

Trade Aid New Zealand, Inc. (TANZ)

Te Tiriti o Waitangi Policy 2022

Trade Aid New Zealand Inc. affirms Māori as Tangata Whenua and Te Tiriti o Waitangi as the founding document of Aotearoa/ New Zealand.

Te Tiriti o Waitangi outlines the aspiration of an equitable partnership between Tangata Whenua and the Crown and provides a basis for all Tangata Tiriti (people of the treaty) to live in Aotearoa.

We recognise our responsibility and commit to embodying the intent and practices of equitable partnership, as defined in Te Tiriti o Waitangi. The four articles of Kāwanatanga, Rangatiratanga, Ōritetanga and the Spoken Promise will guide our relationship with Tangata Whenua and our tiriti-honouring practices.

As an Aotearoa organisation and a tiriti partner we commit to advocating for and showing in practice how to work in accordance with it.

Te Tiriti o Waitangi Articles	Policy Practice
<p>Article 1 – Kāwanatanga - Honourable Governance</p> <p><i>In practice this means:</i></p> <p>Organisations understand their position as Crown agents and affirm Māori as Tangata Whenua.</p> <p>They are governed honourably - decisions are made with those who are impacted the most by them.</p> <p>A shared decision-making process with whānau, hapū and iwi (partnership) is embedded.</p> <p>Communication is meaningful, ongoing, reciprocal and transparent.</p>	<p>We affirm Māori as Tangata Whenua of Aotearoa.</p> <p>We will support staff and volunteers within our organisation by providing opportunities and training to develop their knowledge of Te Tiriti o Waitangi and Te Ao Māori.</p> <p>We will engage with Mana Whenua in the communities in which we operate. This will contribute to our understanding of their aspirations and our ability to tautoko (support) these.</p> <p>We will demonstrate honourable governance in our decision-making processes and practices with Tangata Whenua, our staff, volunteers, customers, suppliers, and trading partners.</p>
<p>Article 2 – Rangatiratanga - Agency</p> <p><i>In practice this means:</i></p> <p>Te Reo Māori, tikanga and kawa, appropriate to local context, is valued, practiced and celebrated.</p> <p>Māori are achieving success as Māori.</p> <p>Māori have agency, voice and choice, the power to act.</p>	<p>We will build cultural competency and ensure Māori values and practices are embedded within our organisation. Such as: Manaakitanga, Kaitiakitanga, Aroha, Whanaungatanga, Kotahitanga and Rangatiratanga.</p> <p>We will observe local tikanga and kawa.</p> <p>We will recognise, value and honour Māori mahi toi (arts and crafts) and hanga (products) through forming fair trading relationships with Māori enterprises.</p>

Māori diversity is recognised and valued and self-determination is enacted.	We will ensure that Māori diversity is recognised and valued throughout our organisation.
<p>Article 3 – Ōritetanga - Equity</p> <p><i>In practice this means:</i></p> <p>In the interest of all, Māori have the same rights and opportunities as non-Māori.</p> <p>Māori perspectives and opinions, and the voices of Māori are equitably represented.</p> <p>Barriers and inequalities are removed to ensure equitable representation and outcomes.</p>	<p>We will ensure Māori staff and volunteers have equal opportunities and participate actively within our organisation.</p> <p>We will ensure that Māori are equitable stakeholders and have opportunities to participate in all levels of our organisation.</p> <p>We will aim for equitable representation of Māori in governance and leadership teams within our organisation to ensure that Māori have a place at the table and contribute to decision making.</p> <p>Our physical environment will have equitable representation of things Māori and non-Māori including the use of te reo.</p> <p>Our policies and recruitment processes will be inclusive and responsive to Māori, and we will ensure that Māori have the opportunity to co-design this process.</p>
<p>Article 4 – the Spoken Promise</p> <p><i>In practice this means:</i></p> <p>The right to have cultural and religious freedom.</p>	<p>We will ensure that our work environment and organisational culture are culturally appropriate and welcoming for Māori and that Māori have the opportunity to frame what this is to look like.</p>

Related Documents:

- Trade Aid Movement Charter
- Te Tiriti o Waitangi
- TANZ Equity Policy
- Trade Aid Partnership Policy
- Trade Aid Incorporating Te Reo Booklet.

Document Management

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Translation of the te reo Māori text - Te Tiriti o Waitangi

The following translation of the te reo Māori version of the Treaty was done by former Tribunal member Professor Sir Hugh Kawharu. The translation sets out to show how Māori would have understood the meaning of the text they signed. It was published in the book *Waitangi Revisited: Perspectives on the Treaty of Waitangi*, edited by Michael Belgrave, Merata Kawharu and David Williams (Oxford University Press, 1989).

Victoria, the Queen of England, in her concern to protect the chiefs and the subtribes of New Zealand and in her desire to preserve their chieftainship¹ and their lands to them and to maintain peace² and good order considers it just to appoint an administrator³ one who will negotiate with the people of New Zealand to the end that their chiefs will agree to the Queen's Government being established over all parts of this land and (adjoining) islands⁴ and also because there are many of her subjects already living on this land and others yet to come. So the Queen desires to establish a government so that no evil will come to Māori and European living in a state of lawlessness. So the Queen has appointed 'me, William Hobson a Captain' in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents⁵ to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.

The first

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government⁶ over their land.

The second

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise⁷ of their chieftainship over their lands, villages and all their treasures.⁸ But on the other hand the Chiefs of the Confederation and all the Chiefs will sell⁹ land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

The third

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties¹⁰ of citizenship as the people of England.¹¹

[signed] William Hobson Consul & Lieut Governor

So we, the Chiefs of the Confederation of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.

Was done at Waitangi on the sixth of February in the year of our Lord 1840.

Footnotes

1. 'Chieftainship': this concept has to be understood in the context of Māori social and political organisation as at 1840. The accepted approximation today is 'trusteeship'.

2. 'Peace': Māori 'Rongo', seemingly a missionary usage (rongo — to hear: ie, hear the 'Word' — the 'message' of peace and goodwill, etc).

3. Literally 'Chief' ('Rangatira') here is of course ambiguous. Clearly, a European could not be a Māori, but the word could well have implied a trustee-like role rather than that of a mere 'functionary'. Māori speeches at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.
4. 'Islands': ie, coastal, not of the Pacific.
5. Literally 'making': ie, 'offering' or 'saying' — but not 'inviting to concur'.
6. 'Government': 'kawanatanga'. There could be no possibility of the Māori signatories having any understanding of government in the sense of 'sovereignty': ie, any understanding on the basis of experience or cultural precedent.
7. 'Unqualified exercise' of the chieftainship — would emphasise to a chief the Queen's intention to give them complete control according to their customs. 'Tino' has the connotation of 'quintessential'.
8. 'Treasures': 'taonga'. As submissions to the Waitangi Tribunal concerning the Māori language have made clear, 'taonga' refers to all dimensions of a tribal group's estate, material and non-material — heirlooms and wahi tapu (sacred places), ancestral lore and whakapapa (genealogies), etc.
9. Māori 'hokonga', literally 'sale and purchase'. 'Hoko' means to buy or sell.
10. 'Rights and duties': Māori at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly, this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.
11. There is, however, a more profound problem about 'tikanga'. There is a real sense here of the Queen 'protecting' (ie, allowing the preservation of) the Māori people's tikanga (ie, customs) since no Māori could have had any understanding whatever of British tikanga (ie, rights and duties of British subjects). This, then, reinforces the guarantees in article 2.

<https://www.waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-maori-text/>