

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**What processes do we have/need for reviewing our progress?**

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*"This journey is really challenging but it is totally enriching. There is no end point to it, we just have to take the next step and then the next step. There is no getting off the journey because we live in Aotearoa, so we just have to keep walking with each other." (TOAH-NNEST Taiwi Caucus)*

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**He waka eke noa**

*A canoe which we are all in together,  
without exception*

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## Te whakarite: preparing for the voyage

### 1. Why are we making this voyage?

- a. Why are we engaging with the Treaty? What are our drivers? How does the Treaty relate to our values and work?
- b. Are we prepared to embrace change? Are we open to working with ambiguity?

### 2. What do we mean by the Treaty?

- a. What terms do we currently use to describe our engagement with the Treaty? Why do we use these terms? How do they reflect the intent of the Treaty?
- b. Do we have a shared organisational understanding of what we mean by these words? How do we communicate this internally and externally?

### 3. Where might we start?

- a. What is the history of the land we are located on?
- b. What is our organisation/sector's history in terms of relationships with Māori generally and specifically with mana whenua?
- c. Who might share our vision/interests?
- d. What might we bring to a relationship? What do we want from a relationship?

### 4. Where are we heading?

- a. Where are we heading on this voyage? How does this vision align with our organisational values and work?
- b. Where are we at now in our Treaty voyage? Why have we reached this point? What are the current conditions?
- c. What are the constraints and possibilities for our organisation in relation to our Treaty voyage?

### 5. What sort of vessel do we need?

- a. How do/might our decision-making structures reflect our commitment to the Treaty?
  - How does our organisational culture support Māori values and ways of working?
  - How are hapū/iwi/Māori currently represented in organisational decision-making?
  - How do our decision-making structures and approaches support and value different worldviews?

- b. How are we attending to both internal (for example with Māori staff) and external (hapū/iwi/Māori organisations) relationships?
- c. How can we ensure our structures are sustainable?
- d. For national organisations: What is our positioning and role with regard to national and local relationships?

### 6. Have we got the provisions we need?

- a. What resources are we allocating to this work?
- b. Who is funding the work? Who is making the decisions about funding?
- c. How are we recognising people's contribution?

### 7. Who do we need on board?

- a. Are our organisational leaders, at governance and management levels, supportive of engaging with the Treaty?
- b. Where does/might direction come from Māori for our Treaty voyage? How are/will these people be supported and recognised for their contribution?
- c. How are we ensuring that everyone in our organisation has an understanding of the Treaty, colonisation and its impacts, skills for working across cultural difference, and the application of the Treaty to the roles of individuals and the organisation as a whole?
- d. Who might support us on this voyage?

### 8. What resources could help guide us?

- a. Which resources are relevant to our organisation currently?
- b. Which might be relevant in the future?

## Te whakaterere: navigating the voyage

### 1. How can we embed our Treaty commitment?

- a. How is our Treaty commitment reflected in our strategic and operational documents?
- b. What processes and initiatives do we have in place to ensure our stated commitments are actioned?

### 2. What challenges might we encounter and how might we respond?

#### Not knowing how to proceed

- a. Understand the sticking point: What is holding us up/back? How can we navigate through this? What or who might help us?
- b. Return to your intent: Why are we engaging with the Treaty? What are we aspiring to in our commitment? Why is this commitment central to our work?
- c. Remember this an evolving journey in which you are making incremental steps towards change.
- d. Learn from the experiences of others, be courageous and act!
- e. Understand the relationship of Pākehā to the Treaty and the potential roles of Pākehā as allies.

#### Being overwhelmed by competing priorities and complexity

- a. Ensure that your organisational Treaty commitments are embedded within values, strategy and policy, and the relevance of these commitments to the work of your organisation is understood.
- b. Reflect on how engaging in relationships which embody the intention of Treaty might create new and hopeful ways of working.
- c. Consider what is possible in your context and identify the incremental steps you can make towards change.
- d. Seek support from others who have engaged in the voyage – talk to other organisations and/or find external advisors.

### Encountering conflict

- a. Understand the impacts of Aotearoa's history on current interactions.
- b. Understand the tensions that can arise in working across worldview difference, and how these tensions can be generative; how they can support new understandings and ways of working.
- c. Seek support from external parties who can provide guidance for relationships.

### Key people leaving

- a. Plan for succession
  - Document your intentions and your voyage so that others can be brought on board more easily.
  - Work to ensure relationships are held collectively rather than individually.
- b. Develop culturally appropriate processes to address conflict.
- c. Ensure people are properly recognised (through remuneration and other forms of acknowledgement) for their contributions to the voyage.
- d. Ensure the work is shared rather than resting on one or two people.

### 3. How can we sustain the voyage?

- a. How do we continue to learn, innovate and enhance our work?
- b. What helps us maintain our energy and passion for this voyage?
- c. What processes do we have/need for reviewing our progress?





