

Key principles of Treaty-based practice

Principles inherent in Te Tiriti o Waitangi:

- **Partnership** This principle is aimed at achieving equality and equity between Māori and other New Zealanders. Partnership is expressed in decisions and outcomes that reflect the equal status of both partners. This principle allows that fairness and natural justice may mean unequal sharing of resources to achieve equality of outcome.
- **Participation** This principle is aimed at ensuring positive involvement of Māori in all aspects of New Zealand society. It focuses on tino rangatiratanga, enabling Māori to live and develop as Māori in a Māori way. It may involve a shift, for those in the dominant culture, from 'helping' to 'walking alongside' as equals.
- **Protection** This principle is aimed at developing initiatives to protect Māori interests, both directly and indirectly. The principle acknowledges as genuine interests both those named expressly by Te Tiriti o Waitangi and those identified by recent court and tribunal decisions.

Theological principles:

- **Restoration** This principle recognises the injustices incurred by Māori in the process of colonisation, involving loss of mana, land and natural resources, culture and language. It admits that Māori expectations of Te Tiriti have not always been honoured, and that the structures of colonisation have often left Māori disempowered. It welcomes the call by the Catholic bishops of Aotearoa New Zealand (1990) to create new 'structures of grace' that will mean justice and peace for all.
- **Letting Go** This principle expresses the paradox of the cross: only in giving do we receive, and in dying to our prejudices and old ways of thinking are new patterns of living discovered for ourselves and others. The same idea is mirrored in the Māori notion of mana tuku: a willingness to share totally, so that all are enriched. Implicit in this principle are both the need for a change of heart and mind, and the pain that comes in letting go.

Consultative principles

- **Relationship with iwi** This principle calls for ongoing clarification as to why Māori are being consulted. Does the process involve restoration of what is theirs, advice as to what is culturally appropriate, or simply a matter of courtesy? The answer to this question will clarify the issue of whom to consult. Mana whenua are the people in whose region the entity is located. It is important to clarify a hāpu or wider tribal relationship.