

## 4.1 Equity in relation to Treaty<sup>1</sup>

When the Treaty was negotiated in 1840, equity was not an issue for tangata whenua in relation to Pākehā - hapū were in control of their domains and outsiders were admitted on their terms; Nevertheless as a sign of respect Captain Hobson promised, in Article 3:

*Hei wakaritenga mai hoki tēnei mō te wakaatanga ki te Kāwanatanga o te Kuini. Ka tiakina e te Kuini o Ingarangi nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarangi.*

*(“The Queen will protect all the Māori people of New Zealand and give them all the same rights as those of the people of England”)*

The colonisation process introduced major equity problems for Māori as the government tried to assimilate them and unfairly acquired their assets, particularly land. Today, equity for Māori is a human rights issue, but it is also essential for moving forward on the Treaty. In order to have a meaningful, mutually beneficial, long-term relationship, injustice must be addressed and the parties must be on a level playing field. The first step is to identify indicators of equity in relation to employment – job descriptions, recruiting, selection, promotion, and so on. Also there is the need to check that there is equity in delivery of services; for example in relation to ‘client’ satisfaction, do Māori rate the organisation’s service delivery as highly as tangata tiriti do? The next step is to collect information in relation to the indicators, then to analyse that information for disparities between Māori and tangata tiriti. Disparities do not necessarily mean inequities (a low proportion of Māori working as cleaners may be a good thing), but they need to be investigated and strategies identified for improvements where needed. We would suggest the following primary distinction between general equity and Treaty-specific approaches: a policy or a strategy or an activity is general equity if:

- it is also relevant to other marginalised groups;
- it does not recognise hapū authority.

In order for a policy, strategy or action, to be part of Treaty application:

- a) the purpose should be to move toward a Treaty relationship; or
- b) be done in the context of a negotiated relationship with a Treaty partner.

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<sup>1</sup> From: *Treaty Journeys: International Aid Agencies respond to the Treaty of Waitangi*. Council for International Development. 2007. Used by permission.

## Reflecting on Experiences<sup>2</sup>

- **Equity needs to be considered for clients**

On average, still around 9% of FPA's clients are Māori so questions need to be asked about how well FPANZ is serving Māori. FPANZ needs to be working to ensure its service delivery is appropriate to Māori, and support Māori providers and reach Māori clients. Models like suitcase clinics where the service is taken to schools and marae need to be extended. There is a need for more Māori nurses and doctors and more joint training with iwi organisations.

(participant from Family Planning Association of New Zealand - FPANZ)

Mainstream services have a place: we have a responsibility to make sure that Māori can come and see us and have a good experience with us, and we're delivering a choice for Māori in terms of a mainstream service. We're not kaupapa Māori and we haven't developed a kaupapa Māori service, but we want Māori coming to us to feel comfortable, and we're considering the best way to care for them in offering our services.

(participant from FPANZ)

- **and for staff**

There is a Māori staff caucus which has a daylong meeting once a year, funded by the FPANZ, with other networking throughout the year. It's a great opportunity for Māori staff to get together ... we've got concentrations of Māori staff but others are isolated so this is their one chance to be with others.

(participant from FPANZ)

I've seen occasions where a Māori staff member is held up as an initiative, as you know, 'What does the organisation do? Oh, we have a Māori staff member'.

(participant from Voluntary Service Abroad - VSA)

- **it involves sharing resources.**

Most of our funding for a long time for Māori was for exchange and travel. It was a much higher priority for Māori to have their story told outside this country at international fora and to meet with other indigenous peoples than travel junketing was for us. It's a different legitimate use of overseas aid funding. We funded people to go regularly to Geneva for the Rights of Indigenous Peoples. We funded indigenous arts, medicine, doctors, and different groups who wanted to meet with their peers around the world - to internationalise their views and their issues.

(participant from Christian World Service - CWS)

At the time of the Edgecumbe earthquake the World Council of Churches gave us US\$5000 and it was shared between the Pākehā parts of the churches doing trauma work, and the Māori churches refurbishing marae that had been offering hospitality. Just knowing the money can't just be for Pākehā; Māori and tauwiwi responded to those who experienced the earthquake.

(participant from CWS)

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<sup>2</sup> NOTE: The views expressed here are the participants' own, at the time of the interview, and do not necessarily represent their current views or those of their agencies.