



Mental Health Inquiry

A submission by Te Rūnanga-a-iwi o Ngāpuhi to the Mental Health Inquiry Panel

5 June 2018

Submission from: Te Rūnanga-a-iwi o Ngāpuhi

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He mea hanga tōku whare, ko Papatūānuku te papa rahi.
Ko ngā maunga ngā poupou, ko Ranginui e tū iho nei, te tuānui.
Pūhanga-tohora titiro ki Te Ramaroa e whakakurupaeake rā i te Hauāuru.
Te Ramaroa titiro ki Whiria, te Paiaka-ō-te-riri, Te kawa ō Rahiri.
Whiria titiro ki Panguru ki Papata ki ngā rākau tūpatapata e tū ana ki te Hauāuru.
Panguru, Papata titiro ki Maungataniwhā
Maunga Taniwhā titiro ki Tokerau e kī a nei a Ngāti Rēhia, he ripo kau, he ripo kau.
Tokerau titiro ki Rākaumangamanga.
Rākaumangamanga titiro ki Manaia, e tu kōhatu mai ra i te akau.
Manaia titiro ki Tutāmoe, Tutāmoe titiro ki Maunganui.
Maunganui taiāwhio atu tō titiro ko Pūhanga Tohora ko ia tēnei ko Te Whare-tapu o
Ngāpuhi
Ehara aku maunga i te maunga nekeneke, he maunga tū tonu, tū te Āo tū to Po.
Ko te whare tapu o Ngāpuhi tenei, tihei mauri ora

A. GENERAL POSITION

1. Te Rūnanga-ā-iwi o Ngāpuhi makes this submission with a mandate to represent Ngāpuhi.
2. We have a number of concerns specific to Ngāpuhi. These are set out in section B.
3. Section C discusses areas for improvement.
4. **Te Rūnanga-ā-iwi o Ngāpuhi wishes to be heard** in support of this submission.

Te Rūnanga-ā-iwi o Ngāpuhi

5. Te Rūnanga-ā-iwi o Ngāpuhi (“the Rūnanga”) was incorporated as a charitable trust on 28 April 1989, and is registered under the Charitable Trusts Act 1957. It was established for all people of Ngāpuhi descent and is rooted firmly to Ngāpuhi tikanga and cultural values.
6. The Rūnanga is accountable to Ngāpuhi and is guided by the principles and powers embodied in the Trust Deed ‘to receive, hold, manage and administer the Trust Fund for every charitable purpose benefiting Ngāpuhi¹. The Rūnanga represents 68,000 registered members. In 2013 New Zealand Statistics confirmed 125,601 Maori affiliated to Ngāpuhi.
7. Ngāpuhi are the largest iwi with a population of 125,601² and represent 68,000 registered whānau members.

¹ Clause 3.1 and 3.2 of the Trust Deed www.Ngāpuhi.iwi.nz

² 2013 Census, Statistics New Zealand

8. The structure of **Te Rūnanga-ā-iwi o Ngāpuhi** provides the appropriate backdrop to support the development and delivery of services and benefits to Ngāpuhi³:
- Ngāpuhi Iwi Social Services
 - Te Hau Ora o Ngāpuhi
 - Ngāpuhi Asset Holding Company
 - Te Rōpū Kaumatua Kuia o Te Whare Tapu o Ngāpuhi

B. KEY POINTS

9. That emphasis of services must focus on whānau, hapū and Iwi, relationships and a partnership that recognises Te Tiriti o Waitangi:
- a) Ngāpuhi agree, the safety of our whānau is the priority. The absolute priority.
 - b) To make effective change, Ngāpuhi want to work side by side with the Crown, not in isolation.
 - c) Our primary concern is that our Ngāpuhi voice and lens is absent in decisions that affect service provision, equitable resource distribution, workforce development and legislation. This does not provide us with the level of comfort that whānau, hapū and iwi are fully considered in the improvement of their wellness and well-being.
 - d) Te Rūnanga-ā-iwi o Ngāpuhi has a dedicated interest and commitment in Ngāpuhi affairs ensuring that the economic and social benefits the Crown has asserted will occur as a result of sound legislation and policy. Further we agree:
 - e) That the wellbeing, best interests, and safety of our whānau is paramount.
 - f) That the provision of quality services and equitable resourcing to assist whānau, hapū and iwi are co-designed.
 - g) Te Rūnanga-ā-iwi o Ngāpuhi are committed to developing a true Te Tiriti Partnership that reflects openness - we want to explore relationships that are not specifically transactional (meaning as a provider, the delivery of services and contracts);
 - h) Ngāpuhi have their own 'levers' to effect change, the opportunity to do so is not necessarily reflected in the current practice of service delivery.

C. IMPROVEMENTS

10. Ngāpuhi are far better placed to engage with their Ngāpuhi whānau and advocate on their behalf to ensure that they are able to fully participate in state-dictated processes.

³ Te Rūnanga-ā-iwi o Ngāpuhi website www.Ngāpuhi.iwi.nz

11. **Te Rūnanga-ā-iwi o Ngāpuhi wants** surety that Ngāpuhi will be given equal rights and resourcing to support Ngāpuhi whānau.
12. This also requires an attitudinal change. One that operates with consistency to ensure best practice aligns with māori tikanga.
13. **Te Rūnanga-ā-iwi o Ngāpuhi recommends:**
 - a) **Early intervention services.** Our whanau have to be in the high percentage of needs before they can access services.
 - b) **Clinical services in our area** for children and adults are significantly stretched and needs to be increased.
 - c) **Access to paediatric clinical physiologists** is non-existent. This is raised at monthly Youth Offending Team meetings. The more rural the more the issue is compounded. The more rural the greater this is compounded.
 - d) If there is **a change in legislation**, that wording be inserted that makes it a requirement that our Ngāpuhi Iwi Social Services and Te Hau Ora o Ngāpuhi are involved at the outset in co-designing services, workforce development and programme delivery.
 - There is precedence with other legislation where these arrangements are in effect. For example, Mana Whakahono-a-Rohe arrangements under **RLAB**. These arrangements are iwi initiated and provide for enhanced iwi participation alongside local authorities in resource management processes. Te Rūnanga-a-iwi o Ngāpuhi support a similar arrangement.

D. CONCLUSION

Te Rūnanga-ā-iwi o Ngāpuhi has a dedicated interest and commitment in Ngāpuhi affairs ensuring that the economic and social benefits that the Crown has asserted will occur as a result of sound legislation and policy. Further we agree:

- That the wellbeing, best interests, and safety of our whānau is of the utmost importance.
- That the provision of services to assist whānau, hapū and iwi be co-designed with Te Rūnanga-ā-iwi o Ngāpuhi

Te Rūnanga-ā-iwi o Ngāpuhi will support initiatives that fully incorporates whānau, hapū and iwi provided this is done for the benefit, and not to the detriment, of all regardless of ethnicity. We believe this is possible.

Te Rūnanga-ā-iwi o Ngāpuhi wish to speak to this submission.