

Our commitment

The importance of Te Tiriti o Waitangi to our kaupapa

This position statement describes Te Tiriti o Waitangi within the context of improving end of life services for Māori and the steps Mary Potter Hospice is taking to meet its responsibilities under Te Tiriti o Waitangi.

The document¹ will support Mary Potter Hospice policies and advocacy work, inform overseas trained clinicians² and be a reference document for training purposes and for continuing professional development (CPD) activities. It is a reference designed for all our people.

Key messages

- Te Tiriti o Waitangi is a founding document that is fundamental to social and health policy and services in Aotearoa New Zealand
- Our people recognise the significance of Te Tiriti o Waitangi and commit to meeting the responsibilities set out in the principles³ and ensure they guide all aspects of specialist palliative and hospice care
- Meeting our responsibilities under Te Tiriti o Waitangi will make a contribution to improving end of life for Māori tūroro and their whānau
- Mary Potter Hospice commits to actions included in the principles of Te Tiriti o Waitangi, across all sites and within the communities it serves.

Introduction

Te Tiriti o Waitangi is a living document that is fundamental to the relationships between Māori – Tangata Whenua, and Tangata Tiriti (People of the Treaty e.g. non-Māori). Te Tiriti influences all aspects of life in Aotearoa, New Zealand.

¹ This document has been developed for Mary Potter Hospice with reference to: Te-Tiriti-o-Waitangi-policy-PHARMAC.pdf; Patient Care: MDT- Mary Potter Hospice IPU-Karen Jacobs-Grant,(2024);The RANZCP-Recognising the significance of Te Tiriti o Waitangi; Groundwork references and resources.

² Some health professionals who work at Mary Potter Hospice will also have professional standards and access to key documents from their relevant professional body that underpin their obligations to Te Tiriti o Waitangi.

³ Whakamaua Māori health action plan, 2020-2025, Manatū Hauora, <https://www.health.govt.nz/maori-health/whakamaua-maori-health-action-plan-2020-2025>

In the context of specialist palliative and end of life care, its principles guide the provision of care to ensure it is equitable, culturally safe, and respectful of Māori values and beliefs.

Applying Te Tiriti o Waitangi at Mary Potter Hospice

1. Tino Rangatiratanga/ Self-Determination: The principle of self-determination – this provides for Māori self-determination and mana motuhake⁴. This requires our people to work with our partners, mana whenua, in the design, delivery and monitoring of our work. One way we will achieve this is by ensuring Māori are represented on our decision making advisory groups, committees and Board. Mary Potter Hospice is committed to ensuring Māori are represented in leadership and management roles throughout the organisation.

2. Pātuitanga/ Partnership: The principle of partnership – requires our people and iwi/Māori work with each other in a strong and enduring relationship. We will achieve this by working in partnership with mana whenua in the design and the implementation of specialist palliative and end of life care and the standards we set for cultural safety and clinical competence.

3. Mana Taurite/ Equity: The principle of equity – this requires our people to commit to achieving equitable access to specialist palliative and end of life care for Māori that is culturally appropriate. We will achieve this by setting standards that require all clinical and non-clinical teams to demonstrate cultural safety, culturally safe care, and care that demonstrates a knowledge of Te Tiriti o Waitangi.

4. Whakamarumarutia/ Active Protection: The principle of active protection – this requires our people to be well informed on the extent and nature of both Māori health outcomes and efforts to achieve Māori health equity, through setting of culturally safe, specialist palliative care standards and the practice of cultural safety. We will achieve this by actively protecting Māori rights and interests as part of our policy and standard setting work. Our policies and the writers of policies will apply an equity and Te Tiriti o Waitangi framework for the development of all policies.

5. Kōwhiringa/ Options: The principle of options – this requires our people to ensure that all services are provided in a culturally appropriate way that recognises and supports the expression of te ao Māori models of care, e.g. Te Whare Tapa Whā. We will achieve this by involving mana whenua in our processes to ensure culturally responsive options. Mana whenua are able to determine the tikanga appropriate for them, when they interact with us on any level when seeking, being involved in, receiving and advising on, specialist palliative and end of life care.

By integrating these principles, we will ensure that our services are culturally competent, culturally safe and respectful of the unique needs of Māori, thereby honouring Te Tiriti o Waitangi. By getting it right for tangata whenua/mana whenua it usually follows that Pacific communities and other minority communities are well supported through practices which have been taken up for Māori.

Appendix 1

Background to Te Tiriti o Waitangi

Te Tiriti o Waitangi is Aotearoa New Zealand's founding document outlining the relationship between Māori and the British Crown. It was signed in 1840 and there were two versions of the document – one in Te Ao Māori (the Māori language) and one in English. The vast majority of rangatira (chiefs) only signed the Māori version, and under international law, preference is given to the Indigenous text.

Te Tiriti is preceded by He Whakaputanga o te Rangatiratanga o Nu Tirenī (He Whakaputanga or The Declaration of Independence of New Zealand) in 1835, which affirmed tino rangatiratanga (sovereignty). The Declaration of Independence arose in response to concerns over the lawlessness of British subjects in New Zealand and in response to a fear that France would declare sovereignty over the islands.

Te Tiriti is made up of a preamble and three articles:

The Preamble – expresses a desire to preserve Māori rangatiratanga; to protect Māori lands; and to bring peace and good order for Māori and non-Māori through the appointment of a Governor and establishment of Government.

Article I – Kāwanatanga | Government – the Crown is afforded the right to govern.

Article II – Tino Rangatiratanga | Sovereignty – Māori are assured of the unqualified exercise of tino rangatiratanga (sovereign chieftainship according to Māori custom) over their lands, villages, and taonga katoa ('all treasures' – anything determined by Māori to be of value) if that was their wish; and on the other hand, the Queen, or her agent, were afforded first option to purchase lands if Māori wished to sell.

Article III – Ōritetanga | Equity – Māori and non-Māori are guaranteed equal protection, rights and obligations as citizens.

It was also accompanied by an oral declaration, the Ritenga Māori Declaration, sometimes referred to as 'the fourth article' which provides for the protection of religious freedom and the protection of traditional spirituality and knowledge.