

The Spelman Group

Tiriti/Treaty of Waitangi Relationship Framework

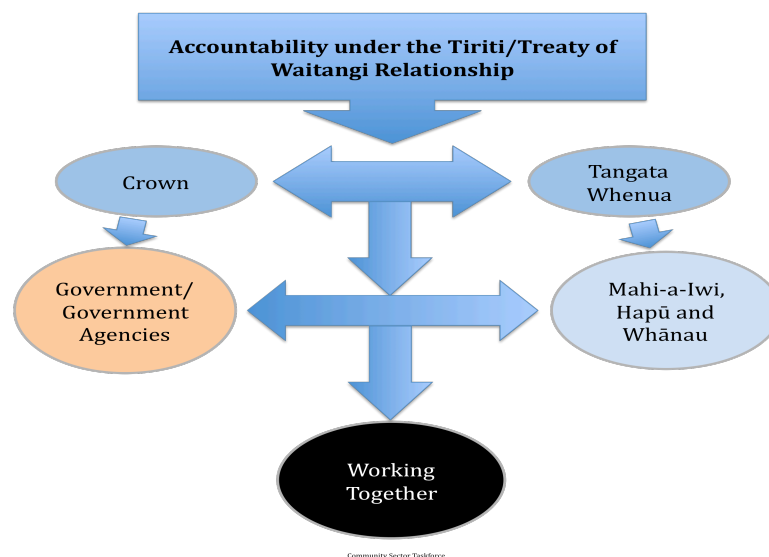
A Tiriti/Treaty of Waitangi Relationships Framework enables organisations and communities to work in ways that respect Tangata Whenua rights and Tangata Tiriti diversity at a local level.¹

The framework recognises the special place of Tangata Whenua in Aotearoa and the rights and responsibilities associated with that as follows:

1. It recognises that Te Tiriti o Waitangi/Treaty of Waitangi was signed between Tangata Whenua and the Crown
2. It is accepted that the injustices that Tangata Whenua have suffered as indigenous people in Aotearoa/New Zealand require structural and cultural engagement and action beyond the current Treaty settlement process
3. A relationship development process that includes organisation development and community development is needed for positive and sustainable change into the future

The framework is focused on a relationships approach and is set in an accountability context as follows:

Figure 1



¹ Tangata Whenua (Generic terms for Maori comprising those with mana whenua responsibilities (Maori who are tied culturally to an area by whakapapa and whose ancestors who lived and died there), together with Taura here (Maori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa/New Zealand).

Tangata Tiriti (Generic term to describe people whose rights to live in Aotearoa/New Zealand) derive from Te Tiriti/Treaty of Waitangi and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty.

Figure 1 describes a “relationships approach”, one which models a number of defining features in the way it is intended to operate. These are set out below.

1. The terms and relationships between the parties need to be defined and developed together by the parties (Crown culture historically has dictated process and decision-making. This generally constrains Tangata Whenua development and therefore the development of New Zealand, i.e. Treaty principles, western law/governance structures that reflect predominantly one cultural worldview);
2. A Tiriti/Treaty 2-worldview is implied whereby there is an attempt to implement a developmental agenda that will ensure that Tangata Whenua in communities have a proper place within it alongside Tangata Tiriti;
3. As a result of the overarching Tiriti/Treaty relationship there will be an ability for Tangata Whenua to operate from an independent position on particular issues (through the exercise of tinorangatiratanga);
4. **All** peoples will have a place and a role in the way communities organise themselves when the Tangata Whenua position is secured and a Tiriti/Treaty Relationships approach is practised.